

THE
PRESBYTERIAN MAGAZINE:

A MONTHLY PUBLICATION,

CONDUCTED BY THE

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"Buy the truth; and sell it not." **PROV. xxiii. 23.**

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PREFACE.

THE utility of periodical works, exhibiting the doctrines and urging the duties of Christianity, has been fully ascertained by experience, and admitted, generally, by the friends of truth and good morals. The great body of the people, in any community, cannot, from the nature of their occupations, be expected to read voluminous writings: yet, reading is one of the most natural and effectual means of getting useful knowledge. A work, therefore, which is furnished in numbers, issued monthly, containing sound doctrine, religious intelligence in a condensed form, and occasional notices of institutions and publications which have an influence on religion and morality, affords great advantages to persons whose employments, or professional duties, allow them but little time for general reading. Such a work should, if possible, be in every family. It would be a cheap and constant source of information; it would cherish, in young people particularly, a taste for mental and religious improvement, and employ, profitably, many a leisure hour, which would, otherwise, be spent in idleness or dissipation. Such a work the PRESBYTERIAN MAGAZINE is designed to be. How far it shall answer the purpose contemplated, we pretend not to foretel.

We are aware that many similar attempts have failed, for want of support. But, conscious of having engaged in this enterprise from a desire to promote the interests of evangelical truth and godliness, we trust Providence will favour the undertaking, by accompanying it with a blessing, and by securing to it a respectable share of public patronage.

We live in an age of more than ordinary exertion. The enemy is sowing his tares with unusual assiduity. This is not a time, therefore, for the friends of the Redeemer to indulge in apathy. They are loudly called upon to hold forth the word of truth, and to pray, without ceasing, that it may have free course and be glorified.

We shall be thankful for aid, either in subscriptions, or communications free of expense; reserving to ourselves, however, the right of judging, in regard to what may or may not comport with the design of the publication. We make our appeal, particularly, to the Presby-

terians of our country, and to those Christians, who, in their views of gospel doctrine and ecclesiastical order, are substantially Presbyterian.

This Magazine is not intended to be a controversial work. Its conductors will be happy to co-operate with all who love the Lord Jesus in sincerity. Its pages will, nevertheless, be fearlessly devoted to the maintenance of the doctrines of grace; and, as occasion may require, to the vindication of the Presbyterian system of church order.

The materials of the work will, in general, be arranged under the following heads, viz.

1. Religious communications: including essays on doctrinal subjects; church history and government; the nature and design of gospel ordinances; religious biography; biblical criticism; illustrations of prophecy, and evidences of the truth of Christianity.

2. Reviews of old books and new publications: in which it will be the aim of the reviewers, to distinguish the precious from the vile, and defend the truth, as it is in Jesus, from the assaults of error.

3. Religious intelligence: such as well attested accounts of revivals of religion; with some notices of institutions likely to subserve the cause of Christianity; and, so far as practicable, a synopsis of what may be doing for the advancement of the Redeemer's kingdom.

4. Selected pieces of approved poetry on religious subjects.

5. A select list of new publications.

6. An obituary.

W. N.

Philadelphia, January, 1821.

THE
PRESBYTERIAN MAGAZINE.

JANUARY, 1821.

Communications.

Revelation accordant with Reason.

Paganism in ancient and modern times, is equally calculated to enhance the guilt, and multiply the miseries of men. Mahometanism, though grafted upon revelation, is a monstrous corruption, evidently aiming at political subjugation, and the debasement of the human mind. The philosophy of Zeno had little influence upon the world; and that of Epicurus rendered its votaries addicted to the vilest practices. The schemes of modern infidelity have derived their lustre from light purloined from the gospel; they are, in all their forms, the offspring of prejudice and pride, and exist by excluding the truth.

Having the idea of God, our reason can establish the truth of his existence, ascertain many of his perfections, natural and moral, discern our dependance on and obligations to him, and discover outlines of his law, or rules of moral conduct, which we ought to pursue. Those, who are not able to think, or speak clearly of the nature of virtue, and the origin of vice, can nevertheless distinguish right from wrong, and feel a sense or consciousness of guilt, as well as infer from their miseries, a state of opposition to the Creator. In apostasy, it is fit we should be separated from holy and happy beings, and deprived of the sensible presence of the perfectly pure and holy God.

The degradation of an innocent creature implies losses which are immense. Immured in the dark prison of the body, we are excluded from intercourse with separate spirits, and justly treated as convicts, banished from the presence of the Judge. Repentance and faith are at best an imperfect righteousness, and accompanied by propensities to sin, which deserve misery and death.

Against death, the probable evidence of immortality affords, to mere human reason, very slight grounds of comfort. Without a hereafter, man is indeed a mystery; justice has failed; the idea of a future life a tantalizing evil; the faculties of the human mind are misplaced and useless. Yet immortality admitted, a future state, without a revelation, must fill the mind with fearful apprehensions. For although justice requires a distinction to be made between characters, yet the universality of guilt, and the strictness of the claims of justice, seem to exclude hope.

Reason admits, that he who formed the mind, can reveal himself to it; and that he may, if he chooses, remove our uncertainties and fears. The goodness of the Creator, evinced by our present comforts, and even the miseries of man warrant some expectation, that he would do this. The books, which claim the character of a revelation, receive the fullest support from the history of past ages, the manners and languages of the nations. The simplicity of their unadorned narratives, their impar-

tiality, their purity, and tendency to promote holiness, the accomplishment of their prophecies, the miracles which they have recorded, their influence upon the hearts, lives and hopes of men, all lead to the duty of giving them a strict and fair examination. When we explore by candid and diligent investigation their real meaning, they give those views both of God and man, which our reason must approve, and which neither the writers of those books, had they been left to themselves, nor any other set of men, would have been able to have furnished. Whilst they represent true religion, the same thing in every period of the world, they also exhibit it in the different forms, which divine wisdom had adapted to the times and ignorance of the respective ages. A pompous worship was long in use, the rites of which being but the images of good things to come, were superseded by the presence of the things themselves; and when the whole plan of salvation had been opened, the same worship of the heart, which had always been demanded, was required also as the religion of the gospel. We are now taught, that salvation is from the mercy of God in Christ, and that none are saved, unless made meet for heaven. The gospel exhibits the pardon of sin, without which we could have no hope; and promises the aids of the Spirit, which, though sovereign and gratuitous, are all important to us in the work of opposing our own corruptions. The doctrines of the resurrection, and the judgment, excite the languishing energies of the feeble saint, animate to further efforts, and fire his zeal. That the work of judgment should be committed to him, who bore our likeness and obeyed for us; that he who assumed the work of a Redeemer should possess the divine nature, and be thus able to procure for his people eternal life, is highly consolatory to the humble disciple. That there might be full

reliance upon him, the earliest intimations were given of him. Prophecies of his family, the time and circumstances of his advent, the particulars of his birth, life, death, resurrection and ascension, had been given and were fulfilled. His resurrection has been confirmed by numerous and credible witnesses. His doctrines have had the effects, which he foretold. And the opposition to them has been such, as he described. The poverty, obscurity, and want of education in his disciples; the prevalence of the truth against the wisdom, learning, power and malice of the world; and the influence of their doctrines and manners upon the nations, all show that this salvation was of God. Truth requires neither artifice nor violence to support it; but spiritual truth, though shown by the strongest evidence, is nevertheless effectually resisted by the heart of man, until changed, in some unknown manner, by the same Power by which it was at first created.

The gospel exhibits at the same time the indefectible rectitude, and astonishing mercy of the divine character, and their reconciliation, in the redemption of guilty man; evincing, to the surprise of angelic natures, that God can maintain his justice, support the dignity of his government, and yet save the guilty believer. It discovers full scope to have been given to moral agency, and that nevertheless all the glory of man's salvation belongs to God. It breathes peace, promotes the love of God and man, casts a light upon the path of life, and gives a solid ground of hope, opening to our view an eternity of happiness, and rendering even death itself a victory.

J. P. WILSON.

On proclaiming and hearing the Gospel.

A religion without moral purity, can neither please the righteous Governor of the universe, nor secure

any lasting benefit to the worshipper. His laws are spiritual, and require no duties, but such as are from proper motives and to proper ends; without faith it is impossible to please God.

To persuade men, that they can be saved, either for their works, or faith, is to reject the only sacrifice for sin. To teach, that men can be saved, either without works, or faith, is equally an error, if there be a capacity of, and an opportunity for them. Men are not to be advised to amend their ways as a preparation for faith; their duty is nothing short of coming immediately to Christ. To tell men, that because they are unable to believe, they must perform duties in hope of grace, is to offer them an excuse for unbelief, and to misrepresent their want of inclination, as physical, not moral. To encourage men to improve common, that they may obtain special assistance from the Holy Spirit, is to exhort them to work for life, and so to attach merit to their works, as to admit boasting; whereas the true principle of obedience should be love to God, and the chief motive an aim at his glory. Every duty should be spiritual, for without the heart, it has lost its character. Men are to be enjoined to do whatever is commanded, not only with sincerity, humility, and dependance upon God for his grace, but all this from a desire of moral rectitude, and a submission to his preceptive will. The very prayer for grace, when such as it should be, is the exercise of grace, and thus ensures its own answer of peace.

The offer of salvation by Christ is not to be restricted to the chosen, but the invitation is to be made to all, even the vilest, true repentance being not in order of time, though in order of nature, antecedent to believing. Wherever there is true faith, there are also fruits of repentance. It is faith, not the offer, that secures an interest in Christ. And

every one, who thus receives him, will be saved. A persuasion that Christ is ours, is not a saving faith; it may be a fruit of it, or it may be self deception. Faith is an assent to truth; and if saving, a consent to spiritual good, with a dependance upon Christ; whether accompanied or not by an assurance of acceptance. It must exist before it is seen: "Examine yourselves, whether ye be in the faith."

The gospel is not to be proclaimed without the law, nor the law announced without the gospel. No one will effectually apply to the Saviour, until he has discovered his need of him: this the law exhibits; its justice, spirituality and extensiveness, when seen, evince man's guilt and impotency. The written precepts are important to the saint also, to discover his duty and defects, and to lead him to humility. But to prescribe the law as a rule of duty to the unregenerate, and to encourage them to obey it, either for life, or to extenuate their guilt, is to wave repentance, and encourage sin.

Allurements and terrors have been thought to create a moral necessity and to destroy liberty. But the party still chooses, and is therefore free; nevertheless, an action arising either from mere terror, or the expectation only of advantage, has no merit in it. It may be good, if the hope and fear precede, or be concomitant unto, the love of holiness. Appeals to the affections of the unregenerate are therefore proper, as well as scriptural, and suited to the condition of human nature. They may even exhibit the mercy of God, who directs them, as a father, for our good.

The love of God which respects our own advantage alone, and not his moral excellence, may spring from a false persuasion, and have nothing spiritual in it. There may be a desire of holiness, and many and long prayers for regenerating grace, where happiness, not holi-

ness, nor the glory of God, is desired. There is a fitness and tendency in prayer, and other duties, to produce right dispositions; yet whenever the mind is so disposed, the glory belongs to grace, because man is naturally and prevailingly evil. But to suppose man is not obliged to holy duties, unless grace be given, is a monstrous perversion of the gospel, exculpation of man, and impeachment of divine justice: to ascribe holiness to man, in exclusion of the special influences of the divine spirit, is equally an error; for it is a denial of natural corruption, an idolatrous exaltation of the creature, and an invasion of the glory, which belongs to God only.

That persuasion of our own rectitude, which offers the apology of our sincerity, will not justify error, where the means exist of better information. For it supposes an honest and impartial inquiry, which is never, in such case, the fact. It also supposes, that sufficient means of discriminating truth from falsehood have not been afforded. This doctrine will justify the vilest and hardest sinners, in their absurd claims of innocence, whilst those of more tender consciences, and greater fears of offending, will be, for these reasons, adjudged guilty. To account the want of a heart to offer right worship, a calamity rather than a crime, is to make the law and gospel void, both demanding spiritual worship. It is to justify the wicked in their opposition, and to encourage them in disobedience, because they choose it. It is to say, that unbelief is no crime, where man's prejudices exclude the truth; and that a rejection of every thing spiritual in Christianity is allowable, if the doctrines be too holy for the carnal heart. But neither doctrines, worship, nor obedience, can be deemed religion, where there is not an entire resignation to the divine will; "Lord, what wilt thou have me to do?" Without this, there has been no submission to the

cross of Christ. Many are prepared to acknowledge their guilt by nature and practice, both in prayer and conversation, who have never felt the burden of sin, and are very comfortable in the use of means, trusting, as they think, to the mercy of God. Such are rarely, if ever, brought into the fold of Christ, whilst this hope continues. But when they consider themselves lost, that is the happy time, when the promise is fulfilled of the Holy Spirit, "to convince them of sin."

Few in our churches avow a dependence upon the rectitude of their intentions and conduct; they discern, that, "by the deeds of the law, no flesh can be justified." As this hope when entertained, is without the claim of an interest in Christ, so is it without a conformity unto his image. To claim as an excuse, the want of grace, is not only to suppose the innocence of the unbeliever, it is to assume that grace is not gratuitous, but debt.

When the word and ordinances produce respectful attention, or please the hearers, without awakening a desire of salvation, or a fear of final condemnation: when we worship from week to week without knowing any more of ourselves, or possessing any anxiety about religion, there is something wrong; a false peace, or an insensibility to the motives addressed by the gospel. The worship and ordinances, which are attended without any sensible effect, leaving men still asleep in dangerous security, miss their design. But if they awaken the conscience, render guilt more conspicuous, and sin more odious, if they produce efficient resolutions, of taking up the cross, and despising the vanities of this world, they become really advantageous.

Worship on earth is often a faint representation of heaven. In both, but in different degrees, there is a vision of Christ; in the one by faith, in the other, face to face. The true worshipper, in each, bears a resem-

blance of the moral image of his Saviour. In both, the world is left out of sight. On earth, the worshipper abandons every other plea, but that of Christ's righteousness; in heaven, he gives him all the glory of his salvation, and casts his crown at his feet. On earth, the saint enters into rest, and has peace; a few weep all along the road to the heavenly Canaan. But in heaven, all is peace and joy, without temptation or interruption.

The confidence of their own safety, which some persons of defective character possess, who are evidently self deceived, possessing no more than a natural love of God, gives much encouragement to the impenitent. Even the desirable experience of others, whose change is the more discernible, because they have been reclaimed from extremes of sin, and sometimes also the false raptures of enthusiasm, produce an imputation of superstition; and thus prevent the investigation of the truth. There are many whose faith is weak, love languid, joy not great, comforts few; who experience dullness in duties, and barrenness in prayer; who come to the communion, merely because afraid to abstain, and who daily doubt, whether they have been renewed and justified. Yet there may be something of the savour of spiritual things in them, and a determination, if they must perish, that it shall be in seeking Christ.

This undesirable state of weakness, which is neither remarkable for keen distress, nor exulting joys, may nevertheless, be upon the whole conducive to vigilance, and progressive in holiness. Those who are thus sensible of their imbecility, are often alert to exclude the usual encouragements and consolations of the gospel, and to decide against themselves. Nevertheless, where there is such a sense of unworthiness; where even the feebleness of hope produces an accession of humility, and leads to a close walk: or where

the mere probability of arriving at the possession of a saving interest in Christ, animates to seek more purity of heart, and a nearer approach to God, there may be room to conclude, that the work is a saving one, which is begun in the soul, and that the individual will at length arrive at the haven of eternal rest.

When the love of public ordinances, and practice of other religious duties, with patience, perseverance; and resignation unto the divine will, are progressively advancing, and the mind becomes more weaned from the world, and fixed on heavenly objects; the proofs of justification, and acceptance, are such, that the timid believer may venture down into the shadowy valley, and not fear to find, beyond the Jordan, the promised inheritance of ceaseless joys. J. P. WILSON.

On the Importance and Practical Influence of Revealed Truth.

Truth is a sacred thing. By many, however, it is treated in a way by no means suited to its nature and importance. Some regard it with indifference, deeming the acquisition not worthy of any pains: others deny or doubt its practical influence: while others feel disposed to call in question the practicability of obtaining the knowledge of it.

We do not intend to take any notice of those ancient philosophers, who abandoned themselves to universal skepticism, and confounded all distinction between truth and error. Few perhaps can be found in the present day who feel inclined to become disciples of Pyrrho, so far as to reject the truths of *mathematical* and *natural science*. But they are not few who wantonly indulge a skeptical turn in regard to *moral* truth. Yet moral truth rests upon as firm a basis, as mathematical or natural truth. The evidence by which it is proved, when fairly presented and duly ex-

amined, carries conviction to the human mind, as well as the demonstrations of Euclid, or the facts collected to support some general principle in natural philosophy.

The truths belonging to these several classes, differing from each other in their nature, require of course for their establishment different processes of reasoning: but it were irrational to imagine, that the great Author of our being had left unsupported by suitable evidence *moral* truth, which so intimately concerns us as intelligent and accountable creatures, both here and hereafter; while he has so constructed the human mind, and so framed the material world, that the other kinds of truth are supported by the clearest and most satisfactory evidence. The proofs connected with the former class are sufficiently plain and strong to answer the purposes of his moral government, and to render inexcusable those who neither receive nor seek after the truth. Criminal neglect of the means of information and aversion of heart to the truth, will be found at the bottom of that ignorance by which so many immortal souls are ruined. He who knew all the secrets of fallen man, and all the hidden springs of his action, has traced this matter to its proper source, in that solemn affirmation so reproachful to human nature: "This is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil." John iii. 19.

It would demand too wide a compass of discussion to meet the infidel skeptic on the proper ground, and prove the attainment of moral truth to be practicable, by demonstrating the fact, that God our Creator has blessed the world with a revelation comprising a discovery of all that is necessary to be believed and done in order to salvation. We design by the subsequent remarks to endeavour to remove

wrong impressions that may have been made on the minds of individuals who yield to us the fact that we do possess a divine revelation. Such there are, who, although they subscribe to the claims of the Bible to a heavenly origin, yet seem to imagine the revelation of God to have been made in such a manner, that the knowledge of its contents is an attainment, if not wholly impracticable, yet attended with almost insurmountable difficulties. In the belief of this notion they are confirmed by a view of the Christian world. They see one church opposing another church; one class of divines contending with another class; now one system of doctrines prevailing in a particular denomination of Christians, and then after the lapse of some time a very different system gaining the ascendant in that same denomination: and yet all professing to derive their faith from the same inspired book. Hence they are led to conclude, that the attainment of truth must be very uncertain; and that the laborious search demanded in making it, not being likely to be rewarded by success, should not be attempted.

These are delusive and dangerous impressions. If we ascribe them to the want of information, it ought not to be forgotten that this deficiency may be traced to a secret aversion from the truth that has prevented due inquiry. Let such individuals look more closely to the state of Christendom, and they will find that all who deserve the name of sincere followers of the Lord Jesus Christ, in all churches meriting the name of a Christian church, are more united in their faith than they imagine; that all such disciples agree in the belief of the fundamental doctrines of our holy religion, however divided on points of minor importance, and in respect to the principles of church government. Some indeed who assume to themselves the name of

Christians, reject what all other professing Christians regard as essential to the system of divine revelation: but by this criminal rejection of essential doctrines of the gospel, they cut themselves off from the visible church, and become nothing more than *deists*, with a Christian name. Of such we do not speak, but of sincere Christians of all other denominations: and we assert that they do agree in maintaining the *unity* and *trinity* of the Godhead, the *deity* and *mediatorial character* of Jesus Christ. They do believe that man was at first created in a pure, holy and happy state; that he fell from it by his own wilful transgression; that mankind have, in consequence of the apostacy of Adam, been involved in a state of sin and misery; that we can be justified only through the righteousness of Jesus Christ; that it is necessary to be regenerated and sanctified by the operations of the spirit of God, in order to be qualified for the holy employments and enjoyments of heaven; that good works, though not *meritorious*, yet are *indispensable* in the life of every true Christian; that there is a future state of rewards and punishments.

Now in the belief of these doctrines, and others that might be mentioned, all sincere disciples of Christ throughout the world are agreed: and whoever believes these doctrines with the heart, shall be saved. Christians, it must be confessed, are lamentably divided in sentiments; but they are not so greatly sundered apart in this respect as many suppose, and others would wish the world to believe. In all fundamental and essential doctrines they are united. They have *one faith*, as they have one Lord to rule over them, one Spirit to teach them, and one hope to cheer and animate them in their Christian course.

Such *unity of faith* among true Christians, we might anticipate

from the very design of a divine revelation. Unquestionably it was given for the instruction of mankind; and surely it would be unreasonable to suppose that its fundamental doctrines were delivered in a manner so obacure, that those who, with humble, teachable and prayerful minds, sought to become acquainted with them, could not discover them with sufficient clearness to produce a general harmony of faith. This would be a reflection both on the wisdom and goodness of that merciful Being, who has vouchsafed his light and instruction to our benighted and ignorant world. We open the Bible, and rejoice to find there is no ground for such a reflection. Its pages are luminous. Its great doctrines are delivered with much perspicuity. Any man of candour, not blinded by preconceived notions, and willing to learn the truth, may, with proper diligence, and in the use of those helps which God has provided, acquire a knowledge of the great and leading doctrines of the gospel, and, by a divine blessing sought with earnest prayer, may become wise unto salvation.

The attainment of revealed truth is then *practicable*: and as it may be gained, so the acquisition is *important* on account of its **PRACTICAL INFLUENCE**.

With many it is a favourite maxim, "No matter what a man's creed is, provided his life be good." It is possible to put on this maxim a construction that will render its meaning less mischievous. It might be interpreted to signify that it is not important what may be the sentiments of a man on certain controverted points of subordinate consequence, provided his conduct be such as becomes the gospel of Christ. But if any be disposed to use it in this qualified sense, it is plain enough that many adopt it on the broad principle, that the belief of the doctrines of divine revelation is not essential to a good life. In-

deed there are some who maintain one religion to be as good as another for all necessary purposes; and that if men be only sincere in the practice of the religion they profess, they will be accepted by the Judge of all. From this opinion it will follow, that the Hindoo prostrating himself before the idol Juggernaut, and defiling himself with its impure and filthy rites, pleases his Maker, as well as the humble believer, who lies, with penitential shame, at the foot of the cross of Christ, and fervently supplicates the purifying influence of that precious blood which cleanseth from all sin! It will follow, that those infatuated savages, who worship the *Devil*, will meet with approbation in the final day, as well as those holy Christians who worship Jehovah alone, and abhor the ascription of divine honours to any but the Supreme Being, who made, upholds and governs the world! Such wretched absurdities have actually been published in one of the newspapers of this city.

In opposition to all loose opinions in regard to the *practical* influence of the truth, we maintain, *that if a man's creed be essentially defective, his life can not be good.* We speak not of that exterior morality, which many wish to substitute in place of inward piety. By a good life we mean a life of holiness; a course of action flowing from a regenerated heart. All works proceeding from any inferior principle, how lovely and praiseworthy soever in the estimation of men, are in the sight of God *dead* works, which he will not accept. An inspired writer has plainly taught this truth: "They that are in the flesh cannot please God:" Rom. viii. 8.; that is, all who act merely from the principles of their depraved nature, being destitute of a living faith in Christ, and a holy love to God, can not yield the obedience which is demanded; and of course the eye of infinite Purity

cannot look upon them with approbation. A life of holiness, which alone is worthy of being denominated a good life, springs from a belief of the truth, and is never seen in persons who reject the *essential* doctrines of the gospel.

Truth lies at the foundation of duty. There is a Being of infinite excellence, who made and governs all things: on this truth is founded the duty of loving, worshipping and obeying our Creator. Our glorious sovereign has given us a law for the regulation of our conduct; and hence it becomes our duty to observe all the precepts of this law. Man is a fallen and depraved creature: from this truth springs the duty of humiliation and repentance. God has appointed Jesus Christ as mediator between himself and sinful men: on this truth rests the duty of seeking intercourse with our offended Maker through the mediation of his Son. A sinner cannot possibly be justified by his own righteousness, but he may be justified by faith in the righteousness of the Redeemer: on these two important truths is founded the duty of renouncing dependence on our own righteousness for justification, and relying simply on the righteousness of Christ for obtaining this great and necessary blessing. The Holy Spirit is the efficient cause of the work of regeneration and sanctification in every Christian's heart: from this truth springs the duty of paying peculiar regards to this divine person, and of seeking his renewing and sanctifying grace. Jesus Christ is the true God: on this truth is founded that indispensable duty of honouring the Son even as we honour the Father. Thus it appears, that every truth has its corresponding duty. Let any man believe with the heart these leading truths of divine revelation, and he will in some measure perform the duties which grow out of them.

But suppose a man rejects any of

these truths, is it reasonable to expect he will regard the duties which are founded on them? Will he who denies the deity of the Lord Jesus Christ, and believes him to be nothing more than a mere man, pay to him the same divine worship which he presents to God? Will he who denies both the personality and godhead of the Holy Ghost, show him the regards that are due to this divine person, and implore his renewing and sanctifying influence? Will he who rejects the atonement of Christ, make it the foundation of his hope for eternity? Will he who believes he can by works merit the favour of God, renounce dependance on his own, and rely on the righteousness of another for acceptance at the bar of his final judge? Error leads to sin, as truth to holiness. The depravity of our nature does indeed oppose the influence of truth, so that it has not its complete effect on our hearts; and God is pleased, by various counteracting circumstances, to diminish the deleterious power of error, so as to prevent the mischief that would otherwise result from it. Still, however, the natural tendency of the one is to produce a *sinful*, and of the other to produce a *holy* life.

The sacred scriptures furnish the most conclusive evidence of the great importance of revealed truth on account of its practical influence. Indeed the very fact that we have a divine revelation does itself constitute indisputable proof, that truth is essential to our restoration from a state of sin to a state of holiness. Why did the Lord Almighty bless the world with a revelation of his mind and will? Why were such pains taken in forming the Bible? Why were prophets and apostles raised up in long succession, and inspired each to write his allotted portion of that holy book? Why did Providence watch over it with such peculiar care, preserving it from the ravages of time, and the

malice of kings and emperors who sought its destruction? Why were such astonishing miracles wrought in confirmation of its truth, and to propagate the belief of its doctrines in the world? It will not be pretended that all this was done merely to amuse the human mind, or to gratify its curiosity by supplying it with subjects for barren speculation. A nobler purpose was contemplated by the infinite Mind. The revelation of God was given for the high and holy purpose of calling sinners out of darkness into marvellous light, and of delivering them "from the *power of darkness*," and translating them "into the kingdom" of God's "dear son."

Accordingly we find, that salvation is ascribed to the truth. "I am not ashamed," declares the great apostle, "of the gospel of Christ: for it is the *power of God unto salvation* to every one that believeth." Rom. i. 16. Not only is salvation in this general manner attributed to the truth, but every essential constituent part of salvation in particular is ascribed to its influence. Is faith necessary to salvation? This is represented as a product of the truth: "So then faith cometh by hearing, and hearing by the word of God." Rom. x. 14—17. Is repentance a part of salvation? It results from the preaching of the truth. Paul declared to king Agrippa, that he "shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should *repent* and turn to God, and do works meet for repentance:?" Acts xxvi. 20: and it is well known that the word of God dispensed by this great apostle, did not return void, but prospered in the accomplishment of the purpose for which it was sent, and that thousands became sincere penitents and converts to Christ. What brought the three thousand to repentance on the memorable day of Pentecost? Was

it not the plain, faithful and pungent exhibition of gospel truth by Peter and his fellow apostles? Acts ii. 37—41. Is regeneration, or being born again, a part of salvation? It is attributed to the truth: "Being born again, not of corruptible seed, but of incorruptible, by the *word* of God, which liveth and abideth for ever." 1 Pet. i. 23. "Of his own will *begat* he us with the *word* of truth, that we should be a kind of first fruits of his creatures." Jam. i. 18. "For though ye have ten thousand instructors in Christ, yet not many fathers: for in Christ Jesus I have *begotten you through the gospel.*" 1 Cor. iv. 15. Is progressive sanctification necessary to our salvation? It is carried on by the influence of truth: "Sanctify them through thy *truth*: thy word is truth." "And for their sake I sanctify myself, that they also might be sanctified through the *truth.*" John, xvii. 17, 19. What is it but the truth that supplies believers with consolation? "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things in which it was impossible for God to lie, we might have *strong consolation*, who have fled for refuge to lay hold upon the hope set before us."

While we thus exhibit these indubitable proofs of the great practical influence and purifying power of the truth, it is proper to remark, that it owes *all its efficiency* to the *accompanying grace of God*. Unattended by the power of the Holy Spirit, it would never produce those mighty effects which it has produced, and still does produce, in the conversion of sinners. This fact should be ever borne in remembrance, that the glory of our salvation may be ascribed, not to means, or to instruments, but to *Him* who appointed and employs them for the accomplishment of his holy and merciful designs. "I have

planted and Apollos watered, but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." 1 Cor. iii. 6, 7. It is only when the gospel comes, "not in word only, but also in power and in the Holy Ghost," 1 Thess. i. 5, that it produces its intended effects. Still, however, it is to be remembered that God is pleased *ordinarily* to use the *truth* in effecting the salvation of sinners, from the beginning to the consummation of the mighty work. It is the *milk* by which babes in Christ are nourished; and the *strong meat* by which Christians of full age are fed. Heb. v. 13, 14.

It is manifest that truth, possessing such a powerful practical influence as to effect, through the accompanying grace of God, an entire revolution in the character and nature of man, so that the sinner is converted into a saint, and the heir of hell is made an heir of heaven, is not to be treated with *indifference*. The knowledge of it is a matter that most deeply concerns every individual; for on feeling its renovating power on the heart depends the salvation of our immortal souls. We cannot remain ignorant of it without extreme hazard. With *natural science* a man may have no acquaintance; of the first principles of *mathematics* he may have no knowledge, without endangering at all his salvation. He may be almost an idiot, and yet be so taught the fundamental doctrines of the gospel as to believe them, and obtain salvation. But of *divine truth* no one can remain ignorant without putting in jeopardy his eternal interest; and dying in this condition, he must inevitably share in the perdition of them who *know not* God, and obey not the gospel of our Lord Jesus Christ. 2 Thess. i. 8. "My people," is the complaint of Jehovah, "are destroyed for lack of knowledge." Hosea, iv. 6.

The truth then ought to be prized

according to its vast importance and inestimable value. Our feelings toward it should be like those which we may suppose the royal psalmist experienced, when he penned that admirable eulogy: "The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple: the statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes: the fear of the LORD is clear, enduring forever: the judgments of the LORD are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold, sweeter also than honey, and the honeycomb. Moreover, by them is thy servant warned; and in keeping of them there is great reward." Ps. xix. 7—11.

A conviction of the unutterable value of the truth should prompt us to endeavour to make as extensive acquisitions of it as our circumstances and station in life will admit. All truths are not, it is readily conceded, equally important. Some constitute the foundation on which our holy religion is built, while others belong to a less essential part of the glorious edifice. That we are bound to partake of the two Christian rites, *baptism* and the *Lord's supper*, is a truth; but this truth is not to be compared with that fundamental truth, "He that believeth shall be saved; but he that believeth not shall be damned." Mark, xvi. 16. While this distinction is made, let it not be forgotten, that all revealed truths are important, and that an acquaintance with every part of the inspired volume will subserve the great design of the whole, the increasing perfection of the Christian believer. "All scripture," affirms the apostle, "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 per-

fect, thoroughly furnished unto all good works." No Christian should be satisfied barely with a knowledge of the fundamental doctrines of divine revelation; he should endeavour to form an acquaintance with every part of that admirable system of religious truth with which God has blest and adorned his church. By taking a view of the whole he will be able to discern the place of each part; the relation which one truth sustains to another; and how they all harmoniously unite in one glorious system of light and wisdom, holiness and consolation. It were well for the church and for its individual members, if none deserved the reproof which the apostle administered to the Hebrews: "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. v. 12.

Let every one then feel it an incumbent duty to increase in the knowledge of the truth. The means are ample. God has appointed a ministry for the edification of his church. All who have entered into this high and holy office are bound to endeavour by diligent study, to form an extensive and accurate acquaintance with the contents of the inspired volume; so that they may feed his people with knowledge, and out of the good treasure of their hearts bring forth, like faithful stewards of the mysteries of the kingdom, things new and old. A steady and constant attendance on the preaching of the word, then, is one appointed means for increasing in the knowledge of the truth.

In addition to the ministry, God has blest the church with the *Bible*; in which has been recorded by inspired penmen whatever his infinite wisdom deemed proper to be communicated for the faith and practice of his people. This volume, then, must be diligently and perse-

veringly studied by all who wish to obtain a clear and comprehensive knowledge of revealed truth. Those who neglect it will derive but little profit from the ministry of the word; they come with minds unprepared to hear to advantage discourses founded on passages of holy scripture. The very gift of such a book imposes on all who possess it an obligation to read and study its marvellous contents. The Bereans were commended for their diligence in comparing the addresses of Paul with the records of inspirations, to discover whether he taught true and sound doctrine. Acts, xvii. 11. Our Lord commanded the Jews, and consequently all to whom his command comes, to "search the scriptures." John, v. 35.

The scriptures, although written in perspicuous language, yet in many places need elucidation; and for the assistance of his people the Lord has furnished the writings of able divines, as well as the preaching of his ministers in general. These writings, in different forms, from the pamphlet to the folio, are a treasure to his church. All Christians should, as far as their means and opportunities for reading will allow, derive aid from these writings in their study of the Bible. Some have not leisure to peruse large volumes, but who cannot spare from his necessary avocations time enough to read a magazine, a monthly pamphlet comprising but a few pages?

Reading and hearing must be combined in the search for truth. The two great avenues of knowledge are the *ear* and the *eye*. The Lord is pleased to instruct his people through the medium of both; he addresses the ear by the preaching of his word, and the eye by his written word and the writings of learned divines.

"Buy the truth and sell it not." "Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding.

Exalt her, and she shall promote thee; she shall bring thee to honour when thou dost embrace her. She shall give to thine head an ornament of grace; a crown of glory shall she deliver to thee." "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver and searchest for her as for hid treasures: then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path." Prov. xxiii. 23. iv. 5—9. ii. 1—9.

J. J. J.

Remarks on the Duration of Future Punishment.

Few have denied, that man is an accountable being. The awful lapse of our race, and the consequent moral deterioration of our nature, are also admitted by a large proportion of professing Christians. Any plan calculated efficaciously to heal the breach, make reconciliation for transgression, and thus reinstate in the favour of heaven, must be an object of universal interest. Such a plan *Jehovah* has revealed. What it is, is a question of vast moment. The discrepancy among Christians about its nature, character and extent, has been proportioned to the magnitude of its importance. These have been subjects of tedious and accrimonious litigation. To examine closely, and reason dispassionately is more easily proposed, than executed. To discuss topics

of such mighty interest, *suaviter in modo*, and at the same time *fortiter in re*, is rather a rare attainment. A contrary course, however, does not fail to meet condign punishment, as its own legitimate offspring; inasmuch as the imbecility of argument, is usually proportioned to the acrimony of feeling. I dare not anticipate exemption from the error I now most cordially reprobate, while I present some few thoughts on the topic of universal salvation.

That all human beings, however wicked in the present life, nay, that all created intelligences, however diabolical in their nature and practice, shall be ultimately introduced to eternal felicity, or at least, by annihilation, be freed from pain, is a doctrine so fascinating to sinful creatures, that it is not at all surprising, it should have numerous votaries. Reason and revelation have been laid under contribution in support of it. On this question, "I also will show my opinion."

It may be proper, here to give notice, that in the progress of this discussion, I shall assume as a fact, that *justice* is a *natural* and *necessary* attribute of *Jehovah*; that this attribute is inexorable; that it *must* pursue its enemy, and punish its victim; that any compromise with mercy, would leave it no longer immaculate; in a word, that *Jehovah* can as soon cease to *be*, as he can cease to be *just*. Having mentioned these postulates, I shall proceed to show, that if the punishment of sin be not eternal, its limitation to a definite period, must arise either from *personal* expiation, or *vicarious* atonement, or *blank* annihilation. I can form no conception of any other mode of its termination. If, therefore, it can be demonstrated, that the termination of punishment pleaded for by Universalists, cannot arise from any of these three causes, I shall have no hesitation to pronounce it *eternal*. Salvation must be *just*. To aspire

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to an introduction to the beatific vision, in the mansions of immortality, on any other footing, would be utterly incompatible with the very first maxim of both natural and revealed religion: "Shall not the Judge of all the earth do right?" Otherwise, what guaranty could we have for the continuance of the possession? If smuggled into the celestial mansions, at the expense of justice, the first impulse of rectitude would direct to an immediate expulsion. Righteousness, therefore, either *personal* or *vicarious*, must establish the claim, and procure the admission. Sin and misery, righteousness and felicity, are necessarily connected by an immutable law: consequently, those destitute of a *legal* righteousness, either *personal* or *vicarious*, have no alternative remaining between eternal punishment and gloomy annihilation.

I shall now proceed to the examination of the merits of each of these *three* ways of escaping eternal punishment. And in the *first* place, I shall endeavour to show the utter impossibility of enjoying eternal felicity by virtue of our *own personal* righteousness. If I succeed in this, it will evidently follow, that there will remain no other way of escaping eternal vengeance, than by a vicarious righteousness, or utter annihilation.

That eternal happiness cannot be obtained by personal merit, I shall attempt to establish in the following manner:

1. Mankind are sinners. Alas! all have sinned, and come short of the glory of God. This is a truth of awful import, and doleful notoriety! There is none righteous: no, not one! The imaginations of the thoughts of the heart, are only evil continually. The matter of fact, and the universality of our apostasy from God, are amply attested by the Holy Ghost. With this testimony, our own experience perfectly coincides; so that, "If we say;

we have no sin, we deceive ourselves, and the truth is not in us." The history of man, is a history of depravity, and its necessary concomitants, lamentation, mourning and wo! The existence of these phenomena in the moral empire of *Jehovah*, are utterly inexplicable on any other principle, than that of rebellion against our rightful sovereign. The matter of fact is indisputable, "Sin entered into the world, and death by sin;" however difficult it may be to account for its introduction into a system previously immaculate.

2. *God is just.* That justice is an essential inherent attribute of the Deity, is as capable of demonstration, as is his existence. The volume of Providence, the most categorical declarations of scripture, and particularly the agonizing crucifixion of our blessed Lord, as the substitute for sinners, when the sword of vengeance was unsheathed against the man who was *Jehovah's* fellow, and pierced the inmost soul of the Son of God; these I say, all, all demonstrate that God is inexorably just. "Justice and judgment constitute the habitation of his throne." If, therefore, the divine law be violated, the offender *must* be punished, either personally, or by his representative. Justice will retain the devoted victim in its grasp, until it has received the last farthing. The righteous and the wicked are alike the objects of its operation. It is the very *cement* of the universe, without which it must instantly be converted into a moral chaos. Its essence consists in *rendering to every one his due*. Let us hear the captain of the armies of Israel, in his farewell address to the people, Jos. xxiv. 19: "The *Lord* is a holy God. He is a jealous God; he will not forgive your transgressions nor your sins." If, therefore, there be salvation at all for sinners, it must be in the most perfect unison with justice; so that while there is "peace on earth and

good will towards men, there may be also glory to God in the highest."

3. The *objective* infinitude of sin, precludes the possibility of the sinner's entering heaven, on the footing of his *own* merit, whether *active* or *passive*. By sin, we have contracted an infinite debt, and justice imperiously demands payment. "Pay me that thou owest." I shall not, asserting infinitude to be an attribute of sin, avail myself of the interrogation of Eliphaz, Job. xxii. 5: "Is not thy wickedness great, and thy iniquity infinite?" Yet I do maintain that this phrase, equivalent to a strong assertion, is nowhere discounted in the scriptures. Yet as this point is *cardinal*, in the discussion of this topic, I shall not avail myself of any expression, from the force of which an opponent may make his escape in the haze of metaphorical phraseology. Let us discuss the subject dispassionately, and examine whether sober investigation will not lead to the same conclusion.

I am perfectly aware of the objections which ingenuity has raised against the *infinity* of human transgression. This is no more than what might have been anticipated. Here is the *citadel*. Surrender it, and all is gone! I would then admit, that eternal punishment would be unjust, and consequently could not be inflicted by a righteous God, for finite transgression; for this plain reason, that the punishment would be infinitely disproportioned to the offence. For, although the intensity of the punishment should be indefinitely small, if its duration be eternal, the quantity becomes infinitely great, and of course infinitely disproportioned to the finite offence. It is inconsistent both with physical and mathematical science, to maintain, that the doctrine of the infinity of sin, goes to establish the old *stoical dogma*, that all sins are equal. The reasoning of the objector is here very plausible: "If the least sin be infinite, the greatest

can be no more; therefore all sins are equal." Let us see whether this will stand the test of examination. It can be demonstrated, that the least particle of matter, is divisible *ad infinitum*; and a sphere which would fill the orbit of Herschel is no more than divisible *to infinity*, however inexplicable this may seem to be. But as the infinite divisibility of matter is now disputed, we shall take the space occupied by any portion of matter. About the infinite divisibility of this, theoretically, there will be no dispute. An *inch* of a line, possesses this property as well as the *diameter* of the orbit of Saturn; yet it will not hence follow that these two lines are equal. Every schoolboy knows, that in attempting to reduce the vulgar fraction one-third to a decimal fraction of equal value, the decimal approximation will issue in an infinite series, which though eternally approaching, will never reach the point of absolute accuracy. Let him take the one-half of the former fraction, viz. one-sixth, or one-twelfth, or one-twenty-fourth, and he will find them all possessed of the same property, infinite divisibility. Will he therefore infer, that they are equal? Again. Every person who has any accurate conception of a mathematical solid, knows it possesses *three* dimensions, *length*, *breadth*, and *thickness*, and that each of these three is as absolutely inexhaustible by any finite process, as are the whole three united. No more, therefore, will it follow, that because every sin is infinite *objectively* considered, that every sin is equal, than that the least assignable portion of space is equal to the volume of the universe; because the *least*, as well as the *greatest*, is in its nature equally possessed of infinite divisibility. From the above reasoning, it will follow, that mere *linear* infinity is as inexhaustible, or rather as *interminable*, as *cubical*; or, if I may be allowed a more appropriate, though unusual term,

radiant infinity; although the difference between these be *infinitely* infinite.

It is sufficiently manifest, that we are not able to form any adequate notion of infinity. But it will by no means follow, that therefore, we are incapable of reasoning accurately respecting it. Is not God himself, are not all his attributes infinite? Yet may not our ideas and reasonings respecting him and them be correct as far as they go? Are our reasonings concerning the phenomena of the physical universe, one whit the less conclusive, that we are utterly ignorant of the essence of matter, or the radical basis in which its properties inhere?

It is not at all maintained, that any *act* of a finite being, can be *absolutely*, or in *any sense*, infinite. A human action, in a strict and accurate sense, is neither virtuous, nor vicious. It is the *principle* from which it proceeds, the *end* in view, and its *relation* to the moral law, that entitle it to the epithet of *virtuous* or *vicious*. A mere physical act, independently of these, is neither *morally good*, nor *morally evil*. The acts of stoning Naboth and Achan, were, in a mere physical point of view, as much alike, as it is possible to conceive. Yet the *one* was *vicious*, the *other*, *virtuous*, entirely upon the principle above mentioned. We do not therefore assert, that any human action is infinite; but we *do* assert, that sin is an infinite evil, inasmuch, as it is a violation of an *infinite* law, rebellion against an *infinite* God, and productive of *infinite* mischief. The law I have just now mentioned, is as infinite as its archetype; its essence, *love*, is a unit. Against this every sin is directed, and consequently is a violation of the whole law. For, "whosoever offendeth in one part, is guilty of all."

This same principle may be illustrated by a familiar example in the following manner. Blame attaches to the wanton abuse of any part

even of the *inanimate* creation. It is wrong to abuse any of God's creatures. Should this abuse be extended to any useful animal, my horse for instance, the wrong is greater. The guilt increases with the ascending scale of dignity of the injured object. Ascend in this gradation, to our own kind; our servant, equal, or superior; say the supreme magistrate: the offence is graduated by the dignity of rank occupied by the individual in the scale of being. Conceive it to be carried up to the Great Supreme, where all our sins ultimately land, the magnitude of the offence becomes infinite, because, the being offended is infinite. But as all are sinners, all are naturally under an infinite load of guilt, which the justice of God necessarily requires to be expiated.

The law of God is the rule which must necessarily for ever regulate the relation between God as the moral governor, and man as the rational subject. This law is as perfect as its original. Take any other standard of moral rectitude, and you are immediately led into inextricable difficulties. Look, for a moment, at the definition given by a modern advocate of Universalism. (Ballou's Lect. page 15.) "Sin is the violation of a law which exists in the mind, which law is the imperfect knowledge men have of moral good." Not to mention the atheistical principle couched in these words, in making man his own law, lord paramount of his own actions, and consequently divesting him of all responsibility, this definition makes error and ignorance, the standard of truth and rectitude! According to this definition, the number of laws must be infinite and infinitely varying; for this law, viz. "Man's imperfect knowledge," may be infinitely different in different individuals at the same moment, and also, in the same individuals, at different times. It confounds *vice* and *virtue*, in making sin and

duty depend upon the *knowledge* of the agent. If this definition were true, then the most atrocious crimes, the murder of the saints of God, the most horrid blasphemies against the Son and Spirit might not only be perfectly innocent, but constitute the most meritorious conduct. "The time will come," saith our Lord, "when they that kill you, will think they are doing God service." We conclude, therefore, that the law of God is infinite—the commandment exceeding broad.

What pity that some of the sincerest friends of the doctrine of *atonement* by the blood of Christ, have, by their admission of the finite extent and demerit of moral evil, brought themselves into such a predicament, that to be consistent, they must abandon, on the one hand, the eternity of punishment; or, on the other, the deity of Christ. Predicated on the finite guilt, they present us with a finite ransom. This *finite* ransom, they tell us, is just commensurate with the number of elect individuals, multiplied into the quantity of the guilt of each. Had there been one elect soul more, Christ must have suffered more; if less, less, in proportion to addition or subtraction of the debt to be paid!

Let us examine this doctrine. What was the penalty annexed to the covenant of works? It could not be *formally* eternal death. Had this been the case, nothing short of the *eternal death* of the surety could have achieved the ransom. Such an idea would meet merited reprobation, from every sober Christian. Eternal death arose, not from the nature of the thing, but was altogether consecutive on the finite capacity of the culprit. In order to the salvation of the sinner, the covenant of grace required a substitutional *equivalent*. Could this have been given by the suffering humanity of our Lord? The humanity of our Lord, in all its exquisite suffering, and nothing in him but humanity

could suffer, the divinity being impassible, could have made no more atonement for our sins, than the blood of a bullock or a goat smoking on the worldly sanctuary. The value of our Lord's sacrifice on the cross, therefore, must have arisen from something else—his deity. To this is to be referred the very *essence* of the worth of the sacrifice he offered. Give up his divinity, and the notion of an atonement is a mere chimera. Were Jesus the most exalted creature God ever made, or *could* make, (reverence!) he would have been as utterly incompetent to make an atonement for our sins, as would have been the offering of the meanest reptile on the divine altar. If, therefore, the *whole virtue, value and worth* of Jesus' passion, arises from the deity of his person; whence his blood is called the blood of God; how shall we form an estimate of the value of that divinity! Who will dare to bring his scale and graduate by any numerical admeasurement, or compound ratio of time and intensity, the value of the sufferings of Jesus; *i. e.* the value of his divine person, without which his sufferings could have had no worth?

4. The expiation of this infinite guilt, admits of no compromise. The debtor must continue in duress, until the last farthing of the debt shall have been liquidated. It is true, some have objected to the propriety of considering sin as a debt; but while we find in that perfect model of prayer, prescribed by our Lord, to his disciples, "Forgive us our debts, as we forgive our debtors," we need feel no reluctance in viewing sin as a debt due to divine justice. Now, I have already observed, that in the liquidation of this debt, any thing like compromise, is utterly inadmissible. Any partial payment of an infinite debt, would be equivalent to nothing. Infinity is an incommensurable *prime*, measurable only by itself; *i. e.* by infinity. Any thing less, therefore,

than infinity, taken from infinity, will leave an infinite remainder. And consequently in the

5th place—The punishment of sin, upon the footing of *personal* expiation, must be eternal. The finite resources of the culprit can never meet the infinite demands which the inexorable justice of God has filed against him. No payment he can make, can, ever, in the smallest degree, diminish the principal. This would be to suppose an exhaustion of infinity by finite deductions, which is absurd. The want, therefore, of infinite intensity in the suffering, must be balanced by an eternity of duration. Here we find, as usual, reason and scripture leading us to the same conclusion. Their worm shall never die; their fire shall never be quenched; depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. No limits, therefore, can be set to punishment, upon the foundation of *personal* expiation.

S. B. W.

Thoughts on Revivals of Religion.

This is certainly a subject of some importance. The avidity with which pious people receive narratives of religious revivals clearly evinces, that, in their judgment, "times of refreshing from the presence of the Lord" are devoutly to be wished. Christians may differ in their views, concerning the *nature* of a genuine revival; but the thing itself all will readily acknowledge to be desirable. The diversity of opinion which obtains, on this subject, among the friends of Christianity, is, perhaps, rather apparent than real. In our apprehension, it arises partly from a want of agreement, in regard to the meaning of certain terms and phrases, commonly used on topics of this kind, and partly from a neglect to distinguish the effects of a divine influence on the heart, from those excesses of passion, or extravagances

of conduct, which sometimes attend a real work of grace, and which ought to be ascribed to the ignorance and depravity of the human heart.

Every denomination of Christians have a set of phrases, or forms of expression, against which other denominations are very apt to entertain some prejudice: Hence a mere strife of words is often mistaken for a doctrinal difference, where none exists in fact. If you choose to distinguish what I call a revival of religion, by another name, be it so; I will not contend with you about the name, provided you concede that the work intended to be designated thereby, is of God. Call it, if you please, an awakening, an outpouring of the spirit, a display of redeeming mercy, a shower of gracious influence, an ingathering of souls to the Saviour, or an extension of the power of godliness; any of these phrases would be sufficiently intelligible, and might be used interchangeably, without detriment, so far as we can perceive, to the cause of vital piety. If Christians would take a little more pains to understand one another, and agree to construe each other's language and conduct fairly and charitably, might they not offer to God their joint supplications for the revival of religion, with as much consistency and cordiality, as they do for the coming of the Redeemer's kingdom?

We should be careful also, to distinguish the genuine effects of a divine influence on the minds of men, from those wild excesses of feeling, and extravagances of conduct, which often attend strong religious excitement. Considering what human nature is, we should expect some departures from Christian decorum, where large numbers of careless persons, many of them very ignorant of divine things, are roused to a deep and awful concern about the salvation of their souls. To prevent or correct evils of this

sort, should be the constant aim of ministers and other experienced Christians. No intelligent friend to revivals approves, or countenances fanaticism, or the violation of church order; nor should he be rashly charged with such a design. On the other hand, we should not suppose that a temperate remonstrance against those disorders that sometimes appear in extensive revivals, implies hostility to a work of grace, or a cold indifference to the saving power of true religion.

While we would resist confusion and all infringement of that wise and wholesome order, which Christ has appointed in his church, we deprecate a languid monotony of feeling, on the momentous concerns of the soul. "Let all things be done decently and in order;" but "let us not sleep, as do others." The day of grace is a short term; and the bliss of heaven is suspended on its religious improvement. It is our seed time for eternity: "He that soweth to his flesh shall, of the flesh, reap corruption; but he that soweth to the spirit shall, of the spirit, reap life everlasting."

The writer of these thoughts is far from thinking that no souls are converted to the Lord, or that nothing is done towards the edifying of the body of Christ, where there are no special revivals of religion. He firmly believes that, wherever the pure gospel of the grace of God is preached, it proves, to some of the people, "a savour of life unto life." A portion of the seed, wherever it is faithfully dispensed, falls into good ground, and bears fruit. He is well aware, too, that a large proportion of real believers have been brought to the knowledge and love of the truth, not, indeed, without deep conviction of sin, and a feeling sense of their lost and helpless condition by nature, but in circumstances which have excited no great degree of attention, even in the church to which they belong. God's methods in turning sinners

from the error of their ways, are various; and it were arrogance in us to say, that he is limited in his gracious influence, to any particular set of means, appearances, or instruments. We rejoice, as do the angels, at the repentance of *one* sinner, whoever or whatsoever may have been the means of his recovery from a state of condemnation and spiritual death. While one here, and another there, are brought home to God, under the gentle droppings of the sanctuary, we charge our souls not to "despise the day of small things;" yet, we do long, and will pray to see sinners flying to Jesus, "as clouds, and as doves to their windows."

However gently and silently some may be reduced to the obedience of faith, and enfolded in the arms of redeeming love; ordinarily, the translation of souls, from darkness to light, and from the bondage of iniquity to the glorious liberty of the sons of God, is attended with an awakening sense of sin, and with a change of temper and conduct, which cannot be easily concealed: And where considerable numbers become subjects of this change, at the same time, and in the same congregation, or neighbourhood, there is what we call a revival of religion. There we behold the stately steppings of Zion's king, the conquests of his grace—the trophies of his power—and the precious fruits of his travail of soul, when he sweat in Gethsemane, and died on Calvary, "the just for the unjust, that he might bring us to God."

Let revivals be tested by their fruits; and we doubt not that real Christians of every name will be constrained to hail them, as blessings from the Lord. Visit those favoured congregations, where the special outpouring of the spirit, as we believe, is experienced, and you will find the happy subjects of hope in Christ, abounding in every good word and work,—earnest in

prayer for a blessing on the ordinances of the gospel, and on all charitable exertions to diffuse the light and consolations of evangelical truth: There you will see some of the most irreligious persons reclaimed from their evil courses, and licentious habits: There you will see whole households, in some instances, devoted to God in Christian baptism, their dwellings converted into Bethels, and consecrated by daily prayer and praise: There you will hear the people say, one to another, "Come, let us go up to the house of God, and he will teach us of his way, and we will walk in his paths:" There you will find many Andrews and Philips endeavouring, by friendly entreaties, by letters, by religious books and tracts, to bring other Peters and Nathaniels to the knowledge of *Him* who is "the way, the truth, and the life:" There you will see animosities among kindred and neighbours buried at the foot of the cross,—pride, envy, and evil surmisings giving place to concord and brotherly kindness: In a word, you will find more additions made to the communion of the church, of hopeful subjects of saving grace, in a few months, than had been made, in the same congregations, enjoying the same means of religious improvement, for many years.

It is a painful truth, indeed, which experience and observation oblige us to admit, that some persons, who are awakened, on such occasions, are not converted in heart unto God; and, therefore, after appearing to run well, for a little season, they relapse into their old habits of negligence and sin. These are they whose "goodness is as the morning cloud, and the early dew, which passeth away:" they seem to begin in the spirit, but end in the flesh: These are the characters designated by the stony ground, in the parable of the sower: "But he that received the seed into stony places, the same is he that heareth

the word, and, anon, with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by, he is offended."

But such unhappy instances, while they admonish him that thinketh he standeth, to take heed lest he fall, furnish no solid objection to the work, as being, upon the whole, a work of God, for which he is greatly to be praised, in the assemblies of his saints.

If these observations be just, then a revival of religion ought to be regarded by every Christian congregation, as one of the richest of heaven's blessings. The power of the Holy Ghost should be sought, by prayer and supplication, as the only effectual agency, in the resuscitation of souls that are dead in trespasses and sins. "Come from the four winds, O breath of the Lord, and breathe upon the slain, that they may live!"

"Thy ministers are sent in vain
To prophesy upon the slain;
In vain they call, in vain they cry,
Till thine Almighty aid is nigh.

"But if thy Spirit deign to breathe,
Life spreads through all the realms of
death:

Dry bones obey thy powerful voice;
They move, they waken, they rejoice."

W. N.

BRIEF DISCOURSES. NO. I.

BY E. S. ELY.

Christian Liberty.

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds."—2 John, 10, 11.

In the present day, there is a strong disposition, in many professing Christians, to abandon the faith once delivered to the saints, and adopt a universal fellowship in all theological systems; under the plea, that every man believes his own theory to be correct; and that it is

uncharitable, and presumptuous, to claim the title of *the gospel of Jesus Christ* exclusively for any one of them. It must, however, be evident to every candid inquirer, that many of these schemes of doctrine are diametrically opposed to each other; and if one is right, the opposite to it is wrong. If one is the gospel plan of salvation, any other, which is fundamentally repugnant to it, cannot be the doctrine of Jesus Christ.

It would give us pleasure to be deemed candid and liberal; but we advocate *Christian* liberality alone; and that we may have a conscience void of offence towards God and man, we must clearly state, what we apprehend to be the fundamental doctrines of the only evangelical system; and what course of conduct ought to be pursued in relation to all persons who publicly preach any other gospel, in the name of Christ.

In conformity with this arrangement, we shall, in the FIRST place, show what the apostle John, speaking by divine authority, intended by *this doctrine*. He was a servant of Jesus Christ, an apostle by his commission, and a public minister of his religion. By *this doctrine*, in the words quoted, he evidently intended, the system of theology which he preached, in conjunction with all his holy brethren in the ministerial office. *If there come unto you, the elect lady and her children, any preacher, professing to be a minister of the religion of Jesus, and bring not this doctrine, which I write, and which I have preached, under the guidance of the Holy Ghost, receive him not.*

1. It is an essential doctrine of the gospel which John proclaimed, that there exists one God, the Father, Son, and Holy Ghost; and that he is a rewarder of them who diligently seek him. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

1 John, v. 7. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi. 6. The DEITY is *one Mind, one uncreated substance*, in the essence of which, there is a foundation for all those *tripersonal* relations, operations, and manifestations, of which we read in the holy scriptures. This God, from whose immutable nature emanated the mediatorial office, person and work; this God of justice, mercy, and redemption, is the only, living and true God, who made, governs, and will judge mankind. The God of the Deist and Socinian, is not our Jehovah, but the *idol* of their imaginations.

2. The deity and humanity of the mediatorial person, Jesus Christ, is an essential part of *this doctrine*, which John inculcated. A considerable portion of his writings is specially devoted to this all important tenet. Jesus Christ he calls *the Word*; and affirms, that "*the Word was God*;" and that "*the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*" John, i. 1—14. "And we know that *the Son of God* is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." 1 John, v. 20. He is at the same time called "*the man Christ Jesus.*" 1 Tim. 2, 5. Rom. v. 15. His "*goings forth have been from of old, from everlasting.*" Micah, v. 2.

3. It is another position in this doctrine of John, that all moral agents, of the human race, have actually sinned, are depraved in their nature; are *unable* to obtain justification by their own actions; and are, in their natural state, under a sentence of legal, spiritual, and eternal death. "*If we say that we have no sin we deceive ourselves, and*

the truth is not in us. If we say that we have not sinned, we make him a liar." 1 John, i. 8, 10. "*There is none righteous, no, not one;*"—"therefore by the deeds of the law there shall no flesh be justified in his sight:"—"for all have sinned and come short of the glory of God." Rom. iii. 10, 20, 23. "*You — were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath.*" Eph. ii. 1, 2, 3.

4. It is another essential article of the gospel, that Jesus Christ was, by the eternal counsel of the Godhead, constituted Mediator; and that in this office he obeyed the precepts of the law and suffered its penalty, in the place of sinners, so as to complete a perfect righteousness, for the justification, adoption, and ultimate salvation of his people. The Redeemer, in the character of wisdom, says, "*The Lord possessed me in the beginning of his way, before his works of old. I was set up (or anointed to office) from everlasting,*"—"and my delights were with the sons of men." Prov. viii. 22, 31. Hence he became "*the Lord our righteousness,*" by giving himself *the just for the unjust, and bearing the sins of many.*" "*Being now justified by his blood, we shall be saved from wrath through him.*" "*Christ died for us.*" God "*hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him.*" "*Of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, and sanctification, and redemption.*" "*Neither is there salvation in any other.*"

D

5. It is an equally essential doctrine, that the agency of the Holy Spirit, operating ordinarily through the instrumentality of the means of grace, and especially through the word of truth, is requisite for the conversion of a sinner; so that he may by faith receive Jesus Christ, in his mediatorial office, for his Saviour; and in the moment of regeneration be adopted and justified, according to the harmony of the mercy and justice of Jehovah. "Ye must be born again." "Except a man be born again he cannot see the kingdom of heaven." "Of his own will begat he us with the word of truth." "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." "Sanctify them through thy truth; thy word is truth." "Whosoever believeth that Jesus is the Christ is born of God." "He that hath the Son hath life." "I will never forget thy precepts: for with them thou hast quickened me." Psalm cxix. 93. Men must experience *regenerating* influence, so as to be *converted*, have *new hearts*, become *new creatures*, pass from *spiritual death* to *spiritual life*, and be made *partakers of the divine nature*.

6. Sanctification, or holiness of soul and life, is the only sufficient proof of any person's being savingly united to Jesus Christ for eternal life. "He that doeth good is of God." "Every one that doeth righteousness is born of him." "Every man that hath this hope in him purifieth himself, even as he is pure." "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother." "If any man be in Christ Jesus he is a new creature." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him, ought himself

also so to walk, even as he walked." *Without holiness no man shall see the Lord.*

7. Every truly sanctified person, and only such a person, may know, that God elected him, before the foundation of the world, to everlasting life; and he shall, after death, be received in spirit, and after the resurrection, in body and in spirit both, into heaven, where he shall be perfectly blessed in the full enjoyment of God to all eternity: but every person who departs this life without having been regenerated, adopted, justified, and sanctified in part, shall, after death, become perfectly miserable in spirit; and after the resurrection and general judgment, in body and in spirit both, shall be cast into hell, where the worm dieth not and the fire is not quenched. These are fundamental doctrines of Christianity. "He hath chosen us in him before the foundation of the world, that we should be holy:—having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will:—in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things according to the counsel of his own will." Eph. i. 4—11. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." 1 John, iv. 13. "The Son quickeneth whom he will:—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 hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." "To-day shalt thou be with me in Paradise." "To die is gain." "I am in a strait betwixt two, having a

desire to depart, and to be with Christ; which is far better." "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe." "The wicked shall be turned into hell." "These shall go away into everlasting punishment: but the righteous into life eternal."

Every public preacher who does not bring this scheme of doctrine, must preach something else.

We now inquire, **SECONDLY**, what is the duty of Christians in relation to those **PUBLIC INSTRUCTERS** who inculcate any other system, under pretence that it is *the gospel*. We must treat them in the manner in which John required the elect lady and her children to treat all such "deceivers;" who confess not the true Messiah, and abide not in the doctrine of Christ. We have a general instruction, not to receive such persons into our house; and not to say to them, by way of encouragement, "God speed you." It is in the character of ministers of the gospel, that we are forbidden to receive them into our house; for if our enemy, and the enemy of Christ hunger, we may feed him, and show him every kind civility as a man.

This is the spirit of the text. *No Christian ought to receive any man as a minister of Christ, or to wish him success, through a divine blessing on his labours, who teaches any other doctrinal system than the one which the apostles inculcated.*

1. We should not acknowledge them to be ministers of Christ at all; for this would be receiving them, in an official character, to which they have no scriptural claim. Christ Jesus has neither called them

to be his heralds, nor invested them with the ministry of reconciliation.

2. We ought to maintain, that their ministrations of the ordinances of the New Testament, when they are publicly known to preach another gospel, are all invalid. No one but a minister of Christ has any right to dispense the sacraments of baptism and the Lord's supper; and these teachers are not ministers of Christ. If those who are not to be publicly owned as gospel ministers, attempt to do any ministerial act in the name of Christ, we should account the rites which they perform to be idle ceremonies.

3. No Christian, who believes that any man is a public teacher of another system of doctrine than the one which the apostles held, ought to hear such an one preach; for that is calculated to encourage him. It is bidding him *God speed*; unless it be distinctly understood, and generally known, that we deny his ministerial character, and hear him with an intention to refute his errors. To receive him as a minister of the gospel, exposes our fellow men to delusion, and renders us partakers of his evil deeds. If we should wait on his ministering, it would naturally be inferred, by all who did not know our sentiments, that we received him as a teacher of righteousness. Men who do not know what the gospel of Christ is, have the excuse of ignorance, for hearing Deistical, Socinian, and Antitrinitarian preachers; but professing Christians, and especially Christian ministers, should be careful not to sin against the injunction contained in the text.

In conclusion, we remark, 1st, That it is a fearful thing to preach a false system as the gospel; 2dly, That every one who is now undecided, ought to ascertain, for the guidance of his own conduct, what the true system of theology is; 3dly, That indifference to the promulgation of false doctrine is criminal and dangerous; and 4thly, That every

one should seriously search his own heart, that he may know whether he has cordially embraced the truth, so as to become interested in the great salvation by the Son of God. If it is so important as has been represented, not to countenance erroneous doctrine; it must be more important for every one to realize the being and government of God; the deity of Jesus Christ; the depravity, guilt and misery of man in his unrenewed estate; the fulness and sufficiency of the great atonement; the necessity and nature of regeneration; the work of sanctification upon his own soul and life; and the certainty that heaven or hell will be his own personal portion for ever. We may discountenance errorists; we may have a correct theory of religion; and yet, never apply the truth to our own hearts; never so believe as to feel and act aright. O! let us attend to this subject, before it is forever too late. Let us neither be lost through heresy, nor damned in orthodoxy.

Sheppard's Sincere Convert: discovering the small Number of True Believers, and the great Difficulty of Saving Conversion: abridged.

PREFACE TO THIS ABRIDGMENT.

The author of the work, which I design to abridge, was the Rev. Thomas Sheppard, the faithful pastor of the church of Christ in Cambridge, in Massachusetts. During his lifetime, his name was "as ointment poured forth," both in Old and New England; and the savour of it continues to this day, among the friends of evangelical religion. He wrote the works, entitled, the "Saint's Jewel," and "The Sound Believer," and a commentary on "The Parable of the Ten Virgins."

The *Sincere Convert* was, I believe, last published in 1657; and has, consequently, in the lapse of one hundred and sixty-four years, become a scarce book. It seems de-

sirable, that the pious of the present age should have the opportunity of perusing, at least, the most important parts of it. A part of what the Rev. William Greenhill wrote in a preface to this work, as applicable to the people of his day, is more pointedly appropriate to the American churches in 1821. He says,

"In these evil and perilous times, God hath not left us without some choice mercies. Our sins abound, and his mercies superabound. If the *bottomless pit be open*, and *smoke rise thence*, to darken the air and obscure the way of the saints (Rev. ix. 2.), *heaven also is opened* (Rev. xi. 19.), and there are lightnings, and voices, to enlighten their spirits, and direct their paths." It would be as a well in the valley of Baca, to thousands, who love the good old ways of Zion, could we add, in relation to our generation,

"Had ever any age such lightnings as we have? Did ever any speak since Christ and his apostles, as men now speak? We may truly and safely say of our divines and writers, *The voice of God, and not of man*; such abundance of the Spirit hath God poured into some men, that it is not they, but the Spirit of the Father that speaks in them."

Mr. Greenhill proceeds to praise the treatises which were published in the age of the fathers of New England, because they were full of *searching, precious, soul-comforting and soul-improving truths*, which discovered and prevented dangerous errors, and distinguished "true grace from all seemings." He then asks,

"Shall we, that abound in truths, be penurious in praises? Consider, reader, whether spiritual truths be not worthy of thy choicest praises. Every divine truth is one of God's eternal thoughts: it is heaven-born, and bears the image of God. Truth is the glory of the sacred Trinity. Hence the *Spirit* is called *truth* (1

John, v. 6.); *Christ* is called *truth* (John, xiv. 6.); and *God* himself is said to be the *God of truth*. (Deut. xxxii. 4.) It is so delightful to him, that his eyes are ever upon the truth (Jer. v. 1, 3.); and when the only wise God would have men make a purchase, he counsels them to *buy the truth*. And is it not good counsel? Can you bestow your pains, or lay out your money better? If you be dead in trespasses and sins, *truth* is the seed of a new life, of a heavenly birth. (James i. 18.) If you be in any bondage, *truth* can *make you free*. (John, viii. 32.) If compassed about with enemies, *truth* can shield thee. (Ps. xci. 4.) If you be full of filthy thoughts and lusts, or any impurities, the *truth* can sanctify you. (John, xvii. 17.) If darkness and faintness possess your souls, *truth* is the light and life of the soul. (Ps. cxix. 105.) Let us then advance our thoughts of *truth*, and rate it above all sublunary things, and buy it, though it cost us all. It is no *simony*; it is not too dear; you cannot overvalue *truth*. It is sister to the *peace of God*, which passeth all understanding. See how God himself estimates his word and truth: *Thou hast magnified thy Word above all thy name*. (Psalm cxxxviii. 2.) Whatsoever God is known by, besides his word, is beneath his word. Take the whole creation, which is *God's name* in the greatest letters; it is nothing to his word and truth. Therefore Christ tells the Pharisees it is easier for heaven and earth to pass, than one tittle of the law to fail. If the least *jot* or *tittle of law*, be prized by God above all the world, let us take heed of undervaluing the great and glorious *truths* of the *gospel*, and settle it as a law upon our hearts, that we can never overprize, or yield sufficient praise for, any truth.

“Men can praise God for the blessings of the field, the seas, the womb, and of their shops; but where is the man that praises God for his

blessing of blessings, for *truth*, for good books, for heavenly *treatises*?”

We may here ask, Who does not now think he is conferring a special favour on any author, or editor, of a good book, by subscribing for it; even when it is questionable whether he will ever pay for it? We have never heard of more than one instance of thanksgiving for any book, excepting the Bible; and in that one, a profane clergyman, when requested by his companion to offer prayer in their chamber, before they retired to rest, stood up, over a chair, and said, “O Lord, we thank thee for Mr. Bayle’s Dictionary. Amen.”

“Men seldom purposely lift up their hearts and voices to heaven, to praise God for the riches of knowledge bestowed upon them. In good books, you have men’s labour and God’s truth. The tribute of thanks is due for both; that God enables men to so great labours, and that he conveys such precious treasure through earthen vessels. But that *truth* may live, and we live by *truth*, let us magnify God much for *truth*; for his word, and for good books, that spring from thence. Christian reader, take heed of unthankfulness. Spiritual mercies should have the quickest and fullest praises. Such is this work:—it is a preventing mercy. By it, and others of the same nature, God hath made knowledge to abound; the waters of the *sanctuary* are daily increased, and grown deep. Let not the waters of the *sanctuary* put out the fire of the *sanctuary*. If there be no praise, there is no fire. If thy head be like a winter’s sun, full of light; and thy heart like a winter’s earth, without fruit, fear lest thy *light* end in utter *darkness*, and the *tree of knowledge* deprive thee of the *tree of life*.”

With an earnest desire, that these sentiments may become universal in our country, and that the excellent Sheppard, though dead, may preach effectually to the present ge-

neration, this abridgment is submitted to the Christian public by their servant in the Lord,
E. S. ELY.

Philadelphia, Jan. 1821.

INTRODUCTION.

The knowledge of divinity is necessary for all sorts of men; both to settle and establish the good, and to convert and reclaim the bad. God's principles pull down Satan's false principles, which have been set up in men's heads, loved in their hearts, and defended by their tongues. Whilst the *strong holds* remain unshaken, the Lord Jesus is prevented from conquering the soul.

Now spiritual truths are either such as tend to enlarge the understanding, or such as may work chiefly on the *emotions of the heart*. I pass by (in this knowing age) the first of these, and, being among a people whose hearts are hard enough, I begin with the latter sort: for although the understanding may *literally*, yet it never *savingly* entertains any truth, until the *affections* are thereby wrought upon. I shall therefore, in this work, unfold the following divine principles:

I. That there is one most glorious God.

II. That this God made all mankind, at first, in Adam, in a most glorious estate.

III. That all mankind is now fallen from that estate, into a bottomless gulf of sin and misery.

IV. That the Lord Jesus Christ is the only means of redemption from this state.

V. That those who are saved out of this woful estate by Christ, are very few, and that these few are saved with much difficulty.

VI. That the principal cause of man's eternal ruin, or the reason why so many are damned, and so few saved by Christ, is from *themselves*. They perish because of

1. *Criminal ignorance*; or,
2. *Carnal security*; or,

3. *Carnal confidence*; or,
4. *False faith*.

CHAPTER I.

There is one most glorious God

EXODUS, xxxiii. 18.

"I beseech thee shew me thy glory."

The first divine truth, which has been stated, may be resolved into two propositions: 1. That there is a God; and 2. That this God is most glorious.

I. Omitting many philosophical arguments, I will prove, *That there is a God, a true God*; for every nation in the world before Christ's coming had its god. Some worshipped the *Sun*; some the *Moon*, called by Ezekiel the *Queen of heaven*, to which they made cakes; some, *the whole heavens*; some, *fire*; some, *brute beasts*; some, *Baal*; and some, *Moloch*. The Romans, says Varro, had six thousand gods. Imprisoning the light of nature, they *were given up to sins against nature*; and either worshipped *idols*, of man's invention, as did the ignorant; or *God and angels* in those idols, as did the learned. These were all false gods.

I am to prove, that there is one true God, the first of beings. Although the proving of this point may seem needless, because every man admits that *there is a God*; yet few thoroughly believe this point. Many of God's children, who best know the human heart, because they only study it, have been bitterly assaulted with the temptation, *Is there a God?* The devil will sometimes undermine, and endeavour to blow up the strongest walls and bulwarks. The light of nature, indeed, shows, that there is a God; but how many are there, who by foul sins against their consciences nearly extinguish the light of nature; and hence, though they dare not conclude *there is none*, because they have some dim light remaining, yet in their hearts se-

cretly suspect and question, *whether there is a God?* Grant, however, that none questions this truth, yet we that are *builders* must not proceed to work without *laying the foundation*. It may appear, therefore, that there is a God,

First, from his works. Rom. i. 20. When we see a stately edifice, we naturally conclude, that some wise artificer has been working here; even though we behold not the builder, and know not the time of its erection. Can we then contemplate the universe, and not conclude that the wisdom and power of God have been exerted upon it; although we see not him, who is invisible, and know not the time when he began to build? *Every house is builded by some mans; but he that built all things is God.* Heb. iii. 4.

Secondly, from the word of God. There is such a divine majesty manifested in the Bible; and it reveals such mysterious truths, such secret things, which belong to the Deity, that if men are not wilfully blind, they cannot but cry out, *It is the voice of God, and not of man*. Hence Calvin undertakes to prove the scriptures to be the word of God, from reason, against all atheists under heaven.

Reader, hast thou not sometimes thought, when hearing a sermon, that the minister was addressing none but thee, and that some one must have told him what thou hast said, and done, and thought? Now can that word, which reveals the thoughts of thy mind, be any thing else than the word of an all-seeing, heart-searching God?

Again: that word which *quickeneth* the dead, must be God's word. Now the word preached does this: it makes the blind to see, the dumb to speak, the deaf to hear, the lame to walk; those who never felt their sins to be a burden, to mourn under them; and those that never could pray, to breathe out indescribable groans and sighs for their iniquities.

Thirdly, from the children of God. We may read in the foreheads of men, as soon as they are born, the sentence of death; and their lives show what evil hearts they have. Now there is a time, in which some of this monstrous brood of men are quite changed, and in their moral character made anew; so that they have new minds, new opinions, new desires, new joys, new sorrows, new speeches, new prayers, and new lives. Such a difference exists between these renewed and other persons, that others, who loved them, while they loved their sins, now hate them. Whence came this change? From themselves? No: for they themselves once hated this new life, and these new men. Did they change to obtain credit thereby? No: for the change, they knew, would expose them to be hated by father, mother, and friends, and to be maligned every where. Is the change from simplicity or insanity? They were indeed *fools* once, as are all natural men, in Solomon's sense; yet even men comparatively simple, have been rendered more wise in their worldly concerns, by this spiritual change. But has not a slavish fear of hell wrought this alteration? Nothing has less influence with them; for they would abhor living like slaves in Bridewell, and doing all from fear of the lash.

Fourthly, from man's conscience, which is God's *notary* in every man; and which tells him there is a God. Although men may silence conscience sometimes, yet in the time of thunder, or of some plague, like those of Egypt; or of death, when they apprehend they are near God's tribunal, they acknowledge him clearly. Their terrors, excited by conscience, when like a bailiff, or a hangman he arrests them, prove that conscience has some creditor or judge, which gives it command. Whence arise these dreadful terrors in men? Not from *themselves*,

surely, for all desire to live and sleep in peace. Come they from *melancholy*? No: for *melancholy* comes on by degrees; but these terrors of conscience surprise the soul suddenly after the commission of some secret, foul sin, or while hearing a sermon. Moreover *melancholy* may be cured by medicine; but pangs of conscience never can. Melancholy sadness may be borne, but a *wounded spirit, who can bear?* Thus you see, that *there is a God*: and it is no valid objection, that *we have never seen his face*, while his "back parts," (Exod. xxxiii. 23.) have been seen, are seen, and may be seen, by all the world. Should it be objected, *that all things are brought to pass by second causes*, I answer; Is there no master in the house because the servants do all the work? Although ordinarily God accomplishes his purposes by the subjection of his creatures to him, yet we must cry out in beholding some special pieces of his administration, *here is the finger of God*.

Should it be objected, *that there is great confusion in the world*, so that shillings stand for pence, and counters for pounds; so that the best men are prized at a low rate, and the worst men are preferred; we reply, Had men eyes to see, they would discover a harmony in this discord. God resembles a wise carpenter, who is hewing out his work. There is apparently much lumber around us, but in the day of judgment, we shall behold infinite wisdom fitting all this for his own glory, and the good of his people.

It may be asked, *if there is a God, why hears he not his people's prayers? Why doth he forget them in their necessities?* It is answered; Noah's dove returned not immediately, with an olive branch. Prayer sometimes, that speeds well, returns not presently, for want of company enough to fetch away that abundance of mercy which God has to bestow; but sooner or later every importunate prayer is answered

either in pence, by little and little, or in pounds, with interest for the delay.

The doctrine that there is a God, is of use, 1. For the reproof of all *atheists*, either in opinion or practice. Men that have little heads, little knowledge, without hearts, as scholars of weak brains, who are guided only by their books, may not raise their stupid minds to the beholding of a first cause. *The fool hath said in his heart, there is no God*. Ps. xiv. 1. Are there any such men? worse than devils, for they *believe and tremble*. Great politicians are like children, standing on their heads, and shaking their heels against heaven; these think religion to be but a piece of policy, to keep people in awe. Profane persons, desiring to go on in sin, without check, *blow out* all the light of nature; and because they wish there were no God to punish, are willing to scruple whether there is any. God may smite some notoriously profligate persons with dismal blindness; and some worldlings may look no higher than their barns, no further than their shops. To these persons the world is a pearl in their eye: they cannot see God. O! this is a grievous sin; for if no God, no heaven, no hell, no martyrs, no prophets, no scriptures: Christ was then a horrible liar and an impostor. Other sins wrong and grieve God, and wound him, but this stabs the very heart of God; it strikes at the life, and is, (as much as lies in sinful man) the death of God: for it saith, *There is no God*.

Atheists in practice, which say there is a God, but in works deny him, are reprov'd by our doctrine. He who plucks the king from his throne, is as vile as he who saith, *he is no king*. These practical atheists, who are almost as bad as atheists in opinion, these dust-heaps we may find in every corner. They set up wealth, honour, pleasure, apparel and appetite, in the place of

the true God; and will do against him, what they dare not do against their idols. Every man is a practical atheist, who does not seek for all he needs by prayer, and return all back again to God by praise. Our doctrine is of use,—2. For exhortation. Oh! labour to behold this God. Is there a God, and wilt thou not give him a good look? Oh! pass by the rivers, till thou come to the spring-head; wade through all creatures, until thou art swallowed up in God. When thou seeest the heavens, ask, Where is that great builder who made them? When thou hearest of the mutations of kingdoms, inquire, Where is the Lord of hosts? When thou tastest sweetness in the creature, or in God's ordinances, ask, Where is sweetness itself? Where the perfection of beauty? Where is the sea of these drops, the sun of these beams? Oh! that men saw this God! It is heaven to behold him. Thou art then in a corner of hell, if thou dost not, canst not behold him. And yet, what is less known than God? Who speaks of God? Who speaks to him? As beggars have learned to cant, so has many a man to pray. Did men behold the glory of God, they would be humbled in the dust. But oh! men see not God in prayer, and therefore they cannot speak to him by prayer. Men sin, and God frowns, (which makes the devils quake!) but men's hearts tremble not, because they see him not.

Oh! make choice of this God as thy God; for if there is a God, and he is not thine, what art thou the better? Give away thyself wholly and forever to him, and he will give himself everlastingly unto thee. Seek him, weeping, and thou shalt find him: bind thyself by the strongest oaths and bonds in covenant to be his, and he will enter into covenant with thee. Jer. xl. 3, 4, 5. Could any creature do thee good, without God, or could any thing succour thee on thy death-bed, or

after thou hast departed from this world, then that creature might be thy god; but since it cannot, down with idols. Our doctrine is of use,

3. For comfort, to those who have forsaken all for God. They have not parted with all for nought; with substance for shadows; but with shadows for real good. When all comfort is gone, they have a God to comfort them; when rest has fled, a God to give them rest; when they are dead, a God to quicken them. He will be their strength in weakness, and a never failing friend, when other friends are gone.

II. It remains to be shown, *that this God is most glorious.* He is so,

1. In his *essence*, which is incomprehensible. What the substance of the divine mind is *in itself*, that is, *in its essence*, neither man nor angel has been able to know. Their cockle shell cannot comprehend the ocean. It requires the knowledge of God, to understand his essence. We may apprehend, however, that there is an essence, which is the subject of certain attributes, and that this essence exceeds our comprehension, and is therefore the more to be admired.

2. God is glorious in his *attributes*. He is a *spirit* (John iv. 24.), and requires *spiritual* worship. He is the *living God*, who has life in himself, and gives life according to his pleasure. He is the *infinite God*. 2 Chron. vi. 18. Horrible then, is the least sin which strikes against an infinite God; and lamentable the state of all with whom this God is angry. Infinite goodness forsakes them, and infinite power and wrath are set against them. He is the *eternal God*; without beginning or end of being. Ps. lxxx. 1. He is an *all-sufficient* God. Gen. xvii. 1. Every thing good, gracious, glorious, and desirable for man, in every situation, is to be found in him, and in him alone. He is *omnipotent*, in the execution of his pleasure. Yield, therefore, to him; and persist not in any one sin, lest he

crush thee. He is *omniscient*, knowing every thing which can be known. Regard not the imaginations, sayings and censures of thy fellow men; but God, who beholds thee in every place, and records every action, that he may disclose it in the day of judgment. Fear to sin in secret; and mourn for thy secret sins, of negligence, hypocrisy, whoredom and profaneness, with an earnest desire for pardon, and with admiration at his patience, who, having seen, has not damned thee. God is *true*. He means to do as he saith; and represents things as they are. Let every child of God, therefore, be comforted by his promises; and every wicked man expect the execution of his threatenings, notwithstanding his delay; for the longer justice is in drawing his bow, the deeper will the arrows of vengeance strike. God is *holy*; let us therefore be holy, for without holiness no man shall see the Lord. Finally, he is *just and merciful*; just in himself, and so will punish all sin: merciful in the face of Christ, and so will punish no sins in believers; Christ having already borne their punishment for them. He is a just God, against a hard-hearted sinner; a merciful God towards a humble sinner. He is not all mercy, and no justice; nor all justice, and no mercy. Submit to him, and his mercy embraces you; resist him, and his justice pursues you.

3. God is glorious in his *persons*. The *Father* is called the *Father of glory* (Eph. i. 17.); Christ the *Lord of glory* (1 Cor. ii. 8.); and the Spirit, the *Spirit of glory*. (1 Pet. iv. 14.) The Father is glorious in *election*, the Son in *redemption*, and the Spirit in his work of *application*: the Father, in choosing the house; the Son, in buying the house; and the Spirit, in dwelling in the house, that is, in the heart of a poor, lost sinner.

4. God is glorious in his *works*, of creation and government. When

we contemplate him as the maker and governor of all worlds, we may well wonder, that he should look upon such worms as we are; that he should provide for, and protect us; that he should sacrifice his Son, call to us, strive with us, and wait for us, to give away himself, and all he is worth, to us! We should fear this God, when we come before him; but oh! how rudely, in what a slovenly manner do men go about every holy duty!

(To be continued.)

Reviews.

Review of Dr. Miller's Sermon.

On the 19th of October, 1820, the Rev. Samuel Miller, D.D. preached a SERMON in Baltimore, at the ordination of the Rev William Nevins to the ministerial office. The sermon, and the CHARGES addressed to the pastor and people of the First Presbyterian Church in that city, by the Rev. Elias Harrison, of Alexandria, have been published in a very handsome style, and are worthy of extensive circulation. Dr. M. has exhibited some of "the dangers and temptations which attend the preaching of the gospel in great cities;" and some of the reasons which render it "of peculiar importance that the gospel should be plainly and faithfully preached in such places." He remarks,

"There is, if I mistake not, a sort of intensity of character imparted to the inhabitants of great cities; an intensity generated and nourished, by the almost constant intercourse of persons of like taste and employment, and by the unceasing stimulants which such intercourse is calculated to apply. In no places on earth, assuredly, do we find such extremes of character; such exalted virtue, and diabolical vice; such fervent piety, and daring profaneness; such noble generosity, and sordid selfishness, as in great cities. We are told, in the land of our fathers, the phrase, '*London piety*,' is often employed to express the highest degree of heavenly-mindedness; and '*London vice*,' the most degrading and shocking depravity. We may apply the

same remark, with some degree of propriety, to every great city. Cities are commonly the grand theatres on which both the good and the bad display their greatest energies. Now, as in all society, the bad form by far the largest part; and as their follies and vices are heightened by the circumstances in which they are placed in a great city; there, of course, we must expect to find, in its most concentrated virulence, whatever is hostile to the purity and simplicity of the gospel, and whatever is opposed to the success and enjoyment of a gospel minister."

He then proceeds to show, particularly, that "the accumulated *wealth*, and the consequent *luxury* and *dissipation*" of great cities; "the *refinements of philosophy*, falsely so called, which are apt to reign, in a peculiar degree," in them; the "peculiar demand for *smooth* and *superficial preaching*" among people of "polished and fashionable society;" the *familiarity with death*, and the *frequency and publicity of gross vices*, in populous places; and the *love of variety* and fondness for *religious dissipation*, which are too prevalent in them, present "serious obstacles to the plain and faithful preaching of the gospel." The following remarks ought to be attentively considered:

"When a minister is settled in a retired situation, or in a town where there is but a single church, and but seldom an opportunity of comparing the ministrations of others with his, he has, comparatively, an easy task. He is, in a great measure, free from that peculiar pressure, which a very different state of things imposes on the city pastor. In great cities there is created a sort of morbid appetite for variety, and for an excessive quantity, as well as delicacy, of public preaching. There is such an easy access to every sort of talent and manner, that it cannot fail of being extremely difficult for any one man to keep together, and to satisfy, a large congregation. If he hope to do it, he must not only preach the pure gospel, with diligence and with power; but he must also labour, as far as is lawful, to give his people that variety and richness of matter, which may be adapted to the various tastes of those who attend on his ministry. He must labour, as our Lord expresses it, *like a good householder, to bring forth out of his treasure things new and old*. He must, as the apostle, in

writing to Timothy, exhorts—*He must give attention to reading, as well as to exhortation: he must meditate upon these things, and give himself wholly to them, that his profiting may appear unto all*.

"But that love of variety, which is peculiarly strong in the inhabitants of great cities, and which a city pastor must make peculiar exertions to consult, and, as far as is proper, to satisfy, is not the whole of his difficulty. There is also a tendency in large towns, where public exercises of religion abound, and where some churches, of one denomination or another, are almost always open; there is a tendency among many professors of religion, otherwise exemplary, by far too much to neglect the duties of the closet, and of the family, and to be almost perpetually engaged in attending on public services. I am a warm friend, not only to a punctual attendance on the stated service of the house of God on the Sabbath; but also to an attendance on prayer meetings, and other similar exercises, as Providence may afford an opportunity, in the course of the week. The person who has it in his power to attend such meetings, but has no taste for it, and seldom or never appears at them, gives too much reason to fear that if he have real religion at all, it is at a very low ebb in his soul. Nay, I have no doubt that, where the principle of piety is in a lively and growing state, such meetings will be regarded as a feast, and there will be a desire to enjoy them as often as is consistent with the other duties of the Christian life. But this desire may be, and often has been, indulged to excess; especially by parents and heads of families. Many hasten from church to church, and from one social meeting to another, until every hour on the Sabbath, and every evening in the week, are employed in public services. In fact, they seem to think that they serve God acceptably just in proportion to the number of public exercises on which they can attend. This religious dissipation—for it really appears to me to deserve no better name—is productive of multiplied evils. It interferes, almost entirely, with that calm self examination, and self converse, which are so essential to a life of growing piety. It abridges, or prevents, in a most fatal degree, that faithful instruction of children and servants, which is indispensable to training up a family in the *nurture and admonition of the Lord*. And it tends to surcharge the mind with an amount of spiritual provision, which is never properly digested, or likely to be advantageously applied. The consequence is, that the young and rising generation, in such families, are never prepared by adequate training at home to hear the gospel in

profit. While those who are more advanced in life, taking little or no time for meditation and reading in private, do not grow as they ought in scriptural knowledge, and remain but babes, while they ought to be *strong men in Christ*."

Yet in these great cities, it is of peculiar importance that the gospel should be preached most plainly and powerfully, because of the "*intensity of character* usually observable" in them.

"It is a maxim, among wise physicians, that the most strongly marked diseases, call for the most bold and vigorous treatment. To counteract a poison of peculiar virulence, remedies of the most active character must be employed. So it is in the moral and spiritual world. Where difficulties more than commonly powerful and obstinate exist, remedies of corresponding potency ought to be sought and diligently applied. Since, then, the gospel of Christ exhibits the only adequate remedy for human depravity and misery, it ought to be preached with peculiar plainness, fidelity and perseverance, wherever the diseases which it is intended to heal, reign with more than ordinary malignity."

Again: in great cities, "the gospel is commonly addressed to *greater numbers at once* than in more retired places;" these cities form "the most vital portion" of the country in which they are situated; in them "there is apt to be less reading, less retired devotion, less patient use of the private means of growing in knowledge, than are commonly found in other places;" and in them, "the faithful, popular preacher will, almost every Sabbath, address a number of strangers, who flock to the metropolis, on business or pleasure, from every part of the surrounding country; and who, if they be benefited themselves by his labours, will carry with them a portion of the sacred treasure, wherever they sojourn, or wherever they abide." "Finally; in a large city, as we have seen, there is generally collected a much greater amount of intellectual power, of literary attainment, and of pecuniary means, than are to be found in other places." For all

these reasons, it is peculiarly important that the gospel of Jesus Christ should be proclaimed in the most scriptural manner in our populous cities. This illustration of his subject, Dr. M. has followed with a suitable and very appropriate address to his young friend and pupil, Mr. Nevins. The discourse was well timed, and manifests such decision on the fundamental point of our Saviour's *DEITY*, as we could wish all the author's brethren in the ministry might imitate. "In great cities," he says, "likewise, or at least, in states of society similar to what is commonly found in such places, has generally commenced that fatal decline from orthodoxy, which began, perhaps, with calling in question some of what are styled the more rigid peculiarities of received creeds, and ended in embracing the dreadful, soul-destroying errors of *Arius* or *Socinus*." To this remark Dr. M. has appended the following note:

"The above language, concerning the destructive nature of the *Arian* and *Socinian* heresies, has not been adopted lightly; but is the result of serious deliberation, and deep conviction. And in conformity with this view of the subject, the author cannot forbear to notice and record a declaration made to himself, by the late Dr. Priestley, two or three years before the decease of that distinguished Unitarian. The conversation was a free and amicable one, on some of the fundamental doctrines of religion. In reply to a direct avowal on the part of the author that he was a Trinitarian and a Calvinist, Dr. Priestley said—"I do not wonder that you Calvinists entertain and express a strongly unfavourable opinion of us Unitarians. The truth is, there neither can nor ought to be, any compromise between us. If you are right, we are not Christians at all; and if we are right, you are gross idolaters." These were, as nearly as can be recollected, the words, and, most accurately, the substance of his remark. And nothing, certainly, can be more just. Between those who believe in the divinity and atonement of the Son of God, and those who entirely reject both, 'there is a great gulf fixed,' which precludes all ecclesiastical intercourse. The former may greatly respect and love the latter, on account of other qualities and attainments; but certainly cannot regard them

as Christians, in any correct sense of the word; or as any more in the way of salvation, than Mahomedans or Jews."

The charges by the Rev. Mr. Harrison, partake a little too much of the character of essays; for, in our opinion, the person who performs the office assigned to him, on this occasion, should consider himself as *enjoining a summary of ministerial duty*, in behalf of the Presbytery which he represents; and in the name of the Great Head of the church, should *charge the pastor and people*, before God and the elect angels, as one having authority; and not enter into laboured discussions and remonstrances. There is a great deal of good sense, however, in the following extract, with which we conclude this article.

"Give your minister sufficient time to study; and occasional opportunities for relaxation from the duties of the study. There is, I find, a very mistaken impression gone abroad in the world, with respect to this matter also. Multitudes suppose, that, as a clergyman has but little bodily labour to undergo, therefore the life which he lives, must of necessity be a very easy one, to say the least of it, if not a very lazy one. They seem to imagine, that he ought to be able to preach not only at any time, but at all times: and that, too, with the same appropriateness of subject—the same excellency and variety of matter—the same elegance and polish of diction—and the same animation and impressiveness of manner. And it is a fact, that he is often made the subject of severe censure and animadversion, because he will not preach more than three or four times in a week, besides attending to all his other parochial duties. If, brethren, ministers at the present day are influenced in the same manner as the apostles were, i. e. by the inspiration of the Holy Ghost, this impression is then undoubtedly correct. If, however, it appear, that they are nothing more than mere men after all—prepossessed of nothing more than ordinary capacities, and capable of acquiring nothing except through the same means which are made use of for this purpose by other persons; that is, by the most patient, laborious, and persevering exertions: if this be true, as it most assuredly is, the impression is not only an injurious one, but such as no person of generous feeling ought to harbour in his bosom for a single moment. I am no advocate for indo-

lence, among any class of people: much less among the clergy. I know that much is expected of them—much ought to be expected of them: and if they perform their duty, in reference to the account which they must at last give of the manner in which they have discharged their stewardship, I know they will never be satisfied, without doing every thing that they well can do. But I must protest, and I do, most solemnly, against ever loading them with any burden, which they are not able to bear. Let them only be treated with the same deference to feeling, and the same regard to comfort, as other people are; and if they are not satisfied with this, they will have nobody to blame but themselves.

"If, then, my brethren, you wish your minister to be respectable—if you expect instruction from his public ministrations—if you desire him to present the truths of the gospel in such a manner as to arrest, and keep up the attention—if you wish him to arouse those that are slumbering—to establish those that are wavering—to animate those who are desponding—to console those who are afflicted; and in one word, to perform his duty with fidelity to himself, and with benefit to you, we charge you, not to lay too much upon him. Allow him always sufficient time to prepare himself beforehand: and never find fault with him for not doing, what in the nature of the case it was not possible that he could do. Be mutual helps and comforts to one another—f forbearing one another, and forgiving one another in love. If there be any strife between you, let it always be, who shall be most forward in advancing the interests of our Redeemer's kingdom."

E. S. E.

Review of Dr. Bovell's Sermon.

A Sermon delivered in Jonesborough, Ten. at the opening of the Abingdon Presbytery, 27th of March, 1820, by Stephen Bovell, D. D. and published at the request of the Presbytery.

It appears from the preface, that the publication of this sermon was desired by a majority of the Presbytery of Abingdon; and earnestly opposed by one clergyman and two elders. "The principal reason offered for their dissent was, that they did not wish to encourage religious contention:" but the author "trusts that he is at least of as peaceable a spirit as those gentlemen."

"He too *ex animo*, avows the name of *Presbyterian*, and in consistency, as he thinks, with such an avowal has aimed in his sermon to attach his brethren more firmly to that excellent form of sound words professedly received and adopted by every officer of the Presbyterian church. This he humbly hoped for in the manner in which he attempted to perform it, would have been a peaceable, or at least an inoffensive measure. How it has happened that the hearing of the sermon awakened in some of the brethren a whole train of mortal ideas, appears to him not a little mysterious. Is it then come to this, that every commendation of the public standard of our church must be denounced as a measure calculated to promote religious warfare? If the following sermon shall appear to its readers to be of such a character, let them treat it and its author with merited contempt. But if it shall appear to breathe a spirit of peace, it is hoped its readers will profit by its perusal."

Dr. Bovell is a modest, sensible, peaceable, sound divine; and any person who could detect in this discourse a love of controversy, or a contentious spirit, must have been put upon the *scent* by some experienced huntsman, after the *little foxes, that spoil the vines bearing tender grapes*.

"Hold fast the form of sound words, which thou hast heard of me," is the Doctor's text; from which he deduces the following propositions:

"I. It is very important that we should be well established in the great fundamental principles of religion.

"II. Sound principles have the most effectual tendency to produce right practice.

"III. It is the duty of professors with unshaken constancy to retain those pure and wholesome doctrines in which they have been instructed by aged, and experienced teachers."

Are these *military posts*, for which Presbyterians war among themselves? Surely there ought to be no contention about the fundamental principles of religion, between Christian ministers, who have solemnly assented to the same *form of sound words*. That other denominations should assail some of our *out-works*, and even our *citadel*,

might be expected; but really, we must be in a deplorable state, if there is much diversity of opinion in our presbyteries, about the being and essence of God, the fall and depravity of mankind, the deity of Christ, the justification of believers on account of the righteousness of Christ, the necessity of regeneration, the work of continued sanctification, the resurrection of the dead, and a future state of happiness or misery. In Dr. Bovell's statement of fundamental doctrines, he differs nothing from the Westminster Confession of Faith, and nothing from the Bible. The points concerning which he must have been obnoxious to the views of some, we apprehend to be these:

"That it pleased God in the exercise of his everlasting and boundless love, to purpose the redemption, regeneration, and final glorification of an innumerable multitude of the fallen race of Adam—that in pursuance of this eternal purpose of his grace, he hath sent into the world, his only begotten Son, that he might put away sin by the sacrifice of himself, and bring to the mansions of everlasting happiness, all those who should obey him: And that in their effectual calling and conversion, he communicates freely to them that grace in Christ Jesus, which was engaged to him as the surety of his chosen people from the ages of eternity."

"That it is the very righteousness of the Redeemer itself, and not simply the benefits resulting from it, which is imputed to the believing sinner for his justification. 'This is his name whereby he shall be called, The Lord our Righteousness.' Those to whom the righteousness of Christ is imputed, are legally justified. They shall not come into condemnation, but are passed from death unto life."

We cannot but think these statements to be scriptural, and they have our most hearty approbation, as truths of God. The following extracts present a fair specimen of Dr. Bovell's manner of writing, and at the same time are calculated to do good to those, whose feeble minds have begun to question the utility of any ecclesiastical creeds.

"It seems also that he required Timothy not only to retain the substance of the doctrines which he had delivered to him,

but likewise to adhere to the very phrases which he had employed to express them. 'Hold fast the form of sound words, which thou hast heard of me.' This injunction, as it seems to us, virtually prohibits all unnecessary deviations from the customary modes of expressing sacred things. We think, moreover, that it forbids or discourages the supposition, that when different persons use language which in its plain meaning is directly opposite, they intend to inculcate the same evangelical truths. The same thing we grant, may be expressed with considerable variety of phrase, but it can never be necessary or expedient to depart from the customary modes of expression while we attach to them the same ideas as the rest of mankind do. We may flatter our pride with the idea that it discovers a noble spirit of independence to divest our minds of a servile attachment to the forms of speaking used by our predecessors, and those who had the care of our religious education. But is not truth immutable in its nature? Will not the same principles which are sound and true, at any given period, be also sound in all ages following? Can it be necessary then, can it consist with propriety to invent novel and ever varying modes of expression to teach those divine fundamental truths which no lapse of ages can change? Can the adoption of ambiguous phrases under pretence of superior light, serve any other purpose than to perplex the minds of plain Christians, and occasion disputation upon points in relation to which it is alleged, there is no material difference?

"Upon the whole we cannot but think, it would be sound wisdom to pay greater regard than we have done, to the advice administered so earnestly by St. Paul to the Corinthian church: Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind, and in the same judgment. We confess our inability to devise a better plan for attaining and preserving harmony in opinion, than to adhere to the plain simple manner of stating the doctrines of the gospel which has for ages been customary in our church. Should we all agree to speak the same thing, to adopt and adhere to the same form of words, no doubt would remain but that we had one meaning. This, we think, would not be an unreasonable compromise for the sake of peace; especially on the part of those who are so frequent and loud in their complaints respecting religious faction. It would not, we think, be paying greater deference than we owe to those venerable men of

preceding ages, who, with pious care, and probably, not without many prayers for Supreme aid, have drawn up for our instruction and establishment in the faith, so excellent a system of sound and wholesome doctrines as that contained in our confession of faith."

"Religious creeds are useful not only for instruction, but they serve, if used properly, as a bond of union among the disciples of Christ. We find those societies which have no particular system of religious doctrines, divided in sentiment, and not unfrequently their diversity in opinions proves the occasion of their dissolution and overthrow. In churches which have adopted particular systems of doctrine, every member admitted has a fair opportunity of knowing what are the tenets to which he is required to subscribe; and the consequence, in general, is, that in those churches, there is more unity of faith, more order and harmony, and less danger of divisions to weaken and dissolve them."

E. S. E.

Review of Elliott's Sermon.

The Causes of our Fear, and the Grounds of our Encouragement:—a Sermon, preached August 31st, 1820: being a day of humiliation, thanksgiving, and prayer, recommended by the General Assembly of the Presbyterian Church. By the Rev. David Elliott, pastor of the congregation of Upper West Conococheague.

Our author has justly remarked, that "occasional sermons seldom travel far, or live long, except it be in the hearts of those whose partiality first drags them into light." What then? Should they not be published? If they were worth preaching and hearing, they are worth printing and reading also; and when sermonizers, or their auditors, are both able and willing to circulate some impressive sermon, as a religious tract, they ought to do it, from love of the truth, and from a desire to win souls to Christ. Some one discourse, which our people may think uncommonly good, merely on account of its appropriateness and adaptation to their state of feeling, being printed, and read by them in their families, may be productive of more substantial results than a hundred sermons, equally meritorious in themselves, but not

equally calculated to arrest the attention, and mould the feelings of a congregation.

It is sometimes objected, against the publication of new sermons, that there are enough already extant, which far excel them. This statement may be true; but, again we ask, what then? Shall a minister of the gospel never preach any new sermons, because he cannot frame better ones than many which he has already delivered? Shall hundreds of good, evangelical preachers never attempt to utter their own addresses to their people, because they are not so intrinsically valuable as thousands, which they might find in their libraries, and which were in print before they were born?

For the same reason that we would wish public teachers to deliver sermons of their own formation, we would desire pastors, when able, to print some of their writings, for the perusal of their parishioners and friends. They will in many instances be pondered, when their authors have gone hence, to the world of spirits; and they may be better to those who preserve them, than many other religious publications, superior in their own nature, because they will, in reading, associate with the matter, the well remembered manner, and all the moral excellence of their spiritual guides. Whitefield's sermons have never, in the perusal, given any persons, but those who remember to have heard the author preach, very high satisfaction; yet to those, they have been superlatively good.

Write on, then, we would say to our brother Elliott, (for he is a good writer,) and send forth your sermons, as little messengers of good, or as missionaries in your name, and that of your divine Master, to warn sinners, and comfort saints, when you are dead.

In the sermon before us, Mr. E. endeavours to exhibit some causes of national fear, and others of encouragement, with a view to pro-

mote, at the same time, public humiliation and thanksgiving.

Among the things which are "certainly enough to make us fear that the Lord may visit us in judgment," he enumerates *the prevalence of infidelity*, especially among the members of our national legislature, some of whom, "on all occasions, evince the most deadly hostility to religion, and who oppose every measure, which has for its object the extension of Christianity." "Such a spirit of infidelity, discharging its venom in our public councils, like a cancer near the heart, greatly threatens our national health. And it is time, my brethren, that men of all political parties, who consider the favour of God necessary to national prosperity, should set their faces against the introduction of men into our public councils, who are known to be hostile to religion. We ask no man to abandon his political creed, but as a Christian we would plead with him to guard the sanctuary where he worships." To all this we say, amen and amen. Let professing Christians of every denomination and political section determine, as honest men, that no avowed enemy of Christianity, whether he be a federalist, a republican, or a democrat, shall receive their suffrage for any office in the state or nation, and then we might expect a speedy reformation. Even the infidel intriguers for office would then, from prudence, impose on their tongues and pens such a restraint as would be beneficial to the community. These enemies of Christ might not become any better at heart, but they would be less detrimental to the morals of society.

Another cause of fear, which Mr. E. mentions, is the existence of *the evil of slavery* in our otherwise highly favoured country. On this subject he is judicious in his remarks; for he neither condemns all slaveholders, under all circumstances as thieves and robbers, nor justifies the commencement, the ex-

tension, the perpetuation of the evil. In a note he says,

"When the author speaks of the criminality of slavery, he would not be understood as implicating all who are slaveholders. By the errors of their ancestors, it is admitted, that men may be placed in a situation to render the liberation of their slaves impracticable. Such a measure might put their own lives in jeopardy, and endanger the moral and political safety of the community. Hence on the principles of self defence and common good, they can hardly, in such cases, be chargeable with crime for holding them in servitude, provided they use their efforts to prepare the way for their liberation, as soon as practicable, by moral instruction and otherwise. But when men, by their own act, assume the right of sacrificing the liberty of their fellow men; and when they sanction the crimes of those who introduced slavery into our country, by extending it, we cannot on Christian principles, nor yet on the broader principles of natural right, acquit them of guilt. And indeed, in all cases, in which men lend their efforts either directly or indirectly, with a view to perpetuate slavery, we are not among those who would venture to pronounce them innocent."

Of the national constitution he asserts, that

"It gives no encouragement to the destruction of human liberty, and the sale of human blood. It is admitted, indeed, that there are almost insurmountable obstacles to the removal of this evil. But if there were a disposition to remove it, as Providence might open the way, the will would be accepted for the deed, and the displeasure of heaven might be averted. But while our nation continues to assume the crime and extend the evil, we can look for nothing but some dreadful visitation of God, when perhaps 'the iniquity of the fathers shall be visited on the children to the third and fourth generation.' Whatever men of the present age may say or think on this subject, posterity will testify that our fears have not been groundless."

The next cause of fear, stated by our author, is "the negligence of magistrates and people in suppressing vice, and enforcing respect to the laws." This is truly a deplorable evil; and we regret to say, that too many justices of the peace, and other magistrates, consider that

they are not bound to suppress or punish vice, when publicly committed before their own eyes, unless a formal complaint is lodged against the culprits, by some of their fellow citizens. Yes, and it is a grievous thing, that however vicious a magistrate himself may be, he is considered as liable to be removed from office for nothing but *official* misdemeanor. Hence, if a justice sins not as a justice, he may be a lewd or drunken magistrate to the day of his death. When respectable men, who do not wish to live upon the crimes of society, shall become magistrates, from love to Christ, and the public welfare, then, and not before can we expect vice, as ashamed, to hide its head. At present, every one knows, that very many of the magistrates of Pennsylvania, are not the most steady, substantial, moral and influential men in their respective counties; and that in some places the office has been so degraded, that scarcely an honourable man would be willing to receive an appointment to it, lest he should be thought to be a needy scrivener, or a sower of contention. "If men whose business it is to execute the laws, sit by and connive at their infraction; and if the people either refuse to assist, or in any way prevent the wholesome operation of the laws, we shall have reason to fear for the prosperity of our country."

As other causes of fear, Mr. E. names "the lukewarmness and indifference to the interests and extension of vital piety, which in many places prevail:"—"the angry political dissensions which at present obtain to an alarming extent:" and "the partial existence of God's judgments in our land." On the subject of party spirit, we would recommend the following remarks to the serious attention of our readers.

"But our own State is particularly marked by party dissensions. Among us, the demon of political discord seems to

have taken up his residence. Here he lights his torch, and marches abroad in all his giant strength. Here he marshals his forces, inflames their passions, and rouses their antipathies. And here, while the guardian spirits of the just, look down with wonder and amazement, at the angry conflict, he exults, and revels in the desolations which his magic hand has wrought.

"But to speak without a figure, my brethren, it is manifest that party dissensions have far transcended the limits which either religion, or policy, or patriotism, or common prudence would prescribe. Diversity of political views will exist. And we would not condemn temperate discussions in relation both to public men, and public measures. These, as well as the free exercise of the elective franchise, may be necessary to guard the purity, and ensure the permanence of our institutions. But 'whatever is more than these, cometh of evil.' When party rancour seizes the public mind, the most serious evils result. The bonds of society are loosened, its morals are corrupted, mutual confidence is destroyed, religious zeal is extinguished, and in short, almost every thing that is valuable to the State, is merged, and lost in the foaming cataract of passion.

"And think you, brethren, that such a state of things furnishes no cause of alarm? When we see the best interests of society sacrificed to the strife of party, have we not reason to fear for the safety of the commonwealth? We are persuaded that every reflecting man, to whatever party he may belong, must view with serious concern, the present state of acrimonious feeling throughout our once happy community."

We turn from these occasions for fear, to more welcome considerations, to some of "the grounds of our encouragement."

"In the first place, here, we remark, that it is an encouraging circumstance that the extension of Christianity is patronised by some of the highest officers of our country. The funds which Congress have placed at the disposal of the President of the United States, for the civilization of the Indian tribes, we are authorized to state, will be applied by him to that object, through the medium of religious associations. Part of them has already been applied in this way, and the late Osage mission has gone out under the acknowledged patronage and protection of the government of our country. The President himself has visited some of our missionary stations, and expressed

his satisfaction at observing the zealous efforts which were making for the progress of the good cause. By these acts, he has evinced a willingness that Christian instruction should be combined with the arts of civilization, and at the same time, to favour the progress and extension of our holy religion.

"That the circumstance of governmental patronage to the cause of Christianity, is encouraging in a national point of view, we may learn from the fact, that nations are often dealt with in the providence of God, according to the character and public acts of their rulers. Thus the Lord 'gave Israel up, because of the sins of Jeroboam.' (2 Kings, xiv. 16.) And 'Judah was removed out of his sight, for the sins of Manassah.' (2 Kings, xxiv. 3.) While on the other hand, the Lord declared that 'he would defend Jerusalem, to save it (from the Assyrian army) not only for his own sake, but, also, for his servant David's sake.' (2 Kings, xix. 34.) If, therefore, God is propitious to a nation, or otherwise, according to the character and public acts of its rulers, we may hope that the patronage of our government to Christianity will not be disregarded by him, who watches over and controls the destiny of nations."

Mr. E. proceeds to consider, "the noble, pious and liberal efforts which are making throughout our land, for the extension of the Redeemer's kingdom;" the disposition in our national and state governments to acknowledge God, in the mercies and judgments with which our nation is visited; "the continued displays of divine mercy towards us, notwithstanding the partial evils under which we suffer;" and "the promises of God," as so many "grounds of our encouragement amidst the fears which the aspect of our affairs is calculated to generate in our bosoms." The national and state acknowledgments of God's providence to which he refers, are the several appointments of "days of public humiliation, thanksgiving and prayer," in which the different religious communities, with the exception of the Quakers, have cheerfully acquiesced. It is to be remarked, here, however, that our civil rulers pretend to no other power in this matter, than that of recommendation; and the hearty

compliance of the people in general, "evinces a disposition to recognise the providence of God in the events of the nation." The *Friends* no doubt would have joined more frequently with their fellow citizens in observing special seasons for thanksgiving and prayer, had they not feared the encroachments of civil power upon their religious liberties. How well or ill grounded their fears were, must be left for the community to judge.

E. S. E.

Selections.

Extract from the Address of Dr. Chalmers to the Inhabitants of Kilmarnock.

"But danger presses on us in every direction; and in the work of dividing the word of truth, many, and very many, are the obstacles which lie in the way of our doing it rightly. When a minister gives his strength to one particular lesson, it often carries in it the appearance of his neglecting all the rest, and throwing into the back ground other lessons of equal importance. It might require the ministrations of many years to do away this appearance. Sure I am, that I despair of doing it away within the limits of this short address to any but yourselves. You know all that I have urged upon the ground of your acceptance with God; upon the freeness of that offer which is by Christ Jesus; upon the honest invitations which every where abound in the gospel, that all who will may take hold of it; upon the necessity of being found by God, not in your own righteousness, but in the righteousness which is of Christ; upon the helplessness of man, and how all the strugglings of his own unaided strength can never carry him to the length of a spiritual obedience; upon the darkness and enmity of his mind about the things of God, and how this can never be dissolved, till he who by nature stands afar off is brought near by the blood of the atonement, and he receives that repentance and that remission of sins, which Christ is exalted a prince and a Saviour to dispense to all who believe in him. These are offers and doctrines which might be addressed, and ought to be addressed, *immediately* to all. But the call I have been urging upon you through the whole of this pamphlet, of 'cease ye from your manifest transgressions,' should be

addressed along with them. Now here lies the difficulty with many a sincere lover of the truth as it is in Jesus. He feels a backwardness in urging this call, lest it should somehow or other impair the freeness of the offer, or encroach upon the singleness of that which is stated to be our alone meritorious ground of acceptance before God. In reply to this, let it be well observed, that though the offer be at all times free, it is not at all times listened to; and though the only ground of acceptance be that righteousness of Christ which is unto all them and upon all them that believe, yet some are in likelier circumstances for being brought to this belief than others. There is one class of hearers who are in a greater state of readiness for being impressed by the gospel than another,—and I fear that all the use has not been made of this principle which scripture and experience warrant us to do. Every attempt to work man into a readiness for receiving the offer has been discouraged, as if it carried in it a reflection against the freeness of the offer itself. The obedient disciples of John were more prepared for the doctrines of grace, than the careless hearers of this prophet; but their obedience did not confer any claim of merit upon them; it only made them more disposed to receive the good tidings of that salvation which was altogether of grace. A despiser of ordinances is put into a likelier situation for receiving the free offer of the gospel, by being prevailed upon to attend a church where this offer is urged upon his acceptance. His attendance does not impair the freeness of the offer. Yet where is the man so warped by a misleading speculation, as to deny that the doing of this previous to his union with Christ, and preparatory to that union, may be the very mean of the free offer being received. Again, it is the lesson both of experience and of the Bible, that the young are likelier subjects for religious instruction than the old. The free offer may and ought to be addressed to both these classes; but generally speaking, it is in point of fact more productive of good when addressed to the first class than the second. And we do not say that youth confers any meritorious title to salvation, nor do we make any reflection on the freeness of the offer, when we urge it upon the young, lest they should get old, and it have less chance of being laid before them with acceptance. We make no reflection upon the offer as to its character of freeness, but we proceed upon the obvious fact, that, free as it is, it is not so readily listened to or laid hold of by the second class of hearers as by the first. And, lastly, when addressing sinners now, all of them might and ought to be plied

with the free offer of salvation at the very outset. But if it be true, that those of them who wilfully persist in those misdoings, which they could give up on the inducement of a temporal reward, will not, in point of fact, be so impressed by the offer, or be so disposed to accept of it, as those who (on the call of—'Flee from the coming wrath;' and on being told, that unless they repent they shall perish; and on being made to know, what our Saviour made inquirers know at the very starting point of their progress as his disciples, that he who followeth after him must forsake all,) have begun to break off their sins, and to put the evil of their doings away from them; then we are not stripping the offer of its attribute of perfect freeness, but we are only doing what God in his wisdom did two thousand years ago; we are, under him, preparing souls for the reception of this offer, when, along with the business of proposing it, which we cannot do too early, we bring the urgency of an immediate call to bear on the children of iniquity, that they should cease to do evil, and learn to do well.

"The publicans and harlots entered into the kingdom of God before the Pharisees, and yet the latter were free from the outward transgressions of the former. Now, the fear which restrains many from lifting the immediate call of—'Cease ye from your transgressions,' is, lest it should put those who obey the call into the state of Pharisees; and there is a secret, though not avowed, impression in their minds, that it were better for their hearers to remain in the state of publicans and harlots, and in this state to have the offer of Christ and all his benefits set before them. But mark well, that it was not the publicans and harlots who persisted in their iniquities, but they who counted John to be a prophet, and in obedience to his call were putting their iniquities away from them, who had the advantage of the Pharisees. None will surely say, that those of them who continued as they were, were put into a state of preparation for the Saviour by the preaching of John. Some will be afraid to say, that those of them who gave up their iniquities at the bidding of John were put into a state of preparation, lest it should encourage a pharisaical confidence in our own doings. But mark the distinction between these and the Pharisees: the Pharisees might be as free as the reforming publicans and harlots, of those visible transgressions which characterized them; but on this they rested their confidence, and put the offered Saviour away from them. The publicans and harlots, so far from resting their confidence on the degree of reformation which they had accomplished,

were prompted to this reformation by the hope of the coming Saviour. They connected with all their doings the expectation of greater things. They waited for the kingdom of God that was at hand; and the preaching of John, under the influence of which they had put away from them many of their misdeeds, could never lead them to stop short at this degree of amendment, when the very same John told them of one who was to come after him, in comparison of whom he and all his sermons were as nothing. The Saviour did come, and he said of those publicans and harlots who believed and repented at the preaching of John, that they entered the kingdom of heaven before the Pharisees. They had not earned that kingdom by their doings, but they were in a fitter and readier state for receiving the tidings of it. The gospel came to them on the footing of a free and unmerited offer; and on this footing it should be proposed to all. But it is not on this footing that it will be accepted by all. Not by men who, free from many glaring and visible iniquities, rest on the decency of their own character;—not by men who, deformed by these iniquities, still wilfully and obstinately persist in them; but by men who, earnest in their inquiries after salvation, and who, made to know, as they ought to be at the very outset of their inquiries, that it is a salvation from sin as well as from punishment, have given up the practice of their outward iniquities, as the first fruit and evidence of their earnestness.

"Let me, therefore, in addition to the lesson I have already urged upon you, warn you against a pharisaical confidence in your own doings. While, on the one hand, I tell you that none are truly seeking who have not begun to do; I, on the other hand, tell you, that none have truly found who have not taken up with Christ as the end of the law for righteousness. Let Jesus Christ, the same to-day, yesterday, and for ever, be the end of your conversation. Never take rest till you have found it in him. You never will have a well-grounded comfort in your intercourse with God, till you have learned the way of going to the throne of his grace in fellowship with Christ as your appointed mediator;—you never will rejoice in hope of the coming glory till your peace be made with God through Jesus Christ our Lord; you never will be sure of pardon, till you rest in the forgiveness of your sins as coming to you through the redemption which is in his blood. And what is more, addressing you as people who have received a practical impulse to the obedience of the commandments, never forget, that, while the reformation of your first and earliest stages in the Chris-

tian life went no farther than to the amendment of your more obvious and visible deficiencies, this reformation, to be completed, must bring the soul and spirit, as well as the body, under a subserviency to the glory of God; and it never can be completed but by the shedding abroad of that spirit which is daily poured on the daily prayers of believers; and I call upon you always to look up to God through the channel of Christ's appointed mediatorship, that you may receive through this same channel, a constant and ever increasing supply of the washing of regeneration and renewing of the Holy Ghost.

"I call upon you to be up and doing; but I call upon you, with the very same breath, not to rest satisfied with any dark, or doubtful, or confused notions about your way of acceptance with God; and let it be your earnest and never-ceasing object to be found in that way. While you have the commandments and keep them, look at the same time for the promised manifestations. To be indifferent whether you have a clear understanding of the righteousness of Christ, is the same as thinking it not worth your while to inquire into that which God thought it worth his while to give up his Son unto the death that he might accomplish. It is to affront God, by letting him speak while you refuse to listen or attend to him. Have a care, lest it be an insulting sentiment on your part, as to the worth of your polluted services, and that, sinful as they are, and defective as they are, they are good enough for God. Lean not on such a bruised reed; but let Christ, in all the perfection of that righteousness, which is unto all them and upon all them that believe, be the alone rock of your confidence. Your feet will never get on a sure place till they be established on that foundation than which there is no other; and to delay a single moment in your attempts to reach it, and to find rest upon it, after it is so broadly announced to you, is to incur the aggravated guilt of those who neglect the great salvation, and who make God a liar, by suspending their belief of that record which he hath given of his Son,—*"And this is the record that God hath given us eternal life, and this life is in his Son."*

Sketch of the Life of John Janeway.

"O most delightful hour, by man
Experienced here below!
The hour which terminates his span,
His folly and his wo.
My home, henceforth, is in the skies;
Earth, sea, and sun, adieu;

All heaven unfolded to my eyes,
I have no sight for you."—COWPER.

Among the numerous pleasing instances of the cheering power of religion on the mind, in a dying hour, few have equalled and perhaps none ever excelled the following.

John Janeway was born in Hertfordshire, in 1633. His parents were pious persons. Before he became acquainted with real religion, he appears to have possessed many amiable qualifications. He made a considerable progress in various branches of literature; and at the age of seventeen was chosen to King's College, Cambridge.

When he was about eighteen, it pleased the ever blessed God, to lead him to an acquaintance with those things which belonged to his everlasting peace. The change in his heart appears to have been gradual; and the conversation of a young man, in the same college, to have been one of the means employed for his conversion. At this time his views respecting some of his favourite studies changed. He saw that astronomy surveyed but a mole-hill, compared with the glorious objects, which the gospel discovers. He pitied those who curiously inquire into every thing but the "one thing needful;" and counted all things as dross and dung compared with Christ and him crucified. From this period of his life to its conclusion, he manifested the power of heartfelt religion; the peace and satisfaction of his soul were discernible in his countenance; and his affections were set "on the things which are above."

As he himself enjoyed the comforts of the divine favour, he longed that others should partake of the same delights. Influenced by this desire, he wrote many affecting letters to different friends; recommending their eternal interests to their care; and directing them to Christ, the sinner's refuge. With prayers and tears he sought the divine blessing on these attempts to lead others to that source of consolation, whence his comforts flowed. In private conversation he pursued the same object; and his endeavours among his own relations were very successful. In his own conduct he displayed the lovely nature of real piety; and while he thus recommended the gospel to men, prayer and communion with God were his delight.

It was his custom to set apart a portion of his time daily for secret retirement and solemn meditation. This practice is warmly recommended in Mr. Baxter's "Saint's Everlasting Rest," a book which he peculiarly prized. On one of these occasions a friend of his, unknown to him, happened to be in a situation where he

observed all that passed: and his remarks on what he saw are worthy of insertion. "O what a spectacle did I see! surely, a man walking with God, conversing intimately with his Maker, and maintaining a holy familiarity with the great Jehovah. Methought I saw one talking with God. O! what a glorious sight it was; methinks I see him still; how sweetly did his face shine! O, with what a lovely countenance did he walk up and down, his lips going, his body oft reaching up, as if he would have taken his flight into heaven! His looks, and smiles, and every motion spake him to be upon the very confines of glory. O! had one but known what he was then feeding on! Surely, he had 'meat to eat which the world knew not of!'"

He was full of love to the souls of men; and often lamented that Christians, in their mutual converse, do no more to advance each other's spiritual welfare. He once sat silent and wrote down in short-hand, the discourse of some that professed to have a peculiar acquaintance with religion, and afterwards read it to them; and asked them whether such conversation was such as they would be willing God should record.—"Oh, said he, to spend an hour or two together, and to hear scarcely a word for Christ, or that speaks peoples hearts in love with holiness! Where is our love to God and souls all this while? Where is our sense of the preciousness of time, of the greatness of our account? Should we talk thus, if we believed that we should hear of this again at the day of judgment? And do we not know that we must give an account of every idle word? Did saints in former times use their tongues to no better purpose? Would Enoch, David, or Paul, have talked thus? Is this the sweetest communion of saints upon earth? How shall we do to spend eternity in speaking the praises of God, if we cannot find matter for an hour's discourse?"

"Doth not this speak aloud that our hearts are very empty of grace, and that we have little sense of spiritual and eternal concerns?"

He walked humbly with his God; and was favoured with so much of the divine presence, and with so bright a hope of glory, beyond the grave, that, in the midst of all worldly comforts, he longed for death; and the thoughts of the day of judgment made all his enjoyments sweeter. He earnestly desired the coming of the Lord; and, when some persons were discoursing with him respecting that solemn period, he smiled and expressed his delight in the thought of its approach.

On an occasion, when "that day for which all other days were made," was mentioned, he said, "What if the day of judgment were to come, as it will most

certainly come shortly? If I were sure the day of judgment were to begin within an hour, I should be glad with all my heart. If at this very instant I were to hear such thunderings and see such lightnings, as Israel did at Mount Sinai, I am persuaded my very heart would leap for joy. Of this I am confident, through infinite mercy, that the meditation of that day hath ravished my soul, and the thought of its certainty and nearness is more refreshing to me than the comforts of the whole world. Surely nothing can more revive my spirits, than to behold the blessed Jesus, the joy and life, and beauty of my soul. I lately dreamed that the day of judgment was come. Methought I heard terrible thunder, and saw dreadful lightnings; the foundations of the earth did shake, and the heavens were rolled together as a garment; yea, all things visible were in a flame; methought I saw the graves opened, and the earth and sea giving up their dead; methought I saw millions of angels, and Christ coming in the clouds. Methought I beheld the Ancient of days sitting upon his throne, and all other thrones cast down. Methought I beheld him whose garments were white as snow, and the hair of his head like pure wool: his throne was like the fiery flame, and his wheels as burning fire, a fiery stream issued and came forth from him; thousands of thousands ministered unto him; and ten thousand times ten thousand stood before him; and the judgment was set, and the books were opened. O! with what an ecstasy of joy was I surprised! methought it was the most heart-raising sight that ever my eyes beheld: and then I cried out, 'I have waited for thy salvation, O God!' and so I mounted into the air, to meet my Lord in the clouds."

It was not long before his earnest desires for heavenly bliss were satisfied. When he was about twenty-two, the symptoms of a deep consumption appeared. Words can scarcely express the triumphant state of his mind, during a great part of his last sickness. His soul was filled with joy unspeakable and full of glory. Often would he say, "Oh, that I could but let you know what I now feel! Oh, that I could show you what I now see! O that I could express the thousandth part of that sweetness that I now find in Christ! you would all then think it well worth while to make it your business to be religious. O, my dear friends, we little think what Christ is worth upon a death-bed. I would not for a world, nay, for millions of worlds, be now without Christ and a pardon. I would not for a world live any longer: the very thoughts of a possibility of recovery, make me even tremble."

A person who came to visit him ex-

pressed a hope that he might yet recover: "And do you think to please me (said he) by such discourse as this? No, friend, you are much mistaken in me, if you think that the thoughts of life, and health, and the world, are pleasing to me. The world hath quite lost its excellency in my judgment. O how poor and contemptible a thing is it in all its glory, compared with the glory of that invisible world, which I now live in sight of! And as for life, Christ is my life, health, and strength: and I know, I shall have another kind of life, when I leave this. It would incomparably more please me, if you should say to me, you cannot possibly hold out long; before to-morrow you will be in eternity! I do so long to be with Christ, that I could be contented to be cut in pieces, and to be put to the most exquisite torments, so that I might but die, and be with Christ. O, how sweet is Jesus! 'Come Lord Jesus, come quickly.' Death, do thy worst! Death hath lost its terribleness. Death, it is nothing (through grace) to me. I can as easily die as shut my eyes, or turn my head and sleep: I long to be with Christ; I long to die."

On one occasion, when his mother and brothers were in the room with him, he earnestly besought his mother, not to attempt to hinder, by her prayers, his departure to eternal rest; and turning to his brothers, said, "I charge you all, do not pray for my life any more: you do me wrong, if you do. O that glory, the unspeakable glory that I behold! My heart is full, my heart is full. Christ smiles, and I cannot but smile: can you find in your heart to stop me; who am now going to the complete and eternal enjoyment of Christ? Would you keep me from my crown? The arms of my blessed Saviour are open to embrace me; the angels stand ready to carry my soul into his bosom. O, did you but see what I see, you would all cry out with me, how long, dear Lord: come Lord Jesus, come quickly! Oh, why are his chariot wheels so long a coming?"

When a pious minister had been discoursing with him on the Saviour's excellency, and the glory of the unseen world, he said, "Sir, I feel something of it; my heart is as full as it can hold in this lower state; I can hold no more here. O that I could but let you know what I feel!"

As he approached the end of his course, his mind was commonly filled with joy; yet even his happiness had some small intermissions; at such times, he said, "hold out faith and patience; yet a little while, and your work will be done."

He used every evening to take his leave of his friends, hoping not to see them, till the morning of the resurrec-

tion; and he desired them to make sure of a comfortable meeting in a better world; and when he saw some of them weeping, desired them rather to rejoice than weep on his account.

Not long before his departure to eternal rest, one of his brothers while engaged in prayer with him, besought God to continue the happiness he enjoyed, so that he might go, as it were, from one heaven to another, and from imperfect joy to perfect glory. After this the comforts poured into his soul were so great, that words cannot express his blessedness, and the relation must fall far short of the reality.—He broke out in such words as these: "O, he is come! he is come! O how glorious is the blessed Jesus! How shall I speak the thousandth part of his praises! O for words, to set out a little of that excellency! But it is inexpressible!

"O, my friends, come look upon a dying man, and wonder; I myself cannot but wonder! Was there ever greater kindness? were there ever such manifestations of rich grace! O why me, Lord? why me? Sure this is akin to heaven; and if I were never to enjoy any more than this, it were well worth all the torments that man or devils could invent, to come through even a hell to such transcendent joys as these. If this be dying, dying is sweet: let no true Christians ever be afraid of dying. O death is sweet to me. This bed is soft. The smiles and visits of Christ, would turn hell into heaven. O that you did but see and feel what I do! Come and behold a dying man more cheerful than ever you saw any healthful man in the midst of his sweetest enjoyments. O, sirs, worldly pleasures are pitiful, poor, sorry things, compared with one glimpse of this glory, which shines so strongly into my soul! O why should any of you be so sad, when I am so glad! This, this is the hour that I have waited for."

As joy was his portion, praise was his delight. When ministers or Christians came to him, he would beg them to spend all the time they passed with him in praise. "O, said he, help me to praise God, I have nothing else to do, from this time to eternity, but to praise and love God. I have what my soul desires upon earth; I cannot tell what to pray for, but what I have graciously given. I want but one thing, and that is, a speedy lift to heaven. I expect no more here, I cannot desire more, I cannot bear more. O praise, praise, praise that infinite boundless love that hath, to a wonder, looked upon my soul, and done more for me than for thousands of his children. Bless the Lord, O my soul, and all that is within me bless his holy name. Help me, help me, O my friends, to praise and admire him that

hath done such astonishing wonders for my soul; he hath pardoned all my sins, he hath filled me with his goodness, he hath given me grace and glory, and no good thing hath he withheld from me."

"Come, help me with praises, all is too little: come, help me, O ye glorious and mighty angels, who are so well skilled in this heavenly work of praise. Praise him, all ye creatures upon the earth, let every thing that hath being, help me to praise him. Hallelujah, Hallelujah, Hallelujah; praise is now my work, and I shall be engaged in that sweet employment for ever."

On another occasion he uttered such words as these: "Admire God for ever and ever, O ye redeemed ones. O those joys, the taste of which I have! The everlasting joys, which are at his right hand for evermore! Eternity, eternity itself is too short to praise this God in. O bless the Lord with me, come let us shout for joy, and boast in the God of our salvation. O, help me to praise the Lord, for his mercy endureth for ever."

According to his desire, most of the time that was spent with him, was spent in praise; yet still he said, "More praise still. O help me to praise him: I have now nothing else to do; I have done with prayer and all other ordinances; I have almost done conversing with mortals. I shall presently behold Christ himself that died for me, and loved me, and washed me in his blood."

"I shall, before a few hours are over, be in eternity, singing the song of Moses, and the song of the Lamb. I shall presently stand upon Mount Zion, with an innumerable company of angels, and the spirits of the just made perfect, and Jesus the mediator of the new covenant. I shall hear the voice of much people, and be one amongst them, who shall say, Hallelujah, salvation, glory, honour, and power, unto the Lord our God; and again, we shall say Hallelujah. And yet a little while, and I shall sing unto the Lamb, a song of praise, saying, worthy art thou to receive praise who wert slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God, kings and priests, and we shall reign with thee for ever and ever."

"Methinks I stand, as it were, with one foot in heaven, and the other upon earth; methinks I hear the melody of heaven, and by faith I see the angels waiting to carry my soul to the bosom of Jesus, and I shall be for ever with the Lord in glory."

A few hours before his death he called his relations together, and affectionately expressed his wishes for their eternal welfare: he concluded with saying, "And

now, my dear mother, brethren and sisters, farewell; I leave you for a while, and I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified."

"And now, dear Lord, my work is done. I have finished my course, I have fought the good fight; and henceforth there remaineth for me a crown of righteousness! Now come dear Lord Jesus, come quickly."

At length his course was completed, and he perceived death approaching. His jaws quivered, his hands and feet grew cold as clay, and a cold sweat spread over him, but he was glad indeed when he found his spirit departing. He endured some severe pangs of dissolution, and then fell asleep in Jesus. He died in June, 1657, aged 22. His mortal remains rest, till the resurrection of the just, in Kilshall church, Hertfordshire.

Pike's Consolations.

Extract from Bishop Porteus' Poem on Death.

"————— At Thy good time
Let death approach; I reckon not:—let him
come
In genuine form, not with thy vengeance
armed,
Too much for man to bear. O! rather
lend
Thy kindly aid to mitigate his stroke.
Then shed thy comforts o'er me; then
put on
The gentlest of thy looks; then deign to
cheer
My fainting heart with the consoling hope
Of Mercy, Mercy, at thy hands!—And
Thou,
Whom soft-eyed Pity once let down from
Heaven
To bleed for Man, to teach him how to
live,
And, O, still harder lesson! how to die;
Disdain not thou to smooth the restless
bed
Of sickness and of pain. Forgive the tear
That feeble nature drops; calm all her
fears;
Fix her firm trust on thy triumphant Cross,
Wake all her hopes, and animate her
Faith;
Till my rapt Soul, anticipating Heaven,
Bursts from the thralldom of incumb'ring
clay,
And, on the wing of ecstasy upborne,
Springs into liberty, and light, and life."

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Communications.

Divine Punishment.

The candid inquirer after truth, must see at once the difference in opinion that exists among those who claim the same general name—that of Christian. To search after truth, and embrace it when found, should be the earnest desire and employment of all who assume the name of Christ. In these days of modern improvements in Christianity, when *doubt* holds her leaden sceptre over both reason and revelation, when truth is left unsought, when by bold assertion and critical dexterity it is evaded or concealed; it would appear necessary for those who have embraced Christ, the king of truth, not to act like Pilate the Roman governor, who, when Jesus Christ stood before him, accused of perverting the word of God, asked, what is truth? But waited not to hear the answer from the lips of the God of truth.

As it appears to comport with the design of the Presbyterian Magazine, as exhibited by the prospectus of that work—one of the conductors, as time and opportunity may offer, intends to avail himself of this channel, to state some scriptural truths which seem to be controverted by some. This shall be done without either the desire or design of exciting controversy, but only to establish believers in the scriptures of the Old and New Testaments in the essential doctrines of the gospel.

VOL. I.

We would inquire, in what character God punishes sin. That God is a sovereign is verified in every page of inspiration, and the great volume of *nature* attests this fact. His dominion is universal and illimitable. In all his works *greatness* in conjunction with *goodness*, strikes our view, and wherever we see the parent, we behold also the legislator. Jehovah is a benefactor in whom we have reason to rejoice, whose purposes are gracious, whose *law* is the plan of our happiness. Every good and perfect gift comes down from him. But the hand that confers them we cannot see. Mysterious obscurity rests upon his essence. And further than he reveals himself we cannot know him.

Now as he is a sovereign, it does not appear from nature or revelation, that God uniformly acts as a sovereign; for many of his works must be attributed to him under another relation. He is revealed to us, under the endearing title of father—as a king—frequently as an unlimited sovereign—and often as a judge and ruler.

To assign all to God under one relation, or give to him under a wrong relation, those things which belong to him in another, is to confound the truths of the word of God. This leads to many mistakes, and occasions errors of the grossest kind. How necessary is it, that we have correct apprehensions of the true character of him, who claims our worship, and of that part of his character in which he

punishes the guilty for their sins! All who receive the sacred scriptures as the revelation of God's will, must admit, that God punishes, and has a right to punish the guilty transgressor of his laws. Notwithstanding, while they grant the fact, yet they differ, as to the point of God's character to which that right belongs, and the relation under which he carries it into effect. To form a sound judgment on this important point, we ought to have a true apprehension of punishment, and of the reason why God punishes.

Punishment may be defined the avenging either of a transgression or of an injury. When wickedness or transgression is avenged, the evil is punished: but when men avenge for the injury done, restitution only is sought. Moral evil is the cause of penal evil, hence penal evil is the inflicting punishment for the transgression of law. If punishment were solely to avenge the injury, and not the transgression, then the punishment would descend to the heirs, as does the injury with the profit. But this is contrary to sound reason and the holy scriptures. No punishment that is just can be conceived of, without recurring in thought, to a criminal act, to some violation of right and transgression of law.

By this we learn what divine punishment is, viz. an avenging of a crime or transgression committed against God's law. The crime is the reason of punishment; because the very essence of sin consists in transgressing the law. God inflicts punishment not merely because sin is injurious; but because sin is worthy of such an effect of his power. "Who knowing the judgment of God, that they who commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Jehovah also punishes on account of his own holiness; "for he is of purer eyes than to behold evil, and cannot look

on iniquity." Hab. i. 13. Hence it follows that he hates that which he punishes.

We may see from this, in what relation the right to punish, and the execution of punishment belong to God. It is not because he is an absolute sovereign, injured, and to whom a debt is due, but as he is governor and ruler, who judges and punishes the sinful action of him who transgressed his law; for the application of the law to the guilty, is the proper work of a judge. That God is injured and insulted by sin, and has a right to demand reparation for the evil, is a truth we freely embrace. But reparation for the violation of God's law, by man himself in his present sinful and helpless state is impossible. And though reparation were possible, in this case, it would be the same as punishment—for as man in his present state of depravity is unable to repair the breach of the law, or pay the debt of perfect obedience; the law makes an eternal demand against the guilty sinner, which is a proper reason for the eternity of punishment. This punishment is not inflicted on the guilty and impenitent sinner, as a simple reparation, for this he can never effect in and of himself, but as the punishment of a crime committed against God and his law, who is the judge of all the earth; and it is not a private, but a public determination to punish the guilty, and that executed by a public person. Here we shall state the ground of our belief in the words of another, "That God the Lord is absolutely free, possessed of supreme dominion, that he is injured by sin, but that he does not punish as an absolute lord, or as injured, or as a creditor, but as a ruler and a judge."

We are aware, that there are many who deny this, in order to get clear of two things galling to fear and human pride. They overthrow, if possible, the necessity of punishment when sin is committed,

and then deny the necessity of any atonement by Jesus Christ, for sin, as the substitute and surety of sinners. But the necessity of punishment, and that of atonement and satisfaction made by Jesus Christ, as God man mediator, can be maintained and defended by other reasons. It is admitted by some of those who assert, that God punishes as a sovereign lord, who is injured and demands the punishment; that there are cases, in which the party injured cannot omit to take vengeance, that is, when his honour is affected. Now the least sin dishonours God, who is absolutely perfect. But can we, or dare we, measure the perfect dealings of the perfect Jehovah, by that standard which sinful man assumes for his mode of judging and acting towards his fellow creature man? It is assumed among men of this cast, that the right of punishment belongs to the person injured, and by parity of reasoning, to God, as injured or insulted by sin. This they take for granted, while it yet remains to be proved, that man executes, or can execute proper punishment on his fellow: besides it is not correct to say, that the right of punishment, among men, belongs to the party injured as such.

For the wrong done gives no greater right to the injured, than in proportion to the wrong done him; that is, to simple reparation, which is very different from punishment. It follows, that punishment with men, concerns the ruler and judge as such; therefore when properly viewed, can be ascribed to God under no relation, but that of a ruler and judge. That the right to punish sin or for sin, belongs to God; that he is dishonoured by sin as a lawgiver, is admitted on both sides. But, under what character or relation God punishes, whether as an absolute sovereign, the party injured, and having a right to demand punishment—or whether only as a ruler and a judge, is the point in dis-

pute. The former is asserted by our opponents—the latter is maintained by all who love the Lord Jesus Christ, into whose hand all judgment is committed, and who will judge a righteous judgment.

G. C. P.

Thoughts on Lay Preaching.

The Christian world, in the present auspicious period, exhibits a system of operations which is characterized by singularity as well as by importance. The apathy of years is shaken off; an unprecedented impulse has been given to hitherto slumbering energies; and a feeling has been transfused through the community, which affords a promise of glorious events. Christian ingenuity has devised and Christian exertion is executing multifarious and magnificent plans for the diffusion of gospel truth. Whatever has a tendency to accomplish prophecy, by the enlargement of the Mediator's kingdom, is now become deeply interesting to believers, and finds in them powerful advocates; all appear prepared, to proffer their aid and enlist their resources on the side of God against the mighty.

The spirit that breathes through all these active and diversified operations, we exceedingly applaud, as well becoming the Christian character; and we should regret, in any measure, to lower the tone which has been imparted, or to subtract from the efficiency of the force, which has been engaged. We love to see combined and individual exertions, where the glory of Christ is the aim.

Yet we do believe, that there may be an agency exerted with the purest intentions to spread the gospel, and which may appear sanctified by its success, which is nevertheless contrary to scripture authority, and therefore to be discountenanced.

Such an agency, in our apprehension, is Lay Preaching.

We are aware that the ground, upon which we tread, is delicate; yet we are equally aware, that through false delicacy, it has too long remained undisputed. We have not the slightest desire to curtail the prerogatives of our lay-brethren, whom we cordially acknowledge as fellow labourers with us, in the gospel of Jesus Christ; yet we have some reason to fear their overstepping a proper boundary. We do not institute this as a criminal charge; but we do esteem it an effect of indiscreet zeal.

There can be no doubt, that many who are included under the denomination of lay preachers, are influenced by the holy desire of contributing their exertions, to the mass already employed, for the diffusion of truth; yet is it not possible that their ardour may betray itself under an unwarrantable aspect? We think it is possible; we apprehend it is certain, that it has thus appeared.

It is not our intention to enter into an elaborate examination of this question, but merely to offer a few considerations, by way of arousing more general attention to the subject.

By a peculiar and happy arrangement of Providence, every man has a particular sphere assigned him, in which he may lawfully and effectually labour in the cause of the gospel. There is no individual, however lowly his station, or however limited his influence and unpretending his talents, who does not possess a certain power of promoting the spiritual interests of his fellow men. But whilst this is true on the one hand, it is equally true on the other, that if a man trespass beyond his proper sphere, his movements become eccentric, and have a tendency to introduce disorder through the whole system. This is universally true; but in a very particular manner it is true, in relation to the affairs of the church of Christ. If the order of civil society depends upon variety in office; much more do the

peace and order of the church depend upon every man operating in his own sphere:—if all civilians cannot be governors or judges, all Christians cannot be preachers.

That governmental policy would be miserable and ruinous, which would permit all men without distinction to occupy its offices of trust and responsibility; and equally indiscreet would be the policy of a church, which should throw open a door for the admission of all Christians to the functions of the ministry, without an inquiry into their qualifications—their prudence, their piety, their aptness to teach.

If it would be improper then for a church to give such an extensive warrant; it is certainly improper for individuals to act, as if on the assumption, that such a warrant had been given.

The ministry is an ordinance of God; this is a fact, denied only by schismatics. This institution is connected with every circumstance of solemnity and responsibility; it is an established means of God for the conversion of sinners, and hence its duties are not lightly to be infringed.

The authority to exercise the functions of this office can only be communicated by those who already possess that authority. The apostles who received an extraordinary call to the ministry, did, by a particular ceremony, communicate ministerial authority to those who were to take part with them in the work; and it is by an imitation of their example, that a regular succession of gospel ministers has been preserved in the church. None but the lawless and disorderly will deny that a succession in the ministry is to be preserved in this way; that ministers of the gospel *alone* have authority to admit others to be co-workers with them, to the whole extent of ministerial duty. Who would not shudder to see an individual administering the ordinances of baptism and the Lord's supper, who had not received authority by an ecclesi-

astical act? Yet it is somewhat strange, that many who would consider the act of administering the sacraments without proper authority, as a violation of an ordinance of God, an infringement of ecclesiastical order, and as a procedure highly dangerous to the church of Christ; do not hesitate to assume the office of public teachers, although this is a principal and peculiar duty of the gospel minister. The commission is, *preach*—then *baptize*; preaching has the precedence; it is intended for the conversion of sinners; the sacraments are principally designed for their strengthening and consolation after they have become Christians; and hence more seems to depend on the one than on the other. If then, all men may preach without ecclesiastical authority, why not baptize? Surely if our feelings justify us in doing the one, they should not be alarmed in proceeding a little further.

In our opinion, the one is as much an infringement of the peculiar functions of the ministry, as the other would be, and manifests as much looseness of principle.

Every intelligent Christian will acknowledge, that the prosperity of the church essentially depends upon the ability of its teachers. This ability consists not merely in piety, but in an "aptness to teach." A minister of the gospel should possess peculiar qualifications; he should have natural talents, and these properly cultivated by education.

All acknowledge the necessity of an apprenticeship, before a man can be fitted for the professional duties of an ordinary mechanical employment; and will we deny the necessity of an appropriate education to fit men for preaching the gospel? The thought is dishonour to that gospel.

The deeply important doctrines of this system are not to be declared by every novice who imagines he possesses ability to teach. Human literature is essential to a faithful

and edifying ministry, and this fact has been abundantly corroborated by the past experience of the church. We ask then, who are to judge whether an individual possesses qualifications for a teacher in the church of Christ? Certainly not himself; for his judgment would be partial; but unquestionably those, who are recommended by their experience in the discharge of the duties of the holy office.

This plain truth, however, is denied by lay preachers, who take the liberty of judging for themselves, and who most generally judge ignorantly.

We willingly concede, that there are some, who, preaching without authority, are nevertheless calculated by their talents to do much service to the body of Christ in the regular ministry; but this very circumstance is an aggravation of their trespass; for they thereby manifest marked contempt of ecclesiastical discipline, through which a proper authority might be obtained. They do more; they establish a precedent highly dangerous; they encourage others who are deficient in every necessary acquirement, to follow in their footsteps, who, by way of apology for their deficiencies, decry a learned ministry, and endeavour to bring it into contempt.

Ignorance of every thing calculated to add honour to the sacred office, in connexion with a species of religious wild fire, are the only furniture of multitudes who presume to bear the hallowed ark. Many esteem it their duty to become self-constituted public teachers, when totally unable to account for the impression they have received; they have a vague notion that they have received a call, although that call has no foundation in reason. Now we say that the man who urges his spiritual call to preach, when destitute of necessary human learning, is a fanatic, and is to be avoided as a disturber of the church of Christ. We are not, at the pre-

sent day, to calculate upon an extraordinary and miraculous effusion of the Spirit: but if in the ministry, we would not cherish a presumptuous hope of success, we must give ourselves wholly to these things. A blessing can reasonably be expected only upon a proper application of human exertion. Many, however, in a very bad sense, would draw the bow at a venture, and calculate largely upon an assistance from God, which God has never promised.

Lay preaching has a further tendency to diffuse the most erroneous notions respecting the nature of the gospel ministry. There is a great mass of ignorance in the world, and no inconsiderable portion manifested even by many pious, well intentioned persons. They judge chiefly from the appearance of things, and inquire not into their reasons. Among such, lay preaching is generally confined, and as commonly produces on their minds the impression, that any individual is invested with a right to preach, who possesses what they style a *gift*; that is, a ready utterance, no matter how undigested, crude, and even false, his sentiments.

This is dangerous, inasmuch as it levels the barrier, which the scripture interposes, between the regularly constituted ministry, and that class who should be only hearers; as it throws open the floodgates of error, ignorance and schism; and finally as it tends to excite among the unenlightened, an utter disrespect for God's own ordinance.

Such consequences are to be deprecated by every lover of the cause of Christ; for in proportion as the respect which is due to the ministry is obliterated, its success is affected.

These remarks are not the result of a mere *esprit du corps*, but of a solid conviction that vital godliness is endangered by the practice opposed.

The ministry, however, is not the only sufferer. A great proportion of those who obtrude themselves

upon the world as religious teachers, as far as our knowledge extends, are youth, whose piety we have no reason to question, but whose prudence and good sense we altogether question; and these hazard much by their conduct.

Let us instance a youth, whose religious sensibilities have been considerably excited; yet whose means of improvement in general literature, have been limited; commencing, perhaps, from a conviction of duty, the practice we are combating: let us view him, flattered by the applause of the ignorant, among whom he makes his first essay, and whose admiration is easily won, and we ask, is he not in danger of contemplating himself with inordinate self-complacency? Will he not soon imagine, that in every respect, he is accomplished for the work? And having thus deceived himself, will he not proceed more confidently in his expositions of the word of God, however wide of the truth, and thus deceive others?

This may be expected; for as knowledge tends to humble a man, ignorance inflates him with self-conceit.

The evil ends not here; he institutes a comparison favourable to himself, in which he imagines, that independently of study, he excels those "who labour in word and doctrine;" and thus his ardour having betrayed him into ambition, his ambition excites in him presumption.

But to all this it may be replied, God has given his seal of approbation to this practice, by blessing it to the conversion of souls. Let us for a moment grant, that the good effects of it have been manifested in numberless instances; does this fact afford a just and infallible criterion by which to decide upon the legality of the means employed? As a general rule, does the end justify the instrument? Who will hazard the assertion? God, who acts as a sovereign, frequently employs a reprobate instrument in the accom-

plishment of his purposes. An ungodly minister may be eminently useful; but do the effects produced by his ministry, sanctify his instrumentality?

Now it can be demonstrated, although we may not have produced conviction, that lay preaching is an instrumentality directly opposed to an ordinance of God, and consequently is radically illegal; so that the supposed good effects resulting from it can never alter its character.

But we assume higher ground. We deny the good effects so strenuously pleaded. Let it be understood, we speak in the general, not denying that there have been instances of permanent good from this instrumentality. Lay preachers, as it was before intimated, and as any man knows, who has any knowledge of the subject, are generally illiterate, and as such, they may rant and declaim, but they will not bear a message of intelligence. And if there be no knowledge in the preacher, there will be none among hearers, who depend on his ministrations for instruction in righteousness. The amount then of their labour is this; they arouse the feelings and leave the mind under its original obscurity; or in other words, they give their sanction to that foul and libellous maxim, that "ignorance is the mother of devotion;" or encourage a notion equally dangerous, and one which almost invariably accompanies this kind of preaching; that religion consists in mere animal excitement. Here then is the effect; the passions of ignorant people aroused. But mark the result; when the gust of passion is spent, as it soon must be, the imagined good impression is obliterated; however apparently beautiful the blossom, the plant having no root withereth away.

Hence the excitements thus produced are generally attended with lapses, so deep, so fatal and so public, as vitally to affect the best interests of the gospel.

We hope we shall not be under-

stood as intimating, that strong feeling is inconsistent with true religion; since nothing is more repugnant to our views. We think if a man ever has deep and powerful feeling, he should manifest it on a subject which involves the life of his soul. But we say, that such feeling, when unattended by illumination of mind, and a correct understanding of the terms of the gospel, is no genuine evidence of true piety. High animal excitement, or a strong motion of the affections, when alone, may produce an enthusiast, but cannot make a man an ornament to the gospel.

From the whole, let this general remark be made, that Christians in private life should do no more than preach by their example, and by a conversation becoming the gospel; and that they who are styled elders by virtue of the sanctity of the office to which they have been solemnly ordained, and candidates for the ministry* by way of anticipation, may, on suitable occasions, more publicly exhort; provided they avoid authoritative explications of scripture in any thing like regular sermonizing, and an address which might induce their hearers to suppose that they taught "as having authority."

If this rule be observed, the consequences we deprecate may be avoided, and the church, whose interests, as a sacred charge, are in so great a degree entrusted to men, will be preserved from a flood of disorder, ignorance, and false feeling in religion.

W. M. E.

On Christ's speaking in Parables.

Though the men of highest rank among the Jews had aspersed the character of our Lord, they had not been able to prevent a large attendance on his public ministrations. A great concourse stood before him, on the occasion to which

* Those who are actually engaged in the study are intended.

we shall have reference in the following observations. It appears that in the forenoon of a certain very interesting day he had been communicating instruction in some private dwelling; but in the afternoon, his auditory had become so numerous, that he went to the "sea side," and took his seat in a fisherman's boat, at a little distance from the shore, which was thronged by "great multitudes," who came to hear him.

The truths which he inculcated on this occasion, were such as became one who had never uttered an unimportant word; but one thing seemed surprising. The mode of instruction which he was pleased to prefer rendered his meaning difficult, if not impossible to be apprehended!* He spake "the word" to the people *in parables*. This is a circumstance most carefully stated, and strongly accented in the sacred record. "He taught them many things by parables—but without a parable spake he not unto them." (Mark, iv. 2, 34.) A parable is a fictitious narrative—a continued simile or comparison under which divine truth is couched, and from which it is not always easy to educe it. It is frequently a "dark saying," presenting truth, invested with clouds and shadows: and therefore, however carefully contrived, it is very possible that its intention and drift may be unperceived: truths may be inferred which it does not inculcate; or, instead of clear knowledge, its effect may be, only the stare of wonder, or the uncertainty of conjecture. Very little better was the effect of those parables which Christ now delivered to the multitudes. They were unintelligible even to the disciples themselves, who being afterwards alone with their Master, begged him to explain to them the things which he had delivered in

public: and "he expounded," says Mark, "all things to his disciples."

They were likewise desirous to know his reason for not adopting a plainer method of discourse. It was to them a matter of much surprise, that when he enjoyed so favourable an opportunity for extending the knowledge of his gospel, he should choose to envelop his thoughts in perplexing mystery—that he who had always condescended to use the utmost familiarity and plainness of speech in his instructions to themselves, should dispense doctrine to the multitudes, in a way less adapted to inform than to amaze; that he should do this, who had no other errand in our world, than to enlighten and save the souls of men. Their surprise was not to be suppressed; and at a convenient time they disclosed it to their master. "They came and said unto him, why speakest thou unto them in parables?"

Before we introduce his reply (on which we purpose to remark more at length) it may not be amiss to notice the reason assigned by *the evangelist*, for his adopting the parabolic mode of instruction, on this interesting occasion. "All these things" (says Matthew, after recording what perhaps might be termed with propriety, *Christ's sermon on the sea*) "spake Jesus unto the multitudes in parables—that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world." Christ, it will be observed, did not give this reason himself; it is added by the evangelist at the suggestion of the Holy Spirit. There seems a propriety in this: it became well the dignity and majesty of our Lord; suited the designs of Providence respecting him, and made, at last, the evidence of his Messiahship appear to greater advantage, while he fulfilled the prophecies concerning

* For instance, who without an explanation, could have understood the several things inculcated in the parable of the sower?

Messiah, to leave the fact of his having fulfilled them, to be afterwards evinced. Accordingly it will be found upon examination, that very rarely indeed, and never very clearly and decisively, does Christ himself point out an instance of accordance, between his conduct or circumstances, and the predictions of the Old Testament respecting Messiah. Such instances are abundantly remarked by the evangelists, who wrote the life of Christ, but very seldom, I believe, by Christ himself.

One such instance is here mentioned by Matthew. In speaking to the multitude by parables, this evangelist was led by the Holy Spirit to observe, that Jesus did, what Messiah is represented in prophecy as declaring he would do: Asaph in the lxxviiith Psalm, personating the Messiah, speaks as follows, "I will open my mouth in a parable; I will utter dark sayings of old;" (ver. 2, 3.) and then gives an inspired narrative, which like the parables of the New Testament, is a picture or similitude of heavenly things, and was as dark to the Jews in the Psalmist's day, as were the parables of Christ to the wondering multitude at the lake of Gennessareth. Thus it appears, that it had been determined on and declared, as one of the indications of Messiah to mankind, that he should adopt that very mode of instruction which seems to have now well nigh scandalized the disciples. It was one particular in that description of Messiah which the prophecies embodied; and had it been wanting in our Lord, he would not have been perfectly conformed to that description. Here then we discover a sufficient reason for his opening his mouth in parables. Better surely, that the people should be left to cherish their darling prejudices; and the disciples to wonder as they did, at the conduct of their master, than that he should leave unfulfilled one iota of the prophetic word, con-

cerning Christ. So much, as to the reason which the evangelist assigns for his speaking in parables.

Let us now consider what Christ himself says in reply to the question of the disciples. "And the disciples came and said unto him why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath to him shall be given, and he shall have more abundance: but whosoever hath not from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not, and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and should understand with their heart, and should be converted, and I should heal them." Mat. xiii. 10, 15. There are two distinct parts in this reply of Christ to the disciples. In the first, he refers them to *the sovereign will of the Supreme*, which had so fixed and arranged affairs in this case, as to make the use of parables expedient and proper: (ver. 11.) And in the second, he shows the propriety of this method of instruction on this occasion, by adverting to the moral state or reprobate disposition of his hearers: (ver. 13, 14, 15.) which required such a mode, and that on two accounts: for (1st.) it was the only mode they would endure: (Mark iv. 33.) and, (2dly.) while its obscurity left their violent prejudices undisturbed, it was the means of inflicting on them a very suitable punishment for entertaining these guilty dispositions; agreeably to

Mark iv. 12. In this outline is comprehended, I think, the entire reasons given by our Lord; let us however proceed to illustrate it by considering the very words which he uttered.

PART I. "He answered and said unto them, because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." This is the first part of his reply: and it is obviously neither less nor more, than a simple disclosure of the arrangement or plan which the divine will had settled in regard to the matter. The disciples were here plainly told, that their Master spoke to the multitude in parables, because, as on the one hand it was given to the disciples in the purpose of God to know the mysteries of the gospel; so on the other this grace was not given to the multitude. To perceive the pertinency of this part of the answer,

1. We should contemplate Christ, as no other teacher should ever be regarded, not merely as thoroughly acquainted with all revealed things, but as privy to the secret and eternal thoughts of Jehovah. It is obvious that Christ here claims to know the hidden determinations of the infinite Mind: since he undertakes to make known to the disciples what those determinations were, with respect to the spiritual and eternal destiny of themselves and the multitude to whom he had been preaching. It were awful presumption, for a common instructor, or indeed for any mere creature, to undertake this office: it is not for man or angel to say, what God has decided and fixed in his own mind respecting the final character and doom of any one. But he who was himself God as well as man, was competent and had an absolute right to exercise this high province; and he thought fit to do so on this and many other occasions.

2. And as Christ must be considered as perfectly acquainted with

the secret purposes of Heaven, so he must be viewed, in this case, as doing what he knew was agreeable to those purposes, and adapted to fulfil them. As he knew that it was given to the disciples to know the evangelical mysteries, and not given to the multitude, so he used on this occasion a method of teaching those mysteries, designed to secure the accomplishment of the divine will, with regard both to the one, and the other; a method which, consistently with every divine perfection and every human right; consistently indeed with the exercise of tender mercy on the part of Christ; would leave the multitude in culpable ignorance, and at the same time, prove no hindrance to the ultimate illumination of the disciples.

And here too our adorable Redeemer must not be regarded as a pattern for human imitation. He acted in a manner proper in himself only, as knowing what no creature can know, the unrevealed purposes of God. In this respect he was perfectly singular. No one else ever was, or ought to be like him. The only rule of action to common persons is the moral law, or God's revealed will. As they cannot have access to the book of God's decrees, they are required to regulate their conduct only by the code of precepts contained in the scriptures, and when disregarding that infallible rule, they presume to be wise above what is written, and think to please God by acting with reference to what they imagine his secret intentions, they rush into inevitable destruction.

Thus it is, as to men and creatures. But it was not so with respect to Christ. He did know perfectly both the things which are revealed, and the things which are secret, both the commands and the purposes of God: And while he never violated the former, neither did he ever do any thing, which had a tendency to frustrate the latter.

It is impossible indeed that any thing should actually frustrate the purposes of God; yet there are things which have a tendency to frustrate them, and would do so were they not overruled and restrained by omnipotence. But Christ, we say, never did any thing which had a tendency to frustrate the divine purposes. On the other hand it is very observable, that he intentionally used those very measures and took those very steps, which were directly adapted to effectuate those purposes. There are many testimonies which affirm, that there was the most absolute concurrence, between Christ and the Father as the sovereign and universal agent. Christ himself announced this sublime sentiment, when in vindication of his having performed a miraculous cure on the Sabbath, he alleged (John v. 17.) the *unintermitted* energy exerted by his Father throughout creation, and in the events of Providence; and hence inferred, (though surely the work of mercy he had done was in no view justly liable to censure) the lawfulness of his own energetic operation, in healing the impotent man on the Sabbath.*

But of the authenticity of the sentiment we refer to, there is more positive proof in the following context. With a solemnity which well suited the great truth he announced, he said to the Jews, "Verily, verily, I say unto you, the Son can do nothing of himself except what he seeth the Father do: for

* It seems impossible fairly to fix any other construction on the words of our Lord. "The Jews sought to slay him, because he had done those things on the Sabbath day: But Jesus answered them, My Father worketh hitherto, and I work." The ground on which he justified himself was not unobserved by the Jews, who considered it as involving him in the greater guilt of blasphemy, and "therefore sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God." (ver. 18.)

what things soever he doeth, these doeth the Son likewise. For the Father loveth the Son and sheweth him all things that himself doeth." (John v. 19, 20.)

The doctrine, however, to which we allude, does not rest on a few positive assertions. It is a grand evangelical peculiarity, exemplified and illustrated through the whole life of Christ in the flesh. In what passage of that wonderful life, was there not an exact coincidence between his actions and the movements of Divine Providence, in which the eternal designs of God are fulfilled and developed? But especially is this observable, in his conduct relating to the greatest of all events, his own decease. How apparent is it, that he always regulated himself, just in the manner, that was adapted to fulfil "the determinate counsel of God," respecting whatever related to that awful event. Was it not because he aimed at fulfilling that all-wise counsel, that he did not, as he certainly might have done had he pleased, make the evidences of his Messiahship blaze forth through the world, to the annihilation of every thing related to unbelief? Was it not hence that he performed so many of his mighty works in the shades of obscurity and retirement; (John vii. 3, 4.) that he so often forbade a proclamation of his miracles; charging the subjects of them to moderate their eulogies, and commanding his own disciples to tell no one of some things which they saw and heard, *until after he should be crucified and risen from the dead?* Was it not hence that he always effected an escape from the hands of his exasperated enemies, *while as yet his hour had not come*, but when that hour had come, that he resigned himself to their fiercest rage, and almighty as he was, went like a sheep to the slaughter; and as a lamb before her shearers is dumb, so opened he not his mouth? No man took his life from him, but he

laid it down of himself; for this he knew was agreeable to the secret purpose of God; and, indeed, "this commandment," never given to any other, "he had received of his Father," upon his undertaking to redeem mankind.

3. Now it is only necessary to keep in mind this wonderful fact, that Christ always *aimed at fulfilling* the eternal purposes as well as the moral precepts of God, in order to a full and easy understanding of this part of the reply to the disciples. As he knew that it was given to the disciples to know the mysteries of the gospel, and not to the multitude, so, as in other cases, he acted in a manner that was adapted to fulfil, not to frustrate, the divine decision in this case.

4. For it is easy to perceive that he adopted this course in speaking to the multitude by parables. Parables, in their own tendency, were better suited to fulfil the divine purpose, in this instance, than plain discourses would have been. They were obviously so *in regard to the multitude*; to whom it had not been given to know the mysteries: and it may be quickly shown that they were so likewise, *in regard to the disciples*, to whom that privilege had been given.

The parables, it is true, at the time of delivery were not much more intelligible to the disciples than to the multitude. But the disciples, being Christ's personal attendants, had the opportunity of hearing him a second time on the very same subjects: and it is expressly stated that after the multitude had been dismissed, and they were alone with their Master, he expounded to them, the things which they had heard in public, without understanding. And there is one observation which must not here be omitted: though parables *not expounded*, may produce no other impression than that of wonder or curiosity, yet, when properly explain-

ed, there is no method of teaching so easy, interesting and instructive to the common hearer. The wonder of the mind is turned into rational ecstasy, when the little incidents of the parable are all seen to have covered glorious truths; and the impression which those truths will then make, will be more definite, vivid and lasting, than could have been effected by a different method. No discussion, however clear and forcible, no reasoning, however ingenious and conclusive, no other method of illustration, can affect the common mind, like a well arranged parable, when its meaning is unfolded. Nor does the previous *wonder* now go for nothing: it is a state of mind exceedingly favourable to profiting by exposition, as it ensures attention and earnestness to understand. As the disciples, therefore, were afterwards made acquainted with the meaning of the parables, the first hearing of which, had so happily prepared their minds for a second; it being given them to know the mysteries of the kingdom, an excellent means of imparting to them this knowledge was now used by their omniscient Master. These disciples, let me add, had need of all the advantages which a twofold hearing of these things afforded them; since they were themselves destined to become teachers of evangelical mysteries, who needed to be indoctrinated to a degree more than common.

The substance of these observations on the first part of Christ's reply to the question of his disciples, may be expressed in a single sentence, thus: "Why speakest thou unto them in parables? He answered, because unto you (my disciples) it is given to know the mysteries of the kingdom of heaven; but to them, (the multitude,) it is not given; and it becomes me to conform my conduct in all respects, to the eternal purposes as well as to the law of God: hence it was proper for me to

address this multitude by parables; which, I was aware, they would not rightly understand."

It is easy to imagine the effect which such an answer as this, would have produced on selfish and unsubmitive persons. To such persons, it would have given little comfort to know, that the things which caused their perplexity, were agreeable to the arrangement which God hath settled for ever. To hear, though from Christ himself, words which exhibit so decisively, the perfect sovereignty of God in giving or withholding his saving mercy, would not have been grateful, it is feared, to some who call themselves Christians. Especially would some have been apt to demur, on such an occasion as that to which we have been referring. Here, were standing before Christ, perhaps several thousands, shrouded in ignorance, and ready to perish in their sins; and there, a few disciples, whose minds had already been enlightened, and who, for the most part at least, had received already the renewing grace of God. Yet the great multitude are suffered to remain in their wretchedness, and the disciples alone, highly favoured as they have been already, derive any benefit from the instructions of Christ!

It may seem surprising, that instead of replying to this objection, Christ should have recognised the conduct, on which, with such a plausible appearance of reason it is predicated, as conformable to a general principle of the divine government; which is, that "whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath." (ver. 12.) In vain will men demand the reasons of this maxim in government, adopted by infinite wisdom and benevolence. God giveth account of his matters, to none; reasons he has for all his decisions and doings; but he who will not repose in him implicit confidence without

knowing his reasons, will perhaps discover them when it will be too late to profit by the knowledge. It is a solemn certainty, which would remain so though disliked and denied by all men living, that God hath mercy on "whom he will have mercy;" and deems it perfectly equitable, to leave such as have no grace totally void of grace, and to continue bestowing, as he thinks best, the treasures of his goodness on persons who have been previously enriched by his sovereign donations. He hereby does no injustice, and pursues a policy which being approved by his own unerring mind, is little prejudiced by the disapprobation of creatures of yesterday, and who are wise, only to do evil. Accordingly our Lord does not attempt to vindicate this principle, but merely states it, as what he knew to be a maxim in the divine administration, and which was now exemplified in the allotments which God had made respecting the disciples and the multitude. "I speak in parables, because unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given: and this arrangement agrees with an established principle of the divine government, which is, that whosoever hath, to him shall be given; but whosoever hath not, from him shall be taken even that he hath."

T. H. S.

(To be continued.)

Of Titus and Crete.

Discrepancies in doctrine and worship among Christians, on minor points, when the essentials are retained, should be no interruption of that cordiality towards each other, which the sincere followers of the kind and mild Redeemer, will always possess, and be disposed to cultivate. Our faith and manners are invariably influenced by education, and early associations; if erroneous, some apology is due; to

judge is the province of another, with which we interfere at our peril. On questions of church government, it is, for a great part, as safe, as on the question of meats, to follow the leadings of our own consciences. The difficulty of deciding is of this an invincible argument. From the same records we draw, and with equal candour, the stable proofs of our various sentiments, according to the views with which we open the sacred text. That a candid and pious writer, "On the Order of the Primitive Church," should experience "pleasure in being able to derive from the word of God a sanction for his own system,"* is desirable for the sake of his conscience. His own safety is not jeopardised, because he disturbs not the peace of others. But the same premises yield different conclusions to us; possibly because we have always supposed a primitive bishop, the pastor of a single church, and diocesan episcopacy an innovation, fostered after the days of the apostles.

Candia, or Crete, famous for the wisdom of its ancient laws, and for its proficiency in tactics, is an island about one-seventh as large as the state of Pennsylvania, of a mild and happy climate, and an air unusually salubrious. Eleven diocesan bishops of the Greek church, in December, 1819, superintended the Christian inhabitants, who were supposed to amount to one hundred and fifty thousand souls, and to be less numerous than the Turks.

The present, compared with the population of the island in gospel days, may be accounted as one to three. This writer is, therefore, evidently correct in supposing Crète of dimensions and population sufficient for a diocess. He admits that Titus is "never called exclusively the bishop of the island;" and

says also, that "he is no where called an evangelist." But that "he was to set in order the things that were wanting in every city; and that he was to ordain elders, or presbyters, for the whole island." To all this, we subscribe, and are willing, in the language of Theodoret, to pronounce him the apostle of the Cretans.† When Paul and Titus first went to Crete, before any church had been planted on the island, Titus must have been an attendant upon Paul, and a preacher, without any relation unto, or connexion with the Cretans. This is substantially admitted; when the writer alleges, that "Paul visited the island at an early period of his ministry, before he was made a prisoner, and he left Titus among the islanders to water the churches which he had planted." With respect to the time he differs from Dr. Paley, of his own church, who, with many others, has been of opinion, that Paul, after his liberation, sailed from Rome into Asia, and taking Crete in his way, left Titus there.

This departure from the sentiments expressed in the "Horæ Paulinæ," a work of unusual merit, seems correct, because it does not appear that Titus went to Rome with Paul, when he was carried a prisoner to be tried by Cesar. Nor do any of the letters written from Rome, during that imprisonment, to the Ephesians, Colossians, Philippians, or Philemon, mention Titus, or even imply that he was at Rome. On the contrary, his presence with Paul is excluded by Coloss. iv. 11. "*These only* are my fellow-workers unto the kingdom of God, which have been a comfort unto me;" and Titus is not named as one of them.

That Paul purposed to visit Colosse, soon after his liberation, appears from his letter to Philemon, (ver. 22.) But the bespeaking of

* Christian Observer, republished in the "Episcopal Magazine," Feb. 1821. Philadelphia.

† ΟΥΤΩ ΚΡΗΤΩΝ Ο ΤΙΤΟΣ—ΑΠΟΣΤΟΛΟΣ. Theod. in Tim. ii.

lodgings there, would have been premature, if it had been intended consequent upon the arduous labour of planting churches in Crete. The epistle to Philemon preceded the letter to the Hebrews; in that, Timothy was joined, in this he is mentioned as absent; "with whom, if he come shortly," (xii. 23.) Paul promised to see those, to whom the letter was sent. This purpose of visiting Judea, was, therefore, after his direction to Philemon to procure him lodgings at Colosse. Accordingly, some have imagined that Paul went, with Timothy and Titus, to Crete, where he left Titus, and proceeded to Judea, returned through Syria and Cilicia, tarried some time at Colosse, wrote from thence to Titus in Crete to meet him at Nicopolis, came to Ephesus, left Timothy there, and proceeded to Macedonia. But neither does Titus appear to have been with Paul at Rome, during his first imprisonment, nor is there the least evidence that such journey was ever undertaken or accomplished. It was the opinion of Pool, that Paul left Titus in Crete, when he touched there a prisoner, on his passage to Rome. But as Titus is not named in the enumeration of either of the companies who left Macedonia for Jerusalem; nor mentioned in the history of their going unto, remaining at, or coming from Jerusalem; nor spoken of in the account of the voyage, two years afterwards, accomplished from Cesarea to Rome, this opinion seems unfounded. It does not even appear that Paul landed at Crete on that voyage.

Many have thought that Paul, at or prior to the period of his separation from Barnabas, sailed with Silas and Titus from Cilicia to Crete, and returning to the Asiatic continent, left Titus to perfect the settlement of the churches there. But there is no hint of such a thing in the acts, or any of the epistles. Yet the native language of Titus was that of the inhabitants of Crete.

Also, Titus, who was in years and office older than Timothy, and commanded more respect, must have been as competent for that service, as he was to settle the differences in the Corinthian church, or to preach the gospel among the rude inhabitants of Dalmatia. But conjectures are as unprofitable as endless. We cannot collect from the scriptures, that Titus was with Paul, from the time of his separation from Barnabas, during all his travels through Asia, Macedonia, and Greece, his subsequent voyage to Jerusalem, and return through the Asiatic churches; nor until he came to Ephesus, when Apollos, from Corinth, met him at that place; unless Titus i. 5, will prove, that they were associated, at some interval of the historic account, in Crete.

There is great difficulty in ascertaining when the epistle to Titus was written; but this writer in placing it before the imprisonment of Paul, agrees with Lightfoot, Lardner, and many other learned critics. And though we will neither assign the precise time for Paul's going with Titus into Crete, nor the particular winter, which they spent together at Nicopolis, after the recall of Titus from that island, yet, for the reasons before given, this writer appears to us to be correct, in having assigned to them a period prior to the apostle's first imprisonment at Rome.

Titus was appointed to discharge an important duty, when Paul sent him to Corinth, with his first epistle to that church, to rectify the disorders of a congregation which possessed higher advantages for language, science, and polished manners, than any other, and in which there appear to have been no officers. He was successful, and then obeyed the message of Paul to him, to meet him in Macedonia, to communicate the particulars of the affairs at Corinth. He was sent to them again, with the second epistle, and afterwards was followed by the

apostle in person. This confidential service, compared with the circumstance, that no such apology was written in behalf of Titus, as of Timothy, affords some ground to presume, that Paul had previous experience of the prudence and fidelity of Titus.

The epistle to Titus expressly limits his service in Crete to the arrival of a substitute, who was promised to be sent; it can never, therefore, let us suppose it to have been written when it may, prove a permanent connexion between Titus and the churches of Crete.

As Titus was to ordain elders in every city, it may be inferred, there were none until constituted by him, this being one of the things left undone.* To suppose that there were, is also to conflict with his practice, of first planting, and afterwards ordaining. But when this work was performed, or progressed in by him for some time, he was to meet Paul at Nicopolis. Those whom he had ordained, and others, whom Artemus, or Tychicus, might afterwards commission as elders, that is as pastors or bishops, continued, it may be fairly presumed, for the evangelists, like the apostles, had no successors,† the succession of the ordinary office, as every where else.

If it could be proved, that Titus died in Crete, it would no more establish that he was bishop of Crete, than his death at Corinth or at Dalmatia, where the scriptural record

* τὰ λείποντα. Titus i. 5.

† If diocesan bishops existed in the days of the apostles, and were their successors in office, then the Catholic argument, that Peter, being the prince of the apostles, left his peculiar powers to the bishop, who succeeded him at Rome, finds some support. But if they had no successors in office, then John, having survived Peter, died the head of the visible church, and the Catholic argument is ruined. So important did this point appear to Pope Pius the IVth, that "he is said to have offered Queen Elizabeth, a confirmation of all she had done, provided his supremacy was acknowledged."

leaves him, would have evinced, that he was bishop of either of those places.

Dr. Potter says‡ "he (*that is Titus*) was ordained and appointed to this office (*bishop of Crete*) by St. Paul;" and refers to Titus i. 5. as his proof. But the words§ mean no such thing. The verb translated "appointed," is never once used in the New Testament in the sense of *to ordain to an office*; but was in this instance designed to refer Titus to the particular directions Paul had given him, when he left him in Crete.¶ If there were no bishops but of particular churches, at that time, and we think the affirmative cannot be shown, to have ordained Titus a bishop, would have confined him to one charge; but the apostle gave him no new commission; he was to exercise the office which he already had, towards any people to whom he was sent. And it would be as correct to say, that he was ordained a bishop at Corinth, or in Dalmatia, in both which places he served as an evangelist, by the assignation of Paul, as to denominate him the first bishop of Crete. That he had the oversight† of the churches, particularly to give each of them presbyters or bishops,** in Crete, in virtue of his office of evangelist is freely conceded, but this was not to ordain him especially the bishop of Crete.

The apostles received an extra-

‡ Page 143. "Whose bishop he had made him," that is, of the Cretans. p. 222.

§ Ως ἐγὼ οὐ διελαξάμην.

¶ The passages in which the original word occurs in the Greek Testament, are the following. Matt. xi. 1. Luke iii. 13. viii. 55. xvii. 9, 10. Acts vii. 44. xviii. 2. xx. 13. xxiii. 31. xxiv. 23. 1 Cor. vii. 17, ix. 14. xi. 34. xvi. 1. Tit. i. 5. In none of which it is used for ordaining to an office. Hesychius explains Διατατῆι by διακοσμεῖ, καθηγείται.

‡ Τῶν ἐπι Κρητῆς ἐκκλησιῶν ἐπισκοπῆν. Eusebius, l. iii. c. 4.

** καὶ τούτων ἐπισκοπῶν κρείσσις. Chrysostom, hom. in Tit. i.

ordinary commission, which may be said to have virtually contained all the offices, which have been legitimately exercised in the church since they received it, and thus they were the predecessors of all other church officers. This high commission was necessarily limited to *them*. Paul's apostleship was often questioned, but the proofs of his apostleship were numerous and great. That the apostles were bishops of the whole church, in the appellative sense of the term, is evident. The pastors or bishops of particular churches having been commissioned by them, were justly referred to them as the heads of their respective successions; but there is little more propriety, in bringing the apostolic commission down to a level with such presbyters or bishops, or of elevating the latter to the grade of the former, than of supposing every governor an alderman, or every alderman of this city a governor of the state, because commissioned by him.

Titus exercised an office evidently inferior to that of Paul, for he went and came, preached, planted churches, and ordained bishops, according to the directions of the apostle. He attended upon his person, and did the work of an apostle, in subordination to him. So far as appears from the New Testament, his work was not fixed or stationary, more than that of the apostle. His residence in Crete may not have been so long as that of Paul at Ephesus. The exercise of his office at Corinth, except that he ordained no presbyters there, much more resembled that of a bishop, which was then understood of one church, than when he was travelling through the cities of Crete, ordaining bishops or pastors, in the cities to which he came; for this was in character for an evangelist, and precisely the work of an apostle. This duty as far exceeded that of a modern diocesan bishop, as this does that of a bishop in the gospel days.

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The office of Titus then, call it what we may, appears to have been in rank next to that of an apostle, and his work evidently extraordinary. It seems to have been the practice of Paul to carry the gospel into strange places, collect worshipping assemblies; and afterwards to return and ordain elders, of those who had some experience. Thus when he landed with Barnabas at Perga in Pamphylia, they proceeded to Antioch in Pisidia, thence to Iconium, then to Lystra, and afterwards to Derbe; they then returned to all these places, and ordained presbyters or bishops in each of the societies. The Corinthian church was a worshipping assembly for years before they had any officers. Pursuing the same reasonable method, he first collected churches in Crete, left them worshipping assemblies, and having given instructions to Titus to ordain such as were fit to be officers in the churches; he thus left him to accomplish what he would have done, had he tarried longer, and gone through those congregations a second time. Thus the churches in Crete were furnished, as other places were, with presbyters, pastors, or bishops, who could afterwards continue a regular administration of ordinances, by commissioning others of the same order in succession.

There is nothing in the instructions given to Titus by Paul, which will not be found implied in the work of an evangelist; and the same work might have been accomplished by him in virtue of his office, in any other district to which he came.

The work for which Titus was left in Crete, was not that of a bishop, who has the oversight of the individuals of a church, but a more general or indefinite service, to constitute elders or bishops over the worshipping assemblies, and give permanency to the fruits of apostolic labours.

That every church, or congregation, was at the first, in some sense

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episcopal, admits not of a doubt; but this is no warrant for diocesan episcopacy in the modern use of the word; nor does the history of Titus and Crete appear to us to yield relief. That Titus had powers as an evangelist, even transcending those of a modern bishop, is freely acknowledged; but they were suited to his itinerant ministry, and he was no more, either by his commission, or the execution of it, the settled bishop of Crete, than of Corinth, Nicopolis, Dalmatia, or of any other places in which he planted, or watered churches. And to limit the offices of the apostles, and evangelists to any particular church, or larger district, over which they might for a longer or shorter period preside, by virtue of their general authority, appears to contravene the terms of the apostolic commission, and the nature of the duties for which evangelists were originally appointed.

J. P. WILSON.

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Some Articles of Faith in which Antitrinitarians and Trinitarians accord.

It is the common report of people, who style themselves *Unitarians*, that their opponents are the enemies of reason, the advocates of mysticism, unfriendly to free inquiry, ready to demand faith where there is no information, and peculiarly illiberal in their views and learning. Now it may serve some good purpose to extract from "*The Unitarian Miscellany*," a periodical work published in Baltimore, a few propositions in which Trinitarians perfectly accord with these *exclusive* enemies of bigotry, ignorance, irrationality and superstition.

1. "We embrace our opinions upon the most serious and firm conviction of their truth." So do we.

2. "We have not been led to them without an humble and devout inquiry into the revelation

made by Jesus Christ, earnest prayers to God for his enlightening influence, and the best use we could make of the powers he has given us." Nor have we.

3. "While we have the written word of God in our hands, we think it an imperious duty to consult the divine oracles themselves, and to build our faith entirely on the simple truths they contain." So do we: and indeed, without repeating it again, we solemnly assent to each of the following extracted propositions.

4. We "believe, that the scriptures of the Old and New Testament contain authentic records of the dispensations of God, and of his revelations to men. We think the evidence of the truth and divine authority of these books to be abundant and convincing."

5. We believe "that the revealed truths of the scriptures are in conformity with the principles of right reason, and consistent with one another. We hold it to be impossible, in the nature of things, that any truths, which God has revealed, should be irrational, or contradictory among themselves. What stronger evidence can you have of the falseness of any proposition, than that it contradicts an undeniable truth, violates the plainest laws of your understanding, and opposes the deliberate convictions of your judgment? No such proposition, we are persuaded, can be contained in the scriptures. If any are found apparently of this character, we believe the obscurity arises from an imperfect acquaintance with their meaning, and that further inquiry, and more accurate rules of interpretation, will prove them to be perfectly consistent with the clear, positive parts of scripture, and with our rational convictions. Passages, about which there can be no doubt, should serve as guides in explaining the obscure."

6. We "believe one of the great doctrines taught in the scriptures to be the UNITY and SUPREMACY of

God ;” and “that he alone is to be worshipped.”

7. We “believe, that Jesus Christ was a messenger commissioned from heaven to make a revelation, and communicate the will of God to men :” and we, moreover, believe him to be, in one of his natures, of the essence of the Godhead.

8. We believe, that Jesus Christ, in his mediatorial office, is “subordinate” to the Father, “and that he received from the Father all his power,” to officiate as mediator between the Deity and sinners. In this same character Jesus prayed to the Godhead, which is the only proper object of adoration. Concerning his official inferiority, Jesus said, “My Father is *greater than I.*” “The Father that dwelleth in me, *he doeth the works.*” “I can of mine own self,” as God-man mediator, “do nothing.” “I have not spoken of myself; the Father which sent me, *he gave me a commandment what I should say, and what I should speak.*” “As the Father *hath sent me, even so send I you.*”

9. “We believe in the divinity of his mission,” and in the divinity of his person. “We consider all he has taught as coming from God; we receive his commandments, and rely on his promises, as the commands and promises of God. In his miracles we see the power of God; in his doctrines and precepts we behold the wisdom of God; and in his life and character we see a bright display of every divine virtue. Our hope of salvation rests on” his obedience to the precept, and suffering of the penalty of the law, in our place, whereby he has satisfied divine justice and brought in a perfect righteousness, as the ground of our acceptance; which complete righteousness becomes personally ours, when we practically and cordially believe “the truths he has disclosed,” and comply with “the means” of salvation “he has pointed out. We believe

him to be entitled to our implicit faith, obedience and submission, and we feel” or would wish to feel, “towards him all the veneration, love and gratitude, which the dignity of his mission,” the deity of his nature, “the sublime purity of his character, and his sufferings for the salvation of men justly demand.”

10. We “believe that Christ was *one being*, and that he possessed one mind, one will, one consciousness.” This *one being*, however, from and after the supernatural conception by the Holy Spirit, and birth in our world, was a *complex one*, consisting of a human body, and a human soul, united to the divine nature. For any thing *to be*, constitutes it *a being*; and any man is *one being*, even while he consists of a mental and a material substance, or of a thinking and an unthinking essence, mysteriously conjoined in one person. A complex thing may as truly *be*, or exist, as a simple substance.

11. Our “doctrines are rational and scriptural; they can be defined and explained; they involve no contradictions; they never take refuge in mysteries, but are supported by the plain and positive truths of the sacred writings: they have no delight in darkness; their strength is best seen and tried in the light of open day; they will never shrink from inspection, nor retire from any manly and honourable contest to vindicate their pretensions, or substantiate their authority.”

12. “We believe” that man had originally in himself, “the power of being good or bad, of meriting the rewards, or deserving the punishments of a just God. Christ has revealed to us the will, the moral government, the perfections of God, and the certainty of a future state of retribution. He has made known the rules of duty, and the terms of salvation. He has set before us the most powerful motives to obedience, and the consequences of wilful sin, and impenitence.”

13. "We profess to believe and teach a religion, which all men can understand. We keep as clear as possible from all dark windings, and thorny mazes. We think the way of religion, as revealed in the gospel, is a plain way. We impose no unreasonable tax on any man's understanding. We ask him to believe nothing, which we cannot explain and make intelligible. We hold to no magical faith, which works unseen wonders, and finds truth in contradictions. We believe the doctrines, which Jesus taught, came from God, and for this reason we believe them true. For this reason, also, we are sure they must be rational. I need not ask whether a system founded on such principles, has not more to recommend it to a sound mind, than those, which delight in mysticisms, latent meanings, and incomprehensible dogmas."

14. "We regard with abhorrence every act of tyranny over the persons of men. But of all tyranny, that most deserves our reprobation, which is attempted to be exercised over the mind. To fetter and enslave the mind is audaciously to rob men of that liberty, with which the Creator, when he gave them reason, and the Saviour, when he enlightened that reason by revelation, made them free.

"He who has just views of the imperfection of human knowledge and the human faculties, and wishes only to conduct answerably to the situation in which divine Providence has thus placed him, will feel the obligation of bearing patiently with error, of listening respectfully to reasons offered in support of offensive opinions, and of repelling them only by better reasons offered in the gentle spirit of Christianity. He will endeavour to bring over to his faith those, who dissent from what he believes to be important truth, only by enlightening the understanding and convincing the judgment. As ready to receive as

to communicate light, he will do nothing to check its progress, or to limit the advancement of knowledge.

"With him, who thus thinks and feels, no article of faith is thought too sacred, nor any doctrine too true, to be the subject of inquiry; convinced that inquiry and examination can do no harm to the truth. It is not truth, he believes, but error and imposture, that are endangered by being thoroughly investigated, by having their foundations examined, and their whole evidence exposed to the most critical scrutiny.

"It was the abuses and corruptions of our religion only, that would not bear the refining process of the reformation, but were consumed in the fiery trial. All that was true,—all that was pure and valuable survived, and came out of the furnace the more beautiful and excellent for having parted with its dross. And it will always be so. Truth will always appear the brighter for its collision with doubt or error; and it will stand the firmer for having had its foundations attempted to be shaken; like the oak, that gathers strength and stability by the buffeting of the tempest. It is error only, which wants a solid foundation, that can be eventually overthrown and destroyed.

"Nor is this true only, when the contest lies between our holy religion itself and infidelity, or any other rival system. It is equally true, when it lies between different and inconsistent doctrines of the same religion, and between different and opposite interpretations of the same scripture. The doctrine that shrinks from examination, that calls for the support of authority, that requires to be received without evidence or without being understood, if it be true, exposes itself, or is rather exposed by its friends to suspicion. It incurs a reproach, which can only be wiped away by taking away the fences, with which it is thus officiously and presumptuously surrounded.

I say *officiously and presumptuously surrounded*; for the author of reason and God of truth has neither appointed nor authorized, as he has not needed any such means to secure and to maintain his truth in the world."

"Change, that is salutary, is gradual. Improvement is not sudden and at a single effort, but slow, advancing toward perfection by successive degrees. Revolution indeed may be sudden, and violent, and accomplished at once; but its character is equivocal, and its effects uncertain, till they have had the test of time.

"Christianity itself has been best supported, when the evidence by which it is supported, has been most freely discussed and fully examined; and its nature and design will undoubtedly be best understood, and it will come nearest in its form to its primitive beauty and simplicity, when it shall be studied with unrestrained freedom, and the result of free inquiry, can be expressed without reserve and without fear."

Now if the antitrinitarians are liberal men, fond of truth, and friends of free inquiry, because they believe in the propositions which we have extracted from them, we hope they will allow us a share of the honour, which they have too long claimed as exclusively due to themselves. We believe no proposition to be true, without having what we deem rational grounds for our assent to it. This is true, even in relation to the doctrine of the deity and humanity of Jesus Christ. We judge that he is *man*, because he asserts it; and that he is the "*true God*," because he asserts it; and it seems *reasonable* to us, to judge, that all the statements made by the holy scriptures are true, whether we can perfectly comprehend every thing included in these statements or not. Many propositions in natural philosophy we believe to be true, which we cannot explain perfectly in every part.

Thus, we believe, *that there is something in the loadstone which will attract the needle*. This is a rational proposition, which a child might believe, upon the testimony of a competent natural philosopher: but neither the child, nor the philosopher, can tell what the essence of this *something*, called *magnetism*, is, any more than we can tell what is the essence of the Godhead or Trinity. Indeed there is scarcely a proposition in natural philosophy, in which there is not some term, the full meaning of which is not so understood that we can answer every question, which may be proposed concerning it. *All solid bodies gravitate towards the centre of the earth*, it may be said, and Unitarians believe it; and think they are quite rational in doing it: but does any one of them perfectly comprehend the *essence of gravitation*, or the nature of its operation? They believe the fact of the gravitation of solid bodies, just as we believe the existence of a trinity in unity; without being able to comprehend fully what that is in nature, which they denominate the attraction of gravitation.

It would be easy to evince, in a thousand instances, that they assent to propositions, which they cannot explain in all their bearings and implications. We conclude, therefore, that we are quite as *rational in our faith*, as the Socinians profess to be, in their pompously styled *rational Christianity*. E. S. E.

FOR THE PRESBYTERIAN MAGAZINE.

Messrs. Editors,

If sacrifices were an institution of God; if they were offered up by the first family of our race; and if they were intended to admonish man of his sinful character, and to prefigure the GREAT SACRIFICE afterwards to be offered up once for all—then we may expect to find some traces of this institution among all the descendants of Adam; in

other words, among all nations. Accordingly, that the practice of offering sacrifices, was universal, for many ages, in every part of the known world, is now, I believe, acknowledged by all who have any just claim to a knowledge of antiquity. It is not contended that this institution appeared every where in the heathen world in the same form, or attended with similar circumstances; but only that the practice of offering sacrifices in some form, by way of atonement or expiation for sin, has been prevalent at some time or another, in every nation under heaven; and in the greater part of pagan nations, is prevalent to the present hour. This single fact, when impartially viewed in all its relations and bearings, will, I am persuaded, be quite sufficient to show that the practice is not of human invention; and at the same time to afford no inconsiderable means for both illustrating and confirming the great Christian doctrine of atonement.

But it may not only be proved that the practice of offering sacrifices was general among the pagan nations; but also that the offering was understood to be of a strictly *vicarious* nature; in other words, that the devoted animal was offered up as a *substitute*, or *in the room* of the guilty person. This, indeed, has been confidently denied by Dr. *Priestley* and others; but no one, I think, can rise from the perusal of Dr. *Magee's* admirable work on *Atonement and Sacrifice*, without being convinced, that what may be called the Socinian hypothesis on this subject, has been triumphantly refuted.

I have made these brief remarks, solely for the purpose of introducing to your readers a document put into my hands a number of years since, and which appears to me worthy of being recorded and preserved. It is a letter addressed to the Rev. Dr. JOHN H. LIVINGSTON, the venerable senior professor in

the Theological Seminary of the Low Dutch Reformed Church, by a brother of his, a gentleman of great respectability and worth, since deceased. It is as follows. A. B.

—
Poughkeepsie, June 9, 1802.

Dear Brother,

"I am just returned from spending between two and three months in the Highlands, opposite West Point. While there, I was informed of a fact which I thought interesting enough to relate to you. My author is a Mr. Justus Nelson, now about 75 years of age; an honest and respectable old gentleman, who has spent three quarters of a century on this spot.

"In tracing the limits of his plantation, we came to a smooth piece of ground near the river, and still nearer a small rivulet of spring water. This, he told us, was formerly the residence of a tribe of Indians, and which they only left when the natives generally removed from that part of the country, in the year 1756. Whilst our company were viewing the place, and naturally soliciting information from this patriarchal old citizen respecting his former savage neighbours, he told us, that when he was a youth of, say fourteen or fifteen years old, he was present at an extraordinary scene which occurred here.

"An Indian had killed his father. The tribe immediately convened, and he was condemned to be burned alive. The day arrived; and all the Indians in that part of the country, and most of the white inhabitants attended. The pile was very large, consisting of at least twenty wagon loads of dry wood. Fire was put to it in several places, and the conflagration soon became general. At this moment the parricide appeared with his hands pinioned, and led by four stout men, two on each side, holding him by the shoulders. When they had approached as near the fire as they possibly could without being scorched, they seized the

criminal, and, lifting him from the ground, appeared to be in the act of precipitating him into the flames: when, suddenly desisting, a black hog was produced from another part of the crowd, and flung into the midst of the fire, where he perished in a moment. The murderer was, in an instant untied,—mixed with his countrymen as usual,—and no mention of the deed ever after occurred. Mr. Nelson said, that the man lived there several years afterwards, and finally emigrated with the rest of his tribe about fifty years ago.

“Whether the culprit was privy to the atonement that was to be made for him, and had himself provided the animal, Mr. Nelson was not informed. His opinion is, that he expected immediate death, and was as much surprised at his deliverance as the bulk of the bystanders.

“The truth of this narrative does not rest alone on the credibility of Mr. Justus Nelson. I find it spoken of in the neighbourhood as a thing which no one hesitates to believe. I certainly give it full credence. The Indians who inhabited the banks of the Hudson, the sea coast of Connecticut, and Nassau, Staten and Manhattan islands, were the Moheagans, originally from Lake Huron.—Your affectionate brother,

“HENRY LIVINGSTON.

“Rev. Dr. Livingston.”

Thoughts on Revivals of Religion.

(Continued from page 24.)

Having ventured some remarks on the nature and desirableness of revivals, in a preceding number, we proceed, now, to mention some of the means which the friends of the Redeemer should employ, to invite and promote these benign visits of the God of all grace.

1. The first that occurs, and perhaps the first in importance, is exemplariness on the part of professing Christians.

As we would wish, fellow Christians, to witness the power and efficacy of the gospel, in the salvation of souls, we must look into our own hearts, and try to live under the constraining influence of the love of Christ. If we content ourselves with the mere form of godliness, we cannot adorn the doctrine of God our Saviour; our light cannot shine before men, so as to induce them to glorify our Father who is in heaven. Instituted external observances are good in their place. They are but means, however, and ought not to be rested in, or mistaken for the end. Genuine godliness has its form; but it has its power also. And if we would recommend religion to those with whom we are conversant, we must show that our faith is a living, operative, and sanctifying principle. It will be next to impossible to convince the thoughtless part of mankind of their guilt in neglecting the gospel, while they see its professors uninfluenced by the spirit and precepts of Christ. And, unless our hearts are deeply affected with a sense of our Christian obligations, all our efforts to promote the glory of God, and the good of souls, will be feeble, languid, and ineffectual. The history of the church will bear us out in saying, that most revivals of true religion begin in the hearts of God's professing people. Times of refreshing, from the presence of the Lord, are generally afforded, in answer to the effectual, fervent prayers of the righteous. This being the fact, does it not follow clearly, that coldness and languor, in Christians, constitute formidable barriers to the progress and efficacy of the gospel? What an affecting consideration! If we who have named the name of Christ, and taken upon ourselves the obligations of Christians, are cold and indifferent in the service of our blessed Master, we stand in the way of the salvation of souls.

Are your graces, then, Christians, in a low and languishing state? Are

you conscious that, in temper and practice, you fall far short of the requirements of the gospel? Call mightily on God, that he would "strengthen the things which remain, that are ready to die." Be-take yourselves to fervent prayer and close self scrutiny. You have an advocate with the Father; a throne of grace, and a God of mercy to go to, whose arm is not shortened that it cannot save, and whose ear is open, and ever attentive to the cries of the returning penitent.

2. Prayer is necessary to give effect to all other means of grace. "Call upon me, in the day of trouble, saith the Lord, and I will deliver thee, and thou shalt glorify me." By prayer the Christian engages Omnipotence in his favour. And, as the poet expresses it,

"Satan trembles when he sees,
The weakest saint upon his knees."

"Without me, ye can do nothing," is a lesson, which every true disciple of Christ has learned, in some degree, though it is too often neglected, to our unspeakable loss. Of the sad effects of self-confidence, we have a memorable instance in the apostle Peter. His Lord, on a certain occasion, warned him of his danger. But deeming the caution needless, he replied: "Though all men should be offended because of thee, yet will I never be offended: though I should die with thee, yet will I not deny thee." This language bespeaks a warm attachment to his master; but it betrays great ignorance of his own weakness. Mark the issue. His curiosity leads him into company where temptation assails him, at a moment when he is off his guard. His fear gets the better of his faith: when, interrogated by an impertinent maid servant, he denies his Lord, with profanity and falsehood. Why did he fall? Because he presumed when he ought to have feared, and boasted, when he ought to have prayed, "Lord thou knowest my frame, and re-

memberest that I am dust; hold thou me up, and I shall be safe." His case is recorded, reader, for our benefit. "Let him that thinketh he standeth, take heed lest he fall." "Let us come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Do you find your evidences of an interest in the Saviour faint and unsatisfactory? Go to the mercy seat; look up to the Father of lights, and ask him to shed into your benighted mind, the light of his reconciled countenance, and give you the testimony of his spirit, to witness with your Spirit that you are his. It is your Saviour's promise, and command; "ask, and ye shall receive, that your joy may be full." John xvi. 24. Have you ungodly relatives, for whose salvation you feel a deep and tender concern, and in whose hearts you long to see Christ formed, the hope of glory? Lay their case before God, with frequent prayers and intercessions. He has the hearts of all men in his hand, and can turn them, as the rivers of water, whithersoever he will.

Are you desirous of seeing the triumphs of grace in the congregation with which you are associated? Aid the ministry of the gospel and its ordinances by your prayers; and water the good seed of the word with your tears. "Ye that make mention of the Lord, keep not silence; give him no rest till he establish, and till he make Jerusalem a praise in the earth." Say continually, "Return, we beseech thee, O God of hosts, look down from heaven, and behold, and visit this thy vine." God is a hearer of prayer. And we may rest assured, that a reasonable portion of our time spent in prayer, will not be spent altogether in vain.

Social prayer is of special importance in promoting the interests of religion. Our blessed Lord has given us great encouragement in this duty, by the promise of his pre-

sence wherever two or three are met together in his name. It was much practised in the primitive days of Christianity; and, indeed, it is a means of drawing down special blessings upon ourselves and the church of Christ.

Praying societies, under the direction of prudence and discretion, have always been nurseries of evangelical piety. And a prevailing inclination to attend upon them, may, generally, be regarded as a token for good. Such meetings are happily calculated to confirm our faith, to enliven our hope, to promote brotherly love, and enlarge our desires for the prosperity of Zion. And however much they may be neglected and despised in times of deadness and stupidity in religious concerns, they are much frequented, and signally blessed, whenever God is pleased to pour out his spirit and revive his work. And we would submit to the serious consideration of our pious readers, the propriety of meeting in some convenient place, on the Sabbath morning, previously to the commencement of public worship, for the purpose of imploring the blessing of God, on the exercises of the sanctuary. Some persons, we are well aware, may not find it convenient to attend on these occasions. Many, however, could spend a short time in this way, without neglecting any of their domestic duties. It is the practice in some of our churches, and, in several instances, it seems to have been attended with a divine blessing. The exercises in these meetings, ought, perhaps, to be confined to prayer and singing. The principal subject of prayer, should be the success of a preached gospel, wherever it is dispensed, and especially, in the congregation with which we may be connected, respectively. "Paul may plant, and Apollos water; but God giveth the increase," is a truth which cannot be too deeply impressed on our minds. It is God that gives the hearing ear, the ten-

der heart, and the faithful applying conscience. It is God that gives effect to the word preached, for the conviction of the sinner, and for the comfort and edification of his people. And we are fully persuaded, readers, that if we prayed more fervently, and reflected more seriously, before we enter the courts of the Lord's house, we should have more of that hungering and thirsting after righteousness, on which the Saviour pronounces a benediction. We should oftener have occasion to say, "Come ye that fear the Lord, and I will tell you what he hath done for my soul."

Another means favourable to the revival of religion, is frequent and free conversation on the subject. "They that feared God, of old time, spake often one to another; and the Lord hearkened and heard it: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name: and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him." This was the practice of the apostles and primitive Christians, and why should it not be our practice? The subject has lost none of its importance. Men talk much on subjects of a temporal nature, in which they feel a deep interest. And why should not Christians speak to one another of the glories of the Saviour, and consult about the best means of promoting his kingdom? Why should the introducing of religious topics be deemed, as we fear it is, in some social circles, a breach of good manners? Why should we be backward to urge our intimate friends and acquaintance, to give diligence to make their calling and election sure? Ah, what reason we have to be humbled for our unfaithfulness and worldly spirit, when we read, in holy scripture such express precepts as these: "Thou shalt in any wise rebuke thy neighbour, and

not suffer sin upon him."—"Let your conversation be always with grace seasoned with salt. Exhort one another daily, lest any of you be hardened through the deceitfulness of sin."

Finally, let us attend, with all seriousness and punctuality on the means of grace, and all those ordinances which God has instituted for the salvation of souls, and for the edification and comfort of his people. Laying aside all malice and guile, and envy, and hypocrisy, and evil speaking, let us desire the sincere milk of the word that we may grow thereby. Having given up our names to the Lord, we cannot neglect his service without apostasy and ruin. If any man draw back, my soul hath no pleasure in him, saith the Lord. If we find our love declining, we must have recourse to the same grace, that at first, enkindled it; the Lord's arm is not shortened that it cannot save; nor is his ear heavy that it cannot hear: our sins have separated between us and our God. If we forsake these sins and return unto him, he will have mercy upon us, and manifest himself unto us, as he doth not unto the world. He will revive our languishing graces, strengthen our faith, brighten our prospect, and make us to triumph in Christ. Nay, more; if his truth be preached with fidelity, and be followed up with the effectual, fervent prayer of the righteous, it will prove mighty, through the power of the Holy Ghost. We shall be blessed with the delightful spectacle of many turning to the Lord, and our ears shall hear the gladsome song of salvation to our God. The eyes of the blind shall be opened, and the tongue of the dumb shall be loosed: the captive soul shall be made free in Christ; our youth shall become serious and mindful of their Creator; the house of God shall be filled with his glory, and Zion's children shall be joyful in their king. "Even so; come, Lord Jesus!" W. N.

Obituary.

Mrs. Sarah Ralston.

Departed this life the 26th of December, 1820, MRS. SARAH RALSTON, wife of Robert Ralston, Esq. of this city. The death of this distinguished female has been universally acknowledged to be a public loss. The community have lamented her departure. Gratitude for her services to society, and the worth of her example, demand some memorial of her valuable life.

The God of nature and of grace had bestowed on this woman gifts that qualified her for extensive usefulness. Her mind was strong and vigorous; her judgment sound and discriminating; her disposition lively and active. Providence had elevated her to a state of affluence. And to all his other favours, the Lord had been pleased to add the enriching gifts of his grace. Such personal endowments, placed in the most favourable circumstances, could not fail to secure to her great influence. Thus was she prepared for those works of charity and beneficence that will long remain as monuments of her worth and excellence of character.

Mrs. Ralston was always ready to receive and entertain her friends and acquaintances. They were met with pleasure, and treated in a kind and courteous manner. In company she was dignified, yet cheerful and affable. Many, especially of the clergy, will remember the attention and hospitality they experienced from her, while abiding for a time in her family.

Mrs. R., by the warmth of her natural feelings, was formed to embrace her particular friends with the kindest affection. Her friendship was uniform and steady. She was always ready to do its offices, by sympathizing with her friends in their afflictions, and participating in their joys. One in particular, who for many years enjoyed

her intimacy and confidence, will long remember the kind and affectionate manner in which she endeavoured to prepare her for a heavy affliction of which she had hoped her friend was yet ignorant; and when she found her already acquainted with, how deeply she sympathized with her, how tenderly she tried to sooth her anguish, and bring her mind to a state of composure adapted to that holy communion in our Lord's supper, which was approaching. Her friend was so disturbed in mind by the affliction, that, deeming herself to be in a state unfit for participating in that sacred ordinance, she had formed the purpose of abstaining from it: but Mrs. R. warmly and affectionately remonstrated against such a purpose, insisting that it was the effect of a mistaken judgment, and a delusion of the great enemy of Christians, who wished to aggravate her affliction, by keeping her from the truest source of consolation. This was certainly correct. Affliction brought on us, not by our own folly, but by the wickedness of others, should urge us into the presence of our Lord, not keep us from it. Hannah, the mother of Samuel, when vexed and disturbed by the unkind and injurious treatment of her rival, did not, on that account, stay away from the worship of the temple, but went thither to find relief; and there, having unburdened her oppressed spirit, by pouring out her heart in supplication before God, she found consolation. She returned home, and "her countenance was no more sad."

Mrs. R. was charitable to the poor. She felt for their wants and distresses. Besides those visible monuments of her disposition, so well known in this city, there are many acts of private charity that have come to the knowledge of her friends. She was in the habit of supplying the wants of poor families by sending them frequently ar-

ticles of food and clothing. Many other acts of kindness to the afflicted, known only to the recipients of her bounty, are, we have reason to believe, registered on high.

Shortly after her marriage, Mrs. R. made a public profession of religion, and became a communicating member of the Second Presbyterian Church in this city. Her profession she sustained; being always, as far as her health would admit, punctual in her attendance in the house of God, and on the institutions of religion, as well as exemplary in her general deportment. Hypocrisy was her abhorrence. She was averse to every thing like ostentation in religion. In the performance of duty she was resolute. Many evidences of this trait in her character might be adduced from her conduct in relation to those charitable institutions of which she is regarded as the founder. But we select one connected with all the tender feelings of a mother. When her eldest son was on the eve of commencing a voyage to Canton; she was found one day by an intimate friend, busily engaged in making preparations for his departure. Observing the composure manifested on the occasion, her friend expressed surprise, that she should be able so completely to command her feelings, when her eldest son (the first child that was absent from the parental roof for any length of time) was about to sail on a long and tedious voyage. Mrs. R. replied, "I endeavour to ascertain what is duty, and having discovered this, I try to keep down my feelings." In reference to the death of this son, who was suddenly removed from the world by a very rapid and distressing malady, she exhibited uncommon submission to the divine will. Her composure was generally noticed by her friends. But it was known only to her intimate friends, how completely the grace of the *Christian* triumphed over the feelings of the *mother*. A female friend,

on entering her room, while her son was laying a corpse in another, began to weep. To compose her Mrs. R. said, "My dear —, why should we weep? Has not the Lord set a hedge around us, as he did about Job? I have been looking out for some affliction. It has come. And now I bow to the sovereign will of God. He had a right to do what he has done. I acquiesce. If by a wish I could recal my dear son, I would not do it contrary to the will of God." She then, in all the dignity of Christian submission, and with sweet composure, which nothing but the grace of the Almighty could produce, led her friend into the room where lay the mortal remains of her beloved child.

Mrs. R. was the mother of a numerous offspring. Eleven are now living. While her children were young, she found her time fully occupied in attending to them. She felt the great importance of preparing them for the duties of life, and especially of educating them in the fear of God. It cannot be reasonably expected that a mother surrounded by a large family of young children, should devote much of her time to the concerns of public institutions. The cultivation of the vineyard in which the Lord has placed her will furnish ample employment; and no pretence of greater usefulness will warrant her in neglecting the duties that pertain to her station as a mother. These duties prefer an imperious claim on her attention and time, and cannot be omitted consistently either with the dictates of nature, or the precepts of Christianity. If a mother can fairly redeem time, after the due discharge of these duties, she may bestow it in attending to duties of a public kind. What an inspired writer has said in reference to public worship, is applicable to this subject: "Let all things be done decently and in order."

As the family of Mrs. R. grew up, she found herself disengaged from

that ceaseless attention, which is demanded, while children are young and dependent on maternal solicitude. Her daughters were now arrived at an age that fitted them to share with her in the management of family concerns, and in attending to the younger members. She could, therefore, consistently with the duties of a Christian mother, appear in a more conspicuous character. Her time and her talents could be lawfully applied to the advancement of any scheme of public utility coming within the sphere of female enterprise.

The first institution of a public nature which particularly engaged her influence and talents, was the **FEMALE BIBLE SOCIETY OF PHILADELPHIA.**

The Bible Society of this city having conceived the opinion that the establishment of such female societies would greatly promote the Bible cause, appointed a committee to invite the co-operation of ladies in the benevolent work. In looking round for a female of influence on whose benevolence reliance might be placed, the committee soon selected one from whom every exertion might be expected. A letter was addressed on the subject to Mrs. R. She immediately accepted the invitation, and ardently engaged in effecting the establishment of the contemplated institution. She found the ladies to whom she applied ready to unite in the benevolent work; and in the course of the year 1814, **THE FEMALE BIBLE SOCIETY OF PHILADELPHIA**, was established, of which Mrs. R. was chosen president.

This society, composed of ladies belonging to almost every denomination of Christians, deserves much praise for its active exertions. It has proved a powerful auxiliary in the common cause. Besides an extensive distribution of the holy scriptures, and giving \$500 to the American Bible Society, it has made frequent and liberal donations

to the funds of the parent society of this city.

The active and benevolent mind of Mrs. R. was next occupied with the plan of an establishment for orphans. This she had long contemplated as highly desirable. After mature deliberation on the subject, she communicated her plan to a number of ladies; and although it was not received with that general approbation it certainly deserved, yet she persevered through much discouragement; and by the blessing of the Almighty on her zealous exertions, she had the pleasure of seeing her hope realized in the institution of the ORPHAN SOCIETY. It was established in the year 1814; and Mrs. R. was chosen *first directress* of the board of managers. The next year she made a visit to New York, where she saw the Orphan Asylum erected in that city; when the idea of a similar building for the accommodation of the children under the care of the society presented itself to her mind. Shortly after this a large and commodious house* was erected; which now contains NINETY orphans, who are fed and clothed and educated by their benevolent patrons.

Among charitable institutions an *Orphan Asylum* must always be allowed to hold a distinguished place. When conducted on Christian principles, it is a mode of dispensing charity, against which no objection can lie. We are happy to state, that in the management of this institution, the ladies have not forgotten, that the little dependants on their charity have souls as well as bodies, spiritual as well as temporal wants; and that in their education they are to be considered as young immortal creatures accountable to God for their conduct, as well as members

* The ORPHAN HOUSE covers an area of 50 by 53 feet, on a lot of 130 feet by 134; situate on the corner of Cherry and Fifth street from Schuylkill. It is a brick building, three stories high, with a basement story.

of society, who will have to perform the duties of their several stations. Attention is paid to their instruction, not only in morals but in religion. The society have been peculiarly happy in the selection of a MATRON; who is admirably qualified for the management of the Asylum, and has been very successful in maintaining order and discipline in the house, and in superintending the teaching of the children.

This society does not contemplate more than giving the children a common education, sufficient to fit them for the humbler stations of life. Among the number that may come under their care, it is probable will be found some among the male children possessing minds of such superior order as would qualify them, under a proper course of instruction, to become extensively useful both in church and state. Such gems should not be lost; they should be sought for and polished for use. A mind capable of directing the great concerns of a nation, ought not to be doomed to spend its days in guiding a ploughshare. A mind so highly gifted with natural talents and enriched with grace, as to fit it for adorning the pulpit and dispensing the word of life with great effect, ought not to be confined for life to the mechanic's plane and chisel. We therefore take the liberty of suggesting to the managers of the Asylum, the propriety of looking for such superior minds among their children; that when found they may procure patrons for them, who will give them a liberal education, sufficient to elicit, expand and cultivate their mental faculties, and thus qualify them for some high, honourable and useful stations in church or state, to which the providence of God may call them. The mind of a *Franklin* or a *Rittenhouse*, of a *Rush* or a *Wistar*, of a *Watts* or a *Martyn*, may be placed under the care, and at the disposal of the Orphan Society.

Before the society for providing

an asylum for *indigent widows and single women* came into existence, Mrs. R. had long contemplated an establishment of the kind; and had often, in her family, expressed the satisfaction she would feel in being able to provide such a retreat for a class of females who ought always to be distinguished from the common classes of poor people. For years she had been in the habit of selecting such as objects of her charity; and affording them great relief, by paying their rent, and supplying them with the necessaries of life.

"THE INDIGENT AND SINGLE WOMEN'S SOCIETY," was established in the year 1817. In forming this institution and in superintending its concerns, Mrs. R. received the aid particularly of one whose retiring merit shrinks from public view. This society was designed for the relief, not of widows and single women of all descriptions, who may apply for charitable aid, but only of such individuals as are reputable in their character, and have seen more propitious times. For such the society wished to provide a *home*, in which they might spend the remainder of their days free from the distractions of poverty, and enjoying all the necessaries, together with some of the comforts of life. Over this institution too Mrs. Ralston presided till her death.

A house for the reception of the objects of their bounty was provided by the society. The family commenced with ten members, and has been increased to thirty-seven. Many of these females have been entirely dependent on their funds for support. In maintaining a few they have received aid from other sources. Such success has attended the exertions of this meritorious society, that they have been enabled to erect a very large and commodious dwelling,* near to the build-

ing reared by the Orphan Society for the residence of their dependent and interesting family.

To the support of these three institutions Mrs. R. devoted much of her time and attention. They occupied her thoughts by day and by night. She watched over them with the tenderest solicitude, and was ever devising means for advancing their interests. The weight of her character, and the influence of her name were great; and these she cheerfully applied to foster and cherish the objects of her most ardent affection.

The management of the Widow's Asylum was attended for a time with difficulty and perplexity. The age and infirmities of the inhabitants will naturally occasion more trouble in maintaining order and harmony, than the docility of children. Owing to this cause, and some particular circumstances, Mrs. R. found it necessary to spend much of her time in superintending its affairs; visiting the house once, and frequently twice a day, for the purpose of inspecting, in a very minute manner, its order and economy. It was on these occasions, we are informed by one who often accompanied her, that grace appeared in her temper to peculiar advantage. There, frequently, while her temper was tried much by unpleasant occurrences, she was enabled to meet them with composure of mind, and, with sweet humility united with becoming firmness, to correct what was amiss among the aged and infirm. Thus this excellent woman continued, with the most persevering industry, and with increasing reputation, to prosecute the beneficent work in which she was employed, till death came to remove her to a higher and nobler sphere of action. And we are authorized to state, as an evidence of her humility of mind, that although she had

* THE WIDOW'S ASYLUM is a brick building, 64 feet square, three stories

high, with a basement story, on a lot of 74 by 134 feet.

been so much engaged in public business, and had so often presided at the meetings of the managers of the several institutions with which she was connected, she was often heard to say, that she felt herself the very least among them.

The labours of this distinguished female will be more highly appreciated, when it is observed, that she had constantly to contend with very painful and distressing nervous affections. Had not her mind been uncommonly strong, she would have been unable to resist their influence. Overpowered by such a weight, a mind of the ordinary class would have sunk into inaction, and sought relief, not by a vigorous application to the duties of life, but by yielding to the disheartening influence of her feelings. But Mrs. R. had resolution enough to rise above this difficulty. She was more active than many a female in the enjoyment of perfect health. The strength of her mind was particularly manifested a little before her decease. Desirous of seeing her daughter, who is settled in Albany, she, with her accustomed resolution, set out from home, and accomplished her purpose, when it was apprehended her infirmities would compel her to return before she reached that city.

“Whatsoever thine hand findeth to do, do it with all thy might: for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.” It were happy if we could always act under the influence of this wise maxim. Our days are few; and in expectation of a speedy removal from this world, we ought assiduously to attend to the duties of life, whatever they may be. From the complaints to which Mrs. R. had latterly been subject, their similarity, as she supposed, to those by which some of her family had been removed, and her approach to the age at which her sister and mother had departed life, she apprehended she would not live long.

This expectation quickened her exertions, and made her the more anxious to see habitations reared, one for the orphan children, and another for the aged and dependent females. On her efforts, seconded by her associates in the work of benevolence, it pleased the Most High to smile. She lived to see both families comfortably settled in buildings that reflect credit on the liberality of this city, and particularly on the zeal and enterprise of those ladies who have managed the concerns of the two societies by whom they have been erected. These ladies are justly entitled to a share in the praise of the important work accomplished for relieving the sufferings of human nature. They have put forth their hand to wipe away the tear from the widow's eye, and sooth the sorrows of her heart: They supply the place of parents to those poor children, who, but for their friendly aid, might have grown up without a guide or protector. But all feel how much they owed to the activity and influence of that distinguished female, who long presided over their societies with so much judgment, zeal, and care. In the last anniversary meetings of these societies, ample testimony was borne to the worth of her character. With one voice Mrs. R. was acknowledged as the *founder* of both these valuable institutions.

Whatever is excellent in human character comes from God. Mrs. R. felt herself to be but an instrument in his hand for doing good. She therefore applied to this work of benevolence in humble dependence on his blessing. “What,” said an intimate friend, when she found her, just before the illness that terminated her life, surrounded with the papers belonging to one of the societies, “what shall we do when you are removed?” “Stop,” was her reply, as her friend was proceeding in her remarks, “I am nothing more than the chair on which you sit; a mere instrument

in the hand of God. If he has been pleased to use me as an instrument for doing good, the praise is *his*, not *mine*: and he can, with perfect ease, raise up another to fill my place, when I am gone."

It was the will of God to remove this useful woman unexpectedly, after a short illness, and in a different way from what the shortsighted wisdom of man might have wished. The disease was of such a nature as to cut off all communication between her and her family. They had the melancholy office of watching its rapid progress, but were deprived of the satisfaction of listening to her parting admonitions. It pleased Almighty God to deny her the use of the requisite faculties. In contemplating this painful dispensation, may we not perceive in it kindness and mercy to the deceased? for, observed one most deeply interested, had she enjoyed the use of her faculties, she would have felt desirous to make so many communications in regard to the charitable institutions, that the sufferings of a dying bed might have been greatly increased.

The removal of such a woman from a scene of so much usefulness, may seem a mysterious providence. But let us look at it more closely, and we may perhaps discover some reasons that will satisfy us that it was wise and good. The complaints with which she had been lately afflicted, were such as to afford little ground for indulging the hope of her being able still to hold on in her accustomed course of active exertions. There was too much cause to apprehend, that, if spared, her increasing infirmities would wholly disqualify her for the work in which she delighted. How painful would have been such a condition! To feel the desire of doing good, but to be deprived of the ability of gratifying that desire! To behold the sphere of usefulness enlarging, but to be compelled to retire from it! In mercy the Lord was pleased to save

his handmaiden from a trial so severe.

Besides, had her life been protracted for years in such circumstances, her influence must have greatly declined, and her death would have made but little impression on the public mind. But being removed from this world at a time when her influence was yet unimpaired, and from a scene of active usefulness, the attention of the community has been powerfully arrested; and her brilliant example, unobscured by a period of diminished exertion, or cessation from beneficent labours, is left, in all its lustre, to produce its full effect, and incite to holy emulation her surviving associates in the work of mercy and love, as well as others of that sex who have it in their power to do so much good, and contribute so efficiently in reforming a wicked world. Those valuable institutions over which she presided, remain, we trust, in faithful hands; and although the managers will feel the loss both of her counsel and of her efforts, yet they will go on cheerfully in their interesting work, relying for success on the blessing of Him who has been pleased to style himself "A father of the fatherless, and a judge of the widows in his holy habitation." The example of the deceased, it is hoped, will produce a beneficial effect on many a female mind. And were all who are blest with mental endowments, and placed in affluent circumstances, to copy after it; and if, instead of confining their attention to the small circle of family and friends, and being engrossed with an anxiety to make a show in the fashionable world, they were to pity the wants of poor widows and fatherless children, and to devise methods for doing good; what a different aspect would the community assume, and how would streams of consolation flow out to water and gladden many a dreary abode of poverty and wretchedness!

"Blessed are the dead which die in the Lord; yea saith the spirit, that they may rest from their labours; and their works do follow them." Every good work that is done in faith will be noticed and rewarded by the Judge of quick and dead, in the final day. But no good work, nor all the good works of the greatest saint that ever lived, could constitute the ground of his acceptance before God. Here all stand on the same level; all must be indebted for this necessary blessing to the finished righteousness of Jesus Christ. Mrs. R. was too well acquainted with the gospel of our blessed Saviour, to depend for justification on any works of mercy she had done. She felt herself to be a sinner, like others, who needed the cleansing efficacy of the blood of Christ. On this rock were built all her hopes, not on the *quicksand* of human merit. That aged and venerable servant of Christ, Mr. Eastburn, had a very interesting conversation with her just before her illness; when, with tears flowing down her cheeks, she complained of the perverseness of her heart, and want of resignation to the divine will, and discovered manifest signs of deep humility, and renunciation of all dependence on personal merit. To an intimate female friend, who paid her a visit just after the conversation with Mr. E. and saw how her eyes were affected with weeping, she exhibited similar marks of the sense she had of her own unworthiness in the sight of infinite Purity. "I want," she said, "to see the vile and odious nature of sin; not on account of the future torments which it brings on the transgressor, but on account of its opposition to the holy will of God."

Religion has its seat in the heart. It consists in its conformity to the divine will. External duties are doubtless required; and the man who does not perform them will in vain lay claim to the internal prin-

ciples of piety. But it is well known that the discharge of many of them may be found apart from that love, without which they in fact constitute no part of true and acceptable obedience. Paul, before his conversion, had been attentive to all the ceremonies of the Jewish religion, and blameless in his outward deportment; yet, when by the illumination of the Holy Spirit he discovered the real state of his heart, he found himself a deluded sinner, whose only hope could be derived from pure and sovereign mercy. Phil. iii. 4—6. Acts ix. 1—9. Rom. vii. 7—11. This same apostle has taught us that no acts of charity to the poor how costly soever, no gifts of the Spirit how splendid soever, unaccompanied by sincere love to God and man, can avail us in the sight of that pure and holy Being, who looks upon the heart and demands its supreme and ardent affections. 1 Cor. xiii. 1—3. Attention to the institutions of religion, without inward devotion, may procure for us the character of devout persons, in the estimation of our fellow creatures; but in the sight of Jehovah, who requires us to worship him in spirit and in truth, we shall appear no better than a body from which the animating spirit has fled. Acts of charity done from a principle of ostentation, or from mere natural benevolence, may obtain for us a name, and be followed with temporal rewards; but they will not amount to that charity which the law of God demands, nor will they be noticed with commendation in that great day, when the secrets of all hearts shall be disclosed. A professor of religion may be so far conscious of general sincerity in his devotions, and of the general purity of his motives in his outward acts of righteousness and mercy, as to satisfy his mind that he possesses that saving faith in Christ Jesus, which lies at the foundation of all true religion, and gains acceptance for our imperfect ser-

vices with a holy God; and yet perceive much want of conformity in his heart to the divine law, and feel deeply humbled on account of his remaining corruptions.

The religion of Mrs. Ralston was the religion of the gospel. It consisted, not in a show of outward devotion, not in mere external virtues; but in those great internal principles prescribed in the gospel; such as faith in Jesus Christ, contrition of heart on account of sin, love to God and man. She well knew that no sinner can gain acceptance with God, but by faith in the Lord Jesus Christ: that repentance to be genuine must spring, not from a dread of everlasting punishment, tormenting and distracting the soul; but from a view of its hateful nature as opposed to the infinite purity and holy will of our Sovereign Lawgiver, sweetly melting and dissolving the heart into penitential shame and godly sorrow: and that without love to God and man, the invariable fruit of true faith, devotions degenerate into mere form, and acts of charity amount to nothing more than the show of obedience.

“Blessed are they that mourn; for they shall be comforted.” An affecting, humbling sense of remaining depravity in the heart, so far from indicating the want of grace, is a proof of growth in it. In proportion as a Christian obtains clearer views of the spotless purity of the Supreme Being, will increase his abasing conviction of his own want of conformity to the divine will. When Job, that distinguished saint, beheld the glory of God, he abhorred himself and repented in dust and ashes; Job xlii. 5, 6.: and Paul, when approaching the glories of a martyr’s crown, after a life of pre-eminent devotion to his Lord and Master, expressed the sense he had of the remains of inherent depravity, in the strongest and most humiliating language. Romans vii. 23, 24.

God determines in a sovereign

manner the circumstances of our death, as well as the circumstances of our birth. The nature of her disease was such that Mrs. R. was not permitted to bear a testimony on her dying bed to that religion, which had given all her hopes for eternity, and regulated her life. Such a testimony might have been a consolation to her afflicted relatives; but it was by no means necessary to determine her character. Her Christian character had been formed for years; and the principles of it attested by their genuine fruits, that will long remain as a memorial of her excellence.

In the death of this distinguished Christian woman, her husband has lost a judicious counsellor;—her children a valuable mother;—the poor an active and beneficent friend;—the orphan a tender and watchful parent;—the widow a sister, who kindly soothed the sorrows of an aching heart;—and society one of its brightest ornaments. All mourn her departure. But why weep? Let us lift the eye of faith, and behold her resting from all her labours in the mansions of blessedness. “The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.” J. J. J.

Religious Intelligence.

A Letter from the Rev. J. E. Coulin, dated Geneva, Oct. 3, 1820, to a Theological Student.

Sir and very dear Brother in Jesus Christ our Lord:

If in opening this letter, you look at the signature, you will read a name which is perhaps completely unknown, or which will recal to your mind but a vague and doubtful remembrance. I never had the advantage of being acquainted with you; I only remember to have seen you two or three times when you were in Geneva, and to have heard of you by my mother, who was acquainted with yours, and who has this in com-

mon with her, that she has finished this life, which is so little as to the body, and of so great consequence as to the soul. I know moreover who you are, where you are, what vocation you purpose to embrace, what progress you appear to have made in the knowledge of the gospel. I am myself a pastor in the church of Christ, very weak yet in the faith; but desirous to be strengthened, and to advance the cross of the Saviour. These are all the relations which we have together: and you will think, perhaps, that there ought to be more to begin a correspondence with you, especially when you come to consider the distance which separates us. Nevertheless, you will have to receive and to read this letter, which I am pleased to be called to address you, and to which I hope you will do me the honour of an answer. But to the point.

We have in our country a society founded for the purpose of advancing the kingdom of the Lord Jesus, both at home and abroad. This society, still small, admits among its members none but those who subscribe some one of the confessions of faith of our reformers. It is inimical to the new doctrines which Satan propagates in many parts of the world, called Christian. It wishes above all, and solely, the glory of Him who "was wounded for our transgressions, and bruised for our iniquities." It seeks after the children of God, and is pleased to correspond, as much as possible, with those who are regenerated by divine grace, and animated with the spirit of adoption in Jesus Christ; and it is in consequence of the end which it proposes itself, that after the reading of a letter which you wrote to your relations, believing that you possess the marks of true Christianity, it has charged me to write to you, to ask you to contribute to our edification, by corresponding with us on whatever relates to the kingdom of God among men. One of your countrymen from Ame-

rica, Mr. Bruen, whom perhaps you know, has already given us several accounts on the state of religion in the United States; and we have experienced a great joy in learning from him what was, in the new world, the success of Bible and missionary societies. The religious papers from England inform us of many interesting things; but we are eager to receive good news; and it is for us a real happiness to hear the shouts of victory of those who, on all sides, fight under the standards of their chief; who, without show and without splendour, is, nevertheless, girt with glory, majesty, empire and honour. The angels in heaven, and the elect in the dwellings of their heavenly Father, cry one to another, holy, holy, holy, is the Lord of hosts; and they rejoice in the conversion of the least sinner. If we make a part of the kingdom of Christ, we ought to animate one another in the same manner, and to rejoice in the same manner at the progress of the gospel. And how wonderful in this respect are the times in which we live, sir, and very dear brother! How beautiful it is to see those that are spiritually dead, coming to life at the hearing of the word of the Master; the blind recovering their sight, the deaf the faculty of hearing, the lame the use of their feet; to contemplate, to listen to the wonders of divine mercy; to run to the Saviour, and to receive from him these ravishing words: "Your sins are forgiven you; I have ransomed you; there is no condemnation for those who are in me, who walk not after the flesh but after the Spirit."

Europe is now in a singular and happy fermentation. Amidst the sleep of death in which it is yet in a great measure plunged, we hear a multitude of souls who awake, and who come to Christ to be enlightened with his benevolent light. Four thousand Bible societies, several missionary societies, several associations for prayer, and for the reading of the

holy scriptures, many Roman Catholic priests preaching the gospel, with a still greater number of Episcopalians, Methodists, Baptists, Lutherans, Reformed, &c. who emulate one another in zeal; such are the consequences of that spirit of life which the Lord pours out in our day, much as in the days of the apostles. Not only England, but several other parts of the continent, see every year new institutions rising for the advancement of the kingdom of God. Basil has a school for missions, which is full of activity, and the success of which is almost wonderful. Geneva is now founding a society auxiliary to it. When I say Geneva, I mean the true Christians of that city, and unfortunately they are not the greater number.

Different cities of Switzerland, France and Germany, take up collections for the same work. You have heard of the truly great Alexander of Russia, and of what he does for the Saviour in his immense states. He has lately called to Petersburg, and to the Crimea, many evangelical preachers, and in particular the celebrated Gosner and Kindell, who were persecuted in Bavaria, because, being of the Roman Catholic communion, they preached better, that is to say, in a more evangelical manner, than their brethren of the same church. In the north of Germany, where I spent a year, there is a string of faithful pastors, who like the sentinels of a besieged city, cry one to another: "Take heed to yourselves; examine the spirits; whosoever denies the Son, is an enemy to the Father." Their task is difficult, seeing that Satan has sown much tares in the countries which they inhabit; but the Lord is with them, and will render them stronger than the false philosophy of the pretended wise men of the present age. In many churches of France, we perceive the same movements, and the same ardour. We can easily count, it is true, the zealous and evangelical pastors, but blessed be God, their

number has increased in these latter times.

Among us, there has been a long sleep, but these are the days of grace and salvation. After some contest for the kingdom of life, in Geneva, many souls began to be uneasy, respecting their state, to search the scriptures, to pray; and He who excited in them, this holy concern, has made them see, as a new thing, that cross of Jesus Christ, which is never contemplated in vain, when the Lord gives eyes to see it. Out of a population of 22,000 souls, we may now hope that there are four or five hundred faithful, or disposed to become so. If you are interested in a city in which you have lived, pray for those who inhabit it now, and your prayers made with faith, and united to those of so many others who are interested in our state, will not be in vain for us and ours. Every first Monday of the month, our society meets, towards evening, to listen to the good words which each one seeks to bring. The word of God is the best, as you may suppose. We pray, we read, one of us explains, and we never separate without having prayed for the church of the Saviour, and in a particular manner for the missionaries, and for all our brethren, whose names are known to us here below. You know that such meetings exist almost all over England, and that they now extend to many places on the continent.

Will you accuse me of indiscretion, sir, and very dear brother? O! no; for I have spoken to you of the things of Him whom you appear sincerely to love. Speak to us of Him also, and you will cause in us great joy. I shall have much interesting news to communicate to you. You will communicate some to us also, will you not? I will speak to you of Europe; you will speak to me of America. We will ascend Golgotha, and united by the same God, and the same Saviour, we will together render to him glory, honour, love and obedience. May grace and peace be

given and multiplied to you, from God the Father, and from Jesus Christ our Lord.

Your affectionate servant and brother in Jesus Christ,

J. E. COULIN,

Pastor and chaplain of the Hospital of Geneva.

P. S.—I send you here the names of those, who in Geneva, compose our society: the Rev. Messrs. Moulinié, Demelayer, Peschier, Gaussen, Coulin, Malan. Laymen, Messrs. Perrot, Droz, Duplessis, Gaussen the elder. The Rev. Mr. Cellierier gives us to hope that he will sometimes be with us.* We have, moreover a goodly number of corresponding members, the most part clergymen.

Messrs. Treil and Horsley, Englishmen, and Mr. Duvivier, who is now at Paris, after having attended our meetings, have been separated from us by their business, but not by their affections. We sometimes receive letters from them. I regret that my paper and time compel me to close. If you do me the honour of an answer, I shall be longer another time.

ORDINATIONS.

On the 14th February, the Rev. ASA CUMMINGS, was ordained over the First Church and Parish, in North Yarmouth. Introductory prayer was offered by Rev. David Thurston, of Winthrop. Sermon was preached by Rev. Wm. Allen, president of Bowdoin College, from 20th Acts and 24th verse: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." The ordaining prayer was offered by Rev. Edward Payson, of Portland—Charge given by the Rev.

Elisha Mosely, of N. Gloucester—The right hand of fellowship was expressed by Rev. Otis C. Whitton, of the Third Church in North Yarmouth—and the concluding prayer was offered by Rev. Enos Merrill, of Freeport.

On the 21st of February, the Rev. BENJAMIN BLYDENBURG WISNER, a native of the state of New York, and lately a student at the Theological Seminary of the General Assembly at Princeton, was ordained to the pastoral care of the Old South Church, Boston, (Mass.) from which the Rev. and much esteemed JOSHUA HUNTINGTON, was lately removed by death. At the ordination service, the Rev. Sereno E. Dwight, of Park-street Church, offered the introductory prayer: the Rev. Dr. Woods, professor of theology in the Andover Seminary, delivered the sermon: the Rev. Dr. Holmes, of Cambridge, offered the consecrating prayer: the Rev. Dr. Osgood, of Medford, delivered the charge: the Rev. Mr. Huntington, of Bridgewater, expressed the fellowship of the churches, and gave the right hand in their name: and the Rev. John Codman, of Dorchester, addressed the throne of grace in the concluding prayer.

"We are informed," says the Boston Gazette, "that the ceremony of presenting the fellowship of the churches, had been assigned, by the church, to the Rev. Mr. Lowell, of this town, which assignment the ordaining council refused to confirm."

In the Congregational churches, the *ordaining council* consists of such ministers and lay delegates from the churches as may be mutually agreed upon by the pastor elect, and the church, which has called him. It is also customary for the church to request, that the several parts of the ordination service may be assigned to clergymen whom they designate; with the exception of the sermon, for the de-

* Mr. Cellierier is an evangelical preacher of the national church; his residence and pastoral charge are six miles from Geneva.

livery of which the pastor elect makes a previous nomination. When the council convenes, they confirm the several assignments of parts, by previous request or nomination, if they think proper; and indeed, it is a rare thing to deviate from it. We are glad, however, to find, that a council convened in the heart of Massachusetts, has dared to exercise this control over its own ordination exercises; for it is absurd to call any collection of persons an *ordination council*, whose hands should be completely tied up by some congregational vote, or unwritten law of custom.

No doubt, this council had good reasons for assigning to the brother of the late Mr. Huntington the part to which the Rev. Charles Lowell had been nominated. As the ordination service was conducted, none but Trinitarians took part in it. This was as it should have been, when a Trinitarian was about to be ordained; and how the Rev. C. Lowell could have been admitted by a council, having no fellowship with the denial of the true deity of Christ, to express in their name the fellowship of truly *Christian* churches, we know not. He might have expressed very well the fellowship of Arians and Socinians among themselves; but it would have been criminal in the worshippers of Immanuel to have made him the right hand of a fellowship which they cannot consistently profess. This consistency did not quite please all concerned; and so the Boston Daily Advertiser gives us the following

Copy of a Letter addressed to the Rev. Charles Lowell, subscribed by upwards of forty Gentlemen, Members of the Old South Society.

Boston, 23d Feb. 1821.

Rev. and dear Sir—The subscribers, members of the Old South Society, beg leave to offer you the expression of their sincere regret, that

the ultimate determination of the council convened for the ordination of the Rev. Mr. Wisner, on Wednesday last, should have overruled the arrangement by which the unanimous vote of the church and society, who acted on the occasion, had assigned you an interesting part in the ceremonies of that day. While we regret the prevalence of sectarian views and exclusive systems of theology, we most deeply deplore, that on an occasion, which should be regarded as an holy jubilee, when past animosities should be forgotten, and charitable feelings should prevail, an opportunity should be seized to tear asunder the bonds of Christian fellowship, and to draw a line of distinction between those who profess to teach the same gospel. For such a violation of Christian charity, we will not attempt an apology; we know that your Christian philanthropy will throw over the transaction the most favourable construction, but your sensibility must have received a wound, which the consolations of religion only can heal. To these we can add nothing but our sympathy and the assurance of the great regard with which we remain, dear sir, most truly, your friends,

THE SUBSCRIBERS.

REV. CHARLES LOWELL.

This letter teaches us, what some FORTY liberal *gentlemen* (for they were all *gentlemen*) mean by "sectarian views," "holy jubilee," "charitable feelings," "Christian fellowship," "Christian charity," and "Christian philanthropy." These fine expressions all mean, that we ought to think a man a *Christian minister*, who openly opposes the deity of Christ, and the doctrine of atonement by his sufferings for the sins of men. They mean, that all are destitute of Christian charity, who will not account every man, who ascends the pulpit in clerical dress, to be a scriptural minister of the Son of God.

A NEW SEMINARY.

The German Reformed Church in America have resolved to establish a theological Seminary, and to locate the same at Fredericktown, in the state of Maryland.

ZEAL AND INDUSTRY.

It is stated in the annual report of the Society for supporting the Gospel among the Poor of New York, that during the year 1819, the Rev. Mr. Stanford delivered 547 discourses, and during 1820 exceeded that number.

SERAMPORE MISSIONARY COLLEGE.

During a part of the month of February, the Rev. William Ward, missionary at Serampore in India, paid a visit to Philadelphia, and preached repeatedly in the Baptist, Presbyterian, and Methodist churches here. His audience was, in nearly every instance, as large as the house in which he preached would permit. His sermons were appropriate, and well calculated to excite Christians to the more zealous imitation of our Saviour's active benevolence. The pecuniary result of his labours to the missionary college in India, is stated in the following note:

"William Ward, missionary from India, returns his sincere thanks to the friends of the gospel of Christ, who have piously commiserated the melancholy moral condition of the inhabitants of Hindoostan. Twelve hundred and sixty-seven dollars have been obtained in this city from their kind donations and subscriptions; this sum, with what has been or may yet be procured, will be left in this country, and its interest only appropriated to the design, which in the public prints has been explicitly stated. He fervently hopes, that God will recompense to the donors a thousand fold, and that the hearts of multitudes of Hindoos, through the ages of eternity, may

find reason to rejoice in this lovely expression of Christian and American benevolence."

IN THE PRESS.

A volume of Sermons delivered to the Graduates of Princeton College, New Jersey, on the Sabbath next preceding the Commencement in several successive Years, by the President, the Rev. Dr. Ashbel Green.

S. Potter & Co. have in press two octavo volumes of Sermons, by the late President Smith, of Nassau Hall; which are to be prefaced by a Memoir of his Life, from the pen of the Rev. Dr. Beasley, Provost of the University of Pennsylvania.

Statistics.

CENSUS.

The city and county of Philadelphia contained in 1810, a population of 111,210. By the census of 1820, it appears, that our population amounts to 133,273; so that in ten years, the increase has been 25,063 persons. The total of the city population between Vine and Cedar streets, and between the Delaware and Schuylkill, is 63,695; of which 54,919 are whites, and 7,883 blacks. We have but *one slave* in the city.

The population of Maine, in 1800, was 151,719; in 1810, it amounted to 223,705; giving an increase of 71,986; and in 1820, to 297,839: giving an increase in the last ten years of 74,124, and a total increase in twenty years of 146,110.

The state of New Hampshire, in 1810, contained 214,342 inhabitants; and in 1820, according to the census, 244,161 persons; giving an increase of 29,819 in ten years.

Massachusetts contains, by the late census, upwards of 525,000 inhabitants. In 1810, the population was 472,000; increase in ten years, 53,000, or more than 11 per cent.

The state of Maryland, in 1810, contained 380,556; and in 1820, her population amounted to 407,300.

The district of Charleston, South Carolina, in 1810, contained a population of 63,179 souls, and in 1820 of 80,212; giving an increase in ten years, of 17,033 persons.

According to the French and English papers, the present population of France is estimated at 29,000,000: of Austria, at 28,000,000: of Spain, in Europe, at 11,000,000; of Great Britain, in Europe, at 17,000,000: in Asia, of 54,000,000, and in America, of 2,000,000; giving a total under the English dominions, of 73,000,000: of the Netherlands, (comprising her colonies) at 6,000,000: of Prussia, at 11,000,000: and of Russia, (including Poland) at 52,000,000.

CONVICTS.

During the year 1820, there have been convicted, and brought to the State Prison in Philadelphia, 230 persons; of whom 203 are males, and 27 females. Of these convicts, 167 were sentenced for larceny, 3 for assault and battery, 3 for assault and battery with intention to kill, 4 for murder in the second degree, 4 for manslaughter, 4 for perjury, 1 for arson, 1 for bigamy, 2 for rape, 7 for burglary with larceny, 12 for burglary, 5 for robbery, 1 for kidnapping, 1 for conspiracy, 7 for counterfeiting, or passing counterfeit money, 6 for horse stealing, and 2 for misdemeanor.

On the 1st of January, 1821, there were in the State Prison, 464 persons, of whom 118 were under 21 years of age. In the year 1820, there died in the prison 30 convicts; and there were discharged by pardon 51, by serving out their time 182, and by a reversal of sentence 1. Of those discharged, 19 were reconvicted during the same year

MORTALITY.

The deaths in the city and liber-

ties of Philadelphia in 1820, amounted to 3374. Of these, 446 persons died of the consumption of the lungs; 106 of the inflammation of the lungs; and 73 of malignant fever.

BIRTHS.

From the returns of 78 practitioners in midwifery, in the city and liberties of Philadelphia, it appears, that in nine months preceding the 31st of December, 1820, there were born 1709 male children, and 1501 females—total 3210.

CHURCHES.

The number of churches and meeting houses, of every description, in the city and county of Philadelphia, amount, according to the best of my knowledge, to 70. Upon an average, these will not contain more than 1000 persons each; so that were every place of public worship full, not more than 70,000 people could attend divine service at a time. Generally, however, they are not more than half full; so that the number of persons actually present in the churches and meeting houses at one time, would not probably exceed 35,000. At least 63,273 could not be accommodated, under present circumstances, if they would; and 98,273, are absent from public worship, at a fair calculation, on ordinary occasions. Let us suppose, half of this last number to consist of little children, nurses, invalids, or persons necessarily detained at home; and then it will appear, that 49,136 persons, within the city and county of Philadelphia, are living in utter and criminal neglect of the duties of public worship.

Let us suppose that the communicants in the 70 places of worship will average at 250; which is certainly a larger allowance than truth would justify; and that will give 17,500 professors of the religion of Jesus. The non-communicants will amount to 115,773; and if we deduct, for children, idiots, and insane persons, one half, it will leave

57,886, who do not publicly profess to be sincere Christians. Let us deduct 886, as the number which may be truly pious, without having come to the Lord's table; and we shall then have 57,000 fellow citizens among us who are without excuse, without hope, without God, and without Christ, in the gall of bitterness and bonds of iniquity. Should we not be importunate in prayer for their salvation?

The *Christian Watchman*, a Baptist magazine, published in Boston, gives the following statement of the number of religious societies in Massachusetts:

Congregationalists	372
Baptists	153
Methodists	67
Friends	39
Episcopalians	22
Universalists	23
Presbyterians	10
Roman Catholic	1
Freewill Baptists	5
Sandemanian	1
Shakers	4
Swedenborgian	1

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It would give us pleasure to state the number of religious societies in Pennsylvania, and indeed in each of the other states, but at present we are unable.

E. S. E.

Selections.

Socinianism.

The portraiture of Socinianism drawn by Mr. White in his Bampton Lectures, is so applicable to the character of Mr. Belsham's *Calm Inquiry*, and so congenial with Mr. Simpson's *Plea for the Deity of Christ*, that it cannot fail to excite peculiar attention and interest.

But the Socinian and the Mahometan object to our doctrine its inconsistency with human reason. The objection supposes that man is possessed of a larger comprehension than falls to the lot of mortality; and that what he cannot understand, cannot be true.

We appeal to the scriptures. But the

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Mahometans and Socinians have both discovered the same methods of interpretation; and either by false glosses pervert their plain and obvious meaning; or, when the testimony is so direct and explicit that no forced obstruction can evade it, they have recourse to the last artifice of abortive zeal; the cry of interpolation!

If the Mahometan denies, like the Phantomist of more ancient times, the reality of the sufferings and death of Christ, as represented by the evangelists; the Socinian, by denying their efficacy, sinks them to the level of common martyrdom: and though the facts themselves be not questioned, yet their design and end is totally lost in the creed of Socinus.

The Socinian hypothesis staggers all speculation. It is contrary to every maxim of historical evidence; and if pursued to its obvious consequences, includes in it the overthrow of Christianity, and renders every record of every age suspicious and uncertain. It reverses the common rules by which we judge of past events; and in the strictest sense of the expression, makes the *first*, *last*, and the *last*, *first*;—makes the less superior to the greater; and what is doubtful and partial, more decisive than what is full, clear and certain.

Examine Socinianism by any rule of history that has been adopted for the trial of any fact, or the determination that has been passed on any opinion, and we can scarcely avoid seeing its utter inconsistency with the universal creed of the Christian church from the earliest period of its existence to the present time.

Socinianism makes every thing doubtful. And no wonder—while it makes so little of the most express declarations of scripture, we need not be surprised that it should pay so little respect to the plainest evidence of history.

The gradation from Socinianism to Deism is very slight; and especially that species of Socinianism which has been patronised by a writer, who in order to support it has thought proper to abandon the inspiration of the scriptures; and has made no scruple to call the apostle St. Paul an inconclusive reasoner.* On such a footing Socinianism may possibly maintain its ground. But on such a footing Deism may maintain its ground much better: and it is rather wonderful that those who have given up so much, should retain any thing. For what is there in Christianity when all its distinguishing doctrines are taken away, that could render it a subject worthy of a particular revelation? Did the stupendous miracles that were

* Corruptions of Christianity, vol. ii.

wrought to introduce and establish it in the world, and the train of prophecies which were gradually disclosed to point out its high and illustrious origin, find an end suitable to their extraordinary nature?

Morality, and a future state, include the whole of Christianity, according to the representation of a Socinian. But suppose a Deist should adopt (as many have and justly may) the same morality, and the same sanctions on the ground of natural evidence, wherein lies the essential and discriminating characteristic of Christianity? Where lies the real difference between a believer in divine revelation and a religious theist?—Socinianism cuts to the very root of all that is distinguishing in the gospel. It destroys the necessity, and even the importance of a miraculous interposition, and gives the infidel too great reason to exclaim, that all that was extraordinary was superfluous; and that the apparatus was too expensive and too splendid for the purposes to which it was applied. This seems to be an argument *a priori* against that species of Christianity, which some, under the pretence of refining it from corruption, would reduce to the level of natural religion.*

Such are the characteristics of that system, the advocates of which pretend "to detect the corruptions of the Christian doctrine, and to represent Christianity in its true light," (Calm Inquiry, p. 520.) and who, in the highest tones of self gratulation and triumph, anticipate the day when its doctrines shall obtain universal credence, and forever supersede the "IDOLATROUS WORSHIP of Jesus Christ;" together with that delusive confidence in his atonement, and all those other "gross errors and abominations which, Mr. Belsham says, have, for so many centuries, been the disgrace of reason, and the bane of Christianity," p. 421. But the spirit of Socinianism, as exhibited by professor White, or rather it might be said, as exhibited in the writings, discourses and deportment of its friends and advocates in general, determines its ultimate fate, in direct reverse of all these predictions. The cause of rational Christianity, as it is arrogantly termed, is a dying cause; and whatever learning, or talents, or zeal may be employed in its support, whatever confidence may be professed as to its prevalence in the world, it must fall, because it is not the Christianity of the New Testament. And the promulgators of its degrading tenets must witness its daily declension, with feelings of vexation which are not to be concealed by all their parade of "liberal criticism," by

the gasconade of exclusive rationality, or the hackneyed calls of defiance, to prove the truth of doctrines already established by evidence and reasoning they have never refuted.

Let any man possessing the spirit of inquiry, and with a mind open to conviction, read Mr. Belsham's Defence of Socinianism, with Mr. Simpson's Plea for the Deity of Christ, and the Doctrine of the Trinity; let him compare the statements, the proofs, the arguments, and the pervading spirit of each, and there can be no doubt, that the result will be, his full reception of the exploded doctrine of the cross, and his holy abhorrence of the insidious arts that would rob that cross of all its essential glory. Then it will be seen which of the two systems deserves to be characterized, and exploded as gloomy, and as full of horrors, and the extravagance of error. Is it that system, which involves us in perpetual doubt and uncertainty, by pouring contempt upon the generally acknowledged authority of the inspired writings, or that which looks with adoring, and implicit confidence to those writings, as "able to make us wise unto salvation, through faith which is in Christ Jesus?"—Is that system gloomy and full of horrors, which directs the guilty and burdened mind to a Saviour, who is described by the inspiration of God, as ABLE TO SAVE TO THE UTMOST, or that which must consign us to all the miseries of despondency and despair, by representing this Saviour as a mere man,—a fallible, peccable man,—a man liable to ignorance, prejudice and sin? (Calm Inquiry, p. 447.) Is that system to be held in abhorrence as gloomy and full of horrors—is that system to be exhibited and execrated as the extravagance of error, which inculcates love to Christ our Redeemer, as the essential principle of all religious duties, and as the soul of all spiritual enjoyment; or that which annihilates every principle connected with affection to him, by ridiculing such affection as a mere Phantom of the Imagination, and by representing the object of it as an Ideal Benefactor, from whom we have received no personal benefits? Pages 355, 356.

Which of these two systems is justly stigmatized and discarded as GLOOMY,—as full of HORRORS,—as the EXTRAVAGANCE OF ERROR, no man, with the New Testament in his hand, and with a disposition to be governed in his opinions by the plain and obvious meaning of its language, can for a moment hesitate to determine. The great question will be for ever decided, and the believer will become so determined in avowing and maintaining his attachment to the doctrine of "GOD MANIFEST IN THE FLESH" for the salvation

* White's Sermons, p. 53, 57, notes.

of the world, that "If any one come to him under the character of a religious teacher, and bring not this doctrine, he will give him no countenance, as a minister of Christianity, but avoid him as one of the worst enemies of the church." (2 John 10, 11.) The advocates and the adversaries of the doctrines of the cross, are removed to such an immense distance from each other, and there are so many insuperable obstacles between them, that as honest men they can never think of meeting in Christian fellowship. Then let us, on both sides, cease to compliment each other with a religious character, the claims of which must be exclusive on one side or the other, and let us look to our sentiments in the solemn expectation of that day which shall finally determine,—Whether it is *blasphemy* to treat God as a CREATURE liable to infirmity, ignorance, prejudice and sin,—or the grossest *idolatry* to worship him, as possessing the perfections, prerogatives, and honours of deity.—[*Simpson's Plea for the Deity of Jesus and the Doctrine of the Trinity.*—*Editor's Preface, pp. 50—55.*]

RISDON DARRICOTT.

"The chamber where the *Christian* meets
his fate,
Is privileg'd beyond the common walk
Of virtuous life, quite in the verge of
heaven.

Fly ye profane! if not, draw near with
awe,

Receive the blessing and adore the grace
That threw in this Bethesda your disease;
If unrestor'd by this, despair your cure;
For here resistless demonstration dwells:
A death-bed's a detector of the heart.

Here real and apparent are the same;
You see the man, you see his hold on
heaven

If sound his hope.—

Heav'n waits not the last moment, owns
her friends

On this side death, and points them out to
man." Yours.

The retired village of Swanage, in Dorsetshire, was the birthplace of this eminent servant of the Lord Jesus Christ. There in February, 1717, he entered the wilderness of this world; and there in the same month his amiable mother departed to rest with her Lord. Some of her ancestors had counted all things loss for the sake of Christ; and had been voluntary exiles to the woods of America, but now they and she and the son, soon after whose birth she expired, form part of the blissful family in that land "Where pilgrims never roam, and soldiers war no more."

The precise period of the conversion of young Darricott is unknown. The seeds of after piety were probably sown betimes in his heart, by his affectionate father, who was himself a minister of the everlasting gospel. Leaving the paternal roof he became a pupil, and a favourite pupil of the pious Doddridge, in the academy at Northampton; and there his regard for religion began to be peculiarly displayed. After leaving the academy, and passing through a variety of changing and even afflictive scenes, the chief shepherd of the heaven-bound flock appointed Wellington, in Somersetshire, as the field for his future labours. Here he laboured with such zeal and was crowned with such success, that Mr. Whitfield observed he might "justly be styled the Star in the West;" and a profane gentleman once said of him, "There goes a man who serves God as if the devil were in him." At Wellington crowded audiences, an enlarged chapel, and numerous conversions, testified the success of his exertions. In most of the adjacent villages he opened houses for worship, where he preached weekly. He was diligent in distributing cheap books on the most important subjects, and used a variety of other means for advancing the immortal interests of those who were within the sphere of his influence. At one period his whole congregation were under serious impressions at the same time.

At length the time drew near when this laborious and active servant should return to give up his account to him that sent him. The first confident expectation of death which Mr. Darricott expressed, was when a month elapsed without any addition to his church. "Now," said he, "I believe I am near my end: my work is done, and I am going home to my rest." With this impression (to him no gloomy one) he administered the Lord's supper for the last time, December 3, 1758. On the evening of that day he composed a meditation, which he enclosed in a letter to a friend in London. The meditation breathes the language of an exalted Christian on the borders of paradise.

"Is this the voice of my dear Lord? 'Surely I come quickly.' Amen, says my willing, joyful soul, even so, come Lord Jesus! Come, for I long to have done with this poor low life; to have done with its burdens, its sorrows, and its snares. Come, for I grow weary of this painful distance, and long to be at home; long to be with thee, where thou art, that I may behold thy glory.

"Come then, blessed Jesus, as soon as thou pleasest, and burst asunder these bonds of clay, which hold me from thee; break down these separating walls, which

hinder me from thine embrace. Death is no more my dread, but rather the object of my desire. I welcome the stroke, which will prove so friendly to me; which will knock off my fetters, throw open my prison doors, and set my soul at liberty; which will free me (transporting thought) from all those remainders of indwelling sin, under which I have long groaned in this tabernacle, and with which I have been maintaining a constant and painful conflict; but which all my weeping and praying, all my attending divine ordinances, could never entirely cure me of; yea, will perfectly and for ever free me from all my complaints; give me the answer of all my prayers; and put me at once in the eternal possession of my warmest wishes and hopes, even the sweet, beatifying presence of thee, O blessed Jesus! whom having not seen, I love, and in whom, though now I see thee not, yet believing, I rejoice with joy unspeakable and full of glory. This world has now no more charms to attract my heart, or make me wish a moment's longer stay. I have no engagements to delay my farewell. Nothing to detain me now. My soul is on the wing. Joyfully do I quit mortality, and here cheerfully take my leave of all I ever held dear below.

"Farewell, my dear Christian friends; I have taken sweet counsel with you in the way; but I leave you for sweeter, better converse above. You will soon follow me, and then our delightful communion shall be uninterrupted, as well as perfect, and our society be broken up no more for ever. Farewell, in particular, my dearest ———. How has our friendship ripened almost to the maturity of heaven! How tenderly and closely are our hearts knit to one another! Nor shall the sweet union be dissolved by death. Being one in Christ, we shall be one for ever. With what eternal thankfulness shall we remember that word, 'Christ is all in all?' He was so then indeed, and he will ever be so. Mourn not that I go to him first. 'Tis but a little while, and you will come after. O! with what joy, think you, shall I welcome your arrival on the heavenly shore, and conduct you to him, whom our souls so dearly love? What though we meet no more at Wellington, we shall, we assuredly shall, embrace one another in heaven, never to part more. Till then adieu! and now I leave you with the warmest wishes of all felicity to attend you, and the most grateful overflowings of heart for all the kindest tokens of the most endearing friendship I ever received from you.

"Farewell! thou my dearest wife! my most affectionate delightful companion in heaven's road, whom God in the greatest mercy gave me, and has thus to the end of

my race graciously continued to me! For all thy care, thy love, thy prayers, I bless my God, and thank thee in these departing moments. But dear as thou art, and dearest of all that is mortal I hold thee, I now find it easy to part from thee, to go to that Jesus thine and mine, who is infinitely more dear to me. With him I cheerfully leave thee, nor doubt his care of thee, who has loved thee, and given himself for thee. 'Tis but a short separation we shall have; our spirits will soon reunite, and then never, never know separation more. For as we have been companions in the patience and tribulation of our Lord's kingdom, we shall assuredly be so in his glory.

"Farewell, my dear children! I leave you; but God has bound himself by a most inviolable promise, to take care of you. Only choose him for your own God, who has been your father's God, and then, though I leave you exposed in the waves of a dangerous and wicked world, Providence, eternal and almighty Providence, has undertaken to pilot and preserve you. With comfortable hope, therefore, I bid you my last adieu; pleading the faithful and true promise, saying as the patriarch, 'I die,' my dear children, 'but God will be with you;' praying in humble faith, that your souls, with those of your parents, may be bound up in the bundle of life with the Lord your God.

"Farewell, ye my dear people! to whom I have been preaching the everlasting gospel, that gospel, which is now all my hope and all my joy. Many, very many of you, are my present rejoicing, and will be my eternal crown of glory. And now I am leaving you, I bless God for all the success he has been graciously pleased to give my poor labours among you; for all the comfortable seasons of grace I have enjoyed with you. Adieu, my dear friends! I part with you this day at the sacred table of our blessed Lord, in the confidence and hope, that though I shall drink no more with you this fruit of the vine, I shall drink it new with you in the kingdom of our heavenly Father. Only, my brethren, my dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. But for the rest of you, I mourn to think in what a miserable condition I am leaving you; and though you will no more hear my voice, and have often, alas! heard it to no purpose, this once hear and regard my dying charge—that you do not continue in a Christless and unconverted state, nor meet me in that state at the day of judgment.

"And now, farewell praying and preaching! my most delightful work! Farewell, ye Sabbaths and sacraments, and all divine ordinances! I have now

done with you all, and you have done all that was to be done for me. As the manna, and the rock, in the wilderness, you have supplied me with sweet refreshment by the way; and now I am leaving you, I bless my God for all the comfort and edification I have received by your means as the appointed channel of divine communications. But now I have no more need of you. I am going to the God of ordinances; to that fountain of living waters, which has filled these pools below; and instead of sipping at the streams, I shall now be for ever satisfied from the fountain head.

"Farewell now, my poor body! Thou shalt be no more a clog to my active spirit, no more hinder me in the service of God, no more ensnare my soul, and pollute it with sin. And now an everlasting farewell to all sins and sorrows, all doubts and fears, conflicts and temptations! Farewell to earth and all terrestrial scenes! Ye are now no more! An infinitely brighter prospect opens to me!"

"See the guardian angels nigh
Wait to waft my soul on high!
See the golden gates display'd!
See the crown to grace my head!
See a flood of sacred light,
Which shall yield no more to night!
Transitory world, farewell!
Jesus calls with him to dwell."

Doddridge's Hymns.

His disorder again, for some time, was so far alleviated that he was able to write to a friend as if in expectation of returning to life and usefulness: this, which was his last letter, was dated Jan. 2, 1759. It is as follows:

"My dear Friend,

"Though I am hardly yet able to hold my pen, I am willing to give you this satisfaction, that I am recovering, by writing though ever so short a letter. I have been longer in pain than I remember ever to have been before, and for some part of the time it has been sharp pain indeed. But for ever blessed be the rich goodness of my God, I hope I have experienced his supporting and comforting power towards me. So that, though the flesh could not but groan, the spirit did not murmur, but sweetly bowed in submission, as believing my heavenly Father had no other than merciful designs in all, and whatever was the issue, of which I was never more indifferent, it would be all well. And now it has pleased Him, who has called home his eminent servant Hervey, to continue a little longer in the world his unworthy servant Darracott, O that it may quicken me to be found more faithful and zealous in his service: then too shall my dismissal be signed, in the ap-

pointed time and way, and I shall follow them who have been my dear delightful companions, to live for ever with them, and with that Jesus whom we loved, and in whom we were united. I have had a solitary Sabbath, besides the loss of some other seasons, I used to enjoy in these holydays. Blessed be God I can look back upon these times with pleasure now in my confinement, and say, Lord thou knowest I have loved thy service, and the place of thy habitation has been sweet to me. Your letter to my Kitty this morning affects me tenderly. Be incessant in your prayers for me, and join your praises with mine. Accept our joint love, and be assured, in all the languor of nature, I still feel the flame of our religious friendship burn strong, nor shall death quench it for ever; ever shall I be yours. Pray for me, that if it be the will of God and our dear Lord Jesus, I may be strengthened to go forth next Lord's day.

"RISDON DARRACOTT."

He had written, the day before, to his friend Mr. Fawcett, of Kidderminster, saying, "whenever it shall please God to take me away, as I hope you will survive me, I shall leave an office of friendship to be performed by you, which you will not deny me, especially as you will see the glory of God and the good of souls are the great things I aim at. I find somewhat infinitely soothing and cherishing in these four lines, which our dear tutor has put into the mouth of a child:"

"If to correct me be his will,
I'll bear it with submission still;
A tender Father sure he proves,
And but corrects, because he loves."

Doddridge's Verses for Children.

"O what less than a thousand arguments in that one for the most cordial, sweet, humble submission! O my dear brother, how sweet to see our comforts and our crosses, our joyful and mournful circumstances, our life and our death, all in the hands of such a Father; all equally under his direction, and all evidently designed by him for our good; all proceeding from his everlasting love which he had for us, terminating at last in our everlasting salvation! This lays an easy foundation for that precept, which is a strange one to a carnal world—'in every thing give thanks.'"

His illness continued three months, with intervals of excruciating pain, arising, as was conjectured, from stones in the kidneys, producing such inflammation as extended also to many adjacent parts: yet nothing was heard from his lips but continual expressions of praise and thanksgiving. This led the apothecary to declare, in a letter he wrote to announce

Mr. Darracott's death, "Of all the death-beds I ever attended, I never saw such an instance of holy resignation and triumph."

About three weeks before he died, on a Lord's day morning, he said to one that was standing by, "I am going to that Jesus whom I love, and whom I have so often preached. Come, Lord Jesus, come quickly, why are thy chariot wheels so long a coming?" He then said, "I charge you, see to it that you meet me at the right hand of God at the great day." At another time he exclaimed, "O, what a mercy it is to have such a rock to build upon as the Lord Jesus Christ! I have found him to be a firm rock that will not fail. What a mercy it is to have a covenant God, a covenant that is so well ordered in all things and sure, that is all my salvation, all my desire! I have found him to be a covenant keeping God." He said to his wife, "My dear, do you speak of the goodness of God towards me, for I want a tongue but not a heart to praise him."

A friend said, "I hope your tongue will be loosed again to praise him in this world:" he answered, "if not, we shall praise him in heaven together; how good God is, he is all love, all goodness." He then said to some of his flock that were by him, "hold out and hold on. I trust I have begotten you both in Christ Jesus, may the Lord pour down a plentiful effusion of his spirit upon you." "What attendance have I got," he exclaimed, "Jesus is with me, angels are my guardians, the blessed Spirit is my comforter and supporter, and you, my dear spiritual friends, waiting on me, and my dear wife, the best of women: but don't think highly of me, for if you have seen a measure of grace in me, you have seen a great deal of corruption; a little longer and the Lord will release me." To a friend who said, "I hope he will restore you again," he replied, "no, that is not to be expected." Just afterwards he said, "my eyes fail, I am going."

To Mrs. Darracott he said, "I want a new tongue to praise God here, but if not here, I shall have a new heart and tongue to praise him in heaven." When taking some refreshment, he exclaimed, "Blessed be God for this meal," and a friend coming in, he observed to him, "I have often sat with you at the table of the Lord here, I am now going to sit around his board above; these have been days in which I have taken great delight, when I have gone to the house of God in company with you." To a friend who came to visit him, he said, "how do you do, my dear friend? I have fought the good fight, and have finished my course, and kept the faith," &c. He said to his wife, "I must leave you without any formality:

when will the day dawn, and the shadows flee away?" When she asked him whether he was warm, he answered, "he had a general warmth over his body and a general calm over his soul."

Two days before he died, waking in a very delightful frame, he desired that the apothecary might be sent for, that he might know what he thought of his case; when the apothecary came, he gave but little hope. Mr. Darracott answered, "all is well, blessed be God I know in whom I have believed, and can rely on the promises, they are all mine; especially that, 'I will never leave nor forsake thee.' 'I am sure he will not.'" He desired that the church might be called together to pray for him and to give him up to the Lord: afterwards, when symptoms of recovery appeared, he called on those in the room with him to bless God for it, and said, "when thou wilt call I will hear and answer. O blessed promise, I have found it made good to me. Should the Lord raise me up again, surely praise will become this house."

The night before he died, he said, "O what a good God have I in Christ Jesus, I would praise him but my lips cannot. Eternity will be too short to speak his praises." He earnestly desired his tongue might be loosed to speak the praises of God, and it was granted. The night before he died, he was in a delightful frame, full of heavenly joy, with his intellectual faculties as strong as ever. When the apothecary came in, he said, "O Mr. K. what a mercy it is to be interested in the atoning blood of Christ. You tell me I am dying, how long do you think it will be first?" It was answered "that is uncertain to a few hours." "Will it be tonight?" said he; it was answered, "I believe you will survive the night." "Well," he exclaimed, "all is well, I am ready." "This, sir," addressing the apothecary, "is agreeable to the doctrine I have at all times preached, that I now come to the Lord as a vile sinner, trusting on the merits and precious blood of my dear Redeemer. O grace, grace, free grace!" He desired to see some of his flock, but when they came, his spirits were exhausted by talking nearly three quarters of an hour. He said to them, however, "in the faith of that doctrine I have preached to you, I am going to die." He then related his experience of the goodness of God to him in his sickness, and said, "if I had a thousand lives to live I would live them all for Christ; I have cast anchor on him, and rely on his blood, and am going to venture my all upon him." He then took his leave of each in a very solemn manner, and said "watch your hearts and keep them with all diligence, for out of them is the issue of life." When he

saw Mrs. Darracott weeping, he said, "weep not for me, nor yet for yourself, for you are a child of the covenant. I am going to see Abraham, Isaac, and Jacob, and all that are got to glory. Yet," said he, "should this be a delusion? but it is not, for I have the roll in my bosom to be my admittance into heaven, and the testimony of conscience within: my evidences are clear." He then repeated these verses of Dr. Watts.

"My God, and can a humble child
That loves thee with a flame so high,
Be ever from thy face exil'd,
Without the pity of thine eye.

Impossible! for thine own hands
Have tied my heart so fast to thee,
And in thy book the promise stands,
That where thou art thy friends must be."

He adored the riches of free grace, and said, "the Lord had been just if he had sent me to hell; it was free grace that has saved me, and it was free grace that I have preached to others." To one who said, "sir, you are going to receive the fruits of your labours;" he answered "no, it is all free grace, grace."

He took the apothecary by the hand, and said, "farewell, my dear friend, I thank you for all that care, trouble, and kindness, you have taken with and for me. Blessed be God, all is well, all is well. I am now going to see dear Williams, Doddridge, and the rest of the glorified saints; farewell, my friend, a good night to you." The morning he died, his wife came in and said, "my dear, you are just on the borders of glory:" he said, "I could not have thought it, had not the physician and Mr. K. told me so, the passage is so easy." His wife said, "how will you behold the dear Lord Jesus when you come to glory!" He replied, "I shall behold him face to face." He then lay in a slumber; all around thought him dying, as no pulsation could be perceived. He awoke in about twenty minutes afterwards, and said, "is Mr. Kennaway come?" it was answered, yes. "O my dear friend, how are you this morning, did you not tell me last night that I was dying?" It was answered, "I did so." He said, "it could not be, it was too easy, it was too easy. What a mercy it is to be in Christ; O precious, precious Jesus! Now," said he, "I am believing, rejoicing, triumphant too."

There were ten or twelve of his Christian friends around his bed; he took each person by the hand, and wishing them well, said, "you see, my friends, I now am dying in the same faith I have always preached unto you, and I would not die in any other way for all the world. O keep close to Christ." When asked to take something to moisten his throat, he an-

swered, "no, I do not want to delay the time of death: then with a smile, he said, "come, Lord Jesus." He asked again, "is this dying?" when some one answered, yes; he replied, "it cannot be, it is too good." Calling for his wife and children, he took his leave of them with the utmost composure and serenity of mind, and submission to his Father's will. Observing them and all his other friends weeping, he said to his wife, "my dear and precious wife, why do you weep? you should rejoice. Rely on the promises. God will never leave nor forsake you, all his promises are true and sure. Well, I am going from weeping friends to congratulating angels and rejoicing saints in heaven and glory. Blessed be God all is well."

He asked, "how much longer will it be before I gain my dismissal?" it was answered, "not long." "Well," he observed, "here is nothing on earth I desire! here I am waiting! what a mercy to be in Jesus!" he then threw abroad his arms and said, "he is coming, he is coming! but surely this can't be death: O how astonishingly is the Lord softening my passage; surely God is too good to such a worm! O speed thy chariot wheels, why are they so long in coming? I long to be gone." At length he exclaimed, as if beginning a sentence, "faith and hope:" these were his last words. About eleven o'clock in the morning, he lay down, and just before twelve, fell asleep in Jesus, whom he so much loved.

According to his request, his body was opened, to ascertain the disorder of which he died. Five stones were found in the left kidney, which had been so inflamed that putrefaction had nearly consumed that organ. The parts contiguous having partaken of the inflammation, betrayed the agony which he must have endured. The funeral was conducted according to Mr. Darracott's directions. But though by them he evidently designed to avoid attracting a crowd to his grave, the time, about one o'clock in the morning, could not be kept entirely secret, and immense multitudes attended at that early hour.

Mrs. Darracott passed the rest of her life in widowhood, and spent her last years with her daughter, at Romsey. She died on the 28th of December, 1799, in the eighty-sixth year of her age. She had joined the church at Barnstaple when only seventeen, and towards the close of life used to reflect with grateful pleasure, that she had been enabled to serve the Lord nearly seventy years. Her wise and cheerful piety rendered her, at a very advanced age, highly agreeable and useful to those young persons who were introduced to her company. She often

longed for the hour of dismissal, which she at last welcomed with calm triumph.

At her particular request, her corpse was removed to Wellington to be interred with the remains of her husband. When the tomb was opened for her, a person who had been, forty years before, deeply affected under Mr. Darracott's ministry, but had turned aside to the world, came to see what was left of her former pastor. The sight of his bones so forcibly recalled the views and feelings which his animating voice had first produced, that she burst forth into the most violent expressions of alarm and anguish. Thus the righteous man "being dead yet speaketh:" from his tomb issues a voice at once alarming to the wicked and grateful to the believer in Jesus.

[Pike's Consolations.]

An awful Providence.

A. B. was a seaman belonging to my last ship, the C—. He was what the thoughtless part of the crew called a jovial good fellow, i. e. he was ever ready to take the lead in drunkenness, swearing, filthy conversation, lewd songs, and lewd practice. Religion, and religious characters, were of course objects of his contempt. With astonishment he had seen some of his old companions in vice become new creatures; and there were seasons wherein he would listen at a distance, to what was passing among the serious men in the wing—seasons, wherein his conscience smote and condemned him for the life he led. But he loved sin, and was determined to silence that conscience. He therefore not only did evil himself, but seemed to take pleasure in others who did the same. In this spirit, about two days before his death, he went to one of his most profligate and favourite companions, and prefacing what he had to advance with a volley of oaths, said, "H. you know Mr. *** tells us there is a broad road and a narrow one, and you, you old —, and I are in the broad one." This was uttered with all that bravado and apparent glorying in iniquity which is peculiar to fools, who make a mock at sin.

The second or third night after his awful declaration, I was ordered on service, with some other officers of the fleet, to reconnoitre the enemy's coast, &c.; on which occasion A. B. formed one of the crew in my boat. A full moon and clear sky enabled the troops on shore to observe our approach, and to secure themselves behind the rocks, until we were within pistol shot of their concealment, when they opened a shower of musquetry on us, from a quarter we least ex-

pected, and from which we could neither defend ourselves, nor fly for a considerable time. At length, when our bustle had a little subsided, and we had retired somewhat further off, I inquired whether any had received injury, and to my surprise and joy I heard nineteen out of the twenty answer in the negative. But poor A. B. whose station was the farthest from me, made no reply. I saw he had let go his oar, and was leaning against the boat's side; I went to him, and expressed my hope that he was not much hurt; but he returned no answer. His eyes were closed; and, on examination, I found his heart had ceased to perform its wonted office; for a ball had passed directly through his brain, and, as it were, in an instant, had dismissed the spirit, to give an account of all the things done in the body!

What made the exit of this poor immortal the more distressing, was to learn that previous to his quitting the ship, he had been boasting of the jovial, or rather drunken manner in which he hoped to pass the morrow evening, having clandestinely bargained with some others for their grog, with which he intended to keep a feast, either on account of a birthday or some other particular occasion.— But, alas for him! that morrow's sun arose not to witness the accomplishment of his plans, but to behold his body committed to the deep, to be turned into corruption. My eyes followed it as it sunk, until the proud waves had gone over, and hidden it from our sight. My heart was pained within me; for I had learnt, not only the circumstances already related, but the more distressing one, that he was actually giving vent to oaths and curses when the ball struck him, and closed his lips in silence for ever in this world! Whether I contemplated the dead or the living it was a solemn theme. When I turned my eyes from following the former into the bowels of the deep, and cast them on the latter, I beheld his nineteen surviving comrades standing around me in thoughtful silence. They, with myself, were so many living instances of a great, a watchful, and a gracious Providence; and had the circumstances of time and place permitted, I should have improved it, and said, "O that ye were wise—that ye understood these things—that ye would consider your latter end!" O that ye would praise the Lord for his goodness! and so reflect on that goodness as to be led to repentance!

[Retrospect.]

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Communications.

Prayer, a reasonable Duty.

The obligation to perform this important duty, seems to grow out of the very relation in which a moral agent must necessarily stand to the Creator and Governor of the universe. It is, therefore, one of the earliest and highest duties incumbent on a dependent moral agent. Deny it; you annihilate dependence. There will then exist a moral being who *needs* nothing from God—who has no *want* to be supplied—who enjoys no bounty he would *wish* to be continued! Such a being must be independent!

The generic nature of prayer consists in a *sense of need, and desire of supply*. It has been invested with modifications of an adventitious character, arising out of particular emergencies. The attributes of prayer have been modified by the *fall*. It is essentially necessary to its acceptability, that it be in the *name of Christ*. This modification will, I conceive, continue through eternity. Confession of sins, is in the present state, a necessary concomitant of prayer. This will be unknown in the regions of glory. Thanksgiving unto God, for his *unspeakable gift*, and all the blessed results, now is, and will eternally continue, an ingredient of this *delightful duty*, so characteristic of the Christian.

If these premises be true, prayer will be a duty for ever incumbent

on, and for ever exercised by a saint in glory, as a necessary result of his moral dependence on the God who made him, and continues to be to him, the author of every good and of every perfect gift. A sense of need, and a desire for a supply, are perfectly compatible with our notions of a felicity competent to moral beings even of unsullied perfection. Had our first parents in the state of primeval innocence, never felt the painful sensation of hunger, they could never have experienced the pleasure arising from the gratification of this appetite. Indeed, in our present state, it is as hard to form an idea of *enjoyment*, without a previous sense of want, as to conceive a notion of a fine portrait, in which all were *light*, without one single *tinge of shade!* This principle is deeply inlaid in our constitution, and strongly evinced in the progressive development of the human character.

This idea, moreover, does perfectly coincide with that indefinite and progressive expansion of the human mind, which we are warranted to believe, will be going on in endless advances in perfection, in the mansions of glory. Now, in the order of nature, expansion must precede impletion, or the capacity must be enlarged, before there can be any void to be filled. But the very existence of a void will generate a sense of *want*. This sense of want, must of course be followed by a desire of enjoyment; and the very existence of this desire in a saint in

glory, involves in it the *essence* of prayer. But, independently of this reasoning, it would be difficult to conceive such a state of apathy in the glorified saints, that they should have no *desire* of farther enjoyment, or *wish* for the continuance of their felicity. This desire is prayer. I have already mentioned, that the confession of sin, is no essential part of the generic nature of prayer. It is only an exotic graft, the badge of our apostacy from God; but can never have access to that holy place, into which no unclean thing shall enter.

It must be admitted, objections apparently formidable, have been advanced against prayer. It has been alleged that prayer is repugnant to the *immutability, omniscience, and infinitude* of the Deity. 1st. God, say the objectors, is unchangeable. Our petitions cannot alter his purposes. The very same will be the result, therefore, whether we pray, or totally neglect supplicating the throne of grace. Prayer, therefore, must be unavailing; nay, impious, as it presupposes the mutability of Him who is the same yesterday, to day, and for ever. 2d. We can give God no *information* by our prayers. He knows what we need, and what is fitting for us, better than we ourselves do. Is it not rather arrogant presumption, to attempt to dictate to an omniscient God? 3d. Prayers can have no merit, so as to procure or purchase even the smallest blessing. But prayer supposes some merit in the performance of the service. Something is supposed to be procured by prayer, which otherwise would not have been obtained. But prayer can merit nothing at the hand of God. It is absurd to suppose that any finite being can lay an infinite being under obligation, or establish any claim of merit on the score of his services.

Let us proceed to examine these objections to this most interesting and important duty. We shall find, they are more specious than solid.

We will admit, that God is immutable—that prayer can operate no change on his purposes. These shall remain unaltered from eternity to eternity. It would be impious to suppose, that by our prayers we could change the determinations of the immutable Jehovah. “His counsel shall stand, and he will do all his pleasure.” We have no less hesitation to admit the truth contained in the second objection, viz.: that it is impossible by our petitions to convey any information to an omniscient God. With equal readiness we admit the truth of the third objection, while we utterly deny the propriety of the application of any of them. The highest perfection of created worth, can merit nothing from God. An infinite being cannot be laid under obligation, but by himself. Thus God has condescended to bind himself by his word and by his oath. Yet, after all these admissions, we do unhesitatingly contend, that prayer is a duty of indispensable necessity; and that it is as *reasonable* as any other duty, to the performance of which, moral agents are called.

To the heart completely subjugated by the grace of God, it is sufficient that he hath enjoined any duty. “Thus saith the Lord,” will, to such, be equivalent to the most luminous demonstration. Yet still, if our reason can recognise the propriety of the command, we are bound to appreciate it, that so in the language of the poet, we may

“—— Assert eternal Providence,
And justify the ways of God to men.”

That we may see, whether the duty of prayer be inconsistent with the divine immutability, let us for a moment compare it, with some other duties of acknowledged obligation. What deist, or fatalist would deny, that if any person should accidentally fall overboard, he ought to use every possible exertion to avoid being drowned? Was it ever reckoned an absurdity to eat and drink,

for the sustenance of the animal economy? Was it ever imagined to be incompatible with any of the attributes of the divinity, to cultivate the ground, with a view to a future harvest? Who would not be justly pitied as *insane*, who should question the propriety of employing the aid of our active fire companies to extinguish the fury of a desolating conflagration? Yet all these *unquestionable* duties, and all others that could be named, are no less affected by the objections mentioned, than the duty of prayer is. Now, I should wish to know, whether there be any connexion between the causes and effects, or rather between the means and ends, in these duties of acknowledged obligation, which does not exist between prayer and the obtainment of the blessings resulting? Is there such a connexion between the exertion of swimming and the preservation of the life of the individual, that it effects a change in the divine purposes, in his favour? This, none will dare to allege. Does it give God any information respecting the propriety of saving the life of the drowning man? This would be equally inadmissible. Does it merit the life of the man at the hand of God? Such a position would be preposterous. The plain matter of fact is this. There is no *necessary* connexion between *means and ends*. The efficacy of means, therefore, is referrible to the sovereign will of God, who has a right to establish whatever connexions he pleases. All the means, stamp'd with his authority, whether in the kingdom of grace, or in the volume of nature, are equally legitimate and equally reasonable.

The intelligent Christian, in addressing the throne of grace, is so far from anticipating any change in the *will of God* concerning him, that his great object is a change on himself, and his own condition. Let us illustrate this idea by the following similitude. Suppose a rope to be thrown from a rock or from the

shore to a drowning man, with a command to lay hold upon it, and thereby tow himself to a place of safety. He eagerly obeys, seizes the rope, mounts the rock, and is thus rescued from a watery grave. But the rock remains unmoved. It has not suffered even the shadow of change. *He alone*, has been the subject of mutation. From being in the most imminent jeopardy, he is now in possession of perfect safety. But the rock remains unmoved. Even so it is with the Rock of ages. It is "the same yesterday, to-day and for ever." The poor sinner alone, experiences the change. He is taken from the fearful pit, and miry clay, his feet established on the rock, and his way made perfect. Through the medium of prayer, he receives the choicest blessings of the everlasting covenant. His heart is disposed by the grace of God, to solicit such blessings, as his heavenly Father is about to bestow on him. "For these things will I be inquired at of the house of Israel, that I may do them for them."

In the same manner we might illustrate the *reasonableness* of the duty of prayer, by instituting a comparison between it, and the other acknowledged duties abovementioned. We might easily show, that between the food we eat, and the sustenance of our bodily system, there is no other ultimate connexion, than the will of God. The same is true, with regard to the contact of water, and the extinction of fire. Let us take a slight glance at the connexion between the cultivation of the ground, and the expected harvest. Who is so foolish as to expect the harvest, and yet live in the habitual neglect of that agricultural process, which is known to be subservient thereunto? Equally vain to expect the blessings of salvation, and yet live in the habitual neglect of *asking* them. But these means affect not the determinations of the Deity. The cultivation of the ground conveys to him no informa-

tion, that the season of vegetation has arrived—that the spring should now pour forth her genial influences, and enrich the fields with luxuriant fecundity. Neither does our *prayer* to God, give him any information of our wants. Yet both are means which divine wisdom has connected with, and rendered subservient to ends most interesting and most important. The opening of the bosom of the soil, and its subjugation to the empire of the ploughshare, the mattock and the hoe, have no merit in procuring a crop. No more have our prayers and supplications, in procuring any thing at the hand of our heavenly Father. When we have done all, we are only unprofitable servants. Yet in each of these duties, we are encouraged humbly to expect the realization of the aphorism, “The hand of the diligent maketh rich.” The duty of prayer, therefore, is as reasonable as the cultivation of the ground, or any other duty whose indispensability of obligation is universally acknowledged. Between none of those phenomena called causes and effects in the physical world, is there any *necessary* connexion. For aught we know, or can know, the presence of caloric might have congealed water, and its absence might have been followed by fluidity. All depends on the *will* of the Author of the universe. What are usually denominated the laws of nature, are wholly destitute of efficiency. The phenomena of the universe, are the result of the energy of “a present Deity.” In him we live, move, and have our being. His operations are *uniform* and *medial*. The uniformity of operation, which it pleases God to observe in the production of the phenomena of nature, is termed a *law*. Material substances, for example, are attracted to a certain centre. Their uniform tendency to this point is called the *law of gravitation*. The slightest examination will show, that the law has no agency. It is totally destitute of

efficiency. It is nothing more than the *rule*, according to which a competent agent is wont to act. God himself is the great agent in the volume of nature. In the language of the poet, he

“ Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees :
Lives thro’ all life, extends thro’ all extent :
Spreads undivided, operates unspent.”

How interesting to the believer, is the idea of an ever present God ! “I will never leave thee nor forsake thee,” coming from the mouth of his heavenly Father, and appreciated by a realizing faith, affords him more joy than the wicked have when their corn and wine abound most plentifully. He can lie down in peace and sleep in safety. His God sustains his life. Thus it is “though the earth remove, he will not be afraid ; though the mountains be carried into the midst of the sea ; though the waters thereof roar and be troubled ; though the mountains shake with the swelling thereof ;” because “God is his refuge and strength, a very present help in trouble.”

Although God could accomplish all his purposes instantaneously by a *word of power*, he chooses to work by *means*, and has made it our duty to be diligent in their observance. We are so prone to dwell on the visible surface of the effect, that we are in danger of ascribing to the mere machinery in the hand of the Deity, that agency which ought to be referred to the efficiency of an omnipresent spirit. While, therefore, Christianity inculcates the diligent use of the means of grace generally, and of prayer particularly, it at the same time cautions against resting in them. We must look through them and beyond them to their divine Author, who alone can render them efficacious for the purposes for which they were intended.

There is no feature more charac-

teristic of the Christian than a *disposition* to pray, and a *delight* in the duty. These are an immediate result of the *new birth*, "Behold he prayeth." Where this disposition does not exist, there is no evidence of spiritual life. We do not deny, that in spiritual as well as natural life, there may be temporary swoons and occasions of suspended animation: but we do aver, that a continued habitual neglect of this medium of holy intercommunion with God, is as decisive evidence of a state of spiritual death, as a continued cessation of breathing would be, of the soul's departure from its clay tenement. The true Christian, therefore, will be diligent and careful in the performance of this duty. He will endeavour to be careful for nothing, but in all things, by prayer and supplication, make his requests known unto God, who will abundantly supply all his wants, according to his riches in glory which is by Christ Jesus. S. B. W.

FOR THE PRESBYTERIAN MAGAZINE.

Religious Feeling.

That the doctrines of Biblical religion are addressed to the understanding of men there can be no reasonable doubt. "I speak as to wise men; (saith Paul) judge ye what I say." 1 Cor. x. 15. "Be ready always (saith Peter) to give an answer to every man who asketh you a reason of the hope that is in you." 1 Peter iii. 15. Thus it appears, that those who were first employed in promulgating the evangelical system, conceived it to be a system that would bear the test of a rational investigation.

It must be clear, however, that no very accurate examination can be made into any system of religious doctrine, while the mind is under the violent impulse of agitated feeling. A person, in such a state of mind, may embrace doctrines, which are absolutely false—or reject doctrines, which are really true.

If this then be granted as an event which may naturally occur to a mind completely subjected to the influence of excited passion—it will at once be allowed also, that it is a matter of the greatest importance that those, who are under the impetus of religious feeling, should carefully examine the source whence such excitement may have sprung.

If actions of a moral nature be tried by the motive of the agent—we think that which lays claim to the high appellation of religious feeling, should be tried likewise by the nature of the exciting cause. Should the exciting cause, therefore, have nothing to do with religion, we do not think that the feeling produced by it, however high the excitement may be, has any claim to be inserted in the catalogue of those feelings, which are denominated religious.

This goes to show that, in religious matters, men's judgments ought to be addressed rather than their passions. To excite the passions, by florid, unmeaning declamation, and to convince the judgment, by sound, logical reasoning, are two very different things. The former mode of address may produce among the weaker part of an auditory an abundance of temporary feeling and noise; but the latter alone can, under the blessing of God, make men rational and consistent believers. Can the florid orator say to his hearers, with any degree of propriety, "I speak to you as to wise men; judge ye what I say." Ought he not rather to say, "I speak to you as to fools, therefore I hope you will banish as far from you as possible all reason and judgment." A religion, founded upon such a basis, must very strongly resemble a house built upon the sand: it may stand well enough while the excitement lasts; but, when the trials, temptations, and storms of life assail it, it will soon be swept away, and leave hardly a wreck behind.

Preachers, who address the passions chiefly, may excite feelings in various ways. The most usual methods resorted to, are descriptions of death and of a future place of torment. These descriptions have frequently, on weak minds, a very powerful effect. The orator, perhaps, depicts all the distressing and agonizing circumstances which accompany the grim messenger, that snaps the thread of life and breaks entirely man's connexion with all sublunary objects. Whilst he is so employed, many of the feeling part of his audience, who may have experienced, perhaps, in the loss of their relations or friends, the desolating effects of death, are very naturally melted into tears. These tears may, and I believe, often are mistaken, by preachers, for the effects of that penitential *sorrow*, which, according to the doctrine of Christianity, does invariably, though in different degrees in different individuals, constitute a part of genuine conversion. This certainly shows the necessity of carefully examining the origin of feeling. For the feeling, which is excited by descriptions of death, although perfectly natural, and frequently serviceable in arousing the stupid, ought not to be viewed as *religious*. It may lead ultimately, if properly directed by wise instruction, to religious feeling: but, while it continues merely an emotion of what may be called natural sympathy, it must be considered as a feeling which may be easily excited in any highly sympathetic mind, although totally destitute of the emotions which accompany strong religious impression.

The other method, to which some preachers very frequently have recourse to rouse the dormant feelings of their hearers, is to present them with alarming pictures of the state of the damned in a future world. It is indeed proper sometimes to employ this means to alarm the wicked, because the scrip-

tures have done the same; and it may lead them, while under the influence of temporary feeling, to exclaim, "What must we do to be saved?" But, if the feeling goes no further than this, it cannot be considered as holy, because it must be regarded as of the same nature with that excited in a man's breast when his personal safety is in any way endangered. Remove in both cases the exciting cause and in both cases the emotion will cease. But the effects of true religious impression are lasting in their consequences.

It is not then by noisy declamation, not by enthusiastic vapouring, that we may be expected, under the blessing of God, to make genuine converts to the religion of Jesus Christ, but by sound irresistible argument, which, even those who would oppose themselves to the truth, cannot logically controvert.

It will be said, however, by some perhaps, that logical, or in other words, rational preaching, is a manner of address by far too cold and uninteresting to attract the attention of the generality of hearers: that didactic reasoning may please and gratify the learned, but that it can neither please nor edify minds untutored and unaccustomed to philosophical argumentation.

This objection appears, at first sight, to carry along with it considerable weight. But, when we carefully examine it, and reduce it to the test of experience, we shall find that it loses at least a great part, if not the whole, of its gravity.

Every candid observer will allow, that the religion, which is founded upon mere animal feeling, is exceedingly evanescent. We seldom see any of those religious societies, which have been collected under the ministry of a mere declaimer, maintain for any length of time, consistency of Christian conduct. As they and their instructor are entirely regulated by the predominant feeling of the moment, they frequently exhibit in their actions and

proceedings a strange and whimsical appearance. They continue for a time, perhaps, to display great and unceasing zeal in promoting the cause of Christ; and, while in the course of their proceedings they meet with any thing like novelty, to attract their notice and to keep alive the fire of their zeal, they will compass sea and land to make proselytes to what they call Christianity: but, when novelty ceases to attract—when no object beyond their own society excites their attention—when they have no further opportunity, probably, of showing their zeal in exhorting and proselyting—then their religious feelings in a great measure subside—or they keep them alive, most likely, by blaming each other and exciting quarrels among themselves.

If observation and experience attest the truth of the description here given, we think that little satisfactory can be pleaded on the side of the mere declamatory mode of addressing mankind. The understanding must be addressed more than the passions, if we would wish to be instrumental in making Christians who can "give an answer to those who ask a reason of the hope that is in them."

But it may be imagined by some, probably, that when we argue for rational preaching and rational Christianity, we are endeavouring to justify that cold indifference and forbidding apathy which some preachers have frequently exhibited in their public addresses. We assure our readers that we have no such intention. We highly disapprove of apathy and indifference in one who professes to watch for the salvation of souls. But surely there is a medium between the extremes of chilling frigidity, and loud, fiery, unmeaning declamation. It is, in this middle region, we conceive, that truth, sound sense, and genuine religion will be found to exist. The preacher, therefore, while he endeavours to avoid the extremes of apa-

thy and noisy declamation, should show, by the interest which he himself takes in the subject, that he really wishes to convince the reason and the understanding of his hearers—and to persuade them to quit the service of Satan, and engage in the worship and service of God.

But it may be asked, have the affections and feelings of the mind nothing to do with religion? We allow that the affections and feelings have to do with religion; but we maintain, that when these are excited, it is necessary that we should know to what particular object or cause they owe their excitement. A being, who loves he knows not what, and is agitated and excited about something he knows not what, cannot be said surely to possess any thing like a rational piety.

Does not this then prove, that there can be no real religion without a proper knowledge of the object of religion? Can this knowledge then be obtained by giving feeling, in our religious exercises, the precedence of reason? By some, we are aware, this mode of proceeding is considered right; because they regard it as a most powerful indication of the religious sincerity of those who practise it. Those, however, who thus judge of religious sincerity, do not certainly adopt a safe criterion of judgment. The enthusiastic visionary may be sincere in his devotions—yet as he does not know why or wherefore he feels, he cannot be said, in the Biblical sense, "to worship God, who is a spirit, in spirit and in truth." John iv. 24. The fears and feelings and emotions, which he frequently experiences from his belief of dreams and other groundless causes of excitement, are very often of a nature not dissimilar to those experienced by the madman in his cell, when he imagines that he is beset by a thousand robbers, though no human being be near him. We pity the lunatic who is continually tormented with the groundless alarms of his

own distorted brain; and should we not equally pity and pray for those religionists, who are continually exhibiting, in their devotions, feelings and excitements for which they can assign no good reason.

The Athenians erected an altar to the unknown God. Acts xvii. 23. But, because their devotions were very much mixed with superstition, the apostle Paul condemned their worship. Here we have an example presented to our view of the kind of converts that the apostle Paul wished to make. In his address to the Athenians he tells them, that he declared unto them that God, "whom they ignorantly worshipped." Acts xvii. 23. Thus he shows us plainly that no worship can be acceptable to the Supreme Being, except that which springs from a correct knowledge of his perfections. There may be groaning and violent agitation no doubt, connected with a scriptural revival of religion; but they constitute no part of experimental godliness; and ought to be repressed by the discreet disciple of Jesus, because they disturb the devotion of many, and cause our good to be accounted evil.

The foundation of all true religion then, must be conceived to consist in a proper knowledge of the perfections of that God whom we profess to worship. The first commandment is, "That we should love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind." This will naturally teach us what part, in our religious profession, our affections should occupy. We must know, surely, something respecting the Being that we are called on to love, before we can love him. To profess love towards God, therefore, while we do not know what we really love, is just to act over again the part of the Athenians, who, in consequence of their ignorance of the Supreme Being, became very much addicted to superstitions.

A correct knowledge of the per-

fections and law of God, must be regarded also, as the true source of that sorrow and contrition for sin, which Christianity requires in all its genuine professors. To profess sorrow for a crime, of which we are not certain whether we are guilty, certainly indicates the height of folly. How then can any one know that he is guilty of the transgression of any law, until he knows what the law is? We may tell a man, in general terms, that he is a sinner; but we are convinced, judging according to the principles of human nature, that we shall never impress upon his mind a conviction of guilt, unless we can clearly show him that he has really transgressed the acknowledged standard of duty, and thereby incurred the just displeasure of his God. For if we cannot convince the man that he has broken, in any respect, the divine law, he will necessarily continue impenitent. No one will sincerely repent or feel sorrow for sin, until he really is convicted of transgression. Hence the necessity of laying clearly before mankind, the nature and extent of the divine law, in order to show them how far short they may have come in fulfilling its requisitions. This must be regarded as the only rational way in which we may expect God to grant unto men repentance unto life. A feeling for sin, produced in any other way than by enlightening the understanding and conscience, will be but short in its duration, and unfruitful in its consequences.

But, should the conviction of sin be produced in the mind of any one, by the Spirit of God, in consequence of his having obtained a correct idea of the perfections of God, and of the requisitions of the divine law, we may naturally suppose that such a conviction will lead him, in good earnest, to inquire after that remedy which has been provided for the restoration of fallen man. This is not the effect of a mere slavish fear, excited by horrible descriptions of

a future place of torment; but of a sense of guilt, arising from a consciousness of having violated a just and holy law; and of having offended against a kind and merciful God, who has an undeniable claim to the services of all his creatures. Hence, perceiving the justice of that sentence which the law pronounces upon all transgressors, he rejoices to be informed, in the gospel, that mercy and pardon may be obtained through the peace-speaking blood of Jesus Christ.

This information, when believed, will, no doubt, produce in his mind joy; but, in consequence of his mind being properly enlightened, and his feelings duly regulated, his joy will be orderly and temperate, not wild and extravagant.

This joy, produced in his mind by a right view of the scheme of gospel salvation, will naturally excite in his bosom love to God, who sent his Son into the world to redeem mankind; and also love and gratitude to Jesus Christ, who thus, on their behalf, presented himself a willing sacrifice. This love and gratitude will necessarily lead him to forsake sin, and to enter upon a new mode and course of action—which must be regarded as the true and natural results of his faith and repentance.

Thus would we have the feelings and emotions, which professors, in the school of Christianity, exhibit, traced to their source and tried by their fruits, before we would be disposed to denominate them the offspring of religion. Let every one, then, who has experienced such emotions and feelings, compare them carefully with that standard of truth which God has given us as a guide to our experience, that he may know whether the Spirit of God is really witnessing with his spirit that he is a child of God, or whether he may be under the influence merely of a heated and disordered imagination.

T. G. M'I.

On Timothy and Ephesus.

The sacred scriptures, the genuineness and authenticity of which are supported by the most ample proofs, evince their divine authority by their spirituality, majesty, simplicity of style, by the accordance of the parts, the design of the whole, and their effects upon the consciences and lives of men. They give us the truths and precepts essential to faith and practice; but, without addition or diminution, they must be studied with diligence and humility. If the facts they exhibit concerning Timothy and Ephesus, afford "a pattern of the order of the primitive church in the times of the apostles,"* the example must be of high obligation. But it unfortunately happens, that the example always supports the views, with which we enter upon the investigation.

To that writer, Timothy furnishes a pattern of a modern diocesan bishop; but to us, the thing is as defective as the name, and we find neither the one, nor the other, in the word of God.

If Timothy was as long resident at Ephesus, as this writer imagines; and ordained the original elders, that is, presbyters or bishops over that church, which we suppose; yet nothing was there accomplished by him different from "the work of an evangelist." His commission was given him before Paul had visited Ephesus; and without relation to the people of one place, more than another. It was in its nature universal, extending alike to the whole church, and conferring every power necessary to planting, watering and governing the church, wherever he should come; if not superseded by the presence of an apostle. If therefore he became fixed at Ephesus, it was either so far a repeal of that commission, which he had received, or an abandonment of the exercise of its powers.

* The Christian Observer, republished in the Episcopal Magazine, March, 1821.

It is nevertheless desirable to know, with precision, the facts.

That Paul and Timothy were together at Ephesus, and that Paul left him there, when he went on some occasion into Macedonia, may be plainly inferred from 1 Tim. i. 3: "I besought thee to abide still at Ephesus, when I went into Macedonia." The time, to which there is here an allusion, is the more easily ascertained, because the apostle is recorded to have been twice only at Ephesus; on the first occasion he merely called on his voyage from Corinth to Jerusalem, on the second, *he went from Ephesus into Macedonia.*

This writer assigns a later period, and supposes that Paul, when he landed at Miletus on a subsequent voyage to Jerusalem, left Timothy with the elders of the church at Ephesus, "to govern them in his absence." But nothing of the kind was spoken on the occasion, and instead of a temporary absence, Paul assured the elders, they should "see his face no more." In 1 Tim. i. 3. it is not said, *when I went to Jerusalem*, but expressly, "I besought thee to abide still at Ephesus, *when I went into Macedonia.*" It is asserted that the apostle, having placed Timothy at Ephesus prior to his first imprisonment, "wrote both his epistles to Timothy while a prisoner at Rome." But Timothy was with Paul at Rome, during a part of the first imprisonment, for he is joined in the epistles to the Philippians, Colossians and Philemon. Salutations also might have been expected in the first epistle to Timothy, had it been written from Rome, as in those to the Philippians, Colossians, Philemon, the Hebrews, and the second to Timothy. He was indeed absent from Rome during a part of the time of the first imprisonment, but Paul expected his return (Heb. xiii. 23.), and so far was he from hoping to come unto Timothy, shortly, as expressed in 1st

Tim. iii. 14, he promises, if Timothy come shortly to Rome, with him to visit the Hebrews. Also it seems strange, if Timothy had been at Ephesus, when the epistle to the Ephesians was sent by Tychicus (Ephes. vi. 21.), that no notice whatever should have been taken of the beloved youth.

Another hypothesis is, that Paul, when the Jews deterred him from sailing from Corinth, and he determined to go through Macedonia to Jerusalem, besought Timothy to abide still at Ephesus: to which, when Timothy agreed, he went forward to Troas, with Aristarchus and the rest; and whilst waiting there for Paul, Timothy received the first epistle from the apostle, written in Macedonia. But this is a departure from the correct meaning of the passage, which implies, that Paul besought Timothy to *abide still* (προσμῖναι,* *to continue, or remain,*) at the place where Timothy was, at the time he was thus entreated. Those, who went before with Timothy to Troas, are represented to have *accompanied* Paul into Asia. Acts xx. 4. This circumstance renders it an improbable supposition, that Paul should write so long and important a letter to his fellow traveller, whom he must overtake in a few days; and wholly unaccountable that he should say in the letter (ch. iii. 14, 15.) "these things write I unto thee, hoping to come unto thee shortly; but if I tarry long," &c. That Paul should have thus purposed to come to Timothy unto Ephesus, but really at Troas; and in a few weeks afterwards, without any apparent cause for a change of views, should have

* Προσμῖναι occurs only in Matt. xv. 32. Mark viii. 2. Acts xi. 23. xviii. 18. 1 Timothy, i. 3. v. 5. If Paul and Timothy had been both absent from Ephesus, when he besought him to abide still, &c. instead of προσμῖναι, he would have adopted προσμείναι, and instead of saying προερχομαι εἰς Μακεδονίαν, his language would have been ερχομαι, &c.

said at Miletus to the elders of the church of Ephesus, "I know that ye all—shall see my face no more," (Acts xx. 25.) exhibits a fluctuation approximating versatility. If Timothy was on this occasion left with the officers of the church of Ephesus, and especially, if he was to become thenceforth their diocesan bishop, it is strange, that not a word of either of those circumstances should have been mentioned to those elders. But so far was the apostle from mentioning their subordination unto, or support of the authority of young Timothy, that he enjoins them: "Take heed unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers (*ἐπισκοπους*, bishops), to feed the church of God," &c. But as not a word is said of leaving Timothy at Miletus, so it is improbable, that he should have parted from Paul there, because we find him with that apostle, when he arrived at Rome, where he is joined with him in the letters which have been mentioned.

Others have supposed, that Paul visited Ephesus after his first imprisonment, left Timothy there, went into Macedonia, and from thence wrote to him his first letter. They build upon the circumstances, that whilst at Rome, he had written to Philemon to prepare him lodgings at Colosse; and that he had told the Philippians by letter, he trusted he should come shortly to them.

This opinion is much more respectable, than either of the former; and although several of the fathers have positively asserted, what is incompatible with it, that Paul went into Spain, after his first imprisonment, according to his purpose expressed, Rom. xv. 29.; yet, however credible these holy men were, the writings, which bear their names, deserve often but little regard. That Paul was at Philippi, after his imprisonment, is probable, because he left Erastus at Corinth. Also

he may have been at Colosse, if he left Trophimus at Miletus; but the place is uncertain. He entertained a purpose subsequent to those, of visiting Judea, with Timothy. Heb. xiii. 18, 19. This may have been previously accomplished, and Timothy left in the neighbourhood of Troas, where he remained till the second epistle was sent to him. But if these purposes were effectuated, which is matter of uncertainty, there is not a word to prove even an intention to visit Ephesus. The letter to the Ephesians neither mentions Timothy, nor any coming of Paul. But Tychicus, a faithful minister of the Lord, and companion of the apostle, was named as sent to them. To the presbyters of Ephesus Paul had said, that he knew they should "see his face no more," (Acts xx. 25.) and it is nowhere shown that they did. The supposition, that nevertheless Paul afterwards went to Ephesus with Timothy, left him there with a request to tarry till he should return to him, and then went into Macedonia, and wrote his first epistle to Timothy, is entirely gratuitous, and without the least reason appearing in any exigencies of the Ephesian church; who had had three years of Paul's labours, and had been more than five years afterwards blessed with the regular administration of ordinances by pastors of their own, and some help from Tychicus and perhaps others.

That Timothy was left at Ephesus, when Paul, expelled by the riot, went into Macedonia, is the opinion, which is most obvious, and best supported. Before he wrote his first epistle to the Corinthians, Paul sent Timothy and Erastus into Macedonia (ch. iv. 17.); but he himself remained in Asia for some time. Acts xix. 22. In the first letter to the Corinthians, which he wrote at Ephesus, and sent by Titus to Corinth, he mentioned his purpose of coming to them, but not immediately; of which Luke also

informs us (Acts xix. 21.), and desired them, if Timothy came to them (1 Cor. xvi. 10, 11.), to conduct him forth in peace, that he might come to Paul, then at Ephesus, for he looked for him, with the brethren. When he closed his first letter to the Corinthians, he was expecting Timothy's return; which that letter might also have hastened. Paul remained at Ephesus, on this occasion, the space of three years. Acts xx. 31. There is therefore no reason to suppose, that he was disappointed in his expectation of the arrival of Timothy from Corinth at Ephesus, before he went into Macedonia; and if so, he might have left him there, as he at some period certainly did. 1 Tim. i. 3. He had intended to go by Corinth into Macedonia (2 Cor. i. 15, 16.), but changed his mind, and went by Troas thither. 2 Cor. ii. 12, 13. Whilst in Macedonia, he wrote, we suppose, to Timothy his first letter (1 Tim. i. 3.), and proposed to him to remain at Ephesus, until he should call there on his way to Jerusalem. 1 Tim. iii. 14, 15. The words imply, that Paul might tarry some time; and that he was some time there before he went into Greece, is fairly implied in the expression, "And when he had gone over those parts, and had given them much exhortation, he came into Greece." Acts xx. 2. Timothy, who is nowhere represented as with him until he came into Macedonia, probably came to him there. After Paul had besought him to abide still at Ephesus, which gave him liberty to exercise his discretion, several motives must have influenced him to go to the apostle. The enemies at Ephesus were numerous and violent; Timothy was young; his affection for Paul ardent; the request of Paul that he should still abide at Ephesus was not peremptory; and Paul tarried a long time. Also Timothy had been, from their commencement, familiarly acquainted with the churches in Macedonia

and Greece. Accordingly we find him in Macedonia, when Paul wrote his second epistle to the Corinthians, ch. i. 1. The apostle went from Macedonia into Greece (Acts xx. 2.), as he had promised in that letter (ch. xiii. 1.), and abode there three months. Acts xx. 3. Timothy was with him at Corinth, for he sends his salutations to the Romans (Rom. xvi. 21.) in that famous epistle written from thence.*

That it may be seen, that there was sufficient time for Paul to have written from Macedonia to Timothy at Ephesus, and for Timothy to have spent some months at Ephesus, before he came to Paul in Macedonia, it is necessary only to advert to 1 Cor. xvi. 8, where he mentions his purpose of remaining at Ephesus till Pentecost; of which, if Timothy did not leave Corinth before this letter reached the Corinthian church, he would receive information by the epistle itself. Luke tells us (Acts xx. 6.), that they sailed away from Philippi after the days of unleavened bread or Easter, and (ver. 16.) that Paul hoped to reach Jerusalem by Pentecost, which were, at the least, of the following year. That Paul expected to spend so much time in Macedonia and Greece, may be collected from his intimation (1 Cor. xvi. 6.) that he might spend the winter with the Corinthian church. The apostle's purpose of sailing from Corinth was disappointed by the insidiousness of his own countrymen; he therefore went up into Macedonia, that he might pass over to Troas, with his companions. Timothy was among those who crossed first. Acts xx. 3—5. Paul wishing to reach Jerusalem by Pentecost, did not call, as he had intended, at Ephesus (1 Tim. iii. 14, 15.), but landed at Miletus, and sent for the elders of the church at Ephesus.

The directions of the apostle in

* Compare Acts xviii. 2. with Rom. xvi. 3.

the third chapter of the first epistle to Timothy, fairly imply, that he had left the church at Ephesus, according to his usual practice, without officers; for he gives this evangelist, not a new commission (he already had power to ordain), but instructions as to the choice of bishops and deacons. These had been complied with before he landed at Miletus. Acts xx. 17. This record of the existence of elders at Ephesus, compared with the directions given to Timothy (ch. iii.) not only renders it probable, that Timothy had ordained them, but fortifies the presumption, *that the first epistle to Timothy was written in Macedonia, before this visit to Jerusalem, and consequently before his first imprisonment.*

The language of the first epistle (ch. i. 3.) "I besought thee to abide still at Ephesus, when I went into Macedonia," did not form a permanent connexion between Timothy and Ephesus. The very greatest extent of the instructions given in this letter, was to continue only till Paul should come to him (*ὅπως ἔρχομαι*). 1 Tim. iv. 13. iii. 14. But it is certain, that Timothy did not remain at Ephesus, even till Paul passed on his way to Jerusalem.

Timothy is nowhere called a bishop in the scriptures, he is exhorted to *do the work of an evangelist*, (2 Tim. iv. 5.) and every duty assigned him by the apostle was comprehended in his original commission. The office was like those of apostle and prophet, extraordinary, and unconnected with a particular church. Ephes. iv. 11. But in whatsoever church he preached, he could as evangelist ordain pastors, or bishops, or there was no propriety in the caution, "lay hands suddenly on no man." This office was superior to that of "pastors even teachers."*

The writer in the Christian Observer speaks of *congregations*, but

we read only of a *church* at Ephesus. Acts xx. 17—28. 1 Tim. iii. 15. v. 16. Rev. ii. 1. The singular is often used for the universal church; in all other instances it denotes, in the New Testament, one congregation or assembly. Where more are intended the plural is adopted.† After the days of the apostles, when one church became in some instances too numerous to worship in one place, they became several congregations under the name of one church; but we know no proof that this impropriety had taken place in their days.

He appears to have been himself ordained to his high office by (*δια*) the hands of the apostle; and as this was done in the presence of some presbytery, we suppose at Lystra, they also united in the imposition of hands, and thus his ordination was with (*μετα*) the laying on of the hands of the presbytery.

Evangelists were not personally instructed and commissioned by Christ, nor had they the extraordinary gifts in equal extent; nor, except in writing, the unerring assistance, or inspiration of the apostles. But evangelists had greater advantages than the first bishops, the pastors of churches, because they were the companions of the apostles, in their travels.

The second epistle to Timothy will prove itself written by Paul, when a prisoner at Rome; and at least establishes the absence of the evangelist from his spiritual father, at the time it was written. But he was at Rome in the time of the first imprisonment, as has been proved by his having joined with Paul in the letters to the Colossians, Philippians and Philemon. Demas and

† See Acts ix. 31. xv. 41. xvi. 4, 16. 1 Cor. vii. 17. xi. 16. xiv. 33, 34. xvi. 1, 19. 2 Cor. viii. 1, 18, 19, 23, 24. xi. 8, 28. xii. 13. Gal. i. 2, 22. 1 Thess. ii. 14. 2 Thess. i. 4. Rev. i. 20, &c. The singular is intended of one congregation in 1 Cor. xi. 18, 22. xiv. 4, 5, 12, 19, 23, 28, 33, 34. 3 John 6, &c.

* Τὸς ποιμένις καὶ διδασκάλους, Ephes. iv. 11. denote the same officers.

Mark were also there in the first imprisonment, but were absent when this letter was written.

It has been supposed to have been written before the epistles to the Colossians, Philippians and Philemon, which were during the first imprisonment. But in 2 Tim. iv. 20, Paul tells him, *Erastus abode at Corinth*, and this needed not to have been told to Timothy, if Paul meant that Erastus abode at Corinth, when he went to Jerusalem, and so to Rome, for Timothy was then with him, and must have known the circumstance, had it been so. In like manner he says, (*ibid.*) "Trophimus have I left at Miletus, sick;" but Trophimus was not left at Miletus, on the voyage to Jerusalem, for he was the occasion of the jealousies of the Jews. Acts xxi. 29.

These two facts, compared with this, which appears in the epistle, that it was written by Paul a prisoner at Rome, afford sufficient certainty, that there was a second imprisonment, and that this letter was then written.

But it by no means follows, that Timothy was at Ephesus when the second epistle was written. This ought not to be assumed, but shown. If Timothy was then at Ephesus, why should he have been told, "I have sent Tychicus to Ephesus?" 2 Tim. iv. 12. He must have arrived at that place before the letter, and the fact have been known. And Tychicus needed no introduction to Timothy. Had Timothy been at Ephesus, Paul would not have sent him one hundred and fifty miles to Troas, and three hundred out of his course*, for a cloak. It appears

more probable that Timothy was, at the time the epistle was sent to him, at Troas, or in the neighbourhood of that place. The salutations will not establish the destination of the epistle. Onesiphorus resided in Asia, but the particular place of his abode is not shown. He helped Paul both at Ephesus, and Rome. Also Aquila, who had resided at Rome, at Corinth, at Ephesus, and again at Rome, was a native of Pontus, on the margin of the Euxine.

If Timothy was not at Ephesus, when the second letter was written to him, there is no evidence of his being in that city, after Paul's first imprisonment. But if he had been at that time at Ephesus, he must have then left it, the letter calling him to Rome; and the sacred records speak not of his return to that city.

If Paul constituted Timothy bishop of Ephesus, it is an affirmative and ought to be proved. But Paul tells the presbyters of Ephesus, at Miletus, that the Holy Ghost had made them bishops (*ἐπισκοπους*) of that church. Those general terms suppose the powers which were necessary to ordaining others, as Timothy well knew, for a similar presbytery had laid their hands on his head at his ordination. This circumstance will not prove, that a presbytery could have ordained an evangelist, if an apostle had not been present; because evangelists were extraordinary officers of a higher grade; but it must prove, that a presbytery have some authority to ordain. They were the highest fixed officers in a church, and the power of ordination was necessary to their succession. They could not have been appointed coadjutors to Timothy in the ordination of themselves. And if they were ordained before he was left at Ephesus, it ought to be shown. If there were no officers in that church, the direction to Timothy, who was an evangelist, to ordain pastors in Ephesus, was to do no more than his

* The nearest and most frequented route was by Corinth to Rome. Aquila and Priscilla came from Rome to Corinth, and from thence to Ephesus. Apollos went from Ephesus to Corinth, and back again to Ephesus. Paul came once from Corinth to Ephesus, and would have repeated that voyage, but his enemies laid in wait for him, and he was obliged to pass circuitously by Macedonia and Troas.

duty; which, when accomplished in any church, gave such bishops or elders a power to continue the succession. If the presbyters, that is, the bishops of particular churches, had not the power of ordination, there has been no succession in the church of Christ, since the deaths of the apostles and evangelists, for their offices expired with them; and there were no bishops of a higher order. The office of Timothy was given him prior to his visiting Ephesus. The duty assigned him there was to do the work of an evangelist. His appointment to Ephesus was temporary, being limited at the farthest, to the time when Paul should come to him; but an earlier period of its termination was evidently left to his discretion, which he exercised by coming to Paul into Macedonia. Thus there was a disruption of the connexion, if any had been fixed; but none such was intended; the epistle was neither a commission nor an ordination, but a mere letter of instruction, directing him in the discharge of his high and important office of evangelist.

That Timothy returned to Ephesus, at any subsequent time, cannot be shown by the scriptures, unless the second epistle was sent to him there; but this wants proof; and many circumstances make against it, some of which have been shown.

If the second letter, was, nevertheless, directed to him there, which has been too generally assumed, it must have called him away to Rome, and the evangelist was no more bound to return to Ephesus, than to any other region.

But if we even suppose that he returned to Ephesus from Rome, of which there is not one syllable of proof in the scriptures; and if we add also the still further concession, that Timothy died at Ephesus, it will not establish that he ever exercised, or had any other office, than that of an evangelist.

J. P. WILSON.

On Christ's speaking in Parables.

(Concluded from page 61.)

We refer to a special and very interesting occasion. The scene was lake Gennesareth. Thousands, from the neighbouring cities, stood on the shore; while Christ, sitting in a boat, preached to them "the mysteries of the kingdom of heaven." He dispensed these mysteries with profusion; but there was something not a little surprising in his manner. He veiled his instructions in the obscurity of parables; and dismissed his auditory without a word of explanation. How they were affected we are not informed; but his disciples appear to have been amazed. They themselves had not understood their Master; and if unintelligible to them, how much more so to the multitude? Being afterwards with him in private, they ventured to ask him his reason for adopting on this occasion so obscure a method of discourse.

Christ's reply to this request of his disciples, is the subject of these remarks.

This reply consists of two parts. In the first, which has been considered, he justifies his conduct by adverting to the sovereign will of the Supreme; which having ordained the spiritual illumination of the disciples, but not of the multitude, Christ, who as well knew the unrevealed purposes as the promulgated precepts of God, and always aimed at fulfilling both, used a method of instruction well adapted to accomplish. He had spoken in parables, "because," said he to the disciples, "unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given." Mat. xiii. 11.

PART II. In the second part, to which we now proceed, he shows the propriety of this mode of instruction on this occasion, on different ground. *The moral state or reprobate disposition of his hearers, concurred with the purpose of God re-*

specting them, in determining the Searcher of hearts, to utter nothing on this occasion without a parable. "Therefore" added he, "speak I to them in parables; because they seeing see not, and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross; and their ears are dull of hearing; and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." Mat. xiii. 13—15. Such was the moral state of this multitude; and being such, it was on two accounts expedient that Christ should speak to them in parables. In the first place, they would not have endured a plainer method of instruction: (Mark iv. 33.) "And with many such parables spake he the word unto them, as they were able to hear it." In the second place, while this method left their violent prejudices undisturbed, its obscurity was adapted to secure the infliction of a very suitable punishment on them, for entertaining these guilty dispositions: (Luke viii. 10.) "To others in parables; THAT seeing they might not see, and hearing they might not understand." See also Mark iv. 12.

Let us first briefly review the testimony of Christ concerning the moral state of the multitude; and then inquire, why it was expedient, that Christ should address such persons in parables.

I. Let us consider the testimony of Christ concerning the moral state, or character of this people. Thus he describes them, "they seeing see not, and hearing they hear not, neither do they understand." Many mighty works have been done before their eyes, and many glorious truths proclaimed in their ears; but

they are benefited no more, than if they had been destitute of the faculties of seeing and hearing; notwithstanding all their excellent opportunities for spiritual improvement, they are no wiser nor better than at first.

It is important to recollect, that our Lord was now in the vicinity of Capernaum, which lay on the borders of lake Gennesareth; that in this city he had principally resided during his public ministry; that here and in the surrounding region, he had performed most of his miracles, and communicated most of his heavenly instructions; and that the multitude of whom we speak, were inhabitants of this highly-favoured district.

Recollecting this, we shall regard the auditory of Christ as one of no ordinary description. In one important respect, there was no people like them in all the earth. None had seen what they had seen, nor heard what they had heard. Such evidences of power and wisdom, such instances of kindness and condescension, had never been vouchsafed to mortals before. Honoured by personal co-residence with the divine Messiah, witnesses of the most brilliant miracles ever wrought among men, attendants on the ministrations of him in whom are hid all the treasures of wisdom and knowledge, what ought not their attainments to have been? Yet seeing they had seen not, and hearing they had heard not. While Omnipotence performed its wonders in their presence, while Eternal Wisdom spake in their hearing, they gazed—they listened—and then remained as before—blind to the glory of Christ, insensible to the excellence of truth, immersed in spiritual darkness, and in bondage to the god of this world.

From this representation their character seems sufficiently hateful; but Christ throws over it a darker shade, when he applies to them the passage from Isaiah, which has been recited. It is that prophecy (quoted

from Is. vi. 9, 10. with verbal variations) which God commanded the prophet to proclaim to the Jews, perhaps on his first investiture with the sacred office. "Go and tell this people" said Jehovah to his servant, "Hear ye indeed, but understand not, and see ye indeed, but perceive not:" Words not imperative but predictive; declaring a certainty, not prescribing a duty; telling how *it would be*, not how *it ought to be* with them, in regard to the consequences of the means of knowledge and salvation afforded them by the distinguishing mercy of God.

The prophet was further directed to "make," in his predictions, "the heart of this people fat; and make their ears heavy, and shut their eyes; lest they should see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed."

What is here *prophetically* affirmed as certain, with respect to the Jewish people in general, is declared by him who put the words into the prophet's mouth, to have received fulfilment in the multitude to whom he had just been preaching. Their's was the very condition described in the prophecy, and to them the Holy Spirit had direct and special reference when the words were first uttered. Not only had they derived no benefit from the most excellent opportunities both of seeing and hearing; but through their own perverseness, these opportunities had proved the means of sealing them up in spiritual stupidity, and of fixing on their souls the brand of reprobation. Their hearts had waxed gross; their ears were dull of hearing, and their eyes had they closed. Moral renovation they seem to have contemplated as a calamity; and to have been afraid, lest at any time, they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted and healed by Christ.

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Let me add another observation respecting this people. They had, before this time, fallen under the vindictive sentence of the Saviour. They were, we have said, inhabitants of those places in which Christ had performed the most of his mighty works; of Capernaum and the neighbouring cities; among which the principal were, Chorazin and Bethsaida. But in what tremendous terms does Christ speak concerning these places, in the eleventh chapter of the gospel by Matthew? "Woe unto thee Chorazin! woe unto thee Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes: but I say unto you it shall be more tolerable for Tyre and Sidon, at the day of judgment, than for you. And thou Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works which had been done in thee, had been done in Sodom, it would have remained until this day; but I say unto you it shall be more tolerable for the land of Sodom, in the day of judgment than for thee." We may hence derive some impression respecting the moral condition of this people.

Let us inquire,

II. Why it was expedient that Christ should address such persons in parables.

1. They would not have endured a plainer method of speaking. Of this we are informed by the evangelist Mark, who observes (iv. 33.) that Christ "spake the word to them with parables as they were able to hear it;" well knowing, as Doddridge remarks, that so many enemies were then hovering round him, that had he declared the mysteries of the kingdom in plainer terms, he would have been in continual danger, and without a series of repeated miracles, have been cut off by their malice.

There is abundant reason to think,

that the auditory of Christ entertained no very friendly feelings towards him; and might have been easily thrown into tumult and rage, by truth plainly exhibited, sharply pointed, and powerfully applied. They doubtless had not forgotten the manner in which they had been upbraided and denounced for their incorrigible hardness of heart. Besides; the careful reader of the gospels will perceive, that much pains had been recently taken, by men of great influence, to make our Lord the object of popular indignation. Scribes and Pharisees had "come down from Jerusalem;" and on the morning of this very day, had vented against him, the foul calumny, that he performed his miracles by the power of Satan.* This calumny, so well adapted to heap odium on our blessed Lord, we may readily conceive, was not without its effect on the mind of a people, who had been threatened by its Object, with eternal vengeance, for not paying due regard to his mighty works. How gladly must they have heard these mighty works, the occasion of their condemnation, ascribed to infernal agency. And how eagerly did they adopt the inference, that the ally of Satan should be esteemed and treated like Satan himself. It is, therefore, by no means extravagant to suppose, that among the hearers of our Lord, were persons of unhallowed designs, who would have seized the first occasion to ensnare, and, if possible, destroy him; and that, if he had delivered those truths in perfect simplicity, and with perfect clearness, which he was pleased to conceal under the guise of parables, not all the sacredness of his adorable Name, would have screened him from the effects of popular resentment. Commotion and clamour would have been raised among the people, and he would soon have been obliged to suspend

his instructions; instructions, which, though unprofitable to his immediate hearers, were intended for the benefit of millions then unborn; have edified thousands in all succeeding generations, and will continue to edify the lovers of truth while time and nature endure.

Now, do we not see in the disposition of the multitude, a sufficient reason for the obscurity in which our most kind and prudent Master thought proper to address them? What if we overlook the consideration of his own exposure and jeopardy, and confine our view to the welfare of his hearers? In what way were they more apt to be benefited, than in the way now chosen by Christ? Had he used greater plainness of speech, they would only have been enraged. They were not able to hear the word, except in parables. Their frame of mind itself, precluded them from every other mode of instruction. Can we then reasonably censure Christ, for adopting this mode? A mode which, if obscure, was also adapted to foster a spirit of inquiry and investigation; and which, if they had not been irreclaimably depraved, might have excited their prayers and endeavours for the knowledge of the truth, and ultimately conducted them to the Source of perfect light! Could Mercy itself have been more kind? But it must not be concealed, that here was vengeance, as well as kindness. This was the proper mode, because;

2. While its obscurity left their violent prejudices undisturbed, it was adapted to secure the infliction of a very suitable punishment on them, for entertaining these guilty dispositions. And Christ expressly declares, that he had this in view in using this mode. He spoke to them by parables, according to Luke viii. 10, "that seeing they might not see, and hearing they might not hear;" or, more fully, according to Mark iv. 12, "that seeing they might see and not perceive; and hearing they might

* Compare Mat. xii. 24, and Mark iii. 22, with Mat. xiii. 1.

hear and not understand, lest at any time they should be converted and their sins should be forgiven them.* Christ had before said, "therefore speak I to them in parables, *because* they seeing see not," &c.; but the reason now is, *that* seeing they may see not. That mode of instruction which their wickedness made indispensable, and which Mercy would use rather than none, Justice employs as an instrument of punishing their wickedness.

And seldom has wickedness called more loudly for punishment. The very thing which made it expedient that Christ should address them in parables, also made it expedient, that divine indignation should pursue them to perdition. Their cherished stupidity, their determined aversion to whatever might have conduced to their spiritual illumination, was not merely calamitous, but most fearfully criminal. The means by which they had arrived at this desperate state of heart, should not be forgotten. It was *by hearing* that they heard not; and *by seeing*, that they saw not. Their hearts had become gross, their ears dull of hearing, and their eyes averse to the light of evidence, *by beholding* so frequently the mighty acts, and by attending so constantly on the ministrations of Christ. The means of their moral degradation were means which ought to have elevated them to thrones of eternal glory. They had extracted pollution from purity, death from life, and endless perdition from the Saviour of the world. Thus had they involved themselves in guilt which God would not forgive. And as it was his purpose to destroy them, he would not suffer that purpose to be frustrated; and therefore it was his will that Christ should now speak to them in parables. As they would not see and hear, he determined that they should not. The things which belonged to their

peace, and which they had so long neglected, he was resolved to hide forever from their eyes; and the veil under which he first began to conceal them was the parabolic method of addressing them used on this occasion.

Let us now proceed to the inferences which may be deduced from the subject.

1. It affords testimony to the Divinity of Christ. Christ is here presented, as conducting in a manner, which in any creature would be unwarrantable and presumptuous. What creature may without arrogance, pretend familiarity with the thoughts and intentions of the eternal Mind: may adopt as a rule of action, the unrevealed decrees of God; and aim at the fulfilment of a purpose involving the everlasting destruction of men?

2. The subject does not present Christ to our view as a Being only Merciful. He appears Just, as well as Kind; exercising vengeance as well as compassion; and thus had he been represented on the prophetic page. Prophecy had announced that he should come into the world, to proclaim the day of the vengeance of God, as well as the acceptable year of the Lord. He was set for the fall, as well as rising again of many in Israel. For judgment came he into this world, that they who see not, might see, and that they who see, might be made blind. Although he was the propitiation for the sin of the world, he was not the minister of sin; neither will he protect any impenitent transgressor, against the assaults of divine indignation. There was in him, all the severity of almighty wrath, as well as, all the tenderness of infinite pity; and if to some he was the author of eternal bliss, to others he was the occasion of aggravated woe.

3. It appears from these remarks that the same things which illustrate the divine Mercy, may be instrumental of illustrating the divine Displeasure. In speaking to the

* See Doddridge in loc.

multitude by parables, Christ dealt kindly and tenderly with the most guilty of mankind; but he also dealt with them in a manner which consisted with, and had an influence on, their ultimate perdition. They were not able to hear the word except in parables: it was certainly a mercy that they were permitted to hear it in this manner: And yet Christ intended, in speaking to them thus, that hearing they should hear and should not understand. We here have Love and Vengeance strangely united. Thus, while God endures with much long suffering the vessels of wrath fitted to destruction, he, by this very means, prepares them for their doom, in which, he shows his wrath and makes his power known. Thus, while he manifests his benevolence towards the wicked, by lavishing on them the fruits of his bounty, these blessings, through the infatuation of their hearts, become poison and perdition to their immortal souls. Thus, while he indulges sinners with the privileges of his sanctuary, and by a thousand methods shows his willingness to save them, their depravity, taking occasion by these very things, worketh in them to the increase of itself, and to their certain and dreadful ruin in hell. What goodness in God to send his ministers with messages of grace to guilty men; and yet how often are these ministers, as the apostle speaks, a savour of death unto death in them that perish.

4. We may learn from this subject the rashness of censuring the Divine Conduct, because we cannot comprehend its reasons and designs. Strange and inscrutable as was Christ's speaking to the multitude in parables, the mystery was capable of satisfactory solution. A few words of explanation from their Master, showed the astonished disciples that, in what had seemed so wonderful, he had not only conformed his conduct to the plan of Heaven, but likewise to the demands alike of

mercy and justice, and to the very nature and necessity of the case.

But his speaking in parables was not the only mysterious circumstance in the history of our Lord. There was mystery in every thing respecting him. It was far less wonderful that he should obscure the lustre of his doctrine, than that he should obscure the lustre of his Divinity. His addressing the multitude in parables, was not so amazing, as his pining in poverty, his being despised, defamed and persecuted by men, when by dropping the disguise of his humiliation, he would have displayed a Being, whom no mortal could have looked at and lived. We are troubled with but one, among innumerable difficulties, when we ask "why speakest thou in parables?" Christ was the author of the whole inspired volume; and why, we might also ask him, are there so many obscurities in that holy book? Why was not the Bible written so plainly, as to oblige the whole world to adopt the same creed? Again; in all the disposals and allotments of Divine Providence, the agency of Christ should be regarded. He who now preached in parables to the multitude at lake Gennesareth, is the Governor of the universe, and the Disposer of all events. Do we wonder that he spoke to this multitude with so much obscurity? Should we not rather wonder, that he has suffered hundreds of millions to remain totally destitute of evangelical privileges, even to this remote period of time? Christ is able to convert a nation in a day: why then must so much treasure be expended, so many lives hazarded, so many, and such costly sacrifices made, in the work of evangelizing mankind? And why after all is the progress of this work so slow?

The conduct of Christ, at this time, was not more mysterious, than ten thousand other things which are ascribable to his agency. He "doth great things past finding out; yea,

and wonders without number." And because his doings are to us incomprehensible, shall we pronounce them unwise? What will our censure avail? Should we not rest assured, that he who could vindicate his conduct in the particular instance before us, could vindicate it in every instance if he pleased? But he is not pleased to do this, that our hearts may be tried. This world is a probationary stage; and we are all here on trial for eternity. The Divine Conduct is adapted to a state of trial; and if it detect and reveal the thoughts of our hearts, God will not be dishonoured or disappointed, even should these thoughts appear to be ebullitions of enmity against himself.

5. It appears from the subject of these remarks, that God, in the exercise of his sovereign pleasure, may withhold his saving favour from men, without giving them the least cause to complain. What, though it was not given to the multitude to know the mysteries of the kingdom of heaven, since they did not wish, and could not bear to know them? What, though Christ spoke the word to them in parables; since they could not tolerate a plainer method of discourse? What, though they were doomed to eternal perdition; since they opposed so many efforts made to save them? Was not every cause for complaint in this instance excluded?

It is explicitly taught in scripture, that it is the purpose of God to show his wrath and make his power known, in the destruction of many impenitent sinners. And if it shall hereafter appear that these persons brought destruction on themselves, by a course of voluntary rebellion against God; that they did not wish to know the truth; that they could not endure sound doctrine plainly and faithfully inculcated; that they resisted conviction; grieved the Holy Spirit, and laboured to render themselves unsusceptible of serious impressions, how manifest is it, that

they will never be able to derive from the Sovereignty which suffered them to perish, any reason to complain against their offended Maker?

6. We are instructed by this subject, to beware of entertaining prejudices against the truth. Prejudices kept this multitude from heaven. The state of their hearts rendered inexpedient a plain method of exhibiting the truth; but it also rendered their salvation inexpedient. Their prejudices were undisturbed; but their souls were undone. The plainest mode of preaching they could tolerate, was too obscure to be instrumental of their illumination; for they hearing heard not, neither did they understand.

It is submitted for consideration, whether ordinary preachers of the gospel, may, lawfully, keep back or conceal, any portion of divine truth, on account of the prejudices of their hearers. Christ knew the decrees and intentions of Jehovah; he also knew the hearts of men; and certain it is, that he sometimes preached and acted, in a manner, which, but for his omniscience, he would not have chosen. Ordinary ministers know nothing but what has been revealed; and, as to the things which they are to preach, have received explicit instructions, under the most solemn sanctions that infinite authority and power can impose. Whether any imaginable circumstances may justify them, in shaping their discourses to the wishes and feelings of the people, deserves their sober attention; but, be this as it may, the consequence to the people, of their not being able to bear the faithful inculcation of truth, may be their eventual perdition. In the boasted enjoyment of delusive peace, they may be permitted to remain without disturbance, until the thunders of infinite vengeance arouse them to endless anguish and horror.

Prejudice, is too commonly thought an apology for that rejection of the truth, of which it is the cause; but

it is not thought so, by "him who judgeth righteously." He deems it a culpable evil; holds it in abhorrence; and often makes it the ruin of those who foster it. This he does too, in an unsuspected way. The victims of prejudice, by refusing to hear the truth plainly and pungently preached, and by pleasing themselves with a kind of instruction which excites no repugnance in their hearts, prevent themselves from being awakened out of spiritual slumber, and convinced of their enmity to God and holiness. They act as though they were afraid, lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and be converted and healed. In this manner they accomplish the designs of Divine Wrath. They fall by their own hands; and go "in their own counsels" to eternal destruction.

The only safe policy, is to keep a candid and docile mind; a mind mainly desirous to know the truth, and pleased most, when the truth is most clearly disclosed. The most welcome method of exhibiting the truth, should be that, which holds it forth, in all its majestic simplicity, and independence on human opinion and feeling.

Finally; our subject admonishes us of the danger, of neglecting or slighting the Means of Grace. These Means we enjoy, in a pre-eminent degree. Like Capernaum, we are exalted to heaven, with respect to our advantages for securing salvation. Many prophets and righteous men have desired to see the things we see, and have not seen them; and to hear the things we hear, and have not heard them. But have not some of us cause to fear that it is with us, as it was with the multitude, whose heart had "waxed gross" under the ministry of Christ? May it not be true even of us, that seeing we see not, and hearing we hear not? Has not the world more attractions, in our view, than the cross of Christ and the truths of his gos-

pel? Have not our privileges been perverted by us, into instruments of stupidity and hardness of heart? Let us oblige our souls to answer these questions; and if the answer shall be affirmative, let us take the alarm, and hasten out of danger too tremendous, to be described or conceived. T. H. S.

On Oaths; their lawfulness and abuse.

An oath is a declaration or promise, confirmed by an appeal to God for the truth of what is declared or promised. It is a religious rite, and ought not to be used but with solemnity, and on occasions of suitable importance. The inspired penman of the epistle to the Hebrews, remarks, (chap. vi. 16.) "that an oath, for confirmation, is to men an end of all strife." We learn, from this passage of scripture, what is the proper end and use of an oath: it is to terminate strife and elicit truth, in order to the distribution of justice, and the equitable settlement of disputes among mankind. And as the apostle refers to the use of oaths, for the purpose just stated, without any note of disapprobation, it is fair to conclude that he did not deem the usage anti-christian: this will be made evident, in the sequel, from his own practice.

In all ages, and among all nations, the oath has been, not only used, but used religiously, and considered of great importance to the welfare of human society. It seems, indeed, to be a branch of natural religion; and the writer of this article hopes to be able to demonstrate, that it is abundantly sanctioned by divine revelation, as well in the New Testament, as in the writings of Moses and the prophets.

It is known to every person who reads the Bible, that the Almighty himself often confirms his word by an oath. "As I live, saith the Lord God, I have no pleasure in the death of the wicked;" Ezek. xxxiii. 11.

"I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that to me every knee shall bow, every tongue shall swear;" Isaiah xlv. 23. See also Jer. xii. 16, and a multitude of other passages, that might be cited. Now the design of God's using oaths was, manifestly, to secure the faith and obedience of his people, and to afford them strong consolation, by giving them the most positive assurance of his faithfulness and truth. But this implies that men had an understanding of the nature, lawfulness, and obligation of an oath; otherwise it would not be likely to have the intended effect.

It is well known also, that holy men, under the special guidance of Providence, were in the habit of using solemn oaths, when occasion required, even *before the giving of the law, at Mount Sinai*. Thus, Abraham swore to Abimelech, (Gen. xxi. 24,) and administered an oath to his servant. Gen. xxiv. 3—9. So Jacob swore with Laban, (Gen. xxxi. 52,) and Joseph to his father. (Gen. xlvii. 31.) In these, and many similar instances, the oath was used religiously, and under the divine sanction; which shows that the practice was accordant with the immutable principles of morality.

Under the Mosaic dispensation, oaths were required of the people on frequent occasions, as a part of their duty to one another, and to their heavenly King. Thus, the Lord made his people enter into an "oath to serve him, and to keep his covenant." Deut. xxix. 12, 14. King Asa made all "Judah swear that they would seek the Lord with all their hearts." 2 Chron. xv. 14. Nehemiah called the priests, and "took an oath of them, to do according to their promise," (Neh. v. 12); and he, moreover, engaged the nobles and people to "enter into an oath that they would walk in God's law, and do his commandments;" chap. x. 29. And are not Christians call-

ed upon, in the sacrament of the Lord's supper, to bind themselves *sacramentally*, i. e. with an implied oath, to Christ and to the careful observance of his precepts?

Yet some persons refuse to take an oath, on any occasion, alleging, as the ground of their scruples, two passages in the New Testament, viz.: Matt. v. 33—37, and James v. 12. The latter of these texts is taken from the former; and the design of the apostle, evidently is, to guard Christians against making rash vows or promises, in seasons of peculiar affliction. We shall confine our observations, therefore, to what our Saviour says on the subject. Let us keep the whole passage in our eye, and attend carefully to its scope, connexion, and bearing: it forms a part of what is called his Sermon on the Mount; and is as follows: "Again, ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King: neither shalt thou swear by thy head; because thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay: for whatsoever is more than these cometh of evil."

The learned Dr. John Owen, in his admirable "Exposition of the Epistle to the Hebrews," remarks, "That all things prohibited by our Saviour, in this sermon to the Jews, were in themselves, and by virtue of the law of God, *antecedently unlawful*. Our Saviour rends the veil of their pharisaical hypocrisy, discovers the corruptions of their traditions and interpretations of the law, declares the true nature of sin, and in sundry instances, shows how, by these false glosses, the body of the people had been drawn into soul-ruining sins; whereby he restored

the law, so to speak, to its pristine glory. Let any one of the particulars mentioned by our Saviour be considered, and it will be found, that it was before *unlawful in itself*, or declared so in the *positive law of God.*"

This observation, we believe is just and weighty. Let us apply the principle which it embodies, to the case now before us. We have seen that oaths were in use before the giving of the law; that Jehovah himself employed them, and required his people to swear on sundry occasions; we have seen, that the moral law *sanctioned* the use of them, as means of maintaining truth, and of binding men to the faithful discharge of duty. We are not to suppose, therefore, that when Christ says "Swear not at all," he intends to forbid the proper use of judicial oaths, or religious vows; for "he came, as he solemnly affirms, not to destroy the law, but to fulfil it," and establish its sanctity. What sort of swearing then did he mean to prohibit? We answer; *all swearing in our "communication," or ordinary conversation and intercourse with one another; especially,* such as was countenanced by the frivolous distinctions of the Pharisees, and other uninspired expounders of the law. These "blind leaders of the blind," taught the people that they might swear by the Almighty as often as they pleased, provided they complied with their oaths. They taught, also, that if men swore by heaven, earth, Jerusalem, or their own heads, such oaths were not binding. This was a manifest violation of the third commandment; and, in this way, it is extensively and shockingly violated still, and that too, by many who have been better taught, than were the disciples of the Pharisees. Mark, how our *Divine Teacher from Heaven* reproves these miserable expositors, and unveils their silly glosses, in the *xxiiid chap. of Matt. 16—22.*

"Woe unto you, ye blind guides! who say, *whosoever* shall swear by the temple, it is nothing; but *whosoever* shall swear by the *gold* of the temple, he is a debtor. Ye fools, and blind! for whether is greater, the gold, or the temple that sanctifieth the gold? And *whosoever* shall swear by the altar, it is nothing; but *whosoever* sweareth by the gift that is upon it, he is guilty. Ye fools and blind! for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso, therefore, shall swear by the altar, sweareth by it, and by all things thereon: and whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein: and he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon."

If our Lord meant to prohibit all swearing, in all possible cases, we think, (and we desire to say it *reverently*, for sake of the argument,) he violated his own precept; which no Christian can admit. In the *viii. 12.* of the gospel by Mark, we find this expression, used by him, in reference to a presumptuous demand of the Pharisees, of a sign from heaven, to demonstrate his Messiahship: "Verily I say unto you, there shall no sign be given unto this generation." By a more literal translation the passage would read, *Verily I say unto you, if a sign shall be given to this generation:* which, as that eminent critic, Dr. Daniel Whitby remarks, is a Hebrew form of swearing, and imports thus much: "Let God punish me, or let me not live, if a sign be given to this generation." The words are exactly parallel to several other expressions in scripture, which are expressly called oaths, and may be fairly regarded as a form of swearing. In the *xxvith chap. of Matt. 63d verse*, we are informed that the high priest addressed our Lord thus: "I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God." This

was the form used at that time, in putting men on oath; and criminals and witnesses were required to answer, as in the presence of God. It is perfectly plain, therefore, that our Lord here answered upon oath; which he certainly would not have done, had he, in his discourse on the mount, intended to forbid swearing in a judicial and solemn manner. If the use of the oath was to be entirely discontinued, under the gospel dispensation, why did the Redeemer countenance its continuance by his own practice? And why did the angel, in the Apocalypse, x. 5 and 6. "lift his hand to heaven, and swear by him that liveth for ever and ever?" Why did the primitive Christians make no scruple on the subject? And why does the apostle Paul so frequently make use of expressions which are undeniably equivalent to oaths? Take a few instances; and let it be remembered that Paul is the amanuensis of the Holy Spirit: "God is my witness, that without ceasing, I make mention of you in my prayers;" Rom. i. 9. "Now the things which I write unto you, behold, before God, I lie not;" Gal. i. 20. "The God and Father of our Lord Jesus Christ knoweth that I lie not;" 2 Cor. xi. 31. "I call God to record upon my soul, that to spare you, I came not yet to Corinth;" 2 Cor. i. 23. "God is my record, how greatly I long after you in the bowels of Jesus Christ;" Phil. i. 8. "Now," says the learned Whitby, "these examples prove that blessed Paul and that good Spirit by which he was directed thus to write did not conceive all swearing to be forbidden by our Saviour's words; but that it was still lawful, when the matter was of great importance to the welfare of the souls of men, and could not be confirmed any other way, to seal it with a voluntary oath. Now, undoubtedly St. Paul well understood the mind of Christ, in this, his prohibition; and, therefore, had he conceived it so universal, as

some contend it is, he would not have encouraged others by his example to transgress it."

Christians are warranted in the use of oaths, then, provided they use them lawfully; i. e. when regularly called upon by ecclesiastical or civil authority to give testimony, for the maintenance of truth and justice, and for the terminating of strife. The manner of taking an oath, has been various in different periods and nations of the world. The kissing of the Bible, requiring the witness to swear upon the holy evangelists, and the admission of simple affirmation, instead of an oath, are usages which we cannot approve of. We would prefer, in every instance, the *lifting up of the hand, with a direct appeal to the omniscient Searcher of hearts*. The oath is an awful solemnity, and it ought never to be resorted to lightly or needlessly. The two most common abuses of this divine rite, are *perjury* and *profaneness*. These, indeed, are nearly allied. The man, who swears *falsely*, imprecates upon his soul the infinite and insupportable displeasure of the Almighty God: and he who swears in common conversation cannot fail to perjure himself. What foolhardiness,—what infatuated temerity,—what a gross outrage upon the laws of decency and religion, for an intelligent and accountable creature to invoke his Maker to attest his hard speeches, his ribaldry, or his nonsense!

We close our remarks, on this subject, by subjoining a solemn admonition to profane swearers, from the pen of the late Dr. Dwight, president of Yale College, (Con.)

"You, unhappily for yourselves, are those who take the name of God in vain; and, of course, are now, or soon will be subjects of all the guilt and danger, which I have specified. *Now, therefore, thus saith the Lord, consider your ways*. Remember what you are doing; against whom your evil tongues

are directed; who is the object of your contempt and mockery. Ask yourselves what you gain; what you expect to gain; what you do not lose. Remember that you lose your reputation, at least in the minds of all the wise and good, and all the blessings of their company and friendship; that you sacrifice your peace of mind; that you break down all those principles on which virtue may be grafted, and with them, every rational hope of eternal life; that you are rapidly becoming more and more corrupted, day by day; and that, with this deplorable character, you are preparing to go to judgment. Think what it will be to swear and curse, to mock God and insult your Redeemer, through life; to carry your oaths and curses to a dying bed; to enter eternity with blasphemies in your mouths; and to stand before the final bar, when the last sound of profaneness has scarcely died upon your tongues." "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless, who taketh his name in vain." W. N.

On the Duration of Future Punishment.

(Continued from p. 21.)

We now proceed to the *second* inquiry, viz. whether the *extinction* of *penal evil*, or, the *termination* of *future punishment*, can ever result from a *vicarious atonement*.

It is cordially admitted, that a vicarious atonement has been made. "The law has been magnified and made honourable." Jesus "has brought in an everlasting righteousness." A righteousness completely adequate to all the demands of law and justice, commanding the admiration of the universe, has been exhibited to the contemplation of created intelligences. The angels desire to pry into its mysterious origin. A righteousness, on

the footing of which God can be just, and yet justify the ungodly who believe on his Son, has been presented, in such circumstances, as to even solicit and urge its acceptance by sinners, as the foundation of their eternal felicity. The inquiry then, is not about the existence of an atonement adequate to all the purposes for which it was designed. That has been admitted. But the question is, was it designed for *all*, or only for *some* of the rebels against JEHOVAH? A correct answer to this inquiry, will be decisive on the point at issue. We admit, without any hesitation, that if the atonement made by our Lord, embraced every sinner, by it, every sinner, either has been, or will be infallibly saved. The debt, in that case, has been paid. Justice has been satisfied. It has no farther demands against the sinner. All his sufferings are disciplinary and medicinal. Justice would blush at his enduring, either here, or hereafter, the smallest evil of a punitive or penal nature. This would be equivalent to the demand of double payment of the same debt. But, if Jesus was wounded for our transgressions, and bruised for our iniquities; if himself bare our sins in his own body on the tree, that we being dead to sin might live unto righteousness, and be healed by his stripes," it would be the most flagrant injustice to distraint the insolvent, for the debt already paid by the surety! "Shall not the judge of all the earth do right?"—Is there unrighteousness with God? God forbid!

But as the scriptures do not authorize us to believe that the vicarious atonement of the Redeemer embraced every individual of the human race, much less fallen angels, I shall proceed to demonstrate the *particularity* of redemption; or show that Jesus Christ died for a *select* number, and *not* for the *whole* of mankind. However ungracious this doctrine may ap-

pear to its opponents, we feel convinced, that it is the doctrine of the Bible, and can be satisfactorily established. And,

1. From plain scripture declarations. That the persons for whom Jesus laid down his life, are a *selection* from among men, is evident from the epithets and names by which they are designated, by the Spirit of God, in the sacred oracles. They are called *Elect*, according to the foreknowledge of God—*Redeemed from among men*—*Few*, when compared with the great mass of mankind; many are called but *few* are *chosen*. Jesus denominates them, *his sheep, his friends, his brethren*, as contradistinguished from the *goats, enemies and aliens*—*not of the world*, but *chosen out of the world*—*given to him by the Father*—*chosen in him* before the foundation of the world; with many other such characteristics of peculiarity as are utterly inconsistent with universal redemption.

2. From the limitation of Jesus' intercession. This intercession is founded on the propitiation for sin, and coextensive with it: and the propitiation is exactly commensurate with the extent of the Father's donation for this purpose. "All those whom the Father has given unto me, shall come unto me; and him that cometh unto me, will I in nowise cast out." For these he intercedes. "I pray not for the world, but for those whom thou hast given me out of the world. Thine they were, and thou gavest them me, and they have kept thy word." Here they are manifestly distinguished as a *selection* from the world that lieth in wickedness. The intercessions both of our Lord, and of his followers, have their limitations. There is an unpardonable sin, for which prayer would be altogether useless; and that for this plain reason, it is declared to be *irremissible*. Our Lord has declared it so. It is the sin against the Holy Ghost. Now, it is clear,

if this sin be unpardonable, the person guilty of it must for ever lie under the *ban* of vindicatory justice, and consequently his punishment must be eternal. We shall show hereafter, that an escape from penal evil by a return to the womb of nonentity, is altogether incompatible with claims of justice. Surely for such persons Jesus could not possibly have made an atonement. How absurd would it be to suppose that our Redeemer, a God of infinite knowledge, should have voluntarily paid the price for sheep, he knew he was never to receive—whose condition he pronounces irretrievable—and for whose salvation, prayers and intercessions may not be made! If there be any force in this reasoning, Jesus did not lay down his life for all men. What! Die the cursed death of the cross—drink the bitter cup of **JEHOVAH'S** wrath, and endure the most exquisite agonies in the room of sinners, while he bare their sins in his own body on the tree, all to bring them to glory, and at the same time declare, he would not so much as *pray* for them, but pronounce their case to be utterly irremediable!

3. If the foregoing arguments be admitted to be conclusive, it will plainly follow, that the doctrine of a universal atonement involves an impeachment of the divine wisdom. Jesus declares the sin against the Holy Ghost to be unpardonable—never to be forgiven, either in this world, or in the world to come. Now it will be granted that our Lord did nothing in vain: but had he died to procure the pardon of sins, declared previously by himself to be *unpardonable*; then, indeed, the question respecting the manner of Abner's death, would not be altogether inapplicable to his. What would be thought of the mercantile talents of a man of business, who, knowing with absolute certainty, that he should never receive certain pieces of goods; yet, notwithstanding, should purchase

them, pay for them, and make every arrangement usually connected with such transactions? Who would employ such a man, either as a factor abroad, or an agent at home? Such a person would be wholly unworthy of confidence. The cases are similar. Our Lord has himself declared, that the blasphemy against the Holy Ghost shall never be forgiven, here or hereafter; and yet by the hypothesis we are combatting, he suffered the punishment and expiated the guilt of this very sin! He paid the whole debt of this very insolvent; the doors of whose prison shall never be unbolted, and whose fetters of despair shall never be struck off, and for whose salvation, he who died to redeem him, will never offer even a solitary prayer! We conclude, then, that all men cannot be exempted from eternal punishment upon the ground of a vicarious atonement, because all were not embraced in its design.

4. The *particularity* of the atonement is evidenced by the restriction of the means of its application to sinners. John xvii. 3. It is expressly declared, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent;" which clearly implies, that not to know Jesus Christ, or, ignorance of him, is the opposite, viz. eternal death. "Faith cometh by hearing, and hearing by the word of God. But how shall they believe on him of whom they have not heard?" While the blessed gospel of the Son of God declares to believers, "the promise is to you and unto your seed," it presents no consolation to the heathen, living and dying destitute of the knowledge of Christ Jesus. It pronounces them to be "without God, and without hope in the world." Such is the mysterious, yet equitable constitution, established by God, who doth according to his will in the armies of heaven, and also among the inhabitants of earth, and is obliged to

give an account of none of his matters. He tells us, that "Where there is no vision, the people perish." But had the atonement been intended for all, the means of its application would have been equally extensive.

If it be pleaded, that the means of grace revealed in the gospel are unnecessary to the salvation of the heathen world—if they can enjoy salvation without even hearing of the Saviour, or the mystery of godliness developed in his manifestation in the flesh—if they and their seed, who have no covenant claim of representative identification with believing parents, are nevertheless interested in the atonement made by the blood of the Redeemer, and shall be heirs of the eternal felicity resulting from the vicarious satisfaction of (to them) an *unknown* God,—how superlatively useless must have been the miracles wrought to verify the divinity of his character, and the authenticity of his mission! How vain, the admirable machinery of ordinances, missionary establishments, Bible societies, &c. &c.! How chimerical must be the solicitude of mind, the expenditure of treasures, and the countless sacrifices of personal ease and comfort, in sending the gospel to the benighted heathen! The *mere fact* of the existence of the atonement, whether *known*, or *unknown*, will be sufficient.*

* God is a sovereign, under no other limitation than the rectitude of his own nature and perfections, and such obligations as he has been pleased to impose upon himself. Whether it be his purpose to save any of the heathen, living and dying without any opportunity of external *objective* revelation, by some extraordinary *subjective* manifestation of himself, as a God in Christ, to them, in their *last moments*, is a point we can neither affirm nor deny. We know it not. "Secret things belong unto God: revealed things to us and our children." We dare not limit the Holy One of Israel, from extending the exuberance of his grace, to whomsoever he will, even without the

5. We shall now endeavour to obviate some of the principal objections alleged, 1st, from scripture, and, 2d, from reason, against the doctrine of a particular atonement, or, that Jesus died only for *some* of the human race, and that consequently only *some* shall be saved. Such alone shall be exempted from deserved eternal misery, on the ground of a substitutional expiation. It will be recollected, we showed, in a preceding number, the impossibility of a sinner's escaping eternal punishment, on the footing of *personal* expiation. The vicarious atonement, however valuable in itself, intrinsically considered, can be of no importance to those who were not embraced in its design. But it is alleged, that the scriptures contain sufficient evidence to establish the point, that an atonement was made equally for all, and consequently that all shall be saved. If the premises could be established, we should most cordially admit the conclusion. We are fully persuaded, that such is not the doctrine of the Bible. We shall now proceed to examine,

1st. Some of the supposed scriptural objections to the doctrine of a limited atonement.

(To be continued.)

S. B. W.

external means of knowledge, by the extraordinary communications of his Spirit. Yet we have no *positive* evidence of such extension. All we can say is, that we think it involves no contradiction to the attributes of the Divinity, or to any declaration in the sacred oracles. Philanthropy, in all such cases, will incline to the side of mercy. The entail of the covenant of grace, embracing the parents and their seed, furnishes to believers the most consolatory hopes, respecting their children, when dying in infancy, and consequently incapable of *objective* revelation. That God may, independently of this entail, extend to the children of heathens, dying in infancy, similar grace, we believe, to be repugnant, neither to the scriptures, nor the reasoning here advanced.

Improvement of Aphorisms.

Maxims, which involve in a brief phraseology the deductions of reason, the compressed treasures of experience, and the results of observation upon men and manners, form an acknowledged good mode of communicating instruction. If formed with ingenuity, they have a captivating influence over the mind; and, especially for the youth, they possess a charm which is almost magical. The human mind is naturally indolent, and averse from the labour and research which must necessarily be encountered in the pursuit of general knowledge; but it is seldom too indolent to seize with eagerness, and to remember with fidelity, the pithy apothegm. Among the illiterate and unenlightened, maxims prevail and have a considerable influence upon their conduct, and are often regarded with a strictness which borders on superstition. This fact shows that the instrument has power, and that it may become exceedingly beneficial when judiciously managed. The ancients were aware of this, and have handed down to posterity much of the wisdom of their sages, in this dress; and who knows not, that in the Proverbs of Solomon is embodied a greater mass of wisdom than has ever appeared in the same compass. We have a vast multitude of maxims which are either original in our language, or have been transplanted there, which afford many valuable hints for the regulation of our temper and conduct; but inasmuch as they are valuable only so far as they accord with gospel morality, the Christian has a peculiar property in them, and should improve them to his spiritual interests.

It is our design to present a few brief specimens of the manner in which a Christian may profitably enlarge upon maxims, by reflections of a spiritual cast; and, indeed, they who are candidates for immortality, should thus improve *every thing*

which they hear, observe, know or feel.

1. *"In whatever profession a man is, he should study to be eminent. Mediocrity is below a brave soul—aut Cæsar, aut nullus.*"*

Christians wear the badge of an exalted profession: their's is not the pursuit of fame, or worldly wealth, or perishing honours, if they properly appreciate the spirit of their station; but rising above objects of such transient existence, they esteem this life a pilgrimage; they claim the honour of adoption into the family of God, and fix their gaze upon a crown of blissful immortality.

Their principal object is to promote God's glory, and to secure their own salvation; they profess views, feelings and prospects peculiar to themselves; they lay claim to a spiritual regeneration, which gives them a marked pre-eminence over the world which lieth in wickedness.

The divine life in which they are initiated, has its commencement—various intermediate grades of perfection—and its final consummation. In religion there is no stopping place; we must be either advancing or retrograding; falling below the elevation which we have already attained, or soaring above it. Our conduct has a constant tendency to weaken or strengthen the tone of our Christian graces. The divine admonition is, "to leave the things which are behind, and to press onward towards the things which are before:" we are under sacred obligations to make progress; to add to our faith, virtue, and the remainder of Christian graces in the bright catalogue. The greater our acquisitions, the greater is the tribute of honour which we pay to the gospel; the more we grow in grace, the more we adorn our profession. There are some who think it sufficient to become Christians without

becoming *eminent*; but, in the language of the maxim, "mediocrity is below a brave soul:" our aim should be noble, our souls should be touched by celestial fire, we should *bound* on the course, we should pant and struggle after the highest grade of immortality. The Christian who does not absolutely aim to secure the loftiest attainments which the gospel offers, is characterized by a grovelling spirit, which does no honour to his profession.

We should not set before us Moses or Paul as the standards of the perfection to which we would attain: we should not be content with the prayer, "give me a seat at thy saints' feet," but we should imitate no less a personage than JESUS CHRIST, exerting ourselves to become like him as far as the circumstances of the case will permit: we should strive for the nearest seat to the Eternal: we should exert ourselves for the crown which sparkles with the richest gems: we should desire to be among the foremost and most skilful who shout "allelujah! the Lord God omnipotent reigneth!" Such noble and elevated views have no alliance with human pride, but are the natural result of graces which have flourished and become invigorated by attentive culture.

The master requires his followers to become eminent in their profession, to be strong in faith, abounding in love, lively in hope, to be richly furnished by grace and godliness, cherished in the heart and rendered visible in the life, for the eternal enjoyment of his presence. This be the believer's motto, *I count not myself as having already attained, but in the buoyancy of hope, I press towards the mark.*

2. *"If men defame us, we should live in such a manner, that nobody will believe them."*

Such was the method by which Plato repelled the calumnies which were liberally heaped upon him by his enemies; and Christians would

* Either Cæsar or nobody.

not dishonour their profession by imitating his noble example. Life is a scene of struggle; we are momentarily exposed to difficulty and danger, but never do we feel more acutely than when our dearest reputation is made the sport of merciless calumny. "Touch my honour, you touch my life," is the violent maxim of nature unsubdued by grace; and even the Christian finds it difficult to curb the stern spirit which so readily rebels when character is called into question. The fire which burns through the veins of the duellist, is with difficulty kept in check by the man of God; and if he possesses not more than ordinary grace, he will at seasons, feel the lurking desire to resist, retaliate, and take revenge, when labouring under unjust reproach. Character should be dear to us, but it is not to be supported by violent measures. We cannot enrich ourselves by injuring our calumniators; we may prosecute them with rancorous violence, but we cannot thereby effectually establish our own credit. If men arraign our motives, misrepresent our words, and traduce our conduct, and thereby render us objects of public odium, we are to avenge the wrong and expose the calumny, by a virtuous and blameless life. Our actions should be so unimpeachably holy, that the report of the traducer will not be credited. The Christian is frequently placed in circumstances, where this mild maxim may be brought into operation; he is often the mark of unjust reproach—nay, he rests under the weight of a wo, when all men speak well of him: but if amidst such trials, he would relieve his own character, and honour the gospel, he should remember and practise the benevolent rule by which the "chiefest apostle" regulated himself, "Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat."

3. "He that fears not to do evil, is always afraid to suffer evil."

We observe the sinner glorying in his shame, and working all uncleanness with greediness; he fearlessly persists in habits of iniquity and dares the majesty of Heaven, but when the finger of God touches him, his boasted fortitude forsakes him. Being destitute of a virtuous principle of heart, he is ignorant of the secret of suffering patiently; he may assume the apathy of the stoic, but the coward lurks within; disease to him is a messenger of terror, and the apprehensions of hell torture his soul.

But the reverse of this maxim is true. The Christian who fears to do evil, is not afraid to suffer it. We do not pretend to assert that every believer is exempted from the fear of suffering; but that the natural tendency of grace is to inspire the soul with fortitude. How often has it been illustrated! The early Christians, whose lives were eminently holy, feared not reproach, scourgings, persecutions and martyrdom; and now the disciples of Jesus, when rightly influenced by the principles which they profess, can calmly contemplate their reverses of fortune, the painful diseases which rack mortality, and the irresistible approach of the last formidable enemy.

That fortitude is unshaken which is founded on a principle of genuine piety.

4. "If we be not as happy as we desire, it is well we are not so miserable as we deserve."

Whatever may be our allotment in the present world, we may find much cause for thankfulness; and a ground of gratitude may be observed in our very miseries, because they are not as great as we deserve. None of us are as happy as we desire, since our desires are directed towards an eternal, unalloyed felicity; but were our happiness proportioned to our *desert*, we should be involved in all the miseries of hell.

Let the Christian compare his

enjoyments with his deserts, and he will find that he is much, very much the debtor of sovereign grace; for it is a miracle of grace that any are out of hell. Blessed be God, who judges not according to the rule of man's judgment, but who tempers even his wrath with mercy. Here is a wretch bloated and staggering with disease, the effect of his vices; here a miserable object so devoted to damning lusts, that his prospects for heaven are dissipated; here a trembling criminal, led to the scaffold, with every mark of dishonour, to satisfy the demands of insulted, violated law,—yet such miseries, the best have deserved, and to grace alone is to be attributed our distinction above others.

"Aut sumus, aut fuimus, aut possumus esse quod hic est."*

If the Christian suffers under affliction, he should comfort himself by the reflection, that God chastens him with tenderness, and that his punishment is lighter than his sin.

W. M. E.

Religious Biography.

Extract from a Sermon delivered in the Third Presbyterian Church in the city of Philadelphia, on the 14th of January, A. D. 1821, at the funeral of Mr. James Martin. By E. S. Ely.

The subject of discourse, on this occasion, may be found in 2 Chron. xxvi. 5. *As long as he sought the Lord, God made him to prosper.*

The words relate to Uzziah, king of Judah. *He did that which was right in the sight of the Lord, according to all that his father Amaziah did. And he sought God in the days of Zechariah, who had understanding in the visions of God.* The text then follows. The preacher considered it, as expressive of the general doctrine, that those who honour God, shall be honoured by

* We either are, or have been, or might have been what *he is*.

him, in the dispensations of providence and grace. This general doctrine he applied, *first*, to nations in their national capacity; and evinced, that, in proportion to the conformity of our national constitution, general government, and public conduct to the divine law, we may expect prosperity as a nation. He imputed it, to the piety of our ancestors, and to the regard which they paid, in founding our earliest institutions, to the rights of conscience, and the dictates of the sacred oracles, that the American nation has been more specially favoured of God than any that ever existed, with the exception of the Hebrew people, whose government was a theocracy.

Secondly, the preacher applied his general doctrine to inferior associations, to each of the United States, to particular denominations of Christians, to the civil polity of the society of Friends, and to distinct congregations of Christians.

Thirdly, he applied the general doctrine to all the temporal and spiritual concerns of individuals; and here, as a special illustration, he proceeded, contrary to his ordinary practice in preaching, to *read* the following MEMOIR.

JAMES MARTIN was born in the parish of West Calder, in the shire of Lenleithgou, near the city of Edinburgh, in Scotland, some time in January, A. D. 1732. The day of his birth he was unable to state to me, when, nearly a year ago, he made me acquainted with his history; because he lost his family Bible and all his papers, during the American revolution. But the memory of his youthful days was more perfect, in his old age, than that of any other portion of his life. During his whole pilgrimage, until visited by his last sickness, he was in the habit of arising from his bed before the morning sun, and of retiring to rest early in the evening. This he was confident had contributed to his health, worldly prosperity and happiness. This habit, with most others,

which characterized him for nearly NINETY YEARS, he derived from his parents. His father John, and his mother Marion Martin, were poor, and exemplary for their piety. His ancestors, both on the paternal and maternal side, so far back as he could ever learn their history, were praying members of the church of Scotland; and he considered this a circumstance of peculiar honour and gratitude. He charged me to tell you all, that it is an unspeakable privilege to have descended from a praying parentage; and to remind you, that should you live to his advanced age, you might even then reap blessings from their petitions to the throne of grace in behalf of their posterity. The deceased could not boast of a rich and noble ancestry, in the worldly acceptation of these terms; nor was he desirous of such distinction. To the praise of divine grace, he could make mention of some things more honourable, and worthy to be had in everlasting remembrance.

His father was a labouring man, whose wages were six pence sterling a day; which sum, together with the hard earnings of the other members of the household, barely supported a family of ten children. The greatest frugality was of course practised; and while the elder children were spinning, the younger ones were learning to knit. The deceased was wont to employ his leisure time in knitting, until after he had completed his eighty-eighth year; and by his industry in this way he not only supplied himself with various necessary articles, but assisted in clothing many of the poor. Habit, founded on religious principle, became a second nature with him; so that he had pleasure in being frugal and industrious, while he was bountifully contributing to the necessities of his indigent neighbours.

Worldly business, however, was never deemed by our friend, or his parents, so important as diligence

and activity in spiritual concerns. When the evening had come, and work was done in the field, and when the storm, or the occasional shower, confined the father of James to his cottage, he taught his children to read the Bible, and to commit portions of it to memory. Thus the deceased obtained all the education in letters, which he ever received. Even before he could read, he could recite many considerable portions of the word of God, which proved a present and lasting treasure to his soul. Oh that the poor of our great city, who can read, but never instruct their children, would imitate the example here set before them! We have very few people among us poorer than was John Martin; and were they of his pious disposition, they might do as he did; and endless blessings should rest on their heads. The six sisters of the deceased went out by daylight in the morning to work, and continued spinning until night, to receive *two pence* sterling, and their food, for a day's labour; and the sons were glad, in their earliest years to perform any service in their power, to procure a piece of bread. With us, alas! thousands of persons will sooner beg from door to door, or take up their residence in the Alms-house, than work one hour, for a whole loaf.

At the age of fourteen years, his father hired out James to labour for a whole year, for five pounds sterling and a pair of shoes. He took heed, however, to select for his employer one John Melvin, a strict covenanter, and a man of great piety. This was considered, by the father, as of the highest importance, that his son should live in a religious family; and the departed person, whose dust is directly to be committed to the dust, assured me that he considered his location in Melvin's house as a most favourable circumstance of his life; for here domestic worship was maintained regularly, twice a day, with great care.

punctuality and solemnity. If ever any man prayed always, Mr. Martin was confident that Melvin did. By his prayers and godly example, young Martin's mind was deeply impressed with the reality of divine things; and, while living in this family, he trusted that a new, holy, spiritual life was commenced in his soul. With the other members of Melvin's household, he arose, during the winter months, two hours before day, and laboured until it was sufficiently light to read, when all were called to family worship. In this exercise, each member had a Bible, and read a verse in turn; after which they united in a song of praise; and then Melvin led in prayer. "These were full prayers!" exclaimed Mr. Martin, "not half prayers. There was no pinching for time in them, as there is in many of our modern family prayers." Before supper, the family was called to unite in the same religious services; and immediately after supper all retired to their beds.

Such was Melvin's reverence for the Sabbath, that all the water and fuel requisite for use on that day, were brought into the house on Saturday evening. He would suffer food to be warmed, but not to be originally cooked, on the day of holy resting from all worldly labour, lest he should violate the fourth commandment. Here, as well as in his father's house, James learned, that he was to spend the whole Sabbath in acts of public or private worship, except so much of it as was required by works of indispensable necessity and mercy. In these days, the covenanters had no places of public worship in Scotland, but occasionally some of them preached in the fields, near Melvin's residence, when James heard them: on other occasions he attended the established Presbyterian church, with the consent of his employer.

His habits of temperance and frugality, begun at home, were confirmed under the roof of this emi-

nent saint; for although he resided here until he was twenty years of age, yet he never tasted coffee, sugar nor tea; and the mother of the deceased, at the age of sixty years, had never taken a dish of tea in her life. Very little animal food was used by the country people in Scotland, when he was a youth; and at the age of twenty he had scarcely tasted it. He was equally free, at that period of life, from the use of ardent spirits; and while many now contend, that they cannot labour without intemperance in drinking, he could labour hard, and contentedly live, on vegetable diet.

While a member of Melvin's family, the subject of these remarks "fell into no gross vices, and yet he felt himself to be exceedingly vile, in the sight of heaven, and had hope of salvation, only because he knew something of the greatness and glory of the Saviour." He was, however, a youth, and often has since lamented that he indulged in dancing, and other follies, too common among young people, of the most moral families. These amusements yielded him no real satisfaction, at the time of his engaging in them; and, subsequently, they were productive of nothing but regret; because they had a tendency to render him insensible to the truth, and to alienate him from God.

When twenty years old, he removed to the family of one Archibald Todd, then one of the lords of the exchequer, who resided in West Calder. Todd was a man greatly esteemed, especially for his devotion to the Redeemer's kingdom; and here our brother was under the same advantages for religious improvement, which he had previously enjoyed. Todd was a strict observer of the Sabbath; and made all his domestics regard it, at least with an external decency of deportment. He would neither visit nor be visited, nor suffer his horses and carriages to be cleansed on that day. When it was stormy weather, and

the family could not attend public worship at the kirk, this worthy lord would assemble all who were under his care and control, in the great hall or dining room, and officiate as a minister of religion, by reading to them the scriptures and some selected sermon; and by uniting with them in prayer and praise. In this noble family, Martin was the favourite ploughman, "for he had much cattle, both in the low country and in the plains; husbandmen also, and vine dressers in the mountains,—for he loved husbandry." Here too he lived plainly, for his lord, he said, "brewed his own beer, and was much more economical than rich people now-a-days."

From that love of money, which is natural to man, Mr. Martin was induced to leave the employment of Todd, in which he had continued six years, and take charge of the farm of one Dr. Hutton, who was rich, but ungodly. His new situation exposed him to a new state of temptation, in which he began to find the duty of prayer at times a burden. He often could not pray, when he felt strong desires to pray. He was beset with worldly mindedness; yet his convictions of duty, and his religious principles were so strong, that while Hutton continued to revile religion, he made a public profession of Christianity, and united himself in full communion to the church of Christ.

In his service of five years, the irreligion of Dr. Hutton was a source of as great disquiet to his spirit, as the piety of Todd had been of encouragement and consolation.

When thirty years of age, the subject of these remarks was united in marriage to Isabella Simpson, a young woman whose worldly circumstances were as indigent as his own. They commenced their family state with social worship and praise; and continued to seek the Lord daily, while their union was permitted by a kind Providence to last. They lived one year, poor, but

pious, and happy, in one of Hutton's tenant houses: then they removed to Berwick upon Tweed, with a view to obtain a better livelihood. Here they abode two years, until in the fall of 1765, the American ship Juno, commanded by captain Robinson of Philadelphia, arrived at Berwick, with Dutch passengers, on their voyage to this country. The strange accounts of the Dutch people, with wooden shoes, on board the ship, which reached their ears, induced them to visit it, that they might gratify their curiosity. The captain kindly invited them to come with him to Philadelphia, and they were inclined to comply. Seven guineas were asked for the passage of each: and all their effects being sold, amounted only to seven guineas and half a crown. This was the only worldly gain, that Martin had been able to accumulate by the labour of thirteen years; and yet he was contented, while disposed in every probable way to improve his lot. He paid the passage money for his wife, and obligated himself to pay seven guineas for himself, within one year after his arrival in America. They embarked in October, and arrived in Philadelphia on the 13th of February, 1765. They brought with them certificates of membership in the Independent Church in Shaw's Lane, in Berwick, in which the Rev. Mr. Monteith was then pastor; and on landing exhibited them to the Rev. Dr. Allison, then minister of the First Presbyterian Church in this city, to whom they made known their circumstances.

Through the kind offices of Dr. Allison, they were introduced to Joseph Pemberton, a Quaker, who paid the seven guineas for Mr. Martin's passage, on condition of receiving the services of himself and wife for two years. This term of service Mr. Martin faithfully accomplished on League Island; and perfectly satisfied his employer, with this exception, that he would

never make hay on the Lord's day. Pemberton reproached him for this, as being "priest-ridden;" but our friend was unshaken in his belief, that come what may, the Lord will make a man prosper so long as he shall seek God in a course of holy obedience.

Until our venerable brother had removed from League Island, he could not regularly attend public worship in the city; but he resorted as frequently as possible either to the First or Second Presbyterian congregation. In 1768 he became a regular member of this congregation, in which one Aitkin, of unhappy fame, then officiated, as an assistant to the pastors of the Market street society. He well remembers, that, at that time, there were only two graves in all the enclosure around these walls; but how great the change! Now the bodies of the dead lie in heaps upon heaps, and you can scarcely tread on any spot, without standing over the ashes of two or three fellow beings. The body of our friend is now to be gathered to this great congregation, gone before him to the dust. Yet his spirit lives; and it was always an active spirit in the concerns of this portion of Zion. When this church became independent of Market street, in a violent struggle for the right of electing its own pastor, Mr. Martin was a determined defender of what he deemed Christian liberty. After the Rev. Dr. George Duffield had been chosen for the bishop of this flock, and when the doors were bolted against him by the trustees of the parent society, one Alexander Alexander forced the door with a crow-bar and sledge hammer, and Mr. Martin was one that formed around Dr. Duffield, put him into the pulpit, and sat near to defend him. No further opposition was made; and, while we mention this circumstance to show, that our father Martin, in company with the venerable Ferguson McIlwaine, the first elder of this church, would

not give place for an hour to oppression, and to any encroachment upon the right of a congregation to elect a spiritual teacher for themselves, we rejoice, exceedingly, that all the Presbyterian churches in this city are now walking together in the peace and fellowship of the gospel. Indeed, all the churches of Christ here are in harmony. Long may this union be continued; and let any unhappiness which is past, be remembered only as an inducement to avoid injustice and contention in future.*

From 1768, until his first wife departed this life, July 21st, 1775, Mr. Martin enjoyed in his domestic, personal, and spiritual affairs, almost uninterrupted prosperity. He was so much increased in worldly substance, that he pastured on Greenwich Island from twenty to thirty milch cows, and had servants in abundance. He who was virtually sold for his own passage to America, was soon able to redeem many foreigners, who arrived in poverty and distress.

His heavenly Father, nevertheless, saw that uninterrupted prosperity was not safe for him. He was therefore destined for a season to experience a sad reverse.

When his first partner deceased, he had three little children to protect; and, according to her parting counsel, soon formed a second matrimonial connexion. At this time, the revolutionary war, between Great Britain and America, came on; and Mr. Martin conscientiously embraced the cause of this country with all his native ardour. The duties of a captain in our troops took him away from home. He was in the battle of Trenton, and assist-

* The controversy between the First and Third Presbyterian Church was finally settled by a covenant, which bound the latter to pay 1000*l.*; the last instalment of which, amounting to 250*l.*, the trustees of the First Church, generously relinquished.

ed in capturing 900 Hessians, with all their artillery and baggage. Afterwards in the battle at Princeton, he helped to capture the 17th regiment of Scotch Highlanders. In these events he saw the hand of God signally manifested in defending the cause of America; especially at the last mentioned place, for there the British troops employed *six brass six pounders*, while the Americans had only one piece of ordnance, which captain Newman, a seaman, had voluntarily dragged thither from his own ship.* In March following these battles, Mr. Martin returned to his farm, which he had left in charge of his young partner; but he found she had been unfaithful, and every thing had gone to waste. He was reduced to poverty again, and continued to endure from this wretched woman the severest trials of his faith and patience, until by a unanimous vote of the legislature he was divorced from the bands of wedlock.

His personal afflictions had no tendency to diminish his love for civil and religious liberty; and instead of driving him to the bottle, as he remarked, they drove him to prayer. His wife gave his regimental coat and his sword to the Tories, and left him nothing but the clothing on his back; and then he thanked God that he had been born poor, and had learned to endure want. He became post-rider to the American army and the Continental Congress, and continued to ride from head-quarters to the nearest post-office, until Congress contracted for the carrying of the mail by public stages. During the war, he endured great fatigue in this service: and although he varied his routes as much as possible to prevent detection, yet he was twice robbed of the mail, by persons unfriendly to our national independence, and

with difficulty escaped with his life from their power. His many perils made him continually depend on the Lord for protection; and he could say, in the darkest days, that he loved his adopted country, and loved his God.

After the establishment of the American independence, he was sergeant-at-arms of the legislature of Pennsylvania for the space of fifteen years.

In a third wife, he told me, that he received a precious gift from God, which he was permitted to retain for thirty years. She was an *help, meet* for him. With her assistance he kept a public house, at the corner of Fourth and Market streets; and here he wished me to record it, that the most ready way to prosper, even in tavern-keeping, is to obey the laws of God. He did prevent all gambling, excessive drinking, and the use of profane language in his house: and he insisted upon it, that others might do the same, and be the gainers by it, in the present life. Even his wife, he said, would put any man out of the door that behaved amiss: and in a tavern too, he always commanded silence, while he asked a blessing at his own table, let whoever would be present; and maintained morning and evening worship: At ten o'clock at night, he would close his house, and tell all present, that he was about to attend family prayers; when some would stay to unite with him, and all persons disinclined to prayer would depart. The more good order he kept, the more he prospered in the business of his house. For the four last years in which he continued in this employment, he never sold any thing on the Sabbath, but would lock the house, and take all the family to church; and the consequence was, "he always had a good run of sober, orderly customers, and persons who wanted a quiet tavern would inquire for James Martin." Some would tell him, "Well, I never

* This brave Newman lost his head by the first fire of the enemy.

heard a grace before, since I left my father's house: since we have come to America we have neglected all these things." When I inquired how he could manage a tavern so well, he said, "It is an easy thing for any pair to be master and mistress of their own house, if they conduct properly. Good will always overcome evil, in the end; but some people will not believe it." He was assured, that if people would serve God perseveringly, they would not want, for "he had never been without having money in the bank of North America since it was instituted: and he might have become rich, but he thought he had enough. Indeed he was afraid of being led away from the one thing needful, by too much attention to worldly business."

When I inquired, nearly a year ago, about the general tenor of his religious experience, Mr. Martin informed me, that in the same proportion as he had sought the Lord in spiritual things, so, generally, his soul had prospered. All his pastors, he said, had done him good. In former years, he had been much benefited by the preaching of old Dr. Pilmore, but especially by the labours of the Rev. George Whitefield, both in Edinburgh and in America. He could never speak of this last person, but his whole soul seemed to be roused up to praise and magnify the Lord. Next to the Bible, he read the writings of Whitefield more than any other compositions.

Often he had been dull, and stupid in his soul, and had endured severe conflict with the tempter; but frequently he seemed to himself to be renewed again by the Holy Spirit, in every faculty of body and mind. Sometimes he was elevated in his affections and thoughts, almost to heaven; and then he would sink down again, to mere flesh and blood. Alas! he had gone to church too often, to see and be seen; but even then, the word had sometimes

come home to his heart with an influence, which lasted for weeks, so that people would say, "Jemmy is becoming a Methodist." Since the decease of his last wife, he had lived in Christian solitude; generally near to God, desiring to know nothing but Jesus Christ and him crucified. "I strive," said he, "to keep as close to his bleeding side as I can. I would never wish to have him out of my mind. Oh! you can't think how happy I am, in my little room, even when I awake, and cannot sleep by night; for I am with him."

He informed me, that he began sensibly to fail in bodily strength; that he had weighed 200 pounds in 1779, but was now very thin, and could eat little or nothing beside the simple things, the oat-meal porridge and barley broth, to which he had been accustomed when a boy. It was no wonder that he felt the change, when his knees, the strong men, bowed themselves; for since he was eighty-five years of age, he would frequently walk ten miles, and take his breakfast before seven o'clock in the morning. I asked him if he felt perfectly ready to die: and he replied, "Death is a road we never went, and a work we never performed; but I have a strong faith. I don't think all the devils in hell can root it out of my soul. I believe in the Son of God with my whole heart. I would wish to be with Jesus, that I may see him as he is, and be like him."

In such a frame of mind as this, he generally was found, for many of the last years of his life. His evidences of acceptance with God became brighter and brighter, as he approached, in his ascension to the skies, to the glorious sun of righteousness.

About two months since he became so weak as to betake himself to his couch; and sent for me to visit him. I returned home, from some ministerial labours at Woodbury. not long after his message was

sent, and immediately called on him; but in the eagerness of his spirit, (for *impatience* was his chief fault,) he thought two hours a long delay. Consequently his first address to me, was in the tone of friendly chiding. "I might have been dead, sir," said he, "before you came; and then you would only have come to see my corpse." I told him the circumstances of my absence, and he was perfectly satisfied, "because I had been doing his Master's business. If ministers were only engaged in preaching the gospel to perishing sinners, he wanted nothing more of them." He then stated, "that he had sent for me, that he might offer prayer with me, and for me, and for my family, and people, before he died." He could not kneel, he said, because he was too weak; and so he sat, reclining in his elbow chair, and prayed audibly for a considerable time, with great animation and devotion, until his strength failed, his voice died away on the ear, and he could no longer give utterance to his desires. Having recovered himself, by resting a little while, he took each of my little children by the hand, prayed for each appropriately, and like good old Jacob, blessed them in the name of the Lord. He remembered, he said, when he was a little thing, and was made to kneel at his father's knees, before he could speak a word plainly. The impression then made had never wholly left his mind, during his long life.

Before we parted, I lead in prayer for *him*, as he had been praying for *me* and *mine*; and while I was engaged, he whispered distinctly in my ear, "Don't forget to pray for my grandchildren." When I had concluded, he said, "that he had long prayed for his grandchildren, and hoped the faithful Redeemer would answer his prayers on them and their seed, when his body should be in the dust. If you think proper to say any thing about me, when I am dead," added the old gentleman,

"I wish you to bear testimony to the importance of a godly education, and the prayers of pious parents for their children. Tell the people, from me, that grace, as a grain of mustard seed, fell into the heart of my old father, and was watered there by the Holy Spirit; and it grew until it became a great tree, the very leaves of which, (I mean his prayers,) have afforded me shade and refreshment, unto this day. His piety has never ceased to be a source of blessings to me."

He desired, he said, to speak to the ministers of the gospel; for he was afraid that some were attempting to preach a Saviour whom they neither know nor love. How can they preach Christ, he asked, with power and the demonstration of the Spirit, if they have never been regenerated themselves, and do not know the mystery of redeeming love? Oh! if ministers of Christ, exclaimed he, had been zealous, and faithful in their preaching as they should have been, there would have been a great many more souls saved than now have been. He desired to beg them to preach Christ more frequently, and plainly, and boldly, as Whitefield did. *He* was a minister of Christ. With many such words he exhausted his little strength, while he edified his friends.

This earnest desire, that the ministers of Jesus may be faithful and successful, induced him to request a native of Scotland, a minister of the gospel, to visit him; which he did, a few days before his death; and although Mr. Martin had remained silent the greater part of the day, yet his zeal burst forth, and he exhorted his young countryman, in a strain of real eloquence, for nearly half an hour. His young friend, he said, he hoped had brought with him to America, some of the old Scotch fire of religion, that would burn a pure flame.

On the 21st of November last, I visited our excellent brother again, and found him, after a wearisome

night, sitting in his chair. His mind had been so far affected by the fever which he had experienced, that he did not remember me when I first accosted him. No sooner had I spoken, however, of salvation by grace, than he was thoroughly roused, and as collected as ever. He discoursed with heavenly wisdom, until he was obliged to rest in silence for fifteen or twenty minutes. When he was able to proceed, he said nearly what he had uttered on a former occasion; "I have enjoyed great benefit under all my pastors, both in Scotland and America. I prayed a great deal for Dr. Milledoler, and he was a faithful man; he watered the church of God abundantly by his prayers. I should not forget Dr. John B. Smith; for he was a great divine, and a bold preacher. I have also prayed much for you, my dear pastor; and the doctrines you have preached have been life and comfort to my soul. If your people will only pray for you, as I have done, you will be eminently useful. Continue steadfast in your labours, and they will not be in vain in the Lord. Don't be discouraged; persevere, and be faithful till death. After I am dead, I want you to preach again, and often, about the new birth. I remember your sermons, well, on that subject; but Whitefield preached frequently about regeneration."

Brethren, pray for me, that I may realize the wishes of our departed patriarch, in being eminently useful. This is the great object of my ambition. To win you all, for Jesus Christ, would be the honour, and praise, and felicity that I seek. I know, indeed, that some may deem this boasting; and think it a proof of my vanity, that I have rehearsed the friendly speeches of an old favourite; but, "I say the truth in Christ; I lie not;" that I desire most earnestly your salvation; and am willing to be accounted a fool for Christ's sake.

"If you think proper to make

mention of me after I am dead," continued one, who now speaks to us, as from the eternal world, "you may tell the people of my sinfulness and backslidings; but tell them, also, that the Lord never left me, for any considerable time together. He never let me go astray from him, in any way, without causing me to feel contrition; and reclaiming me in mercy. He will not desert his people, to long continuance, in any course of sin."

Again, he requested me to insist on the duty and importance of training up children in the way in which they should go. "What I heard of my great grandfather, when dying, has often been on my mind, through my pilgrimage. My great grandfather was a martyr in the days of the bloody Queen Mary. He was too poor to be beheaded beneath the throne, and so he was shot by one Cleverhouse. After he had received his mortal wound, he sat dying in his great armed chair; and Cleverhouse tauntingly asked him, what he thought of his old wife now. His wife instantly replied, that she thought more now of her husband than she had ever done before. Then turning to my great grandfather she asked, 'Johnny, do you want any thing?' He replied, and they were the last words he ever uttered in this world, 'nothing but the grace of God through all eternity!' And so will I say," added Mr. Martin, with remarkable emphasis, "if God gives me strength; for I want nothing but the grace of God through all eternity."

In his solicitude for the spiritual welfare of this congregation, the venerable friend, who has just left us, inquired, "how does the work of the Spirit prosper with your elders?" I informed him, that they had become more zealous and animated of late. This was nearly two months ago; and blessed be God, I could now give a still better account of them. He asked, "do they pray heartily for you?" I told him,

that for some time past, I had thought, *that I had lost my prayer-book*, and had felt a good deal discouraged; but of late I had found it again, in their renewed supplications. He earnestly desired, that they might be full of the Spirit, and never forget to pray for their pastor; and said that he had understood that they had become newly alive to the best interests of the congregation.

Brethren in the eldership, hear this counsel from the grave, and may we mutually, and with great affection, strive together for the furtherance of the gospel. We have all been deficient in our prayers, for each other and the people; but now, let us give the Lord no rest, until he appear to build up Zion.

After I had offered prayer with Mr. Martin, he said, "I am about to die. My soul is like a bird just breaking loose from this cage of sin and death: I am flying away on the wings of faith and love to that tree of life, in the paradise of God, which bears twelve manner of fruits, and yieldeth her fruit every month; the leaves of which tree are for the healing of the nations: I shall light on that tree, and there like a bird, chirper* the praises of my blessed Saviour for ever and ever."

In this happy state of soul he continued, until the Tuesday night preceding his death, without any doubt of his justification before God, through the imputed righteousness of Christ. The greater part of his wakeful moments he spent in prayer; or in edifying conversation with his numerous friends that visited his dying couch. He was especially solicitous to promote the welfare of young Christians; and desired them to see, in his case, how desirable it is to serve the Lord from their youth. A sweet smile

continually rested on his countenance; and while weakness confined him to one position on his back, he would attest, with the greatest sincerity to those who asked how he was, that he was *as happy as he could be this side heaven*.

When he seemed, the day before his death, to be somewhat insensible, I asked him if he had forgotten Jesus Christ yet? and he almost sprang up, with "Oh! no, I am continually with him." There was but one short interruption to this serenity of hope, and assurance of salvation: it occurred on the Tuesday night just mentioned; and on the Wednesday following he said, "I have had a dreadful conflict last night with my old enemy, the tempter. He induced me to think that I was forsaken of all my friends, and suggested to me to kill myself; but by prayer I vanquished him; and now Christ Jesus is present with me to comfort me. I keep continually engaged in prayer, waiting till my change come; it is just at hand." On Thursday last I saw him for the last time. His peace was that which passeth all understanding: it was such as the world can neither give nor take away. He had no fear of death; but conversed concerning it with great cheerfulness as well as solemnity. He expected soon to be with Whitefield, Paul, the whole host of spirits of just men made perfect, and their and his Divine Master. With the expression of a mutual hope, and expectation, of meeting again, and recognising each other, we parted; and with a smile still on his countenance, he clasped his hands in secret prayer.

On Friday morning, Jan. 12th, one of our elders found him in the same peaceful, waiting frame of mind; and at seven o'clock, in the afternoon of that day, he requested that he might be turned on to his side. It was done; and without a sigh, or a groan, he breathed his spirit out, into the hands of his Redeemer.

* This *Scotticism* denotes more than to chirp, or to sing. To chirper, is to sing with cheerfulness and the highest degree of animation and delight.

Thus lived, and died, James Martin, a friend and follower of the Lord Jesus Christ.

The poor in his late neighbourhood cannot but experience in his death a great loss, for during many years he expended much more on them than on himself. "I cannot tell," said he, to one of our elders, "why I am always thinking about the poor; unless it is because I was born poor; and when a child, often went to bed without any supper, because my parents had none to give me." He was strictly religious in his expenditures and donations, and told me, that before money came into his hands, he usually appropriated it, by covenant with his God. He greatly preferred private benefactions to public charities; and perhaps, to a fault, was opposed to some of the existing associations of a charitable nature. He wished individuals to realize that the poor they shall always have with them.

To this church, the death of the person of whom we have already said much, deservedly, is a great loss: not, however, so much in any thing, as in his fervent prayers for the blessing of heaven to rest upon our worship, and our various social relations.

He was a genuine patriot, and all who hear this simple narrative of his worth, ought to venerate his memory, and imitate his love of civil and religious liberty.

He was a Christian indeed, and has gone home to heaven. Let his body rest in peace, until the resurrection of the just; and may we, who survive, imbibe his religious principles, and imitate his godly example.

Who of you, my hearers, now consents to seek the Lord? Who of you is determined that he will devote himself to the pursuits of pure and undefiled religion, in confident persuasion, that those who honour him, God will honour? *Mark the perfect man, and behold the upright; for the end of that man is peace.*

Let us conclude, by singing, as peculiarly appropriate to the present occasion,

"Hear what the voice from heav'n proclaims!
For all the pious dead!
Sweet is the savour of their names,
And soft their sleeping bed.
"They die in Jesus, and are bless'd;
How kind their slumbers are!
From suff'rings and from sins releas'd,
And freed from ev'ry snare.
"Far from this world of toil and strife,
They're present with the Lord;
The labours of their mortal life
End in a large reward."

AMEN.

Religious Intelligence.

Letter from the Rev. Emile Guers, of Geneva, to a Student in the Theological Seminary at Princeton.

Geneva, October 4, 1820.

Sir and dear Brother in Jesus Christ,

I remember to have known you formerly, when you lived in *the island*;* I was about of your age. I do not know whether you will remember me. Judge with what joy I have heard that the Lord our God, who had conducted you to America, had there made known to you his well beloved Son, and through him had translated you from darkness to light! Immediately I felt a very lively affection arising for you in my heart, and that communion of desires and prayers which unites all the members of the family of God, the citizens of heaven. I heartily desire to begin a correspondence with you; and our brethren of Geneva, who love you in the Lord, have the same desire. The Rev. Mr. Gaussen has urged me to it.

Dear and beloved brother in our adorable Saviour, we feel and we see this day how true is this saying; that there is but one Spirit, but one baptism (of the Spirit); that all

* A part of the city of Geneva, surrounded by the Rhone.

those who are in God are in love; that the love of Christ strongly binds and animates all the members of his mystical body, which is the church; for we love one another, without seeing, and almost without knowing each other; we leap with the same joy, are animated with the same hope, and pray through the Holy Ghost for one another.

May grace and peace be multiplied unto you, from God our Father, and from the Lord Jesus Christ, who is our hope of glory. Such is the sincere desire which the children of God, of Geneva, feel for you, and for all the brethren which are around you; for we know that the Lord has a great people in the country which you inhabit. May you, dear brother, in a future letter express for us the same desire. As we wish to have from you some details on the advancement of the kingdom of God in the United States, it is right that we should inform you how the Lord glorifies himself in us, and among us.

Some years ago no trace of awakening was perceived in this country, which is dear to you, and brings to your mind the scenes of your childhood. But the grain had been sown in the earth, and it was not long before it began to rise and to appear. At first the United Brethren, then some foreign brethren, among whom Messrs. Haldane and Drummond, and also (in some degree) Dr. Mason, of New York, were the instruments of producing an awakening among us. The work, weak at first, has taken some consistence; and now a large door is here opened for the preaching of the gospel; but there are many adversaries. For you know that "all that will live godly in Christ Jesus shall suffer persecution." A small evangelical church has been formed in the midst of the general corruption and incredulity. It is small in numbers, but it has life through the grace of the Lord; and

the Saviour has blessed its labours. You have perhaps read in "The London Evangelical Magazine," the justification which it published in 1818, during a persecution. Besides this church, there is also the chapel of our dear brother, the Rev. Mr. Malan, who without being separated from the national church, preaches with boldness and faithfulness the counsel of peace. Faithful ministers, instructed in the good words of the Lord, as the Rev. Mr. Coulin, chaplain of the hospital; the Rev. Mr. Gaussen, pastor of Satigny,* proclaim the word of grace in its purity. All the children of God live in a happy harmony. There are many temples, many forms, but there is but one flock united on the same foundation. We bear with one another on differences which are not essential, and which do not affect salvation.

There are here several institutions for the advancement of the kingdom of God. 1st. A tract society. 2d. A society for missions to the heathen. 3d. A society for missions on the continent. The following brethren form the different committees of those institutions: the Rev. Messrs. Malan, Gaussen, Coulin, Gonthier, Empaitaz, Guers, (the three last are pastors of the new church), De Joux, jun, Munro, a child of God, from Scotland, &c. They meet at stated times; but the three first have nothing to do with the society for missions on the continent, at least not for the present, and this from conscientious motives. The small church or new church, sends missionaries on the continent; it has now five, Messrs. Méjanet, Pyt, Porchat and Bost, in France, Neff, in Switzerland; these are faithful servants and full of zeal. The Rev. Mr. Coulin, one of our brethren, has also gone over, in the name of the Lord, the vallies

* A Protestant village, six miles from Geneva. Digitized by Google

of Piedmont, and some parts of Switzerland and of the south of France. May the Lord deign to bless the labours of his dear witnesses. *The Continental Society*, whose seat is in London, and which has auxiliaries in Geneva and elsewhere on the continent, supports these missionaries.

Another undertaking, begun in Geneva, is *The Christian Library*, conducted by my wife and my sister, who are children of God; it is under my direction. Another is *The Evangelical Magazine*, a periodical work of news and doctrines, which has now reached its 23d number, and of which I am the editor. The Lord seems to have blessed these different establishments. By the way of London and Basil, I have the most interesting news from Germany, and am informed of all the religious movements effected by the means of missionary and Bible societies. Mr. Bost, one of our missionaries, is now at Colmar, where the Lord seems to have opened to him a very great door. Mr. Bost is one of my correspondents: he travelled through Germany last fall, and saw those extensive religious movements, and numerous awakenings in Bavaria, in Hesse, &c. among Protestants, and especially among Roman Catholics. He furnishes me with accounts as interesting as they are edifying on Christian Germany, and I insert them in my numbers. By this means the Christians of our country have become acquainted with the Booses, the Lindls, the Gosners, the Witmans, all those worthy Roman Catholic priests, whom the Lord has employed to awaken immense countries. Lindl and Gosner, driven from Bavaria by persecution, are now in Russia, where the emperor has called them, and has given them rich charges to cultivate.

The school for missions of Basil, to which we are auxiliaries, is about to be changed into a "Basil society for foreign missions." Numerous

secondary societies rally around this to support it; there are some in Switzerland, in Germany, and soon there will be some in France. Christian Geneva, though very poor, has raised about 200 louis, within 18 or 20 months. The vallisies of Piedmont have sent us lately a contribution of 5 or 600 francs; and there is no month in which we do not receive some offering from Switzerland and from France. "The society for missions of Geneva," auxiliary to "the school for missions of Basil," has few members, scarcely any but Christians; nevertheless every thing seems to intimate that the national church will enter in this plan; Mr. Gausen neglects nothing to bring it about. That society publishes, from time to time, reports, the digesting of which is confided to the editor of the *Evangelical Magazine*, and they are almost entirely taken from this work, which has many readers in France, in Switzerland, in the vallisies of Piedmont and in Belgium.

Two or three of our brethren expect to enter in the service of missions; they have offered their services to the brethren of Basil; we wait for an answer.

Bern, Neufchatel, Grenoble, Montauban, Valenciennes, Toulouse, &c. have within them a goodly number of children of God, and preachers, with whom we have correspondence.

Our brethren, Messrs. Galand, at Bern, Lissignol, at Montpellier, Rieu, at Fridericia, in Denmark, Merle, at Hamburg, James, at Breda, in the Low Countries, preach the gospel with success. These faithful servants, whom the Lord has called to his knowledge, are in a twofold respect your countrymen, for they are citizens of Geneva, and what is better, citizens of heaven. Mr. Duvivier loves the Lord; but he has no pastoral charge; he is at Paris teaching.

Basil is the religious centre for all Germany, as Geneva appears to

be for France. Basil is full of children of God; almost all the pastors there preach the truth. The school for missions prospers; the students are solid Christians. Some of them are truly admirable for their zeal, their love for the Saviour, and their disinterestedness; they have all the spirit of their future vocation. One of them, Zarembo, is a Russian count, who was destined to great dignities; he has forsaken all to follow Jesus Christ; he is one of the humblest and most advanced in the school. Others whom I know, are remarkable for their decision of character, and for the fire which consumes them. One, named Gobat, of Porentrui, canton of Bern, converted lately with all his family, is the joy of the directors of the school. His brother, formerly a grenadier of the imperial guard,* being on the borders of the grave, was lately brought to the Lord by a cousin of his, who knew nothing of the Lord, except what he had heard of him, and was saying to him: "you are a lost man; the best thing you can do is to go to Jesus, who receives sinners." The grenadier received the word which was announced to him by an unconverted man; he recovered, and soon after became the instrument of the conversion of his cousin, who, without knowing the Lord, had nevertheless preached the gospel to him.

The Lord has some choice servants in Porentrui.

This is, dear and beloved brother, some account concerning the kingdom of God on the continent; in another letter, if it please the Lord, I shall be able to say more. Send me large accounts about the United States, and tell me something that I may insert in my magazine.

Perhaps I shall never see you again here below; but soon, soon you and I and all the children of God will be united around the throne, and there shall be time no

longer. Soon shall we cast our crowns at the foot of the throne of the Lamb. To Him be praise and glory for ever and ever. Remember me, and remember us all in your prayers.

May the grace of our Lord Jesus Christ, the love of the Father, and the communion of the Holy Ghost, be with you from this time forth and for evermore.

Your affectionate brother in the best of bonds,

EMILE GUERS,

Extracts from the Report of the Board of Missions to the last General Assembly.

The Board of Missions in making their report to the General Assembly, have but little more to present than a review of the journals that have been received from your missionaries.

THE REV. STEPHEN KINSLEY Performed a mission of two months, in the bounds of the presbytery of Champlain. He appears to have applied himself very diligently to his work; preaching very frequently, and engaging in close conversation on the subject of religion when favoured with an opportunity. Every where he found children of the kingdom, who thankfully received the messages of grace. He was led to admire the wisdom and goodness of God in thus scattering them like salt among the destitute population in the region he visited.

MR. RAVAUD K. RODGERS Has fulfilled a mission of three months, in the northern region of the presbytery of Columbia. From the great anxiety manifested by the people generally to have the preached word, he trusts his labours were not altogether in vain in the Lord. Mr. R. travelled one thousand miles, and preached sixty-seven times, besides attending the monthly concert prayer-meeting.

* Of Bonaparte, it is supposed.

which, he informs the Board, is generally held throughout the country. Mr. R. it was expected would be employed for a considerable time by the people in that region: and the Board are gratified to learn that a united congregation at Sandy Hills and Glen's Falls, have engaged him for a year, with a view to a permanent settlement. He collected for the missionary fund, \$42 83, and for the contingent fund of the Theological Seminary, \$26. The assembly will hear with pleasure one passage in his communication.

"Leaving Peru, I visited the towns of Lewis and Elizabeth town. There I found a settled clergyman. In the town of Lewis, I remained for a few days, to witness the goodness of God to that people. A few months since a Sabbath school was organized, and has been well attended, and there is every reason to believe that it has been the cause of abundant good. Numbers of the children were brought to bow at the footstool of mercy, and cry for pardon through the blood of the Saviour. It was a truly interesting sight, to see many, quite young in years, acknowledging that they were old in sin, and asking the way to Zion. From twenty to thirty have given a good evidence that they have passed from death unto life. Older Christians were made to weep for joy, when they heard little children lisping the praises of Jesus. This good work extended, before I left Lewis, into the congregation, and many of riper years were believed to be hopeful subjects of this work of grace. I preached in Lewis and Elizabeth town seven times—thrice on Sabbath, 23d January, and four times during the week."

THE REV. ANDREW RAWSON,
Who was appointed to labour in the north part of the counties of Ontario, Genessee, and Niagara, has fulfilled his mission of three months. Besides travelling seven hundred miles, he preached eighty-five sermons, made two hundred and fifty family visits, administered the Lord's supper twice, baptized two infants and one adult, and attended several conference-meetings.

THE REV. HUGH WALLIS
Labouring three months in the Hol-

land Purchase. The region of country visited by him, he observes, is new, and very destitute of the means of grace. It may with propriety be called one of the dark corners of the earth. The people are yet struggling with the difficulties attendant on the settlement of a new country. The churches generally are small, and unable to do much either to procure the preaching of the gospel, or to contribute aid to the funds of missionary societies, who send missionaries to labour among them.

There have been, he further remarks, no extensive revivals of religion on the ground where he laboured, yet some gentle drops of heavenly dew have been shed down upon it. The churches, though small, were increasing, and generally living in peace. Sectaries abound, but do not greatly flourish. The most numerous class of persons are those who appear perfectly indifferent to all religious concerns.

Owing to the scarcity of money, Mr. W. obtained but a mere trifle in aid of the missionary funds.

On his mission, Mr. W. preached seventy-eight times, made one hundred and forty-four family visits, visited and prayed with nine sick persons, baptized one adult and nine children, administered the Lord's supper nine times, admitted five persons to the communion of the churches, attended six conference meetings, two monthly concerts of prayer, ordained six elders and two deacons, and visited and gave catechetical instruction to the children of one school. He was every where received with kindness, and treated with respect.

THE REV. SAMUEL WEED

Has performed a mission of three months, on Long Island. He laboured chiefly in the congregation at Babylon; though he also visited Patchogue, Moriches, Canoe Place,

and *Shelter Island*. In regard to Canoe Place, he states, "Immediately after my visit here last year, a great revival commenced; (great for such a society;) the consequence of it was, the formation of a Presbyterian church, which now consists of about thirty members."

Of the state of things in Babylon, he makes the following remarks:

"With respect to morals, no important change has taken place. Profanity and intemperance still abound—Sabbath breaking yet prevails, but with less effrontery, more precaution, and I am persuaded to a less extent.

"The Sabbath schools have had a salutary influence upon the rising generation. During the summer season we had three in the congregation, of which I had the general superintendence. In these schools there have been upwards of two hundred scholars. The one in Babylon was continued through the winter, and was as flourishing the last quarter as at any time since its commencement—one of the others was in operation two quarters, the other but fifteen weeks.

"The benevolent society, which I mentioned to you before, still continues in successful operation, and has furnished me with funds to the amount of fifty dollars, for the support of the Sabbath schools. In these schools I have distributed as rewards, fifty-three Bibles, as many Testaments, and upwards of a thousand tracts. There were recited from memory by the scholars, more than sixty thousand verses in the Bible, hymns, and catechisms.

"Of the three Bible-classes mentioned in the former report, one has been constantly kept up, and punctually attended—the other two, from the dispersed situation of the members, have been discontinued through the past winter."

THE REV. CHARLES WEBSTER,

Who was appointed to labour three months, on missionary ground, in the vicinity of the congregation of Hempstead, Long Island, has sent the following report of his labours.

"Agreeably to the directions of the Board, I have fulfilled my appointment of three months missionary labour, in the township of Hempstead, (L. I.)—Have visited families, prayed with and catechised the children—attended two Bible classes, preached fifty-five sermons, distributed

several Bibles and a large number of religious tracts—Have abundant cause to praise the Great Head of the church for his past goodness, in not only permitting me to bear the glad tidings of great joy to perishing sinners, but strengthening me for the work.

"No very material change has occurred within the bounds of this congregation during the past year. The outward ordinances are generally well attended, and but one case of discipline has occurred, which seems to have been followed with a pleasing result. But although we have not been visited with a revival of religion, we have experienced something of the drawings and teachings of the Sacred Spirit. The hopes of the pious were several times encouraged. A number began to inquire the way to Zion with their faces thitherward. Some have come out from the world, and are professedly on the Lord's side. Among this number, was one who had passed the general boundary of human life. This lady had been a stated hearer of the gospel for more than sixty years, and from her orderly walk and conversation, had been considered as belonging to the fold of Christ. In the month of January last, she was for the first time awakened to a solemn sense of the infinite demerit of sin. For some weeks she was in the greatest distress, complaining of the hardness of her heart, and the blindness of her mind—she has since been comforted with the consolations of God's grace, and was at the last meeting of session admitted a member in full communion. Eight others have united with the church the last year.

"The Sabbath schools, prayer-meetings, and the monthly concert, at which a collection is taken up in aid of the General Assembly's theological school, are well attended. The moral, Bible, and female benevolent societies still continue to spread abroad their salutary influence. But there are some things which compel us to mourn. The love of many has waxed cold. Some who were apparently engaged in divine things have become indifferent. The enemies of the truth have exerted their utmost to destroy the faith with which the church has been favoured by her divine Master. We have been greatly annoyed by the pernicious heresies of a certain Quaker speaker, by the name of Elias Hicks, whose influence is very extensive. He has boldly attacked Bible and tract societies, and in his public discourses classes them with gambling and horse-racing. One of his usual expressions is, that the Bible is the worst of books, and has caused in a great measure the wickedness of men."

(To be continued.)

THE GREAT OSAGE MISSION FAMILY.

This family consists of twenty-five adults, five of whom are unmarried ladies, and sixteen children. The missionaries have been assembled from nine different states in our union. On their way from New York to Osage river, on the Missouri, they spent about five days in the city of Philadelphia, and renewed our zeal in the missionary cause. We cannot but feel a livelier interest in this family than we should have done, had we never seen their faces in the flesh; and we bless God, therefore, for what our eyes have seen, and our ears heard, of their devotion to the cause of our Redeemer among the heathen. The public prints have given so full an account of the design and progress of this mission, that we shall only add, that the agents of the United Foreign Missionary Society, Robert Ralston and Alexander Henry, esquires, received, while the family tarried with us, in cash, the following sums: viz.

From the Second Presbyterian Church, a collection	140	52
From the Third do. do.	114	00
From the First Reformed Dutch Church, do.	111	62
From the Sixth Presbyterian church, do.	300	33
From sundry individuals, as donations,	277	54
Besides sundry goods well calculated for the establishment, the value of which cannot be accurately given, but certainly exceeding	800	00

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ORDINATIONS.

On the 28th of February last, Mr. John Boardman was ordained over the Congregational Church and Society in West Boylston (Mass.). The venerable Dr. Sumner presided on the occasion—Rev. Mr. Briggs, of Boxford, offered the first prayer

—Rev. Mr. Bramin, of Rowley, preached the sermon—Rev. Dr. Thayer, of Lancaster, made the consecrating prayer—Rev. Dr. Puffer, of Berlin, delivered the charge—Rev. Mr. Clark, of Rutland, made an address to the people—Rev. Mr. Shedd, of Acton, gave the right hand of fellowship—and the Rev. Mr. Cotton made the concluding prayer.

At an ordination holden in St. Michael's Church, in Bristol (R. I.), on Lord's day, March 4th, the Rev. Stephen H. Tyng, of Boston, and Rev. Silas Blaisdell, of New Hampshire, were admitted by the Right Rev. Bishop Griswold, to the holy order of deacons.

At West Newbury, (Mass.) on Wednesday, the 7th of March, was ordained, the Rev. Mr. Demond, over West Parish. Rev. Mr. Perry, of Bradford, read proceedings of council—introductory prayer by Rev. Mr. Bramin, of Rowley—sermon by Rev. Mr. Fay, of Charlestown, from Romans x. 1—consecrating prayer by Rev. Mr. Miltimore, of Newbury—charge by Rev. Mr. Allen, of Bradford—right hand of fellowship by Rev. Mr. Dennis, of Topsfield—concluding prayer by Rev. Dr. Parish.

DEATHS.

In Dalton, (Mass.) Isaiah Weston, esq. aged 48, formerly pastor of the Congregational Church in Fairhaven, and subsequently collector of New Bedford.

In Gray, (Maine) 1st Feb. the Rev. Samuel Nash, aged 67. Mr. Nash graduated at Brown University in the year 1760, and was ordained to the work of the gospel ministry in Gray, in the summer of 1775.

THE
PRESBYTERIAN MAGAZINE.

APRIL, 1821.

Communications.

FOR THE PRESBYTERIAN MAGAZINE.

On the Nature of Virtue.

As almost every part of our knowledge involves some questions, which are beyond the reach of our powers, the great practical wisdom of the philosopher consists in directing his inquiries to their proper objects.

The schoolmen discovered perhaps as much acuteness and ingenuity, as any other class of writers. But the powers of their minds were wasted, and dissipated, upon subtle and unintelligible questions, which are now, almost universally, considered as beyond the comprehension of the human intellect.

They were equally mistaken about the proper mode of philosophizing. These ingenious men, supposing that they could discover the mysteries of nature by abstract speculation and syllogistic reasoning, disdained to submit to the labour of collecting facts, by observation and experiment.

In opposition to these erroneous views about the nature and object of our investigations, Bacon and Newton introduced a more rational philosophy. They clearly understood that the only proper business of the student of nature, is to observe its phenomena, and to ascertain its general laws.

In the same manner, the illustrious reformers, abandoning the jargon, and sophistry, of the middle ages, poured a pure and salutary

light, into most parts of morals and theology. These were the Christian heroes and genuine philosophers, who regenerated Europe by the simple exhibition of divine truth.

Metaphysics, consisting for the most part of useless speculations or unfounded theories, had fallen into some degree of discredit, when the incomparable Dr. Reid established it firmly upon the principles of common sense, and sound reasoning.

Notwithstanding these noble examples, many still discover a strong propensity to form theories, and to engage in speculations beyond the reach of the human powers. When this spirit extends itself to religious subjects, it becomes exceedingly dangerous. An inquirer of this description, is soon dissatisfied with the simplicity of revealed truth. Hence we are presented with a number of novel, and unscriptural theories, about the universal system—about the foundation and nature of virtue—about the powers of moral agents—about the essence of holiness and sin; and many others.

These remarks are sufficient to show the duty, and the wisdom, of adhering to the simple truth, as it is revealed in the word of God; of suspecting, nay of rejecting, without hesitation, every system of theology, the first principles of which, instead of resting on the infallible truth of God, have no other support than some doubtful, or demonstrably erroneous, metaphysical arguments.

True philosophy is always favour-

able to Christianity, and to the genuine doctrines of Christianity. It has a tendency to repress that arrogant and impious boldness, which would lead us to doubt or reject every thing which we cannot fully comprehend. It disarms the infidel and the sceptic of those weapons, which to ignorance appeared so formidable. It shows that the clearest dictates of reason, and the soberest conclusions drawn from our observation of the works and providence of God, are perfectly accordant with the dictates of inspiration. But that which has most commonly usurped the name and the honours of philosophy, has obscured and perverted the plain and simple truths of the gospel.

“Christian philosophers,” says a late writer, “labour with vast ingenuity and mighty zeal, so to pare down and fashion the gospel of Christ, as that it shall harmonize with their self-invented systems.”

These remarks are applicable to the different theories, invented by philosophers to explain the nature of virtue. I shall however confine myself in this essay, to the consideration of a theory of virtue adopted and defended by several writers in our own country.

The theory to which I allude makes virtue to consist primarily, and essentially, in disinterested benevolence, or in love to being in general. The illustrious president Edwards, expresses his doctrine on this subject, in the following language. “The primary object of virtuous love is being simply considered, or that true virtue primarily consists, not in love to any particular beings, because of their virtue or beauty, nor in gratitude because they love us; but in a propensity and union of heart to being simply considered, exciting absolute benevolence (if I may so call it) to being in general.”*

“Holiness,” says Dr. Hopkins,

“is in the holy scriptures reduced to one simple principle, love; and made to consist wholly in this: by which is evidently meant disinterested good will to being in general, capable of happiness, with all that affection necessarily included in this.”†

“The primary object,” remarks Dr. Emmons, “of true benevolence is being simply considered, or a mere capacity of enjoying happiness or suffering pain. It necessarily embraces God and all sensitive natures.” “It is therefore the nature of true benevolence to run parallel with universal being, whether uncreated or created, whether rational or irrational, whether holy or unholy.”‡

From the extracts which have been given, it appears that, according to these writers, virtue consists primarily in love to being in general; to being simply considered; without any regard to moral character or common nature, or the relation which the individual bears to us, except that he belongs equally with ourselves to the same great system of universal being.

I. Respecting this theory we may observe, that the language in which it is expressed is rather obscure and indefinite. All the objects existing in nature are individuals. There is nothing in the universe corresponding to the terms *being in general*. In the use of this phraseology our ideas terminate upon the mere words, except we transfer our thoughts from the general terms to an individual included under those terms, and then the object of our thoughts is particular.

If therefore in using the expression “being in general,” our conceptions do not extend beyond the mere words; it is manifestly vain to place virtue in loving, or in having a disposition to love, mere words.

II. President Edwards observes,

* The Nature of True Virtue, p. 131.

† System, p. 351, vol. i. ‡ Sermon [R]

that "the first object of a virtuous benevolence is being simply considered."

Upon this I would remark, that we can form no conception of "being simply considered." It is altogether beyond our power to separate from any individual all his natural and moral qualities, and relations, and to conceive of mere abstract existence. We can talk and reason about one quality of an object, distinct from its other qualities, whilst we judge it impossible for them to exist separately. Thus we can reason about the extension, without considering the colour, of an object; but we cannot conceive of an extended substance, without attaching some colour to it.

In the same manner, we may talk and reason about "being simply considered," without taking into consideration qualities and relations; but it is impossible to form any conception of a being corresponding to our reasoning.

But as our affections are founded, not upon reasoning, but upon a distinct knowledge and conception of their object, it follows that love to being simply considered, cannot exist.

III. Were it even possible to have any knowledge of mere abstract existence, of "being simply considered," without any qualities either good or bad; and without any connexion with us, even the most remote, except that of belonging to the same great system of the universe, I apprehend such a being could not be the object either of love or hatred.

But if we were capable of exercising benevolent affection towards such an object, it would not be virtuous, because God has nowhere required us to love being in general, or being simply considered. The first and great commandment of the law, is to love God, not the being of God abstractly considered, for of such a God we have no knowledge.

But we are required to love God, because he is a being of infinite, eternal and unchangeable perfection; because he is our creator, preserver and benefactor; because he has revealed himself not only as holy, just and true, but as boundless in mercy, and unchangeable in love, to all who believe in the Lord Jesus Christ.

The second commandment is to love our neighbour as ourselves; not the mere abstract being of our neighbour, for this is absurd; but our neighbour, possessing all the common qualities and properties of human nature.

God has implanted certain affections and dispositions in our nature, such as the natural and social affections, which it is our duty, in obedience to the command of God, and in subordination to his glory, to cultivate and exercise. These original principles of our nature are not eradicated by divine grace, much less are they superseded by a more enlarged and undistinguishing love to being in general; but they are sanctified and made the means of glorifying God, and promoting the happiness of men.

President Edwards remarks that virtue has an "ultimate propensity to the highest good of being in general." It is very evident, that if the "highest good of being in general," were made the motive, and the rule, of virtuous conduct, all virtue would soon be banished from the world. If the highest good of being in general were made the immediate object of pursuit, and men were left to infer the means of its accomplishment "from a calculation and comparison of remote effects, we may venture to affirm, that there would not be enough of virtue left in the world to hold society together."* Those writers whose doctrines we are considering, accordingly disavow those pestiferous consequences which were so eagerly

* Stewart's Elements, vol. ii. p. 462.

embraced by Godwin and Hume, and in some degree by Dr. Paley.

Although they contend, that the highest good of being in general is the ultimate object of all virtue; and some of them assert that the sole reason why any action is virtuous is because it has a tendency to promote the good of the whole; yet they deny that utility is or can be a rule of conduct to us.

This arises from the fact, that the human mind is too limited to determine whether an action would be useful on the whole, or not. They have recourse, therefore, to the word of God, as the only rule of conduct; convinced that the good of the whole will be most effectually promoted by practising those private and relative duties which the scriptures enjoin.

Now, is not this really abandoning their own system? Is it not an acknowledgment that virtue, upon their principles, is an impossibility? Is it not an admission, that although all virtue primarily consists in love to being in general, yet from the necessary imperfection of our knowledge, human virtue consists in something very different?—in the exercise of affections, and the performance of duties, which necessarily regard a more private circle—a very limited range of objects.

IV. President Edwards remarks, that “that being who has most of being, or has the greatest share of existence, will have the greatest share of the propensity and benevolent affection of the heart.”

To this there are several objections, some of which I will state in the language of the Rev. Robert Hall, of England.

“1. That virtue on these principles is an utter impossibility: for the system of being comprehending the Great Supreme is infinite; and therefore to maintain the proper proportion, the force of particular attachment must be infinitely less than the passion for the general good; but the limits of the human

mind are not capable of any emotions so infinitely different in degree.

“2. Since our views of the extent of the universe are capable of perpetual enlargement, admitting the sum of existence is ever the same, we must return back at each step to diminish the strength of particular affections, or they will become disproportionate; and consequently on these principles, vicious; so that the balance must be continually fluctuating by the weights being taken out of one scale and put into the other.

“3. If virtue consists exclusively in love to being in general, or attachment to the general good, the particular affections are to every purpose of virtue useless and even pernicious: for their immediate, nay their necessary tendency, is to attract to their objects a proportion of attention which far exceeds their comparative value in the general scale.

“To allege that the general good is promoted by them will be of no advantage to the defence of this system, but the contrary, by confessing that a greater sum of happiness is attained by a deviation from, than an attachment to its principles; unless its advocates mean by the love of being in general, the same as the private affections, which is to confound all the distinctions of language, as well as the operations of the mind.”*

To these very acute and excellent remarks, it may be proper to add, that if the “benevolent affections of the heart” are to be proportioned to quantity of being, or “share of existence,” then it becomes necessary to ascertain with perfect accuracy the “share of existence” possessed by each individual, before we can know what proportion of our affection to bestow upon him. But how is this to be done? Who shall furnish us with a

* Sermon on Modern Infidelity, p. 57.

scale, upon which we may measure the quantity of being enjoyed by different individuals?

But if it were even possible to ascertain the proportion of existence, possessed by different individuals, we should be unable to regulate our attachments by this proportion: because, as was before remarked, the affections are not founded upon speculative reasoning, much less are they founded upon measurement or calculation.

The benevolent affections of the virtuous man correspond to the circumstances in which he is placed in life; and to the relations which he sustains as a member of a family, of a particular community, of civil society, of the church, and of the universal family of mankind. He loves his father, his benefactor, his Christian friend, more than he does any particular person in Africa or in India, of whom he may have heard; although the latter may have as large a share of existence as either of the former. The strength of a particular attachment is influenced not only by the importance of its object, but also by the relation which that object bears to us. This arises necessarily out of the constitution of human nature, of civil society, and of the world. Nay, further, we may observe, that it seems to be a necessary consequence of the limited knowledge and powers of all created beings. The contrary theory of virtue, however plausible it may appear from its simplicity, is perfectly romantic. It bears no resemblance to any thing that ever has existed, or that ever can exist in this world, or in any other.

Were all the tender feelings which result from our relations in life entirely destroyed; were all the ties which bind individuals together as members of the same family—of the same community—of the same particular association, utterly broken; were all the sympathies and peculiar sensibilities of

humanity, completely eradicated; were all sentiments of reverence and gratitude and love to the Most High, as our God and Redeemer, at an end; and in addition to all this, were the human mind endowed with the attribute of omniscience, and a capacity for benevolent affection, infinite in its intensity and variety, and infinite in regard to the number of its objects; and were the benevolent affections to arise merely from the contemplation of abstract existence, and be proportioned to it; then indeed the doctrine that virtue consists in love to being simply considered, and that this virtuous love is proportioned to the share of existence possessed by its object, might be true, but not otherwise.

President Edwards, in another part of his works, makes use of the following language: "To determine, then, what proportion of regard is to be allotted to the Creator, and all his creatures, taken together, both must be, as it were, put in the balance; and, according as the former is found to outweigh, in such proportion is he to have a greater share of regard;" and this he supposes is agreeable to the nature and fitness of things. Such a sentiment was utterly unworthy of the excellent and venerable president. Besides the impracticable and romantic nature of the scheme itself, it hardly appears consistent with proper feelings of piety. For according to it, "not merely the duties we owe to our fellow creatures," but even the love and adoration which the Supreme Being claims at our hands, "were to be adjusted by weight and calculation."

V. "If the apparent simplicity," says Mr. Hall, "of this system be alleged in its favour, I would say it is the simplicity of meanness; it is a simplicity which is its shame, a daylight which reveals its beggary."

Many false theories, both in science and in morals, have originated from an injudicious pursuit of sim-

plicity. It is impossible upon any correct principles of reasoning, to reduce all the virtuous affections, and feelings, and volitions of the soul, to any one disposition of mind. Attempts of this nature serve only to embarrass and perplex subjects, which are otherwise well understood by every one.

Faith and repentance, and love, and gratitude, and hope, &c., are all graces of the renewed soul. Although they are inseparably connected, yet they may and ought to be distinguished from each other. The scriptures distinguish them—the common sense of mankind distinguishes them. Every attempt, therefore, to reduce the doctrines of the scriptures to their first principles; every attempt to reduce all the graces of the Holy Spirit to any one disposition of mind, we conceive to be better adapted to confound than to enlighten the mind; to subserve the cause of error, rather than to promote the cause of truth.

The following remarks, from that very profound philosopher, bishop Butler, are so excellent and so much to our present purpose, that we will not hesitate to transcribe them.

“Without inquiring,” he remarks, “how far and in what sense virtue is resolvable into benevolence, and vice into the want of it, it may be proper to observe, that benevolence and the want of it, singly considered, are in no sort the whole of virtue and vice. For if this were the case, in the review of one’s own character, or that of others, our moral understanding, and moral sense, would be indifferent to every thing but the degrees in which benevolence prevailed, and the degrees in which it was wanting. The fact then, appears to be, that we are constituted so as to condemn falsehood, unprovoked violence, injustice, and to approve of benevolence to some preferably to others, abstracted from all consideration, which conduct is likeliest to produce an overbalance

of happiness or misery; and, therefore, were the Author of nature to propose nothing to himself as an end, but the production of happiness, were his moral character merely that of benevolence; yet ours is not so. Upon that supposition, indeed, the only reason of his giving us the above mentioned approbation of benevolence to some persons rather than others, and disapprobation of falsehood, unprovoked violence, and injustice, must be, that he foresaw this constitution of our nature would produce more happiness, than forming us with a temper of mere general benevolence. But still, since this is our constitution, falsehood, violence, injustice, must be vice in us, and benevolence to some preferably to others, virtue, abstracted from all consideration of the overbalance of evil or good, which they may appear likely to produce.”*

VI. If it be true, as president Edwards asserts, that the thing virtuous benevolence “has an ultimate propensity to, is the highest good of being in general, and it will seek the good of every individual being, unless it be conceived as not consistent with the highest good of being in general,” then it will follow, that no affection or action can be virtuous, unless the individual has distinctly in view, the happiness of being in general. The advancement of the highest good of the universal system, must be his ultimate object, clearly apprehended, in all his virtuous conduct.

Whilst we admit that a man, by the practice of virtue, promotes, in the highest degree in his power, the good of all who are influenced by his conduct, yet we deny that this is in every case, either the end, or the motive, by which his conduct is determined.

The greater part of Christians, who perform their duty in obedience to the dictates of their consciences, enlightened by the word of

* Of the Nature of Virtue, p. 7.

God, have no idea that the ultimate end of virtuous action is, in every case, the highest good of being in general. Many never dream of this, who are nevertheless eminent in Christian attainments.

To discover that virtue does invariably promote happiness, requires more comprehensive views than most persons are able to take. Nor is it at all necessary that they should distinctly know, in every instance, the connexion between virtue and happiness. They have a much more certain guide; the dictates of conscience, and the affections of their nature, directed and enlightened by the scripture. By this means, our own happiness, and that of others, are much more effectually served than if they were constantly in view.

Philosophers have frequently been led into error, by a desire of simplifying our principles of action. In consequence of this, some have resolved the whole of morality into "an enlightened regard to our own best interests:" others, on the contrary, have resolved it into an affection of general benevolence. Some plausibility there is undoubtedly in favour of each of these systems, though directly opposite. This arises from the fact that, by the practice of virtue we contribute the most in our power both to our own happiness and to that of others.

But this is, in reality, a consequence, not of the wisdom of man, but of a wise and benevolent constitution of God.

"In consequence," observes Mr. Stewart, "of this unity of design, which is not less conspicuous in the moral than in the natural world, it is easy for a philosopher to give a plausible explanation of all our duties from one principle, because the tendency of all of them is to determine us to the same course of life. It does not, however, follow from this, that it is from such a comprehensive survey of the consequences of human conduct, that our ideas of right and wrong are derived."

The foregoing arguments are thought sufficient to prove that virtue, or holiness, cannot be resolved into any one disposition of mind, much less can it be resolved into "love to being in general," or "being simply considered."

Madryn.

A few Thoughts on preaching the Gospel.

The gospel may be shortly defined a revelation of the grace of God, through the obedience and death of Christ, for the pardon, sanctification, and eternal salvation of lost sinners: accompanied with a divine call to repent and believe on Christ to life everlasting. To this the words of Christ himself, entering on his public ministry, agree. The spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to bind up the broken hearted, to preach deliverance to the captive, and recovery of sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord. Thus it is written, and thus it behoved Christ to suffer and to rise again from the dead on the third day, and that repentance and remission of sins should be preached to all men in his name, beginning at Jerusalem. The apostles give the same account of the gospel: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord:" "Neither is there salvation in any other, nor another name under heaven given among men whereby we must be saved:" "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree:" "Him hath God exalted with his right hand, to be a prince and a Saviour, for to give repentance to Israel and the forgiveness of sins:" "Then Peter said unto them, repent, and be baptised every one

of you in the name of the Lord Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost:" "For the promise is to you, and to your children, and to all that are afar off, as many as the Lord our God shall call:" "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins."

This gospel is called the gospel of the grace of God, because it originated in the infinite benignity and goodness of God, and presents to a lost world an illustrious display of divine grace. It is called the gospel of God, because God is the author and original of all the blessings of the gospel. It is called the gospel of Christ, because Christ in his glorious person, offices, and blessings, is the great subject of the gospel. It is called the glorious gospel of the blessed God, or the gospel of the glory of the blessed God, because all divine attributes in this gospel shine with eternal beauty and splendour. And it is called the gospel of our salvation, because it is the means appointed by God, to begin, advance, and perfect the salvation of men.

More particularly the gospel reveals the eternal love of God unto a lost world. God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. For scarcely for a righteous man will one die; peradventure for a good man, some would even dare to die; but God commended his love to us, in that while we were yet sinners Christ died for us. Herein is love, not that we loved God, that he first loved us, and sent his Son to be a propitiation for our sins. From this infinite love he chose and appointed his own Son to be the mediator between God and man. He laid upon him our iniquities, that we might be pardoned and redeemed. All we, like sheep, have gone astray; we have

turned every one to his own way, and the Lord laid upon him the iniquity of us all. And as judge of all, he exacted from him the punishment due to our sins. For it pleased the Lord to bruise him. "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." "The cup that my father giveth me to drink, shall I not drink it?"

The gospel reveals the original dignity and glory of the Son, as the fellow and equal of the Lord of hosts, God over all blessed forever; as also his divine love in undertaking to obey and die for sinners. "Lo, I come, I delight to do thy will, O my God; yea, thy law is in my heart." It treats of the glorious person of Christ, God in our nature. As none but God could contrive this way of salvation, none but God could redeem us from the lowest hell. Without all controversy, great is the mystery of godliness; God made manifest in the flesh.

It sets before us the wonders of his obedience to the death, and the infinite value of his blood to save to the uttermost them that come to God by him. If the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, sanctified to the purifying of the flesh, how much more shall not the blood of Christ, who through the eternal Spirit, offered himself unto God, purge your consciences from dead works to serve the living God. His triumph over death in his glorious resurrection, belongs to the dispensation of the gospel; and his fulness of blessing, to be perpetually communicated to the church, is her everlasting spring of consolation.

The gospel reveals the Holy Spirit as one in nature and essence, and consequently one in counsel and operation with the Father and Son. He concurred with the Father and Son in the everlasting covenant respecting the redemption of lost men, and engaged to apply with ef-

ficacy the redemption of Christ to the souls of men. As none but God could redeem—none but God could apply redemption. It requires that almighty power of God that raised Christ from the dead, to raise a sinner from death to life. The arm of God must be revealed, to convince a sinner in a saving manner of his sin, guilt and danger. It requires the word of omnipotent power, which commanded light to shine at first out of darkness, to illuminate the mind savingly in the knowledge of the gospel—the Spirit, by divine power and grace, presents to the distressed soul the inexpressible glories of Christ's person, righteousness and atonement, for all the blessed purposes of salvation; and enables the person to rest upon him with firm confidence, for pardon and eternal redemption. The spirit of grace enables the person cordially to consent to the most humiliating acts of self-denial and mortification, for his sake—to cut off right hands, and to pluck out right eyes. Yea, doubtless, and I count all things loss and dung for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things, and count them but dung, that I may win Christ, and be found in him, not having my own righteousness, which is of the law, but the righteousness which is of God by faith. But to accomplish this great and saving change, the arm of the Lord must be revealed.

In the dispensation of the gospel, men are to be addressed as sinners. Christ came to call not righteous men, but sinners, to repentance. I am not sent but to the lost sheep of the house of Israel; come to me all ye that are weary and heavy laden, and I will give you rest. Let the wicked forsake his way, and the unrighteous man his thoughts, let him turn to the Lord, for he will have mercy, and to our God, for he will abundantly pardon.

This gospel brings near to sinners,

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in their present state, a blessed remedy of divine contrivance. As Moses lifted up the serpent in the wilderness, so the Son of man must be lifted up, that whosoever believeth on him should not perish, but have everlasting life. The sting of the serpent was mortal, and incurable by human skill; it was to be cured by God himself, by an act of divine power and goodness; but the Israelites must trust the efficacy of the divine appointment: that the excellency of the power may appear to be of God, and not of man.

Mankind sinners must be called, and encouraged to look to Christ exhibited in the gospel, trusting the divine institution for a perfect and radical cure of their diseased souls. If it be asked, what is the necessity of believing in this divine Saviour? Because Christ says, "He that believeth not shall be damned." If it be asked, what is that gospel which I am called to believe? It is a present offer of grace and salvation through Christ, to make you holy and happy for ever; it is no offer of pardon, to encourage the indulgence of sin, but an exhibition of mercy, to save from the pollution, as well as the punishment of sin. But what moves God to make this gracious offer? Nothing but his sovereign grace, having made known to us the mystery of his will, according to his good pleasure, which he purposed in himself. "I, even I, am he that pardoneth your iniquity for my own sake, (impelled by my own goodness) and I will not remember your sins." For what end and purpose does God make this offer? To glorify the riches of his wisdom, grace and justice in the salvation of lost men, and to lay a foundation of hope, joy and peace, to the sinner believing on Christ. And that a willing and cheerful obedience may be offered by the renewed soul to God as worthy of all praise, adoration and obedience. What is that faith which saves the soul? It is with knowledge and understanding,

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under divine illumination, to rest with confidence on Christ, for eternal life; and cordially to approve of this blessed method of salvation, as honourable to God, and safe for the immortal soul. What are the consequences that follow upon believing? Peace, everlasting peace, with God, through our Lord Jesus Christ, by whom we receive the atonement, an increase in grace, progressive advancement in holiness, consolation in afflictions and trials, great peace of mind in the hour of death, and everlasting life.

The dispensation of the gospel, the law is to be stated, explained and applied to the consciences of men. The extent, spirituality and excellency of its precepts are to be largely and frequently inculcated; that sinners who are thoughtless and secure, may be awakened and convinced of their sin and danger; and that they may see plainly that there is no hope of salvation by the covenant of works: not from any fault in the law, for it is able to give life, to perfect unsinning creatures, but entirely on account of sin and the transgression of the law. The more clearly the equity and excellence of the law is pointed out, the more evidently do the deformity, unreasonableness and odious nature of sin appear. Whatsoever things the law saith, it saith to them that are under the law, that every mouth may be stopped, and that the whole world may appear guilty before God. The preaching of the law is the great means that the Lord blesses, to show in what a holy and happy state we were at first created, and how happy these heavenly beings are who never sinned. It serves to show us the greatness of our loss by the entrance of sin, and to convince men that their sins have been exceeding numerous in thought, word and deed. That our natural state as born into the world, is a state of condemnation and misery. And that no hope remains for us in the broken covenant of

works. But all this is in subserviency to the precious purposes of the gospel; that men may be persuaded to flee from the wrath to come, by improving his blood that was shed for many for the remission of sins. The terrors of the law are not to be preached, that men may sink in despair, but that they may prize and improve the great salvation. The law hath concluded all under sin, that the promise by faith of Jesus Christ may be given to them that believe.

The law is also of excellent use to believers. Though believers be delivered from the condemnation of the law as a covenant, they are by no means freed from its unalterable obligation as the rule of their obedience. By their deliverance from the curse of the law, they are bound to obedience by new and endearing obligations. That we, being delivered out of the hand of our enemies, should serve him without fear, in holiness and righteousness all the days of our life. Believers redeemed by the blood of Christ, now view the object of their worship as infinitely worthy of their choicest affections, love and obedience. They well know, that their restoration to a state of obedience, was one of the great ends of infinite wisdom in their redemption by Christ. Christ loved his church and gave himself for her, that he might sanctify and cleanse her by the washing of water by the word, that he might present her to himself a glorious church, not having spot or wrinkle, or any such thing. The new nature admires the blessed design, and feels a deep obligation to concur in the gracious intention. Beholding, as in a glass, the glory of the Lord in this heavenly design, they are transformed into the same image from glory to glory, as by the spirit of the Lord. The love of Christ constrains them to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in a present world. And though they do

not depend on this new covenant obedience for justification, but on the obedience and death of Christ alone; yet they well know that "without holiness no one shall see the Lord."

The law is of great use to believers as a test or touchstone of the sincerity and truth of grace. The heart is deceitful above all things, and desperately wicked. Who can know it? And there is a great propensity in the best to flattery and self-deception. It becomes us to watch and pray against this insidious enemy of the soul. The true Christian delights in the law of God, after the inward man. He views the radical change of his nature with inexpressible satisfaction. He habitually consents to the whole law. I esteem all thy precepts, concerning all things to be right, and I hate every false and wicked way. The most specious hypocrite secretly dislikes the spirituality and extent of the law. His heart is not in entire unison with its perfect righteousness, nor does he lament over every transgression. Some secret favourite sins are spared and fostered. The true believer, on the other hand, meditates with complacency on the infinite holiness of God, the perfect example of Christ, and the excellence of the divine law; breathing out prayers to God for advancing conformity to his image; nor will he rest satisfied with any thing short of perfection; forgetting those things that are behind, I press forward towards the mark, for the prize of the high calling of God in Christ Jesus.

And finally, the law is of great use to believers, as the standard of their daily self-examination. Comparing their hearts and conduct every day with the law of God, they are kept humble under a sense of many imperfections. It teaches them the great necessity of faith in Christ, for pardon and daily purification. The spiritual and ex-

tensive demands of the law, show to believers the necessity of daily humiliation and repentance, and that their best duties are tainted with much sin and imperfection. That there is great necessity of the spirit of grace to enable to watch and pray that they enter not into temptation. They are to bless God for all their partial victories over the power of corruption—and to rest in faith on the promise of perfect victory; when the Lamb on the midst of the throne shall feed and lead them to fountains of living waters, and God shall wipe away all tears from their eyes.

From this very imperfect sketch, it is easy to see what it is, not to preach the gospel. Those do not preach the gospel who represent man in a different state from that in which the scripture represents him. If man is not represented as fallen, corrupted and ruined by sin, this is to give such a view of man as to render the gospel unnecessary. If preachers assert, that there is power in man to restore himself to the divine favour, without divine power and grace, they do not preach the gospel; because the sanctifying influences of the Spirit are rendered useless. If they exalt the merit of fallen man, and suppose him capable of making himself acceptable to God by his own righteousness, they make the cross of Christ of none effect. If they represent Christ as only a pattern, and conceal or deny his atonement, this is not to preach the gospel. Or if Christ is represented as only a man, instead of the eternal Son of God, whose obedience and death is of infinite value to redeem; this is something very different from the gospel. If they fail in pointing out the great end of Christ in our redemption, to purify to himself a peculiar people zealous of good works, and to inculcate the necessity of holiness; their preaching is at variance with the great ends of infinite wisdom

and grace in the dispensation of the gospel.

Besides this, the gospel may be preached very imperfectly, when the several doctrines already stated, are not exhibited in their full and proper proportion; when a lucid view of the whole is not given; when one part is unduly insisted upon, or its connexion with the rest is not sufficiently marked; or when a close and direct application of the truth to the conscience is not made.

It could easily be shown here, that all the errors and heresies that have troubled the church, arose from misapprehension of the true nature and distinction of law and gospel, and of their harmonious connexion and relations one to the other.

The Socinian, who denies the atonement of Christ, and the necessity of it, dishonours the holy law which Christ came to magnify. The Arminian, who trusts to the improvement of his natural powers for restoration to the divine favour, is greatly mistaken in relation to the necessity of regeneration, and the grace of the Spirit in sanctification.

The Neonomian, who considers the gospel as a system of new precepts less rigorous than the law of the covenant of works, and brought down to man's present state of frailty, has very imperfect views of the spirituality and unalterable obligation of the law. The Antinomian, who vainly trusts that Christ has done all for him, in such a sense as to excuse him from obedience to the law, has gross misapprehensions both of law and gospel.

But this is not all; through ignorance or inattention to the holy law, a legal or self-righteous spirit prevails among the professors of the gospel. God, I think thee I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

Ignorance of, or inattention to the law, gives occasion to hypocrisy and

security in a state of sin, like the stony ground hearers, who welcome the gospel with impenitent joy, but fall away in time of temptation; or thorny ground hearers, who retain an unfruitful profession, with a worldly, covetous or sensual life.

Through inattention to the law, real Christians often neglect many duties, and give way to many things unbecoming their Christian character: as evil tempers, worldly dispositions, perversion of words in the heat of private or religious controversy, tale bearing, &c. to the great hindrance of their spiritual comfort and growth in grace. The extensive knowledge of the precepts is therefore the proper method of rendering believers perfect in the will of God, and making them meet to be partakers of the inheritance of the saints in light.

J. BANKS.

Human Depravity Proved, by extracts and arguments taken from "The Unitarian Miscellany."

The *exclusively liberal* believers in Boston and Baltimore, declare in their *creed*, called an "Abstract of Unitarian Belief," that they "do not believe 'the guilt of Adam's sin was imputed, and his corrupted nature conveyed to all his posterity;' nor that there is in men any 'original corruption, whereby they are utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil.'" *Miscellany*, p. 19. In opposition to all this, they say, "we believe men have in themselves the power of being good or bad, of meriting the rewards, or deserving the punishments of a just God." That the doctrine of the depravity of man, as maintained by the Christian church in general, is not true, is asserted by all Socinians, and especially by Dr. Ware. For our own part, we have a full conviction, that every man has mental faculties,

which are *naturally good* in themselves; but which are never employed in the performance of *morally good operations*, until the Holy Spirit has begun in him the work of sanctification. The depravity which we attribute to every man in his *native estate*, and say is *natural* to every one, since the apostacy, is a *moral depravity*.

Now in opposition to their own denial of the moral depravity of mankind in general, we ask the attention of *Unitarians* to the following considerations.

1. The Antitrinitarians represent themselves as the exclusive worshippers of the *one God*; and teach, that their views of his *unity*, are the only views consistent with reason and revelation: nevertheless, they complain, that "this sect is every where spoken against," p. 7. We admit, that the sect of people, called *Unitarians*, is every where spoken against; and how depraved, in their eyes, must be, not only the whole of the Pagan world, in serving many thousands of idols, in opposition to *reason*; but also the whole of Christendom, with the exception of their own inconsiderable number, in worshipping according to their judgment, two or three gods, in opposition to both *reason and revelation*! Depraved must mankind be, indeed, if all but a handful, consisting of Jews, Mohammedans and Antitrinitarians, every where speak against the only true doctrine of the Deity, and are chargeable with an idolatry, condemned by every man's sound reason, and by the holy scriptures.

2. Besides this wickedness of speaking against the poor, *persecuted* little band of Unitarians, the greater part of mankind stand charged in the *Unitarian Miscellany* with "prejudice and unchristian feelings;" and with resisting "religion in its primitive purity," "by selfishness, intolerance, hypocrisy, or obstinate ignorance." These things evince a shocking degree of

depravity, and it seems, that this depravity is found in the whole human family, with a very few happy Unitarian exceptions! An old, wily leader, one who has "long been an Unitarian, and known something of the ways of men," whose "experience has not been limited, nor" his "observation confined," (p. 21.) is our voucher for these humiliating evidences of almost universal moral deformity. Had a novice been our instructor, we might have hesitated before we bowed to his instructions; but now,—look at the picture! See what obstacles are in the way of the man, (the editor of the *Unitarian Miscellany* for instance,) who would build up the cause of truth. Hear what a wonderful philosopher inculcates, who "endeavours to act up to the spirit of the gospel," who has, his modest self-being evidence, "charity for all men," and who "associates freely with all good people, without thinking it necessary to inquire, who wrote their creeds, or to what form of church discipline they chose to submit."

"Prescriptive errors present a formidable barrier to the progress of correct principles. False notions of religion spring up and grow with rank exuberance. They gain strength with years. Opinions at length become prejudices. Falsehood and truth wear the same garb, and are received as guests of equal dignity and worth. Before any thing can be done, with much hope of profit, this delusion must be dispelled. You will allow this to be no easy task. It is not to be done in a moment. Clouds and mists do not vanish at once. We must not expect great changes to be suddenly wrought. The current of public sentiment can only be turned by a counter current of greater force. This will necessarily be feeble at first, and must gather strength by degrees."

Yes, all Unitarians must acknowledge; that the depravity of mankind is great; that they love darkness rather than light; and that all the learning, piety, meekness, liberality, assiduity, gentleness, light and urbanity of the self-denied, and

benevolent Socinians, cannot very soon drive away the *delusion, mists, clouds and currents of public sentiment*. Had not mankind been glued to error, these Unitarians would, long ago, have separated all Pagans from their wooden gods, and ninety-nine out of a hundred of nominal Christians, from their *Trinity and divine Redeemer*.

3. Let us learn from this oracle, something more about "the MASS of Christians." The scattering, ignoble few need not be considered, but

"The mass of Christians are not only overstocked with these inherited errors, but they have exceedingly false notions of the actual sentiments of Unitarians. There would be no harm in this, if no evils followed. But evils do follow. Rumour floats on untiring wings, and the loud voice of evil report is emboldened to utter the language of detraction and malevolence. The ignorant believe; the better knowing, the hypocritical, and the interested, approve and applaud. The greater the caricature, the more distorted the features, the more hideous the figure, the greater is the delight of those who know the reality, and the more appalling the terror of those who are thus artfully kept in the dark and deceived. Unitarians are thus set up as a scarecrow to frighten the ignorant and the timid. The fabled Upas was not more to be shunned. The multitude are warned to beware. Some deadly poison lingers in the breeze, and will insinuate its destroying venom into the very life springs of the rash adventurer, who shall dare approach."

Horrid! horrid! how depraved are the MASS, yes, the great body of Christians! They are not only stocked, but over-stocked with INHERITED errors. They waft rumour on untiring wings, utter evil reports with a loud voice, and are emboldened in detraction and malevolence. They know better than they speak; they are hypocritical, and interested in lies, and therefore applaud misrepresentation. They delight in injurious caricatures, in setting up the worshippers of the only true God as scarecrows, and artfully strive to deceive the ignorant. What a picture! We cannot dwell upon any thing so frightful, long enough to point out its indi-

vidual horrors: and shall only ask, if these things are true of the great MASS of Christians, what Unitarian shall hereafter deny the applicability of Rom. iii. 9—20, to all mankind, with the exception of his own precious, little company, of despised and slandered mortals? It must be proved to these injured few, that there is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God; themselves alone excepted. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one; except he is a Unitarian. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; except they be Unitarians, and then their words are softer than butter, and sweeter than honey. Their mouth is full of cursing and bitterness.

4. We have additional proof of the depravity of mankind in general from the Unitarian sage.

"Another obstacle is pride. Of this there are two kinds; pride of opinion, and pride of fashion. The first, perhaps, is the most pernicious, because the most obstinate. It defies all remedy. The man, who is proud of his faults, is in no good way to correct them. I have known some people, who would rather be in an error all their lives, than acknowledge themselves wiser to-day than they were yesterday. This infirmity shows itself in nothing more strikingly, than in their religious opinions. I have seen people very strenuous and perverse on this point, who, in their lives and conversation, gave no marked tokens, that they had much respect for the realities of religion in any shape, whatever bustle they might make about its theories and forms. Almost all persons think it essential to their dignity and independence, to hold manfully to their old opinions. The pride of weakness, and the slavery of prejudice, they mistake for firmness of character. Their eyes are thus effectually closed against the light. Inquiry is out of the question. The eloquence of truth will make no impression here, and the arguments of reason will be uttered in vain. It adds nothing, that you talk about the importance of the subject. All subjects are equally important to him, who wraps himself in the

mantle of self-complacency, and is determined not to examine any."

Here is a degree of depravity, which we are told "defies all remedy." This goes far beyond the most rigid Calvinistic doctrine of depravity; for every sin, except blasphemy against the Holy Ghost, *has a remedy*, according to the orthodox creeds. Mourn, mourn, ye liberal men, over the *irremediable* depravity of "almost all persons," but yourselves: lament, lament, that "their eyes are thus effectually closed against the light;" that "inquiry is out of the question;" and that neither *eloquence* nor *argument* is of any use. Oh! if you think your prayers are ever heard in heaven, and the case of *almost all men* under the dominion of the *pride of opinion*, does not transcend the abilities of *your God*, to grant relief, will you not pray for us? If we thought ourselves not quite past *all remedy*, and believed that you pray to the only, living and true God, we should beg you to remember us in your morning and evening devotions. Ignorant and deceitful as you accuse us of being, and worthless as we deem your prayers, because we judge them to be addressed to a *false God*, possibly they might do us quite as much good as your declamations against our *hypocrisy, pride of weakness, and slavery of prejudice*. But hear us, when we say, you of all teachers ought not to deny the depravity of mankind in general, against whom you fulminate such dreadful epithets.

5. Further evidence of the depravity of mankind in general, and even of some "persons, who acknowledged themselves Unitarians in sentiment," must pain our eyes, and grieve the hearts of those, who, strange as it may seem, deny the proneness of man to evil, rather than good, in his present state.

"The pride of fashion is of another sort. It rears its head among the wealthy, the powerful, the gay. Religion is taken

into the account, so far as it will add to the show of life, and no farther. To be any thing, it must be a sort of state religion. Where power, influence, and distinction are to be gained, there will be religion, be it where it will. This kind of pride is oftenest seen among a certain class of persons, who depend more on the company they keep, for their respectable standing in society, than on the excellence of their own character. This is a mode, by which they contrive to force themselves above the insignificance from which their just claims could never raise them. Whenever religious opinions come in their way, the first question that is asked, is, whether *any of the rulers, or of the Pharisees have believed?* When this important question is answered, the matter is decided. The pride of fashion looks not beyond this. It goes along with the popular current, and hopes to please God, by taking care to please men. And I must own, I have sometimes been mortified with finding persons, who acknowledged themselves Unitarians in sentiment, but who paid so much more deference to the opinions of the world, than to the commands of God, that they would countenance doctrines, and unite in a worship, which their reason and conscience condemned, and which they could not believe God would approve. For the credit of religion, I hope the number of such persons is small, and that the time is coming, when every Christian will feel it to be a thing of some importance to show, by his open profession and example, the inestimable value, which he attaches to correct views of his Maker, of his duty, and of his immortal destiny. But at least, we cannot encourage ourselves with much hope, that religious knowledge and improvement will soon be very successful in checking the pride of opinion, and of fashion. Time will do all things."

Here is presented a frightful picture of human turpitude, worldliness and hypocrisy, from which the *pious Unitarian few*, themselves, are not exempted. This is just such a description of the religion of the gay, worldly and fashionable, as a Calvinist would give, when insisting that it is without any heart, any God, any Saviour; and that there is, in none of these fashionable religionists, *any one morally good thing*. The whole paragraph presents *but one ground of encouragement*; for, rapidly, as the editor tells us, (p. 55.) *Unitarianism* is spreading in

England, this *old fox* is confident, that himself and friends cannot entertain much hope that religious knowledge and improvement will soon be very successful in checking the pride of opinion, and of fashion: but here is the final *panacea*, "TIME will do all things." We are not quite certain, that *time* will prove such a mighty agent as this writer expects he will, in removing inordinate love of fashion, and the preference of man's favour to the approbation of God. *Sin*, in man's heart, seems hitherto to have been too stout for *time*: and so far as we can learn, *time* is but a personification of one of our conceptions concerning a finite duration, that has neither material nor mental substance; neither wisdom nor efficiency. If *time* is any thing else, it must be that picture in the primer, with a scythe in his hand, and a single lock of hair on his forehead; and we cannot think that this picture will do much towards the extermination of idolatry, and supreme devotion to the pride, pomp and grandeur of the wicked world.

For ourselves, we despair of any reformation from *time*, since one who knows all the future, has told us, that *wicked men and seducers will wax worse and worse*. If, then, sovereign grace shall not interpose, we fear that multitudes will suffer *time* to pass away, before they become wise and conscientious in their religion.

6. "The success of" what the Unitarians deem the true and reasonable scheme of religion, "is also opposed by worldly interest," and the great mass of mankind evince their depravity, by preferring gain to godliness.

"The love of gain is sometimes too strong for the power of faith, and the light of truth. Principle is thought a cheaper sacrifice than profit. The poverty of error, mingled with earthly wealth, is more dazzling and precious in the eyes of many, than the riches of truth, although they may procure the inestimable treasure of immortal glory. The per-

sons are not few, who will tell you, that they firmly believe in the Unitarian views of Christianity, but should they openly embrace these sentiments, it would be ruinous to their interest."

We add, in support of the doctrine of man's depravity, that thousands are kept from the exercise of what *we* deem a pure, evangelical piety, by the same criminal love of worldly profit: and they must be wicked indeed, who would venture upon eternal death, for the superfluous wealth of fleeting time.

7. "Another obstacle" to the propagation of what Unitarians call truth, and another proof of the deep depravity of human nature, "scarcely less formidable than any yet mentioned, is indifference."

"A large portion of the community never find time to think of religion at all; and another portion think only enough to undervalue and neglect it. They go up and down in the world, and dream out their existence, without seeming to be aware, that they are not always to be strollers and dreamers. I am sensible, that this apathy is much more the result of circumstances, than of necessity. It has been caused, in no small degree, by religion itself, or rather, by what has been represented to be religion. The popular creeds have so little to enlighten the understanding, engage the affections, and induce rational thought, that men have turned with disgust, from unprofitable speculations, which the more they contemplated, the less they were edified, and the more they found themselves wearied and perplexed. Some, who were more inquisitive and persevering, have been driven to absolute scepticism, and compelled to doubt the truth of any religion, because they could neither make consistency, nor sense, of what the most strenuous advocates for the gospel have set forth as the leading truths of revelation. They came very naturally to the conclusion, that God would never reveal doctrines to men, which no human powers could comprehend; and as the schemes usually adopted by Christians are of this character, they have not thought it worth while to examine further. I venture to say, that nine-tenths of the unbelievers in this country, and perhaps in every Christian country, have been driven into the gloomy regions of scepticism by the false notions of religion, which have been circulated in the world. They suppose the advocates of a cause will of course report it fairly,

and there is so much absurdity on the face of their report, that they reject it at once, and seek only for arguments to disprove a deception, which they think is thus practised on the world."

Both the *indifference* and the *assigned cause of it*, are calculated to establish the doctrine, that the *understanding* of natural men is darkened, their *conscience* stupid, their *memory* little retentive of good, their *heart* debased, and their *will* perverse. If even the *religion* of the greater part of mankind is a source of pernicious influences, how depraved must they be in other things! Men must be wicked, or stupidly alienated from God, whose "popular creeds" tend to make men cast off restraint, reject divine revelation, and rebel against their Maker. Oh! deplorable state of the mass of the human family, when the very *religion* of nearly the whole of Christendom, promotes aversion from God, disgust at his moral precepts, and drives inquisitive persons "into the gloomy regions of scepticism!"

Reader, these proofs of man's depravity are derived from a single number of the *Miscellany*, and from the single piece of "An Old Unitarian" in that number. Can you doubt but that the future numbers will confirm and establish the doctrine, that mankind, until they are converted by the special grace of God, are the enemies of the truth, and the lovers of sinful pleasures more than of God? If any thing from us can be desired, in support of this humiliating truth; we would simply refer to the existence and circulation, of such a work as the *Unitarian Miscellany* in our country; for did men "like to retain God in their knowledge," even the "true God and eternal life," none would have written the little pamphlets, and none would have purchased them, unless they had been ignorant of their contents, or had designed to neutralize their poison.

F. S. E.

On Ruling Elders and Deacons.

No church in the world, it is presumed, can be shown to be perfectly conformed in officers, government and worship, to those, which were planted by the apostles and evangelists. Nor is it essential that they should be. A conformity to them in doctrines and practice is sufficient. Neither are the denominations agreed, nor the members of the same societies, whether in the first churches there were three orders, or two only. If, as we suppose, a plurality of presbyters and a plurality of deacons, the former to oversee and teach, the latter to aid them in the temporal concerns of the society, were left in every church, they could not continue. Changes in ecclesiastical government are no more excluded, than in civil. Accordingly there soon obtained among presbyters, a *first among equals* (*primus inter pares*) an angel, president, or bishop, whose power accumulated and advanced from a single church, to cities, provinces, kingdoms, the Christian world. The residue of the presbyters of a church, superseded by the talents and usefulness of more conspicuous teachers, yielding for the sake of public good, would be reduced in the exercise of functions to the very duties originally assigned to deacons. This hypothesis might account for ruling elders, but with Vitringa we doubt the early existence of such officers.*

If ruling elders existed in the first Christian churches, this affirmative ought to be shown, or it is not entitled to belief. Although concerned only to weigh the evidence upon which its advocates profess to

* "Hujusmodi vero presbyteros ego quidem nullos fuisse existimem in ecclesiâ veteri apostolicâ."—"Nullos etiam ecclesiâ temporum sequentium, nullos in scriptis apostolorum, aut monumentis sequentium ætatum, quantum illa, seu à me, seu ab aliis perlustrata sunt." De Synagoga, lib. 2. cap. 2.

have founded their opinion, we can offer some countervailing proof.

Caution must be exercised not to confound names of officers, with the appellative senses of the words. Peter and John were old men (*πρεσβυτεροι*) not elders, for apostles are distinguished from elders. Acts xv. 6. Private men were (*αποστολοι*) messengers of a particular church, not apostles of Christ. 2 Cor. viii. 23. The apostles were (*διακονοι*, 1 Cor. iii. 5,) *servants* of Christ, not deacons of particular churches. The first fixed officers of the churches, who were generally seniors in point of age or grace, (*πρεσβυτεροι*) were designated by the official name *elders*; but were not always appellatively such. By virtue of their commission they were overseers (*επισκοποι*) *bishops* of their particular churches. They were appointed to feed and rule their flock, and were shepherds (*ποιμενες*) *pastors*, which designated their office. They who presided in worship or government were (*προεστωτες*) *presidents* or ruling presbyters. But the same men were at the same time elders, bishops, pastors and presidents of the same church, by virtue of the same ordination, and appointed to the same duties. If there were two kinds of elders, there were also two kinds of bishops, and two kinds of pastors, otherwise elders and bishops were distinct offices.* And thus ruling elders are so far from being essential to Presbyterianism, their admission is an abandonment of it. But such defences are immoral. We are Christians, and should fearlessly follow truth, regardless of consequences. When the duties were various and the elders numerous, prudence must have assigned them

different employments. A plurality of them in the same church was, in the gospel days, important, not only because of their state of danger from persecution, but for the arduous work of instructing the Gentiles, both in public and private. Had one pastor only been fixed in each church, their existence would have been obviously too precarious.

The duties of elders and deacons were not the same, because the latter were appointed in relief of those, who ministered in the word. Acts vi. 2. Had there existed mute elders in the apostolic churches, deacons would have been unnecessary. Elders must "feed the church of God;" (Acts xx. 28.) deacons as such were exempted from labouring in word and doctrine; yet in all our churches the office of elder is now precisely that of the deacon in the scriptures, and our elders expect only to serve (*διακονειν* Acts vi. 1.) not to preside in worship; they are therefore elders, as seniors, not (*προεστωτες πρεσβυτεροι*) *presiding presbyters*.

A requisite qualification of a bishop or elder, as prescribed to the evangelists Timothy and Titus, to guide them in ordaining, was, that he should be "*apt to teach*," but this was not expected in a deacon. They were to *serve tables*, and they served at the sacramental tables.† The qualifications, "full of the Holy Ghost and wisdom," were proper for any officer in the church, and necessary to them in their visitations and prayers. Evangelists were deacons in the appellative sense of the word, as servants of the apostles. Philip had both offi-

* That elder and bishop (*πρεσβυτερος* and *επισκοπος*) designated the same officer, may be seen by comparing Acts xx. 17. with ver. 28. Also Titus i. 5. with ver. 7. Also 1 Peter v. 1. with ver. 2. These were the "*pastors even teachers*." Ephes. iv. 11.

† Justin Martyr, Apol. I. p. 127—*Διακονοι διδασιν εκαστω των κηροντων μεγαλαβειν απο του ευχκρισηθεις του κηρου, &c.* This was within about forty years of the apostle John. So in the apostolic constitutions, which are less credible, (c. 13. p. 405.) it is said, *Ο δε διακονος κατεχητω το κρηριον, και επιδιδους λεγειτω, αιμα κηριου, ωθηριου ζωης.*

ces in succession. Stephen taught, and so might any gifted man.*

That there were but two orders of officers in the churches, may be shown by the addresses and letters to them, and numerous references in early writers.† Thus Paul and Timothy writing to the Philippians, address "all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons." Phil. i. 1. If elders inferior to bishops had existed in that church, it is unaccountable, that they should have been omitted, and the deacons named. Clemens Romanus, who was cotemporary with the apostle Paul, says the apostles "appointed their first fruits for bishops and deacons;"‡ not for ruling elders. The letter to Timothy was framed evidently with such views. That evangelist received no directions about ruling elders, his business was to select suitable persons, and ordain them as bishops, and others of different qualifications, as deacons. The same two orders, elders to preach the gospel, and deacons to help them in other duties, were to be ordained by Titus. When we ordain elders in our churches, we never mean such as are named elders in the epistle to Titus, nor do we enjoin the duties there given in charge to elders, but others prescribed in the first letter to Timothy, and in the epistle to Titus, for deacons.

Peter (1 epistle, v. 1—5.) addressing the presbyters of the dispersion, makes no distinction between them,

* Ut cresceret plebs et multiplicaretur, omnibus inter initia concessum est, et evangelizare et baptizare.—Nunc neque diaconi in populo prædicant, &c. Ambros in Ephes. iv.

† Apost. Const. 44. 420.—Ομοῦν καὶ οἱ πρεσβυτεροὶ καὶ διακονοὶ, &c.

Clem. Alex. Strom. lib. vii. p. 700—Τῆν μὲν βελήτωρ τὴν οἱ πρεσβυτεροὶ σωζουσιν εὐκρινὰ τὴν ὑπηρετικὴν δὲ, οἱ διακονοὶ.

‡ Epist. 1. ad Cor. p. 54.—Καθίστανον τὰς ἀρχαίς ἀνὴν—εἰς ἐπισκοποὺς καὶ διακονοὺς.

but supposes them clothed with the same office and powers; and equally charges all and every one of them; "Feed the flock (ποιμαναίτε—ποιμνίον, act as pastors to the flock) of God, which is among you, taking the oversight (ἐπισκοποῦντες exercising the office of bishops) not by constraint, but willingly," &c. There appears a semblance of inconsistency in some of our brethren, who argue with effect from this and such scriptures, that presbyters and bishops are the same officers, and that elders (πρεσβυτεροὶ) possess parity with each other; and yet strangely adopt a distinction between preaching and ruling elders; whilst the same arguments, by which they exclude diocesan episcopacy,§ destroy their own hypothesis. We refer not this to disingenuousness, it is a blindness springing from prepossession. If Presbyterians can find among presbyters some, who were inferior in office, Episcopalian may discover in the order of presbyters, others superior in office. The opinion is the same, except that ruling elders must not preach, which exception finds no support in the word of God. But the scriptures equally oppose both schemes; in the passage last cited, all without exception were elders (πρεσβυτεροὶ) all pastors (ποιμαναίτε—ποιμνίον) and all bishops (ἐπισκοποῦντες).

Presbyters must have differed in their gifts, graces and talents; some were best qualified for teaching, others for exhorting, or comforting, others for governing the church; each was required to exercise his particular powers.¶ But this by no

§ Mr Baxter yields this argument thus: "While we prove, that God appointed such entire presbyters, as are here described, and they cannot prove against us, that any one text speaketh of a lower order or rank, I think we need no other scripture evidence."

¶ Rom. xii. 8, here alluded to has been pressed to the support of ruling elders. "He that ruleth, with diligence." Ο προϊταμένος, ἐν σπουδῇ. Hear Schleusner. "Præes ecclesie (cujus curæ est deman-

means militates against the identity of order, manner of ordination, nature of commission, dignity of office, and general duties.

No where do we find in the history of the acts of the apostles, different orders of presbyters. Paul and Barnabas ordained elders, without any distinction of kinds, in all the churches. There appears to have been but one class of them at Ephesus. Paul sent for the elders, (Acts xx. 28.) they came to Miletus; if any of them had been merely *ruling* elders, in the modern sense of those terms, it is not discernible with what propriety he could have said, without discrimination, that the Holy Ghost had made them *bishops* (ἐπισκοπούς) and that it was their duty (ποιμαίνειν) to act as *pastors* of the flock.

The question seems to be chiefly suspended upon a single passage of scripture, by the advocates of the intermediate, or third order. "Let the elders who rule well be counted worthy of double honour, especially they, who labour in word and doctrine."* This passage shows these facts; that all the elders, therein said to be worthy of double honour, ruled well; that some of the same elders laboured in word and doctrine, and implies that others of them did not. These facts prove a diversity in the exercises of the presbyterial office, but not in the office itself. If there had been two kinds of elders, this scripture might be understood to relate to them. But the text alone will never establish such distinction, because it can be literally understood of various duties of the same order. So far is the word *ruling* (προσεστώτες) of signifying a subordinate class of presbyters,

datus coetus christianus, qui alias ἐπισκοπος, πρεσβυτερος, ποιμην dicitur) sedulitatem præstat promtam."

* 1 Tim. v. 17. Οἱ καλῶς προσεστώτες πρεσβυτεροὶ διπλῆς τιμῆς ἀξιοῦσθωσαν, ἡλικίᾳ οἱ κακίωτες ἐν λόγῳ καὶ διδασκαλίᾳ.

that Justin Martyr makes use of that identical word repeatedly, to mark out that presbyter, who gave thanks and dispensed the elements at the sacramental supper to the deacons to be carried to the communicants. The more advanced pastors, who presided (προσεστώτες) on the most solemn occasions, blessing the elements, deserved double honour, but (ἡλικίᾳ οἱ) especially those, who performed the chief labour in preaching, were not to be passed by as unworthy. "All the saints salute you (ἡλικίᾳ οἱ) chiefly they, that are of Cæsar's household." Phil. iv. 22. Who would ever imagine that the saints of Cæsar's household, were of a different kind from others? Their labours might be different, but they were equally saints, their salutations were especially earnest. This scripture cannot prove two kinds of presbyters, it merely alludes to different exercises of the same office.‡

The next which is a mere ancillary proof, is a passage (1 Cor. xii. 28.) which neither names such elders, nor admits any other than a conjectural interpretation of the single word, *governments*. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles.

† Apol. I. p. 127.—Εὐχαριστήσαντος δεστού προσεστώτος, &c. p. 131. Ο προσεστώτος διαλογου την ιουδαϊαν—ἀγλος προσφερεται και οινος και υδωρ.

‡ The position of οἱ after ἡλικίᾳ has been resorted to without effect. οἱ without an adjunct is a pronoun, and has εἰσι understood; its antecedent is πρεσβυτεροὶ προσεστώτες, and the κοπιῶντες are also προσεστώτες.

§ "Though when a church hath many, the ablest may be the usual public preacher, and the rest be but his assistants; yet I never found any proof of elders, that were not teachers by office as well as rulers, and had not a commission to teach the flock according to their abilities, and might not preach, as the need of the church required it, however the weaker may give place to the abler in the exercise of his office."—Baxter.

then gifts of healings, helps, governments, diversities of tongues." *Apostles* were instructed and commissioned by Christ; *prophets* spoke by inspiration; these were extraordinary officers of the church at large; *teachers* we suppose were the presbyters, pastors, or bishops of the particular churches, and were their ordinary, fixed officers to preach and rule. Of the rest the two first, *miracles* and *gifts of healing*, and the last *diversities of tongues*, were certainly extraordinary, and that the intermediate ones, *helps* and *governments*, were such gifts conferred on certain individuals, is reasonable. That *helps* mean deacons, and *governments* ruling elders, is wholly gratuitously alleged, and also improbable, both because it postpones the higher order, if such there be, and places them among the extraordinary gifts.

If a single proof of the existence of the order of ruling elders can be produced from the scriptures, it is sufficient. But if we clearly discern by them, that two orders only were constituted by the apostles; presbyters, who are elders, pastors, bishops, angels, or presidents; and deacons; the period of the introduction of the innovation is unimportant. If Ignatius's letters to the seven churches of provincial Asia, furnish a proof of ruling elders in his day, he proves what he never names, and the presbytery in each of those churches was precisely a church session. Cyprian speaks of presidents and deacons;* if among those who presided, ruling elders existed, because he speaks of teaching elders; both must have been of the same order, though variously occupied. It is by no means to be inferred from the occurrence in ancient authors of the terms (*Presbyteri, Diaconi et Seniores plebis*)

presbyters, deacons and seniors of the people, that ruling elders were intended. If these elders of the people meant ruling elders, the name is changed, they are also postponed to the deacons. But the word seniors is limited to those only, who were of *the people*, that is, uncommissioned. Seniors in several of the fathers is intended appellatively, and not as a designation of office.†

"The book of common order," which had been adopted by the English church at Geneva, was the directory for worship and government in the church of Scotland at its reformation.

The first book of discipline was made in a time of confusion. The order of intermediate elders, somewhat resembling those of Calvin, was seen to be an important expedient for effecting by laymen a reformation to which a small minority of their ecclesiastics were well affected. The second book has these remarkable expressions. (ch. vi. p. 84.) "The word Elder in the scriptures, sometimes is the name of age, and sometimes of office. When it is the name of any office, sometimes it is taken largely, comprehending as well the pastors and doctors, as them who are called seniors or elders."—"In our division, we call these elders, whom the apostles call presidents or governors. Their office as it is ordinary, so is it perpetual, and always necessary in the kirk of God. The eldership is a spiritual function, as is the ministry.—It is not necessary, that all elders be also teachers of the word, albeit the chief ought to be such, and swa are worthy of double honour." This language evidently excludes the elders therein recognised from the office of presbyters, the only ordinary and fixed preach-

* "Cum omnes omnino disciplinam tenere oporteat, multo magis Præpositos et Diaconos hoc curare fas est." Cyp. Ep. 4. p. 174.

† Dr. Doddridge observes, they "have no foundation in the word of God; nor can we trace the existence of such ruling elders higher than Constantine's time."

ers in the gospel churches; and nevertheless strangely accounts them "spiritual as is the ministry," and authorized to teach the world. There is here striking evidence of vacillation between scripture authority, and their favourite office, without the erection of which the first general assembly of the church of Scotland would have been composed of only six members, or would never have convened.

The form of church government made at Westminster, almost a century after the first book of discipline, and immediately adopted in Scotland, was compiled upon a full knowledge of the discipline in the church of North Britain, and in that of Geneva. Partaking of the same uncertainty, on the subject of the novel order of subordinate presbyters, it declares, that "Christ, who hath instituted a government, and governors ecclesiastical in the church, hath furnished some in his church, beside the ministers of the word, *with gifts for government*, and with commission to execute the same *when called thereunto*, who are to join with the minister in the government of the church. Which officers, reformed churches commonly call elders." There is in these words an obvious leaning upon 1 Cor. xii. 28. Those in italics discover a persuasion, that the *governments* (*κατασκευαστικῶς*) mentioned in that scripture were extraordinary gifts; but the commission of which they speak, is destitute of support. Abandoning the elders or presbyters of a subordinate order, they compromise with the kirk, by allowing governors, who are laymen, to be in fact, though not in name, elders.

The Westminster confession was adopted by the Synod of Philadelphia in 1729; and their form of government by the Synods of New York and Philadelphia in their articles of union in 1758.*

* Perhaps the adoption was more early, but of those dates we have certainty.

In the first draught of a plan of government and discipline for the Presbyterian church in North America, proposed in 1786, by a committee of the Synod of New York and Philadelphia, under the title, "of ruling elders," instead of "other church governors," as in the Westminster form, there is subjoined; "elders are properly the representatives of the people, chosen by them for the purpose of exercising government and discipline, *in a more convenient manner, than might otherwise be done; and are vested with all that authority which the assembly of believers possess over their own members, to rule the church*, in conjunction with the bishops or pastors. This office has been generally understood, by the greater part of the Protestant, reformed churches, to be designated in the holy scriptures by the titles of helps and governments, and those who rule well, but do not labour in word and doctrine."

The same words, except those in italics, and the substitution of ministers for bishops, were continued in the amended draught of 1787, and became the fourth chapter of the form of government, adopted by the church in 1788. They now constitute the fifth chapter of the revised form, proposed to the presbyteries, who are to report to the assembly of 1821.

The term *elders* had been adopted in the discipline of Knox, but was abandoned for the word *governors* by the divines, at Westminster; it was restored in the form of 1788, with the additional term *ruling*, evidently by a misinterpretation of 1 Tim. v. 17. That they "are properly the representatives of the people," is unquestionable; but how their being "chosen by them for the purpose of exercising government and discipline," can give them the authority of officers in the church of Christ, since it is certain that they belong to neither of the two orders, which were left in his church, remains

to be discovered. The argument of necessity may justify any thing, but in this instance the necessity was artificial, arising from the removal of deacons from the exercise of their original functions. Nevertheless, names are of minor importance: the term *elder* we interpret appellatively, and *ruling* understood exclusively, shows us he is not a presbyter; his appointment, ordination, engagements, and work, are all precisely those of a deacon. The mischief therefore only exists, when in the same church there are both elders and deacons; in such instances the former are not officers of Christ's church.

Three certainly, and we suppose others, of the committee, who reported the draught of 1786, were decisively against ruling elders, and pronounced it "an unscriptural office;" but considered their report a compromise, which would leave every one to the exercise of his own conscience.

The form of government, at present submitted to the presbyteries, has carefully retained the alternative, and gives to neither side just ground of offence. In it we cheerfully acquiesce. These outlines of the reasons upon which three orders have been refused, in, we believe, a majority of our churches, have been reluctantly drawn up; but the confident style of several recent publications of certain brethren of our church, who are of the opposite sentiment, have rendered the defence of our own opinion, and that of our fathers, a duty. The question is extremely simple. Did such a distinct intermediate order exist in the apostolic churches? If there did, let the affirmative fact be proved, and there can be no division of sentiments. But the conscience feels no obligation, unless the government of Christ's church is seen to be founded, not upon vague conjecture, but upon legitimate authority.

J. P. WILSON.

Sheppard's Sincere Convert,

ABRIDGED BY E. S. ELY.

(Continued from page 34.)

CHAPTER II.

God made all mankind at first, in Adam, in a most glorious estate.

God made man upright, or righteous. Eccl. vii. 29. There was a glory in all inferior creatures; but a greater glory in man, for whom they were made. *Let us make man,* said the Deity, *in our image.* A council was held on this subject, that the wisdom of the Trinity might be seen in man. The glory of man consisted in his bearing the image of the divine holiness. Inferior creatures exhibited God's wisdom, power and goodness; but he would have men only appear in the likeness of his holiness. God beheld his own infinite glory and excellence, and man originally had a correct *understanding* of these divine perfections; for God loved him, and revealed himself to Adam.

In his *affections* man bore the image of his God; for God loves himself supremely, and Adam loved his God above every other object. His continual delight, for a time, was in the Lord. In his *will* too, man resembled his God; for God wills only from regard to himself, as the last end of all his actions, and wills nothing but what is good; and Adam, while holy, had a supreme regard in his volitions to the will of God, and chose nothing but good. As the Deity would have conducted, had he assumed human nature, so did Adam live, agreeably to the divine law. Holiness, like a lamp, burning in the heart of man, shone through his bodily organs: so that he pleased God, and was highly honoured and blessed by him, in freedom from sorrow, sickness, tears, fears, death, hell, and every evil. Had man stood in holiness; he would forever have remained happy.

But it is demanded, *How was this estate ours?* We answer, As

Christ's righteousness is a believer's, by imputation, though he never performed it himself; so Adam's righteousness and image were imputed to us, and accounted ours; for Adam received our stock, or patrimony, to keep for us, and to convey to us. Hence, he proving bankrupt, we lost it. We had it representatively, in his hands, as an orphan may have a great estate left him, though he may never receive one penny of it from his guardian, who should have kept it, and conveyed it to him.

This doctrine may be of use,

1. To show us the horrible nature of sin. It plucks man from his throne of dominion over the creatures, and expels him from the society and friendship of his God. *One*, and the very *first* fault of man, weighs him, and all of his posterity down to endless ruin.

2. We may hence learn, what cause every man has to lament the miserable estate into which he has fallen. Man, who was beloved of his God, is now rejected; and he who was once lord of this lower world, is now a fugitive and vagabond upon the earth.

3. God's people may derive comfort from this doctrine: for if all Adam's posterity were perfectly righteous in him, much more are the children of God by faith, perfectly righteous in Christ. They are as much more happy in the righteousness of Christ, than Adam was in his own, as the righteousness of the former exceeds that of the latter. Adam could and did lose his righteousness, but Christ cannot; and unless he can be damned, believers must be saved.

4. Our subject should reprove several classes of persons. Some are *ashamed* of holiness: yes, ashamed of the image of God, which was once man's glory; and they now *glory* in sin, which is *their shame*. The world calls holiness, folly; preciseness, pride and hypocrisy; and pretends, that whatever

show the pious may make, they are as bad at heart as the worst of men. Hence many, who are almost persuaded to become Christians, dare not, will not, for shame of the world, enter upon religious courses. "What will they think of me?" is their alarming question. Our gallants are ashamed to be out of the fashion, and hence will defend indecent exposures of the person, and strange apparel, as things comely. Oh! time servers! that have some *conscience*, and desire to be honest, or to be reputed so, yet conform themselves to all companies. If they hear others swear profanely, they are ashamed to reprove them: they are ashamed to enter into holy discourse in bad company: and pretend discretion, or fear of casting pearls before swine; but the truth is, they are ashamed to be holy. Oh fearful! is it a shame to be like God? Oh sinful wretches! It is a credit with you, to be any thing but religious; and religion is a shame. I wonder how you dare pretend to pray, or with what look you will behold the glory of God in the last day? You are *now* ashamed of him, who will *then* be admired by all men, angels and devils. Do you look for wages from Christ, when you are ashamed to own Christ, and to wear his livery?

Some *hate* holiness, and this is worse than being ashamed of it; while others are *contented* with a certain measure of it. Perfect holiness was the image of God, by which Adam pleased his Maker, and shall a little holiness satisfy us?

The *formalist* contents himself with so much of the exterior of holiness as will do him credit in the society which he frequents. The name of religion is an *honour*: the power and practice of it, a *burden*; hence men take up the first and shake off the last. They will be like their acquaintance, if they are merely civil; but if they appear to pray, read and confer on religious subjects, formalists will be more

exact; but never so exact as to be hated for their religious conduct, unless they expect more recompense in the love and credit of some other men, for having incurred the hatred of a few. They have little religion, where that little will answer; and more, in places where it is necessary; so that they even commend good men, good sermons, good books, and drop two or three good sentences. They cover themselves over with the fig-leaves of common honesty, to hide their spiritual nakedness; and fish for the applause of men. But follow them to the place of trial, to their own houses, and their chambers, and you shall see the worldliness, passion, and looseness of these stage-players. Here no honesty is to be found, because their windows are shut, and none is to be displayed. Let some minister, or faithful friend search, try, discover, accuse, and condemn them, as unsound, hollow-hearted persons, and they will swell like toads, hiss like snakes, and bark like dogs, against those who have detected them, and thus robbed them of their gods.

The guilty, self-condemned sinner goes further than the formalist, and contents himself with so much holiness as will pacify his conscience. Hence all the heathen have had some sort of religion, because they had some conscience to trouble them. The convinced man, having lived in foul sins, begins to be troubled for them, and will confess and forsake them; but how? As a dog his meat, when he loves the carion, but fears the cudgel. He performs some holy duties, not because he delights in them, but because they are necessary to his quiet. If conscience be still, he omits duties: if conscience stirs, he falls to praying, hearing and sorrowing; and boasts over hypocrites, because his holiness is not a mere show. He bribes conscience, but his Judge has heavy things to lay to his charge.

The pining and devout hypocrite,
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being pursued with the fears of hell, goes further still, and labours for just so much holiness as will barely carry him to heaven at last. He will ask, very inquisitively, *What is the least measure of grace? and the least grain of faith?* The best sermons, with such persons, are not such as humble them most, but those which flatter them best; by informing them how acceptable good desires are to God: and if these will save them, God shall be served with *good desires only*, and the devil by all *their actions*. Thus they make any thing serve for God; and labour not after so much holiness as will honour Christ, but just so much as will pay their charges to Paradise. Here is one of the greatest differences betwixt a child of God and a hypocrite: the first performs duty from love to Christ, from a desire to possess him; and mourns, daily, because Christ is not more honoured by him; but the last obeys merely from love to himself, to save his own soul; and mourns over his sins, only because they may damn him.

5. Our doctrine should induce men to seek after the restoration of the divine image. Honest men will labour to pay their debts; and this is *due to God*. How do men labour to be in the fashion? But to be like God is the fashion of angels, is heaven's fashion; and it will be fashionable one day to be holy, when the Lord Jesus shall appear in glory. Then if thou hast the superscription and image of the devil on thee, God and Christ will never acknowledge thee. Labour, then, to have Satan's image washed out, and God's image restored. *Put off the old man*, and then *put on the new*. Seek not to purchase any Christian grace but labour to subdue that sin which is opposed to each grace of the Spirit. Strive to have a tender heart in relation to the least sin. Gold when melted only is fit for receiving a desired impression; and when thy heart is heated at a ser-

mon, pray, 'Lord, now strike, now imprint thine image on me.'

Labour to see the Lord Jesus in his glory; for as wicked men, by becoming familiar with the evil example of the great ones of the earth, grow like them in villany; so the very *beholding* of the glorious grace in Christ, this Lord of glory, transforms men into his image. 2 Cor. iii. 18. As a mirror receives not only the rays, but the image of the sun, so the understanding, with open face beholding Christ, is turned into the likeness of Christ. Men too frequently look only to the lives of the best men, to see how they walk and rest there: but Oh! look higher to the face of God in Christ.

(To be continued.)

Reviews.

The Divine Appointment, the Duties and the Qualifications of RULING ELDERS; a Sermon preached in the First Presbyterian Church, in the City of New York, May 28, 1819. By Samuel Miller, D. D.

THE CHURCH OF GOD is that holy society established by himself on earth for the maintenance of his worship, and the promotion of his glory, in the midst of a race of rebellious creatures. It is styled his *house or family*; and it ought not to be doubted, that this house of the living God, like that of every wise man, is subject to wholesome regulations. Under the former dispensation, it was governed by laws delivered with great solemnity, and placed under the ministry of men, whose offices and duties were defined with great precision. As government is as necessary to the welfare and prosperity of the church under the present, as under the preceding economy, it were marvellous indeed, if, at a period when God has blessed his people with the clearest light and the greatest privileges, he should have deprived them of the benefit of a government

framed by his own wisdom, and committed their interests to one devised by the wisdom and prudence of fallible men. We believe that he has provided a constitution, and appointed officers for the government of the *Christian*, as he had before done for the *Jewish* church. Great diversity, it is true, does exist in the views of Christians in regard to the plan prescribed in the New Testament for ordering the affairs of this heavenly society; but this diversity of sentiment no more proves that no such plan is to be found in the inspired writings, than the discordance in the views which Christians of different denominations entertain in regard to revealed truths, proves that the particular doctrines in dispute are not taught by the sacred writers. That some doctrines are not revealed with such clearness as to secure uniformity of faith among all the pious disciples of Christ, is manifest: and therefore, while we deplore this want of unity of judgment, and pray for the arrival of that time when all shall be of *one mind*, we ought to bear with the infirmities and errors of others, and cordially love all who hold the head, Jesus Christ, how much soever they may differ from us in points not essential to the existence of unfeigned piety. From the fact, that men of great learning and acknowledged godliness have differed widely from each other in regard to church government, it is equally manifest, that the principles of it laid down in the New Testament, are not stated with sufficient clearness to harmonize the views of all Christians on this important subject, in the present state of the world, liable as men are to have their sentiments affected by education and a thousand different circumstances. Whether one and the same ecclesiastical polity will prevail over the whole church, in that day of light and glory, to which the finger of prophecy directs the eye of faith, we

shall not undertake to assert. But this we venture to affirm, that, although diversity of sentiment has sadly cut up the church into many sects, yet Christians, by whatever name called, are bound to love one another: and we see no reason why pious Episcopalians, and Presbyterians, and Methodists, and Baptists, &c. might not, in proper circumstances, hold occasional communion with each other at the table of our common Lord and Saviour.

Principles of ecclesiastical government, however, are not to be regarded as matters of indifference. They are important; and it is the duty of every church; to endeavour to discover those which have been laid down in the records of divine truth, and to adopt them in the management of its affairs. A greater degree of harmony of views on this subject existed among the reformers, than exists among ministers at present. Archbishop Cranmer, and many bishops and learned divines of the Episcopal Church of England, so far from advancing the exclusive notions embraced by some of their successors in that church, and elsewhere, entertained the same opinions on church government as the *Helvetic* churches. (See note N. p. 427, in *Mr. Mc'Crie's Life of John Knox*. On some future occasion this note may be published for the information of our readers.) As Presbyterians, we are sincerely attached to that form of ecclesiastical government which was adopted by the wisdom and piety of our forefathers; and we believe that it approaches nearer to the scriptural plan than that of any other church.

The Christian public are indebted to the pen of the author of this sermon for an able and temperate vindication of the great doctrine of MINISTERIAL PARITY, in opposition to *diocesan Episcopacy*. In this discourse he has selected as the subject of discussion the *office* of RULING ELDERS. It was preached in May, 1809, when several individuals were ordained

to that office in the First Presbyterian Church in the city of New York, of which he was at that time one of the pastors; but owing to the delicate state of his health, and unavoidable engagements, he was prevented from complying with his promise to his friends, who had requested its publication, till January, 1811.

The review of this sermon is undertaken at this late period, because the subject, though important, is seldom discussed from the pulpit, and we wish to draw the attention of our readers to a discourse that will amply reward a careful perusal. Let not this subject be supposed to concern only ministers and other officers of our church. Their stations do indeed impose on them *official* obligations to study the nature of that government, by which the affairs of the church are directed and her interest promoted: yet it certainly is the duty of all Christians to form as extensive an acquaintance with every subject on which Jehovah condescends to instruct us in his heavenly oracles, as their ability and opportunities will allow; and consequently they cannot, consistently with the respect they owe to their divine teacher, turn away their ears from him, when he utters his will in regard to the regulations by which his infinite wisdom deems proper to govern his house.

Our author has selected for his text those words of the sacred historian, contained in Acts xiv. 23. "*And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.*"

It is the opinion of Dr. Miller, that "in every organized church there ought to be three classes of officers: viz. *Pastors*, to preach the gospel and administer the sacraments; *Ruling Elders*, to assist the pastor in the government of the church; and *Deacons*, to serve ta-

bles, and take care of the poor." (p. 5.) In accordance with this opinion he discusses, in the sermon under review, the office of *ruling elder*, by showing "its WARRANT," by explaining "its NATURE," and by exhibiting "the QUALIFICATIONS of those who bear" this important office.

Of the first head of discourse he takes a comprehensive view, and establishes in a very satisfactory manner the *warrant* for appointing ruling elders, by arguments derived from four different sources. One is drawn from the fact, that the *Christian church was formed after the Jewish Synagogue, as its model*.

Having established this fact, and shown that the synagogue had *ruling* or *lay* elders, as well as *teachers*, it was very natural to "conclude, that a class of officers so useful and important, could not have been left out in constructing the government of the church." p. 10.

The *second argument* is founded on the fact, that *RULING elders were appointed in the church as organized and left by the APOSTLES*.

That these inspired men ordained elders and directed others to imitate their example, there can be no doubt. The great question is, did they appoint *ruling*, in distinction from *teaching*, elders? In maintaining the affirmative of this question, Dr. M. reasons from that well known passage in 1 Tim. v. 17. "*Let the elders who rule well be counted worthy of double honour, especially they who labour in the word and doctrine.*" This important text he thus explains :

"Every man of plain good sense, who had never heard of any controversy on the subject, would conclude, on reading this passage, that, at the period in which it was written, there were *two kinds* of elders, *one* whose duty it was to *labour in the word and doctrine*, and *another* who did not thus labour, but only *ruled* in the church. The apostle says, *elders that rule well, are worthy of double honour*, but especially they who *labour in the word and doctrine*. Now, if we suppose that there

was only *one kind* of elders then in the church, and that they were *all teachers*, or, *labourers in the word*, we make the inspired writer employ a language utterly unworthy of his character. There was, therefore, a class of elders in the apostolic church, who did not preach, nor administer sacraments, but assisted in *government*. These, by whatever name they may be called, were precisely the same with those officers which we denominate *ruling elders*." p. 11.

In support of this interpretation of the text, our author presents us with quotations from the writings of two learned and able Episcopal divines, Dr. Whitaker and Dr. Whitby; from which it appears, that they fully coincided with him in the construction he has put on the passage. We should gladly transcribe both quotations; but our limits constrain us to content ourselves with that of Dr. Whitaker :

"By these words," says he, "the apostle evidently distinguishes between the bishops and the *inspectors* of the church. If all who rule well be worthy of double honour, especially they who labour in the word and doctrine, it is plain there were some who did not so labour; for if all had been of this description, the meaning would have been absurd; but the word *especially* points out a difference. If I should say, that all who study well at the university are worthy of double honour, *especially they who labour in the study of theology*, I must either mean that *all* do not apply themselves to the *study of theology*, or I should speak nonsense. Wherefore I confess that to be the most genuine sense by which pastors and teachers are distinguished from those who only governed."* p. 12.

This passage in *Timothy* is not the only one which Dr. M. adduces to prove that *ruling*, in distinction from *teaching*, elders, were found in the *apostolic church*. He quotes two others; one in Rom. xii. 6—8. and the other in 1 Cor. xii. 28. Our readers who may choose to turn to these passages, will please to observe that, as Dr. M. justly observes, "in both of them there is a plain designation of an office for

* Prælect. ap. Didioclav. p. 681.

ruling or government, distinct from that of teaching; and in both, also, this office has evidently a place assigned to it below that of pastors and teachers." p. 14.

The sacred scriptures constitute the only infallible rule of our faith and practice. But from the writings of divines of any age we may derive assistance in interpreting the scriptures. The testimony of those eminent men, usually styled the fathers, some of whom were contemporary with the apostles, and others lived in the second, third, and fourth centuries of the Christian church, is of great importance, particularly in relation to facts that occurred, either in their own age, or in that of the apostles. Dr. M. tells us that it would be easy to produce passages from the fathers to prove that ruling elders were appointed in the church from its first establishment; and that this class of officers continued to exist long after the decease of the founders of the church. (p. 15.) It would have carried the preacher far beyond the limits prescribed to a discourse delivered from the pulpit, to have gone at large into an investigation of this testimony. He has, however, favoured us with a passage from Hilary, who lived in the fourth century, and who in explaining 1 Tim. v. 1. affirms that "the synagogue, and afterwards the church, had elders, without whose counsel nothing was done in the church;" and ascribes the disuse of this office to "the sloth, or rather the pride of teachers, while they alone wished to appear something." (p. 16.) In a note (p. 15.) it is shown, that two learned Episcopal divines, the Rev. Mr. Marshall and Bishop Fell, in commenting on the 29th epistle of Cyprian, in which he speaks of teaching elders, acknowledge the distinction between teaching and ruling elders in the primitive church; and the latter, "an eminent bishop, not only allows that Cyprian referred to this distinc-

tion, but also quotes as an authority for it the principal text which Presbyterians quote for the same purpose."

The third argument in this discourse to support the distinction between ruling and teaching elders in the Christian church, is drawn from the authority of the REFORMERS, and other distinguished witnesses for the truth in different ages and countries.

In urging this argument the preacher assigns to human authority its just place; and while he rejects it as "a rule either of faith or practice," he justly deems the opinions and decisions of men so profound in learning, so fervent in piety and so eminent in their services, as were many of the reformers, entitled to high regard. (p. 16.) Under this particular we find adduced the testimony of John Paul Perrin, the celebrated historian of the Waldenses; and of Giliis, another historian of that people; both ministers among them, who assures us that they had elders as well as pastors: (p. 17, 18.) the testimony of "Martin Bucer, a learned Lutheran divine, whose fame induced archbishop Cranmer to invite him to England, where he received preferment, and was held in high estimation;" who testifies that the Bohemian brethren maintained the distinction between ruling elders, and ministers of the word, and speaks of their practice in this respect as excellent and praiseworthy: (p. 18.) the testimony of "the celebrated Peter Martyr, a Protestant divine of Italy, whose high reputation induced Edward VI. to invite him to England, where he was made professor of divinity at Oxford, and canon of Christ Church;" who speaks of ruling elders in very "decisive terms," as an apostolic institution: (p. 19.) the testimony of "the learned Voetius, a German divine of great eminence; and of Ursinus, another eminent German divine;

who both held the existence of *ruling* elders in the primitive church:" (p. 22, 23,) and the testimony of "the *Confession of Saxony*, drawn up by Melancthon, in 1551, and subscribed by a large number of *Lutheran* churches." (p. 20.) The reader is referred to the sermon itself for the quotations from these writers; which, for the sake of brevity, we are constrained to omit; as well as any notice of three other learned divines, one of whom was "a warm friend to diocesan Episcopacy."

To the testimonies adduced by the author we take the liberty of subjoining the testimony of the Presbyterian church, delivered in the following words: (*Confession of Faith*, chap. ix. form of gov.) "RULING elders are properly the representatives of the people, chosen by them, for the purpose of exercising government and discipline, in conjunction with pastors or ministers. This office has been understood, by a *great part of Protestant reformed churches*, to be designated in the holy scriptures, by the title of governments; and of those who rule well, but do not labour in the word and doctrine."

Dr. M. closes his argument in these words:

"After this view of the opinions of some of the most distinguished reformers and others, in favour of the office of *ruling* elders, you will not be surprised to hear, that the *great body* of the reformed churches adopted, and have always maintained, this class of officers. Instead of being invented by *Calvin*, as the enemies of that great man have insinuated; and instead of being confined, as some seem to imagine, to *Geneva* and *Scotland*, they were generally introduced, with the reformation, by *Lutherans* as well as *Calvinists*; and are generally retained to the present day, in almost all the Protestant churches, excepting that of *England*. We have seen that the *Waldenses*, the *Hussites*, and the *Bahemian brethren*, had them, long before *Calvin* was born. It is notorious that the reformed churches of *Germany*, *France*, *Holland*, &c. received this class of *elders* early, and expressly represented them in their public *confessions*, as found-

ed on the word of God. And it is a fact equally notorious, that the *Lutherans*, as well as the *Presbyterians* in our own country, have at this hour, *lay elders* to assist in the government and discipline of the church. The truth is, that at the period of the reformation, three-fourths of the whole Protestant world declared in favour of this class of elders; not merely as *expedient*, but as *appointed in the apostolic church*, and as necessary to be restored. And to the present time a decided majority of Protestants maintain the same opinion and practice."

In making out his *fourth argument* on this point, that "RULING ELDERS, or officers of a similar kind, are INDISPENSABLY NECESSARY in every well ordered congregation," (p. 24.) Dr. M. shows, that discipline cannot be properly maintained without the aid of such a class of men; (p. 25.) that "the *representative principle* is a most important one in the constitution of the Christian church;" (p. 26.) and that "our *Episcopal* brethren are obliged to have their *vestry men* and *church wardens*, who perform many of the duties belonging to *ruling elders*;" and our *congregational* brethren are forced to resort to a *committee*, who attend to these details of parochial duties which their ministers cannot perform." p. 27, 28.

On the *representative principle* the author makes the following judicious remarks:

"It is essential to the system of grace. It was known to the Old Testament church; and it is clearly exhibited in the New Testament scriptures. The elders of *Israel* are repeatedly called the whole congregation of *Israel*, because they represented it. And an ecclesiastical judiciary is called, upon the same principle, 'the church,' because it is the whole body by representation. Every body of associated churches, however extensive, or however numerous its parts, is but one; and, of course, when the representatives of those associated churches, are regularly convened, it is conformable to all correct ecclesiastical language, to call them 'the church,' and their acts, the acts of the church. In like manner, there is no warrant, either in scripture, or expediency, for convening the whole body of the faithful, in any particular church,

to deliberate and decide in a judicial manner. Their proper, and only suitable organ, is the *eldership*, which, by representing the whole body, is the church. It is, therefore, scriptural, reasonable, convenient, and necessary, that some discreet, wise, and pious individuals be deputed by the church to represent in council and in judgment the whole body, and to assist the pastor in preserving its order, purity, and peace."

Dr. Campbell, in his lectures, has denied that the word *Εκκλησία*, church, is ever applied to "any thing that can be called a church representative," and asserts that "in any intermediate sense between a *single* congregation, and the *whole* community of Christians, not *one* instance can be brought of the application of the word *Εκκλησία*, in sacred writ." It is surprising that so acute a writer should have hazarded such an assertion concerning a word so variously applied, that the *mob* excited by Demetrius, a silversmith in Ephesus, is called *Εκκλησία*. (Acts xix. 32. see the original.) As there is no dispute concerning the application of this term, either to the *church universal*, or to a *single congregation*, it is unnecessary to adduce any proof on this point. But we intend to show that there are two other applications of this word which are of an intermediate kind. It surely cannot be deemed an improper liberty to use a word so variously applied, to designate two or more churches or congregations united and residing in one city. This use we think has been made of it by the sacred writers. What does *Luke* mean, when, in the *Acts of the Apostles*, he speaks of the *church at Jerusalem*? Did he mean only one congregation? Certainly there were more than *one* congregation in that great city, to which Peter and other apostles ministered. After the account given of the conversion of *three thousand* on the day of Pentecost, it is said, (Acts ii. 47) "And the Lord added to the church *daily* such as should be saved." In Acts iv. 4, we read, "howbeit many of

them which heard the word believed; and the number of *men* was about *five thousand*." Again, in Acts vi. 7 "and the word of God increased; and the number of the disciples *multiplied* in Jerusalem *greatly*; and a *great* company of the priests were obedient to the faith;" and again, in Acts xxi. 20. "Thou seest, brother, *how many thousands*, (*πέντε μυριάδες*) *myriads, tens of thousands*, of Jews there are which believe." Did all these *many tens of thousands* constitute but *one* congregation? Is it not perfectly plain, that such multitudes could not meet in *one* assembly for worship; that they must have convened in many *different* places; and of course have been distributed into *many* congregations? Yet all the Christians in Jerusalem are called the *church which was at Jerusalem*. Acts viii. 1.

We have still plainer proof. In the epistle to the Corinthians, the apostle uses the term both in the *singular* and in the *plural* number, when speaking of the churches in that city. "Let your women keep silence in the *churches*," *ἰν ταῖς ἐκκλησίαις*. But these churches, the apostle in the commencement of his epistle, addresses in the singular number, as *one* church. Unto the *church*, (*τῇ ἐκκλησίᾳ*) of God which is at Corinth," chap. i. 2.

But there is another intermediate sense in which this word is used. It is applied to a *representative* assembly. In proof of this assertion, we submit the following quotation from Dr. M'Leod's Ecclesiastical Catechism, p. 97.

"*Εκκλησία* is applied to an *assembly* of elders. Mat. xviii. 17. The constitution of the Jewish courts is known. Each synagogue had its elders and officers. The inferior courts were subordinate to the Sanhedrim. Never were cases decided by the populace. Our Redeemer spoke in the common language of Judea. He referred to the synagogue court. When translated into Greek, what other name should be given to this judicatory, than the one given, *Ecclesia*? There is no

misunderstanding of this text, by one who impartially considers the connexion. There are in the church, authorized *rulers*, distinct from the *ruled*. The rulers, and not the ruled, must ultimately determine controversies. To officers, was committed the power of the keys—the power of binding and loosing; and this *Ecclesia*, ver. 17, has the power of *binding and loosing*, ver. 18—and it may consist even of two or three persons, ver. 20. The whole passage is a directory for the application of ecclesiastic power conferred upon church officers. Ch. xvi. 19.

In speaking of the *committee* of congregational churches, the author of this excellent discourse, has used language that we deem too *strong*, and not necessary to the soundness of his argument. This committee does, indeed, resemble *ruling* elders in some points; they may counsel and advise their minister, and assist him in inspecting the condition of his flock: but they differ in an essential point, from *ruling* elders, who, in conjunction with their minister, constitute an *ecclesiastical court*. The committee may report to their pastor those members who walk disorderly, and may advise him whether or not their cases should be laid before the church; but they have no authority as a committee to try offenders, pass sentence on them, and exclude them from Christian fellowship. Whereas *ruling elders*, in conjunction with their minister, have full authority, not only to inquire into the conduct of those over whom they bear rule, to admonish and rebuke the disorderly; but to summon offenders to appear before them, and, after a regular trial, to deprive the guilty of the privileges of the church. In our opinion, then, it is incorrect to speak of such committees as being "in fact, though not in name, substantially such officers as we recognise, under the appellation of *elders*." (p. 28). While we express our conviction that the author will allow his language in this place to be too strong, we must observe that these remarks do not affect his argument.

Protracted as our review is on this particular, we think it proper to subjoin the author's conclusion in his own words:

"Such are some of the arguments by which we consider ourselves as warranted in retaining the office of *ruling* or *lay elder* in the church. Nay, we not only retain this office, but we consider it as an appointment of high importance. Important, because every appointment of God is so; and because we have no doubt that it is more immediately and closely connected, with the edification and welfare of the body of Christ, than is generally imagined, even by many of the warmest friends of our truly primitive and scriptural church.

"You will not suppose, however, while we make these remarks, that we either deny the Christian character, or doubt the validity of the acts, of those churches which discard the office in question. We judge them not. On the contrary, we respect and love them. But we are *fully persuaded in our own minds*; and we claim the privilege of saying, with affectionate deference to those sister churches who are of a different mind, that all our researches in the sacred volume, and in Christian antiquity, confirm us in the great principles of the system which we have adopted." p. 28.

Under the *second head* of his discourse, Dr. M. has given a brief, but judicious exhibition, of the duties of *Ruling Elders*, both as a judicatory of the church, and as individuals when not sitting as members of an ecclesiastical court; which we take the liberty of recommending to the attentive perusal of all who hold this sacred and responsible office in the church. (p. 29, 30.) Not a few, it is apprehended, are unapprised of the extent of duties incumbent on them, in promoting the interest of the congregations committed to their care. It is a great mistake to imagine, that attention to the awakened and inquiring, visiting and praying with the sick, admonishing and cautioning the careless and backsliding, and other duties of this kind, belong exclusively to the pastors of our churches. Elders have authority over the church as well as they; and this authority ought to be

exercised for the edification of private Christians and others, in every prudent way that circumstances and ability will admit.

In the *third division* of his discourse, the preacher treats of the *QUALIFICATIONS* of elders, and shows that they "ought to be men of *unfeigned and approved piety*," and possessed of *good sense and prudence*; that they should be *well informed* on the subject of evangelical truth and order, and be persons of "that *gravity and dignity of deportment*, and that general *weight and respectability in society*, which are fitted to command the esteem and confidence of their brethren;" and finally, that they "ought to be animated with an enlightened and ardent zeal for the glory of God, and the interests of his kingdom." p. 32—36.

After several appropriate inferences drawn from the preceding discussion, designed to show the *importance of church government*, the *importance of the office of elders*, and the *responsibility* attached to it; Dr. M. closes his discourse with suitable addresses to the elders, who had just been ordained, and to the congregation over whom they were appointed to watch and rule. From the address to the people we select the following passage, for the purpose of reminding our readers of some important duties which private members of the church owe to their rulers.

"Never forget that there are duties which you owe to your spiritual rulers, as well as duties which are due from them to you. Before you impute blame to them, for any supposed remissness, ask yourselves whether you have been faithful toward them, in giving them all the requisite information, and in rendering them all the aid in your power? Bear them on your hearts in your daily approaches to the throne of grace. And cease not to cry mightily to God for a blessing upon our church; that all its officers may be faithful unto death; that all its members may be living and fruitful members of the body of Christ; that the word and ordinances administered here

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may be accompanied with divine power; that the Holy Spirit may be poured upon us from on high, and times of refreshing granted us from the presence of the Lord."

On the whole we highly approve of this discourse. It is a judicious and luminous discussion of an important subject. The arrangement is natural, and the reasoning sound. The style is neat and perspicuous; such as suited the matter, and generally characterizes the writings of the author. The discourse is calculated to do much good. We tender our thanks to our brother for the instruction we ourselves have received, as well as for the instruction we hope others will derive from its perusal.

J. J. J.

Obituary.

Miss Rachel Henderson.

Died, RACHEL HENDERSON, in the 18th year of her age, of a pulmonary complaint, in this city. This young woman was a member of a family in humble circumstances; a family severely afflicted by repeated bereavements, but highly favoured by the enriching blessings of divine grace. Four of this family, we have reason to believe, are now in glory around the throne of the LAMB, praising him for his redeeming blood: and of the five who now remain on earth, three are candidates for the same distinctions in a better world; the parents and one daughter being professors of religion, and hopefully pious.

MARY ANN HENDERSON, sister of Rachel, departed this life in her 21st year, May the 3d, 1814. She had made no profession of religion previously to her last illness; but during the progress of her disease, she manifested a reliance on the merits of Jesus Christ, and expressed her confidence in him, and the consolations and hope derived from him, by repeating these beautiful lines of the Poet:

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"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."

ELIZA ANN HENDERSON died Feb. 3, 1816, in the 21st year of her age. Her death was a very delightful departure from this world. It exhibited a complete triumph of Christian faith and hope over all the power of the king of terrors. For several years before her last sickness she had made a profession of religion, and had been a member in full communion, of the Second Presbyterian Church in this city. When, therefore, death began to make his approach, she was not taken by surprise. The work of faith and repentance had been commenced, and was progressing; and nothing remained but to carry it on to its consummation. She was confined to her chamber nine months before death released her from her pains and the sorrows of this world. The writer of this article had frequent opportunities of conversing and praying with her; and had he anticipated at that time this publication, he might have procured such an account of the exercises of her mind, and devout remarks, as would have contributed greatly to the interest of the very brief obituary notice that can now be taken of one whose spirit he has no doubt is united to the general assembly of the church of the first born in heaven. But no notes of what appeared remarkable in her case having been made, he can only state at this distance of time, that he was delighted to see the holy triumph of her soul in the prospect of going to the arms of her Redeemer, and another convincing proof added to the innumerable proofs which the church has furnished of the transcendent excellence of the gospel of Jesus Christ. At a time when nature seemed exhausted, and her speech appeared to be lost, her joyful feelings rose above her weakness, and gave her temporary

strength; so that she was enabled, to the surprise of her friends, to sing in an audible voice, that delightful psalm of Watts, in which are found these charming lines :

"O glorious hour! O blest abode!
I shall be near and like my God!
And flesh and sin no more control
The sacred pleasures of the soul.

My flesh shall slumber in the ground,
Till the last trumpet's joyful sound;
Then burst the chains with sweet surprise,
And in my Saviour's image rise."

Unexpectedly the writer is enabled, by a paper just handed to him, to add, that through her lingering illness, Eliza maintained such a firm confidence in the promises of God, as elevated her soul above her pains, and rendered her most distressing hours pleasant. Communion with God, and the influence of her hope kept her mind composed and serene; and so refreshing were the communications of divine grace, that she could not refrain from telling those around her, what the Lord had done for her soul. At a time when she was suffering great bodily pain, she had her relatives and friends assembled by her bedside; when, having earnestly exhorted them to put their trust in the Lord Jesus Christ, she took an affectionate farewell of all that were present, and then joyfully repeated the lines that we have recorded as sung by her at another time :

O glorious hour! O blest abode! &c.

After this exertion Eliza became speechless; but on recovering it, being asked whether she felt much pain, her reply was,

"Jesus can make a dying bed
Feel soft as downy pillows are." &c.

Once during a paroxysm of pain, with some degree of impatience, Eliza prayed that God would end her sufferings, and take her to himself; but checking herself, she besought the Lord to give her grace to submit to his holy will, and to enable her to maintain patience in

exercise as long as it might please him thus to afflict her languishing body. At length the long wished for moment arrived when she was to depart. Then she appeared uncommonly elevated with heavenly views and feelings. Filled with the love of Christ, and rejoicing in him, she entreated all that were present to love and praise that glorious Saviour whom, she said, she was just about to meet in heaven. She prayed earnestly that blessings might descend on her relatives and friends then around her bed; and having expressed a lively hope that her prayers would be heard after her departure, she exclaimed with joy, "all is over," and expired.

JAMES HENDERSON, departed this life, Dec. 17, 1817, also in the 21st year of his age. He was a young man of fair promise; a teacher in the Sunday day school attached to the Second Presbyterian Church, of which he was a member in full communion. His death was sudden and unexpected. For some months symptoms of a pulmonary complaint had appeared in him; but he had not been wholly confined to the house at any time previous to his decease. On December the 17th, 1817, he had retired at about ten o'clock in the evening, apparently as well as he had been for a while past. Shortly after getting into bed he was seized with a fit of coughing, accompanied with groans, that were heard by his parents. His mother hastened to him and inquired if he was in pain. He replied, he knew not what ailed him, but believed he was going. Oppressed for the want of breath, he desired her to open the windows and doors. His father raised him on his bosom, where he was supported till his spirit had winged its immortal flight. James embraced the opportunity of exhorting his father to attend to the things that pertained to his everlasting peace; and, among other duties, particularly pressed on him the importance of *family prayer*. At that time,

his father was not in the communion of the church. Some of his intimate friends being now assembled, he addressed them, urging them to pay attention to their eternal concerns; and in the anxiety he felt for their immortal interests, he seemed to forget for a while his own peculiar situation. Prayer having been offered at his request, he turned to his weeping mother, and intreated her to bear her trial with Christian fortitude; and then again addressing his father with much earnestness, he said, "Father you have put it off too long; you say you have no strength, and are unable to do your duty. Oh! father, God can give you strength. Mother, be more engaged, and try to influence father." To a friend he said, "R. continue in the work in which you are engaged;" adding many observations that cannot now be recollected. A particular female friend having come to see him before his departure, he endeavoured to impress her mind with the necessity of being more awake to the great business of religion, and more devoted to her Lord and Master. He added, "I could wish to say more; but you have come too late."

Then recollecting his own case and peculiar circumstances, he offered up fervent prayer to Almighty God, intreating him to keep him from dishonouring religion in that trying moment, and that if heretofore he had deceived himself in regard to the state of his soul, he might even now be undeceived. But immediately recollecting his past experience and the favours he had received from the Lord, his hope began to brighten, and his confidence became established; so that on being asked if his prospects were bright, he replied to this and other similar questions put to him, in a firm and decisive tone that gave full satisfaction to his friends.

Having again addressed the members of the family present, the two younger children were, at his re-

quest, awakened, and brought to him. Taking hold of the hand of one of the children, he spoke to him a little while. Then withdrawing his hand, he raised it up, and said, in a very solemn and emphatic manner, Farewell, farewell, farewell! and now perceiving that his departing moment had arrived, he exclaimed in the language of the expiring martyr, "Lord Jesus, receive my spirit." He then fell immediately into a state of apparent insensibility, in which he continued till he breathed his last.

Such were the happy deaths of the brother and sisters of RACHEL HENDERSON. Her own was not less blessed. She exhibited in her last illness as bright a display of Christian faith, and met the king of terrors in holy triumph of soul. Her complaint, like that which had removed her dear relatives, was a pulmonary consumption.

In August last she was confined to her chamber, and in October to her bed. Her confinement was not embittered by reflecting that she had neglected the one thing needful. It pleased the Lord to enrich her with his grace at an early period. She became a communicating member of the church to which the family belonged, when she was in the fifteenth year of her age. The approach of death did not find her unprepared. At the cry "Behold the bridegroom cometh," it only remained for her to arise and trim her lamp, and keep it burning in all its brightness, till the door should be opened for her admission into the marriage chamber of the Lord.

The writer visited Rachel frequently, and always found her supported by the hope of the gospel. During the first part of her sickness she felt some solicitude to be restored to health; chiefly however on account of her parents, who had been so often afflicted by painful bereavements. She had now arrived at an age when she could afford

some assistance in the management and support of the family. A desire to contribute to the relief of her mother reconciled her to life, and disposed her to wish for the restoration of her health. This wish, however, was afterwards taken away; and she saw nothing on earth that could entice her youthful heart to continue here a moment longer than the pleasure of her heavenly Father might determine.

At one time when the writer paid his young friend a visit, he found that the adversary had been assaulting her faith with his temptations. Satan had disturbed her composure of mind; but had not been able to overthrow her confidence. Such observations as her pastor deemed pertinent were addressed to her with a view to confirm her faith. After a short conversation prayer was offered, in which she was commended to the care and protection of Jehovah, and the grace she seemed particularly to need was implored. Instant relief was obtained. During the conversation and prayer, as it was afterwards understood, she seemed to gain wings to fly with to heaven. From that time the whole course of her exercises, during three weeks, was one continued scene of triumph over the infirmities of her mortal frame, the allurements of this world, and the fear of death. A young female was present at the time of this interview; and as soon as the writer had retired, Rachel began to address her on the great importance of religion, and the vast importance of being prepared for death. The next day, when this female visited her again, the exhortation was renewed. May her advice not be lost! May the Lord incline the heart of this young female to seek his grace, that she may die in the same happy manner as Rachel did!

In Dobell's collection she found a hymn, No. 244, which afforded her particular delight; because it was

so well adapted to her situation, and so well expressed her feelings. A few verses shall be cited.

- 1 "My Father calls me to his arms,
And willingly I go:
With cheerfulness I bid farewell
To every thing below.
- 2 My tender parents, kind and dear,
I bid farewell to you;
Tho' nature feels, and I can find
'Tis hard to say, Adieu.
- 7 Now I rejoice to leave this world
Of sorrow, sin, and pain:
I know I'm wash'd in Jesu's blood,
And shall a crown obtain.
- 8 I'm going to my heavenly friend,
My Jesus and my all:
He calls to take me to his arms—
I will obey the call."

Rachel delighted in repeating frequently those animating verses, in hymn 34, book ii.

- 3 "O, if my Lord would come and meet,
My soul should stretch her wings in
haste,
Fly fearless thro' death's iron gate,
Nor feel the terrors as she past.
- 4 Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my soul out sweetly
there."

The last verse in the 21st hymn, 2d book, was often repeated by her with peculiar pleasure.

- "How long; dear Saviour, O how long!
Shall this bright hour delay?
Fly swiftly round, ye wheels of time,
And bring the welcome day."

This dying saint was delightfully employed in speaking on divine things. Her heart was filled with the consolations of religion; and she could not refrain from giving utterance to her feelings. A female friend, apprehensive she would injure herself by speaking so much, advised her to forbear, on which she replied, "I can't help speaking; I must tell what a Saviour I have found."

One day, as Rachel appeared to be approaching to her end, observing her father in tears, she said to him, "Father, don't weep for me.

Did you but know what joy I feel, you would not shed another tear for me. Rejoice, father; keep near to the Lord; and oh! what a happy meeting will it be for you to stand at the right hand of the Redeemer, and say, Here, Lord, am I, and the children thou gavest me." She then urged him to attend very diligently to the great duties of religion. To her weeping mother she said "Mother, I have something to read to you;" and then read the 257th hymn in Dobell's collection:

- 1 "Every moment brings me nearer
To my long sought rest above:
Higher mounts my soul, and higher—
O how happy to remove;
Then, forever,
I shall sing redeeming love.
- 2 Soon shall I be gone to glory—
Join the bright angelic race,
There repeat the pleasing story—
I was sav'd by sov'reign grace:
And, forever,
View my loving Saviour's face.
- 3 Tho' my burdens sore oppress me,
And I shrink beneath my pain,
Jesus will soon release me,
And your loss will be my gain:
Precious Saviour,
With my Lord I shall remain."

"The Lord, mother," she added, "can do more for you than I can."

Her eldest sister, a professor of religion, Rachel exhorted very earnestly to live nearer to the Lord than she had heretofore done, pressing on her the great importance of being more engaged, and cautioning her against the love of dress. To her youngest sister she said, "Seek the Lord while you are young. Oh! what a dreadful thing would it be to die unprepared. Pray to the Lord to give you a new heart, to take away the stony heart, and give you a heart of flesh. Don't pray as you have been used to do; but pray with the heart. Your sister will take you to conference, and Dr. J. will tell you what it is to be a Christian." On her brother too she earnestly pressed the necessity of attending to his eternal concerns. "You know not," said she, "how

soon you may die. A twelvemonth ago I had apparently as fair prospect for long life as you. But you see me now on a death-bed; and you may soon be in the same condition. Seek the Lord now in the days of your youth. Draw nigh to him, and he will draw nigh to you. Were you taken out of the world without the favour of God, what would become of you? Perhaps you may be the next."

Her strength being exhausted, she ceased her exhortations; and looking up, exclaimed, "Lord Jesus, why are thy chariot wheels so long coming?"

Though longing to depart, she would often say, "The Lord's time is the best;" and would pray that the Lord would give her patience to wait his appointed time. To a female friend, who, on observing with what earnestness she looked up, said, "Rachel, you look as if you saw Jesus;" she replied, "I do see him with outstretched arms to receive me."

On seeing the linen of which her shroud was to be made, and which at her request had been shown to her, this saint of God said, "Soon shall I have a brighter and fairer robe." She had felt a wish to be able to attend the communion that was about to be administered in the church she attended; but she felt resigned to the dispensation of divine Providence, that disappointed her wish, and observed, "I shall commune with the Lamb and all the heavenly host." During a few days preceding her decease, she was afflicted with painful thirst. To a friend who moistened her lips, she said, "I shall soon drink at a fountain where I shall never thirst." To her mother, who, supposing her to be fainting, had, a few minutes before her departure, bathed her face, she said, "I have done with all below; I am going to my heavenly Father." Then, after exclaiming several times, "Sweet Jesus, receive me," she fell asleep in the Lord.

Thus died this lovely young saint. It is but an imperfect and brief account that has now been given of her exercises and expressions. She spoke much: and it was to her friends matter of surpris how she was enabled to speak as she did. They wondered where she got her language. Had a person competent to the task, written down her sayings and addresses, immediately or shortly after having heard them drop from her lips, we should have been able to present to the public a far more interesting narrative. We have obtained our materials chiefly from those who were too much distressed to treasure up what she said. It is but a small portion of the experience of their dying relative that they could recollect. Yet what has been recorded, is certainly sufficient to excite our admiration of the power of divine grace in enabling a youthful heart not only to be willing to leave this, but to rejoice in the prospect of entering an eternal world.

This narrative, in which has been recorded the happy deaths of four young persons, all belonging to the same family, we affectionately present, especially to our youthful readers; and earnestly hope and pray that they may be inclined to imitate these departed saints, by seeking the Lord while he may be found, and remembering their Creator in the days of their youth. Then, happy will they be; happy in life, happy in death, and happy through all eternity. J. J. J.

Statistics.

Census of Connecticut.

The population of the state of Connecticut is 275,248. In 1810 it was 261,973. Increase in ten years 13,275. White persons 267,181, free coloured persons 7,870, slaves 97. 50,518 persons are engaged in agriculture, 3581 in commerce 17,541 in manufactures.

Census of Rhode Island.

The population of this state amounted in 1810 to 76,931, and in 1820 to 83,059; of whom 48 were slaves; 12,569 employed in agriculture, 1,162 in commerce, and 6,091 in manufactures.

Census of New York.

The population of the state of New York, according to the late census, is said to be one million three hundred and seventy-five thousand; giving an increase in the last ten years of about 415,000.

Census of New Jersey.

The population of New Jersey is 277,576—an increase since 1810 of 32,015. At that period the state contained 245,562 inhabitants—in 1800, 211,149.

Census of Pennsylvania.

In 1810 this state contained 810,091 persons: and in 1820, by the census, 1,046,844. The increase has been 29 per cent. in the last ten years.

Census of Tennessee.

In 1810, Tennessee contained 261,647 inhabitants; and in 1820 had increased to 423,055. Of this number, the slaves in Tennessee, west of the Cumberland mountain, amounted to 67,894.

Census of Kentucky.

The population of Kentucky by the census of 1820, is upwards of 563,000. The population of the four largest towns in Kentucky is as follows: viz. Lexington, 5,279; Louisville, 4,012; Russellville, 1,712; Frankfort, 1,679.

Census of the principal American Colleges, at the present time.

Yale College, New Haven, Connecticut, has 319 under graduates; Harvard University, in Massachusetts, 286; Union College, New York, 264; Dartmouth College,

New Hampshire, 146; Princeton College, New Jersey, 116; Bowdoin College, Maine, 101; Vermont University, 35; Hamilton College, New York, 92. The whole number of graduates at Yale College in 1820 amounted to 3,871; and of Princeton in 1818 to 1826. The number of students in Transylvania University, including classical, medical and legal, amounts to 282.

Russia.

In the year 1818 there were born in the whole Russian empire, in the parishes of the Greek religion, 1,431,548 children (67,658 fewer than in the year 1817). The number of deaths was 785,007 (being 46,446 more than in the year 1817). Among the deaths of the male sex there were 679 persons above 100 years of age; 219 above 105; 116 above 110; 66 above 125; 5 above 130; one attained the age of 140; and one even that of 145 years. The number of marriages was 333,399 (being 3,670 fewer than in 1817).

Mutability of Riches.

The value of real and personal estate in the city of New York in 1818, amounted to \$314,913,695; in 1819, to 291,918,280, and in 1820, to 56,005,300! *Sic transit gloria mundi.*

Religious Intelligence.

FOR THE PRESBYTERIAN MAGAZINE.

General View of the present state of Religion in Germany. Translated from the Magasin Evangelique, of September, 1820, published at Geneva.

We have already remarked, that there is, among the Papists of Germany, an evident tendency towards reform. We add, that the persons who are chiefly instrumental in effecting it may be divided into four classes. 1. Some, without openly denouncing the errors of their

church, confine themselves to the distribution of the scriptures. 2. Some, on the other hand, attack directly the abuses of Papacy. 3. Others, as forcibly struck, perhaps, with these abuses, and with the utter declension of religion in their church, aim rather to restore life and power to the subsisting forms, than to abolish these forms, or to change them. They would purify and reanimate what is already established. 4. Others, again, appear to be especially raised up by Providence to preach to their countrymen the pure and simple gospel; and, even to the present day, they have laboured in this work with an energy and an unction, which have produced the happiest results.

FIRST CLASS. This consists of individuals of almost every party. They are actively employed in propagating the scriptures, which are now spread in every direction, and with a profusion wholly unexampled. Professor Van Ess alone has distributed with his own hand, more than 300,000 copies of his translation of the New Testament, and he will soon publish that of the Old, which is eagerly demanded. Yet this devoted man is far from being alone in this blessed work. Priests and people in various places, and in great numbers, are concurring to promote the diffusion of the sacred volume. Owing to their exertions, Bibles are finding their way all over Silesia, Bavaria, and, indeed, most of the Roman Catholic states of Germany. Wittman, a priest at Ratisbon, has published a translation of the New Testament; and, within a few years, has distributed more than 68,000 copies. In the city of Munich, another priest, Gosner, of whom we have often spoken to our readers, has been equally assiduous in the same work; he has distributed, of his own version, even a still larger number than that just mentioned. Other editions of the scriptures have been disseminated by zealous Catholics, in equal abun-

dance, either in Germany or the adjacent countries. Alsace, for instance, in less than a year has been enriched with 3000 Testaments. These, for the most part, were put into the hands of Papists, who received them with eagerness.

We have the pleasure to remark, in addition, that professor Van Ess has prefixed to a great part of the copies of his version, a large collection of extracts from the fathers of the church in all ages, in order to prove by their testimony that the reading of the scriptures is not only permitted to the people, but that it is as necessary for them as for the clergy.

SECOND CLASS. This includes all those who, not content with propagating the truth, boldly attack the error and denounce the abuse prevalent in the Romish church; thus supporting a theory that seems to be gaining ground in Germany, which consists in regarding Papacy and Catholicism as two religious systems, not only entirely different, but absolutely opposed to each other.

According to these persons, the spirit of true Catholicism existed in the original general decrees of the church, and in the acts of the œcumenical councils. But never, say they, has the true church sanctioned either error or abuse: her doctrine is pure. That which is usually taken for Catholicism is nothing else than a corrupt state of things, tolerated and fomented by a venal clergy, and above all, by a court indulging a boundless and unhallowed ambition; chargeable with the grossest simony, and cherishing, together with the most infamous practices, a secret, deep-seated infidelity. Never has the church approved of that vast multitude of superstitious and abominable books with which she has been inundated, and which her priests have vended even in the holy place. Never has she countenanced the sale of indulgences and exemptions. Never has

she sanctioned with her approbation, that master-piece of the works of Belial, the inquisition. Never has she taught us to implore aid or favour of any saint whatever. It is from Rome that these abominations have come forth. It is at Rome that the ulcer exists from which these festering corruptions have spread over the body of the church. It is at Rome, say these Catholics, that antichrist, the subtle and cruel enemy of the church, the serpent, the whore of the Apocalypse, has chosen to dwell.

In the course of the last year we announced to our readers the recent publication of a work, which had excited a strong emotion, recognising these principles as just, and which was entitled, "*The Bible, a book not designed, as many pretend, for the priest only, but also for the prince and the people. By a priest, who is not a Roman Catholic, but a Christian Catholic.*" It appears from the title page, that this tract is sold in several cities in which the Roman Catholic is the reigning religion; as Vienna, Munich, &c.

The very title of this pamphlet, the first bold avowal of principles which have been for a long time latent among a great portion of the Papists of Germany; the very title, we say, discovers in the author a disposition towards an open rupture with the church of Rome. We give a few extracts from the work itself.

"Good God! how many things, not found in the Bible, have been imposed as a yoke upon us Catholics! Need we be astonished that since the time of Innocent III. the court of Rome has evinced an emphatic hostility to the holy volume itself, and its propagation in the living languages? The reason is plain. There is nothing said in the Bible about cardinals, primates, and patriarchs; nothing about indulgences, processions, pilgrimages, vows of the cloister, expiatory penance, &c. &c."

VOL. I.

In speaking of the countless forms of corruption in the court of Rome, and in endeavouring to prevail upon kings to shake off the yoke of the hierarchy, the author recites a fact that constitutes a heavy charge against the present pope, who is, however, usually looked upon as one of the worthiest of those who have filled the Papal chair.

"In the Council of Trent, says he, *Sess. 24, de reform. matrim. c. 5.* we find the following decretal: *In contrahendis matrimoniis dispensatio gratis concedatur.* (Licenses for marriages shall be granted gratuitously). Now, every pope at his induction into office, swears not only religiously to observe, even in the minutest points, the edicts of the œcumenical councils, but also, *to adhere to the sacred canons and rules of the holy pontiffs as divine and celestial mandates.* Here you see what Pius VII. has sworn to. Has he been true to his oath? With tears in his eyes has the writer of these pages read the declaration of a vicariat, who was obliged to refuse to an inferior priest, licenses for marriage, which he himself, at the instance of the priest, had solicited in behalf of several poor petitioners; the declaration adding, that the holy father at Rome would not grant the licenses without the payment of the sum of 56 crowns; an expense, which, added to other incidental charges, would amount to more than 15 louis. Three times did the vicariat urge at Rome the most weighty reasons for his claim, and represent to the pope himself, the poverty of the petitioners. All was fruitless. (*Thy money perish with thee!* said Peter in the apostolic acts.) The most holy father and his court persisted in their most holy inflexibility, and refused the licenses; unquestionably for no other reason, than that the unfortunate applicants could not, with all their sweat and blood, procure the requisite sum. And was not this an act of perjury, of inhumanity, of

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crying injustice, of tyranny! Yet, flagrant as it is, I could prove in a court of justice, *ten* facts of the same kind!"

The author comments at considerable length upon the bull which, in 1817, the pope fulminated against Bible Societies; and adds, "the man who has the audacity to denominate the spread of the holy scriptures a *pest*, stamps upon himself the seal of the enemy of men and of Christians. He bears upon his forehead hell and its deadly shades."

Again: "If, with the money of Protestants; if, with the generous donations of England and of Russia, we publish Bibles and Testaments approved by popes and bishops, is it fair, is it reasonable, is it Christian, is it worthy a representative of Jesus Christ, to denounce among interdicted and diabolical books, the scriptures of God, for no other reason than that Protestant silver has defrayed the expense of printing them? *Biblia operâ hereticorum impressa vetitis libris accenserit!* Bibles printed by *heretics* (that is, Protestants) to be numbered with forbidden books! And those who read them to be excommunicated! Why not excommunicate Pius VII. himself, for having owed his liberation to the hands of Protestants?"

These passages will enable the reader to judge of the character of the work. Further extracts were needless.

THIRD CLASS. In this class we shall particularly designate professor Sailer, one certainly chosen of God to effect a great and noble work in the bosom of Papacy. Sailer is a man of consummate sagacity, and has the art of throwing an impenetrable veil over his real views. For a while he was strongly inclined *openly* to declare himself on the side of the pure gospel, and to take a decided stand against the errors of Papacy. For some years past, however, he has to appearance been drawn closer to the court of

Rome. This cannot be denied. But whatever may have been his motives for this management, we recognise, notwithstanding, in Sailer a Christian, who acknowledges as Christians all that are truly such, to whatever communion they pertain. We see in him a Roman ecclesiastic of high standing in his own church, and having, at the same time, many intimate friends among Protestant Christians, and so availing himself of his relation to both parties as to promote most effectually the interests of the gospel. Already has he achieved extensive good. A school, of which he is the whole soul, has furnished not only for Bavaria, but also for almost every part of Germany, a large number of evangelical preachers, exemplary by their Christian virtues, illuminated not with the false lights of human philosophy, but with the true light from heaven, and though still somewhat imbued with certain prejudices in favour of their own communion, fulfilling, nevertheless, the duties of ministers in the spirit of the gospel. Sailer has in his writings and in his instructions, a manner of which one can scarcely form a just idea, except from the perusal of his works. In general, his object is to explain to his pupils and his people in *what spirit* such and such a ceremony or doctrine was primitively instituted. This we have before mentioned as one of the chief characteristics of the class to which he belongs. In the present state of the Romish church, forms are for him but empty vessels, capable, however, of being richly replenished. Owing to this, his aim to restore *the true spirit* to every thing, he frequently falls into a very abstruse train of discussion. His views are deep, and his principles lead much farther, perhaps, than one would at first suppose. Hence it is that it is so difficult to discover his real sentiments. At a certain period of his preaching, when it seemed to be, as it now is, his assiduous and sincere endeavour, to de-

clare the truth, the agents of Rome were busy in heaping reproaches on the spirit of his discourses, and yet they could find nothing positively exceptionable. "All this, said they, is not *Catholic* enough; give us for once something decidedly *orthodox*."

This celebrated professor is still employing himself at Landshute in the work to which he has devoted nearly half a century. God is to be praised for having placed such a shining light in the midst of the spiritual darkness of that region.

FOURTH CLASS. This consists of evangelists properly so called; men raised up by God in the bosom of that church. Such are the Booses, the Gosners, the Lindles, and all who are treading in their glorious steps.

At a time when a multitude of political movements were agitating Europe, who would have thought that in Austria, in Bavaria, in Suabia, faithful men of God were sounding forth into the heart of these popish countries, the happy tidings of salvation by the blood of Christ and faith in its merits; and that this work was going on even with considerable power, for the space of nearly thirty years. The zealous Boos, then in the vigour of his age, was preaching the gospel in the midst of persecutions. Having come to the knowledge of the truth by simple meditation, by studying the scriptures, and by the inward work of grace in his heart, he was for a long time a Protestant without knowing it, and the first time a Lutheran book fell into his hands, he perceived, and not without trembling, (such is the force of prejudice) that he too was a Lutheran. Recovering soon from his alarm, he preached with great fervour to his people salvation by Jesus Christ, and the necessity of regeneration in order to our entering into the kingdom of heaven. This doctrine, equally offensive to all worldlings, whether Catholics or Protestants,

was nevertheless cordially embraced, and out of 5000 parishoners, 4000 declared in favour of their preacher. They listened to him with tears of joy; and many a time when this good pastor has left his church, have his people thronged around him with the cry of benediction, *God reward you! God reward you!*

But at present we cannot enter into details. It will give us pleasure to be more particular hereafter. We will only say, that persecution quickly burst forth. Boos was arrested, and shut up two years in prison. A great part, however, of his old companions in study, knowing him to be the most pious among them, embraced his principles. Conversions became numerous. Catholics were accused of becoming Protestants, and Protestants of the vicinity, who had lifeless pastors, men drowned in the love of this world, became Catholics. But the spirit of the inquisition seemed to be kindled. Boos removed to another place, was soon dismissed, then restored, then imprisoned anew for a year, and again by order of the emperor, released. At length, after having experienced a series of trying vicissitudes, being compelled for a long time to wander from place to place, often in want, sometimes concealing himself in the depths of forests, an object of implacable hatred to the world, but dear to the saints, this devoted servant is now settled at Sayn, near Coblentz, where, in the faithful discharge of his duties, he patiently awaits the close of his labours. The prayers of all Christians should bear him in remembrance.

About the same time, though in a different manner, Sailer and his pupils were employing themselves, as we have said, in the same cause. And not far from this period also, similar movements were taking place in many other quarters. Some years after (ten or twelve perhaps) appeared Gosner, awakened by the

preaching of Boos, or rather raised up by God as an agent in the same work; for now had come the day of grace for Bavaria, and the grand display which we witness at this day was then about to commence. This faithful Christian, endowed by nature with peculiar ardour of soul, a mind of rare acuteness, and a fearless intrepidity, began to declare at Munich the same doctrines which Boos had proclaimed in other parts of the country. The most signal effects immediately followed. With untiring industry, he published a series of different works replete with piety, in several of which he assailed the errors of the papal church with as much address as courage. Persecutions of course soon arose.

Some years after, Lindle began his labours in Suabia, with the same success, and soon experienced the same treatment as Boos. Like him, he had the honour of being imprisoned for the testimony of Jesus Christ. His confinement lasted eleven months, but as is almost invariably the case, persecution served only to add fuel to the flames which it sought to extinguish. On his liberation from prison, he became fixed at the village of Gundremmingen, near Dillingen and Ulm, where he beheld the grandest effects resulting from his labours. The people of the whole adjacent country, by ten and twelve thousands, flocked to this village, and listened to the preaching which announced salvation by the blood of Christ. The writer of this article has himself known travellers to stop on Saturday eve, and spend the night three leagues from Gundremmingen, because, at a greater proximity, the public and even private houses were completely thronged.

These three great lights have disappeared from Bavaria in the space of two years. Boos is at Sayn, Lindle at Odessa, Gosner at Petersburg. God's thoughts are not our thoughts. No doubt he has glorious

designs with regard to the countries whither he has led his servants, and we know that the regions they have left are not wholly deprived, by this loss, of evangelical preachers. On the contrary, the number of such is still large, and though labouring with less eclat at present, than formerly, perhaps the Lord's work is not really less successful.

There are other Roman Catholics concurring to promote this happy reform in their church; for we are far from having designated all. Especially there is a numerous class of Papists, who in their hearts conciliate their adherence to their church with true faith in Christ as the Saviour of the world. In a word, there are Christian Papists, who, because they *are* Christians, are making vigorous efforts to revive every where the spirit and life of Christianity, and who are therefore labouring, without suspecting it, to accomplish the overthrow of the papal power. The dominion of Christ in the hearts of men will sooner or later cause all human delusions to vanish away, and the truth to be immoveably established.

Extracts from the Report of the Board of Missions to the last General Assembly.

(Continued from p. 143.)

MR. WILLIAM M. ENGLER

Has performed a mission of three months, at Wilkesbarre and the adjoining country. Your missionary was well received and kindly treated. His audiences were large and attentive. From appearances on several occasions, it is to be hoped, that good was done. The Assembly will permit the Board to read some select portions of Mr. Engler's journal, and then the general remarks with which he closes it. Previously however, it is proper to mention distinctly the liberality of Judge Hollenback, who presented your missionary with a donation of

\$30 for the Board ; and of a lady who gave him \$5 for the same purpose. Mr. E. travelled five hundred and sixty miles, preached sixty-eight times, and collected \$61.

"August 13th. (Friday.) Arrived in Bethany, after a dreary and solitary ride through the wilderness, fifteen miles.

"14th. (Saturday.) Preached in the court house, in the afternoon. Very serious attention manifested.

"15th. (Sabbath.) Preached at two o'clock, and again at five. The countenances of many manifested more than ordinary engagedness. This church are entering upon measures to invite Mr. Williams, of Jersey, to take the pastoral care of them.

"18th. (Wednesday.) Preached in a little log cabin at a small settlement, three miles from Bethany. The missionary stations in this neighbourhood are settlements, in the heart of the woods, where six or seven families can be collected together. It is a pleasure to preach to them, as they are extremely destitute, and very anxious to hear the gospel.

"19th. (Thursday.) At four o'clock, preached at the house of Mr. Buckland, in Canaan, five miles from Bethany. In this place there had never been preaching by a Presbyterian before. Great solemnity manifested. After service the people did not appear disposed to separate. I seized the opportunity for enforcing the truths I had exhibited, by a familiar conversation ; some were seriously affected, and I trust the fruits, in a future day will be apparent. They were desirous I should visit them again.

"20th. (Friday.) Preached at Bethany. In this place, the effects of Mr. Camp's labours are evident. They who were called under his ministry appear to walk conformably to the gospel. An entire change has been produced in the habits and manners of the people ; giving a lively evidence of the transforming power of divine grace. I am led to believe that my labours at the present juncture, are very seasonable ; at least, in building up the faithful, and stimulating the lukewarm.

"29th. (Sabbath.) Preached twice at Bethany, one hour's intermission. Lectured in the evening. The people appear to be considerably aroused ; their attention has uniformly been serious and devout.

"30th. (Monday.) Preached my last sermon to the people of Bethany. They appeared affected.

"September 20th. (Sabbath.) Preached at ten, and again at three o'clock, to

large audiences, who manifested more than ordinary attention. I have to lament, however, the general listlessness to the concerns of religion. Many are involved in a dangerous apathy. Lectured in the evening.

"October 1st. (Friday.) Lectured this evening.

"3d. (Sabbath.) Preached at Newport and Hanover, to overflowing audiences. I take much interest in these stations ; the people appear much pleased with the attentions of a missionary.

"10th. (Sabbath.) Preached twice at Pittstown, with an intermission of fifteen minutes, to engaged and solemn audiences. Returned to Wilkesbarre, and lectured in the evening.

"14th. (Thursday.) Preached in the evening at Wilkesbarre. I think I can discover more attention among the people than was evident at the commencement of my mission.

"In the section of country which I have visited, under your commission, generally speaking, there exists but little evidence of genuine and ardent piety. It is true, I observed in but very few individuals, a total abandonment of moral principle or open profligacy of conduct ; but in most, the prominent characteristic was, a chilling insensibility to their moral condition in the sight of God. They have lived careless ; have reduced their consciences to complete subjection to their unsanctified wills, and—rest contented with their situation.

"In my route, I met with some Socinians ; a few Swedenborgians, and many, many practical Atheists—who say in their conduct at least, "There is no God." I visited several places where there had been regularly organized churches ; they were generally in a languishing state, and some of them had scarcely an existence. Professed Christians did not manifest that life, vigour and zeal, which should characterize those who have been created anew in Christ Jesus ;—yet still I discovered among them, some who were precious saints of God, who from their soul deplored the absence of vital godliness, throughout the country at large. This lamentable state of things is to be attributed, I apprehend, to the want of regular and faithful ministrations of gospel ordinances. In Luzerne and Wayne counties, there is not one settled minister ; and as far as my information extended, but two or three partially settled, over a very considerable extent of country, from Wilkesbarre to Tioga Point.

"The country over which I passed, is generally new and the people comparatively poor ; but did they properly appreciate the value of the gospel, they

would undoubtedly, more frequently hear its glorious message. Their destitute state is owing more to a deficiency of inclination to support the gospel, than to a deficiency in pecuniary concerns.

"Wherever I preached, I had considerable congregations; novelty, no doubt induced the attendance of many; but I trust, a desire to learn the *truth* influenced some. In a number of instances considerable excitement was produced, under the preached word; but aware how frequently such appearances are fallacious, I would not wish to represent to the Board, (for I have not the certain proof) that my ministrations have been peculiarly blest.

"My reception, in every instance, was kind and hospitable; which circumstance compensated in a great measure, for the hardships which are inseparable from a mission through a new country.

"I would inform the Board, that according to my limited ability, I have endeavoured to adhere to their instructions. I discovered on particular inquiry, that the formation of auxiliary societies, in the present depressed state of things, would have been impracticable. Had I succeeded so far, as to have had them organized, I am convinced they would have been short-lived.

"The same unprecedented pressure of the times, prevented me from collecting monies for the society, to the extent I wished. In most of the places I visited, there was scarcely any circulating medium; but I am happy to state, that by the liberality of one individual, and by collections at Wilkesbarre, the Board will be compensated for one half the expenses incurred by this mission.

"In fine, the ground I passed over is good missionary ground; and should the Board at any future time think it advisable to send a missionary to this country, his services will be acceptable, provided he have zeal, prudence, a social disposition, and a talent for preaching plain and practical discourses."

An Actor's Reward.

A London paper of Feb. 19th 1821, says, "Mr. Kean has already remitted home to Mrs. Kean *eleven hundred pounds sterling*, as the early net produce of his dramatic harvest in the United States of America." What, then, must he obtain before the termination of his engagements? Liberal, indeed, is the American public to theatrical adventurers; but the Rev. Mr.

Ward, with all his industry, between Boston and Washington, could obtain for the most benevolent objects, not quite 10,000 dollars.

Had he come on a buffoon's errand, people would have given him, as they do Mr. Kean, probably more than 4,000 dollars a month, for making them laugh! Oh! that they were wise; and would devote the money now expended on pernicious amusements to any truly charitable establishment. Had our Bible, Orphan, Education and Missionary Societies received the sums squandered on an actor, the increase of much vice would have been prevented, and the hearts of thousands would have sung for joy. E. S. E.

Selections.

Voltaire.

It is well known that this celebrated infidel laboured through a long life to diffuse the poison of infidelity. In life he was pre-eminent in guilt, and at death in misery. He had been accustomed for years to call the adorable Saviour—The Wretch, and to vow that he would crush him. He closed many of his letters to his infidel friends with these words—Crush the Wretch;—yet such is the detestable meanness, as well as wickedness of infidelity, that during these efforts to destroy Christianity, he was accustomed to receive the sacrament, and to attend to some other outward acts of religion, that he might be able to deny his infidelity, if accused of it. Such was he in health; but dangerous sickness and approaching death, though they could not soften the hard heart of the hypocrite infidel into real penitence, filled it with agony, remorse and despair.

Voltaire had risen, in poor deluded France, high in worldly prosperity and fame; but the Most High appeared to permit him to rise to the pinnacle of glory, only that he might sink with deeper ruin to the gulfs below: and thus afford a more impressive warning of the effects of his folly and his sin.

The following awful description has been given of his last hours.

"It was during Voltaire's last visit to Paris, when his triumph was complete, and he had even feared he should die with glory, amidst the acclamations of an infatuated theatre, that he was struck by

the hand of Providence, and fated to make a very different termination of his career.

"In the midst of his triumphs, a violent bleeding raised apprehensions for his life. D'Alembert, Diderot, and Marmontel, hastened to support his resolution in his last moments, but were only witnesses to their mutual ignominy, as well as to his own.

"Here let not the historian fear exaggeration. Rage, remorse, reproach, and blasphemy, all accompany and characterize the long agony of the dying Atheist. His death, the most terrible that is ever recorded to have stricken the impious man, will not be denied by his companions in impiety. Their silence, however much they may wish to deny it, is the least of these corroborative proofs, which could be adduced. Not one of them has ever dared to mention any sign given, of resolution or tranquillity, by the *premier chef*, during the space of *three months*, which elapsed from the time he was crowned in the theatre, until his decease. Such a silence expresses, how great their humiliation was in his death!

"It was in his return from the theatre, and in the midst of the toils he was resuming in order to acquire fresh applause, when Voltaire was warned, that the long career of his impiety was drawing to an end."

In spite of all the infidel philosophers who flocked around him, in the first days of his illness, he gave signs of wishing to return to the God he had so often blasphemed. He called for the priest, who ministered to Him, whom he had sworn to crush, under the appellation of the Wretch. His danger increasing, he wrote entreating the Abbé Gaultier to visit him. He afterwards made a declaration, in which, he, in fact, renounced his infidelity. This declaration was signed by himself and two witnesses, one of whom was the Marquis de Villevieille, to whom, eleven years before, Voltaire was wont to write, "Conceal your march from the enemy, in your endeavours to crush the Wretch!"

"Voltaire had permitted this declaration to be carried to the Rector of St. Sulpice, and to the Archbishop of Paris, to know whether it would be sufficient. When the Abbé Gaultier returned with the answer, it was impossible for him to gain admittance to the patient. The conspirators had strained every nerve to hinder the chief from consummating his recantation, and every avenue was shut to the priest, whom Voltaire himself had sent for. The demons, haunted every access; rage succeeds to fury, and fury to rage again, during the remainder of his life.

"Then it was that D'Alembert, Dide-

rot, and about twenty others of the conspirators, who had beset his apartment, never approached him, but to witness their own ignominy; and often he would curse them, and exclaim: 'Retire! It is you that have brought me to my present state! Begone! I could have done without you all; but you could not exist without me! And what a wretched glory have you procured me!'

"Then would succeed the horrid remembrance of his conspiracy. They could hear him, the prey of anguish and dread, alternately supplicating or blaspheming that God whom he had conspired against; and in plaintive accents would he cry out, 'Oh Christ! Oh Jesus Christ!' And then complain that he was abandoned by God and man. 'The hand which had traced in ancient writ the sentence of an impious and reviling king, seemed to trace before his eyes, CRUSH THEN, DO CRUSH THE WRETCH. In vain he turned his head away; the time was coming apace when he was to appear before the tribunal of Him he had blasphemed; and his physicians, particularly Mr. Tronchin, calling in to administer relief, thunderstruck, retire, declaring the death of the impious man to be terrible indeed. The pride of the conspirators would willingly have suppressed these declarations, but it was in vain. The Mareschal de Richelieu flies from the bedside, declaring it to be a sight too terrible to be sustained; and Mr. Tronchin, that the furies of Orestes could give but a faint idea of those of Voltaire."

In one of these visits the doctor found him in the greatest agonies, exclaiming with the utmost horror, "I am abandoned by God and man." He then said, "Doctor, I will give you half of what I am worth, if you will give me six months life." The Doctor answered, "Sir, you cannot live six weeks." Voltaire replied, "Then I shall go to hell, and you will go with me!" and soon after expired.

Jane Ratcliff.

Jane Ratcliff was born in the year 1638. Her extraordinary faith and piety render her a suitable subject for these memoirs.

In early life she indulged herself in many of the follies and vanities of her time: but being awakened to a sense of their fatal tendency, she renounced them, and placed her affections on objects which alone can confer solid and durable enjoyment. We shall pass over the intermediate parts of her circumspect life, and come to the closing scene of it; when she appeared to be much raised above the love of life, and the fears of death. The following is an extract from her own ex-

pressions, on that solemn occasion. At the same time that they manifest her desire to be released from the sorrows and dangers of mortality, there can be no doubt that it was limited by a humble submission, and pious resignation, to the will of Heaven.

"I desire to die," said she, "because I want, while I live here, the glorious presence of God, which I love and long for; and the sweet fellowship of angels and saints, who would be as glad to see me with them, as I should be to see them about me; and who would entertain me with unwearying delight."

"I desire to die—because, while I live, I shall want the perfection of my nature, and be as an estranged and banished child from my father's house."

"I desire to die—because I would not live to offend so good a God, and grieve his Holy Spirit. For his loving kindness is better than life, and he is abundant in mercy to me; and the fear of displeasing him often lies as a heavy load upon my heart."

"I desire to die—because this world is generally infected with the plague of sin, and I myself am tainted with the same disease; so that, while I live here, I shall be in danger of being infected, or of infecting others. And if this world hates me, because I endeavour to follow goodness, how would it rejoice, if my foot should slip! How woful would my life be to me, if I should give occasion to the world to triumph and blaspheme! There are in my nature so many defects, errors and transgressions, that I may say with David, 'Innumerable evils have compassed me about; my iniquities have taken hold on me, so that I am not able to look up.' I therefore desire heaven for holiness, and to the end I may sin no more."

"I desire to die—because nothing in this world can give me solid and durable contentment."

"With regard to my children, I am not troubled: for that God who has given them life and breath, and all they have, while I am living, can provide for them when I am dead. My God will be their God, if they be his: and if they be not, what comfort would it be for me to live to behold it? Life would be bitter to me, if I should see them dishonour God, whom I so greatly love."

"I fear not death—because it is but the separation of the soul from the body; and that is but a shadow of the body of death: Romans vii. 24. Whereas the separation of the soul from God by sin, and of soul and body for sin, is death indeed: Isa. lix. 2."

"I fear not death—because it is an enemy that has been often vanquished;

and because I am armed for it; and the weapons of my warfare are mighty through God, and I am assured of victory."

"I do not fear death for the pain of it; for I am persuaded I have endured as great pain in life, as I shall find in death; and death will cure me of all sorts of pain. Besides, Christ died a terrible death, to the end any kind of death might be blessed to me. And that God who has greatly loved me in life, will not neglect me in death; but will, by his spirit, succour and strengthen me all the time of the combat."

For her comfort in her last hours, she put into the following form some memoirs of the principal mercies and blessings she had received from God.

"How shall I praise God for my conversion! for his word, both in respect of my affection to it, and the wonderful comforts I have had from it? for hearing my prayers? for godly sorrow? for fellowship with the godly? for joy in the Holy Spirit? for the desire of death? for contempt of the world? for private helps and comforts? for giving me some strength against my sins? for preserving me from gross evils, both before and after my calling?"

In her last sickness, which was of long continuance, she was deeply sensible of the dangers and miseries that attend our progress through life; and often implored God to remove her into a better world, saying, in the words of David; "Make haste to help me, O Lord, my salvation! Be pleased, O Lord, to deliver me! O Lord, make haste to help me!"—And she was relieved in the tenderest manner: for her spirit departed from the body, when it was thought she had only fallen asleep.

Bishop Butler.

When the bishop lay on his dying bed, he called for his chaplain, and said, "Though I have endeavoured to avoid sin and please God, to the utmost of my power, yet, from the consciousness of perpetual infirmities, I am still afraid to die."—"My Lord," said the chaplain, "You have forgotten that Jesus Christ is a Saviour."—"True," was the answer; "but how shall I know that he is a Saviour for me?"—"My lord, it is written, *Him that cometh to me, I will in no wise cast out.*"—"True," said the bishop; "and I am surprised, that, though I have read that scripture a thousand times over, I never felt its virtue till this moment; and now I die happy."

PRESBYTERIAN MAGAZINE.

MAY, 1821.

Communications.

SHEPPARD'S SINCERE CONVERT,

ABRIDGED BY E. S. ELY.

(Continued from page 170.)

CHAPTER III.

All mankind is now fallen into a most woful estate of sin and misery.

The devil abused the serpent, by making him the means of temptation; and man abusing his own faculties, especially his will, brought himself and all his posterity in him, into an estate of sinfulness and misery. Let us consider, 1st, man's misery in regard to *sin itself*; and 2dly, in regard to *the consequences of sin*.

I.—1. Every man living is born guilty of Adam's sin. Now the equity of God in laying this sin to the charge of every man, though none of Adam's posterity personally committed it, may appear from the consideration, that God in wisdom and goodness constituted Adam the *representative* of his race, under the covenant of works; so that had he stood in righteousness, all mankind had stood with him. It is but equitable, therefore, if we should have been partakers of his gains, that we should be also partakers of his loss; and that he, falling, we should fall in him. This dispensation was calculated to promote the safety and quiet of mankind; for had he stood as our covenant head, all fear of losing our happy estate had been prevented;

whereas if every man had been left to stand or fall for himself, as he should appear in the world, each man would ever have been liable to fall, and in fear of falling. Adam was as likely to stand in righteousness for himself and his posterity, as any one would have been for himself; and more so, if he knew that he had charge of the estates of all the millions which should be born. He was the head of mankind, and they the members of that head; so that if the head practise treason, the whole body is found guilty, and must suffer. If these things satisfy not, there is a day coming, in which God will reveal his own righteous proceedings before men and angels.

Oh! that men would consider the nature of original sin, and be humbled by it. Next to the sin against the Holy Spirit, and contempt of the gospel, this is the greatest sin which cries to heaven for vengeance: for now men's sins are committed against God in their base and low estate; but this sin was committed against Jehovah, when man was at the top of his preferment. He was a traitor in the court, among the favourites, and not a rebel on the dunghill. This sin darkened the very sun, defaced the image of God, the glory of God in man, and became the prolific parent of all the swarms of sins, which have since infested the world. It comprehended in itself a fearful *apostacy* from God, like that of the devil; a horrible *rebellion* against God, in which man took sides with revolted an-

gels; woful *unbelief*, in suspecting the truth of God's threatenings; the *blasphemous* conception, that the devil, (God's enemy and man's murderer) is more to be credited in his temptations than God in his assertions; *horrible pride*, in thinking to become like God by eating the forbidden fruit; *contempt of God*, in rushing upon his sword, and not fearing the plague denounced; *unthankfulness*, when God had given every tree but one, to be meddling with that too; *theft*, in taking what was not his own; and *idolatry*, in loving the creature more than God the Creator, who is blessed for ever. Let us take a full view of, and mourn for this sin, that made the first breach between God and man.

2. Every man, in the estate in which he is born, is *dead in sin*, empty of every inward principle of holy life, and void of all grace. Many wicked men may do many actions, which are externally good, such as praying, hearing, and almsgiving; but not from any inward principle of holy obedience. Weights may set a clock to running. Jehu was *zealous*, but it was only for a kingdom: the Pharisees gave alms, only to be seen of men. If one should write a will with a dead man's hand, the will would not be good in law, because the deceased person did not write it with intention, from an inward principle of life. Pride or selfishness may induce a man to preach, to hear, and sometimes to pray. Bring a dead man to the fire, and chafe and rub him; you may produce some heat by external applications; but take him from the fire and he will soon be cold again: so many a man living under a sound minister, and the friction of a striving conscience, has some heat in him, some affections, some desires, some fears and sorrows; but remove the minister, and quiet conscience, and he presently becomes as insensible as ever, because he wants a principle of spiritual life.

It is said, that there was a great cry in Egypt, because *there was not a house wherein there was not one dead*. In some towns and families how many are spiritually dead! Husbands, wives, children and servants are all dead, and God only knows whether they shall ever live or not.

A dead man cannot stir; and so a spiritually dead man cannot perform any spiritually good action, if heaven itself were to be gained by doing it. He may think and speak, it is true, of good things; as the good man may think and speak of evil things; but he is not the subject of one good thought or speech. As the naturally dead man fears not, so the sinner fears no dangers, however great and imminent. As the dead cannot be drawn to accept of the best offers, so were Christ to come out of heaven, and fall about the neck of a natural man, and with tears in his eyes beseech him to accept of his blood, himself, his kingdom, and leave his sins, he could not receive the offer.

A dead man is blind and deaf, and the spiritually dead neither see nor hear God in a right manner. They have no eye, no ear, no tongue for Christ. They are senseless, and relish not the things of God. If they speak of divine things, it is like a parrot. They are destitute of the breath of prayer: they cannot pour out their souls into the bosom of God. I wonder not, that there are so many prayerless families, for their members are dead, and lie rotting in their sins.

A dead man has no beauty, is eaten of worms, and wants nothing but casting into the grave: thus the unrenewed sinner has lost all his glory, is deformed in his moral character, shall become an abhorrence, is subject to the gnawings of the never-dying worm, and must be buried in hell, if Jehovah shall let loose some judgment, and say, Take these dead persons out of my sight.

If it was a wonder that Lazarus,

who had lain in the grave four days, should live again, Oh! wonder thou, that ever God should let thee live, after having been dead in sin for twenty, thirty, or sixty years together.

3. Every natural man is, moreover, full of all sin. Rom. i. 29. His whole body and mind are full of sin. Foolishness is bound up, even in the heart of a child. An evil man out of the evil TREASURE of his heart bringeth forth evil things. The tongue is a WORLD of iniquity; and out of the ABUNDANCE of the heart the mouth speaketh. The mind is a nest of foul opinions and heresies: the heart is a horrible pit of atheism, sodomy, murder, whoredom, adultery, witchcraft, bestiality; so that if thou hast any good thing in thee, it is as a drop of rose water in a bowl of poison.

All these things are not stirring in the natural man at once; and like Hazael he may think that he is not such a dog as to perpetrate these crimes, but they are in him, like a nest of snakes in an old hedge, lurking in his heart, until temptation brings them forth. When one told Francis Spira, that he had never committed such sins as *Manasses*, and therefore was not, as he judged himself, the greatest sinner since the creation, he replied, that he should have been worse than *Manasses* had he lived in his time, and been on his throne. If you feel none of these sins, reader, consider that fear, shame, education, good company and God's restraining grace alone may have kept thee from being the vilest of the vile. Mr. Bradford would never look upon one's lewd life with one eye, without turning the other upon his own breast, and saying, *In this my vile breast remains that sin, which, without God's special grace, I should have committed as well as he.* These sins of thy heart are all ready armed to fight against God, at the watch word, or alarm of any temptation; and are as bad in the sight of God

as the sins of the life; for the sins of the heart breed, bring forth, and nurture all the litter, all the troops of outward iniquities. Sin is more abundant and more permanent in the heart, than in the life; for actual sins of the life fly out like sparks and vanish, but sin in the heart is like a brand always glowing. The toad spits poison sometimes, but it retains a poisonous nature always. Hence the apostle calls it sin that dwells in me. One enemy within the city is worse than many without; a traitor on the throne, (and the heart is Christ's throne,) is worse than a traitor in the open field. Mourn, therefore, not so much that thou hast committed individual sins, as that thou hast a sinful heart, and a sinful nature.

4. All the moral actions of a natural man are sin, in the sight of a holy God, because they are performed without any holy motive. As a man may speak good words, but we cannot endure to hear him speak, because of his offensive breath which defiles them; so a man may pray, fast, give alms, and come to church, without performing these externally good actions from a right intention. The thoughts of the unrenewed are only evil, and that continually. Gen. vi. 5. All their words are sins. Ps. l. 16. *Their mouths are open sepulchres.* Rom. iii. 13. *Their civil actions, their eating, drinking, buying, selling, sleeping and ploughing, so far as they are voluntary, and are not regulated by right motives, are sinful.* Prov. xxi. 4. All their religious actions are of the same moral character, for the same reason. "The sacrifice of the wicked is an abomination to the Lord." "Even his prayer shall be abomination." Prov. xv. 8, and xxviii. 9. All their most zealous actions are sins. They may be like the act of Jehu in killing the priests of Baal, outwardly good; and God may reward them with temporal favours: but Jehu had a

hawk's eye upon obtaining a kingdom to himself by his *zeal for the Lord*, and therefore God threatened to be revenged upon him. Hosea i. 4. Their *wisdom* is sin. The carnal mind, *the wisdom of the flesh is enmity against God*. Rom. viii. 7. "A corrupt tree cannot bring forth good fruit." Every wicked man wants an inward principle of love to God and Christ; and therefore, should he seek to honour God ever so much, all that he doth, being performed merely from love to himself, is abhorred by God. Acting always for himself, from regard to his own ease, credit, safety, or content, he commits the highest degree of idolatry, plucks God from his throne, and makes himself a god, or the ultimate end of all his actions. Sin is a forsaking or departing from God. Now every natural man remains in a state of separation from God; wants the bond of union, which is faith; is always sinning; and being under the curse of God, brings forth nothing but briars and thorns.

But it will be objected, if the praying and hearing of the natural man is sin, that he must not perform these duties, for he must not sin. I answer, good duties are good in themselves, although they be sinful when performed from a vile heart. Moreover, it is less sinful to do them, than to omit them: therefore, if thou wilt go to hell, go in the least criminal path thou canst. Finally, venture and try to pray and hear aright; for God may hear, not for the sake of thy prayers, but for his own name's sake. Though thou art a dog, yet thou art alive, and art for the present under the table. Ask, and God may give thee some crumbs of his mercy, even whilst thou art not holy in thy supplications.

II. Man's misery in regard to the *consequences* of sin are now to be considered. They are either *present* or *future*. Of the *PRESENT* consequences of sin, we remark,

1st, that *God is the dreadful enemy* of unrenewed men. Ps. v. 5. "Thou hatest all workers of iniquity." This God evinces, by hiding his face from every natural man (Isa. lix. 2.); by his threatenings and curses (Gal. iii. 10.); and by the stripes which he inflicts upon the body and soul. Never tell me, therefore, that God blesses you in your outward estate, if you are unrenewed; for God treats you as a father does a desperate son; he gives you full swing; and there is scarcely a greater sign of God's wrath.

2. *God hath forsaken them, and they have lost God*. Eph. ii. 12. As in the grievous famine of Samaria, *dove's dung* was sold at a great price; so worldly contentments are much esteemed, because men are without God, and without spiritual food. They have lost the favourable presence, and special protection of God; and like *Cain*, are *fugitives* from his face. *Saul* exclaimed when the Philistines made war against him, *God is departed from me!* 1 Sam. xviii. 15. And the loss of the sweetness of the divine presence, for a little time only, made Jesus Christ cry out, *My God, my God, why hast thou forsaken me?* But thou, sinner, hast lost thy God all thy lifetime. Oh! thine heart is brass, that it mourns not so long an absence. The damned in hell have lost God, and know it; and so the plague of desperate horror lieth upon them: but thou hast lost God here, and knowest it not; and the plague of a hard heart lieth upon thee.

3. All natural men are *condemned*, in the court of *justice*, by the *law*, which cries, *treason, treason*, against the Most High; and in the court of mercy, by the *gospel*, which brings in the verdict of *murder, murder* of the Son of God, by unbelief: so that they are damned in heaven and on earth. God is thy all-seeing, terrible Judge; conscience thine accuser, and a heavy witness against

thee ; this world thy prison : thy lusts are fetters : in the Bible thy sentence is recorded : death is thy hangman : and the fire unquenchable will be thy tormenting final doom. The Lord in his patience, has reprieved thee for a time. O ! take heed, to get a pardon, before the day of execution comes.

4. Being condemned, natural men, in this prison, are subjected to the bondage of Satan, who is the jailer. *His servants they are whom they obey.* They do the devil's drudgery, and carry his pack. Satan overcame, and conquered all men in Adam, their representative ; and God has subjected them to the bondage and dominion of the *prince of the power of the air, the god of this world.* Though he cannot compel a man to sin against his own will, yet he has power, to present a sinful temptation, for the purpose of alluring him to evil ; of following the man with it, if at first he should be shy of it ; of disquieting and racking him if he will not yield to it ; of knowing their humours ; and of acting the part of an enemy in various ways. Satan is secret, deceitful, cruel and strong. He visits mankind in seeming courtesy, as poor, wandering, beggarly gentlemen in necessity do their friends, to gain them as his own. He makes them believe that they are in a fair way, when their condition is miserable. He gags them, like the man who had a *dumb spirit*, so that they can speak neither for God, to men ; nor to God, in prayer. He, as the *strong man armed, keeps his palace, and his goods* ; yea, and keeps his subjects from so much as sighing or groaning under their bondage.

5. The natural man is cast into utter darkness ; even as cruel jailers put their prisoners into the worst dungeons. 2 Cor. iv. 3, 4. They are so blinded, that they see not God, nor Christ, nor the happiness of the saints in light, nor those dreadful torments, which should now in this day of grace, awaken and humble

them. They were born blind to saving truth ; the devil has blinded them more *by* sin ; and God, in justice, has blinded some of them worse for sin.

6. The natural man is bound hand and foot in his natural estate, so that he cannot come out, of himself. "*We were yet without strength.*" Rom. v. 6. "The natural man receiveth not the things of the spirit of God : for they are foolishness unto him ; *neither can he know them*, because they are spiritually discerned." 1 Cor. ii. 14. All kind of sins, like chains, have bound every part and faculty of man. These sins are strong, being as dear as his members, nay as his life (Col. iii. 5. 7.) : so that when he begins to forsake his vile ways, and purposes to become a new man, *devils* fetch him back, the *world* entices him, and locks him up ; and the *flesh* says, "Oh ! it is too strict a course : farewell then, merry days, and good fellowship." You may wish and desire, for some reason, to come out sometimes, but you cannot put strength to your desire, nor bear to execute it. You may hang your head, like a bulrush for sin, but cannot repent of it : you may *presume*, but cannot *believe* : you may come half way and forsake some sins, but not all sins : you may come and knock at heaven's gate, as the foolish virgins did, but not pass through it : you may see the land of Canaan, take much pains to go to it, and taste the bunches of its grapes, but never enter it ; unless the Lord come to your grave in sin, roll away the stone, and bid you live.

7. They are ready every moment to drop into hell. God is a consuming fire, and there is but the paper wall of thy body between thy soul and endless flames. How soon may God stop thy breath ?

The FUTURE consequences of sin remain to be considered.

1. Men must die ; and although death is a sweet sleep to a child of

God, yet to the wicked it is a fearful curse, proceeding from God's wrath. Like a lion he tears body and soul asunder. It is a rare thing to see the man who looks death steadfastly in the face one hour together; but one day, like a mighty captain, he will deal a bitter stroke upon the ungodly, and then armies of endless woes follow.

2. After death men must immediately appear in their spirits, before God in judgment. Heb. ix. 27. This is a particular judgment, which every one meets with immediately at the end of his life, and in which every unrenewed soul is condemned. Eccl. xii. 7.

All have sinned; and the wages of sin is death; which is due so soon as a man exists a sinner. In justice, therefore, it should be paid as soon as he is born; and it would be so with the wicked, had not Christ obtained a reprieve for them for a season. He has begged their lives; and *is the Saviour of all men*, that is, not a Saviour of final preservation from hell, but a Saviour of temporal reservation from dropping into hell. This space of time, thus begged by Christ, is the only season wherein a man may make his peace with a displeased God. 2 Cor. vi. 2. During this time, the original sentence of death passed upon the whole family of man, is suspended; but when death has despatched them, the day of grace, the space for repentance has passed; and judgment only awaits them individually. Then their personal doom is read, and this is judgment after death. *If we would judge ourselves, in the present life, we should not be judged,* or judicially condemned after death: but wicked men will not do this, and therefore, at the end of life, God will condemn them. All natural men are lost in this life, but they may be found and recovered again. A man lost after death, however, is irrecoverably lost, for there are no means of restoration after death. In the world of spirits, there

is no friend to persuade the impenitent, no minister to preach the gospel, by which faith is wrought, and union to Christ effected; and no power of returning and repenting. The night is come, and the day, in which we were commanded to work, is past. The punishment which will then be endured, will occupy all the thoughts and emotions of the miserable, and leave no room for any thoughts of reformation. Like *Dives*, they will cry, *I am tormented in this flame.* Oh! that the consideration of this point might awaken every secure sinner! What will become of thine immortal soul, when thou art dead? Thou sayest, *I know not: I hope well.* I tell thee, *after death comes the judgment:* then, farewell friends, when dying; and farewell God forever, when thou art dead!

May the Lord open the eyes of sinners, to behold the terrors of the particular judgment. Their souls shall be dragged from their bodies, by the devil, as their jailer, into the sensible presence of their Judge. They shall appear without any covering, friends, or comfort: and shall be filled with a new light, in which they shall look upon their Judge, whom they saw not in the world; and through which, hellish horror shall strike their souls. Then all their sins shall be brought into their remembrance; and conscience shall fill the place of ten thousand witnesses. Many sins may have been forsaken; but then, one leak in the ship will sink all: one secret, darling, allowed sin, unrepented of, will damn thee. Then God will depart from thee, to wait in patience, offer a Saviour, and strive by his Spirit, no more. Thou shalt see indeed the glory which others find, but, to thy greater sorrow, shalt never taste their bliss. God shall surrender thy forsaken soul, into the hands of the devil, to be tormented, and forever to be overwhelmed at thy present misery, as well as the thought of that which is to come.

3. There shall be a general judgment of soul and body at the end of the world, in which all unrenewed men shall be arraigned and condemned, before the judgment seat of Christ. Jude 14, 15. 2 Cor. v. 10. The hearing of this future day, made Felix, and should make other sinners tremble. The divine character requires such a day, because the dispensations of Providence lead men to question the justice of God; and were not a future reckoning to come, this attribute would suffer a total eclipse. The glory of Christ, moreover, requires this general judgment: for, because he was arraigned and condemned by men, he shall judge mankind. John v. 27.

The time of this general judgment cannot be precisely ascertained; but we know it shall not take place, until Antichrist has been consumed, until the Jews have been restored to their own land; until all the tribes of Israel have been gathered into the Christian church; and until all the elect, for whose sake the world stands, shall have been effectually called.

Concerning the manner of this judgment, let it be remarked, that Christ shall come from the third heavens, to be seen in our atmosphere, before any of the dead arise; and his coming shall be with an admirable shout, as when a king cometh to triumph among his subjects, and over his enemies.

Then shall the voice of the *Archangel*, which is Jesus Christ himself, be heard from the clouds, saying audibly, *Rise ye dead, and come to judgment.*

Then as the trumpet sounded at the giving of the law, so shall it sound now, but much louder, when he comes to judge men for having violated that law.

Then shall the dead arise, and the living on the earth be changed. The bodies of them that have died in the Lord shall rise first, and at the same time the bodies of the liv-

ing saints shall be translated, with them.

When Christ shall be seated on his throne, and the saints as justices on thrones at his right hand, then shall the still guilty sinners be brought forth from their graves, and from their residence on the face of the earth, and stand quaking before this glorious judge.

Ye that live in sin now, and yet feel secure, O consider, *who* shall be your judge. It is goodness itself; even Jesus Christ, who many times held out his compassions toward you. A child of God may say, *yonder is my brother, friend, husband*: but you must say, *yonder is my enemy*. He may say, *yonder is he who shed his blood to save me*: but you must say, *yonder he comes whose heart I have pierced with my sins; whose blood I have despised*. He may say, *come, Lord Jesus, and cover us under thy wings*; but you must then cry out, *Oh! rocks, rocks, fall on me, and hide me from the face of the Lamb*.

Consider, that he shall come in flaming fire, in the glory of his Father, taking vengeance on them that know not God.

Reflect, that then, thy secret sins, thy self-pollution, thy speculative wantonness, as well as thy public offences shall all be disclosed. Think not that the judgment day will soon be over. No, no: it must take up some large portion of time, that all the universe may see all the sins of wicked men: and possibly this day of Christ's *kingly* office may be as long as the one in which he is *governing the world*, by his providence.

4. After the general judgment shall have separated all the righteous from the wicked, then the fearful sentence shall be passed upon all the latter collectively: *Depart, accursed, into everlasting fire, prepared for the devil and his angels.*

5. When the judgment day has closed, then the fearful wrath of God shall be poured out, and piled

upon their bodies and souls, and the breath of the Lord, like a stream of brimstone, shall kindle it: and here thou shalt lie burning, and none shall quench it. They shall be banished from God; shall be the subjects of his fiery indignation for ever; shall be tortured by their own memory and conscience; shall become the companions of devils; shall be filled with despair; and shall be the subjects of the most painful emotions through all eternity. In the anguish of their feelings, they will vomit blasphemies in the face of God, and curse God, that never elected them; and the Lord Jesus, that never shed one drop of blood to redeem them; and the Holy Ghost, that passed by without effectually calling them.

This is the misery of every natural man. Oh! labour to be humbled, day and night, in this woful estate; and if thou dost not obtain an interest in Christ, then farewell God, Christ, and mercy forever. Had Christ shed seas of blood, there would not be one drop of it for thee, until thou comest to see, and feel, and groan under this miserable estate of thy fallen nature.

(To be continued.)

ON THE DURATION OF FUTURE PUNISHMENT.

(Continued from page 125.)

In examining the supposed scriptural objections to a *particular* redemption, it would be unreasonable to expect much novelty. It would be difficult to find any raw material entirely new. Sometimes new arrangements, different combinations of light and shade, may so affect the appearance, and even the real worth of the article, as to make it more marketable, and consequently extend the range of its circulation. We make no pretensions even to this humble merit. To be instrumental in exhibiting truth—the truth of the word of God, in a simple and unsophisticated dress;

to help to stem the torrent of error and delusion, is our most earnest wish, whether the arguments be new or old. Both the *heresy* we combat, and its *refutation*, have excited the attention of the days of other years. When the enemy comes in like a flood, the Spirit of the Lord animates his followers to lift up a standard against him. In the discharge of this duty, the continuance of the contest must be commensurate with the duration of the torrent of hostility. War must be carried on with Amalek from generation to generation.

At this late period of the contest, little *new*, on either side, can be expected. We despise that affectation of originality, which refuses to avail itself of the inventions and improvements of predecessors. Was the sword of Goliath one whit the worse, that it had cut off the head of a blaspheming gigantic Philistine? On the contrary, David says respecting it, "There is none like it; give it to me." Are the arguments of Luther and Calvin, or any of the other reformation sages, any thing deteriorated, by having been used successfully by them, against the antichristian hierarchy? Does the solution of a difficulty, or the detection of a sophism, lose any of its interest or force, because it has been used by the venerable Edwards, when contending valiantly for the faith once delivered to the saints? Nay, though we would not rest a single item of the subject at issue on the mere authority of names,

"Nullius addictus jurare in verba magistri,"

yet we confess, we cannot help viewing an argument, as ennobled and more venerable, which has been used by that philosophical Calvinist and redoubtable champion of sacred truth. We here give notice, that on his lucubrations we shall, occasionally, make liberal drafts; and shall never prefer a raw re-

cruit, however fascinating his exterior, to the sunburnt veteran; and that too, for the very thing which should recommend him, namely, because he has seen some service, and has frequently triumphed over the haughty foe. On the contrary, these very circumstances are, in our view, commendatory.

In the discussion of this subject, much stress has been laid on some general expressions, which are occasionally found in scripture; such as, for instance, *all, every, all men, every man, the world, the whole world, &c.* These expressions, it will be admitted, when taken detachedly and independently of their local connexion and modification by the context, are somewhat imposing; particularly in relation to a doctrine, apparently so philanthropic, and so flattering to the native depravity and accumulated guilt of rebel man.

There can be nothing more easy than to show, that the extent of the meaning of those expressions must always be determined by the connexion in which they are found; and that they must necessarily be regulated and modified by the radical principles and general analogy of the system of redemption. That *all* often means no more than a generality, and sometimes but only an inconsiderable number, is abundantly evident from scripture phraseology. The annunciation of the nativity of our Lord by the heavenly messenger, furnishes a striking evidence of this. Luke ii. 10. "Behold I bring you glad tidings of great joy, which shall be to all people." Was this true in an absolutely strict and universal sense of the term? Certainly not. Surely not to *all*, and *every individual* of the whole world, for many millions never heard of it. But it did not furnish *great joy*, even to *all* the Jews who did hear of it. Did Herod, or the Scribes and Pharisees, rejoice at it? Nay, on the contrary, we are informed, that "when He-

rod had heard the report of the wise men, he was troubled, and all Jerusalem with him." Matt. ii. 3. How comparatively limited, in this instance, must this universal term be! In like manner we might quote Mark i. 37, "*All men seek thee;*" and v. 20, "*All men did marvel;*" and xi. 32, "*All men counted John as a prophet;*" John iii. 16, "The same baptizeth, and *all men* come unto him;" Acts iv. 21, "*All men glorified God, for what was done.*" In all these quotations, and numberless others which might be adduced, it requires no great stock of sagacity to discover the very limited sense in which they are used, and that their extent is regulated and determined entirely by the circumstances and connexion in which they are found. By these circumstances, therefore, and connexions, and by the nature of the subject under discussion, and not by the detached universality of a term or phrase, we shall be guided in our investigation of this subject. But as the definite application and meaning of such expressions will be best ascertained by a reference to the texts where they are used in the sacred writings, we shall examine in succession the most striking of those passages or texts, which have been by our opponents generally adduced on this subject. To save time and useless repetition, we shall classify them in such manner, as their common qualities and general bearings on the subject under consideration, may indicate. According to this method, the examination of two or three of the most prominent texts will supersede the necessity of farther analysis of any texts belonging to the same class. And,

1. Such as by the universality of the terms in which the mediatory interposition is frequently expressed in scripture, may seem to favour *universal redemption*.

Of such passages we have an example in Isa. liii. 6. "The Lord

hath laid on Him the iniquities of us all." In this text there are three different *parties* mentioned; namely, the LORD, HIM, and *us all*. That the *first* of these is JEHOVAH, the *second* MESSIAH, all are agreed. The only ground of controversy is about the extent of the meaning of the words *us all*. Does this expression mean every individual of the whole human race, or only a particular number? This, and this alone, is the point at issue. We maintain that the LORD did lay on Jesus the iniquity of *all the elect*—of *all the Israel* of God. The supposed proof of alleged universality contained in these words, we might consider as completely neutralized by the positive proof of the particularity of redemption, previously established. But however relevant this mode of refutation might be, we shall not avail ourselves of it; but shall examine and compare this, and the other texts which may be adduced, both with the context, and, when necessary, with the general analogy of faith. We put the question, then, Who are the persons designated by the general expression *us all*?

In the *first* place, they were professors of religion; they belonged to the commonwealth of Israel. *Secondly*, they were confessing penitents: "All we like lost sheep have gone astray, we have turned every man to his own way," is their humble confession to God. In the *third* place, they are such as are "healed by his stripes," as is plain from the context. *Fourthly*, they are such as had an interest in the vicarious atonement. Their language is "He was wounded for our transgressions, bruised for our iniquities, chastised for our peace." In a word, they were neither strangers nor aliens, but of the household of faith. But will it follow, that because Jesus bare the iniquities of all such as are described above, that therefore the LORD laid on him the iniquities of *all the human race*? Should a citizen of the United States, either

orally or by written circular, thus address the people: Our Washington, by incredible perils and unremitting perseverance, under the benign auspices of the God of battles, achieved our independence, rescued us from the grasp of tyranny, and secured for *us all* invaluable rights and privileges:—would it follow that every resident alien, although the bitterest enemy, was included in this general expression? Certainly not. Such a conclusion would be utterly repugnant to every bearing of the matter, the manner, and the design of the address. This would be, most illogically, drawing a *general* conclusion from *particular* premises. Because God has laid on Jesus the iniquities of persons of a particular character, therefore he hath laid upon him the iniquities of all the human race, even those who shall continue to reject his righteousness and despise his goodness. And in short, because all real penitents shall be *healed*, ergo, the most impenitent and ungodly shall also be healed! Wretched the argument which leads to such results!

Another passage of scripture is adduced from 2 Cor. v. 14, 15. "For the love of Christ constraineth us, judging this, that if one died for all, then were all dead. And that he died for all, that they that live, should not henceforth live unto themselves, but unto him that died for them and rose again." Whoever shall take the pains, carefully to consult the context, will find, that the apostle here apologizes, by very competent reasons, for his attachment to the Gentiles of the Corinthian church, for which he was censured by the Jewish zealots, v. 12—16. A great proportion of the church at Corinth, were Gentiles, and, as such, obnoxious to the bigots of the circumcision. Paul, as the great apostle to the Gentiles, defends himself and magnifies his ministry, by demonstrating that they also were heirs to the same

gospel privileges; that the sacred flame of the love of Christ constrained him to preach the gospel as well to the Gentiles as to the Jews. That he did this, under the conviction of a sound judgment, that if the only mediator between God and man, the man Christ Jesus, died for all *sorts* of men, whether they be Jews or Gentiles; then it will plainly follow, that the Jew and the Gentile were, by nature, *equally* children of wrath, and *dead* in trespasses and sins; so that the former can have no better claim, than the latter, to gospel privileges.

Often we find the word *all* taken in this distributive sense, and in such circumstances as necessarily preclude its extension to every individual. Rom. xiv. 2. "One believes he may eat *all things*." Surely this cannot be understood universally of every individual! Again, (2 Kings viii. 9.) Hazael is said to have presented to Elisha "every good thing;" which can obviously bear none other than a distributive application, and even that in a modified and comparatively limited sense. But it ought not to be overlooked, that there is no substantive expressed with the word *all*, in the passage under consideration. It is not even said for all *men*. We are therefore at liberty to supply such a substantive, as the bearing and sense of the context and general analogy of faith may warrant. It might be all *believers*—all the *elect*—all the *sons* and *daughters*, whom he brings to glory. Neither would there be any inconsistency in supplying the expression, *the sheep*, of his fold; particularly, as our Lord himself had declared, "I lay down my life (I die) for the sheep." These sheep were not confined to the Jewish nation. "Other sheep have I," said our Lord, "which are not of *this fold*." These also must be brought in. In Christ Jesus, there are no distinctions. Agreeably hereto, the apostle in preaching the gospel, disavows all regard to

pedigree or national privileges. Wherefore in the sixteenth verse he says, "Henceforth know we no man after the flesh." Jew and Gentile; circumcision and uncircumcision; all nations, kindred and tongues; all ranks and conditions of men, are equally embraced by the benign and philanthropic system of gospel grace.

Another text, which has been rather unhappily pressed into the service of universalism, is the latter part of the 11th of the 4th chapter of the first epistle to Timothy: "God, who is the saviour of all men, but especially of those that believe." The words themselves contain their limitation, and designate the particularity of redemption—"especially of those that believe." God is the saviour of all men, inasmuch as his providence is universal, and his kingdom ruleth over all. We will freely admit, that this providential salvation extendeth much farther, than the phraseology of this text would necessarily carry it. Ps. xxxvi. 6. "Lord, thou preservest man and *beast*."

One other text, involving also a general term, shall close the examination of the *first* class. 1st John, ii. 2. "And he is the propitiation for our sins; and not for our sins only, but also for the sins of the *whole world*." After we shall have examined this text, we believe that all others marked with the *same* or *similar* characters of universality, will, by the same rule and manner of interpretation, become sufficiently obvious.

The term *world* has a variety of meanings in scripture. Sometimes it signifies the universe. John i. 10. "The world was made by him." It sometimes signifies metonymically the whole human race. Rom. v. 12. "Sin entered into the world," i. e. was chargeable to all mankind. In John xv. 18. it signifies the wicked of the world: "If the world hate you." Again, it is put for the elect, John iii. 16. "God so loved the

world, that he gave his only begotten son," &c. Sometimes also this term means the Gentiles. Rom. xi. 12. "If the fall of them (the Jews) be the riches of the world;" that is, if the fall of the Jews be the occasion of an abundant exhibition of grace in the call of the Gentile world.

We have already stated, that the phrases *all the world*, and the *whole world*, are frequently taken in a very circumscribed and restricted sense. For example, Luke ii. 1. "There went out a decree from Cesar Augustus, that *all the world* should be taxed." This could mean nothing more than the Roman empire. In Rev. xiii. 3. we are told that "*all the world* wondered after the beast," while at the same time, there was a society of men, with whom this same beast and his deluded votaries had waged a war of extermination. But in the case under consideration, we have the extent of the meaning of the word *world*, rendered sufficiently definite, by the phraseology of the context in the preceding verse. "We have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins." Now, as the advocacy is founded on the propitiation, it would be absurd to suppose that the former should be less extensive than the latter. But the advocacy does not extend to all men. John xvii. 9. Jesus says; "I pray not for the world." How then should the propitiation be for the whole world, in its absolute and unmodified acceptance? But the plain and obvious meaning of the text may be clearly ascertained, by attending to the following circumstances. The apostle John was a Jew, and writes to Jews. Agreeably to the usual manner of speech among the Jews, in reference to the Gentiles, he distinguishes them by the customary designations. He therefore says of our Lord, "He is the propitiation for *our* sins; and not for *our* sins only, but also for the

sins of the whole world;" i. e. of the Gentiles also. This phraseology and its correct application, were perfectly familiar to a Jew, and could not be misunderstood; viz. that Jesus is the only saviour of all the *elect* of God, throughout the whole world, whether they be Jews or Gentiles. Any farther extension of its application is inconsistent with the general analogy of scripture. S. B. W.

(To be continued.)

FOR THE PRESBYTERIAN MAGAZINE.

ON BRINGING BIBLES TO CHURCH.

Protestant Christians generally profess to esteem it one of the greatest blessings of the reformation, that they are permitted the use of the holy scriptures, and allowed to try the doctrines of their teachers by that infallible rule. But were we to judge of their sentiments by the manner in which they employ this privilege, we should be apt to conclude that they do not really value it so highly as they pretend. For, from the manner in which they proceed in regard to the use of the Bible, we should infer that they either *now repose implicit confidence in the fidelity of their public instructors*, or that they do not consider it a matter worthy of their attention to know whether the texts from which their preachers address them be in the sacred volume or not.

We are led to this conclusion from the scarcity of Bibles which appears in our churches on Sabbath. If Christians of the Presbyterian denomination bring to church a psalm book, they seem to think that they have along with them the only book that is necessary in the public worship of the sanctuary. They imagine, or at least appear to imagine, that the large Bible from which the clergyman reads his text, is the only Bible that is required in the house of God. Hence, we believe, that clergymen might, in many instances, read their texts from the apocrypha,

talmud, or alcoran—did they only seem to read them from a *large book*, marked on the back, *Holy Bible*—without being detected by many of their hearers. But this could not be done without detection, did all, who are able to read, bring Bibles to church, and examine the text when the preacher announces it to the congregation.

Were this practice pursued, it might be the means perhaps of restoring that useful method of instruction called *lecturing*, which, we are sorry to observe, has become in our churches almost entirely obsolete. This plan of expounding the scriptures has, in these days, we understand, become rather unpopular; and therefore preachers, conforming perhaps too much to the fashion of the times, have deemed it prudent to lay it aside. On the hearers then the restoration of this excellent method of teaching biblical religion, must be considered as in a great measure depending. If they will be so condescending therefore as to bring their Bibles with them to church, and request those who preside over them in holy things, to explain to them, in their discourses, more fully than they now do, the sacred oracles of truth, the clergy would no doubt rejoice to unfold to them those invaluable treasures which these sacred oracles contain. This practice, we are certain, if wisely pursued, would have the happiest tendency, under the blessing of God, to diffuse throughout our churches the light of heavenly wisdom.

A great many of those who attend upon public worship in our churches, have not time, on account of their other pressing avocations, to study the sacred volume closely. If they read it at all, they read it over in haste, and carelessly; and often do not, in consequence, understand very well what they read. Hence the great necessity of adopting some method of rendering such persons acquainted with the sacred

contents of God's holy word. To accomplish this was one great object which Jesus Christ had in view in appointing a standing ministry in his church. To the poor the Saviour himself preached the gospel—and he certainly intended that this useful class of our fellow creatures should be countenanced and instructed by his succeeding apostles and ministers.

To the poor then the gospel is not preached, when clergymen deliver to their people only elegant and elaborate harangues—in which perhaps the poor feel but little interest—and neglect to unfold to them, in plain and simple language, the edifying doctrines and precepts of the volume of revelation. The manner, therefore, pursued at present, by many pastors, may gratify some of their hearers: but it must have a tendency to leave the major part of them in ignorance respecting the truths of that *word* which was given to man, “to be a light to his feet and a lamp to his path.”

Is it not then the duty of all influential characters, in the Presbyterian church, to endeavour by their example and authority to bring again into fashion the *now* obsolete practice of publicly expounding the scriptures? We are certain that all, who are really friendly to the diffusion of the truth as it is in Jesus, will strive to restore this practice. All those then who wish the practice of *judicious lecturing** restored, should encourage their clergymen to the adoption of it by bringing their Bibles to church, and thus indicating a thirst after the knowledge of divine things. If those of influence would thus show a desire

* By *judicious lecturing* we mean, not that the clergyman, who *lectures*, should endeavour to obtain among his hearers the name of *learned*, by continually finding fault with our English translation of the scriptures; but should simply aim, without shaking their confidence in their English Bibles, to open up to the view of his people the treasures of divine wisdom which the scriptures contain.

to have the doctrines of the gospel explained and enforced, we have no doubt but that this method of instruction would become, in our churches, fashionable; and that much valuable information would, in consequence, by judicious divines, be communicated to their hearers—which they have no opportunity of doing at present, on account of the sermonizing system that is pursued.

Were this practice of *lecturing* then restored, it might, under Providence, by diffusing among the people the pure doctrines of unadulterated truth, be the means of preventing, in a great measure, the dissemination of noxious errors. For, by lecturing, both preachers and people would naturally become better acquainted with the contents of the sacred volume, and would, in consequence, be less apt, than they now are, to embrace those specious human inventions which many theological system-makers have substituted for the more simple and, perhaps to some, less attractive doctrines of Christianity. For we find that wherever the true doctrines of the Bible are well understood and taught, there, the progress of theological error is slow. But, on the contrary, where the Bible is little read and little studied, there we find that errors and corruptions grow rapidly and take deep and permanent root. It was during the concealment of the sacred volume, that Roman Catholic errors and superstitions spread so widely and took such a firm hold of the hearts and consciences of men. What has happened may yet happen—and should the Bible be voluntarily relinquished by Protestant Christians, the same effect may be now experienced in regard to the propagation of error, which was felt by mankind when the perusal of the Bible was denied to them by a crafty and corrupt priesthood. Should not this consideration, therefore, prompt Protestant Christians of every deno-

mination to promote as much as in their power the public reading and expounding of the scriptures? Let us not then, in these days of light, through carelessness, with the Bible in our hand, permit errors and corruptions to spread their baneful influence among us. Let the Presbyterians of these days especially imitate their worthy ancestors, by bringing along with them their Bibles with their psalm books to church—that they may show thereby that they really have a wish to know the mind of God—and to learn whether their preachers do truly and faithfully speak according to the oracles of truth. Let them request their pastors to explain those parts of the Bible which may appear to their minds dark—that they may be enabled to obtain clear and distinct views of God's revealed will—and be aided, in consequence, in cultivating that faith and practising those duties which God commands them to cultivate and to practise.

T. G. M'1.

FOR THE PRESBYTERIAN MAGAZINE.

ON THE NATURE OF SIN.

In the essay on the nature of virtue in your last number, we attempted to show that all virtue or holiness, cannot be resolved into any one class of exercises, or disposition of mind; and in particular, that the theory which makes all holiness to consist in disinterested benevolence, or as it is sometimes expressed, in love to being in general, is entirely destitute of foundation.

It is a part of the same system of opinions, that all *sin* consists in self-love. This is a natural consequence of the doctrine, that all virtue consists in love to universal being. If, therefore, the latter opinion has been proved to be erroneous, the former will, perhaps, be abandoned without much reluctance.

Self-love and *selfishness*, though sometimes confounded, ought to be distinguished from each other. Self-

love is a desire of life and happiness, and a regard for our own good qualities and actions.

Like every other principle of our nature, when exercised in subordination to the divine glory, and in obedience to the divine law, it is virtuous. It is an essential part of the human constitution. Indeed it is impossible for us to conceive of an intelligent being entirely divested of it. Self-love is not in its own nature sinful. It exists in the angels in heaven, and in glorified spirits. It existed in Adam before the fall. But when it becomes inordinate; or when it seeks enjoyment in unlawful objects, instead of seeking it in the great fountain of life and blessedness; or when it is permitted to supersede the operation of some other principle of action, required by the divine law; it is then sinful, and is then properly called selfishness.

Self-love, in those who are regenerated by the spirit of God, is not a principle radically different from self-love in those who are not regenerated. It is the same great law of sensitive and rational nature in both. But in the former it has "received a new direction, and is exercised in a new manner." It seeks gratification in knowing, serving, and glorifying God; and in the pursuit and enjoyment of those objects which he has made lawful. It is restrained from inordinate indulgence; nor is it permitted to supersede those other affections and exercises which God has enjoined.

Selfishness is, therefore, merely the abuse of self-love, and ought not to be confounded with it. "By selfishness," says Dr. Scott, "I mean foolish, apostate, carnal self-love; and had Dr. Hopkins used this word only, my trouble would have been spared. But I contend, that love of one's self even as one's self, is not radically evil, but existed in man as God at first made him; as indeed it must in every creature, holy or unholy. It is the mere ap-

petite for happiness, and no more morally good or evil than hunger or thirst, or any other natural appetite; but it becomes holy or unholy according as it seeks its gratification in knowing, loving, glorifying, and enjoying God, and in doing good; or in obtaining and enjoying the creature."

Writers, not unfrequently, amuse themselves and their readers, by employing words, which have no definite signification. That every man loves himself, desires his own happiness, and seeks what he supposes will promote it, are truths perfectly plain to every one. But those who employ such language as the following; that the sinner loves himself because he is himself; and that the saint loves himself because the good of the whole requires that he should love himself, as a part of universal being; do not seem to express any thing that is rational or intelligible. Self-love, as already remarked, is an original, and ultimate law of our nature. It discovers itself as a powerful principle of action when our faculties are first called into exercise.

It consequently cannot be the effect of reasoning or reflection; nor can it receive any modification from abstract speculations upon the propriety, in the nature and fitness of things, of a person's loving himself, either as himself, or as a part of being in general. To such speculations, the far greater part of mankind are utterly incompetent; but all men love themselves. The fact is, no previous considerations are requisite to induce men to love themselves; or to show the reasonableness of exercising this affection. All men are compelled to love themselves by the constitution of their nature. This is an ultimate fact of which no further explanation can be given.

"Dr. Hopkins' distinction," remarks the learned and grave author already quoted, "between loving self as self, and the love of our-

selves, is too nice for my dull faculties. In short, I cannot but think after all, that we ought to love ourselves as ourselves, and I can form no idea of any other way of loving ourselves."

We sometimes meet with theories which bear the aspect of novelty and paradox; but when we examine them more closely, we find that nothing is intended, different from the common apprehensions of mankind. The whole singularity consists in a gross abuse of language.

It was a favourite doctrine of Mr. Hume, that reason should in all cases be subservient to the passions. This would no doubt appear to be a very pernicious opinion. But when we inquire into the meaning which he attaches to reason and passion, the greater part of his singularity is found to consist in a departure from the common meaning of those words. For, under the word passion he includes the most important part of what has, in all languages, been denominated reason; and he makes the least important part of reason to be the whole; and by this unwarrantable liberty in the use of language, he is enabled to bestow some degree of plausibility on his novel paradox.

We have reason to believe, that many who strenuously contend that all sin consists in self-love or selfishness, using these words as of the same signification, in reality mean nothing different from the common opinions of men. One writer attempts to convince us that self-love is the sum and essence of all sin. We reply, that the scriptures evidently make a distinction between sinful self-love, and the love of the world; and that this distinction is plainly recognised in the common language and opinions of men, and even by our own consciousness. Oh, you mistake my meaning, says he, "When I speak of supreme love to the world, I mean nothing different from supreme self-love." Do you not indeed? If this be your mean-

ing there is no dispute between us. But what becomes of your important discovery? You take the liberty of departing from the common and established meaning of words, and then you advance what appears to be a most absurd paradox, whilst in fact you mean nothing different from the common notions of mankind.

Suppose a person should eagerly contend that a part is equal to the whole; every one, who heard the assertion, would tell him that it was absurd, and contradictory to the primary laws of human belief. You misinterpret my meaning, he cries, I wish you to understand that by the whole I mean nothing different from a part.

The two cases are parallel. There is nothing new or remarkable in either, except a gross abuse of language. With such persons, the declaration that all sin consists in self-love amounts to nothing. They are determined, at all events, to extend the meaning of the word until it includes all sins whatever; and then they gravely advance it as a very important truth, that all sin consists in self-love.

There are others, however, who adopt that mode of speaking, which we are at present considering; whose peculiarity cannot be resolved into a mere unusual and arbitrary signification of words.

These writers, using the words self-love and selfishness as synonymous; and defining self-love to be "an ultimate and chief regard to one's own private personal happiness," display the utmost zeal and ingenuity in attempting to prove, that self-love is the sum and essence of all sin.

Without entering into a detailed examination of this theory, the following arguments are believed to be sufficient to prove it inconsistent with the most unquestionable truths.

1. It is inconsistent with the doctrine of natural depravity, as held by the church of God in all ages.

That infants are the subjects of moral depravity, is taught, in the most ample manner, in the scriptures; and will not be called in question by those, whose opinion we are considering. But in what, we would ask, does their depravity consist? Does it consist in selfish exercises of the will, in the view of motives? Or does it consist in a corrupt nature distinct from moral acts, and prior to them? The former cannot be asserted without the most evident absurdity—without doing violence to the very first principles of reason. It is a primary dictate of the human understanding, that infants are not capable of moral action; are not capable of moral exercises, either of self-love or of benevolence. It follows, therefore, as a necessary consequence, that all sin is not comprehended in self-love.

2. The divine law requires perfect conformity to all its precepts, and condemns every degree of imperfection, and every omission of duty, no less than positive transgression.

Men are required to possess the knowledge, and the fear of God; to exercise faith, and repentance, and love; and are pronounced guilty not only on account of positive acts of wickedness, but also on account of the want of those principles, and exercises, which the law requires.

Accordingly divines, and Christians, have generally held, that "sin is any want of conformity unto, or transgression of, the law of God."

By what efforts of ingenuity, then, can the mere want of conformity to the divine law; or the imperfection incident to the best of men, in the performance of duty, be identified with "positively selfish exercises?" In fact, no ingenuity can render such a statement even plausible; and consequently "self-love" does not constitute "the sum of wickedness."

3. If it were true that "all sin consists in selfishness," might we

not naturally expect that no disposition or action would be pronounced sinful, except on account of the selfishness which it discovers; and one action would be pronounced more sinful than another, for no other reason than because it discovers more selfishness? This undoubtedly would be the natural consequence. Our moral judgment would condemn no exercises of mind, except those which appeared to us, to be selfish; and the sinfulness of different exercises, would be estimated by the proportion, and intensity of selfish feeling, which appeared to be involved in them.

But does this representation correspond with fact? Do we pronounce wanton acts of malice, malignity, and cruelty towards men; or profaneness, and blasphemy against God, to be more dreadful wickedness, than intemperance, theft, and other crimes, in which private interest is manifest, merely because the former display a greater degree of selfishness than the latter? This cannot be asserted without contradicting the clearest dictates of our minds.

We may illustrate the argument by the following example. In the capture of a city, a soldier of the victorious army is beheld, apart from the immediate scene of danger, anxiously solicitous for his own safety, and diligently employed in collecting whatever he supposes will contribute to his personal gratification; on the contrary, another soldier is beheld in the midst of the greatest carnage, and confusion; alike regardless of his own safety, and the rich spoils around him; intent upon nothing, but a savage, and promiscuous slaughter of the innocent, and defenceless inhabitants.

Every person, without a moments hesitation, would declare the former to be the most selfish, but the latter incomparably the most wicked.

From these instances it appears, that when we judge whether any

act is sinful or not, and also when we estimate the comparative malignity of different sinful acts, we unavoidably take into the account many dispositions of mind, which are distinct from selfishness.

4. A correct analysis of the active principles of our nature, furnishes the most conclusive evidence that selfishness does not constitute the sum and essence of all sin.*

The original and ultimate principles of human action are numerous, more numerous, perhaps, than they are generally supposed to be. Some of them may be called selfish, using the word in a favourable sense, because their ultimate object is our own happiness.

Some may be called social or benevolent, because *their* ultimate object is the happiness of others; and some, again, are neither selfish nor benevolent; their ultimate object is neither our own happiness, nor the happiness of others; but something else, which is naturally agreeable to us.

Of this last kind, the desires of esteem, of knowledge, of power, and of liberty, are remarkable examples. These desires, together with the different benevolent affections, are primary and ultimate principles of our constitution; they are coeval with the first development of our intellectual and active powers, and cannot with any plausibility be deduced from any one principle of action; much less can they be deduced from mere self-love.

When, however, they are directed to improper objects; or when they are indulged beyond the prescribed limits, they become sinful, no less than self-love becomes sinful, when it degenerates into mere selfishness.

Some, indeed, have supposed that esteem, and knowledge, &c. are not desired for their own sake; but merely as means to an end; as in-

struments to promote our happiness, by gratifying some original principle of our nature. But when we reflect, that men often sacrifice all the pleasures of life, and even life itself, for the sake of gaining the esteem and applause of their fellow creatures; and sometimes, also, for the sake of knowledge; we shall be convinced, that they are not in all cases regarded as instruments to promote our happiness. It is a palpable absurdity to imagine, that any person should sacrifice his happiness to gain the esteem of men, if the latter is desirable solely as a means to acquire the former. Indeed, the single consideration that the praise of men contributes to our enjoyment, is a sufficient proof, that the former is in itself previously desirable.

Many seek posthumous fame at the expense of present and future happiness; by pursuing a course of conduct in direct opposition to the law of God. The passion for military glory is sometimes so strong as to prompt the soldier, voluntarily, to engage in an enterprise, which he knows will end his life; without being the least influenced by "private personal happiness," either in this world or in the world to come. Many other examples might be given; but these are sufficient to show, that the desire of esteem is an original principle of action, distinct from self-love; when, therefore, it is exercised contrary to the law of God, which is very often the case, it is sinful, and consequently all sin cannot, with any propriety, be said to consist in self-love.

When we desire knowledge for the sake of promoting our own private happiness, we are influenced by self-love; when we desire it for the sake of promoting the happiness of others, we are influenced by benevolence; when we desire it for the sake of gaining literary reputation, we are then influenced by a desire of esteem; but when we desire it for its own sake, which alone

* See Reid on the Principles of Action.

can with strict propriety be called the desire of knowledge, we are influenced neither by self-love nor by benevolence: it is then properly denominated an original and ultimate principle of action, of which no other account can be given than that such is the constitution of our nature. It is, however, in this proper sense of the words, that the desire of knowledge most commonly becomes irregular, excessive, and sinful.

The observations which have been made with respect to the love of esteem, and of knowledge, are for the most part, applicable to the love of power, the love of liberty, &c.; they are all primary principles of human action; when influenced and directed by the divine law, and in subordination to the divine glory, they are virtuous, otherwise they are sinful, no less than the unlawful indulgence of self-love.

The love of money sometimes becomes a principle of action: it is so in the miser: he loves money for its own sake, and not on account of its furnishing him with the means of enjoyment. This we believe is universally acknowledged. Misers have been known to deprive themselves of all the enjoyments, and not unfrequently of even the necessities of life. It must indeed be admitted that such persons are sometimes considered as extremely selfish. This results from the fact, that the temper of the miser, is, in a great measure, incompatible with the exercise of those dispositions, which have a tendency to promote the happiness of others. He is therefore pronounced entirely selfish. But this mode of speaking is manifestly improper; because although nearly destitute of the social affections, he yet loves his money, without any immediate views of private interest. So far, therefore, as he loves money for its own sake, he is entirely free from that disposition which can with propriety be called selfishness.

How this sordid and unnatural passion is acquired, is of no importance in the present argument; it will be sufficient for our purpose, if it be admitted, that the love of money may exist, distinct from "a regard to private personal happiness;" for as the love of money is declared by the apostle to be the root of all evil, it follows, unavoidably, that the assertion is very far from being true, that "self-love is the essence or root of every sin."

That all sin does not consist in selfishness, may be proved in the most satisfactory manner from the operations of conscience. All men, who enjoy the exercise of reason, have a sense of moral obligation; they perceive themselves bound to perform some actions, and to avoid others, independently of any considerations of private interest. The moral judgments of their minds are often exceedingly erroneous and perverted; but they continue, notwithstanding, to exercise a commanding influence over many of their most important actions.

A mistaken sense of duty has prompted men to the perpetration of some of the greatest crimes, which appear in the annals of history. "I verily thought with myself," says the apostle Paul, "that I ought to do many things contrary to the name of Jesus of Nazareth."

In speaking of the Hindoos, Mr. Ward, a missionary to India, remarked, that they did indeed possess a conscience; but this, instead of promoting their conversion, rather contributed, on account of its blindness, and depravity, to keep them bound in the chains of Satan; and to urge them to the practice of the grossest superstition, and idolatry.

As therefore it would be a manifest perversion of language, and an outrage upon common sense, to identify conscience with self-love, it follows as a legitimate consequence, that self-love is not the sum of all wickedness.

We will now proceed to make a few remarks upon those affections, which are commonly called social, or benevolent; and it will not be difficult to prove, that their exercise is often sinful.

The natural affections between parents and children, and between other near relations, may be mentioned in the first place; as they cannot with any plausibility, be supposed to originate in self-love. Many instances might be mentioned in which they are sinful; indeed they are sinful in every case, in which they are not exercised in subordination to the love of God, and in conformity to his law. Hence our Saviour says, "he that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me." The same remarks may be made in regard to the love between the sexes: accordingly, Milton, who was well acquainted with human nature, makes the transgression of Adam to proceed from his love to Eve.

"How can I live without thee, how forego
Thy sweet converse and love so dearly
joined,—

However I with thee have fix'd my lot
Certain to undergo like doom; if death
Consort with thee, death is to me as life."

Public spirit, or a love to the community, or country, to which we belong, is another social, and benevolent affection. Whether it is grafted upon other social affections, which regard a more limited range of objects, it will not be necessary to inquire; but that it is distinct from self-love, cannot be questioned.

When directed by a due regard to the rights of others, it is eminently virtuous, highly useful; but, on the contrary, when it is permitted to deviate from the laws of rectitude, it becomes highly criminal, and is often the cause of the most bitter animosities, and desolating wars.

Admiration for eminent endowments, and splendid achievements,

is a natural sentiment of the human mind. But unfortunately for the interest of virtue, and human happiness, men have too generally admired and applauded, not those who are truly great and good, but the most pre-eminent in wickedness, and the destroyers of their species. Hence it is, that the brilliant, but atrocious exploits of the military conqueror, are celebrated in the most rapturous strains; and the dismal deeds of an Alexander, and a Cæsar, instead of receiving universal reprobation, have exalted them to the rank of heroes and demi-gods.

That this foolish admiration is sinful, cannot be doubted; but how it can be resolved into mere self-love, into "an ultimate and chief regard to one's own private personal happiness," we confess ourselves incapable of comprehending.

We might proceed to show, that sin sometimes springs from the irregular exercise of other social affections; such as friendship, compassion for the miserable, and gratitude to benefactors:—It is thought, however, that enough has been said to render it evident that self-love, or selfishness, by no means constitutes the sum and essence of all sin.

So far from believing that all sin consists in self-love, we think it might be shown with much more appearance of truth, (although it would not be true) that all sin consists in the exercise of those desires and affections which cannot be deduced from self-love. The thoughts of the great majority of mankind, are almost constantly occupied about external objects; and their desires and affections are strongly attached to them.

There are some principles of human nature so powerful, as not unfrequently, entirely to supersede the usual influence of self-love. Many examples of this might be mentioned. The sense of shame has prompted men to destroy their own lives; a man rather than see his beloved wife and children come

to poverty, has been known to do the same thing. The unsuccessful patriot prefers falling upon his own sword, to witnessing the loss of his country's liberty and glory. In all these cases, and in many more, which might be mentioned, we discover in human nature, principles of moral action which completely overcome the influence of self-love. Not that self-love is extinguished, for this is impossible; but its natural operation is counteracted by a more powerful principle. This is undoubtedly the plain statement of the matter; and as the exercise of these principles in the instances mentioned, constitutes the most dreadful wickedness, we are again led to the conclusion, that all sin does not consist in self-love.

With respect to such phraseology as "disinterested love," "disinterested benevolence," "disinterested affection," so frequently employed by some writers; it may be observed, that the epithet disinterested, adds nothing to what is expressed by the word love, and by the other words mentioned. The terms interested, and disinterested, may be used in reference to the external profession of love; but to the internal disposition of mind itself, they cannot be applied, without an evident impropriety. Circumstances intimately connected with our personal happiness, may be the occasion of exciting or increasing our love; but whenever it exists, and as far as it prevails, it is disinterested of course. This is true, whether love be holy or unholy; the latter is often quite as distinct from any considerations of private advantage as the former.

Such words, therefore, as selfish or interested, and disinterested, are properly applied in reference to those words and actions which are the usual indications of love; but when applied to the disposition of mind, they amount either to an implied contradiction, or to an unmeaning tautology.

Dr. Barrow in one place advances a theory not much different from that which we have been considering: "If we scan," says he, "the particular nature, and search into the original causes of the several kinds of naughty dispositions in our souls, and of miscarriages in our lives, we shall find inordinate self-love to be a main ingredient, and a common source of them all; so that a divine of great name had some reason to affirm—that original sin doth consist in self-love disposing us to all kinds of irregularity and excess." But in another, he says, "reason dictateth and prescribeth to us, that we should have a sober regard to our true good and welfare;—a self-love working in prosecution of such things common sense cannot but allow and approve."

After quoting these passages, Mr. Stuart makes the following just remark: "Of these two opposite and irreconcilable opinions, the latter is incomparably the least wide of the truth."*

We cannot therefore avoid expressing our extreme regret, that any should attempt to prove the total depravity of all men by nature, by showing that they are the subjects of no moral exercises but those which are selfish. This, we apprehend, is a very slippery foundation, upon which to place a doctrine so important in the Christian religion; and were it susceptible of no other proof, we would reject it, from our creed, without hesitation.

MADRYG.

FOR THE PRESBYTERIAN MAGAZINE.

ON THE RELIGIOUS EDUCATION OF CHILDREN.

"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame."—PROV. xxix. 15.

There is no parental duty of more importance to be observed, than that

* First Preliminary Dissertation, p. 112.

which relates to the religious instruction of their children. The principles, which children imbibe in youth, are those which generally give a direction to their conduct in maturer years. Hence in youth the features of character are almost invariably laid—which riper age tends only more fully to develop.

This then at once shows the great necessity that is laid upon parents to watch over the forming ideas of their tender offspring. If wrong impressions be made at first upon their tender minds, it will be found a very difficult task afterwards to efface them. Parents therefore should endeavour by every proper means to instil into the minds of their children the pure doctrines and holy precepts of the religion of Jesus Christ.

In order, however, to do this properly and effectually, under the blessing of God, it will be incumbent upon parents to set before their children a consistent godly example. Living example is more powerful than any doctrine which can be taught, or any precept which can be inculcated. When therefore doctrine, precept and example are united, parents have certainly much better reason to expect in their children piety and virtue, than when they instruct without practising themselves; or when they may exemplify the doctrines of religion in their own lives, without informing their children of the precepts and doctrines, which ought also to influence their principles of action, and regulate the whole tenor of their conduct.

To give their children a habit of attending to the doctrines and precepts of religion, parents should likewise be careful to accustom them, as early as possible, to attend regularly in some place of public worship. The effect which the public exercises of God's house often produce on the minds of children is very remarkable. The solemnity which obtains where the worship of

God is properly conducted, must tend in no small degree to impress upon their tender minds the idea that the Supreme Being is an object worthy of the esteem, respect and veneration of his creatures.

Family prayer, when properly practised; is also an excellent means, under the influence of God's Spirit, for promoting in the minds of children a love for the doctrines and precepts of religion. By the stated performance of this duty in a family, children are daily called on to contemplate their Father in heaven as their constant guide and benefactor. And must not this tend to beget in their bosoms love and gratitude to that being who daily sustains them, and supplies all their returning wants? This will also have no small tendency to teach them to respect parental authority, and will therefore naturally lead them to submit to those necessary and judicious restraints which that authority may impose upon their conduct.

Thus must parents proceed in respect to their children, if they would have them to walk in the path of wisdom. This path is narrow, and therefore the greater care is necessary on the part of parents to use all proper endeavours to induce their offspring to enter upon it. The minds of youth ought to be well fortified with good doctrines and pious habits, to enable them to oppose those seducing attractions which vice daily presents to their view to entice them from the service of God. Should parents then endeavour "to train up their children in the way in which they should go," they may have the happiness, when about to leave this world themselves, of seeing them walking in the path of religion and virtue, and by their industry, honesty and integrity, securing the esteem and confidence of their fellow men; and, when this world and all things in it shall have past away, may have the cheering prospect of meeting

them in that happy region, where those pious friends, who have once been divided by death, shall meet to part no more.

T. G. M'I.

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BRIEF DISCOURSES—NO. II.

FROM THE REV. J. COPES.

"That they, without us, should not be made perfect." HEB. xi. 40.

The vital union of the whole church, to the Mediator, and of all the members to each other, is a doctrine plainly taught in the gospel.

Without this union, there can be neither glory to God, nor salvation to man. "I am the vine; ye are the branches. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me." Cut off the branch from the vine, and the consequence is the death of that branch. "If a man abide not in me, he is cast forth, as a branch, and is withered; and men gather them, and cast them into the fire; and they are burned." "If a man love not his brother, whom he hath seen, how can he love God, whom he hath not seen?" "We know that we have passed from death unto life; because we love the brethren." "By this shall all men know, that ye are my disciples, if ye have love, one to another."

To form and sustain this union, is the great design of our Lord Jesus Christ, in the work of redemption. "That they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us."

To destroy and sever this union, is the mighty design of satan. For this, he persuaded Eve, that God had dealt unkindly with man, in forbidding him the fruit of a good tree. For this, he instigated Cain to hate and kill his brother. Abraham and Lot must differ, through their servants. Judah must vex Ephraim; and Ephraim must envy

Judah. Errors and heresies must prevail in the church; and even the dear children of God, Paul and Silas, must contend with each other. Acts. xv. 39.

To show the importance and extent of this holy union, was the design of the apostle, in this chapter. He proves, that the same faith, wrought in Abel, Enoch, and Noah, which afterwards wrought in Abraham, Isaac, and Jacob: and that Moses, and all the patriarchs and prophets, laboured and suffered under the ancient dispensation, by the same grace; and with respect to the same Redeemer. For Moses esteemed the reproach of *Christ*, greater riches than the treasures of Egypt.

And all the holy martyrs of following ages, in the same faith, looking to the same Mediator, "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword; out of weakness, were made strong, waxed valiant in fight, and turned to flight the armies of the aliens." And now, he represents the saints in glory, like a "great cloud of witnesses," surrounding every believer, and calling to him, "Lay aside every weight, and the sin that doth most easily beset you; and run with patience the race set before you: looking to Jesus, who was the author, and will be the finisher of your faith."

The peculiar nature of this union, its evidence, and its consolation, will form the method of this discourse.

1. The peculiar nature of this union, is the first and most important part of this subject. Nothing in the whole circle of revealed religion, has been more misunderstood or abused. By many, it has been esteemed the effect of retirement and meditation; and that after a certain course of bodily mortification, the divine nature would con-

descend to dwell in the body, and possess the soul. Hence divine converse and extraordinary visions have been imagined, and confidently asserted; and hence fearful delusions have arisen. Others have imagined, that this union took place, in consequence of a public profession of the true religion; and that it is the voluntary act of the professor. On this account, the person is numbered with the visible church, and has the name of Christ put on him. He declares himself a disciple or follower of Christ; and for his sake, breaks away from the world; and, therefore, God will receive him into union and fellowship with himself through Christ. But whenever this holy union is considered as the work of man, he will be proud of his work; and say, like Nebuchadnezzar, "Behold great Babylon, that I have built." "To the law and to the testimony. If they speak not according to this word, there is no light in them." Can the branch unite itself with the vine? Can the member unite itself with the body? Just as well might the dead sinner unite himself with a living Saviour. And yet he is bound to the utmost activity; not in joining himself to Christ, but in seeking and obtaining the almighty agency of the Holy Spirit promised in the scriptures, to perform that glorious work for him. And seeing this mighty promise is free, without money, and without price, all who neglect it, and attempt this great work in their own strength, are justly rejected.

Let us then show the peculiar nature of this holy union. It is a covenant union. In the covenant of redemption, Jesus Christ was chosen, as the Mediator and covenant head of all his people. Isa. xlii. 1. "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth. I have put my Spirit upon him; and he shall bring forth judgment to the Gentiles." "He is given, to be head over all things to

the church." Eph. i. 22. "And all his people are chosen in him, before the foundation of the world," ver. 4, 5, 6. The end and design of this choice is, "that they should be holy, and without blame, before him in love." This is the deep foundation, which God has laid in Zion, for the establishment of this holy union. In the fulness of time, this glorious covenant head, and Redeemer, was sent forth, and came into the world, "made of a woman, made under the law; that he might redeem them that were under the law." He then laid down his life for his sheep, both of Jews and Gentiles. They were then his, by actual purchase, as they always were by covenant. He not only purchased them, but he procured the Holy Spirit for them. "The Comforter, which is the Holy Ghost, whom the Father will send in my name; he shall teach you all things, and bring all things to your remembrance." By the agency of this divine Spirit, this union embraces the persons designed in the covenant. They are effectually convinced of sin, of righteousness and judgment.

They see the fulness and fitness of Christ; and they feel his Holy Spirit, leading them in the footsteps of his flock. They then desire to set their seal to the holy covenant. They earnestly inquire, "what shall I render unto the Lord?" and the Holy Spirit answers, "I beseech you brethren, by the mercies of God, that ye present your bodies, a living sacrifice, holy, acceptable unto God, which is your reasonable service." They answer, "I will take the cup of salvation, and call upon the name of the Lord; I will pay my vows unto the Lord, now, in the presence of all his people." The holy covenant is then closed. The internal work is wrought by the Holy Spirit, in fulfilment of the covenant of redemption; and the willing acceptance of the believer is the consequence. The public confession of his Redeemer, is at

once his duty and his privilege; and he accounts it greater honour and happiness, to be united to Christ, and to God in him by this everlasting covenant, than to have the treasures of Egypt poured down at his feet. The same faith, and the same obedience, which unite him to Christ, unite him also to his people. The same bond which binds the members to the head, binds them to each other. And as our own hearts are weak and deceitful; and we can know them only by their habitual desire of Christ, and submission to his service; so we know fellow members, by the same rule. Not every one that saith "Lord, Lord, shall enter into the kingdom of God: but he that doeth the will of his heavenly Father." Those therefore who openly confess Christ, are to be esteemed his members, and covenant people. With these, the sacred bond of the covenant remains unbroken, so long as they walk worthy of their holy vocation. Such is the nature of this holy union.

2. We now consider the proof of it.

This evidence must be fourfold. It must be proved at the bar of conscience. That man, who never doubted concerning himself, is to be suspected. If he never had any anxious misgiving thoughts, that possibly, after he had preached to others, he should himself be a cast-away, he has never yet felt the Christian warfare. My spirit made diligent search, says the Psalmist; and still he implores the divine scrutiny. "Search me, O God, and know my thoughts; try me, and know my thoughts, and see if there be any wicked way in me; and lead me in the way everlasting." He watches the workings of his heart in prosperity and adversity. "Will the hypocrite always call upon God?" When wealth and friends, and success and health, are all surrounding him, is the heart still humble? Does it breathe out its af-

fectionate acknowledgments? "I am not worthy of the least of all the mercies, and of all the truth which thou hast shewed unto thy servant."

And when relations and possessions are swept away in a moment, and tokens of divine displeasure pass over, like the billows of the raging ocean; then does the heart fall prostrate before a sovereign God, and say, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord." These are evidences, by which this holy union may be proved at the bar of conscience. It must be proved also, before the world. Let not the people of God imagine, that they may bury their talent in the earth. They must answer for its increase. "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." Yet in this exhibition of evidence to the world, all ostentation and will-worship, are to be avoided. "In vain do they worship me, teaching for doctrine, the commandments of men." Mat. xv. 9. The path of duty marked in the oracles of God, is the only way, in which this holy union can be manifested to the world. The careful sanctification of the Sabbath; the constant and devout attendance on the public ordinances; and a watchful conversation among men, will compel them, to take knowledge of the disciples, that they have been with Jesus. This sacred bond of union, must be proved also, to the church of God. As every member receives comfort and protection from the rest, in the natural body; so in the spiritual body, "if one member rejoices, all the members rejoice with it: and if one member suffers, all the members suffer with it. The reproaches and distresses of the church, and of every member of it, will excite sympathy and exertion for their relief. "If I forget thee, O Jerusalem, let my right hand for-

get her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Psalm cxxxvii. 5, 6. Toward the church, and every member of it, the greatest tenderness, forbearance, and compassion; the most generous self-denial, and suffering for their sake, are the proper evidences of this holy union. "Therefore I endure all things, for the elect's sake; that they may obtain the salvation which is in Christ Jesus, with eternal glory." 2 Tim. ii. 10. But this holy union, must finally be proved at the judgment seat. "For God will judge the world in righteousness." Acts, xvii. 31. It will then be declared to all the world, that the salvation of the saints, is an act not only of grace, but of strict justice. This is to close the mouths of blaspheming men, and evil spirits, who would charge the Judge with partiality, unless the evidence was then displayed, upon which the final sentence shall be founded. Then their works of faith, and labours of love, which they had long forgotten, shall be brought to light. "Then shall the King say to them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world. For I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; sick and in prison, and ye came unto me." Matt. xxv. 34.

Such are the evidences of this holy union, as they are exhibited in the word of God.

3. Let us now pass to the third head of discourse, and show the consolation resulting from this evidence. Is conscience satisfied? After many anxious and painful inquiries; after years of observation and watchfulness; is the soul enabled to say, "Lord, I am thy servant, I am thy servant. Thou hast loosed my bonds?" Psal. cxvi. 16.

Consolation, such as the world cannot give, flows directly from this evidence. "For this is our rejoicing, the testimony of our conscience, that in simplicity and godly sincerity, we have had our conversation in the world, and more especially to you-ward." 2 Cor. i. 12. The world cannot be satisfied. But has the evidence been faithfully exhibited? Have we confessed ourselves to be strangers and pilgrims in it, like the saints of old? Have its frowns, and its smiles, been received with holy indifference; while prayer for its salvation has employed our hearts and our tongues. Then we may be comforted.

Is the church of God satisfied? How comfortable to meet brethren and sisters, the fellow heirs of the great salvation, in the sanctuary of God! This made David say, "How amiable are thy tabernacles, O Lord of hosts!" "I was glad when they said unto me, Come, and let us go up into the house of the Lord." Psal. lxxxiv. 1. cxvii. 1. But how great the joy and consolation to reflect, that we are even now holding communion and fellowship with the whole church of God! Abel and Enoch are not made perfect without us; and we are not made perfect without them. "The great cloud of witnesses" surround us, and look down with holy transport, when only one sinner repenteth. The more perfect therefore our union, with the church on earth, the more perfect it is, and will be, with the church in heaven. And as their felicity is intimately connected with ours, and our eternal reward with theirs, with what holy alacrity and zeal, should we labour and suffer, for the whole family of God! Well may we endure, and even glory in tribulations; knowing that we shall receive a full reward, together with the whole church of God, from the beginning to the end of time.

And with these glorious prospects, can we look forward, and look upward, and joyfully antici-

pate the day, when Jesus shall come in the clouds of heaven, surrounded with the ten thousands of his saints? Will it be a transporting sight, to see Abel and Enoch, and all our dear brethren and sisters, who lived before the flood; and all the holy patriarchs, who lived before Moses; followed by the millions of Israel, who died in the same faith under the ancient dispensation? And behold, they are intimately united with the millions of the Christian world! All these shall point to the same Redeemer, and sing, with heavenly harmony, "Worthy is the Lamb that was slain, to receive power and riches, and wisdom and strength, and honour and glory, and blessing." Rev. v. 12. Behold, Christians, the blessed assembly! They are indeed happy. But without the full salvation of the whole mystical body of Christ, they cannot be made perfect. They wait for us. It was said to them, who had been slain for the testimony of Jesus, that they should rest for a season, until their fellow servants should pass through the same trials. Rev. vi. 11. For us, then, O Christian brethren, the saints in heaven are waiting. They cry, "How long, O Lord, holy and true." Let us start from our slumbers, trim our lamps, gird up our loins, and press towards the glorious prize! And since the salvation of every member, is inseparably united with the general welfare; so that one mighty portion of the church universal, cannot be made perfect without the other: O how solicitous ought we to be to maintain the peace and harmony of the whole! "Blessed are the peacemakers, for they shall be called the children of God." Mat. v. 9. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from among us with all malice; and let us be kindly affectioned, one to another; forgiving one another, and loving one another, even as God, for Christ's sake, hath forgiven us." Eph. iv. 31.

Come, nominal Christians, behold your holy calling. Is it not time for you to feel and manifest this holy union? Have you not been "eating for yourselves, and drinking for yourselves?" Zech. vii. 6. When you participated in the Lord's supper, was it to enter into union and communion with the whole church of God, through Jesus Christ the covenant head? Or, was it to secure your own personal salvation? Do you love Abel and Enoch, as well as Peter and Paul? Are the children of God, which are scattered abroad, dear to your souls? Then, "Cast aside every weight," "count all things but loss, for the excellency of the knowledge of Christ Jesus your Lord," and "strive to enter in at the straight gate."

Careless sinners: All these things appear to you, like an idle tale. Just so it was with the inhabitants of Sodom. Lot cried, "up, get ye out of this place; for God will destroy it with fire and brimstone." But they thought it all an idle tale. Well, as surely as you slight and despise the church of God, and neglect to enter into his holy covenant, you shall be set on his left hand, at the day of judgment, and shall hear that dreadful sentence, addressed to you personally: "Depart ye cursed into everlasting fire, prepared for the devil and his angels." You may now boast that you belong to no church; and that you will enter into no engagements with any. But is not this saying, "Let us break his bands asunder, and cast his cords from us?" Psal. ii. 3. "We will not have this man to reign over us;" was the language of his ancient foes. Luke xix. 14. But those enemies have long felt his righteous judgments; and so must you. There is no safety, but in covenant with God. For when he comes to judge the world, he will say, "Gather my saints together unto me; those who have made a covenant with me by

sacrifice." Psal. l. 5. All others will be driven away in their wickedness. But, perhaps, you will say, the diversity of the several branches of the church is so great, that you know not which to join; and so you remain separate from all. Now, this is the very plea, which will condemn you before God. Has he permitted so much variety in his church? Is the door left so wide? and can you not find the way into the church universal? It is evidently, because you desire an excuse. You are not willing to serve God any where. You do not love any of his people, of any denomination. Therefore your pretended excuse, will be the ground of your final sentence, and hopeless misery. "Live without Christ, an alien from the commonwealth of Israel, a stranger from the covenants of promise, and without God in the world," a few days longer, and the door of mercy will be shut; and you must live without God for ever.

Dear young people: You are the "lambs of the flock." How afflictive to the shepherd, to see the lion and the bear, tearing away his lambs! Such is the sorrow of the shepherd, whom God has set to watch and feed his spiritual flock. He sees you leaving the fold, the church, and going astray, into the world. Can you find better company than that of the saints, who are styled the excellent of earth? Are satan, and his servants, better company than Christ and his people. Beware what you do, O young people; for "when once the master of the house has risen up, and hath shut to the door," you are undone for ever.

Come then, follow the faith of Moses, and of the whole church of God. Determine to suffer affliction with the people of God, rather than enjoy the pleasures of sin for a season. Then you will be joined in one spirit and hope of your calling, with all the Israel of God. And with them, in due season you will be made perfect.

BRIEF THOUGHTS ON BAPTISM.

That WATER BAPTISM was practised at the commencement of the Christian dispensation in conformity to divine appointment, cannot be denied. "I baptize with water," said John, the forerunner of our Lord, to the Jews, John i. 26; and that his baptism was from *heaven* is certain from the commission under which he was acting, as well as from the question proposed by our Saviour to the chief priests and elders of the people concerning its origin. Mat. xxi. 25. Jesus Christ himself was baptized by John; and afterwards, in the course of his ministry, administered the same heavenly rite. "Rabbi," said some to John, "he that was with thee beyond Jordan, to whom thou bearest witness, behold the same baptizeth; and all men come to him." John iii. 26.

Having risen from the dead, the Redeemer gave to his apostles a commission to *baptize* as well as to preach the gospel. Mat. xxviii. 19. In execution of their commission they administered this sacred rite to all their converts. On the memorable day of Pentecost, three thousand were added to the church by baptism; for it is expressly stated in Acts ii. 41, "Then they that gladly received his word were baptized." Philip preached the gospel to the people of Samaria, and baptized those who professed to believe, "both men and women." Chap. viii. 12. Among the number that received this Christian ordinance at his hand was Simon Magus, who had made a profession of faith in Christ, but was afterwards discovered by Peter to be "in the gall of bitterness, and in the bond of iniquity." Chap. viii. 13, 23. Paul was baptized by Ananias, who had been sent for that purpose by the Lord Jesus. Chap. ix. 18. Peter baptized Cornelius and his friends, to whom the Holy Spirit had been given. Chap. x. 48. Lydia and her household were baptized by Paul.

Chap. xvi. 15. The jailer and his family were baptized by Paul and Silas. Chap. xvi. 33. "Many of the Corinthians hearing, believed, and were baptized," by the great apostle. Chap. xviii. 8. At Ephesus too he baptized certain disciples. Chap. xix. 5. The Roman Christians were baptized. Rom. vi. 3, 4. That the Corinthians were baptized is manifest from a passage already cited, and is still further evident from what Paul says in his first epistle to them. Chap. i. 13, 16, 17.

From these texts it appears, that both Peter and Paul, apostles of Jesus Christ, were in the constant practice of baptizing their converts. That the baptism which they administered was *water baptism* is unquestionable. "Can any man," said Peter in reference to the centurion and his friends, "forbid *water*, that these should not be baptized, which have received the Holy Ghost as well as we?" Paul undoubtedly spoke of *water baptism*, and not of the baptism of the Spirit, when he said, "Christ sent me not to baptize, but to preach the gospel." The practice of the other apostles, it is certain accorded with the practice of these two illustrious men, who stood pre-eminent among their associates: for they all acted under the same commission from Jesus Christ to evangelize and baptize the nations. The epistle to the Corinthians was written, it is computed by some, about the 60th year of the Christian æra, and that to the Romans in the 61st; and from the dates of these epistles we learn, that the administration of *water baptism* was certainly continued in the church by *apostolic* men, nearly *twenty* years after the ascension of our blessed Lord into heaven.

From this long continued practice of the apostles, it is manifest that they understood their commission as requiring the administration of *water baptism*; and it ought to be considered as being decisive of the question relating to the perpetuity

of this ordinance. But if the uniform practice of apostolic men be not sufficient to settle it, a doubt should not remain, when we consider the words in which the commission is stated. The commission extends to *all* nations, not only those which existed in the first ages of Christianity, but nations then unborn, and nations that shall still rise into existence in future ages of the world; for if this be not the meaning of the commission, there is no authority given by the Head of the church to ministers of the present day to preach his gospel. That this is the true meaning of it, and that it was intended to comprehend the ministry in every age, is manifest from the promise connected with it, which runs parallel with time: "Lo, I am with you alway, even unto the end of the world." The commission must be co-extensive with the promise given, to encourage the apostles and their successors in discharging the duties enjoined by it; and as the promise reaches to the end of the world, so must the commission. But the commission prescribes the administration of *water baptism*; consequently this Christian ordinance must be continued in the church to the end of the world.

Yet baptism has been called a *carnal* ordinance, a mere *Jewish* rite! How mistaken are they who use this unwarrantable language! The apostles for a time tolerated the observance of the Mosaic ritual by their converts from among the Jewish people. But so far from requiring Gentile Christians to submit to circumcision and other positive institutions of Moses, they, in a solemn assembly, convened for deliberating on the subject, pronounced it as their judgment that they were under no obligation to observe them. Acts xv. 4, 5, 22—29. Yet these founders of the Christian church did command Gentile, as well as Jewish, believers to be baptized; and uniformly, in the whole

course of their ministry, administered this Christian ordinance to their converts. And shall baptism be called a mere Jewish rite? that ordinance which was instituted by Jesus Christ, just before he ascended into heaven? that ordinance which he commanded his apostles and their successors to administer, in a commission that will not expire till the conflagration of this world?

But, it is insisted, that baptism by water has been abolished. When? we demand, and by whose authority? It is certain that no authority inferior to that of Jesus Christ, by whom it was instituted, was competent to set it aside. Now, if he has abolished his own ordinance, let the passage of sacred scripture be produced that certifies the fact. A record of its institution has been made in the statute book of his kingdom; and if it has been annulled, an annunciation of his supreme will must have been given, and a record of it must be found in the same book. Produce the passage, and we submit to his authority. Shall we be referred to the declaration of Paul? "Christ sent me not to baptize, but to preach the gospel." And can any imagine the apostle really meant, that he had received no commission from Christ to administer baptism? If this were his meaning, why did he administer it at all? That he did baptize, and even some of the Corinthians, is certain from the context of that very passage; for he says expressly, "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanus; besides, I know not whether I baptized any other." 1 Cor. i. 13—16. Those who urge this text as implying that, in Paul's opinion, baptism was a rite unworthy of regard, find no difficulty in explaining very different-

ly another text in which a similar phrase is used. "Labour not for the meat that perisheth," says our Lord, "but for that meat which endureth unto everlasting life." John vi. 27. Now, they never interpret this command, so as to believe that Christ absolutely forbids them to labour for their daily bread. They well know that he enjoins nothing more than that a preference should be given to heavenly objects, and that we should seek them with supreme desire. How is it then that they imagine Paul meant to assert absolutely that he had no commission from Christ to baptize, when he tells us in this very chapter that he had baptized several of the Corinthians? Surely he would not have administered baptism to any, if it had been abolished, or if the observance of it had not been enjoined on the church, or if he had not been commissioned to apply it to suitable subjects. In our apprehension there is no difficulty in understanding the apostle. We believe he only meant to exalt the preaching of the gospel in importance above a positive institution; and to inform the Corinthians that he regarded the publication of the glad tidings of salvation as his chief business, in comparison with which the administration of baptism was in his view a matter of inferior consideration. He therefore seems to have left the latter duty to others, that he might have more time for attending to the former. Yet he did not wholly neglect the other, but as circumstances required applied baptismal water with his own hands to some of his converts.

It will be said, perhaps, that baptism was designed only to answer a temporary purpose, and to continue in use only till the coming of our Lord. If the Saviour's second coming to judge the world be meant, we cordially acquiesce in the remark; for then we believe this and all other institutions that pertain to the Christian dispensation will be

abolished, and a new and nobler form of worship, suited to the eternal state, and the light and glory of heaven, will be established. But if any other coming of our Lord be intended we dissent from the remark as unfounded. Let any other be selected, and it can be proved that baptism was not annulled by the event. Did Christ come when he sent down the promise of the Father, and poured out his Spirit on his little church? Baptism was practised by the apostles long after that memorable day. Did our Lord come, when he destroyed both the civil and ecclesiastical state of the Jewish people; when, by the destruction of their temple, he put it out of their power to observe the ceremonies appointed by Moses? What influence could that tremendous judgment have on Christian baptism? This ordinance constituted no part of the Jewish religion; and therefore it remained uninjured when the whole fabric of Mosaic institutions and worship was overthrown.

Still, however, it is asserted, that the present dispensation is *too spiritual* to admit of the perpetuity of water baptism. That it is far more simple and spiritual than the Jewish economy, and that it is freed from that burdensome ritual which was formerly prescribed to the church, is thankfully recognised. But it certainly is not more spiritual, than the great author of it was pleased to make it; nor has it been so refined as to be suited only to disembodied spirits. Man, while he remains in the body, requires some form in which he may do homage to his Creator with the inferior part of his nature. Accordingly we find, that although we are required to worship God in *spirit*, it is made our duty to assemble together, that we may bow before the Lord in the great congregation and sing his praises. Spiritual as is the present dispensation, it is not incompatible with the perpetual use of water baptism. We have proved

that it was instituted by Christ, and that for nearly twenty years after the commencement of this dispensation it was certainly practised by the apostles; and it has been shown that no passage annulling the ordinance can be produced from the sacred scriptures; and that the application of it is enjoined on the ministry in a commission reaching to the end of time. Had this ordinance been of so carnal a nature as some allege, and so inconsistent with the spirituality of the Christian dispensation, it would not have been instituted at the commencement of it; much less would it have been permitted to continue during that period, when the Holy Spirit was shed down on the church in the largest measure, and when the disciples of our Lord enjoyed his richest gifts, and felt the power of his grace in the highest degree.

It has been rashly asserted, that if a person have received the baptism of the Spirit, he needs not the baptism of water. The apostle Peter did not think so; for when "the Holy Ghost fell on all them which heard the word," and his Jewish companions "were astonished" at the event, he immediately inferred the right of Cornelius and his friends to baptism; and said, "Can any man forbid *water*, that these should not be baptized, which have received the Holy Ghost as well as we?" And he commanded them to be baptized in the name of the Lord. Acts x. 47, 48. The fact is there is no inconsistency between this Christian rite and the spirituality of the present dispensation. Had there been an incompatibility between them, baptism would not have been appointed by our Lord, nor would his holy apostles have administered it to primitive Christians. The first disciples of our Lord, men filled with the Holy Ghost, received this ordinance; and surely if they submitted to it, regarding it at once as a duty and a privilege, who are we, degenerate successors in the hea-

venly race, that we should deem it too carnal to comport with our claims to spirituality in the service of God? Was it a confirmation to *their* faith, a help to *them* in their journey to heaven? And shall *we* slight it as unworthy of our acceptance, and deserving of no more regard than an antiquated rite of Moses? It is not to be ranked among those indifferent matters concerning which Paul says, "Let every man be fully persuaded in his own mind." Rom. xiv. 5. It is a prescribed duty, which should be acknowledged and practised by every professing Christian. J. J. J.

(To be continued.)

INDIAN AFFAIRS.

The President of the United States is now pursuing a system of measures, in relation to the Indian tribes within our borders, which deserves the approbation, and entitles him to the thanks of every true Christian. Without giving a preference to any religious denomination, he appropriates the funds put at his disposal for this purpose, among the different missionary establishments, for the support of the Indian children who attend the schools attached to these institutions. Through our government, many hundreds of these little ones of the forest are now learning to read, write, keep accounts, and practise the most useful arts. They are forming the habits of civilized man, and will be prepared eventually for citizenship.

With the spirit which animates our present chief magistrate, the superintendent of Indian trade, colonel Thomas L. M'Kenney, is evidently influenced, in affording every facility of communication between the missionaries and their friends, and the Indians, which is in his power. He is an agent well suited to promote the benevolent designs of the executive; while at the same

time his zeal honours and gratifies the generous sentiments of his own mind. We tender the President and colonel M'Kinney our hearty thanks, and in so doing are confident that we express the gratitude, not only of the different Presbyterian churches, with their 1500 ministers in the United States, but of all the Christian congregations in our land.

We have heard but one dissentient voice, indeed, from any quarter, and that has just sounded forth from *Red Jacket*, one of the Seneca chiefs in the state of New York. We strongly suspect, however, that *Red Jacket* has been prompted by some enemy of Christianity, and that some insidious infidel indited his *Letter*, while he professed to act only as an amanuensis; or else, that the chief designed to please his Governor, by following his fashion of attacking the administration of the federal government. At any rate the letter was transmitted to the legislature of New York by governor Clinton, and thus has come before the world; when he might have kept it on the files of state for his own private information and guidance.

After complaining of the depredations of the white people on the timber belonging to the Senecas, of the frequent thefts of their horses and cattle, of the imprisonment of the Indians for debt, and of the injury done to their hunting and fisheries, *Red Jacket* proceeds to say,

"Our great father, the President, has recommended to our young men to be industrious, to plough, and to sow. This we have done, and are thankful for the advice, and for the means he has afforded us of carrying it into effect. We are happier in consequence of it. But another thing recommended to us, has created great confusion among us, and is making us a quarrelsome and divided people; and that is the introduction of preachers into our nation. These Black Coats contrive to get the consent of some of the Indians, to preach among us; and whenever this is the case, confusion and disorder are sure to follow: and the en-

croachments of the whites upon our lands are the invariable consequences. The governor must not think hard of me for speaking thus of the preachers. I have observed their progress, and when I look back to see what has taken place of old, I perceive that whenever they came among the Indians they were the forerunners of their dispersion; that they always excited enmities and quarrels among them; that they introduced the white people on their lands, by whom they were robbed and plundered of their property; and that the Indians were sure to dwindle and decrease, and be driven back, in proportion to the number of preachers that came among them.

"Each nation has its own customs, and its own religion. The Indians have theirs, given to them by the Great Spirit, under which they were happy. It was not intended that they should embrace the religion of the whites, and be destroyed by the attempt to make them think differently on that subject from their fathers.

"It is true, these people have got the consent of some of the chiefs, to stay and to preach among us; but I and my friends, know this to be wrong, and that they ought to be removed. Beside, we have been threatened by Mr. Hyde, who came among us as a schoolmaster, and a teacher of our children; but has now become a black coat, and refuses to teach them any more, that unless we listen to his preaching, and become Christians, we will be turned off our lands, and not allowed to plague us any more—we shall never be at peace while he is among us.

"We are afraid too, that these preachers, by and by, will become poor, and force us to pay them for living among us and disturbing us."

The President is here blamed for the enmity which the Pagan Senecas feel against the Christian Indians of the same little tribe; and impliedly for sending black coats among them: but the truth is, that Mr. Hyde was sent to the Senecas by the Missionary Society of New York, years before any thing was contributed by our national government for the support of schools among the aboriginals of our wilderness. The *black coats* were preaching Christ to the Indians of New York before Mr. Monroe was ever a candidate for the presidency; and since his election to office, he has never done any thing directly or indirectly towards sending any

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preacher to any nation, unless it may have been by his own private donation as a Christian man, who does not lose his individuality nor his character as a private member of the church of God, by becoming the beloved ruler of the union, by the nearly unanimous suffrage of his fellow citizens.

If Mr. Clinton, who is in our esteem possessed of a powerful mind and influence, would ever fill the chair of the union, we would advise him not to wound the feelings of the Christian people of these United States, by giving currency to the Pagan philosophy of Red Jacket, that Christianity would be no blessing to the Indians. If this Indian chief writes to inform him, that the President wishes the Senecas to become Christians through the preaching of the truth, even this his Excellency Gov. Clinton might have political motives for keeping to himself. There are too many hundreds of Christian ministers in the state of New York, for Mr. Clinton to succeed by a dead set against them, even in the *Red Jacket*, and with the bow and arrows of an Indian chief.

E. S. E.

ON FAMILY WORSHIP.

This duty is eminently conducive not only to domestic happiness, but to the general prosperity of religion. If God be not acknowledged in our family circles, there will be but little hope of our regarding him with suitable reverence in our more public department.

It is alleged by some, that we are not required, in the scriptures, to celebrate divine worship in our families, and that, therefore, however decent the practice may be, it is not obligatory. To this specious objection, we reply, that whatever is strongly recommended either in the general tenor of sacred writ, or by the example of those pious characters, whose faith and practice we

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are directed to imitate, is binding upon us, as we would be followers of them who, through faith and patience inherit the promises. Christianity teaches us our duty, by laying down the general principles of religion and rules of conduct, from which we are to ascertain how we should act in particular cases. Some duties are so easily deducible from those general principles which are expressly taught in scripture, that a formal precept would seem unnecessary to secure attention to them.

* If we wish to know what is duty on the subject now before us, let us look at the conduct of those holy men, of whom the world was not worthy. See Joshua, the successor of Moses, and the leader of Israel: his language was, "As for me and my house, we will serve the Lord." How can this resolution be reconciled with the neglect of family worship? And, when we are told that Job offered sacrifices for his children, and that he did so continually, or statedly, are we not compelled to consider him, as maintaining family worship? When we are informed that David, on a certain occasion, went home to bless his household, is it not natural to suppose that he retired to his family for the celebration of domestic worship, after having spent the day in discharging the duties of his public office? What are we to think of Daniel, who prayed in his house with his windows open towards Jerusalem, at the peril of being cast into the den of lions? But a greater than these is here. Did not our blessed Lord, by so frequently taking his disciples apart to pray with them, leave us an example of worshipping God in a family capacity?

When we read, in the epistles of Paul, of several churches said to have been in private houses, may we not conclude that these churches were nothing more than certain happy families, where religion sweetened every domestic comfort;

where the worship of God was celebrated with so much order and constancy as to attract the apostolic benediction, and the approbation of Heaven? If we have not an explicit command for the duty which we are now recommending, we certainly have, in its favour, the uniform practice of the most eminently pious of all Christian denominations. This fact is not unworthy of notice, inasmuch as it supposes that good men generally have considered the duty to be at once reasonable, pleasant, and profitable.

Let us appeal, readers, to your consciences on this subject. If family worship be not enjoined upon you formally and in express terms, is it not a reasonable service? As families do you not receive daily proofs of the divine munificence? Does not an indulgent Providence defend you and your children by day, and watch your defenceless slumbers by night? Are not the mercies of the Lord renewed every morning, fresh every evening, and repeated every moment of your lives? Now, can you permit these mercies to pass from day to day unnoticed and unacknowledged? Can you do so without subjecting yourselves to the charge of ingratitude to your heavenly Benefactor? Surely, where benefits are received in common, they ought to be acknowledged conjointly by the recipients. Whatever arguments prove the propriety of public worship, may be urged with peculiar force in favour of domestic worship; because the circumstances of a family are more nearly alike than those of a congregation, which must be composed of several families.

Indeed, wherever religion of any kind is professed, we see some traces of domestic worship. The heathen have their household gods, to which they offer prayers and sacrifices: and shall not we, who enjoy the meridian blaze of gospel light, raise our domestic altars, and present our stated tribute of adora-

tion and praise to the Father of mercies, when we are so fully authorized to expect a gracious acceptance through the merits of his Son? If we do not,—if we withhold from the only wise God, whom we are taught to worship in spirit and in truth, those devout expressions of homage which the pagans offer to their dumb idols, how shall we escape the doom of that servant who knew his Lord's will, but refused to perform it? Will it not be more tolerable for the heathen world in the day of judgment than for us?

View the subject in another point of light. Consider the advantages which may result from the conscientious discharge of this duty.

To your own souls it may be incalculably useful. If you have a relish for spiritual services at all, these devotional exercises, in your domestic circles, where there are none to molest you, or make you afraid, will have a happy tendency to promote your growth in grace, and in the knowledge of the Lord Jesus. They will secure to you the reading of a portion of sacred writ every day, which would, otherwise, through the pressure of worldly affairs, be often neglected. By steadily recommending yourselves, your families, and all your possessions to the care and protection of heaven, you would become more sensible of your dependence on God for every comfort. This sense of dependence would excite gratitude to your bountiful Benefactor, and guard you against an inordinate pursuit of the world's treasures or honours. Frequent acknowledgment of your failures in the discharge of relative duties, would render you more careful to ponder your path, that you might walk before your families in the statutes and ordinances of the Lord blameless. To bespeak, in the morning, the guidance of heavenly wisdom through all the duties and trials of the day, and, in the evening, to acknowledge

your obligations to divine goodness:—to take shelter, at night, beneath the overshadowing wing of the Almighty, and then, at the return of day, to offer your tribute of thankfulness to your gracious Protector, is the very way to cherish the temper of heaven, and prepare your souls for its holy employments.

To the younger members of your families the advantage may be also unspeakably great. Domestic of weak capacity, and children whose mental powers are unfolding, but are yet in a feeble state, are benefited more by frequent instruction, than by a *great deal at once*. By joining in daily prayer and praise, connected with the reading of the sacred scriptures, they may be brought gradually to an acquaintance with the divine perfections, and with their own sinfulness, and need of a Saviour. By the habit of attending to the several parts of divine worship at home, they will be the more likely to derive benefit from the public services of God's house. But if the attention of families be not frequently called to the things of religion in the course of the week, the instructions of the pulpit will be in a great measure both uninteresting and unintelligible to them. Whatever good impressions may be made on their minds by the exercises of one Sabbath, will probably be totally effaced before the next. In short, it appears next to impossible to train up our children and servants in the nurture and admonition of the Lord, if we habitually neglect family worship. What will our good advice, our catechising, and our authority signify, if these means be not sanctified by prayer, and enforced by a corresponding example of piety and devotion?

Having thus briefly stated the duty, in its obligations and its probable advantages, we earnestly and affectionately press the necessity of attending to it. And this we do, with that awfully solemn prophetic

imprecation full in our view: "Pour out thy fury upon the Heathen, that know thee not, and upon the families that call not on thy name." Jer. x. 25. With this fearful sentence sounding in your ears, readers, dismiss your excuses and objections. Tell us not that the duty, if it be one, is generally neglected, and that you are afraid of appearing singularly strict, or overmuch righteous. That it is *so* generally neglected, is the reproach of our age. It ought not to be neglected; and you are not to follow a multitude in the *omission of duty*, any more than in the practice of evil. No association, in sin, however powerful, can escape the malediction of God. "Though hand join in hand, the wicked shall not go unpunished."

Have the courage, then, to dissent from the practice of the multitude. Look at Abraham, and Joshua, and Job, and David, and Daniel, who are now inheriting the promises. These were singularly pious. They served God *with their households*, in the midst of idolatry, corruption and prevailing error. Go ye, and do likewise. Your encouragement and obligation to the duty are strong and indubitable. Your children are looking to you for instruction and example. You cannot bring them up in the nurture and admonition of the Lord, unless you pray *with them* and *for them*. Of all relative duties, those of a parent are perhaps the most important to the prosperity of the church and the salvation of souls. To stand at the head of a family, is to occupy a station of the most awful responsibility. Your children are leaving you, and carrying into the world with them your principles and your habits of life; and if you do not teach them to remember and to worship their Creator in the days of their youth, what can you expect, but that, following the corrupt bias of their hearts, they will live without God, and die without hope? You cannot, indeed, change their

hearts, and make them pious; but you can use the means which God has prescribed, and which he ordinarily blesses. The maxim is generally true: "Train up a child in the way he should go, and when he is old, he will not depart from it." As you would be happy in your families, call in the influence of family religion. Let the spirit of the gospel predominate in your domestic circles, and you will probably have less cause to complain of vexatious servants and undutiful children. To enforce the discharge of relative duties, religion presents the most powerful and persuasive motives, drawn from heaven and hell—from the torments of the damned and the joys of the blessed. Remember it is the blessing of the Lord that maketh both rich and happy. "The house of the wicked shall be overthrown, but the tabernacle of the upright shall flourish. The curse of the Lord is in the house of the wicked, but he blesseth the habitation of the just." Say nothing, then, of the time necessary to be spent in family instruction and worship. A reasonable portion of every day thus spent, will be spent to the best purpose. It will have a tendency to promote subordination, order and harmony. It may be the means of securing the aged from petulance and severity, and of guarding the young from indolence, prodigality and error. The sacred scriptures contain instructions suited to all circumstances and relations in life. Parents and children, masters and servants are here taught their responsibility to the Great Parent of the Universe, before whom all must appear, to give an account of the deeds done in the body. Prayer renews and deepens the impressions of divine truth upon the heart. If, therefore, you would secure the divine blessing upon yourselves, your children, your servants, and all your possessions, worship God in the family, and teach your households to keep his

commandments. Finally, religion will prepare you for separating. For, remember death will enter your houses. This spoiler of our earthly comforts will soon break the ties which bind together the family circle. By and by you will have to take leave of those children whom God has given you to bring up for him. How painful will it be, in that parting hour, to reflect that you have neglected their souls! But, on the other hand, if you have prayed with, and for them; if you have faithfully instructed them in the principles, and walked before them, in obedience to the precepts of that gospel in which life and immortality are brought to light—you can leave them, when you die, in the care of a gracious Providence, indulging the fond hope, that you shall meet them in heaven, and join them in the ceaseless praises of redeeming love. W. N.

Statistics.

Census of Delaware.

By the census of 1820 the state of Delaware contains 72,749 inhabitants; which gives an increase of only 75 souls for the last ten years. This is undoubtedly owing to the continual emigration from the two lower counties of this little republic to the western states.

Census of Missouri.

The population of Missouri, of every class, amounts to 66,607.

Census of Indiana.

In 1810 Indiana contained 24,000 inhabitants; and in 1820 the census gives 147,000: making an increase in ten years of six hundred per cent.

Debt of England.

Official returns to orders of the House of Commons, state the total amount of funded unredeemed debt of England, as it stood on the 5th

Jan. 1821, at 775,844,463*l.* 15*s.* 10*d.* Ireland, do. 25,720,845*l.* 16*s.* 6*d.* Total do. of the united kingdom, 801,564,310*l.* 12*s.* 5*d.* Annual interest thereon, 28,064,721*l.* 17*s.* 7*d.*

British Taxes.

The window tax produced, in 1820, 2,366,139*l.* 12*s.* 11*d.* The stamps issued were 24,820,317.

Religious Intelligence.

ON PRAYER MEETINGS.

At a meeting of the presbytery of Philadelphia held in the city of Philadelphia, by adjournments from the 17th day of April to the 20th inclusive, A. D. 1821, a minute was made of which the following is a true extract:

“The committee appointed to consider and report on the contents of two papers respecting prayer meetings, presented their report, which was accepted, amended and adopted—and is as follows:

‘1. In answer to the paper signed by Messrs. Alexander Henry, William Nassau, Joseph Montgomery and William Sheepshanks, requesting some advice in regard to the manner of conducting prayer meetings, they recommend the adoption of the following resolutions:

‘1. *Resolved*, that according to the word of God, and the form of government of the Presbyterian church, the preaching of the gospel belongs to ministers regularly ordained; and to such other persons as, after due examination of their qualifications, have been licensed by a presbytery to preach.

‘2. *Resolved*, that presbytery deem it proper for the elders of a church, in the absence of their pastor, and the elders of a vacant church, to preside in conducting the worship of God, in the usual place, by reading the scriptures, and sermons of approved and orthodox divines, by singing psalms and

hymns, and by offering up prayer; or by inviting some pious, experienced and competent person to lead in that act of religious service.

'3. *Resolved*, that presbytery highly approve of *prayer meetings* when properly conducted; because they believe them to be conducive to the edification of the pious, and to the benefit of others who may attend them.

'4. *Resolved*, that prayer meetings ought to be conducted by persons of *acknowledged piety* and *good sense*, of *discretion* and *experience*.

'5. *Resolved*, that presbytery highly approve of the practice of the 'Evangelical Society,' in establishing *prayer meetings* in the *lanes* and *alleys*, and suburbs of this city for the benefit of persons who are not in the habit of attending public worship in our churches; and they think it ought not to be deemed improper at these meetings held in *such circumstances*, when *pious* and *discreet*, *experienced* and *well informed* Christians subjoin to the usual exercises, such as prayer, singing psalms and hymns, reading portions of the sacred scriptures, or a sermon of some approved orthodox divine, or a religious tract, or a piece of religious intelligence, some brief remarks in the way of *exhortation*, (but not delivered in an *authoritative manner*, as by a minister of the gospel) for the purpose of showing the importance of religion, urging the necessity of repentance and faith, and pressing duties of this kind.

'II. In answer to the petition of Mr. —, who states that he had long been in the habit of assisting 'in leading the exercises at prayer meetings in this city, and that since his removal, he has, for the benefit of his destitute neighbours, conducted a Sabbath evening *prayer meeting* in a school house adjacent to his farm;' but 'as there appears to exist in the minds of some, doubts with respect to the propriety

of such efforts by laymen,' he 'asks the advice of the presbytery' on this subject, or 'a license to conduct worship, and to speak in public,' the committee recommend that Mr. — be informed,

'1. That the members of this presbytery have not, in their minds, any doubts of the propriety of prayer meetings being held by pious and discreet laymen, well informed and sound in the faith; and

'2. That in the preceding resolutions, passed in answer to the request contained in the paper presented by the other brethren, he will find the advice he asks, in relation to 'the propriety of holding prayer meetings.'

'3. That since the presbytery have learned that Mr. — has been in the habit of preaching the gospel at —, with the benevolent design of evangelizing the destitute, the presbytery would express their opinion, that every one judging himself qualified for this good work, and willing to enter upon it within the bounds of the presbytery of Philadelphia, ought not to do so, until he has been regularly licensed as a probationer for the gospel ministry.'

THOMAS J. BIGGS.

Stated Clerk.'

Extracts from the Report of the Board of Missions to the last General Assembly.

(Continued from p. 190.)

THE REV. GIDEON N. JUDD

Was appointed a missionary, for five months, in Montrose and the adjacent country. For reasons deemed satisfactory by the Board, he spent the principal part of his time in Montrose.

After detailing the difficulties attending his mission, arising from indifference to the truth, the want of discrimination, and the prevalence of error, Mr. J. observes,

"Amidst these unfavourable circumstances in which your missionary has been called to labour, there have been others which have cheered and encouraged him. The means of grace have been punctually attended, and the assemblies usually solemn. The youth have pretty uniformly attended public worship on the Sabbath, and the evening society which was instituted chiefly for their benefit.

"A Sabbath school society has been formed in this congregation, which has two schools under its Superintendence, each consisting of about thirty scholars, and both in a prosperous state. A Bible society has also been formed for this county, the first anniversary of which was held in this village in the month of October." The Board are grieved to learn that among the opposers of the Sabbath school and Bible societies, should be ranged the members of a religious denomination; and still more grieved to be informed that they have adopted a system of doctrine little less dangerous than downright infidelity. The Board lament that the want of health compels Mr. J. to leave a field of labour so destitute of cultivation.

The Assembly will indulge the Board with their attention, while a paragraph or two are read from Mr. Judd's communication.

"Here your missionary begs leave to make a few remarks in regard to Waterford and Union, though neither of them properly speaking, has any thing to do with this report. This, he is led to do from the hope, that some knowledge of them may be useful to the Board in sending other missionaries into this region. At Waterford there has been a uniformly decent and punctual attention to the means of grace. The blessed fruits of the revival mentioned in this journal of the last year are still apparent. The monthly concert for prayer, and other meetings for religious improvement have been held in the society. A Sabbath school has been formed, consisting of about forty scholars, whose improvement has exceeded the most sanguine expectations of the friends of the school. Some

additions have been made to the church during the year, and Christians appear to be walking together in love.

"Your missionary found at Union a small Dutch church in a declining state, belonging to the classis of Montgomery. For four or five years they had been destitute of preaching, and the ordinances of the gospel had been rarely administered among them. He found the place considerably populous and wealthy, but great prejudices existed among them against the Dutch church. The Sabbath was most dreadfully profaned, the children and youth uninstructed in the first principles of the Christian religion, and great ignorance prevailed among all ages on religious subjects. Though your missionary dare not hope that many saving conversions have taken place among this people, there has been a great external reformation, which is indicative of future good. The assemblies have probably varied in number from three hundred and fifty to five hundred, have been uniformly attentive, and sometimes unusually solemn. Considerable inquiry on religious subjects has been excited. A Presbyterian society has been incorporated, and the Dutch church design at the next meeting of their classis to ask a dismission to join the presbytery of Cayuga. A subscription has also been raised sufficient for the erection of a good meetinghouse, which will probably be completed the ensuing summer. Could a suitable person be obtained for this place, by the next winter, the congregation will probably be able to give him a competent support.

"The work of your missionary at Montrose during the past year, has been nearly the same as that of the year preceding. He has usually preached twice on the Sabbath, and attended a third exercise at five o'clock in the summer, and in the evening during the winter; and as frequently as he could, he has lectured on week days in different parts of the congregation, and attended meetings for prayer and religious improvement. The typhus fever which prevailed here when he made his former report, continued to rage through the summer and autumnal months, and proved very mortal. His time has necessarily been much occupied in visiting the sick and attending funerals. In the apartments of sickness and mourning, he has found fair opportunities for the exercise of missionary zeal. He has endeavoured to improve these and other favourable seasons for religious conversation, and has made family visits as frequently as his numerous engagements would permit. But he has been called abroad so frequently, and had so little time to prepare for public la-

hour, that he has been able to visit this congregation comparatively speaking but little, and for the same reasons he was under the painful necessity of dismissing his Bible classes.

"It has pleased the Great Head of the church to crown the labours of your missionary, during the last year, with no signal success. This society is so unfavourably situated for a rapid growth, that without a special divine interposition, little could be expected but an uninterrupted call for "the work of faith, the labour of love, and the patience of hope." But notwithstanding the many discouragements he has met, there are some things which call for the exercise of gratitude. As he ardently hopes, the Board will make this place and its vicinity the field of future operations, he deems it important to state the difficulties he has met in his work, and the favourable events which have cheered him in his labours during the last year."

THE REV. JOHN MONTEITH,

Who was appointed a missionary for three months, at the military stations in the Michigan territory, was prevented by sickness from spending in the service more than one month. In that term he preached eighteen times, visited two schools, and thirty-four families, ordained three elders and three deacons, administered the Lord's supper twice, and baptized three adults and eight infants. A member of the Board will read a paragraph in Mr. M's. letter.

"An epidemic with which I was seized last summer, and which disabled me from preaching more than two months after I returned home, has prevented me in a great measure from fulfilling the mission to which I was appointed. Though "the military stations" were the object specified; as I could labour but little in them after the season was advanced, and had other urgent calls in the territory, my limited exertions were divided. I preached several times in the garrison at this place, where I spent a part of the day, as more did not suit the convenience of the officer, viz. on the 1st, 8th, 15th, and 22d of August, when the troops with some of the officers assembled and were attentive. Baptized an infant for a soldier and his wife on their profession of religion, having belonged to the Episcopal church, Ireland. Since that time, sickness and other causes have prevented me from preaching in the garrison. I have occa-

sionally visited the troops, and have found several of them attentive to their Bibles. A fresh detachment from New York last fall, brought with them some Prayer books from a society in that place. The want of a chaplain at every post, I think, is an incalculable defect. The intemperance and vice which prevail in the army, are foul stains on our nation; and these evils might easily be checked by proper measures. Soldiers should be restrained from spirituous liquors, and should be instructed in religion. The general aspect of manners amongst the troops at present, gives us an idea of infernal spirits rather than of human beings. 'Tis a pity that any decent man should be so unfortunate as to become one of the number."

MR. MOSES HUNTER

Performed a mission of six months, at Fort Meigs, on the River Raisin, and in other destitute settlements in that region. Besides the long journeys he made in going and returning, he preached ninety-seven times. The places where he itinerated he represents as important and growing; and he remarks that missionaries from the Presbyterian church might be successfully employed in Upper Canada, where the population in some of the settlements would naturally be inclined to favour our missionaries. Mr. H. has been requested by the people at Fort Meigs, and on the River Raisin, to return and settle among them. It was expected that this people would have supported the mission; but owing to the scarcity of money, Mr. H. received but a small contribution. Of the result of his labours, a judgment may be formed from the following passage selected from his communication.

"There was a special seriousness on the minds of a few during the latter part of the time I was among them; a good and respectful attention was general. Ten or twelve more, who have not yet joined the church, would in my estimation make worthy members.

"Errors of every grade are common; but the light of gospel if it shown steadily upon them, would soon dissipate this darkness.

"Fort Meigs, near the northern bound-

dary of Ohio, is of later growth than River Raisin; it will be important as a commercial place, and as a fishery. The purchase of most of its lands by speculators at a high price, has been an obstacle in its growth. The population are mostly from New England, via New York state; some from other parts of Ohio and Kentucky.

"The church when first organized, consisted only of twelve. A cluster of Baptists are in the upper part of the settlement, and a small class of Methodists have lately been formed. There are three Sabbath schools in this place in different parts. I attempted a Bible class here, but found I could not attend to it. The Boston Recorder circulates here too. The people forsake not the assembling themselves together, though they have no preacher, as is the case at the River Raisin. A prayer meeting is attended once a week, and a female religious society was organized to meet weekly before I departed.

"I had been rather discouraged at first among these people, not seeing any special fruit of my labours; but for the last three weeks I was greatly encouraged. A merciful God, whose mercy is sovereign, was pleased to make the wrath of man the occasion of his own praise. Some offensive things had been thrown out by the ———, and a degree of feeling excited among the uninformed part of the people, on the subject of doctrine, which aroused the church members to an unusual activity, not in proselyting, but in the affairs of religion. When I returned, I found several anxiously inquiring the way to Zion. The number increased, and all my week time was occupied in visiting and conversing with them. Some in the judgment of charity have become truly pious; others, on coming away, I commended to God and the word of his grace. I regretted much that I was obliged to leave them."

THE REV. ROBERT GLENN

Laboured three month in East Tennessee. The region in which he preached is represented as particularly destitute. The new purchase from the Cherokees, south of the Tennessee, which is filling up very rapidly with population, he recommends as important missionary ground, not only on account of the hundreds who are flocking there and need instruction, but on account of the influence which their moral habits will have on the neigh-

bouring savages, either in raising them from, or confirming them in, a state of heathenism.

I have preached, observes your missionary, in churches and in private houses, by night and by day, as often as I could assemble the people to hear. Hitherto I may say the Lord hath helped me. Frequently in trying to water others I myself have been watered of the Lord. The promise made to his primitive disciples, "Lo, I am with you alway," has, I think, been fulfilled to me. Surely could the perishing thousands among whom I have been labouring, many of whom would rejoice to be more abundantly supplied by the Board, see the beauty of the Lord, they would trust him too.

MR. GEORGE M. ERSKINE,

A man of colour, has performed his mission of four months, on a route prescribed by the missionary society of East Tennessee. His audiences, generally composed of whites and blacks, were attentive and sometimes solemn. M. E. has received compensation for half of his time from the missionary society.

THE REV. ROBERT WILSON

Was commissioned to itinerate three months, in the counties of Bracken, Mason, Lewis, and Greenup, Kentucky. The duties of his mission he appears to have performed with zeal and diligence. His labours, it is hoped, will be followed with beneficial results. He travelled one thousand miles, preached ninety times, addressed assemblies amounting to seven thousand hearers, administered the Lord's supper ten times, received forty-four members to the communion, baptized thirty persons, six adults and twenty-four infants, ordained seven elders, and assisted in ordaining one minister and licensing one candidate.

MR. GEORGE S. BOARDMAN,

Lately a student in the theological seminary, was commissioned for six months, to preach in Madison and its adjoining settlements, in the state of Indiana. Since this mission was projected, the field of it has been occupied by the Rev. Thomas C. Searle, who also received his theological education in your seminary. Mr. S. was sent out to Indiana by the Young Men's Missionary Society at New-York, and is now settled in Madison with very favourable prospects of usefulness. Having ascertained this fact, Mr. B. very properly directed his labours to places more destitute of the means of grace. He itinerated chiefly in the settlements on White River, and in the settlements on Indian and Kentucky river.

To reach the field of his mission, Mr. Boardman had to travel a great distance; but that his time might not be wholly spent in the toils of his daily journies, he performed missionary labour in the places through which he passed; so that by the time he reached Indiana, he had visited 19 families, established 1 Sunday school, and preached *twenty* times, besides travelling 854 miles. In the course of his mission Mr. B. established 3 Sabbath schools, visited 99 families, preached 110 times, travelled 2207 miles, and collected 83 dollars 56 cents. He endeavoured also to form auxiliary missionary societies; but owing to the scarcity of money, and the extreme pressure of the times, his efforts were unsuccessful.

He was well received; and there is every reason to believe that considerable good will result from his mission. A few passages from his journal will be heard with interest; and the assembly will be particularly pleased with his description of the state of Indiana.

"Jan. 8th. Returned to Lawrenceburg, where I remained 4 days; visited 1 family and the prison, and preached twice. Here I witnessed a deed of the most

shocking nature, and which caused a short delay. It was a most deliberate and daring murder. At the special request of the Masonic Society, which took the direction of the funeral, I preached the funeral sermon, deeming it a time well calculated for truth to have its proper influence on the heart. The deep solemnity which pervaded the assembly, and the tears which watered almost every eye, led me to hope, that the heart which had not been affected by ordinary means, had felt, and would continue to feel, this extraordinary dispensation of Providence. The brother of the deceased, in particular, considered it as a special and solemn call to *him* "to be also ready," and spoke with tears of his situation, without an interest in the blood of the Saviour. The impressions made by this event appear in some good degree to be permanent.

"White River is a navigable stream, which beautifully flows through a country distinguished for its fertility and its health. The towns on its banks are new, but flourishing; some of which must soon become important places. At Bloomington a church has been organized: this is a county seat, and near it the site has been selected for the university of Indiana. At the conjunction of the forks of the river is Washington, where is a Presbyterian settlement. This country, generally, possesses many and great advantages, both from its location, and its uncommon fertility. But rich and important as it is, it has enjoyed few of the labours of missionaries, and none of stated pastors, and is overspreading with wickedness, and the gross errors of the New Lights and Donkards. It appears to possess claims to the special attention of missionaries; and it is the earnest entreaty and prayer of its inhabitants, that some effort might be made to stop the progress of error, and to give them a few of the privileges of the gospel. Their gratitude and their desire is expressed with a warmth that is truly affecting.

"March 3d. Rode to *Providence*. This is a small village, bearing a good character. Remained here four days: visited one family, and preached four times. The minds of the people seemed to be impressed with the truth.

"March 8th. Returned to *Madison*, in which neighbourhood I remained till the 1st of April; during which time I visited 15 families, rode 200 miles, preached 19 times, and received \$19.87½. Deep attention was given to the word. In the settlement on *Indian Kentucky*, Christians appeared to be somewhat animated, and the minds of others were tender. Here, in particular, a solemn attention was given by all, and some with tears, were led to inquire the way of salvation. I had.

the pleasure of seeing the unusual sight of an infirm old man of 70 being much affected by a sense of his situation. At the close of a meeting, which was held at his cabin, pressing my hand with warmth, with a voice faltering through age, and bursting into tears, he requested to be remembered at the throne of grace. In some conversation which I afterwards had with him, with tears he spoke of himself as being "a vile sinner, who had greatly sinned against a most blessed Saviour, and who had spent his life in ingratitude and rebellion against a gracious God." The people manifested much gratitude for the missionary labours which they have received, and request that a missionary might be sent to devote his time to the settlements on *Indian Kentucky River*. They have subscribed \$120 for his labours among them for six months, and intended transmitting a petition to the Assembly.

"This state claims particular attention, from its present situation and its future prospects. It is a country where the practice of vice prevails. Intemperance has extended in a most alarming manner. This devouring monster, not yet glutted with the numerous sacrifices of usefulness and property, health, and life, which has been made to him, stalks abroad at noonday, and in the public estimation is almost divested of disgrace and infamy. Profane swearing, frauds and gaming, also exist in a shocking degree. The Sabbath, also, being unattended by the preaching of the word, and being not properly regarded by professors, has become a day of idleness or of pleasure. Infidelity has many followers, who are not confined to any sex.

"This is a country alike fertile in the productions of the earth and of error. Sectarians are numerous. *Methodists*, with a variety of contradictory errors in opinion and practice, is the prevailing sect. *Baptists*, perhaps, are next numerous; denying that the observance of the Sabbath is obligatory; that the gospel is to be supported by pecuniary aid; that learning is beneficial in the ministry; and many, it is feared, make immersion the sum and substance of their religion. *New Lightism* is common—it is the moral monster of the West; headless, shapeless; its component parts are the errors of the Universalists, the Baptists, of Arminius or Pelagius, of Socinus or Arius, of enthusiasts and fanatics. The *Donkards* are Universalists and fanatics. These errors are making their conquests in different directions; and whilst their propagators are numerous, in many parts truth has not a single advocate. In this state there are but eight Presbyterian ministers, only one of whom has a pastoral charge. Most of

the people are persons of shrewdness, and disgusted with ignorance, long for an intelligent and faithful ministry. Professors of religion are numerous; but frequently their conduct is such as to confound its real friends, and cause its enemies to triumph. Members of the Presbyterian church are not numerous, and are scattered. Some, deeming it their duty to be visibly connected with the church of Christ, have united themselves to the Methodist church; but others, disgusted with the ignorance and bigotry displayed by sectarians, entirely neglect the public worship of God. Being destitute of the stated means of grace, they have become cold and remiss in duty. Yet they mourn over their silent Sabbaths, and their deprivation of the privileges of the gospel. They lament the influence of bad example over themselves and their children. And it has often been expressed as the source of deep sorrow, that their children should be raised up surrounded by fatal errors—corrupted by example—without the restraints of religion, and the privileges of the gospel. Under God, to you they look for aid to recover themselves from coldness, and to preserve their children from delusion and death. Indiana is now forming its character, and it requires some gentle, skilful, and gracious hand to mould it. For past favours the inhabitants are grateful. I have witnessed the expressions of sincere gratitude. I have seen the tear of joy at the arrival of the missionary, and the tear of sorrow at his departure. I have heard the voice of gratitude labouring to express its thankfulness to God, and I have heard the voice of prayer calling for blessings on your heads. As *your missionary*, I have generally been received with marked respect.

"The prospects of this state are uncommonly favourable. Its soil is sufficiently rich. Unlike Illinois, it is generally healthy, and unlike Missouri and Kentucky, it banishes slavery. Possessing these advantages, it is daily attracting large bodies of the better class of emigrants from the slave states and from the east. It must soon become rich and powerful."

MR. REMEMBRANCE CHAMBERLAIN,
Lately a student in the theological seminary, has fulfilled a mission of five months. One month he spent in the District of Columbia, and neighbourhood, preaching 17 times, visiting a great number of families, and distributing a quantity of Bibles, and between two and three hundred religious tracts. He hopes

good was done there. For this month's labour Mr. C. has received compensation from one of the missionary societies in the District.

Mr. C. laboured also in and about all the towns of the upper country of Georgia; and preached in Wayneborough, Louisville, Mont Zion, Bethany, Greenborough, Madison, Athens, Lexington, Washington, Sparta, Milledgeville, Clinton, &c. He preached 57 times in the course of his mission, besides attending a variety of religious meetings, and visiting from house to house.

The Board of Trust of the Western Missionary Society have sent the following report:

"The Board of Trust for the Western Missionary Society, report to the Board of Missions, under the direction of the general assembly, that they have, during the course of the last year, employed the following missionaries, whose labours in the gospel were spent under the direction of the board, as follows: viz.

"Mr. Condit, for five months, on the waters of the Monongahela, and adjacent settlements; Rev. John Rhea, for two weeks, on the waters of Wills creek and Stillwater; Rev. Obadiah Jennings, two months, in the state of Indiana; Rev. Samuel Ralston, three weeks, on the waters of the Monongahela; Rev. Samuel Tait, one month, in the settlements contiguous to Coneal lake; the Rev. Thomas B. Cluch, two weeks, on the Tuscaraway circuit; the Rev. Layman Potter, appointed for three months, under the direction of the presbytery of Steubenville; the Rev. Mr. Chase, one month, on Bukenstraw, Conawago, and Beechwoods; Mr. Jeffries, two months, in the destitute country between Ohio river and Harmony, and in the Tuscaraway circuit; Rev. Robert Lee, six weeks, between the Allegheny river and the Chesnut ridge; Mr. Harper, for three months, in the circuit between White Woman and Tuscaraway; Mr. Patterson, licentiate of the presbytery of Ohio, for six weeks—three weeks to be spent in the Morgantown district, and three on the waters of Wheeling and Gravecreek; the Rev. Mr. Beer, for one month, in the destitute settlements in his vicinity; the Rev. Jos. Stevenson for one month, and Mr. Jeffries also, for one month, under the direction of the Washington presbytery; Mr. Sullivan, for two months, in the county of Huron; and Mr. Core, for six weeks, in the destitute settlements north of Youngstown.

"In addition to the above, the board

has agreed to contribute 20 dollars per month of their funds, to aid the Rev. Alvin Coe, in teaching an Indian school, commenced at Greenfield.

"Such are the appointments of missionaries, by this board, for the last year; and from the journals of such as have reported, we have reason to hope that the Lord has, in a measure, blessed their labours. There have been three missionaries lately settled within the bounds of the Redstone presbytery, on missionary ground; and there appears to be an increasing demand for the preaching of the gospel in all our destitute settlements.

"May the Lord hasten the time, when the wilderness and the solitary places shall be glad for the missionaries of the cross, and the desert shall rejoice and blossom as the rose, through their instrumentality."

The Board of Missions of the Synod of Ohio have sent the following report:

"The Board of Missions, acting under the direction of the Synod of Ohio, report the continuance of their missionary exertions during the past year; and they have to acknowledge the abounding goodness of God—their unworthiness, and the insufficiency of their efforts.

"Twelve missionaries have been in the employment of the board during the last year, and their labours have amounted to twenty-five months. The expense has been \$833. By these missionaries more than one hundred destitute settlements have been visited, and several churches have been organized.

"The experiment made, shows the advantages resulting from a division of our vacant country into districts; and though the difficulty of obtaining a sufficient number of missionaries, and of raising money adequate to the expenses incurred, still exists and tends to discourage; yet the success which has, through the blessing of God, attended our efforts, encourages us to persevere, and ought to excite to redoubled exertions.

"Our missionaries report to us a large extent of country, within our limits, in a very destitute condition. A vast moral waste spreads itself before our eyes, and calls for our most diligent and extended labour. Many places have been visited for the first time by our missionaries, and in other places, where the word had been preached, an additional supply has been afforded. Wherever they went, they were received with cordiality and thankfulness, and were urged to return.—That some good has been done, we cannot doubt; and we hope that it will finally appear, that the salvation of many souls has been promoted by the instru-

mentality of those who, under our direction, have been employed in preaching the gospel to the poor and destitute.

"All that we can do, however, is but little, compared with the extent of our country, and the multitude of the people who need missionary services. It is, therefore, the wish and the hope of this board, that the general assembly will afford us all the aid that may be in their power. And that the Head of the church may crown with abundant success all the efforts, both yours and ours, which may be made for the extension and prosperity of his kingdom, is our daily and ardent prayer."

Information has been received that a missionary society auxiliary to the board, was recently formed with the bounds of the Presbytery of Onondaga. A missionary, the Rev. Caleb Alexander, has spent 20 weeks in the service of this society, whose labours have been attended with considerable success. In Deruters, one of the places visited by him, there was some special seriousness, and encouraging prospects of an extensive revival. He was still at the date of the secretary's letter, in the service of the society.

From the *Missionary Society of Philadelphia*, auxiliary to this board, a report has been received, stating that in the course of last year, four missionaries had been employed by them for different terms. These missionaries laboured in the suburbs of this city and adjacent places. Good, it is hoped, has been done by them. Some interesting extracts are given in the report from the Journal of Mr. Samuel Cornish, a person of colour, and a licentiate of the Presbytery of Philadelphia, who was in the service of the society one month, and is now acting as a missionary under a commission from this board.

The report of the Domestic Missionary Society of West Jersey states, that they were not able to procure a permanent missionary, though they did succeed in obtaining two licentiates for a few weeks, whose labours were acceptable, and

might have been highly useful, had they remained longer in cultivating that moral waste in which they were employed. A lamentable fact is mentioned in this report, "that, at the last meeting of the Cumberland Bible Society, it was stated that some persons or families had been discovered in this region, who had never seen a Bible, and knew not what kind of book it was, nor who were the first parents of the human race."

The Auxiliary Missionary Society of the presbytery of Hanover, report, that missionary service to the amount of seven months has been performed by three missionaries, one of whom is to be settled in an important station, Charlottesville and the vicinity of Milton. They state that their funds have been diminished by the severity of the times, and partly by the establishment of the Young Men's Missionary Society at Richmond; which, however, they rejoice to hail as a coworker in the same glorious cause. Contributions to their funds have been derived chiefly from a few auxiliary associations of pious and active females.

From the committee of the *Missionary society of Shoal Creek, Illinois, Bond County, auxiliary to this society*, a letter has been received, in which they state the amount of their funds, express their gratitude for the services of your missionaries, Messrs. Lowe and Graham, in 1818, and earnestly intreat a renewed attention to their wants.

It was to be expected that the missionary fund would be affected by the pressure of the times. The collections both of congregations, and by the missionaries the last year, are less than in preceding years. The aggregate amount on which the board will be able this year to calculate in making their missionary appointments, will be diminished as much as \$1000.

But there are other causes that are likely to affect your missionary fund. When the Board proposed their plan for the establishment of auxiliary societies, it was not their design, nor was it the intention of the assembly, in recommending it to the churches, that the adoption of it should lessen the amount of collections for your fund, but to awaken more zeal in the cause of missions, and increase the exertions of our church. It is however apprehended that the establishment of such societies will, unless the assembly guard against it, materially affect their funds.

The Board deem it their duty also to remark, that the amount of collections would be much greater, if due attention were paid to the assembly's instructions, not to combine in the collection for the missionary and commissioners' funds other objects that would demand a considerable portion of it. It is understood that some congregations divide the same collection between three important objects, the missionary, the commissioners' and the education fund. The objects are too important to be proposed for one and the same collection; and it is hoped the congregations that are in the habit of doing so, will in future see the propriety of complying with the assembly's recommendation, by separating the latter from the two former objects.

The assembly will pardon the board for taking the liberty of making these remarks. It appears to them that it constitutes one of their duties to watch over the interests of the missionary fund. As no contributions, or to a very small amount, is derived from auxiliary societies, the operations of this board must depend on the annual collections that are made in the churches.

The propriety of proposing a reduction of the salary of the missionaries to its former amount, came under discussion in the board. On

the whole, however, it was deemed expedient to let the salary remain for the present at \$40 per month. But it is an affecting consideration, that, owing to the diminished state of receipts for missionary purposes, the appointments this year must be one *fifth* less than in preceding years. This fact, it is presumed, will have due weight in the minds of the members of this assembly, and serve to show how important it is to promote collections in those congregations which do not contribute to your missionary fund, that the operations of this board, instead of being *lessened*, may be *extended*.

Our readers will be gratified with the perusal of the following passages selected from "*The Epistle from Yearly Meeting of Friends held in London, 1820*." They indicate an increasing evangelical spirit in that respectable body of professing Christians. We rejoice to see that they are disposed to give so prominent an exhibition of some of the great doctrines of the gospel.

"We have been again occupied in investigating the state of our society; and our present concern is to turn the attention of all our dear friends to a strict examination of their religious profession and experience. We profess to believe in the inward teachings of the Spirit of Christ Jesus, our Redeemer and Mediator, our Advocate with the Father; of Him whose precious blood was shed, that he might procure unto us eternal life, and present us holy, and unblamable, and unreprouable unto God. Let us individually inquire, how far we are acting in conformity with the solemn truths of the gospel. Are we seeking in humble supplication unto the Lord, that our faith may be established therein? Are we, in patient waiting before him, desiring that we may clearly discover the inshinings of his light upon our understandings, and that, by walking in faith, according to its manifestations, our lives may

be spent in the love and fear of our great Creator?

"It is of unspeakable importance to all, that they should know their own wills and dispositions regulated and sanctified by the power of the Holy Spirit. If this engagement of heart be earnest and frequent, humble views of ourselves ensue, a distrust in our rational powers as sufficient for the great work of salvation is induced: we are taught the inestimable blessing which those enjoy who attain to a reliance on holy aid; and whilst we are brought low in our own estimation, and are fearful to speak of our religious attainments, we are enabled to rejoice in Him in whom we have believed."

* * * *

"Be very careful then, we beseech you, not to read publications which openly or indirectly, inculcate a disbelief in the benefits procured to us by the sufferings and death of Christ, in the divinity of *Him* our Lord and Saviour, or in the perceptible guidance of his Spirit."

* * * *

"May these, may all our dear friends, be impressed with the continued necessity of watchfulness unto prayer, and of being clothed with humility, as with a garment. The faithful disciple will guard against relying too much on former experience: he will find that an increase of years produces an increasing conviction that we are entirely dependent upon God for fresh supplies of strength; but he will be animated to persevere, from the consoling hope that if faith and patience continue, Christian virtues will increase; humility, meekness, and liveliness of spirit will be prevalent in advanced life: and a final admission will be granted into the everlasting kingdom of our Lord Jesus Christ."

An example worthy of imitation. It would afford us peculiar pleasure to see the same and other great doctrines of the gospel brought out, *distinctly* and *fully*, to view in the

publications and addresses of the Friends in this country.

ORDINATION.

On the 10th instant, the Presbytery of Philadelphia met in the Third Presbyterian Church in this city, and solemnly set apart to the work of the gospel ministry, the Rev. JOHN H. VANCOURT. In this service, the Rev. Wm. M. Engles preached the sermon, from Ezek. xxxiii. 7, 8; the Rev. Dr. Ely presided, proposed to the candidate the constitutional questions, and offered the ordaining prayer; and the Rev. Thomas J. Biggs, of Frankford, delivered the charge.

It is expected that Mr. Vancourt will labour for some time as a missionary; and with this view, especially, he was ordained, without having at present any pastoral charge.

Bible Society of Philadelphia.

On Wednesday the 2nd instant, the annual meeting of "*The Bible Society of Philadelphia*" was held in the Methodist Episcopal Church, in Fourth street. An interesting report of the proceedings the last year was read by the managers; from which it appeared that the society had distributed 4435 copies of the scriptures, besides 3750 portions of the inspired volume for the use of Sabbath schools; making, since the commencement of their labours, a total of 57,865, exclusive of the separate portions. They have printed 109,737 copies of the scriptures; and have now in the press two editions; of the New Testament 1000, and of the Bible 500.

The report having been read, a motion was made by the Rev. Mr. M'Ginnis, and seconded by the Rev. Mr. Roche, that it should be printed and published. These gentlemen supported the motion by appropriate addresses.

The managers, we understand,

intend to pursue some vigorous measures for increasing the number of subscribers to this valuable institution. It has done much in the benevolent work of distributing the word of life among the destitute, but not as much as would have been done, had its funds been more ample. The population of this city will warrant us in asserting that the subscribers ought to be multiplied *ten-fold*. Indeed every one who has the ability should deem it a *privilege* as well as a *duty* to subscribe his name to this important society. When therefore an application shall be made, all, it is hoped, who have not, will cheerfully contribute.

Selections.

Wolfgangus Musculus.

This celebrated divine was a German reformer. He was born in 1497, and during life, passed through a variety of chequered scenes. He rose from a state of such poverty and meanness, that while in it, he obtained a subsistence by singing from door to door, to a situation of respectability and importance, and was professor of divinity at Berne, in Switzerland. Though once enveloped in the darkness of popery, he became an active and zealous supporter of the gospel of truth; and was a man of great application and deep learning. A little before his death, he composed some Latin verses, of which the following translation has been given.

My fainting life is nearly gone;
My frame is chill'd with dying cold:
But Jesus, thou, my better life,
Canst neither sicken nor be old.

Why tremblest, then, my parting soul?
To mansions of eternal rest
That angel waits to guide thy way,
And bless thee there among the blest.

Quit then, O quit, this wretched house,
Nor, at its ruin, once repine:
God soon shall build it up again,
And bid it with new lustre shine.

But, art thou all-defil'd with sins?
Fear not, my soul, thou ne'er shalt fall;
Believe his faithful word, and know,
The blood of Christ can cleanse them all.

Can death a thousand horrors show?
True, soul; but what is death to thee?
Life is at hand, the promis'd life,
And, like its giver, sure and free.

Lo! Christ, o'er Satan, sin and death,
Yonder in triumph sits on high:
Fly, happy soul, with eager wings;
Away to Jesus swiftly fly!

George Moir.

The subject of this single but striking anecdote, was comparatively little known in the religious world; but we are informed that in his life there was an eminent display of the power of evangelical truth, as at its conclusion of holy triumph over death. After having been worn out by long and painful illness, his wife told him that the change of his countenance indicated the speedy approach of death. "Does it," he replied, "Bring me a glass." On looking at himself in the glass, he was struck with the appearance of a corpse which he saw in his countenance, but giving the glass back, he said with calm satisfaction, "Ah, death hath set his mark on my body, but Christ hath set his mark upon my soul."

FOR THE PRESBYTERIAN MAGAZINE.

"*I am the Light of the World.*"

JOHN viii. 12.

Fountain of life, of truth and love!
The Father's glory and delight!
Worship'd on earth, ador'd above,
Thou art indeed the world's true Light.
At thy command, yon sun displays
His beams, and scatters blessings round,
Pours his life-giving, vivid rays
Through every part of nature's bound.
But not to nature's bound confin'd,
Great Source of intellectual light,
Thou cam'st to illumine the darken'd mind,
And make the path to glory bright.
Amidst affliction's darkest gloom,
Thou bid'st the shades of sorrow flee;
Thy rays the mourner's breast illumine,
And guide the wand'rer home to thee.
And when the close of life draws nigh,
And all the pow'rs of nature fail,
Thy smiles, dear Saviour! from on high
Can lighten up Death's gloomy vale.
Sun of the World! arise and shine,
Enlighten, warm, and cheer this heart;
The conscience owns thy pow'r divine,
Thy beams can endless bliss impart.
When on the world I close my eyes,
Grant me this boon—I ask no more—
Effulgent on this soul arise,
And guide me safe to Canaan's shore.

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Communications.

BRIEF THOUGHTS ON BAPTISM.

(Continued from page 224.)

But it may be asked, of what use is baptism? An inquiry that may be prompted by two very different states of mind. If it proceed from a temper determined to regard the ordinance as destitute of authority, unless its use be perceived and acknowledged, it deserves severe animadversion. Does it become creatures to dispute the propriety of appointments made by their Creator? Is it for us, who are but of yesterday, to question the wisdom of any institution ordained by the great Jehovah? Should it not be deemed sufficient to satisfy our minds that an appointment is both wise and useful, to be informed that it is his appointment? Neither its wisdom nor its utility can be affected by the dulness of our perception. These properties are independent of our apprehensions; they remain precisely the same whether we perceive them or not; just as light is light, whether the human eye see it or not. Humility becomes us; and it should always be sufficient to silence every objection, to know that the Lord hath commanded or appointed a thing.

But the question may proceed from a very different state of mind; from a disposition to understand the purpose for which this positive

institution has been appointed by the Great Head of the church, and a desire to derive the benefit for the conveyance of which it was designed to be the vehicle. In this case, it merits respectful notice. In reply to this inquiry we shall just hint at two purposes for which baptism was instituted.

One is, to afford to adults a favourable opportunity for making a solemn and public dedication of themselves to the service and glory of God. All who sincerely and properly receive this sacred rite, will have previously made this act of devotion in private. But this by no means renders a public repetition of it unnecessary. It is well known in the experience of exercised Christians, how much it contributes to their stability in religion, frequently and daily to renew their covenant engagements with God: And if benefit result from this act when done in secret, may we not anticipate more from the performance of it in public, attended by circumstances calculated to deepen on the mind the remembrance of the interesting transaction, and to strengthen the ties by which we bind ourselves to our God?

Nor is the advantage arising from such a solemn act of public devotion confined to the recipient of the ordinance. It may do good to spectators. For when baptized Christians witness the dedication of another to the service of God, they are reminded of the sacred engage-

ments that have been imposed upon them by the same religious rite; and when others who live in disregard of their duty, behold one renouncing the world, the flesh, and the devil, and publicly vowing to lead a new and holy life, and to spend the remainder of his days in glorifying his Creator, must they not be at once solemnly admonished of their criminal conduct, and sweetly allured to obedience, by an example so worthy of imitation? Few scenes can be more interesting and impressive, than the public baptism of pious adults. Many an individual has been indebted to such exhibitions of duty for convictions, that have ultimately issued in a sound and saving conversion.

Besides, baptism was instituted to be a sign and seal of God's covenant with his church. A record of this covenant we find in the seventeenth chapter of the book of Genesis. They are greatly mistaken who imagine that this covenant was a part of the Mosaic appointment, and that it expired with the former economy. Against such a conclusion, an inspired apostle has guarded us. From Rom. iv. 11—17, it appears, that by this covenant Abraham was constituted the head and father of all believers, whether circumcised or not, whether Jews or Gentiles; their father, not merely as an illustrious pattern of faith and obedience, but as a *covenant-head*, to transmit the blessing of this covenant to all his spiritual seed. Hence in proving his assertion, the apostle cites a part of this very covenant; "As it is written, I have made thee a father of many nations." verse 17.

On the perpetuity of this memorable covenant, the apostle expressly reasons in Gal. iii. 15—29; and shows, that, as the giving of the Mosaic law could not annul it, so its permanence in the church could not be affected by the abolition of that law; concluding his argument with this inference, "And if ye be

Christ's, then are ye Abraham's seed, and heirs according to the promise." What promise? Doubtless the promise of this perpetual covenant.

Now, of this covenant, circumcision was, at its institution, appointed to be the *token*, that is, the *sign* and *seal*. This office it continued to perform until it was superseded by the introduction of baptism, the Christian token, or sign and seal, of God's gracious covenant. That circumcision has been abolished, admits of no doubt. It will therefore follow that, if baptism has not been substituted in its place, the covenant has no seal. Were this admitted to be the fact, it would present a strange anomaly in the history of the divine economy toward the church: for all other covenants which God condescended to make with men were confirmed by a seal; the covenant of works by the tree of life, the covenant of Noah by the rainbow, and the covenant of Horeb by the blood of sacrifices. And is it reasonable to suppose that this covenant, made with the church, after having been confirmed for ages by a visible seal, should, having its seal torn away, be left to operate without such a help to the faith of God's people? It is incredible. We bless our covenant Jehovah it is not the fact. He has been graciously mindful of the infirmity of our faith, and provided for our support a new seal; a seal better adapted to the milder dispensation under which he has placed his church. Baptism is now the appointed seal, substituted in the room of the ancient seal which accorded with the rigour and severity of the former economy. So we are taught by an inspired writer. "In whom also ye are circumcised with the circumcision made without hands, in the putting off of the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath

raised him from the dead." Col. ii. 11, 12.

Baptism, then, is a seal of the covenant which God has made with his church. It serves the important purpose of confirming all its gracious promises. Let none say that the simple word of God is sufficient, and that such a confirmation is unnecessary. Thus to speak would be to reflect on his infinite wisdom. He knows the nature of man, and he knows too how suspicious guilt has made him; and although his simple word carries along with it ample security that he will do what he promises, yet he himself has deemed it becoming his own infinite majesty, to give to his people the additional security annexed to a visible seal: nay, he has judged it proper, and no way derogatory to his truth and glory, in consideration of the weakness of our faith, to interpose the solemnity of an *oath*, in order to establish, in the view of "the heirs of promise." "the immutability of his counsel. Heb. vi. 17, 18. These additional securities are presented, not to bind Jehovah to the fulfilment of his promise, as if without these obligations there were danger of his acting contrary to his engagements, but entirely on our account, to inspire us with a lively faith, and dispel from our minds every doubt in regard to divine faithfulness.

Baptism then is designed for the confirmation of our faith in the promises of God's covenant. Whoever receives it is assured by this visible sign that Jehovah will do what he has engaged to do; that he will cleanse the believing soul from all the guilt of sin by the blood of Christ, and from all its defilements by the grace of his Holy Spirit; and that he will be his God in the highest sense of the promise for ever and ever.

Nor is the faith of the recipient alone thus strengthened by this ordinance. It serves, as often as administered, to confirm the faith of the church. The Lord condescends, on

all such occasions, to invite his people to contemplate the provision he has graciously been pleased to make for establishing their confidence in the stability of his covenant. He assures them that as baptismal water is applied to the person of the candidate, so certainly will he accomplish all that he has promised to do for them; and that as an honest man cannot depart from a covenant engagement signed and sealed, much less is it possible for the God of truth to break his covenant, which he has sealed for the very purpose of convincing us of its immutable faithfulness.

How grateful should we feel to our heavenly Benefactor for an ordinance designed to answer such invaluable purposes! Let us admire his condescension to the infirmity of our faith. Instead of regarding it as a mere ceremony, let us revere it as an institution appointed by the King eternal, and sanctified by his grace to the benefit and consolation of his church. J. J. J.

BRIEF DISCOURSES—NO. III.

BY E. S. ELY.

On Keeping Secrets.

"Debate thy cause with thy neighbour himself, and discover not a secret to another; lest he that heareth it put thee to shame, and thine infamy turn not away." —Prov. xxv. 9, 10.

Solomon was an adept in the knowledge of human nature. After a long and candid examination of the views, feelings and conduct of men, he was so fully convinced that most men were tattlers, as to write a proverb, recommending profound silence upon every subject which you would not willingly make public. "Discover not a secret to another." If you have any matter which you would conceal from *any* one, conceal it from *every* one. If you would not *openly* proclaim your situation, conduct, and feelings, *be silent. Reveal nothing; no, not*

to a *friend*, for he will have a friend; no, not to a *husband*, for he will inform a wife; no, not to a *wife*, for she will enlighten her husband, and *somebody* may be the neighbourhood.

We read in Ecclesiastes, x. 20, "Curse not the king, no, not in thy thought; and curse not the rich in thy bedchamber; for a bird of the air shall carry the voice, and that which hath wings shall tell the matter."

Such is the disposition of man to communicate, that if you *think* curses, you will be in danger of revealing your thoughts: and if you *pronounce* curses, even in your bedchamber, against the rich, they will hear of it, and you will be exposed. Your servants, and even your partners, will be as birds of the air, rapid in their flight to communicate intelligence. Fame has wings, and flies from house to house, proclaiming in a few hours the secrets of the bedchamber to the whole village.

It seems to be the opinion of the wise man, that if any have secrets, they should keep them locked up within their own breasts. Washington was once importuned by a very inquisitive host to communicate, confidentially, his plans of operation. "Friend," said that great man, "can you keep your own secrets?" "I can," answered the host. "And so can *I keep mine*," rejoined the celebrated warrior and statesman; which happily terminated all impertinent inquiries.

Had Solomon found all men of similar disposition and character, he had not written some proverbs, which are a satire upon mankind, severely just. "It is a sport to a fool to do mischief." "A man of understanding holdeth his peace." "A tale-bearer revealeth secrets; but he that is of a faithful spirit concealeth the matter." "Wise men lay up knowledge; but the mouth of the foolish is near destruction." "In the multitude of words there wanteth not sin; but he that refraineth his lips is wise." "There

is that speaketh like the piercings of a sword."

From the perusal of the book of Proverbs, we learn, that it is a high attainment to know *when* and *how* to keep silence. There is a time to talk, and a time to refrain from talking. There are subjects upon which we may speak; and there are matters relating to ourselves and others, of which we should say nothing. He who reveals his own secrets, is a *fool*; and he who reveals the secrets of others, intentionally, is a *knave*.

From the connexion, I am persuaded, that the word *secret*, in the text, was used by the wise man, to denote something relating to another, of which we should not speak. "Debate thy cause with thy neighbour himself, and discover not a secret to another; lest he that heareth it put thee to shame, and thine infamy turn not away." The text may be paraphrased thus: If you know of any thing to the disadvantage of your neighbour, do not publish it; but go privately, and tell him his fault, in a friendly manner; for *by needlessly proclaiming the truth, to his injury*, you bring upon yourself the disgraceful imputation of malevolence. He to whom you tell the fault of a neighbour, will consider you either a *slanderer*, or a *tattler*; and thus you will be disgraced in his estimation. After you have acquired the reputation of a busybody, you will always be suspected and avoided. You will not easily retrieve your character. The blot of infamy, with which you stain yourself, will not soon be wiped away. If you discover the sins of a neighbour, which are known only to yourself, you injure him in the view of others, and lead others to apprehend, that you are a spy upon their conduct, watching an opportunity to expose them also.

The word neighbour in the language of the holy scriptures, intends any person with whom we have any concern, acquaintance or connex-

ion. In the parable of the good Samaritan, Christ has taught us, that if we pass along, and find a wounded *stranger* in the road, we are to esteem him a *neighbour*. The word embraces all men, from the partner, to the traveller, and the savage; to whom, though distant, we may perform an act of kindness.

The text being thus explained, gives rise to several useful remarks.

I. All men are guilty of some secret sins. By this it is not intended that any sins are concealed from the omnipresent God; for he looketh on the heart, and in the retired and dark place he is with us. He hears our words, sees our actions, and knows our thoughts. Darkness and light are alike to him; and he is as much present in the crooked way and solitary hut, as in the house of prayer. But many of our sins are known only to God and ourselves. These are called secret sins, because they are unknown to the world. In like manner, many of the crimes of an individual are known only to a few persons, and these in opposition to notorious immoralities, may be called secret sins.

Many, many are the crimes which are known only by three persons; by God, by the perpetrator, and by some equally guilty companion.—Two human beings are often partners in iniquity, who mutually tempt, are tempted, and transgress. Each sins against the other. In other cases, one *sins* and another *suffers* the injury: and again, one transgresses, and another is merely a witness.

Jesus said to Nathaniel, "When thou wast under the fig tree, I saw thee." He was surprised, for he thought no one saw what he there did, and at once allowed Christ's omniscience. Should Jesus speak to us, he might, probably, say to each one, in such a manner as to produce confusion of face, "When thou wast in the secret place, or under the fig tree, I saw thy sin." Public faults are so numerous as abundantly to

prove the commission of secret offences; for where the former exist, the latter will certainly be found. Who will pretend, that, upon the whole, he is really better in the sight of God than David? Yet, he had occasion to confess, "Thou hast set our iniquities before thee, our *secret sins* in the light of thy countenance;" and to pray, "Cleanse thou me from *secret faults*: keep back thy servant also from presumptuous sins; let them not have dominion over me."

II. Secret sins ought not to be made public. If God alone was the witness of our misconduct, it is suitable we should confess to him alone, and of him supplicate pardon. Others should not be made acquainted with our immoralities of heart and life, for many reasons; but especially, because the publishing of any particular sin injures the proclaimer and the hearer. Should one tell others his secret baseness, they would, perhaps, regard him less favourably, and thus he would sink in public estimation without procuring any advantage.

Evil example has a seducing, pernicious influence upon mankind; and in proportion as *crime is revealed*, evil *example spreads*. An individual's wicked *conduct* presents no allurement to vice *where it is not known*. Would you wish evil example to cease, you must wish the crimes which are committed not to be known.

Besides, crimes, by being frequently named, become familiar, and the frequent description of immoralities diminishes the abhorrence we feel at them. Read me the history of a horrid murder, and I shall shudder at the barbarity discovered: read it a second time, and I shall feel less emotion: read it a third time, and I shall hear it very calmly.

There is no passage of scripture which requires an individual to publish a secret fault. In James v. 16. we are commanded to *confess our*

faults one to another; but this is a mutual and private confession between parties concerned. If one neighbour has injured another, our Saviour requires the injured person to go to the offending party, and tell him his fault, privately; and this passage, in the epistle of James, requires the guilty neighbour to make suitable acknowledgments. Where two persons have both conducted improperly towards each other, they are to make mutual concessions.

Our Saviour's rule of proceeding with a brother, who has deviated from rectitude, conveys the doctrine that the greatest possible secrecy ought to be observed concerning every sin.

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." Why should the parties be *alone*? That the scandal may be concealed. "If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more." Why should not more be taken? Two or three witnesses are sufficient; and if the matter can be privately settled, it is desirable that only a few should know of the offence.

If reparation can be made for an offence in private, it is preferable to public conviction and censure. Our text conveys the same idea. If you have any difficulty to settle with your neighbour; if he has yielded to sin, and you know it; if he has formed vicious habits, and you would reform him; if he has done any thing to offend you as a sufferer, or as a man and a Christian, "debate thy cause with thy neighbour himself." Argue with him, and attempt to convince and reclaim him; instead of creeping slyly to a neighbour's house, and communicating the report, with an injunction to keep silence.

"Discover not a secret to another." Rather hate the sin, pity the person, and be as silent as you would wish him to be, were you,

like him, tempted, fallen, and disgraced. Conceal the occasional transgressions of one, who has like passions with yourself; remembering that you may soon need similar indulgence and friendship.

Recollect the story of Noah's disgrace, and the conduct of his three sons. Undoubtedly, Noah was drunken, but that did not excuse Ham for exposing his father.— Shameful son! when he saw the sad condition of his father, he told his two brethren. He should have been silent. He should have done as Shem and Japhet did; who would not behold their venerable sire in disgrace. They "took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness." This leads me to remark,

III. That those who reveal secret sins bring upon themselves disgrace and infamy. This is the motive urged in the text, to prevent men from discovering a secret to another. If you do not debate your cause with your neighbour himself, and keep silence with respect to others, *he who heareth your report shall put thee to shame, and thine infamy shall be lasting.*

You may repeat to me some tale which dishonours your neighbour, and I will ask, "Why did you inform me of this?" What answer could you give, which would not, by implication, at least, disgrace yourself? You would acquire the lasting infamy of a tale-bearer; for you could neither expect to benefit me, nor yourself, nor others, by exposing him. You could not even claim the false praise of many, who,

— "though faultier much themselves, pretend
Their less offending neighbour's faults to mend."

The disgrace of discovering secret sins will be manifest, if we at-

tend to the motives which commonly actuate a tattler. Those who talk must have some reason for talking, or they must speak without motives.

Tattlers are commonly influenced by *malevolence*. They have a pleasure in wounding the reputation of their fellow men. They love to see them suffer in the opinion of their acquaintance. If they do not delight in the misery of others, why should they augment it? Possibly the tattler has no character of his own to support or lose, and therefore wishes to reduce others to his level. This is pure unadulterated malevolence. It is hatred, such as devils feel. Envy sometimes induces one to say all he can, with truth, to the disadvantage of another. And what is envy, but a kind of malevolence? When, therefore, we hear any person describing the actions or sentiments of another, so as to make him appear ridiculous, we conclude that some baneful passion rankles in his bosom. He cannot hope to do good, by exhibiting the darkest side of the human picture to the scorn and derision of the multitude. He knows that he shall produce misery in the mind of the injured person, and in the hearts of his friends. He is, therefore, the hateful person who smiles at the tears, and exults at the blushes, the sighs, and the groans of one, who in a fatal moment was tempted, sinned, and by a single act, ruined his temporal peace.

If the tattler be exculpated from the charge of malevolence, he must at least plead guilty to the accusation of folly and stupidity. What can be more foolish than the love of gossiping? How stupid must he be, who from the love of talking exposes others, and even his friends?

Talk, talk, is the very soul and life of some. They would nearly as soon be dead as silent; and since their information is small, they must prattle about the scandal of

the day, tell what they have heard, and superadd their own conjectures, or say nothing. Sad, indeed, would be their case, with their present feelings, were they forbidden to speak any thing but sense, truth, and merited praise. Verily, they would think liberty and life assailed, if they were required to think more, talk less, and relate only what common benevolence dictates. Such will slander, thoughtlessly, their own mother's son.

"O my soul, come not thou into their secret; unto their assembly mine honour be not thou united!"

FOR THE PRESBYTERIAN MAGAZINE.

REFLECTIONS ON THE 1ST COR.
VII. 31.

"*The fashion of this world passeth away.*"

"So teach us to number our days, that we may apply our hearts unto wisdom," is the prophet's prayer, designed for the use and benefit of the church. On what ought we to suppose this prayer is founded? The 90th psalm explains it. It is founded on the shortness of the present life, and on the necessity of a preparation of heart, to obtain a peaceful death and a glorious eternity.

The fashion of this world passeth away. In the original the word rendered fashion, signifies an accidental and external figure, without substance. It is the dress, the covering or outside; as if all the things of the world were mere surface. This fashion, like the fleeting state of its inhabitants, *passes away*. "Thou carriest them away as a flood," says the prophet. "They are as sleep: in the morning they are like grass, which groweth up. In the morning it flourisheth, in the evening it is cut down and withereth." And "we spend our years as a tale that is told." *For the fashion of this world passeth away.* These words intimate the changing state of all things earthly;

and imply a contrast between this world and the world to come.

Readers, blessed of heaven, you have the Bible—search it well. The beauty and the order of creation are given you there. There also, may you see the harmony which extended through these works of the Almighty;—the harmony that existed between man and the inferior creatures, whilst man was innocent. The Almighty, beholding his finished works, pronounced them *very good*. Innocence was then the fashion of human nature; love and duty were the fashion of human action. But ah! the tempter came—man sinned, broke the covenant of God, became a rebel against Jehovah, and this happy fashion passed away.

Go on with the history—read further—the earth was tilled—flocks were gathered and tended. The earth became peopled, but violence was in it. And ah! with increase of numbers we find an increase of crimes. God was provoked with the wickedness of man, for it was great. “And the Lord said, My spirit shall not always strive with man, for that he also is flesh.” “And every imagination of the thoughts of man’s heart was only evil continually.” “And the Lord said, I will destroy man, whom I have created, from the face of the earth; both man and beast, and the creeping things, and the fowls of the air; for it repenteth me that I have made them.”

But Noah, the worshipper of God, in the midst of a crooked and perverse generation, found grace in the eyes of the Lord. The ark was builded—Noah and his family entered into it: the Lord shut him in. The flood of waters came upon the earth till all flesh was destroyed, and the former *fashion passed away*.

Again God remembered Noah and every living thing, which was with him in the ark. The waters were assuaged; the earth became

dry; the fashion of the flood departed.

Noah went forth out of the ark. God made a covenant with him, as the head of the new world, and it was again peopled. But its fashion still passed away. The patriarchs, where are they? The cities which they builded—the wells which they digged—the altars with they reared; where are they? All have passed away.

The monarchies which followed—has perpetuity stamped them? No! given to change, *they are passed away*. Nineveh, that great city of three days’ journey, with all its kings, once so powerful and splendid;—Babylon, the glory of the Chaldean monarchy, once mistress of the east;—Thebes, with her hundred gates, and Tyre, the mart of nations, where are they? The traveller seeks them in vain. The fashion of the world has changed, and they are passed away.

The glory of Ephraim was Samaria, and the strength of Rezin was Damascus: Jerusalem was the royal palace of the house of David, and the place of Jehovah’s temple. But Ephraim was joined to his idols—Samaria was taken by enemies—her glory departed—and Damascus lost her power among the nations. And Judah forsook the Holy One; she crucified God’s Messiah, and was given over to destruction. The fashion of these ancient places, and the glory of these ancient kingdoms passed away.

I imagine to myself Jerusalem, as in the days of our blessed Saviour—a noble city, with massy gates; having a temple in which the nation gloried—a temple which attracted and concentrated the Jews from the four quarters of the globe. I imagine that I see crowds of Jews from all nations flocking to Jerusalem to keep the sacred feasts. All seems busy—all is life. I look again; the city is in ruins—no temple meets my eye. The nation, humbled, cap-

tured, dispersed, is gone—gone into long continued banishment.

From Jerusalem they are gone; and scarce a relict is left to mark the place where the temple and the city stood. Yet, wonderful to tell, they are a people yet preserved and known as Jews, in all parts of the world: a nation scattered and peeled among all nations, a hissing, and a by-word; yet the remnant is not destroyed. Once they were a chosen people, they feared, worshipped and served the true and only Lord God. And God chose Jerusalem among all nations of the earth to set his name there. But the fashion of their obedience and their faithfulness passed away, and God gave them up to their enemies, and made the fashion of their city to cease.

Such are the ideas which arise and pass through my mind whilst I meditate, and whilst I write upon the words, *The fashion of the world passeth away*. Nor have the modern fashions of it been more stable than the ancient. The experience of every generation, from the beginning, and the history of the world in all ages, forces upon us the conviction that all things earthly are changing, and shall soon be gone for ever.

ISAAC REED.

Nicholasville, Ky. April 12, 1818.

FOR THE PRESBYTERIAN MAGAZINE.

Brief Review of a Debate on Christian Baptism, between Mr. John Walker, a Minister of the Secession, and Mr. Alexander Campbell, a Minister of the Baptist Church; in three Letters to a Friend.

LETTER I.

You ask my opinion of such public debates, and of this one in particular. I have never had but one opinion of such exercises; as it is visionary, and not searching after truth, that is usually the object of

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the combatants; and should any of them, at the beginning, found their argument on false principles, this will necessarily lead them to adopt other principles equally false, in defence of the original one; and thus the whole must end in worse than unprofitable and indecisive wrangling.

We have a striking example of this in the debate now under review. Mr. Walker assumed as his fundamental principle, that the covenant which God made with Abraham, recorded in the 17th chapter of Genesis, and of which circumcision was a sign and seal, was the covenant of grace: whence he argued the right of the infants of church members to be introduced into the church by baptism, as they had from the establishment of that covenant been introduced by circumcision: the former, under the present dispensation, coming in the place of the latter. Now, as circumcision was the seal which God himself affixed to that covenant, and as a seal the moment it is affixed, gives the person on whose behalf the covenant was made, all the advantages therein contained; it follows by inevitable consequence, that if that covenant was the covenant of grace, then every circumcised person must be saved: and if baptism is come in the room of circumcision, that every baptized person must be saved also—a position, I am persuaded, which no Pædobaptist will defend. Some Pædobaptist writers, who, with Mr. W. have assumed that the covenant of circumcision, as the protomartyr Stephen emphatically calls it, was the covenant of grace, have endeavoured to free themselves from the above consequence, by saying that there is an external and internal relation to the covenant of grace; and that circumcision and baptism form the external relation only. But what is an external relation to a covenant? Is it not, in other words, to be out of a covenant. If the word has any meaning at all,

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this it must be; but as circumcision was the seal which Jehovah himself affixed to that covenant, then, whatever that covenant was, it follows that the instant a proper subject was circumcised, that moment he became interested in all its privileges and appurtenances.

You are now, no doubt, ready to ask, what was that covenant or dispensation, as it alters not the case, nor affects the argument by which of these names it may be called; and what were the advantages thereby secured to the circumcised? I answer, it may be called an ecclesiastical covenant; or a covenant whereby Jehovah was pleased to bind himself by the SEAL of circumcision, to send a Redeemer of the family of Abraham into the world—to preserve in his family a visible church, until that Redeemer should come; and, as his infinite wisdom saw best, to appoint, from time to time, and continue with them such ordinances as would be the best medium of acceptable worship, and best calculated to interest them in the merits of this Redeemer; and when this Redeemer would come to ingraft the Gentile nations into this church, and consequently to bestow upon them those means equally with the Jews. In a word, it was a covenant or dispensation, graciously designed, and wisely calculated, as a mean to an end, to interest them in the blessings of the covenant of grace, consisting in pardon, sanctification, and eternal life.

Mr. Campbell, on the other hand, affirms again and again, “that its promised blessings were temporal—every one temporal—that circumcision conveyed no spiritual blessings to the Jews. It guaranteed that they should be a numerous and powerful nation—that God would be their king, and that they would individually inherit the land of Canaan.”

The apostle Paul, however, teaches otherwise in the third chapter of his epistle to the Romans, first verse.

As if he foresaw that in future days such bold and unscriptural assertions would be made for the purpose of supporting a favourite system, he proposes their objection in almost their own words, and then gives it an answer, which one would think would silence the objection for ever. “What advantage hath the Jew? and what profit is there of circumcision? Much every way, but chiefly because that unto them were committed the oracles of God.” And what he meant by the oracles of God, he tells us in detail in the 9th chapter of the same epistle. “To them pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: whose are the fathers, and of whom concerning the flesh Christ came, who is God over all, blessed for ever.” And as if this was not sufficient to prevent such bold and unscriptural assertions, the same apostle, in the 3d chapter of his epistle to the Galatians, quotes the principal provision of that covenant, and styles it the preaching of the gospel to Abraham. “And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham, saying, in thee shall all nations of the earth be blessed.” From these quotations then it appears, that besides the promise of a Redeemer, that covenant sealed or confirmed to all the circumcised, all those ordinances, which infinite wisdom saw best calculated to interest them in the forgiveness of sins, to be purchased by his blood, together with the sanctification of their natures, or what is emphatically styled “the circumcision of the heart;” in allusion to which circumcision is called “*a sign*,” as well as “*a seal*.”

I am aware that it will now be asked, was not the possession of the land of Canaan promised to Abraham in that covenant? and is it not expressly mentioned as one of its provisions? It is, indeed, recog-

nised in that covenant, as what was secured to him and his seed in another and distinct covenant, recorded in the 15th chapter; but which Mr. C., for very prudential reasons, as respects his system, has entirely overlooked in that catalogue of the scripture covenants which he has given us in the appendix to his book. "And God said unto Abraham, I am the Lord which brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And Abraham said, Lord God where-by shall I know that I shall inherit it. And God said unto him, take me a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. And Abraham took unto him all these, and he divided them in the midst; and laid each one against another, but the birds divided he not. And it came to pass when the sun was down, and it was dark, behold a smoking furnace and a burning lamp that passed between these pieces. In the same day the Lord made a covenant with Abraham, saying, unto thy seed have I given this land, from the river of Egypt unto the great river Euphrates."

I am aware also, that Mr. C. may reply, all this affects not his system, for he denies that there was a visible church in the world until the day of Pentecost.

It is no doubt a matter of surprise to you, and to others who read your Bibles, that he should have the effrontery to contradict Stephen, who told the Jews "that Moses was in the church in the wilderness with the angel that spake unto him in Mount Sinai, and with their fathers, who received the lively oracles to give unto them." Acts vii. 28. The secret is this—Peter Edwards, of England, had proved beyond all contradiction, by a plain and simple logical process, the right of infants to be admitted into the church by the ordinance of baptism; and as it had not been denied when he wrote,

that the Jewish nation was a visible church of God; and as it was undeniable that infants were introduced into that church by circumcision; and as their right was not repealed by Christ or his apostles, but recognised by both; and as baptism was now the right of initiation, he drew this fair and irresistible consequence, that infants ought to be baptized. It required no great degree of penetration to see that this simple and plain argument overturned the whole Baptist system respecting infants. Something must be done to prop the tottering fabric, and as nothing else could avail, the late David Jones, a Baptist minister, ventured on the bold expedient of denying that there was a church of God on earth, until the days of John the Baptist, which has been re-echoed by Mr. C. with this difference, that Mr. C. dates his church from the day of Pentecost, or the first church at Jerusalem. The reason why Mr. Jones commenced his church with John the Baptist, probably was, to maintain the propriety of the name which Baptists have assumed: and perhaps the reason why Mr. C. differed from him was, that he saw the absurdity of dating the Christian church from a man who died before the Christian dispensation commenced.

When Mr. W. adduced the words of Stephen as a proof that there was a church in the wilderness, what is Mr. C.'s reply? That the Greek word *ecclesia*, which is translated church, signifies any kind of an assembly; and that it is used by the writers of the New Testament to signify a lawful and unlawful assembly, as well as the church of Christ: That it is by some accompanying epithet, or other circumstance, that we are to ascertain in which of these senses we are to understand the word; and that there is nothing in the passage adduced that can lead us to understand it in any other sense; than merely the multitude of the Jews assembled in the wilder-

ness. At any rate, he tells us, "That it was an assembly or church of Jews, and not an assembly of Christians, or a church of Jesus Christ." p. 41, 42.

This last part of the reply which I have stated in his own words, is not only a quibble, but a sorry quibble; and similar to an objection that he brings against infant baptism—that baptism is not mentioned in the 17th chapter of Genesis. For, was it to be expected that the church of God would assume, or be called by the name of the church of Christ, until he should come into the world: or that an ordinance would be called by its name two thousand years before the dispensation of which it was a part, commenced, and when another ordinance that prefigured it, was just appointed?

With respect to the first part of the reply, there is that in the passage which in my opinion, fixes the meaning of the word "church" as the church of God. Stephen tells us that in this church in the wilderness, there was an angel, emphatically styled the angel who spake unto Moses in Mount Sinai, and delivered to him what he calls "the lively oracles," to be delivered to their fathers, or the ordinances respecting the worship of Jehovah. I expect that it will be admitted that this angel was none other than the Son of God; and the circumstance of his delivering to the Jews, by the hand of Moses, the lively oracles, is a proof that they were a church in the proper sense of the word: for what is a church of God, but a number of persons set apart for worshipping him agreeably to his own institutions?

That the principle I wish to establish may be the more clearly seen, and the merits of the debate now under review clearly seen also; it is necessary to make a few observations respecting the commencement, nature and design of the church of God. I agree with Mr. C. that the Greek *ecclesia*, which is

translated church, signifies a number of persons assembled for the purpose of worshipping God, and this implies in it their being possessed of ordinances of divine appointment, as the medium of acceptable worship, and means of grace; but I object, when he says that all these persons must be saints, "or called from darkness to God's marvellous light." Saints, or persons regenerated in the church, are indeed a component part of it; but it was designed to embrace others, whose duty and privilege it is to attend on the ordinances of divine appointment, that by the blessing of God on his own ordinances they may be regenerated. For this definition of the church I have the authority of Christ, who compares the kingdom of heaven, or the gospel church, to "a net cast into the sea, which gathered of every kind," and to "ten virgins, five of which were wise, and five foolish:" and farther proofs of the justness of this definition will be adduced in the course of these letters.

Now, that there was a church of this character from Adam to Abraham, is clearly intimated from what is said in the 5th chapter of Genesis, concerning Seth; "that to him was a son born, and he called his name Enos; then began men to call upon the name of the Lord," or as it is in the margin, "then men began to call themselves by the name of the Lord," probably in contradistinction to Cain, who is said to have gone out "from the presence of the Lord," or separated himself and descendants from his true worshippers. And hence, no doubt, the distinction between "the sons of God, and the daughters of men," the intermarriage of which was the cause of the universal deluge; the latter seducing the former into idolatry. The church at this period was indeed patriarchal, or confined to the families of the faithful; every head of a family being king and priest of the family.

who offered up sacrifice, the only mode of initiation, medium of worship and mean of grace, that we read of at that time, both in his own behalf, and on behalf of his family. This did Abel—this did Noah, when he came out of the ark—and “this did Job continually.” In the days of Abraham, polytheism and idolatry so far prevailed as to threaten the very existence of the church; whereupon God revealed himself to that distinguished personage, made the covenant with him already alluded to, and bound himself by the seal of circumcision “to be a God to him, and to his seed after him,” to maintain a visible church in his family, or the means of grace, which he had appointed for the salvation of sinners. The privileges of the church were also enlarged at this time, by the appointment of circumcision as a mode of initiation for the males, infinite wisdom seeing that the ancient mode of sacrifice answered all the purpose to the females; females as well as males, being permitted to eat of the sacrifices. And as an intimation that in due time the Gentiles would be taken into the church, Ishmael, and the servants of Abraham, “born in his house, or bought with his money from any stranger,” were allowed to be circumcised, together with proselytes from the surrounding nations. In Egypt another ordinance was added—the ordinance of the passover, designed not only as a commemoration of the deliverance of the children of Israel from Egyptian bondage, but of a far greater deliverance—the deliverance of guilty sinners by the sacrifice of the Son of God; for an inspired penman says, “Even Christ, our passover, is sacrificed for us.” In the wilderness various sacrifices and ablutions were added: the former indicating the necessity of a vicarious sacrifice for sin, and the latter, like circumcision, signifying the necessity of purity of heart in order to salvation. When they entered the

promised land, every male was required to appear thrice annually before the Lord in the temple of Jerusalem, for the purpose of offering those sacrifices which the law required. Here then we have all the characteristics of a church of God—a people separated from the world, and furnished with ordinances for his service; and ordinances too, as I shall show in the proper place, that prefigured the positive institutions under the present dispensation. Hence, then, we find that people designated as “a chosen nation”—“a kingdom of priests, and a holy nation”—“and a peculiar treasure” to God, above all people—epithets ascribed by the apostle Peter to the Christian church. “But ye are a chosen generation, a royal priesthood, an holy nation, and a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light.” 1 Eph. ii. 9. Hence we read of “the congregation of Israel—the congregation of the Lord—the congregation of saints”—and “the assembly of the saints,” words of the same import as “CHURCH;” and which might be read, the church of Israel—the church of the Lord—and the church of the saints: and hence, saith the Psalmist in the 3d psalm, “I will praise the Lord with my whole heart, in the *assembly* of the upright, and in the *congregation*.” From all which the reader is left to judge, whether Stephen meant by “*the church* in the wilderness,” the church of God, or the mere multitude of the Israelites, or an unlawful mob.

But not only is it evident from the foregoing passages, and numberless others that might be adduced, that the Jewish nation, in consequence of the covenant of circumcision, was a visible church of God; but the view I have given of it, exactly accords with what Jehovah himself says of it in 5th chapter of Isaiah, under the metaphor of

a vineyard. "My beloved had a vineyard in a very fruitful hill, and he fenced it, and gathered out the stones thereof, and *planted* it with the choicest vine, and built a tower in the midst of it, and also made a wine press therein. And he looked that it should bring forth grapes; and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge I pray you, betwixt me and my vineyard. What more could be done to my vineyard that I have not done? For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah is his pleasant plant." Our blessed Lord appears to have had a view to this allegory of the church in his parable of the vineyard, in the 13th chap. of Luke; and the apostle Paul to both in the 6th chapter to the Romans: where, speaking of baptism, he styles it a being *planted* in the likeness of Christ's death; a proof by the way, that he considered circumcision and baptism as appointed for the same purposes.

It is necessary also here to observe, that the church, under the patriarchal and Abrahamic dispensations, was not different from that under the dispensation by Christ, but one and the same; differing indeed in external rites, but the same in substance and in essence. When the Abrahamic dispensation began, though new ordinances were added to it, it was yet ingrafted into the patriarchal dispensation, constituted a church by sacrifice, typical of the death of Christ. That the Christian dispensation is ingrafted into the Abrahamic, is affirmed and argued by Paul in his epistles to the Christian churches. In the eleventh chapter of his epistle to the Romans, he fitly compares the covenant of circumcision on which the Jewish church was founded to "a good olive tree"—Abraham, with whom it was first made, to "its root," its provisions to "its fatness"—and the circumcised off-

spring of Abraham to its "natural branches:" and, by a very common figure of speech, the Jewish nation as constituting the church of God at that time, are compared by Jeremiah to "a green olive tree, fair and of goodly fruit." He tells us that the natural branches were broken off "because of unbelief," or for not receiving Christ as the Messiah, with the exception of a remnant that received him as such, and thus still adhered to the good olive tree, and constituted the church. He tells us also, that some of the Gentile nations, whom he fitly compares to a wild olive tree, were "cut out of this wild olive tree," by believing in Christ, and by faith ingrafted into the good olive tree, in the place of the broken off branches, and "partake of its root and fatness." And it is worthy of particular attention, that the apostle, in the 23d and 24th verses, alluding to the restoration of the Jews, does not say with Mr. C. that they will be ingrafted into what he calls the Christian church, commencing at the day of Pentecost, but into their own olive tree, or that church founded on the covenant of circumcision, and out of which they were cast by their unbelief. "And they also, if they abide not still in unbelief, shall be grafted in, for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted in contrary to nature into the good olive tree, how much more these which be the natural branches shall be grafted into their own OLIVE TREE?"—grafted in with their offspring as formerly, as the bud is grafted on with the branch.

Let this be recollected; and what now is Mr. C.'s interpretation of this beautiful and appropriate allegory? "The good olive tree was the Jewish nation,"—but not as a church of God, for this he denies—"the root and fatness of the good olive tree was Jesus Christ; and in a still more enlarged and exalted

sense, the Christian church is the good olive tree: the natural branches denote the Jews." p. 29.

Let us now test this interpretation by what the apostle tells us about this good olive tree and its natural branches. The natural branches, says he, were broken off from the good olive tree; that is, according to Mr. C.'s interpretation, the Jews were broken off from the Jews or the Jewish nation. If we will try it by the hypothesis that the Christian church was the good olive tree, it will be this:—The Jews, the natural branches of the Christian church were broken off from the Christian church: but, according to Mr. C.'s system, the Christian church did not commence until the day of Pentecost, and the Jews were broken off before this time by their not receiving Jesus as the Messiah, and crucifying him as an impostor. I need scarcely say that the absurdity of this interpretation is so palpable, as to be almost capable of being felt, and is as opposed to itself, as the arctic is opposed to the antarctic pole. But this is not all. He tells us in the foregoing page, "that Judaism and Gentilism were both distinct from, and essentially opposite to Christianity." What now shall I say to this? I feel an unwillingness to call it blasphemy, or a speaking injuriously of God; and yet I know not a milder term whereby it can be designated. Judaism is an universal term comprehending all the doctrines, commandments, and ordinances delivered by God to Moses; and you are now doubtless ready to ask, what could induce him to bring down the doctrines and precepts of Judaism to a level with the doctrines and precepts of Gentilism; and the ordinances which Jehovah appointed for his own worship, to a level with the impure, licentious, and horrible rites of Gentile idolaters, whose altars often streamed with the blood of their own children, and of other

human victims, sacrificed to their idol gods? The same principle that induced him to deny that there was a church of God in the Jewish nation, together with that unrelenting hatred to infant baptism which he manifests in almost every page of his book. For he clearly saw, that the admittance of a church in that nation, and that the Christian church was ingrafted into it, overturned his whole system, and furnished Pædobaptists with an unanswerable argument for infant baptism, as I hope to make appear in its proper place. Surely there is not a thinking person whose mind is not perverted by a system, but will say, there must be something rotten—rotten to the very core, in that system, to support which, compels a man to pour contempt on that church of God, and his ordinances, "which he hath purchased with his own blood."

But so intent is Mr. C. on degrading Jews and Judaism, that he insists that it is impossible that they could be a church of God, because the apostle says in the 32d verse of this chapter, "that God hath concluded them all in unbelief that he might have mercy on all," and he warmly recommends this verse to the consideration of all Pædobaptists. I have considered it, and to understand it as Mr. C. does, would be to set the apostle in opposition to himself. For although he says that the Jewish nation were rejected by God from being his church, because of their rejecting his Son, yet there was "a remnant according to the election of grace;" that although "blindness happened to Israel," it was "but in part:" and that only "some of the branches were broken off." What then does he mean in that verse? The same thing that he meant in the 3d chapter, when he says, "I have before proved both Jews and Gentiles that they are all under sin," and equally need a Redeemer. And to redeem Gentiles as well as Jews, was the

ultimate end for which Christ came into the world, and erected a church as a medium of redemption: and although professed friends sometimes join with avowed infidels, in pouring contempt on that church and his holy word, he hath declared that "the gates of hell shall not prevail against it." And who does not see, that to place Judaism on a level with Gentilism, is virtually saying, that the Old Testament cannot be the revelation of a holy God; for, if Judaism is *essentially* opposite to Christianity, Gentilism cannot be any thing more than essentially so.

But this chapter is not the only place wherein Paul, who was a Jew by birth, not only recognised the existence of a church in the Jewish nation, but affirms that the Christian church was built upon it. In 2d chapter of his epistle to the Ephesians, he says, "Wherefore remember that ye being in time past Gentiles in the flesh, who are called uncircumcision, by that which is called the circumcision in the flesh made by hands: that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus, ye who sometime were afar off are made nigh by the blood of Christ. For he is our peace who hath made both *one*, and hath broken down the middle wall of partition between us. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the *household of God*: and are built," (not as Mr. C. says, upon the foundation of the apostles alone, but) "upon the foundation of the apostles and prophets, Jesus Christ, himself being the chief corner-stone, in whom all the building fitly framed together, groweth unto a *holy temple* in the Lord."

Having now proved the existence of a church of God from Adam to

Abraham, and from Abraham to Christ, and the identity or oneness of that church under those dispensations, and also the present dispensation of grace; we are now prepared to estimate the force or weakness of Mr. W.'s arguments in favour of infant baptism, drawn from the oneness of the church, and the force or weakness of Mr. C.'s replies. The limits I have assigned to this letter, will not allow me to review all the arguments used on the occasion; I shall therefore confine myself to those that seem to have most bearing on the point in dispute.

Mr. W. we are told, produced that passage from one of the evangelists, where it is said, that little children were brought to Christ, that he might put his hands on them and pray; and his disciples rebuked them that brought them—"But Jesus said, suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." From this passage Mr. W. argued, "that by the kingdom of heaven we must understand either the church of Christ on earth, or the kingdom of heaven above: if we understand it of the church on earth, then doubtless infants are said to be members of it; and if we suppose that the kingdom of heaven or the invisible church above is meant, then they must be born of the Spirit, and consequently fit subjects for baptism."

As I do not know whether Mr. W.'s argument from this passage is stated with accuracy and precision, or not, I shall therefore not make any remarks upon it. Mr. C.'s objections however, are, that this transaction took place previous to the appointment of baptism as an initiating ordinance into the Christian church; and that it was a blessing and not baptism that was requested for these children. Be it so—the words "of such is the kingdom of heaven," however, prove that Christ considered and ac-

knowledged them as a component part of his church at that time; and Mr. C. is now called upon to show at what time, and by whom they were cast out. Aware, it would seem, of the force of this argument, he says, that the words "of such" only mean similarity; and in support of this he adverts to another passage, where it is said, "that Jesus called a little child to him, and set him in the midst and said, Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven." It is enough to say in reply, that the words "of such" and "as little children" are entirely dissimilar in signification; the former always referring to persons, and the latter to character. As for the silly pun, which he exhibited on the occasion, that as baptism and blessing both begin with a B, either will suit the advocates of infant baptism; I am heartily willing that he shall have all the honour that belongs to it; and those who then heard it, and those who now read it, will estimate all its worth and force.

Mr. W. also produced in favour of infant baptism, Peter's memorable address to the Jews, on the day of Pentecost. Acts ii. 38, 39. "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." According to Mr. C.'s statement, (pages 50-54) Mr. W. argued, that as the promise in this passage evidently referred to Gen. xvii. 7. "I will be a God to thee, and to thy seed after thee;" and as the children of the Jews are equally included with the parents in it, when he urged the parents to be baptized—that the children ought to be baptized also.

To this Mr. C. objects, by saying that the promise in this passage does not refer to Gen. xvii. 7, but

to the promise of the extraordinary influences of the Holy Ghost, mentioned by the prophet Joel in the second chapter of his prophecy, and referred to, and applied by Peter from the 16th to the 21st verse. Be it so; and what follows? This: that whatever that promise was, it is undeniable that Peter urged it as an argument, why the Jews and their children should be baptized.

But that the promise referred to in this passage, cannot refer to the prophecy of Joel, is evident from the following considerations. That promise had been already fulfilled, in the miraculous gift of tongues, conferred on the apostles, for the purpose of qualifying them for preaching the gospel to the different nations of the earth to which they were now to be sent. And as the "gift of the Holy Ghost," as well as "the remission of sins," is mentioned by Peter, as what the Jews whom he addressed were to receive, upon their acknowledging Jesus to be the Messiah, by being baptized in his name; then, according to Mr. C.'s interpretation of the passage, the three thousand that were baptized on that day, were all endowed with the gift of tongues. But there is not the smallest intimation that this was the case; nor is it elsewhere mentioned that this gift was to be expected by those who submitted to Christian baptism. The fair conclusion then is, that the ordinary influences of the Spirit, as a spirit of sanctification, are there intended, and are therefore properly connected with the remission of sins.

Since, then, the promise of the Holy Ghost in his extraordinary influences, cannot be intended in this passage, it will be naturally asked, is there any corresponding passage that will lead us to understand it, as referring to Gen. xvii. 7? Before I answer this question, I would remark, that the expression is not a promise but "the promise," or a promise of a peculiar and distinguish-

ed kind. The apostle Paul, I think, answers the question, when speaking of the covenant of circumcision: he says, "And if ye are Christ's, then are ye Abraham's seed, according to THE PROMISE." Gal. iii. 29. And in his epistle to the Romans (ix. 8.) he uses the same phraseology, and says, they that are the children of the flesh are not the children of God; but the children of THE PROMISE are counted for the seed. With these passages in view, we now see the propriety and force of Peter's argument.

From the time of Abraham, the Jews had enjoyed the privilege of being admitted into the church by circumcision, together with their children. Baptism was now to take its place. Hence says Peter, "be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." And lest they should suppose that they themselves were only entitled to be admitted into the Christian church by baptism, and their children left out, he adds, "the promise is to you and to your children," or they are, by the promise of God in the covenant of circumcision, entitled to all the privileges under the new dispensation, to which they were entitled under the old. But let the promise mean what it may, what is the language of Mr. C.'s interpretation? This: the promise is to you, Jews, therefore be baptized; the promise is also to your children, but they are not to be baptized; or in other words, the promise was once to your children, but it is now revoked; but by whom, or at what time, neither Mr. C. nor any other person can tell. On the contrary, we have seen that it was acknowledged by Christ during his life, and by Peter after his death, "and after Christ had fully instructed the apostles in all things pertaining to the kingdom of God."

There is another consideration, which, when duly weighed, perfect-

ly comports with, and strongly corroborates the interpretation I have given to this passage. The Jews, we know, from Paul's epistles, were extremely tenacious of their privileges; and if their children, according to the Baptist system, were now to be cast out of the church, a fairer opportunity of doing so, and of obtaining their parents consent to the measure, never presented itself before nor since. "They were pricked to the heart," from a sense of their exceeding great guilt in crucifying, as an impostor, the Son of God, and their expected Messiah; and were thereby prepared to submit to any thing that would remove the guilt of such an atrocious crime; and accordingly said to Peter and to the rest of the apostles, "Men and brethren, what shall we do?" Did Peter say to them as Baptists would have said, and do say; be baptized every one of you, in the name of Jesus Christ, for the remission of sins—for the promise is to you, but not to your children? But he says, "the promise is to you, and to your children; and to all that are afar off, even as many as the Lord our God shall call."

But whom does the apostle mean by the "afar off;" in this passage? Mr. C. tells us that it means what Joel in his prophecy styles the "remnant whom the Lord shall call." I confess that I was amazed when I read this, as it came from a man who talks about "*quacks in theology*," in his book; and as I did not think there was any person who read the Bible, and was acquainted with its phraseology, but knew that the remnant is usually, if not uniformly, applied to that portion of the Jews who believed in Christ, and who should be saved from the direful calamities awaiting that nation; and portrayed by Joel in that prophecy in the strongest and most appalling colours. But a passage in the epistle to the Ephesians, already adduced, tells us that the words "afar off;" designate the

Gentile nations: "but ye who sometimes were afar off, are made nigh by the blood of Christ." Hence then, the plain and unsophisticated meaning of the passage is, that not only the Jews, in consequence of the promise of God in the covenant of circumcision, were to be introduced, they and their children, into the church, under the present dispensation, but the Gentiles also, with their children, when they should be called by the ministration of the gospel, to the knowledge of Christ, and thereby ingrafted into the good olive tree.

As the passage now under consideration so fully establishes the right of infants, whose parents are church members, to baptism; every art that ingenuity and sophistry could invent, has therefore been employed to lessen its force. Hence then Baptist writers tell us, that the word "children" in scripture language sometimes means young persons arrived to maturity, and Mr. C. in his book applies it to the young men and maidens mentioned in Joel's prophecy. Be it so,—it will not be denied that it is also applied to minors and infants, and this is enough for the Pædobaptist argument. And admitting that the word in this passage means young men and women arrived to maturity, what would then be the scope of the apostle's argument? This: The promise is to you, Jews, and to your children; but not to your children as under your direction and discipline, but to your children when arrived to maturity, and not under your direction, and when God shall call them by his gospel to the knowledge of salvation by Christ. I need not tell you how foolishly this interpretation makes the apostle speak; for this is no more than could be said to the most idolatrous Gentile. Such is the absurdity of the Baptist interpretation of this important passage: and who would have thought it, or rather, who would not have thought it, the interpretation of the man

who tells us, that on the subject of baptism "HE DEFIES ALL CHRISTEN-DOM?"

Aware how much this important passage stands in the way of the Baptist system, Mr. C. tells us with an air of triumph, in No. 3 of the appendix to his book, that by deep research into chronology, he has at length found out what will not only destroy the strong argument for infant baptism derived from it, but what will "tumble the whole system of Pædobaptists to the ground." And what is it?—That the covenant of circumcision, on which the foregoing argument is founded, was made thirty years after "the covenant of God in Christ;" and that it is the covenant of God in Christ, and not the covenant of circumcision, that the apostle alludes to in his epistle to the Galatians, and styles the preaching of the gospel to Abraham:—or, in other words, that Pædobaptists argue from a wrong covenant, and consequently from wrong premises.

It is very fortunate, however, for the devoted Pædobaptists, that these two covenants of Mr. C.'s, are one and the same; and very unfortunate for him that they are so, as he has thereby lost all the honour he expected from such a notable discovery. As the church of Rome has thrown out the second commandment, because it forbids the making and worshipping of graven images, and split the tenth into two, to make up the number; so Mr. C., for the sake of his system, has thrown out of the catalogue of his covenants the covenant recorded in 15th chapter of Genesis, as I have already observed, and split the covenant confirmed of God in Christ, into two, in order to make up his number,—perhaps, because that number is considered by some a number of perfection.

Now, that what is called the covenant of God in Christ is the same with what is called the covenant of circumcision, is evident, from the

consideration that the provisions and object of both are the same. It was first intimated to Abraham in 12th chapter of Genesis:—"Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing, and in thee shall all the families of the earth be blessed." That it is this covenant the apostle alludes to in 3d chapter to the Galatians, is evident, from his quoting one of its blessings with a small variation, very common with New Testament writers, when quoting the Old; and that it is the same that he alludes to in 4th chapter to Romans, is also evident from his quoting another of its blessings with a small variation also. In the former epistle and chapter, are these words—"In thee shall all nations be blessed;" tantamount to "In thee shall all the families of the earth be blessed." In the latter epistle and chapter he has these words—"I have made thee a father of many nations;" equivalent to "I will make of thee a great nation." And not only is this the case, but the very words of Jehovah himself, in 17th chapter, is a proof, that the covenant there mentioned was not a new covenant, but a covenant already made. "As for me (saith God) my covenant is with thee;" which plainly alludes to a covenant already intimated; "and I will *establish my* covenant between me and thee," or confirm my covenant between me and thee, which he did at that time by the seal of circumcision.

From these considerations it is evident that the covenant of God in Christ, and the covenant of circumcision, are one and the same. It was styled by Paul "the covenant confirmed of God in Christ (eis Christon) because it had relation to Christ and his church; and it is

called by Stephen the covenant of circumcision, because it was confirmed by that rite thirty years after it was made—and therefore the Pædobaptist system still stands firm, notwithstanding Mr. C.'s notable discovery that was "to tumble it to the ground." You will have perceived, however, that had Mr. C.'s great chronological discovery, so big with mischief to the Pædobaptist system, been founded on fact, it could not have affected my view of the subject, as I do not consider that covenant to be the covenant of grace.

But to the argument drawn from the covenant of circumcision in favour of infant baptism, Mr. C. replies, that circumcision and baptism are positive institutes; "and in positive institutes we are not authorised to reason, what we should do, but implicitly to obey; and was there ever a positive ordinance or institution founded solely upon inference or reason—and can there be a positive institution without a positive precept or precedent authorising it—and a limited commission implies a prohibition of such things as are not contained in it; and *positive laws imply their negatives.*"

The amount and meaning of all this is—"that there is no such precept or command in the scriptures as that infants shall be baptized," or precedent or example that they were: and hence he infers that they ought not to be. When called upon by Mr. W. to produce a positive precept for admitting believing women to the ordinance of the supper, or precedent that they were admitted—what does he do?—Does he direct to the chapter and verse that says that believing women are to be admitted to the Lord's table, or precedent that they were?—No—but he tells us in his usual style, a style *sui generis*, "that it is a pitiful and poor come off"—"the most puerile and childish *retort* that he ever heard used by adults that had any knowledge of words and things."

Then he tells us that the Lord's supper was appointed for the disciples of Christ; but women are styled disciples; therefore they are to be admitted to the table of the Lord. He has indeed fully proved the point—but how? was it by producing his positive precept or precedent?—No—for there is no such precept or precedent but by reasoning and inference, to the destruction of his own rule, which he so frequently and so strenuously inculcates, and which if acted upon would exclude every female, however pious, from the Lord's table, as the Lord's supper is as much a positive institute as baptism. With respect to this rule contained in the above quotations, and which is to be applied to infants, but not at all to women, he is only the echo of Mr. Booth, and from the just severity, with which Peter Edwards, whom he very modestly styles a sophist, had exposed it, I had expected that no man of common sense and modesty, would have had the hardihood to bring it forward again; and its reappearance in Mr. C.'s book is a proof to what miserable shifts he is reduced to support his system.

It is asked, how far we may safely reason with respect to positive institutes? So far I think, and no farther: When the scriptures tell us that one positive institute is come in the room of another, then we may safely infer, that the latter is to be applied to the same subjects as were embraced by the former, unless positively prohibited, and to as many more as may be expressly mentioned or implied. We have seen that the church of God is one and indivisible—that male infants were introduced into it by the ordinance of circumcision under the Abrahamic dispensation—that their membership instead of being revoked, was acknowledged by Christ in the most explicit terms—that baptism is now the initiating ordinance—and being told that there is “neither male nor

female in Christ Jesus,” or no distinction of privileges under the present dispensation; we may hence safely infer, that female as well as male infants are to be baptized, when their parents are members of the church, and in good standing. In this manner the apostle Peter reasoned on the day of Pentecost: and in this manner may we safely reason on every passage that has a reference to the point.

Mr. C. has another argument against infant baptism, which he pronounces in the 31st page and elsewhere to be unanswerable, and as settling the point at once. It amounts to this. The scripture direction respecting baptism is, believe and be baptized; but infants are not capable of believing, therefore they are not to be baptized. A syllogism construed on this plan will prove, that all infants shall be damned. For instance, the scriptures tell us, that he that believeth shall be saved: and he that believeth not shall be damned: but infants are not capable of believing, therefore they shall be damned. It may answer every purpose at present just to observe, that when the scriptures say that he that believeth not shall be damned; and when they speak of faith as a prerequisite for baptism, they speak of adults only, and to include infants in such passages betrays an unpardonable ignorance in any man who has pretensions to a knowledge of letters, or a disposition to impose upon the ignorant by a shameless sophistry.

The same inexcusable ignorance or unblushing sophistry is also manifested, in his answer to the argument adduced by Mr. W. in favour of infant baptism, from the baptisms of the households of Cornelius, of Lydia, of the jailer, and of Stephanas. Mr. W. presumed that there were infants in some of these households; but Mr. C., in pages 72, 73, confidently affirms there were none. As he has kindly constructed syllo-

gisms, not only for Papists, and Episcopalians, but for Presbyterians on the subject of baptism, I shall therefore throw his answers and proofs into the form of syllogisms, both for brevity's sake, and that the reader may at one glance see them just as they are—in all their shameful nakedness. Cornelius was a devout man and feared God, with all his house—Cornelius called together his kinsmen and near friends—Peter preached to them all—the Holy Ghost fell on them that heard the word, and they were all baptized: but infants are incapable of being devout, and of fearing God, or of hearing preaching so as to understand it; therefore, there were no infants in the household of Cornelius. The Lord opened the heart of Lydia; and she believed and was baptized, and her household—Paul and Silas visited her family, and when they had seen the brethren, and comforted them, they departed: but infants are incapable of believing and being comforted; therefore there were no infants in the household of Lydia. Paul spake the word of the Lord to the jailer, and to all that were in his house, and the jailer believed in God, with all his house: but infants are incapable of hearing the word of the Lord so as to understand it, or of rejoicing from the same cause that the jailer did; therefore, there were no infants in the household of the jailer. The household of Stephanas addicted themselves to the ministry of the saints: but infants are incapable of addicting themselves to the ministry of the saints; therefore, there were no infants in the household of Stephanas.

As every person of good common sense is a good logician, though not instructed in the systematic logic of the schools,—every such reader will now easily see wherein the sophistry of the foregoing syllogisms, fairly constructed from his answers, lies. He will perceive that although the word of God frequently speaks of

infants and their privileges, when children of believing parents; yet the scriptures are not addressed to them as infants, but to adults capable of hearing or reading, and of understanding what they hear or read: and therefore to include them in warnings, exhortations or promises addressed to adults, or to class them with those who are subjects of duties, is sophistical in the highest degree; and I am persuaded that he will be constrained to say there must be something radically unsound in that system that has recourse to such shameful sophistry to support it.

It is true, that the argument for infant baptism deduced from the baptism of those households, is only presumptive, but it is a presumption of a very strong kind. For as the conversion of the heads of those families is only mentioned, the inference I think is just, that the households were baptized on account of the faith of the parents: and whenever a minister of the gospel meets with a heathen or infidel head of a family, brought over to the Christian faith, and desirous to be baptized, he is warranted by the example of the apostles, "to baptize him and all his, straightway."

I would here farther remark, that Mr. C., according to his own account, acted fully as disingenuously and sophistically, with respect to the argument in favour of infant baptism drawn from the testimonies of the ancient fathers of the church, as in the instances now reviewed. Mr. W., he tells us, produced extracts from the writings of Justin Martyr, Irenæus, Tertullian, Origen, Cyprian, Augustine, Jerome, and Chrysostom, who filled in the church a space of time from the beginning of the 2d to the 4th century of the Christian era; and all of whom mention more or less, that infant baptism was practised in their day. And how does Mr. C. meet this strong presumptive argument? These fathers held some errors—and he consumes

twelve pages of his book in pointing out those errors, and portraying them in the strongest colours; with the evident design of making the impression that such dotards and errorists are not worthy of the least attention. But what if those fathers held some errors and fanciful theories. Does it follow that they are not competent and credible witnesses for facts that happened in their day? and facts too in which they themselves were engaged—the baptizing of infants; and it is as witnesses for this fact, and not as standards of orthodoxy, that Pædobaptist writers bring forward their testimony.

I shall close this letter by obviating another objection to infant baptism, and indeed the only one that ever appeared to me to deserve a serious answer. As infants are incapable of knowing what is done to them when they are baptized, it is asked—“Of what use can it be to them?” Mr. C. frequently brings forward the objection, and with an air of ridicule bordering on rancorous malevolence: and frequently too out of place; for when the question was about their right to baptism, his usual phraseology is—infant sprinkling—infant sprinkling—yea, the first words of the title page of his book is “INFANT SPRINKLING,” as if that and nothing else had been the subject of debate.

It might be enough to silence such objectors by saying, it is of divine appointment, “and who art thou, O man, who repliest against God?” And it can be of as much use now as circumcision of old. But besides this, we think we can see in the institution, a gracious provision for training up the rising generation for the Lord. By baptism they are taken out of the visible kingdom of Satan, in which all are born, as the children of a degenerate parent, and PLANTED in the vineyard, or the church of God, the usual birth-place of the children of his grace, and become entitled, by the divine pro-

mise, to what Christ calls “digging about and dunging;” or such instruction by the word and Spirit, through the instrumentality of their parents, and of the church, as is calculated to make them “trees of righteousness, the planting of the Lord, that he might be glorified.” And as God usually works by means or second causes in the kingdom of grace, as well as in the kingdom of nature; may we not venture to say that baptism was also appointed as a means of regeneration for the infants of his people dying in infancy, and whom he designed to save. If it is not a means for this purpose, then there are no means. What God designs to do with infants dying in infancy, he has not told us, and to decide peremptorily on the subject belongs not to man—the Judge of all the earth will not do them any wrong; but this we know, that he has promised to sanctify and save some of the children of his people. “Thus saith the Lord that made thee, and formed thee from the womb, which will help thee: fear not, O Jacob, my servant, and thou Jeshurun, whom I have chosen. For I will pour water on him that is thirsty, and floods on the dry ground. I will pour my spirit upon thy seed; and my blessing upon thy offspring; and they shall *spring up* as among the grass, and as willows by the water courses.”

And now what is the comparative, practical operation and effect of the two systems. The Baptists take into the church baptized adults only, and none others are considered under her direction and control; and hence the comparatively slow progress of Christianity in the East, under their missionaries, zealous and indefatigable as they are while upon the Pædobaptist system, sanctioned by the example of the apostles, of taking under her wings those households, the heads of whom profess the Christian faith, by being baptized, the inhabitants of Otaheite, of Eimeo, and of other adja-

cent islands in the Pacific ocean, may be said, according to the prophecy, "to be born in a day." The Baptists leave their children in the visible kingdom of darkness, where there is no promise nor provision for their regeneration; and if a gracious and sovereign God regenerates them, well and good. But Pædobaptists consider it their duty and privilege to plant their children by baptism in the vineyard of the Lord; hoping that in his own time, and according to his own promise, he will "pour out his spirit on their seed, and his blessing upon their offspring," "that they may be trees of righteousness, the planting of the Lord, that his name may be glorified." Those Baptists who have embraced the whole of Mr. C.'s system, degrade the Old Testament dispensation of grace, by denying that there was a church of God in the Jewish nation; and consequently must consider the ordinances appointed by Jehovah, from the time of Abraham to the completion of the temple service, at best, as an unmeaning inefficient mummery; but Pædobaptists consider them as unequivocal proofs of the existence of a church amongst that people, as ordinances "for the service of God," are involved in the very idea of a church, and belong to her essence; and also as precious means of grace suited to that day, and graciously intended for interesting them in the Redeemer's righteousness. From a view of the whole of this system; as a father of a family, and with the Bible before me, I must say of such Baptists and their system, "O my soul, come not thou into their secret; unto their 'ASSEMBLY' mine honour be not united." I say this only of those Baptists who have embraced the whole of Mr. C.'s system; for there are Baptists whom I esteem for their piety and intelligence, and who, I am persuaded, abhor some of his principles as much as I do.

In my next letter I shall minutely examine the nature of that repent-

ance and faith, which the scriptures require as prerequisite qualifications for admittance into the church, in order that we may have a fuller view of her structure and real design.

SAMUEL RALSTON.

Summary of the Proceedings of the General Assembly of the Presbyterian Church in the United States, in May, 1821.

The Assembly convened in the Seventh Presbyterian Church, in this city, on Thursday the 17th of May last, and was opened at 11 o'clock A. M., by the Rev. John M'Dowell, D. D., moderator of the preceding Assembly, with a very appropriate and animating sermon, from Mark xvi. 15: "And he said unto them, Go ye into all the world, and preach the gospel to every creature." His object was chiefly to impress on Christian ministers their duty of preaching the gospel as universally as possible; and on private members of the church, their obligations to promote by their prayers, contributions, and benevolent associations the multiplication of well educated preachers, the establishment of missions, and the diffusion of the gospel among all the people on earth.

At the opening of the Assembly, more than one hundred commissioners were present. They elected the Rev. William Hill, D. D., of Winchester, Virginia, *Moderator* for the present year, and the Rev. Robert Cathcart, D. D., *Temporary Clerk*.

On proper inquiry, it was ascertained that the *Revised Forms of Government and Discipline*, sent down to the presbyteries last year, had been adopted by a majority of them. Thirty-seven was the smallest number of presbyteries which approved of any one article. The whole was, therefore, ratified and adopted by the Assembly, and has now become a part of the constitution of our church.

The Assembly resolved, in future to publish the whole of their minutes, with the exception of such parts, as may be restricted by a vote of the Assembly, passed during the final reading of them.

An overture from the Synod of North Carolina, recommending that all our congregations should annually employ the afternoon or evening of the Wednesday preceding the meeting of each Assembly, as a season of special prayer to Almighty God for his blessing on the General Assembly, was adopted.

From the reports of the presbyteries represented in this Assembly this year, it appeared that there are seventy-three young men assisted by them, in different stages of their education for the gospel ministry.

Monday, May 21, 1821, was principally occupied by the Assembly in receiving reports from the presbyteries and associations on the state of religion within their bounds; a summary of which may be found in the narrative inserted in this number of the Magazine. On this auspicious day, however, the Assembly unanimously adopted the following minute:

“Whereas the Associate Reformed Church and the Presbyterian Church, in the United States of America, are one in their confession of faith and form of government; and whereas the Assembly knows of no reason why these two ecclesiastical bodies should not become visibly one Church, as we trust we are one in Christ Jesus, to the glory of God:—Therefore resolved, that Dr. Green, Dr. Blatchford, Dr. McDowell, Mr. Benjamin Strong, and Mr. Henry Southard, be a committee to confer on this subject with a similar committee from the Associate Reformed Synod now in session in this city, if they shall see fit to appoint one; and that said committee report the result of their conference as soon as convenient.”

The Associate Reformed Synod on the next day appointed a similar committee, consisting of the Rev. John M. Mason, D. D., Rev. Ebenezer Dickey, Rev. John Lind, Mr. William Wilson, and Mr. Joseph

Cushing. These two committees met in joint committee, with great cordiality; and having resolved, unanimously, that an union of the two churches is both desirable and practicable, adopted the following articles as the basis of the same:

“1. The different presbyteries of the Associate Reformed Church shall either retain their separate organization, or shall be amalgamated with those of the General Assembly, at their own choice. In the former case, they shall have as full powers and privileges as any other presbyteries in the united body, and shall attach themselves to the synods most convenient.

“2. The Theological Seminary at Princeton, under the care of the General Assembly, and the Theological Seminary of the Associate Reformed Church, shall be consolidated.

“3. Whereas monies, to the amount of between nine and ten thousand dollars, which were given to the General Synod of the Associate Reformed Church, and of which the interest or product only was to be applied to the support of the Theological Seminary, were necessarily used in the current expenses thereof; which monies so expended were assumed by the Synod as its own debt, at an interest of 7 per cent.; the united body agree to make a joint effort to repay the same, and will apply the interest accruing thereon to the maintenance of a *Professorship of Biblical Literature*, in the Seminary at Princeton, analogous to that which now exists in the Associate Reformed Church: and until such professorship shall be established, the said interest or product shall be used for the general purposes of the Seminary.

“4. The theological library and funds, belonging to the Associate Reformed Church, shall be transferred, and belong to the Seminary at Princeton.”

On the 23d of May, the foregoing articles were reported to the General Assembly, and by that body unanimously adopted. With this auspicious result, the Assembly's committee of conference were sent to the Synod; and soon after the Assembly received the corresponding committee of the Synod, who by their chairman, Dr. Mason, delivered the following communication.

“In General Synod of the Associate Reformed Church, Resolved that this Synod approve of the plan of union agreed upon by the joint committees, and refer the same to the consideration of the different

presbyteries, with an injunction to report their judgment to this Synod at its next meeting. By order.

R. M'CARTEE,
Clerk of General Synod, &c."
Philadelphia, May 23, 1821.

Here the matter must rest, until the five presbyteries of the Associate Church have acted on the overture sent down to them; but we confidently expect that they will adopt the articles of union, and appoint commissioners to our next General Assembly; so that their Synod may be dissolved, and all its constituent branches be incorporated with us. Such a union is devoutly to be wished; and if the Associate Church, and the Reformed Presbyterian Church would only consent to let us sing the versifications of Watts, while they are at liberty to sing Rouse, without molestation, they too might unite with us, and we rejoice in them as sound members of a large, powerful, and happy branch of the Church of Christ in the world. So far as we can learn, nothing but psalmody can keep us asunder; and on this subject we say, *Let every man be fully persuaded in his own mind*; and are willing to indulge others in the liberty which we claim for ourselves.

From the compendious view of the statistical reports presented to the Assembly, it appears, that there are at present under its care 12 synods and 62 presbyteries. *Fifty* of these presbyteries sent up reports to this Assembly, but they were not all perfect. *Forty-eight* only reported on the number of communicants added the last year, and *forty-nine* on the whole number of communicants. *Forty-eight* have reported on the number of baptisms. *Of thirteen hundred congregations*, the whole number reported by 50 presbyteries, *five hundred and seventy-eight* have reported the number of communicants added to them during the last year, to be 7,186; and 651 congregations the

total number, now in communion, to be 71,364. *Three hundred and seventy-three congregations* have reported the instances of adult baptisms in them during the last year, which amount to 2,101; and 494 the cases of infant baptisms, which amount to 8,105. The 50 presbyteries, which have reported, contain 546 ministers of the gospel who have pastoral charges, and 188 who have not; giving a total of 734: and have under their care 103 licentiates and 101 candidates. The congregations within the bounds of these 50 presbyteries, which are steadily supplied, are 793; vacant and able to support a pastor, 103; united, able, 20; and unable, in their present condition, 318. It is to be regretted that 12 presbyteries should have made no returns; and that other large presbyteries should have reported little else than the names of their ministers and churches. Not half of the 1300 congregations reported, have stated their increase during the last year; we may warrantably conclude therefore, since the whole number of communicants in 651 congregations is upwards of 71,000, that the whole number in all our congregations cannot be less than 142,000. The number of ordained ministers in our connexion we estimate at 1000.

The Assembly divided the Synod of Geneva, and constituted the Presbyteries of Niagara, Genesee, Rochester and Ontario, into the Synod of Genessee.

Wednesday evening was occupied by the Assembly as a special season of prayer, and the narrative on the state of religion was read by the Rev. Stephen N. Rowan, of New York, the writer of the same, to a large and attentive audience. The address of the Rev. John Truair, of the Presbytery of Otsego, was animating, and all the other exercises appropriate.

Concerning the publication of the Revised Constitution of the Presbyterian Church, the Assembly re-

solved to have the copyright secured, and to appoint in each Synod a committee of three ministers, which is to contract for the payment to the treasurer of the Assembly of three cents on each copy published, by any printer or printers, or booksellers, who may be disposed to print the work; to correct the proof sheets; and to authenticate the edition by their signatures. The profits arising from the publication, are to be equally divided between the missionary funds of the Assembly, and the funds of the Theological Seminary at Princeton.

The members of the several committees, respectively, are held responsible to the Church, for the accuracy of the editions which may be published under their superintendency. The committee of the Synod of Philadelphia is charged with preparing an index to the volume; and is required to publish the work as speedily as possible, that other editions may be copied from it.

To the constitution is to be appended a *System of General Rules for Judicatories*, designed to promote uniformity in the transaction of business. These rules have not been adopted by the presbyteries, and therefore form no part of the Constitution of the Church; but the Assembly approves of the same, and recommends them to all inferior judicatories to be adopted by them, *if they think proper*, for their own government.

The Assembly accepted the report of the Board of Missions, and directed the Treasurer to pay the sum of \$2275.52 to the missionaries employed during the last year. The monthly consideration to be allowed to the missionaries of the board, in future, was by act of Assembly reduced to \$33.

A complaint of the Presbytery of Washington, Ohio, against the Presbytery of West Lexington, was received and considered. The complainants state, that the last named Presbytery had licensed and or-

dained the Rev. William L. McCalla, contrary to presbyterial order; he having been suspended from the privileges of the church by the Presbytery bringing the complaint, in consequence of a reference on the subject from the session of the church in Chillicothe. While in this state of suspension, Mr. McCalla had not only refused to make any confession of the fault alleged against him, but had undertaken, without any license from any ecclesiastical body, to preach the gospel; and had actually officiated as chaplain to the army under the command of Major General Andrew Jackson, at New Orleans. It appeared on the examination of the case, that Mr. McCalla was originally a member in full communion in the church in Lexington, Kentucky, under the pastoral care of the Rev. Mr. Cunningham, from which he had not, at the time of being licensed, been dismissed by any written or verbal consent of the pastor or session. He had, however, in consequence of marriage, taken up his residence in Chillicothe in Ohio, and had asked for the privilege of communion with that church; which request was granted by the pastor, who gave him a token for admission to the Lord's table. While entitled, as the writer of this article judges, to nothing more than *occasional* communion with the church in Chillicothe, and while liable only to have this occasional communion withheld from him, the session in Chillicothe undertook to exercise discipline upon him, to which he refused submission. When he would not appear and answer before the session for withdrawing from the worship of that church, his case was referred to the Presbytery of Washington in Ohio, which judicature, without citing Mr. McCalla to appear and answer to any charge brought against him, proceeded to pass on him a sentence of suspension. With this act of suspension the Presbytery of West Lexington were made ac-

quainted; but they nevertheless proceeded to license and ordain Mr. McCalla, and the Synod of Kentucky approved of their conduct.

The Assembly finally came to the following decision in the case.

"Resolved, that while the Assembly disapprove the conduct of Mr. McCalla in preaching the gospel before he was regularly licensed, and while they regret that the Presbytery of West Lexington in the final trials of Mr. McCalla for licensure, did not pay sufficient attention, either to his irregularity in preaching as just mentioned, or to the proceedings in the Session of the church of Chilicothe and of the Presbytery of Washington in his case; they nevertheless judge that the proceedings of the Presbytery of West Lexington in licensing and ordaining Mr. McCalla, be sustained, and that Mr. McCalla be considered as a minister in good and regular standing in the Presbyterian church.

"The Assembly, moreover, cannot forbear expressing their regret, that the Presbytery of Washington should have passed a vote of censure upon Mr. McCalla, without citing him to appear before them, or giving him any opportunity of making a defence, since this mode of proceeding seems to have occasioned a portion of the irregularity in the Presbytery of West Lexington, of which the Presbytery of Washington have complained.

"Nor can the Assembly forbear to regret, that the Session of Chilicothe had not acted in a more formal manner, in receiving Mr. McCalla; and had not required a regular certificate of dismission from the church to which Mr. McCalla belonged before they received him."

It is often said, Behold how great a fire a little spark kindleth! and we say, Behold how much mischief is done by the neglect of a simple form! If communicants may pass from the government and care of one particular church to another, without any form of *dismissal* from one, which shall be the ground of *reception* in another, it will be impossible to say where multitudes belong, and there will be an end of discipline. Had Mr. McCalla been *dismissed* at all, from the church in Lexington, and then *received* by the church in Chilicothe, there could have been no objection against their jurisdiction, or that of the Presbytery of Washington, in his case,

however informal that reception may have been. Our new form of government is so explicit on this subject, that we hope all similar difficulties will be precluded in future, and that every member of the Presbyterian church will know to whom, under God, he is amenable for his conduct.

In acting on the report of the directors of the Theological Seminary, the Assembly approved of the employment of Mr. Charles Hodge, by the professors, as a teacher of the original languages of scripture in the seminary, for the last year; and authorized the professors to employ him, or any other person whom they might judge qualified, for the same purpose, for the year ensuing, at a salary of \$400. In addition to the unexpended balance of the last year's appropriation, amounting to \$448.44, the Assembly appropriated \$4,200 for the current expenses of the present year. With a view to the holding of the real estate of the General Assembly, in the commonwealth of New Jersey, more securely than could otherwise be done, the directors of the seminary were authorized to apply to the legislature of said commonwealth, for an act of incorporation, to be reported to the next Assembly for adoption. The Assembly moreover assumed the payment of \$2,150 due for the professor's house in Princeton, together with \$850 for out houses, fences, and a well; and directed the trustees of the General Assembly to borrow on the best terms in their power, the sum of \$3000 for the purpose of discharging the debt. At a meeting of the trustees soon after the adjournment of the Assembly, Alexander Henry, Esq. loaned the said sum, on the bond of the trustees, at an interest of six per cent.

From the report of the Board of Education to the Assembly, it appears, that only five auxiliary societies have made returns of their

proceedings. *The Presbyterian Education Society and its branches* have assisted 58 beneficiaries since they commenced their operations. Their receipts last year amounted to \$2,310. *The Education Society of Philadelphia* have assisted 17 beneficiaries since their organization; and have at present seven entirely dependent on their funds for clothing, books, board, and tuition; besides five others, whom they have assisted in part. This society has expended, in the last year, \$1392, 75. The Presbytery of Redstone has formed a society auxiliary to the board, and supports two young men who are pursuing their academical studies. The Presbytery of Miami has three beneficiaries, on whom they have expended in the last year \$180.

The Presbytery of Missouri have two beneficiaries under their care; but unable to support more than one, they ask that assistance from the Board, which, alas! it is unable to give.

The Assembly has recommended that the auxiliary societies and presbyteries send up their reports to this Board by the 15th of May annually. In our judgment, all the presbyteries ought to report to this Board by that date, all their educational proceedings, that a digest of them may be prepared for the Assembly. This would save much time which is now occupied in appointing a special committee on the subject annually, and in hearing and deciding on the attention which sixty-two presbyteries have paid to this important business. In short, the Education Board should manage as completely the whole business of presbyterially educating poor and pious youth for the gospel ministry, as the Board of Missions does that of the missionary concerns of the Assembly. Every presbytery which has no young men under its care, should take up collections nevertheless, and transmit them to the general funds of the Board, for the benefit of the

most needy members of our ecclesiastical body. This would present the pleasing spectacle of a great whole providing for the wants of every constituent part, by that which every limb and joint supplieth.

Two references of considerable interest were brought before the Assembly. One related to the validity of the ordination of a Baptist elder, on which subject the Assembly adopted the following minute:

“It is not among the principles or usages of the Presbyterian church to consider the ordination of ministers by other Protestant churches as invalid; on the contrary, the Presbyterian church has always considered the ordinations of most other Protestant churches as valid in themselves, and not to be repealed, when those who have received them become members of the Presbyterian church. Nor is it perceived that there is any sufficient reason why the ordinations in the Baptist church should not be considered valid, and sustained as such.

“But while the Presbyterian church can act as has now been stated in regard to ordinations, it is among those principles and usages which she regards as most sacred and important, to secure for her churches, both a pious and a learned ministry; and she cannot admit of any usage, or exercise any apparent liberality inconsistent with security in this essential particular. On the whole, therefore,” the Assembly “resolved, that when applications are made by ministers of the Baptist or any other Protestant denomination, to be connected with the Presbyterian church, the presbytery to which the applications are made, shall require all the qualifications both in regard to piety and learning which are required of candidates for licensure or ordination of those who have originally belonged to the Presbyterian church; and shall require the applicants from other denominations to continue their study and preparation till they are found on trial and examination to be qualified in learning, and ability to teach in the manner required by our standards; but that when found to be thus qualified, it shall not be necessary to reordain the said applicants, but only to instal them, when they are called to settle in Presbyterian congregations.”

The other reference was from the Synod of Pittsburgh on the subject of *Free Masonry*. It seems that this ancient institution, designed to pro-

mote benevolent purposes, has been abused in the vicinity of Pittsburgh, so that if a man became a Freemason, it was nearly certain that he would absent himself from every place of public worship, and from all the ordinances of our holy religion. This induced the synod to lift up their warning voice against masonry, to guard their young people from what they conceived to be its legitimate fruits. But the best of institutions may be perverted to the worst of purposes; and because in Pittsburgh masonry may have been used as an engine of evil, it would not be fair to infer that masonry in itself is immoral, and ought to disqualify one for admission to the privileges of the church.

The Assembly patiently heard the temperate remarks of Drs. Miller and Blatchford, who are believed themselves to be of the masonic order, and of several reverend members of the synod of Pittsburgh. It was then decided, with very little opposition, that the main question on this subject should not be put; and according to our rules the whole was thereby indefinitely postponed. The Assembly, from the first introduction of this business seemed inclined to pursue this course, because masonry itself was not deemed a proper subject of ecclesiastical legislation. It is certainly productive of many works of benevolence; and many lodges have been forward in supporting the cause of the Bible and of missions. If any mason, who is a professing Christian, conducts amiss, let him be dealt with according to the laws of Christ, and let not masonry be charged with his faults, until they can be proved to have originated in the principles and legitimate practices of that order in society.

The only other business of the Assembly, of any permanent interest, related to several appeals from inferior judicatures.

Mr. William Vance having been married to a sister of his deceased

wife, was, for this connexion, suspended from church privileges, by the Session of Cross Creek. He appealed to the Presbytery of Washington in Pennsylvania, which confirmed the judgment of the Session, and then appealed from the decision of that Presbytery to the General Assembly; which supreme judicature resolved,

"1st. That in the opinion of this General Assembly, the marriage of a man to the sister of his deceased wife, and all similar connexions, are highly inexpedient, unfriendly to domestic purity, and exceedingly offensive to a large portion of our churches.

"2dly. That it be, and it hereby is earnestly enjoined upon the ministers, elders, and churches of our communion to take every proper occasion to impress the sentiments contained in the foregoing resolution on the public mind; and by all suitable means to discourage connexions so unfavourable in their influence on the peace and edification of the church.

"3dly. That while the Assembly adopt the opinion, and would enforce the injunction above expressed, they are by no means prepared to decide, that such marriages as that in question, are so plainly prohibited in scripture, and so undoubtedly incestuous, as necessarily to infer the exclusion of those who contract them, from church privileges: they therefore refer the case of Mr. Vance back again to the Session of the Church of Cross Creek, agreeably to former decisions of the General Assembly, in similar cases, to be disposed of in such manner as the said Session may think most conducive to the interest of religion."

An appeal from the decision of the Synod of Geneva, by Mr. Jabez Spicer was considered. He had been deposed by a sentence of the Presbytery of Onondaga, which was confirmed by the Synod. The assembly on mature deliberation

"Resolved, That the appeal of Mr. Spicer be sustained, on the ground that the sentence pronounced upon him was disproportioned to his crime; it not appearing substantiated that he was guilty of more than a single act of prevarication. While, therefore, the Assembly express their entire disapprobation of the conduct of Mr. Spicer, as unbecoming a Christian and Christian minister; they reverse the sentence of deposition passed upon him by the presbytery, and direct, that after suitable admonitions and acknowledg-

ments he be restored to the ministerial office."

Another appeal was connected with the preceding case. The Synod of Geneva decided, that one of the charges on which the Presbytery of Onondaga deposed Mr. Spicer, had not been proved. The Presbytery appealed; and the Assembly confirmed the judgment of the Synod.

Mr. James Gilkinson, of Kentucky, was suspended from the privileges of the church, by the session of the particular church to which he belonged, on the positive testimony of one witness to his criminality, connected with the corroborating evidence of several other circumstantial witnesses. He appealed to the Presbytery of Transylvania, which affirmed the judgment of the session; and then to the Synod of Kentucky, which reversed the sentence of suspension. The presbytery appealed from this decision of the synod to the General Assembly, which supreme judicatory sustained the appeal of presbytery, reversed the judgment of the synod, and confirmed the original suspension by the session. This was a difficult case; and while the judgment of the Assembly is thought to be equitable, every one who has heard of the trial, or had any participation in it, must sincerely wish, if Mr. G. is innocent, that his innocence may be brought to light; and that the perjury of his accuser, if she is a perjured person, may be exposed.

An appeal of Mr. Benjamin Bell, from a decision of the Presbytery of Geneva, and from a decision of the Synod of Geneva, was laid before the Assembly, who dismissed the same, because it did not appear that Mr. Bell had given the judicatories appealed from, due notice of his intention to appeal. He had informed individuals of the presbytery and synod of his appeal, but the judicatories, as such, had never been notified of his appeal, and consequently were unprepared for trial.

An appeal of Mr. James Atwater, from a decision of the Synod of Geneva, was brought before the Assembly. He requested that some member of the Assembly might be appointed to manage his cause for him, because he could not attend; and the writer of this article was desired to act as his counsel, in the trial. Mr. A. had been excommunicated by the church in Genoa; and the synod had confirmed this sentence. It appeared, that the charge on which he was tried was not relevant; for it did not charge him with any *crime* worthy of church censure. It accused him, indeed, of the want of due circumspection in some statements, which were not proved to have been false, and uttered by him, with an intention to deceive, he knowing them to be false. The Assembly learned that he had some time ago removed from Genoa to the bounds of another congregation; and it was

Resolved, That the appeal of Mr. Atwater be sustained, and it hereby is sustained; and that Mr. Atwater have liberty, as a member of the Presbyterian church, in regular standing, to connect himself with any church which may be disposed to receive him."

The judicial committee brought before the Assembly an appeal of Mr. Joseph Sheldon, from a decision of the Synod of Geneva, which affirmed his excommunication from church privileges. The appellant being absent, requested the Assembly to appoint some one to act as his counsel in the trial of his appeal; and the writer was called on to perform this service. Here too, was a trial, and the infliction of the highest censure of the church, without any sufficient charge of any violation of any one commandment of the moral law. He was not charged with passing, or attempting to pass, counterfeit money, knowing it to be so; or with having passed it at all; but with delivering a five dollar bill, to a man who received it, with the allegation, but not with a

positive oath, of his having received it in payment of the taxes of the person to whom he delivered it, through his son. The recipient of this bank note gave his own personal note for the same amount, which he was obliged to pay. It was a matter of complaint, that the sum paid for this personal note was not refunded, when the son of the recipient attempted to prove a negative, that he did not pay it to Sheldon; but the counterfeit note was never offered to Sheldon with the demand that he should again receive it, and refund the five dollars of good money, paid on the personal note given for it. Sheldon always professed his willingness to have this matter settled by law, that he might detect the source of these bad notes; and to abide by the decision of a court of justice in the case. It was not proved, that he was bound in justice to take back the bad note, which he believed he had received for the taxes of the person to whom he returned it, and from whom he obtained five dollars in current money; nor was the least evidence of fraudulent intention proved to the Assembly by all the testimony sent up on the appeal. The Assembly, therefore, sustained the appeal of Mr. Sheldon; and he of course stands as he did before the commencement of the process against him.

We cannot but remark, that if persons are sentenced to be hung, they ought first to be accused of, and tried for, some alleged crime, worthy of death.

Other transactions of the Assembly, it is not important to particularize in this summary view. Suffice it to say, that the Assembly of 1821 was numerous, respectable, and uncommonly harmonious; and that prosperity seems to attend on all the exertions of the widely spread, and still extending Presbyterian church in the United States of America.

E. S. E.

THE MODEST CHRISTIAN.

The man whose heart is modelled after the image of his Redeemer, is one, who ever keeps in view that perfect pattern of all perfection. Knowing the deceitfulness of his heart, he treads the vale of this life with fear and trembling. The more his understanding is informed by the word and Spirit of God, concerning the great principles and duties of the Christian life; the more humble he becomes, and steadfastly looks to, and learns of him who was meek and lowly. He is aware that there are many actions of his *Lord* and *Master*, his glorious head and best friend, in which he never can follow him: but his chief desire is, rather to attain to a resemblance of his Saviour in holiness of heart and life, and in obedience to the will of his heavenly Father, than, might it be given him, to unstop the ears of the deaf or open the eyes of the blind.

It is the moral part of the character of Jesus Christ, which he copies; and he feels that this he could not do, unless he were really interested in him as his propitiation for sin. He values highly the examples of saints, which are to him incentives to piety and godliness; but to follow the footsteps of his divine deliverer, he esteems more eligible and safe; for, by following them, he cannot err from the way that leads to holiness, and terminates in life eternal. He walks by faith in him, who is the only way to heaven. In proportion as his faith in the Redeemer is strong, the greater is his fear of offending so good a God, who has done so much in and for him, by any rash deed that would dishonour his name; or by cold indifference to his cause and interest. Being called by the Spirit of grace to a holy profession, his greatest care is to glorify God in soul, body and spirit, because he has redeemed him from guilt and condemnation by the blood of atone-

ment, and rescued him from the dominion of sin by his almighty power.

His faith is a living principle, active and operative; for he continually draws supplies of strength and grace from Him who is the source of all good. This grace leads him to conceal from the eye of man, those charities of life, those deeds of real goodness, which the ostentatious man boasts, and takes the utmost care to display. The maxim of his pattern, he practises—not to let the left hand know what the right hand doeth. He sounds no trumpet before him. When he enters the house of God, he is the attentive hearer, the faithful applier of the word of life, that in the world he may be the doer of that word, by having his conversation in every scene and circumstance, similar to that of his Lord. He retires to the bosom of his family, there to rule his house in peace. With them he surrounds the domestic altar, in humble praise and prayer, to that God, whom though unseen he loves; and offers his whole heart, through the merits of his great High Priest, as a pure offering to God; for it is a broken and a contrite heart. His devotions flow from the living principle of gratitude and cheerful thanksgiving to the Great Being, in whom he hourly lives and moves; for he, by happy experience, can adapt the language of the saint of old to his state and frame; “all my springs are in thee.” Here it is, that the deepest awe pervades his heart, when he approaches the throne of God, through the mediation of his Redeemer. His words are few, but well ordered. He comes with filial fear, yet with humble boldness, and pours out his whole soul, because he pleads for mercy through atoning blood.

When called to active duty, in his social intercourse with the world, his chief endeavour is to keep a conscience void of offence, in the eye of God and man; for having his divine model ever in view, although

like his Master, his good may be evil spoken of by the wicked of the world, and the tongue of envy may withhold its applause, yet the men of the world cannot deny him the approbation of their hearts. In worldly affairs his maxim is that divine one, “to use the things of this world so as not to abuse them, knowing that every good gift and every perfect gift cometh down from the Father of light.” His wealth, if blessed with it, he spends not in the sumptuous entertainment to pamper the bloated fool, the voluptuary, or sycophantic flatterer; nor in the gewgaw shadow of a fair exterior; but in feeding the hungry, clothing the naked, and pointing the houseless stranger to a home; with that modesty which desires concealment, even from those, whom his generous heart has relieved from misery. And if an all-wise and good Providence has withheld his bounties from him, he is content with devising that good for others, that he has not the power to perform.

He is chiefly found in the midst of the household of faith. There he encourages, by his presence, the timid, and confirms in faith the wavering. If, in the warmth of his zeal, he exhorts sinners to turn unto God, it is more by his actions and godly example, than by unmeaning, fanatical and boisterous declamation. If he enters into the fold of Christ, it is by the door, for he hates the thought of climbing into the fold by any other way, than that which Christ has opened and appointed. The flock of Christ is dear to him for his shepherd's sake; but he will not wrest them from their proper overseer for party purposes, or to gain a name. He is willing to collect the wandering, and by his faithful admonitions to warn them of the pitfalls, snares and dangers, that are laid for them in a sinful world, if they stray again from the fold. In him the carnal man beholds the reality of

religion brought home to his very senses, and the power of his lusts is assaulted by such holy violence. And if any *human thing* could reclaim an ungodly sinner, it would be the modest conversation and life of him, who is the visible image of Christ, his Redeemer, whom the heavens has received.

Divine grace having lighted up the lamp of love in his heart, he pities and prays for a world that lies in sin, and consequently under the condemnation of God's holy law. His efforts are unceasing to reclaim the wicked from the error of his way, before the hour arrives, when he must suffer pain without mitigation, and punishment without end. With agony of mind for their state, he points them to his bleeding Saviour on the cross, the Lamb of God, that taketh away the sin of the world; and, like his suffering Master, he cries, "Father forgive them, for they know not what they do."

Such was the general deportment of a man, who filled with honour to himself, and advantage to his country, the various and important stations to which, in Providence, he was called. He was repeatedly chosen to the speaker's chair, in the honourable house of representatives in this, his native state; and while occupying it, repressed the spirit of the turbulent, encouraged the timid, and kept within due bounds the restlessness of faction. As a magistrate, he discouraged litigation, and rather than promote the bad passions of the human heart, he would exert himself to reconcile contending parties, when they appeared before him; even when he was well aware that it was contrary to his own interest. As an officer in a public trust, under the United States for many years, all who knew him, can bear testimony to his conscientious fidelity and uprightness. As a Christian, his piety entitled him to the office of ruling elder, in the church of the Redeemer. To

this office he was repeatedly invited; but his characteristic modesty always led him to decline. The writer scarcely needs to mention the name of James Engle, esq., especially to those who knew his worth, and admired his virtues.

Mr. Engle's intellectual powers were of no common grade. His understanding was acute and discriminating. Though possessed of the advantages only of a common education, fine writing was his admiration. Under the influence of a refined taste, he frequently courted the Muses, and his poetic effusions displayed taste, judgment, and feeling. Many of them appeared, under a feigned signature, in several of the periodical publications in this city. But it was towards the close of his useful life, that he gave the brightest evidence of a heart renewed by grace. In his last years, it was his constant practice on the Lord's day, to retire from the house of God to his closet, for prayer and meditation. A few months before his death, he presented a book to the writer, closely written, without date, and which he had modestly styled, "Recreations in the intervals of service on the Sabbath." These were generally his own reflections on the texts of scripture, which he had heard discussed in the house of God: with their application to his personal faith, and experience of God's dealings with his soul. Soundness in the faith of the gospel of the Son of God, runs throughout the whole. Piety, pure, fervent, unostentatious, breathes through every line. In these the *modest Christian* is seen. Chastened by repeated strokes of affliction, in the bereavment of children, and the loss of a beloved wife, (for he was the father of eleven children, only two of whom survive) he was much drawn off from love to this vain and transitory world; yet, from a sense of his public duties, so long as his strength lasted, he was ever active, and at his post. His

warm and sincere attachment to his generous patron, whose heart, like his own, was formed for friendship, devoid of selfishness, often led him to act beyond his abilities; until, through the accumulated woes of life, and the repeated attacks of the last enemy, he sunk down to that mansion where the weary are at rest, while his immortal spirit winged its way to the throne of God.

“Happy! ah, happy then, the immortal soul,

That safely anchored in Redeemer dear,
By precious faith, by new and heavenly birth

Stands safely guarded from eternal wreck,
Amidst the dark, tempestuous waves of earth.

That universal storm, all must ride out,
Or perish, overwhelm'd! Thrice happy soul!

Blest with the favour of the Great Supreme,

And in the arms of sovereign Deity
Embraced, the reconciled arms become
His rest, his centre, and exceeding joy!”

G. C. P.

FOR THE PRESBYTERIAN MAGAZINE.

RECREATIONS

*In the Intervals of Divine Service on the Sabbath.**

“Father, if it be possible, let this cup pass from me.”

Dearest Redeemer, before whom angels bow in humility, by whom all things were made, whose power and love govern the destinies of universal nature; great arbiter and controller of all! it was not possible that the bitter cup, mingled with the sins of the guilty race of Adam, whom thou hadst undertaken to redeem, should pass away, consistently with thy holy promise. Deplorable, indeed, would have been the lot of man, if, when he had wilfully plunged himself in sin and consequent misery, he were left to him-

* Written by James Engle, Esq. who departed this life January 5th, 1821, in the 64th year of his age.

“Blessed are the dead who die in the Lord.”

self to work out his own release: Jesus, only, in his place and stead, could answer the demands of his Father's justice, by drinking to the dregs the cup of bitterness. He alone could bear in his body, the dreadful arrows of divine justice. Man has nothing by which to atone for his sins: wounds, and bruises, and putrefying sores are his covering, until he is washed, and sanctified, and justified in the all-atoning blood of the Redeemer. “Thy will be done,” exclaimed the dear Redeemer, and drank the cup of trembling. Then, indeed, a way was opened, wherein a holy God, might be just, and justify the ungodly who believe in Jesus. Now he is inviting us to come in his name, and take of the water of life freely. Oh! for the outpouring of the spirit of grace, that we may come in faith, believing that the Lord is God, and that he is the rewarder of all those who diligently seek him.

Apply the healing balm, O God of grace!
In Jesus' purchase, give our souls a place:
Remove our sins, a grievous, heavy load,
And bring us near our Saviour and our God.
We groan beneath the burden: Thou alone,
Hast power and love sufficient to atone,
For all our sins. Our helper and our friend,
When death assails us, and this life must end,

In our last moments, give us peace with thee,

And guide us safe to blest eternity.
On God our peace, securely we rely,
He bought us peace, and joy, and victory.

J. E.

HINTS TO CANDIDATES FOR THE GOSPEL MINISTRY.

The cries for learned and pious teachers become louder and louder in our country; and ought to rouse the souls of Christians to greater importunity in prayer, that the Lord of the harvest would raise up, qualify and send forth multitudes of labourers into his fields, which are rapidly whitening for the garner. It is no wonder that many young men, of hopeful piety, are

ready to exclaim, "Here am I: Lord send me." We commend the zeal, which would induce them to leave all worldly business, and devote themselves to the ministry of reconciliation. We would also urge it upon persons, who have the qualifications requisite to constitute a call in providence for them to seek the office of a bishop, or of an evangelist, to perform their duty, and have mercy on the destitute of their own country, and of foreign lands. We need a thousand ministers to fill the vacant churches already subsisting in the Presbyterian church in the United States; and had we such a number, of the right description of talents, who would make the proper exertions to build up waste places, and strengthen the weak things that remain, we have no doubt, that in less than three years they might all obtain pastoral charges, which would furnish them with a comfortable subsistence, while performing their Master's work.

But not every youth, who desires to be considered as a *candidate* for the ministry, has a sufficient warrant even to commence the preparatory studies. There may be zeal, without, and even contrary to knowledge, on this, as well as other subjects. The words of the pious and eminently useful BAXTER on this subject, deserve to be seriously pondered by every one who thinks of becoming a *candidate*. He says,

"God, who has instituted the sacred office, and who, by his Spirit, qualifies men for it, usually works according to their qualifications. As in the natural world he operates according to the fitness of natural second causes, so in the moral world, according to the suitability of moral causes. Holiness, though in many respects it be a supernatural work, is usually wrought by holy means. Able and faithful ministers therefore are very great blessings. They are the 'lights of the world, and the salt of the earth.' Never was the gospel well propagated or continued in any country but by their means. God uses them as his instruments for convincing, converting, edifying, comforting, and saving of souls. Herein they are co-workers with Christ the great Saviour of souls, and with the Holy

Spirit, who regenerates and sanctifies them. How many thousands of happy spirits in heaven will for ever rejoice in the effects of their labours, and bless God for them! In a word, churches, states, and kingdoms, are chiefly blessed and preserved by the faithful part of the ministry. They are the means of subduing 'sin, which is the destruction of a people,' and promoting 'righteousness, which exalteth a nation.'

"On the other hand, unfaithful and wicked ministers are the worst and most hurtful men. Though they may be furnished with the same notions and words as godly teachers are, (though this is not usually the case) yet they will be greatly wanting in that serious delivery, which is ordinarily necessary to make the hearers serious Christians. That seldom reaches the heart of the hearer, which comes not from the heart of the speaker. Constant experience tells us how different is the success of reading or saying a pulpit lesson, in a dull, or merely affected manner; and that of the judicious, serious explication and application of well chosen matter, which the experienced preacher well understands, and which he utters from the feeling of his soul. Neither the love of a benefice, nor of applause, will make a man preach in that manner which the love of God, the lively belief of heaven and hell, and the desire of saving souls, will do. If a stage-hypocrite should learn the art of preaching with an affected fervency and seeming zeal, yet art and paint will not reach the power of beauty and nature; nor will it hold out so long. Affectation usually betrays itself, and when it is discerned, the hypocrite is loathed. But if he should carry on his stage-affectation with plausible art, the rest of his ministerial work will not be discharged in a manner answerable to it. Since it is from men that he expects his reward, in their sight only he appears in his borrowed glory; in his private conversation and conduct, he makes a different figure. He will not set himself to instruct the ignorant, to save men from their sins, and raise their minds to heaven, by praying with them, by holy discourse, and heavenly deportment: he will not be at much cost or labour to do any kind of real good.

"But alas! by far the greatest part of unexperienced preachers have not so much as the hypocrite's seeming zeal and appearance of religion to cloak their sins, and profit their people. The misbehaviour of such, is likely to make them exceedingly hurtful. By their ignorance, ambition, covetousness, and other sins, they render themselves contemptible in the eyes of many, and by that means render the church and all religion so too. A scandalous clergy will be a scorned clergy; and a scorned clergy will prepare for the scorn and

destruction of true religion. Alas! what wretched work have hypocritical, unexperienced, proud; worldly, voluptuous, ignorant ministers been making in most Christian nations, these fourteen hundred years! Wo! wo! wo! to the church that hath such pastors! that hath wolves instead of shepherds! Wo to the land that hath such! Wo to the princes and states that follow such counsellors! Wo to the souls that are subverted by them! From a corrupt clergy have sprung the greatest calamities of the church in all places to this day.

“And let it be remembered, the sins of such men will not prove less mischievous to themselves than to others. Their guilt is aggravated by their perfidious violation of their baptismal and ordination vows, as well as by their nearness to God in their office; and they are condemned out of their own mouths. Such persons are with greater difficulty brought to repentance than others; because by wit and study they have bended that doctrine to defend their sin, which should be used to bring them to repentance; or because pride will not suffer such persons as they are, employed in so holy an office, and possessed of such titles, learning, and reputation, to suppose themselves in an unholy state; and whoever accuses them of sin or reproves them for it, will be represented as an enemy to the church. Their ulcers are as a *noſſe tangere*, and fret as a gangreen unremedied. Their profanation of holy things makes them worse, and more impenitent than other men; partly as they have more notoriously forfeited the grace of God which should work repentance in them, and have caused him in righteous judgment to forsake them; and partly as they have hardened their own hearts, by long abuse of that truth which should have sanctified them. For when persons have long ‘imprisoned the truth in unrighteousness,’ and long played, as hypocrites, with what they professed to believe, custom will so harden them, that their knowledge will have little power on their hearts.

“And now do I need say any more to show young men designed for the ministry, of what importance it is that they be well qualified for it? God can, and sometime does, turn wolves into faithful shepherds, and convert those, who while they were unconverted themselves, undertook to convert others; but this is not ordinarily to be expected. First notions lie deepest, and make way for others that are connected with them. False opinions, as well as true, are usually linked together, and the chain is not easily cast off or broken. Those that have received errors have also received their defensives. These are like the shell-fish, which carry their house about with them. They that

have received them, have studied what to say for them, but not what can be said against them. But supposing that you have so true notions in your heads, if they come not with power upon your hearts, and do not make you new, spiritual, and holy men, they will not qualify you to propagate faith and holiness. Now it is that you must get those eminent qualifications of knowledge and holiness, which you are afterwards to use; for how can you use what you have not? Though some prudent hearers will encourage such men as they think are hopeful, yet most will judge of persons and things as they find them. The ignorant, dry, and lifeless orations of unexperienced preachers, will not be esteemed by such as know what judgment and seriousness that sacred work requires. Few will praise, or feed on unsavoury food, merely to flatter and praise the cook. Then when you find yourselves slighted, your resentment will rise against those that slight you because they are not contented with your unholy trifling, but all your enmity will turn against yourselves, and, like that of satan against the members of Christ, will be but self-tormenting.

“Let me then seriously caution all persons against being too hasty in resolving for the sacred ministry. I would not discourage pious, prudent desires and purposes, but I must say, that many parents, in this respect, prove greatly injurious to the church. I do not mean only worldly men, who look upon the ministry merely as a trade to live by, and send their sons to the university in order to their worldly maintenance and preferment; but even honest godly parents, who ignorantly think it a good work to design their children for the ministry, and call it ‘devoting them to God,’ without duly considering whether they are likely to be fit for it or not. When the children of such persons have been some years at the university, they think a living is their due. Ordained they must be; what else have they studied for? It is now too late to change their purpose, when they have been at so many years cost and labour to prepare for their ministry. They are too old, or too proud, or too idle, to go to any manual labour, and have not time or opportunity to prepare for any other learned profession. So that there is no way left but, for a benefice, to become church mountebanks, or spiritual quacks, and undertake the pastoral charge of souls; though they scarcely know what souls are, for what they were made, or whither they are going; at least, how they must be conducted and prepared for their endless state. And bad as they are, they can find persons bad enough to recommend and ordain them. How deplorable is the case of the poor people’s souls over whom they are to preside. Digitized by Google

"In order to prevent any from intending the work of the ministry who are not qualified, I will briefly mention the necessary qualifications for it. The work is so high, and miscarrying in it is of such dreadful consequence, that no one should be resolutely devoted to the ministry who hath not the following endowments.

"1. A good natural capacity. It should be somewhat above the ordinary degree. Grace supposes nature; and by sanctifying it, turns it the right way; but does not use to make wise teachers of natural drones, or weak headed lads who have not sense enough to learn.

"2. A competent readiness of speech. One who cannot readily speak his mind in common things, is not likely to have that fluent delivery which is necessary to a preacher.

"3. He must be hopeful for godliness. He must be captivated by no gross sin. He must not only have a love to learning, but religion; to the word of God, and good company; to prayer, and good books. He must show that he has a serious concern about his soul, and the life to come; that his conscience is under some effectual convictions of the evil of sin, and the excellence and necessity of a godly life. The youth that hath not these qualifications, should not be devoted to the ministry. To devote an incapable, ungodly person to such an holy work, is worse than of old to have offered to God the unclean for sacrifice. To do it under pretence of hoping that he may have grace hereafter, is a presumptuous profanation, and worse than to design a coward to be a soldier, or a wicked, unsuitable person for a partner in life, in hope that they may become fit afterwards.

"If therefore your parents have been so unwise as to dedicate that to God which was unfit for his acceptance, it concerns you quickly to look better to yourselves, and not to run into the consuming fire. You ought to be conscious of your own condition. If you know that you want either natural capacity, or readiness of speech, or serious piety and heart-devotedness to God, do not meddle with that calling which requires all these.

"Perhaps you will say, 'What shall we do with ourselves? We have gone so far, that we are fit for nothing else.' I answer; You are less fit for the ministry than for any thing. That which requires the highest qualifications, will most shame and condemn you if you want them. If you are not for physic or law, seek something else. You had better become servants, or turn to the basest employments, than to run into the sad case of *Hophni* and *Phineas*; or of *Nadab* and *Abihu*, to the utter undoing of yourselves, and to the loss and danger of many others. But remember, if

your unfitness be your *ungodliness*, whether you are ministers or not, you will be for ever miserable, unless your hearts and lives be changed. When that is done, I would not discourage you; but, (believe me) it is far better to be a cobbler or a chimney sweeper, or to beg your bread, than to be an ungodly minister, though with the greatest preferments, riches, and applause.

"Perhaps parents will say, 'If we devote none to the ministry till godliness appears in them, few will be so devoted, since children seldom discover much savour of religion; and some turn out bad, who when young, promised exceeding well.' I answer: Children cannot be expected to show that understanding in religion which men may; but if they discover not a love to it, a conscientious regard to God's authority, and the life to come, and a dislike of ungodliness and sin, you have no reason to presume they will be fit for the ministry. You can judge but upon probabilities; if they prove bad after an hopeful profession, it will not be chargeable upon you. But we all know that a hopeful youth is a great preparation to an honest age."

These are weighty sayings; and if they deserve the attention of those youth who are able to support themselves, while prosecuting their studies, much more should they be prayerfully examined and applied by those, who, if educated at all, must be maintained for several years by the charitable funds of the church. A youth may be pious, and yet may be very destitute of good common sense, of an aptitude to learn, of the common readiness of speech, of the ordinary share of self-possession, of the bodily health requisite for study and ministerial labour; and in every such case, should be advised to serve God faithfully, in some other profession than that of a public preacher.

E. S. E.

A Word to the Rev. J. R. Willson.

We have seen an angry publication of the *Rev. J. R. Willson*, complaining that a review sent by him was not inserted in our Magazine. He appears to have misunderstood the meaning of a notice on the cover,

in reference to communications from our brethren: which states, that the committee of publication "will hold themselves answerable for the sentiments expressed in the same (any communication), unless it is subscribed by the author's name in full." This notice contains no pledge that every communication that may be signed by the author's name shall be inserted, but only a piece of information that for such productions, when published, the writer alone is to be considered as responsible. To prevent any misconception of the meaning of that part of the notice, it was obliterated from the *fourth* number of the Magazine.

We can assure brother *Willson*, that he is entirely mistaken in regard to the motives which he supposes influenced the committee in refusing to insert his review. They had no apprehension of offending either *Arians* or *Hopkinsians*; for they are in the constant practice of holding up to the view of their congregations the doctrine of the *Trinity* and of *total depravity*.

The simple story is this: When they had read as far as discovered to them the design of the writer to make an attack on Dr. Watts, they were able to conjecture from his *known hostility* to the use of Watts' Psalms and Hymns in the worship of God, what was about to follow; and therefore, without reading any farther, they laid it aside as inadmissible. In this determination the committee were *unanimous*.

We can assure brother *Willson* too, that while his communication was undergoing examination, the pen was in the hand of that member of the committee whom he wishes to exculpate from the blame that he attaches to the other two. The crosses drawn over a part of his review, were made from no such motive as he ascribes to the committee, but only with a view to shorten his communication, so as to bring it within the limits required by the Magazine.

Our brother appears altogether to have failed in his guesses. His failure may admonish him to be more cautious in future how he imputes motives to others for which he has no evidence. We really have felt no displeasure at him. We know the man; and could not help *smiling*, while reading his *philippic* against us.

J. J. J.

Religious Intelligence.

A Narrative of the State of Religion, within the bounds of the General Assembly of the Presbyterian Church; and of the General Associations of Connecticut, Massachusetts, and New Hampshire, during the last year.

The General Assembly have now under their care, sixty-two Presbyteries; fifty of which have sent up annual reports of thirteen hundred churches within their respective bounds. With the subjects of those reports our churches are already *familiar*. The interest, therefore, which these subjects will excite, can be derived only from the charms which the providence and the grace of God may from time to time throw around them.

The Lord Jesus Christ, the only begotten, the beloved and co-equal *Son* of God, has, in every age, had a church upon earth. The existence of that church commenced with the promise that "the seed of the woman should bruise the serpent's head." It has since subsisted amid the rage and persecution of surrounding enemies; and, in spite of the power and policy of hell, will subsist till the end of time; when its visible and militant state will be succeeded by a triumphant state in glory. That church has not indeed, in every age, been alike *visible* and prosperous. Sometimes it has been confined to a particular family, and at others to a particular nation. Sometimes it has been hid like a grain of mustard seed in the earth; and at others, it has been comparatively a great tree, under whose shadow immortal souls have found security and peace. But amidst all the vicissitudes it has experienced, it has increased, and will increase until its borders shall be the borders of the earth: it has shone, and will shine more and more, unto the perfect day. These remarks are illustrated and verified in the reports which the Assembly have received for the past year; a summary account of which they hereby transmit to the

churches under their care. We have much to lament, but more to present as subjects of congratulation and praise.

The sources of lamentation to which some of the Presbyterian reports direct us, are errors in doctrine and morals; neglect of the duties of family and social prayer; coldness and indifference on the part of professing Christians; and the want of labourers in the gospel vineyard.

In some of our bounds, exertions are making, with a zeal worthy of a better cause, to propagate a modification of infidelity under the name of Unitarianism or Socinianism; and as there is an aptitude of the human heart to entertain the grossest errors, we regard it as an imperious duty to warn our congregations against every attempt to bring to their notice such doctrines as deny the Lord who bought them.

Immoralities in practice, have naturally, and in many places, flowed from error in doctrine. The intemperate use of ardent liquors, and the profanation of the Lord's day, are particularly mentioned, as too prevalent among those whom the "grace of God teaches, that denying ungodliness and worldly lusts, they should live soberly, righteously, and godly."

Professing Christians have, in too many instances, manifested a lukewarmness, utterly inconsistent with their profession, and the obligations they are under to Him who has loved them and given himself for them. Regardless of the awful imprecation, "Pour thy fury upon—the families that call not on thy name," they have omitted to bend before the family altar, and offer their morning and evening sacrifices; and as if they questioned the justness of the requisition, "For all these things I will be inquired of by the house of Israel to do it for them," they have kept aloof from the meetings of social prayer, and neglected to present their united supplications for a blessing on themselves, and on the whole Israel of God.

The complaints of several of the Presbyteries, of the want of a sufficient number of labourers in the gospel vineyard, have been truly affecting. Entire districts of country to the south and west, comprising a population of thousands of souls, are presented as destitute of ministrations of the word, from any denomination of Christians. In one Presbytery, in which there are twenty-eight regularly organized churches, eighteen are destitute of the regular administration of the word and ordinances; in another, consisting of nearly forty churches, there are only eleven ministers; and, in another, out of twenty-eight, sixteen are vacant. Their lamentation is, "the harvest is great, but the labourers are few;" and their cry to their Christian brethren is, "Come over, and help us."

While on these accounts the Assembly have cause for lamentation, and call upon

their churches to sympathize with, and pray for, those among whom the above mentioned evils exist; they also call upon their churches to unite with them, in sentiments and expressions of gratitude and praise to God, for his great, his unmerited, and his continued goodness. We have probably never heard so much, nor had so much to tell of the wonderful works of God amidst the churches under our care. And we have only to regret, that the limits of this narrative will not allow a detailed account of what has taken place in this portion of the heritage of God.

Outward attention to the means of grace has, with few exceptions, every where increased. Many new congregations have been organized, and new places of worship erected. Biblical and catechetical instructions have been generally attended to. The children and youth, have been led to the fountain, and instructed in the first principles of the truth, as one of the best preventives against error and vice, in their more advanced years. Baptized children have in many congregations been convened with the parents who dedicated them to God, and been solemnly and affectionately reminded of their obligations to be the Lord's. The system of Sabbath school instruction has been pursued with great and increased success. Thousands, who, but for these institutions, would have grown up in ignorance and vice, been the grief of the church, and the curse of the community, are now taught their obligations to God, and fitted to be useful members of society. Great zeal and regularity is generally manifested by the pupils in their attendance: several instances were mentioned of young persons who frequently walked ten miles on the Sabbath, for the purpose of attending the school: and, in several instances, the blessing of God has attended this mode of instruction, to the hopeful conversion of the teachers and the taught.

The monthly concert of prayer is generally attended through the Presbyterian church, and the other churches connected with the General Assembly; and it is found that this extensive union of prayer for the influences of the Holy Spirit upon the church of Christ, and the gospel of salvation, appears to be attended with the special blessing of God.

Additions have been made during the last year, to the churches from which reports have been received, of seven thousand one hundred and eighty-six souls. To many of these the Lord manifested himself, not "in the great and strong wind, which rent the mountains, and brake in pieces the rocks," but in "the still small voice." They were the fruits of the ordinary operations of the Spirit in the word; which, though not called revivals, afford a gradual accession to the church, of such as we

trust shall be saved, and for which we owe to God our gratitude. But the most of that number, are the fruits of such numerous, extensive, and blessed outpourings of the Spirit of God during the past year, as the Assembly has never before had the opportunity to record. These have been experienced in the Presbyteries of Rochester, Ontario, Cayuga, Onandaga, Otsego, Oneida, Troy, Albany, Columbia, Hudson, New York, Jersey, Newton, Philadelphia, Grand River, Portage, Lexington, and Lancaster, and in the states of Connecticut, Massachusetts, and New Hampshire.

In the Presbytery of Rochester, the congregations of East Riga, Ogdens, Rochester, Ridgway and Shelby, have received special communications of Divine grace; the fruits of which are seen in the conversion of upwards of 160 souls. In the Presbytery of Ontario, a work of revival is progressing in the congregations of Lima and West-Bloomfield, which promises favourable results. In the Presbytery of Cayuga, the towns of Brutus and Auburn have shared extensively the effusions of the Spirit. Nearly 200 have been hopefully converted, and many more in both these towns are under serious impressions. The work has extended into adjacent towns; and Skaneateles and Elbridge begin to share the effusions of the Spirit.

In the Presbytery of Onandaga, the congregations of Homer, Truxton, Smithfield, Virgil, Preble, De Ruyter, the second congregation in Lenox, Cazenovia, the second congregation in Onandaga, and the third in Manlius, have been visited by refreshing showers of Divine grace; and more than 360 have been added to the communion of the church.

In the Presbytery of Oneida, 283 have made a profession of religion, as the result of a season of refreshing from the presence of the Lord, in the congregations of Mount Vernon, Union, Westmoreland, Vernon, Utica, Holland Patent, Trenton, Litchfield, and New Hartford.

In the Presbytery of Otsego, the congregation of Cherry Valley has had an extensive revival, during which 129 have been added to the church; about 50 hopeful converts have not yet united themselves with the church, and 50 more are still under deep convictions. In Cooperstown 25 have obtained hopes of an interest in Christ, and many others are under deep religious impressions; and in Springfield a work of grace has begun, which is still progressing.

The Presbytery of Troy reports an instance of special refreshing in the congregational church in Bennington, Vermont, which, though not in their connexion, is under the pastoral care of one of their members. In that place from 25 to 30 persons have, in the course of a few months,

given hopeful evidence of a saving change. A very respectable accession has also been made to the church in Lansingburg, and 88 persons have been added to the visible church in Nassau, as the fruit of a work of grace.

The Presbytery of Albany have presented a most interesting and animating report to the Assembly. This report is printed: and the Assembly regret that its length is too great to admit its incorporation with this narrative. They however recommend its perusal to all the churches which can obtain a copy; confident that it will gladden every Christian heart. The additions to the churches, during the year 1820, as reported to that Presbytery, amount to nearly one thousand four hundred! Surely the Lord hath done great things for them, whereof we are glad.

In the Presbytery of Columbia, an outpouring of the Holy Spirit has been experienced in New Lebanon and Chatham; and in Catskill, Cairo, and the city of Hudson, a good work has begun, which is still progressing: and we hope we shall not be considered officious, when we gratefully mention, that the Dutch Reformed congregations of Coxsackie, Kinderhook, and Claverack, which are in the vicinity of that Presbytery, have been also blessed with an outpouring of the Holy Spirit.

The Presbytery of Hudson state, that most of their congregations have been copiously watered with showers of Divine grace during the past year: and that the fruit has been the addition of 23 members to the church of Deerpark, 41 to that of Scotchtown, 110 to the church of Hopewell, 76 at Goshen, 199 at Blooming-grove, 57 at Ridgebury, 140 at Chester, 40 at Bethlehem, 196 at Westtown, 69 at Hampstead, 69 at Greenbush, and 17 at Forrestburgh, a congregation recently formed: making a total of one thousand and thirty-seven.

In the Presbytery of New York, the Brick church has had a revival, which has resulted in the hopeful conversion of about eighty souls.

In the Presbytery of Jersey, the church of Elizabethtown have added about 60 as the fruits of the revival of the preceding year, and in Orange, and particularly Bloomfield, a good work seems to have commenced. One hundred and fifty at least appear to have been awakened; and of these about eighty give evidence of hopeful conversion. The revival yet progresses.

The Presbytery of Newton report, that during the past year, one hundred and eighty-five persons, who before were "strangers from the covenant of promise," and enemies in their hearts, have been visited with the renewing and consoling influences of grace, and received into the

communion of the church; and they particularly mention the church at Newton, as having been visited with the special influences of the Holy Spirit: and that 64 persons of different ages and conditions, have already become the hopeful subjects of this work.

In the Presbytery of Philadelphia, the church in the Northern Liberties, and the 3d Presbyterian church in the city, have been favoured with special manifestations of the Divine presence. In the former, 60 have offered as candidates for an approaching communion; and in the latter, 73 communicants have been received during the year, 48 of whom are the fruits of a revival which is still progressing.

The Presbytery of Grand River report, that 15 townships, comprising 11 churches, have been visited with special revivals of religion; that to several others the Lord has vouchsafed a more than usual measure of his Spirit; and 253 souls have been added to the communion of the church, and the work is still progressing in several other towns.

In the Presbytery of Portage the church of Euclid has been favoured with a revival, and about 100 are mentioned as the subjects, and in six or seven other congregations there is special attention.

The Presbytery of Lexington state, that in the missionary field within their bounds, there has been a general awakening; that in many instances convictions have been of the most deep and pungent kind; and that it has not been unusual for whole assemblies to be bathed in tears during the delivery of a discourse.

The Presbytery of Lancaster state, that amidst the moral desolations within their bounds, a few favoured spots have received the cultivation of the Holy Spirit: that on Marietta, Waterford, Belfre, Adams, and Wooster, the dews of heavenly grace have descended, and resulted, in their charitable belief, in the saving conversion of many souls.

From the report of the delegates from the General Association of Connecticut, it appears, that a work of grace has begun in the course of the last year in New Haven, which has ever since been extending to other towns; and that about 70 congregations, out of a little more than 200, are now sharers in the mighty operations of the Divine Spirit. The number of hopeful subjects of grace in the respective congregations has been from 20 to 300. This is stated to be the greatest work of Divine grace enjoyed by the churches of Connecticut, since its first settlement, except the revival, in 1740-41.

From the report of the General Association of Massachusetts, presented to the Assembly by their delegates, it appears that, in many churches in their several associa-

tions, there has been a time of refreshing from the presence of the Lord, which resulted in the addition of many hundreds to their communion.

From the report of the delegate from the General Association of New Hampshire, it appears, that a glorious work of grace has been carried on in Boscawen—extending to both the parishes in that town, and also into some of the neighbouring congregations. It also appears, that in the town of Bath, a time of refreshing from the presence of the Lord had been enjoyed, the result of which is, the addition of 103 to the communion of the church.

While the Assembly unfeignedly rejoice in these and other signal revivals of religion, and earnestly pray for still more rich manifestations of Divine grace to all the churches, they are convinced that the principal hopes of the church of God must rest on the ordinary operations of the Divine Spirit accompanying the appointed means of grace. The Lord has promised, that the humble, the faithful, and prayerful exertions of his ministers and people, shall never be without his blessing; yet he has reserved to himself the prerogative of watering his churches with copious showers, as he in his wisdom sees fit.

The character of these widely extended and wonderful works of God, has been much the same with those which have formerly been reported to the Assembly. Deep and pungent sense of guilt, thorough convictions of inability to help themselves—professed hopes of forgiveness only through the atoning blood of the Lord Jesus Christ—and dispositions to walk in all the commandments of the Lord, have marked the exercises of their respective subjects.

These subjects have been of all ages and classes, from eighty down to ten years of age. The old and stubborn oak, and the young and tender plant, have alike bent before the wind that "bloweth where it listeth." Scoffers, drunkards, and others of most profligate lives, have been made to bow at the feet of Jesus, and to own him as their Lord and Redeemer: and Infidels and Universalists have been humbled by the doctrines of the Cross, and warned their neighbours of the dangerous and soul-destroying errors of their respective schemes.

The blessed effects of these outpourings of the Spirit have been seen in giving a new aspect to the moral state of society: the multiplication of and regular attendance upon meetings for social prayer; and a growing liberality towards the support of the gospel and benevolent institutions throughout our land.

In addition to these wonderful and heart-cheering events, for which the Assembly offer unto the one God, Father, Son and

Holy Spirit, their united and hearty thanks, they rejoice that they are also able to inform the churches, that the state of religion, in the different colleges within our bounds, and the bounds of those who are connected with us, is most encouraging. There are about 40 hopefully pious youth in Union college, Schenectady; in the college at Princeton, there are 25; in Dartmouth college, New Hampshire, there are about 70; in Jefferson college, Pennsylvania, and the University of North Carolina, there are several more; in Yale college, at New Haven, there are about 90; and in Hamilton college 48, professors of religion.

The hope that most of these will probably devote themselves to the service of God, in the gospel of his Son, affords a most pleasing prospect to the American churches.

The Theological Seminary at Andover, contains 112 students, and is in a flourishing condition. The Foreign Mission School at Cornwall, in Connecticut, contains more than 30 pupils, who speak eleven different languages, a number of whom are hopefully pious.

The Theological Seminary at Princeton, under the care of the General Assembly, continues to enjoy the smiles of Divine Providence. It contains at present 73 students, among whom the spirit of missions is increasing. From these fountains of sacred learning, we trust many streams will soon issue to gladden the city of our God; and that when the cry of the vacant congregations within our bounds, and from other destitute parts of our country and of the world, for help, shall reach the ears of these pious youth; and especially when they hear the interrogation of their Lord and Master, "saying, Whom shall I send, and who will go for us?" they may all answer in the spirit of Isaiah, "Here am I, Lord, send me."

With this retrospect of the past, and these animating prospects of the future, we close our narrative of the state of religion within our bounds:—hoping that those evils which exist, either among professing Christians or others, may excite suitable humiliation before God; that Christians, and Christian ministers, will be found more engaged at a throne of grace, and follow their prayers with corresponding endeavours, for the advancement of the interests and the extension of the limits of the Redeemer's kingdom.

We have, Christian brethren, the greatest cause for gratitude, and the greatest encouragement to persevere. We have the promise that in the latter day Israel shall blossom and bud; that its boughs shall be sent out to the sea, and its branches to the river; that it shall spread itself like a

goodly cedar, and be a dwelling place to the fowl of every wing. The Lord shall build up Zion; and comfort all her waste places. He will make the wilderness like Eden, and her desert like the garden of the Lord: joy and gladness shall be found therein; thanksgiving and the voice of melody. I the Lord will hasten it in his time. Animated by these precious and faithful promises of God, continue your prayers and exertions; and then may we confidently hope, that ignorance and vice and delusion will be banished from our borders, and that these, and other clogs being removed from its wheels, the Redeemer's chariot will soon ride in majesty, and triumph over this western world.

"Amen: even so, come Lord Jesus: come, quickly."

Published by order of the General Assembly. Attest,

WILLIAM NEILL, Stated Clerk.

Philadelphia, May, 1821.

Address of the Board of Managers of the United Foreign Missionary Society, to each Minister connected with the General Assembly, with the Reformed Dutch, and the Associate Reformed Churches.

Beloved Brother, and Fellow Labourer in the Vineyard of our common Lord,

You probably recollect that, in the month of May, 1817, Commissioners, appointed by the General Assembly, and the Synods of the Reformed Dutch and Associate Reformed Churches, convened in the city of Philadelphia, and agreed on a general plan of co-operation for giving to the Aborigines of our country the gospel of peace. Agreeably to the appointment of the highest judicatories of their respective churches, the same Commissioners met in the city of New York, in August of the same year, a period memorable in the history of the American churches, and organized a society denominated the "United Foreign Missionary Society." It would be ungrateful in the extreme, on the part of the managers, not to acknowledge that this institution has hitherto enjoyed, in an eminent degree, the smiles of that Master under whose authority it was formed. Harmony has marked their deliberations in private; and success, as far as can be expected in a work in the accomplishment of which, so many obstacles must be surmounted, has crowned their operations. They have already two missionary stations in the northwestern part of the state of New York; one among the Tuscarora, the other among the Seneca Indians;

and two in the southwestern part of our country, one denominated Union, among the Little Osages, the other Harmony, among the Great Osages of the Missouri. At these various stations, including ministers of the gospel, mechanics of different kinds, farmers, females, whose office it is to teach the heathen the domestic arts, and children; there are employed more than seventy persons, exclusive of a number of hired men. No sooner is a field presented, seemingly white for the harvest, than labourers voluntarily offer themselves to enter it; and the friends of Christianity, with a liberality honourable to their profession, consecrate their silver and gold, and every enjoyment of life, for their support.

Dearly Beloved Brother,

The object of the United Foreign Missionary Society, in offering this address, is affectionately to solicit you to hold in your congregation the monthly concert for prayer, if it has not been already observed; and, if you have already observed it, to aim at exciting the people to a more general attendance, and to greater fervour in pleading with Israel's God, that his Spirit might descend upon all his churches, and that his gospel may be speedily diffused through every nation. We need not inform you, that the success of the missionaries among the heathen will much depend, under God, on the prayers of the churches in their behalf. While Moses lifted up his hand Israel prevailed, and probably, in proportion to the frequency and fervour of our supplications, will the "pleasure of the Lord prosper in the hands" of those labourers whom we send forth to perishing pagans. How animating is the reflection, that when we convene in our respective temples, on the afternoon of the first Monday of every month, devoutly imploring that the Spiritual kingdom may come, we hold communion with Christians in Asia, and Africa, and Europe, and America; with that favoured company of every clime and kindred, and colour, with whom we hope shortly to swell that anthem of praise which will never cease, "Unto Him that loved us and washed us from our sins in his own blood, to him be glory and dominion for ever." And, without doubt, when the redeemed of every age and country collect in the heavenly sanctuary, it will be the subject of delightful recollection, that we had co-operated with our prayers, and counsels, and secular substance, in promoting the common salvation upon earth.

Another object of the managers, in addressing you on the present occasion, is, respectfully to suggest the propriety of making a collection at your monthly concert, exclusively for aiding the funds of the

society, and of forwarding the amount collected to our Treasurer, W. Wilson, esq. in the city of N. York. Supplications that the Redeemer's name may be known throughout the earth, and the devoting of a portion of our earthly treasures, are very properly united. In the former, we express our solicitude that his glory may be advanced, and by the latter, we evince a willingness to spend for that important purpose, and "with such sacrifices Jehovah, our God, is well pleased." Now, very dearly beloved brother, on your exertions it must principally depend, whether this concert for prayer is observed in that section of the church which you occupy; whether it is attended with that earnestness which corresponds with the magnitude of the object, and whether contributions for aiding the society in its operations are made. And can you, or we, exert our influence in a cause more honourable and important? It must be matter of humiliation and grief, that the three denominations of Christians whom we represent, having the same Bible, holding essentially the same doctrines, and observing substantially the same modes of worship, had long stood aloof from each other in the glorious work of evangelizing the world. "Behold how good and pleasant it is for brethren to dwell together in unity," and walk hand in hand in furthering the scheme of redemption, which is the noblest of the works of God. Let us then unite our efforts with an ardour worthy the sacred name by which we are called, and endeavour to cultivate this whole western wilderness, a considerable portion of which already "blossoms as the rose." That the gospel of Jesus shall yet be preached to all the world, is as certain as that the natural sun which rises in the east, will roll along in his orbit, until he has enlightened and cheered in his career, all the nations of the earth; and honourable will they be, in time and through eternity, who are most instrumental in promoting its diffusion.

Some of you by whom this address will probably be read, may never be seen by us "in the flesh," but be assured that we are present with you in spirit, ever ready to rejoice in your prosperity, and sympathize in your sorrows. That you may not be weary in well-doing, but remain steadfast, immovable, always abounding in the work of the Lord, and at last be presented faultless before the presence of his glory with exceeding joy, is the prayer of your brethren in the faith of Jesus, and your fellow labourers in the work of his gospel,

ALEXANDER PROUDFIT,
PHILIP MILLEDOLER,
GARDINER SPRING,

Committee.

New York, May, 1821.

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

Of Captain Sowers, per Robert Ralston, esq., a collection in Brown's Meeting-house Congregation, Virginia,	\$12 50	
and from the Female Cent Society of Staunton	11 25	
Deduct a counterfeit 3 dollar note received in the above for the Contingent Fund		\$20 75
Of Rev. Dr. John M'Dowell, for the professorship to be endowed by the Synod of New York and New Jersey, viz.		
from Rahway	\$45 00	
Newfoundland	5 50	
Elizabeth Town	52 31	102 81
Of Rev. Thomas M. Strong, in full of his proportion for a scholarship to be endowed by the senior class of 1819		15
Subscriptions on Dr. Green's papers for the Permanent Fund since June last		200
Do. of members of the last General Assembly for Contingent Fund, do.		95
Of Rev. Robert H. Morrison, Concord Presbytery, for the professorship to be endowed in part by Synod of North Carolina, viz.		
from Rev. John Carrigan	\$121 00	
Rev. James S. Adams	76 00	
Rev. John Williamson	35 00	
Rev. Aaron Williams	32 00	
Rev. John B. Davis	20 00	
Per do. Dr. Hall's subscription	7 00	
Mr. Robert Harris	51 00	
Rev. John Robinson	50 00	
Rev. Samuel C. Caldwell	50 00	
Rev. Eleazar Harris	26 00	
Rev. John M. Wilson	121 00	
John Phifer, esq.	22 50	
Rev. Dr. James M'Ree, Unity in Lincoln and Centre	51 00	
Rev. Joseph D. Kilpatrick	30 00	
Rev. Joseph D. Kilpatrick	111 50	
\$5 counterfeits, and \$26 23 discount, are to be deducted from the last above \$804, leaving		772 77
Of do. from Rev. John Robinson, the donation of ladies in Poplar Tent and Ramah congregations, 1st and 2d year, towards founding a scholarship	\$40 00	
Deduct discount	1 30	38 79
Of Rev. Reuben Post, on Dr. Neill's paper in Washington City, for the Permanent Fund		50
from Female Cent Society, Washington City, for Contingent Fund		15
from Mrs. Hart, near Bladensburg	do.	10
collection in Georgetown	do.	15
and Elias B. Caldwell, esq. subscription	do.	10
Of do. from the First Congregation in Washington City, for the professorship to be endowed by Synod of Philadelphia		60
Of Rev. John G. Bergen, Chatham, for the professorship to be endowed by the Synod of New York and New Jersey		25
Of Robert M'Neely, esq. Trenton, for ditto		114 25
Of Mr. William Nassau, 1st, 2d and 3d instalment on Dr. Green's paper for the Permanent Fund		30
Of Rev. Henry R. Wilson, Silver Spring, Contingent Fund		5
Of Rev. George Reid, the 2d instalment of Rev. John Couser, for a professorship to be endowed in part by the Synod of S. Carolina and Georgia		50
Of Rev. William D. Snodgrass, the five following sums, for the professorship to be endowed in part by the Synod of North Carolina, viz.		
1st instalment of Duncan M'Leran, esq.		50
from Rev. John M'Intyre		80 85
from Rev. Malcolm M'Nair		47 50

Carried over

1807

63

	1807	63
<i>Brought over</i>		
from the Session of the Presbyterian Church in Fayetteville	50	
and from Rev. Samuel Stanford, Grove and South River	10	
Of do. for the scholarship to be founded by the Presbytery of Fayetteville	28	37
Of Rev. Dr. William Neill, from Rev. F. Herron, subscriptions in First Presbyterian Church, Pittsburgh, \$90. Deduct \$2 70, discount paid by Mr. Herron. For Contingent Fund	87	30
Of do. from Rev. Mr. Swift, subscriptions in Presbyterian Church, Pittsburgh, \$39. Deduct \$1 discount, paid by Mr. Swift. For do.	38	
Of do. the 3d instalment of Robert Smith, esq. Baltimore, for Permanent Fund	50	
Of Rev. Dr. Janeway, from Rev. Francis Cummins, Georgia, for Contingent Fund, viz. from Bethany \$18 50, and from Salem \$17 50	36	
Of Rev. John F. Clark, from the following Dollar Societies for same fund, viz. from Flemington	8	
Greenwich	26	
Easton	25	
Lamington	10	
Amwell	8	
Of John Fine, esq. St. Lawrence Presbytery, for the education of pious students in the Seminary, viz. from Denmark \$1 01, and Sackett's Harbour, \$2 04	3	05
Of Rev. James I. Ostrom, North River Presbytery, for the professorship to be endowed by Synod of New York and New Jersey; Newburg \$48 62 New Windsor 11 50	60	12
and for the Contingent Fund	1	57
Of Rev. Shepard K. Kollock, Orange Presbytery, a draft due in New York on 27th June next, for \$871, for the professorship to be endowed in part by the Synod of South Carolina and Georgia		
Of do. another draft due at same time and place for \$285, and cash for the scholarship to be endowed by the Presbytery of Orange	15	
Of Rev. Samuel Robertson, Long Island Presbytery, from Ladies Society in Huntington	\$20 00	
Interest on monies reported to Synod last fall	7 00	
Collection in do.	8 00	35
These \$35 are for the Synod of New York and New Jersey's professorship, but may now be used for the salaries of the professors.		
Of Rev. James Snodgrass, from Steubenville Presbytery, for the education of pious youth in the Seminary	5	
Of Rev. James Galbraith, for the same fund, being the "donation of a female in Mifflin county, Pennsylvania, one of Zion's well wishers,"	8	
and for the Contingent Fund	4	
Of Rev. George Pomeroy, Otsego Presbytery, for the same fund, viz. Cooperstown \$12, Springfield \$2 80, and Cherry Valley \$2	16	80
Of Mr. Ananias Platt, from William M'Harg, esq. treasurer of the Dollar Society of First Presbyterian Church, Albany; and given for the professor's house	47	50
Of Rev. Isaac Vandoren for the Contingent Fund, being a collection two years past in the congregation of Goodwill	14	37½
and from Hopewell, for the professorship to be endowed by the Synod of New York and New Jersey	4	25
Of Rev. Samuel Harris, Londonderry Presbytery, from Windham congregation, for the Permanent Fund	9	06
Of Rev. Dr. John M'Dowell, for the professorship to be endowed by the Synod of New York and New Jersey, from Springfield, \$6 00		
and from the Biblical and Church History Society of Elizabethtown 8 25	14	25
Of Rev. Dr. Samuel Blatchford, for the Contingent Fund, viz. from Troy	\$59 43	
Lansinburgh and Waterford \$13 85, Stepentown \$6 68	20 53	
Of Rev. John Frost, Whitesboro, for same fund	4	96
Of Rev. Obadiah Jennings, Steubenville, do.	15	
Of Rev. Francis Herron, from Rev. Joseph Henderson, Bethel and Ebenezer, do.	10	
Of Rev. James Hillhouse, the subscription of Rev. William H. Barr, of Up-		

Carried over

2531 | 23

	Brought over	2531	23
per Long Cane Church, South Carolina, for the professorship to be endowed in part by the Synod of South Carolina and Georgia	-	250	
Of Rev. David Monfort, from Second Presbyterian Church, Cincinnati,	\$15 00		
Collected by Rev. M. G. Wallace, on subscription	5 50		
Deduct \$1 50 discount paid by M. Monfort. Sum received for Contingent Fund			19
Of Rev. John Chester, for the professor's house, viz. from Dollar Society Second Presbyterian Church, Albany	\$70 00		
and collected by Rev. H. A. Wood	63 75	133	75
Of Rev. Robert Johnson, from Youhagany, for Contingent Fund		11	75
Of Rev. Horace Galpin, Newton Presbytery, do.		8	75
Of Rev. Dr. Samuel Miller, his 2d instalment for a professorship from Ercuries Beatty, esq. executor, in part of the legacy of John Harrison, esq. late of Princeton, N. J. deceased; for Contingent Fund		50	
Old subscriptions of Messrs. John Wright, Aaron Harrison, jun. and Aaron Quinby, of Orange, N. J. for same fund		348	84
and from members of the Presbyterian Church in Frankfort, Ky. do.		17	50
Of Rev. David Comfort, Kingston Dollar Society, for do.		47	
Of Rev. Joshua T. Russell, from Rev. M. Lyle, Briery Church, do.		17	75
Of Rev. Dr. Robert Cathcart, from Monaghan \$3 75, Middle Spring \$5 40, and from Chambersburg, \$10; same fund		35	
Of Rev. Warren Day, Second Church, Geneseo, New York, do.		19	15
Of Rev. Dr. A. Alexander, from Rev. Robert Glenn, of Jonesboro, East Tennessee, being contributions from Hebron and Boatyard, in Abingdon Presbytery, do.		5	50
Of Rev. Horace Galpin, from Greenwich, Newton Presbytery, for education of pious youth in the Seminary		78	
Of Rev. Isaac V. Brown, per Andrew Bayard, esq. from the Female Dollar Society of Lawrenceville, for Contingent Fund		3	
Of Samuel Bayard, esq. Princeton Church, collection for do.		33	
Of Rev. Walter Monteith, Charlton Church, do.		28	06
Of Rev. Robert Russell, Allens township, for the education of pious youth in the Seminary		8	25
Of Samuel Bayard, esq. his mileage as a commissioner, given to the Contingent Fund		2	
Of John Beatty, esq. his do.		3	10
Of Rev. Remembrance Chamberlain, for the scholarship to be founded by the senior class of 1819		2	32
		59	75
Whole amount,		3712	70

New Edition of the Presbyterian Constitution.

A. Finley has in press, and will publish speedily, the Constitution of the Presbyterian Church in the United States: containing the Confession of Faith, Catechisms, Forms of Government and Process, and Directory for Worship, as amended by the Presbyteries, and ratified by the General Assembly, in May, 1821. This edition is to be printed under the inspection of the Rev. Drs. Janeway, Neill, and Ely, of this city, who are a committee appointed by the Assembly for this purpose, and whose certificate is requisite to authenticate the edition. The work is to be printed in a neat, handsome style, and will probably be completed in a month from this date.

Philadelphia, June 2, 1821.

Selections.

A dying Follower of the World.

"In that dread moment, how the frantic soul
 Raves round the walls of her clay tene-
 ment,
 Runs to each avenue, and shrieks for help.
 How wishfully she looks on all she's
 leaving,
 Now no longer her's. A little longer!
 Yet a little longer! O might she stay,
 To wash away her crimes, and fit her
 For the passage! Her very eyes weep
 blood;
 And every groan she heaves is big with
 horror;
 But the foe, like a staunch murderer,
 steady to his purpose,
 Pursues her close, thro' every lane of
 life;
 Nor misses once the track, but presses on,

Till forc'd, at last, to the tremendous verge,
At once she sinks to everlasting ruin."

BLAIR.

The following affecting account of the dying hours of a man of gaiety and pleasure, was given by Mr. Hervey in a letter to that son of dissipation, sin and folly, the late Beau Nash, of Bath. It was designed as a friendly warning to him, to prepare to meet his God; though it is to be apprehended the warning was vain.

"I was not long since called to visit a poor gentleman, erewhile of the most robust body, and the gayest temper I ever knew: But when I visited him; Oh! how was the glory departed from him! I found him no more that sprightly and vivacious son of joy which he used to be; but languishing, pining away, and withering under the chastising hand of God. His limbs feeble and trembling; his countenance forlorn and ghastly; and the little breath he had left, sobbed out in sorrowful sighs! His body hastening apace to the dust to lodge in the silent grave, the land of darkness and desolation. His soul just going to God who gave it: preparing itself to wing away unto its long home; to enter upon an unchangeable and eternal state. When I was come up into his chamber, and had seated myself on his bed, he first cast a most wishful look upon me, and then began as well as he was able to speak. "Oh! that I had been wise, that I had known this, that I had considered my latter end. Ah! Mr. ———, death is knocking at my doors: in a few hours more I shall draw my last gasp; and then judgment, the tremendous judgment! how shall I appear, unprepared as I am, before the all-knowing and omnipotent God? How shall I endure the day of his coming?" When I mentioned among many other things, that strict holiness which he had formerly so slightly esteemed, he replied with a hasty eagerness: "Oh! that holiness is the only thing I now long for. I have not words to tell you how highly I value it. I would gladly part with all my estate, large as it is, or a world, to obtain it. Now my benighted eyes are enlightened, I clearly discern the things that are excellent. What is there in the place whither I am going but God? Or what is there to be desired on earth but religion?"—But if this God should restore you to health, said I, think you that you should alter your former course?—"I call heaven and earth to witness," said he, "I would labour for holiness, as I shall soon labour for life. As for riches and pleasures, and the applauses of men, I account them as dross and dung, no more to my happiness than the feathers that lie on the floor. Oh! if the righteous

Judge would try me once more; if he would but reprove, and spare me a little longer; in what a spirit would I spend the remainder of my days! I would know no other business, aim at no other end than perfecting myself in holiness. Whatever contributed to that; every means of grace; every opportunity of spiritual improvement, should be dearer to me than thousands of gold and silver. But alas! why do I amuse myself with fond imaginations? The best resolutions are now insignificant, because they are too late. The day in which I should have worked is over and gone, and I see a sad horrible night approaching, bringing with it the blackness of darkness for ever. Heretofore, wo is me! when God called, I refused; when he invited, I was one of them that made excuse. Now, therefore, I receive the reward of my deeds; fearfulness and trembling are come upon me; I smart, and am in sore anguish already; and yet this is but the beginning of sorrows! it doth not yet appear what I shall be; but sure I shall be ruined, undone, and destroyed with an everlasting destruction!"

"This sad scene I saw with mine eyes; these words, and many more equally affecting, I heard with mine ears, and soon after attended the unhappy gentleman to his tomb."

A HYMN BY KRISHNU.

The first Hindoo baptized in Bengal, and now a preacher of the Gospel.

O thou, my soul, forget no more
The FRIEND who all thy misery bore!
Let every idol be forgot—
But O! my soul, forget him not.
BRUHM* for thee a body takes,
Thy guilt assumes, thy fetters breaks,
Discharging all thy dreadful debt;
And can'st thou e'er such love forget?
Renounce thy works and ways with grief,
And fly to this most sure relief;
Nor HIM forget, who left his throne,
And for thy life, gave up his own.
Infinite truth and mercy shine
In HIM—and he, himself, is thine;
And can'st thou, then, with sin beset,
Such charms, such matchless charms,
forget?
Ah! no—till life itself depart,
His name shall cheer and warm my heart;
And, lipping this, from earth I'll rise,
And join the chorus of the skies.
Ah! no—when all things else expire,
And perish in the general fire,
This name all others shall survive,
And through eternity shall live.

* The Hindoo name of the one God.

THE
PRESBYTERIAN MAGAZINE.

JULY, 1821.

Communications.

BRIEF THOUGHTS ON BAPTISM.

(Continued from page 243.)

We have contemplated some of the uses of baptism when administered to adults. Let us now inquire into the uses of this ordinance when applied to infants. Here, as in many other things, men run into opposite extremes. Some magnify the benefit of this Christian rite beyond what inspired writers warrant us to expect; while others, equally mistaken in their views of duty, reject it as unscriptural and useless. The former affirm baptism to be regeneration; believing that all infants, washed in the name of the adorable Three, are delivered from the corruption of their nature, and endued with a new principle of spiritual life. To this opinion we cannot assent. We reprobate it as unfounded and dangerous. That the Almighty can regenerate an infant by his grace, is not to be doubted; and from the admission of this fact, it will follow that, if he please, he may communicate spiritual life at the moment in which a child receives the outward sign of this great and necessary blessing. But from the *power* of God to do a thing, we cannot infer his *determination* to do it. His omnipotence, which, by a word, brought this world into existence, is able to create, in the same way, ten thousand other worlds this moment; but no one is so extravagant as to found on this fact an ex-

pectation of seeing, in this, or in the next hour, such stupendous exhibitions of Almighty power. The power of Jehovah to regenerate a child in the act of being baptized, supplies no ground of expectation that he will do so: nor could we infer even from occasional occurrences of such a connexion between the rite and the thing signified, any thing like a uniform procedure of a sovereign God, in dispensing renewing grace in conjunction with his own appointed ordinance.

If we look at the conduct of baptized children, we shall find no evidence to support this extravagant opinion. Alas! too generally they discover unequivocal signs of a depraved nature, and of being under its full and unbroken dominion. They need, as well as unbaptized children, to be regenerated. If baptism be regeneration, then, for the same reason, circumcision must have been regeneration; and consequently none of the seed of Abraham, who had received this initiatory rite of the church, would have needed the quickening process of renewing grace, how much soever they may have needed repentance and reformation. But our blessed Lord affirmed the necessity of being *born again*, in the most comprehensive terms; and he doubtless had respect to Nicodemus, with whom he was conversing, and all other circumcised Jews who had not been born again, as well as to Heathen men who were destitute of the seal of God's covenant. Simon Magus

was baptized; yet he gave such indubitable evidences of being destitute of spiritual life, that the apostle Peter pronounced him to be "in the gall of bitterness and in the bond of iniquity." Acts, viii. 23.

Others run into the opposite extreme. They deny the obligation of infant baptism, and reject it as a useless and unscriptural ceremony. They demand from us a warrant to justify our practice. In the cursory view we are taking of this subject, a formal discussion of this point cannot be expected. A few hints only will comport with our design.

Let it be observed then, that infants were *members* of the Jewish church, and by divine appointment wore the *seal* of a covenant relation to Israel's God; that the identical covenant sealed by circumcision, has come down to the Christian church, with all its promises and privileges; that not one word can be adduced from the inspired records, to show that infants have been disfranchised of their chartered privileges enjoyed through a long succession of ages, and expelled as aliens from the house of God in which it was their happiness to dwell; and that under the present dispensation, the privileges of all the members of the church have been, not diminished, but augmented. Infants then of Christian parents we cannot but regard as sustaining a covenant relation to God, and as entitled to membership in his church. We, therefore, think ourselves justified in demanding in our turn, a warrant for depriving infants of a privilege secured to them by covenant. We ask, when, and by what authority, was this covenant abolished, or altered in any essential feature? We appeal to the writings of Paul, as furnishing incontestible proof of its *perpetuity*; and of the fact, that, as Christians were contemplated in its original institution as the spiritual seed of Abraham, so have they a right to claim for themselves and children

a share in its ample blessings.—Now, we have seen in a former paper, that baptism has succeeded to the place of circumcision as the sign and seal of God's covenant; and consequently it follows, that the application of this rite pertains to all who have an interest in the covenant; and therefore that infants are now to be *baptized*, as they were formerly *circumcised*.

The simple fact that baptism is applied to children by divine appointment, ought to be sufficient to satisfy our minds, whether we can see the advantages of it or not, that it must be beneficial, and cannot be an useless ceremony. The appointments of infinite wisdom and goodness will ever be found profitable to those who observe them in the prescribed way.

But we are not left to this naked exercise of faith. It is easy to discover various ways in which infant baptism conduces to our edification. That *sealed union* to the church, which baptized children enjoy, is not to be regarded as an inconsiderable benefit. "Salvation," said our Lord, "is of the Jews;" and it is equally true that salvation is of the Christian church. The blessings of salvation, its light, and grace, and life, are transmitted, from age to age, in the line of God's people's seed. At times Jehovah may step beyond their habitations, to bless those who are aliens from the commonwealth of Israel, and strangers from the covenant of promise, and bring them into his church: but uniformly the blessings of salvation are bestowed on the covenant seed; and the children rise up to succeed their parents in maintaining the worship of God in the world. Let us not be misunderstood. We do not assert that grace descends from father to son, like a worldly inheritance; for it is now true, as it always was, "They are not all Israel that are of Israel;—that is, they which are the children of the *flesh*, these are not the children of God:

but the children of the *promise* are counted for the seed." Rom. ix. 6. 8. But we affirm, that although thousands of baptized individuals may never receive saving grace, and die in unbelief; yet, as Jehovah always had among the Jews an election of grace, even in the most degenerate times, who adhered to his worship, so he has, in every age of the Christian world, selected subjects of his renewing grace from among the descendants of his professing people. The history of the church is replete with proofs of this fact. And no wonder; for it is but the fulfilment of the covenant promise, by which Jehovah has condescended to engage to be a God to his people and to *their seed* after them. Gen. xvii. 7.

Doubtless it is a great privilege to belong to that society on which the Almighty looks with such benignant smiles; a society from which he selects the subjects of his grace and the heirs of his heavenly kingdom. Baptized members of it have, it must be admitted, a fairer prospect of being called by the Spirit of God to fellowship with him in his saving love, than those who are not members. They are in that *nursery* from which the Lord takes the trees of righteousness, and plants them in his garden, that they may flourish beneath his special care and cultivation.

Nor should it be deemed an unimportant advantage that the promises of the covenant are presented to baptized children in a *sealed* form. The gospel may be freely and indiscriminately preached; the heralds of the cross may sound through the world the delightful assurance, "He that believeth shall be saved:" but while the baptized participate in all the encouragement to be derived from this general promise, they may contemplate this and all other promises of the covenant as confirmed by a seal, and presented to them in this inviting form. They may behold

the Supreme Being, stooping to their weakness, and condescending to encourage their faith, by increasing the assurance of his infallible word by his own appointed sign; and hear him speaking to them in this cheering language: "Sinner, I know the unbelief of thy heart. My naked word ought to inspire thee with unhesitating confidence; and I might justly leave to the destructive consequences of their unbelief, all who will not rely upon my promise: but, in compassion to the infirmity of thy fallen nature, I graciously add my token to my word; and, by this visible sign, I assure thee, that I will fulfil all my promises. As certainly as thou hast been washed with the water of baptism, so certainly will I bestow on thee all the blessings of my covenant, if thou accept of them by faith in Jesus Christ, my well beloved Son."

Baptism most certainly imposes an obligation on all to whom it is applied. The inability of infant children to understand the nature and design of this ordinance, and to consent to receive it, cannot annul the obligation. They are the creatures of God; and he has a perfect right to require his people to devote their offspring to him. And is it not the duty of their children, the moment they become capable of moral agency, to consent to be the Lord's? Are they at liberty to choose whether they will serve him or not? Are they not bound by imperious obligations to devote themselves to the service and glory of that Almighty Being, from whom they have received their existence and faculties? What is baptism but a recognition of this truth? What do parents in presenting their offspring in this sacred ordinance, but acknowledge that they belong to God; and therefore dedicate them to his service, engaging to endeavour to bring them up in the nurture and admonition of the Lord? The recollection then of this solemn

transaction, when they were presented to their Maker in baptism, and consecrated to his glory by their parents, is certainly calculated to awaken in them a sense of their duty to God, and to restrain them from a course of sin. It lays too a foundation for frequent addresses to them from the pulpit. Ministers may claim baptized youth as the peculiar property of God, on which he has been pleased to set his seal; and plead with them, as they would not forfeit those great privileges to which they have been introduced as members of the church, not to continue living in a way that will bring down upon them so heavy a loss; but to secure to themselves all the blessings of that gracious covenant into which they have been admitted.

That parents who present their children in baptism, are brought under very serious obligations, will not be questioned; for they expressly engaged to perform the duty of parents to their offspring by instructing them in the knowledge of divine things, by praying with them, and setting before them a Christian example. Now, it is true that antecedently to the reception of this ordinance, they are under imperious obligations to take care of the spiritual welfare of their children; but it cannot be reasonably doubted, that the solemn recognition of these obligations, and solemn engagements to perform them, must have a very salutary influence in keeping a sense of them alive upon the mind, and of stimulating them to do their duty. Here, then, is another advantage of infant baptism; an advantage in which both parents and children participate: to the one, as it serves to incite them to discharge a duty they might otherwise neglect, or to rouse them to a more careful performance of it; to the other, because they are benefited in proportion as their parents attend to the interests of their immortal souls.

Parents ought to make a due use of infant baptism. They should inform their children, as soon as they are capable of understanding it, of the interesting transaction that took place in the house of God; how, in the presence of a whole assembly of worshipping Christians, they were solemnly dedicated to God. They should endeavour to impress their minds with a deep sense of the obligations imposed on them by that transaction, and urge them to renew the engagements then made by a personal surrender of themselves to God. Let them also plead the baptism of their children in prayer, as an argument to enforce their petitions. Let them humbly remind the Lord that they have given their children to him, and earnestly pray that he would in mercy make them his in an everlasting covenant. Let them beseech him to fulfil his great promise to his church in their experience, by giving them new hearts and new spirits. "They are thine, O God, by baptism, make them thine by grace. They are sealed by thine appointed ordinance, O seal them by thy Spirit."

Baptized children are placed under the guardian care and parental watch of the church. The church is bound to provide for them that instruction which is needful to them; to inspect their morals; to admonish them when they go astray; to bear them on her heart before the throne of grace, and implore for them all the blessings of salvation; and to furnish them with inviting examples of Christian piety. It is indeed the duty of the church to endeavour to diffuse abroad among the nations the light of the blessed gospel; but while she looks with a compassionate eye on the desolate places of the earth, she is bound especially to strive to promote the interests of her own members, and bring them to behold the light of the truth, and to rejoice in the salvation of Christ.

The frequent administration of

baptism manifests the kindness and wisdom of God, in providing for the edification of his church. We need repeatedly to be reminded of our duty; and God, who knows our frail nature, has so arranged the order of his house, as to meet our wants. Whenever a child is dedicated in baptism, all parents who witness it are reminded of their engagements, and all baptized children of the duty which they owe to that Supreme Being, to whom they were devoted in their infancy. This provision is made for keeping alive a sense of the obligations imposed by this invaluable ordinance.

In conclusion let it be observed, that baptism is a source of grateful recollections to every pious mind. "How tender," may the Christian say, "were the mercies of God! I was not born of Heathen parents, and dedicated to some idol; but of Christian parents, who felt their obligations to consecrate me to the service of the one only living and true God. In my infancy he was graciously pleased to take me into his covenant, and make me a member of his church. He favoured me with the instructions both of my parents and of his ministers; and now, although I wandered from him, and requited his kindness with base ingratitude, he has been pleased to enrich me with his saving grace. I acknowledge the infinite debt of gratitude. I give myself to his service. I am his, and I rejoice to be his for ever and ever."

J. J. J.

FOR THE PRESBYTERIAN MAGAZINE.

BRIEF DISCOURSES—NO. IV.

On all Things working together for Good to them that love God.

"And we know that all things work together for good to them that love God." ROMANS, viii. 28.

Were we to form our judgments of the characters of our fellow creatures invariably from the fortunate or unfortunate events which befall

them, it must at once appear obvious that such judgments would, very frequently, prove exceedingly false and uncandid. In the progress of human life, the race is not always to the swift nor the battle to the strong. The gifts of Heaven appear to be bestowed without the least distinction. The fool and the wise man often seem to meet with the same success.

But in the midst of this seeming confusion, an unerring and superintending Providence presides.—There is a secret plan, which the wisdom and skill of mortals cannot unfold, hastening forward to completion. The humble worshipper, whose pious accents no human ear ever heard, and whose benevolent actions none but those to whom they were performed ever witnessed, passes not unregarded by his heavenly Father. While the ungodly seem to prosper, and, in the midst of their impiety, appear to enjoy more than the righteous believer, there may be some secret operation going forward that may terminate ultimately in their eternal ruin. We are expressly informed in the text, that those who love God are exposed to no such danger. They dwell amidst the munition of rocks, and the Eternal is their defence. To them prosperity and adversity, in one sense, are equally indifferent—these may promote, but they cannot retard, their future good: for all things shall co-operate for good to them that love God. To illustrate the truth of this proposition shall be the object of this discourse.

But before immediately entering on the illustration, there are two things which shortly claim our attention. *These are the OBJECTS concerning whom the declaration is given, and that GOOD, to accomplish which all things are said to co-operate.*

To love God is the requisition of the first commandment of the moral law. It is the incumbent duty of

every rational creature. But it is a duty very often entirely neglected. In the thoughts of the ungodly, God seldom occupies any place. The objects of time and sense engross the whole of their attention: to the service of their God, and to the duties of religion, they are totally indifferent. Not so the devout Christians. Their hearts present a very different picture. There a change of a very particular nature has been produced. Though formerly they possessed a carnal mind, and were at enmity with God in their hearts, yet through the powerful energy of his grace their minds have now become spiritual, and the enmity of their hearts has given place to love. In the plan of redemption they have beheld what God has done for their souls: and gratitude for such condescending goodness and compassion, has begotten in their breasts an ardent love to Him who first loved them. This divine principle appears conspicuously in the conduct of their lives. It is their distinguishing characteristic. While the men of the world are actuated in their moral conduct by base and unworthy motives, from this dignified principle all the noble actions of the truly enlightened Christians proceed.—These are the characters then whose good shall be ultimately effected by the co-operation of all things.

This good, which the wise arrangement and progress of events are intended to produce to the sincere lovers of God, deserves some consideration. The term *good* is extremely general in its meaning. It may imply either temporal interest or eternal felicity. In the latter of these acceptations, we conceive this term ought to be taken here. All things, should we judge from appearance, seem evidently not to work together for the temporal interests of the Christian. And it appears to us, that it is only by understanding good, in this passage, to signify spiritual and eter-

nal felicity, that we can reconcile scripture with our common experience.

Keeping then this interpretation in view, we proceed to show, that such good to those who love God shall be the final issue of the co-operation of all things. Scripture, on this head, is abundantly explicit. "They who seek the Lord shall not want any good thing." This plainly implies the same idea that is contained in the text. They who seek the Lord, and they who love him, are evidently the same characters. Whatever befalls such, therefore, must be considered as intended to promote their best interests. Paul addresses the Corinthian converts thus: "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." If then all things be theirs, all these possessions must necessarily contribute to their good. Christians are the same in all ages, and whatever is predicated of any class of them, can with equal propriety be affirmed of the whole. As the Corinthian church, therefore, possessed all things, which were for the spiritual benefit of its different members, so Christians shall, both at present, and at all future times, enjoy those things which will ultimately work out their eternal good. In this sense, therefore, they may justly be said to be "As having nothing, and yet possessing all things." For although they cannot be said to possess a civil right to all the enjoyments and privileges of this life, yet it may be affirmed that in all things they have a divine right, in as far as these co-operate to promote their eternal interest and welfare. In farther proof of this doctrine, it would certainly be superfluous to quote any more scriptural affirmations. The sacred volume abounds with similar passages.—Thus has the God of all consolation condescended to confirm the minds, and cheer the drooping spirits of all

those who sincerely love and faithfully serve him.

It will be necessary here, however, to inquire how far experience seems, in respect to this doctrine, to coincide with scripture. To ascertain this, we must not judge of things by external appearances.—We must also recollect, that the good, which God promises to his people, is not the dazzling splendour of worldly prosperity: it is the good of virtuous affections; the good of an upright and heavenly mind: that good, in short, which prepares them for the ecstatic delight of the Zion above, and for the pure and refined society of the seraphic hosts.

In reasoning, therefore, on this subject, this description of the good mentioned in our text (which we thought proper also at the outset of the discussion to give) must be kept steadily in view.

Were we to take into account the providence of God in this discussion, the question might readily be determined. If God superintends and directs all events, then might we justly conclude that no evil shall ultimately happen to those who love and serve him. But these notions of God's providence cannot, it must be evident, be considered in the present question. If we argue from it, our reasoning must certainly be drawn from revelation. Of the divine government, no clear or distinct notions can be formed by unaided reason. When we see like events happening to all, we might be apt to conclude, that God regards not the affairs of mortals; but allows chance and fortune to determine the present lot of his creatures. It is not to circumstances, therefore, as they externally appear in the condition of our fellow creatures we must look, but to the object these circumstances are calculated to produce, if we wish to form an accurate judgment both with respect to the providence of God, and the good which will

accrue to his people from the present system of things.

All the circumstances which can happen in the lot of any individual, may be classed under one or other of these two great heads, *Prosperity* or *Adversity*.

Let us then contemplate the effect which prosperity is likely to produce on the mind of the genuine Christian.

If he love God, the favours of his kind Father must beget in his breast the most lively gratitude. While the bounties of Heaven are poured around him, grateful songs of praise will ascend from his lips to the great Benefactor of mankind. This gratitude will improve his devotion, heighten his affections, and daily more and more assimilate him to the heavenly hosts.

It will likewise inspire him with a noble generosity towards his less fortunate brethren. The temporal goods which he receives, he views as the immediate gifts of his heavenly Father; and therefore wishes to share them with his fellow creatures. Thus, as far as his possessions will permit, he endeavours to relieve distress, and promote the happiness and welfare of all those to whom his bounty can extend. This is not an imaginary, but a real portrait of the conduct of the godly man. But the question may be asked, how does such bounty advantage himself?

To those who reflect maturely upon this case, the answer to such a question must be plain. Such conduct cannot fail to cultivate and cherish in the bosom the generous and benevolent principles. These may have existed in the heart: but without opportunities of displaying themselves, they were in some danger of languishing. Principle and action may, in many instances, be considered as reciprocal in their influence. The principle no doubt prompts the action: but the frequent exertion of the principle must tend greatly to strengthen its

power. Thus, therefore, may prosperity prove of advantage to the lover of God, in being instrumental in promoting his spiritual and eternal good.

How different an effect does prosperity often produce on those in whose minds the love of God does not dwell. They become proud and overbearing, and seldom recognise any other cause in their prosperity except their own merits. They forget God and spurn at his providence. Prosperity in their case tends rather to the accomplishment of their destruction, than to the promotion of their substantial good. In the midst of their success they are ready to say, Has not our wisdom procured us this prosperity? And who is the Lord, that we should acknowledge him? We will, therefore, enjoy the fruit of our labour, and follow the bent of our own inclinations. "Soul, thou hast much goods laid up for many years, eat, drink and be merry." Such is the melancholy state of those who love not God. The things of this life ultimately do them no good, and in those of eternity they can expect no portion.

But let us now turn our attention to another class of circumstances, and ascertain how far our experience will authorize us to assert that they will ultimately accomplish the eternal good of the people of God.

In this life, affliction, in some degree, is the common lot of all. The high and the low, the rich and the poor, must all partake of the bitter draught. But, on different minds, we cannot but have observed, that affliction produces very different effects. While the ungodly are ready to blaspheme the God who smites, the Christian with patience resigns himself to the will of his Father. It is the hand of God, he saith, let him do what seemeth to him good. How improving, therefore, to the man of God, is trying affliction! In the house of mourn-

ing his graces brighten, and shine forth with more dazzling lustre. When, in the midst of such distress—when his countenance is sad—then his soul is wafted in solemn thought to the Zion above. His affections are loosened from the objects of sense and time, and fixed on those more noble realities beyond death and the grave.

How often have we heard the Christian declare, that afflictions have been of the greatest use in forwarding the sanctification of his soul! Long continued prosperity is apt to enervate the strongest minds, and to weaken the most pious resolutions. A David in the midst of prosperity fell; and the best Christians are still liable to many temptations in similar circumstances.

To save his people from such evil consequences, God often visits them with trying afflictions. They often are deprived of their worldly prosperity, and subjected to all the hardships of trying adversity. But their afflictions, being sanctified to them, always terminate in a happy issue. They tend to strengthen, stablish, and fix the wavering principles. Happy they, who are so tried, if afflictions prove thus their greatest gain! Observation and experience, therefore, seem completely to coincide with the declarations of scripture, that all things co-operate to promote the spiritual welfare of the genuine Christian. He experiences the same calamities with his fellow creatures; but the effects, which the different events of life produce upon his mind and that of others, are vastly different. In prosperity the man of the world becomes proud, ungrateful, and disobedient; in these circumstances, the Christian, knowing his own unworthiness, exhibits an opposite character, and shows his love to his God by deeds of kindness to his poorer brethren. In adversity too, the ungodly despises his Maker. He becomes discontented and morose, and often wickedly accuses

the administrations of Providence. Here too the dispositions and the character of the Christian present an opposite appearance. He becomes, under the rod, patient and resigned. He receives all as coming from the hand of God, and humbly acknowledges that he enjoys more good than his merits deserve. Thus do all things work together for his good. Thus are his dispositions meliorated, and his character formed; and thus does he, at last, become meet for joining the celestial inhabitants, and for spending an eternity above.

How encouraging is this to the people of God! How awful must it be to those who class under the opposite character: To think that all things are co-operating to their eternal destruction, is surely a sufficient warning to the most senseless and indifferent. Time is hastening on its rapid course; eternity is fast approaching—let not the ungodly then flatter themselves that they shall have time to repent. Death may come ere repentance be begun or the ardent flame of divine love be kindled in the soul. And as death leaves us judgment will find us. Now is the day of salvation—tomorrow is in the hand of God, and we know not what a day may bring forth. Procrastination is dangerous in all things; but surely in none more than in the eternal concerns of our immortal souls. Let us then seek the Lord while he may be found; let us call upon him while he is near. Thus exercised, we may expect the divine blessing on our exertions; we may hope to find him whom our soul loveth. For all things shall work together for good to them that love God, and walk in the ways of his commandments.

T. G. M·I.

SHEPPARD'S SINCERE CONVERT,
ABRIDGED BY E. S. ELY.

CHAPTER IV.

The Lord Jesus Christ is the only means of redemption from the

VOL. I.

sinful and miserable estate into which mankind has fallen.

In Ephesians i. 7, it is said concerning Christ, that *we have redemption through his blood*. We are redeemed, *first*, by price, and *secondly*, by power.

I. Christ redeems men out of their misery, *by paying a price for them*. 1 Cor. vi. 20. "Ye are bought with a price." God's *mercy* will be manifested in saving some; but his *justice* must be satisfied, by a price paid for man's sin. Hence Christ satisfieth God's justice,

1. By standing in the room of all whom mercy will save. A surety standeth in the room of a debtor; Heb. vii. 22, and *Jesus was made a surety*. As the first Adam stood in the room of all mankind, fallen; so Christ stands in the room of all men rising, or to be restored.

2. Christ satisfies God's justice, by taking from them, in whose room he stood, the guilt of all their sins. This he does by assuming the guilt of all their sins unto himself. 2 Cor. v. 21. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. Hence Luther said, that Christ was, by imputation, the greatest sinner.

3. Christ satisfied divine justice by actually bearing the curse and wrath of God, kindled against sin. God is holy; and when he seeth sin adhering, only by imputation, to his own Son, he will not spare him. "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. iii. 13. Christ drinks up, at one draught, the cup of all the elect, which they would otherwise have been drinking, and tormented with, for ever.

4. Christ satisfied God's justice, by bringing into his presence a perfect righteousness for his people; that as *sin hath reigned, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord*. The justice of God required a perfect conformity

to the precepts of the law, no less than a perfect satisfaction for the wrong done to the Lawgiver.

Justice required these four things, and Christ, by performing them all, has paid the price of our redemption.

II. Men are redeemed *by power*. Christ is a Redeemer by a strong hand. Redemption *by price* was finished in Christ's person, at his resurrection; but this redemption, in a second sense, is begun by the Spirit in effectual calling, and ended at the day of judgment.

Here is encouragement to the vilest sinner; and comfort for those who are lost, and cannot succour themselves; for those who have spent all their money, their time, and exertions on duties and strivings which cannot profit. Look up to Jesus who can cure you in a moment. You are held fast by the bars of sin, and strong fetters of lust and temptation; but, behold, the Deliverer is come out of Zion, having satisfied justice, and paid a price of ransom for poor captives. He has the keys of heaven, hell, and thy unruly heart, in his hand. Who knows but thou, poor prisoner of hell; thou, poor captive of the devil; thou, poor shackled sinner, art the person for whose deliverance he has come? Oh look up to him, sigh for redemption, and be glad and rejoice at his coming.

Here also is cause of terror to those who, though there are means of deliverance, yet lie down in misery without groaning at it, and without sighing for relief. They rejoice in their bondage, and dance to hell in their chains. They are weary of the sound of deliverance; sit in the stocks when at prayers; go out of church like prisoners out of jail, when the tedious sermon runs somewhat beyond the hour; and despise the Lord Jesus, who offers to emancipate them from their estate of sin. Poor creatures! this will cut them to the heart at some future day, when they shall be hanging in gibbets in hell, and see

others standing at the right hand of God, to reflect, that they might have had a share in glory, for a Deliverer came to them, but they would none of him. How will they torment themselves when they realize, that they might have been saved, but would not. Deceive not yourselves, by thinking that Christ is your deliverer, if he has not delivered you from the alehouse, from loose company, from satan's society, and from darling sins. Is Christ's blood yours, when you make no account of it, and feel no more virtue from it, than from the blood of a chicken? Are you redeemed, and do you hope to be saved by Christ; you, who never have seen, nor felt, nor sighed under the bondage of sin? Oh! the devils will keep holiday (as it were) in hell over you, when you shall mourn under God's wrath.

Here likewise is matter of reproof to such as seek to come out of their misery, by their own works. If they are *ignorant*, they hope to be saved by their good intentions and prayers: if *civil*, by paying all they owe, and doing as they would be done by, and doing nobody any harm: and if they are troubled about the state of their souls, by their mourning, repenting and reforming. But, can stubble stand before the consuming fire? Sinner, canst thou make thyself a Christ for thyself, endure the wrath of God, and bring in a perfect righteousness? If thou canst not do this, and hast no Christ, I tell thee not one spark of God's wrath against sin could be quenched by thy duties, sorrows and tears, shouldst thou *desire* and *pray*, till thy tongue be worn to the stumps; exert thyself so as to be commended for a diligent Christian; mourn in some wilderness till doomsday; dig thy grave with thy nails; weep buckets full of hourly tears; fast and pray till skin and bones cleave together; promise and purpose with full resolution, to be better; nay, reform thy head, heart, life, and

tongue; forsake all sins; live like an angel, shine like a sun, walk up and down the earth like a distressed pilgrim bound to another country; die ten thousand deaths; and lie in the focus of hell, so many millions of years as there are sands on the sea shore, or stars in heaven: for these are not the blood of Christ. Cry out, therefore, as a blessed martyr did, *None but Christ, none but Christ!*

Here, finally, is matter for warning:—take heed of neglecting or rejecting so great salvation by Jesus Christ.

It will be objected by some one, "*This redemption is not intended for all, and therefore not for me: how can I then reject Christ?*"

It is true, that Christ did not pray for all. *I pray for them, I pray not for the world; but for them which thou hast given me.* Much less did Christ spend his blood for all: but how dost thou know that he is not intended as a deliverer for thee? Though Christ is not intended as a Redeemer for all, yet he is offered unto all, to whom the gospel is sent; and therefore he is offered to thee. As a King he commands them to cast away their weapons, stoop to his sceptre, and depend upon his free mercy, acknowledging that if he saves them, it is of grace, but if he damns them, he is righteous in their destruction.

What canst thou plead against the doctrine, that Christ is offered unto thee? Perhaps thou wilt say, "Oh, I am so ignorant of myself, God, Christ, or his will, that surely the Lord offers no Saviour to me." Yes, but he does, even though thou liest in utter darkness; for the Saviour thanks the Father for revealing the mystery of the *gospel to simple men, to babes, to fools*, None are so base and mean, as to be beneath the gracious regards of Christ.

You will object, "I am an enemy of God; and have a stubborn heart, loth to yield. I have vexed him

by my transgressions." Yet, he *beseeches* you to be reconciled.

"But I have despised the means of reconciliation, and rejected mercy." True. Yet God calls you to return. *Thou hast played the harlot with many lovers, yet turn again to me, saith the Lord.* Jere. iii. 1. Cast thyself into the arms of Christ, and if thou perish, perish there. If thou dost not this, thou wilt surely perish. If mercy is to be had anywhere, it is by seeking to Christ, not by turning from him. Herein appears Christ's love to thee, that he hath actually given thee a heart in some degree *sensible*; whereas he might have given thee up to *hardness, security, and profaneness*. He who died for his enemies, will not refuse mercy to those whose desire is towards him. When the prodigal set himself to return, his father tarried not for him, but met him in the way. If our sins *displease* us, they shall never *hurt* us; but we shall be esteemed of God to be that which we desire to be. Ps. cxlv. 19.

"But can the Lord offer Christ to me, so poor, that have no strength, no faith, no grace, nor sense of my poverty?" Yes, even to thee. Why should we except ourselves from the general offer of the gospel, when Christ does not except us? *Come unto me, all ye that are weary and heavy laden.* We are poor, because we know not our riches. *He that sits in darkness and seeth no light of comfort, no light of God's countenance, yet let him trust in the name of the Lord.* Weaknesses do not debar us from mercy; nay, they incline God the more. The husband is bound to bear with the wife, *as being the weaker vessel*; and shall we think God will exempt himself from his own rule, and not bear with his weak spouse? A Christian's conduct towards Christ may in many things be very offensive, and cause much strangeness, yet, so long as he resolves not on any known evil, Christ will own him, and he Christ.

"Oh, but I have fallen from God often, since he enlightened me; and doth he tender Christ to me?" You must know that Christ has married every believing soul to himself, and that when the work of grace is begun, sin loses strength by every new fall. If there is a spring of sin in thee, there is a spring of mercy in God, and a fountain daily open to wash away thy uncleanness.

"If I was willing to receive Christ, I might think him offered to me; but I fear I am not willing aright, and will the Lord offer him to one who does not desire Christ?" Yes: *I would have gathered you as the hen gathereth her chickens under her wings, and you would not. Of an unwilling, God can make a willing people.* Christ has undertaken to *pour clean water* upon his spouse, and make her fit for himself.

"Oh! I might once have had a Saviour, but now my heart is sealed down with hardness, blindness, and unbelief: now the time of grace is gone, is past!" No, not so: *all the day long God holdeth out his hands to a backsliding and rebellious people.* The day of grace, thy day of means, thy day of life, thy day of God's striving with thee, and stirring of thee, still lasts; thy fear of being past hope proves thee still a prisoner of hope.

"But if God is so willing to save, and prodigal of his Christ, why does he not give me Christ, or draw me to Christ?" I answer: What do you look for to draw you to Christ, but his command, *come*? O come, thou poor, forlorn, lost, blind, cursed, nothing; he will save thee, enrich thee, forgive thee, enlighten thee, bless thee, and be all things to thee, and do all things for thee. Might not this win and melt the heart of a devil?

Give away thyself to him, and he will give himself to thee; (Cant. vi. 3.) yea, he will stand in thy room in heaven, so that thou mayest triumph and say, "I am already in heaven, glorified in him. I see

God's blessed face in Christ; I have conquered, death, hell, and the devil, in him." Give all thy sins to Christ; confess them, leave them; cast them upon him, so as to receive power to forsake them; and he will be made sin for thee, to deliver thee from sin. 1 John, i. 9. Give away thine honour, pleasure, profit, righteousness, and life for him; and he will give thee his crown, his honour, and all his robes of righteousness.

Now tell me, will you have Christ? He is offered to you. Will you have him on the terms just proposed? You will all say yes; but there are four sorts of people who reject Christ thus offered. First the *slighting unbeliever*, who hears an offer of Christ, and makes nothing of it; but going from church says, "we must give ministers the wall in the pulpit:" and, "poor men, they must say something for their living. That was a good plain sermon to-day: the man seems to mean well, but I think he is no great scholar;" and so makes no more of the offer of Christ than of a straw. If a good bargain is offered, they will forget all other business to accomplish it; yet they make light of the invitations of the gospel. Mat. xxii. 5.

Secondly, the *desperate unbeliever*, who, seeing his sins to be great, feeling his heart to be hard, and finding but little good from God, since he sought for help, fleeth like Cain from the presence of the Lord. Like a mad lion he breaks the chains of restraining grace, and runs roaring after his prey, after his cups, queens, and lusts.

Thirdly, the *presumptuous unbeliever*, who, having some little touch of conviction, and some sorrow for his sins, catcheth at Christ, hoping to be saved by him, without ever coming to him loaded with sin as the greatest evil, or being sensible of God's wrath kindled against him as his greatest curse. Thinking he has Christ already, he shuts out Christ for the future. You shall

hear persons of this description complain never of the *want of faith*, but only of its *weakness*.

Fourthly, *the tottering, doubtful unbeliever*, who halts between two opinions, and doubts whether he had best have Christ or not. He sees some good in Christ, which he would gladly have, for the sake of securing pardon, peace, and heaven; and yet he sees many things which he dislikes in Christ, especially his requiring us to renounce merry meetings, pastimes, cards, dice, and sinful amusements. These all reject Christ; and for this dishonouring, ungrateful, inexcusable sin, they shall be rejected of Christ. No sin will so gripe them in hell as this.

(To be continued.)

DR. WATTS HIS OWN ADVOCATE.

Dr. Watts has been assailed from two very opposite quarters. Both parties aim at the same point: they wish to prove this celebrated divine to have been a *Unitarian*; but they are influenced by very different motives. The one reject the *glorious doctrine* of the TRINITY, so clearly taught in the revelation which Jehovah has been pleased to make of himself; and are therefore anxious to shield themselves from the charge of HERESY by a name so famous in the church of God, as that of this learned and pious Christian. The other believe the doctrine of three persons in one Godhead; but, being hostile to the use of *Watts' Psalms and Hymns* in divine worship, they imagine that, if they can only impress the public mind with a conviction of the *Unitarianism* of this sweet singer in Israel, the expulsion of his aid in conducting so important and delightful a part of worship, as singing the praises of God, will, in many congregations, speedily follow as a matter of course.

But the expectations of both parties must be disappointed. In the subsequent publication the Trini-

tarian sentiments of Dr. Watts will appear with incontrovertible evidence. It will consist of the *Preface* and *Introduction* to his dissertation on the TRINITY, together with the *propositions* he establishes in that work. *Burder*, in his edition of Watts' works, speaks of it as an admirable performance on that mysterious truth. From these extracts it will be seen, that the author was a firm and decided believer in the doctrine of the *Trinity*, both before and after the publication of his *Psalms* and *Hymns*. His *Hymns* were published in 1707; his *Psalms* in 1719; and his work on the *Trinity* in 1722.

In the preface to this last mentioned performance the reader will observe in what strong language he expresses his feelings of surprise, at the conduct of those who profess to receive the *Bible* as the *word of God*, and yet believe JESUS CHRIST to be a mere man: and that although, in his riper years, when the *Arian* controversy was agitated, he was led to view his own sentiments in regard to the *Trinity*, and to read the writings of those who opposed it in the most candid manner; so far was he from being shaken in his belief of that *glorious* doctrine of divine revelation, that he became still more firmly settled in a conviction of its being plainly taught in the sacred scriptures.

We tender our thanks to a *correspondent*, for bringing this work of Watts to our notice, and for his kindness in submitting to the trouble of transcribing the copy from which we print. J. J. J.

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PREFACE.—The late controversies about the important doctrine of the TRINITY, have engaged multitudes of Christians in a *fresh* study of that subject; and amongst the rest I thought it my duty to *review* my *opinions* and my faith.

In my *younger* years, when I endeavoured to form my judgment on that article, the SOCINIANS were the

chief or only popular opponents. Upon an honest search of the scripture, and a comparison of their notions with it, I wondered how it was possible for any person to believe the BIBLE TO BE THE WORD OF GOD; and yet to believe that Jesus Christ was a *mere man*. So perverse and preposterous did their sense of the scripture appear, that I was amazed how men, who pretended to reason above their neighbours, could wrench and strain their understandings, and subdue their assent to such interpretations. And I am of the same mind still.

But while I was then establishing my sentiments of the Deity of the Son of God and Spirit, by the plain expressions of scripture, and the assistance of learned writers, I was led easily into the scholastic forms of explication; this being the current language of several centuries. And thus unawares, I mingled those opinions of the schools, with the more plain and scripture doctrine; and thought them all necessary to my faith, as thousands had done before me.

When I lately resumed this study, I found that the *refiners* of the Arian heresy had introduced a much more plausible scheme than that of *Socinus*. While I read some of these writers, I was so much divested of prejudice, and so sincerely willing to find any new light, which might render this sublime doctrine more intelligible, that some persons would have charged me with luke-warmness and indifference. But I think my heart was right in these inquiries. And as the result of my search, I must say, that I am a steadfast and sincere believer of the Godhead of Christ still. For though those authors give a rational and successful turn to some places of scripture, which I once thought did contain a substantial argument for that truth; yet there never was any thing that I could find in these *new* writings, that gave me a satisfying answer to that old, that general and extensive

argument for the DEITY of the SON and SPIRIT, which I have proposed in its clearest light in the eighth Proposition.* The expressions of scripture, on this head, were so numerous, so evident, so firm and strong, that I could not with any justice, and reason, enter into the sentiments of this NEW SCHEME. But after a due survey of it, I was fully convinced that the professors of it, who denied the *Son and Spirit* to have true and ETERNAL GODHEAD belonging to them, were so far departed from the CHRISTIAN FAITH.

I render hearty thanks to God, who hath so guarded the freedom of my thoughts, as to keep them religiously submissive to plain revelation; and has made these *later inquiries* a means to establish my faith in this blessed article; that the FATHER, SON and SPIRIT, are three PERSONS in one GOD; and to confirm it by juster and brighter evidences, than I was possessed of before.

But while I was engaged in this study, I found that the scholastic explication of this sacred doctrine, was not, in all the parts of it, so evidently revealed, and so firmly grounded upon scripture, as the plain doctrine itself. Thus while my faith grew bolder in this sacred article, my assurance as to the modes of explication sensibly abated. Though none of the Arian arguments could prevail against my belief of the true and ETERNAL GODHEAD subsisting in *three persons*; yet my thoughts were often embarrassed about the co-eternal and co-equal Sonship of Christ, and procession of the Holy Spirit; about the communication of the same infinite individual essence, or the conveyance of the same unoriginated and self-existent nature to two other distinct persons in the Godhead. I began to think that we had been too

* See Proposition VIIIth, in the Introduction.

bold in our determinations of the *modus* of this mystery; we had entered too far, and been too positive in describing the eternal and consubstantial generation of the Son, and spiration of the Holy Ghost, in the same numerical essence; and that we had made a particular detail of these incomprehensibles, too necessary a part of our creed.

And, especially, when I came to reflect, that there had been some other modes of explaining this sacred article, proposed to the world, and some of them patronised by men of distinguished learning and unblemished piety, I found that these learned, scholastic FORMS and TERMS of explication, were by no means necessary to support the scriptural doctrine. I also took notice how much occasion the unskilful management of these artificial hypotheses had given to the cavils of heretical wit, to blaspheme the doctrine itself.

I then considered with myself how useful it might be to private Christians, to have the plain, naked *doctrine of scripture*, concerning the TRINITY, fairly drawn out, and set before their eyes with all its divine vouchers:—how much more easily they would embrace this article, when they see the whole of it expressly revealed. And though they might confess they knew not the way to explain it; yet, perhaps, they might be more firmly established in the truth, and better guarded against temptations to heresy, than if it were surrounded with hard words and learned explications, which could not be proved with such express evidence from the word of God; and which explications are confessed to be as unconceivable as the doctrine itself; and which also had ministered to strife and controversy.

I imagined, also, that it might be an acceptable service to the church of Christ, if this sublime and important doctrine were distinctly declared and vindicated out of the

holy scriptures; which is of far greater moment to our piety and salvation, than any nice adjustment of all the mysterious circumstances that relate to this article in the theory of it.

I knew of no treatise written in this manner, and therefore I attempted it. Now the reader will find these four things following, designed and kept in view throughout the discourse: viz.

1. To declare and confirm this blessed doctrine of the *Trinity*, by plain and express testimonies of scripture. As far as I was able, I would make this truth appear to the world with as much evidence as it has appeared to me:—that the same true *Godhead* belongs to *Father, Son, and Spirit*; and yet that they are three such distinct agents, or principles of action, as may, reasonably, be called PERSONS.

2. To describe, according to the revelation of scripture, what are the same divine honours and duties that may be paid to the sacred *Three*, considered as one in *GODHEAD*; and what are the distinct *personal* duties and honours that we are required to pay to each divine PERSON, considered in their distinct characters and offices.

3. To show that all the necessary truths that relate to this doctrine may be believed; and all the necessary duties that flow from it may be performed, without inquiring into any particular schemes to explain this great mystery of godliness; or determine the manner how one God subsists in three persons. To this end I have taken care to avoid every argument, and every expression, that could confine our thoughts to any one scheme of explication; or necessarily lead us into any one hypothesis. For since the doctrine of the *Trinity* is so important in itself, and so necessary to true Christianity, I would not willingly bring in any thing as a necessary part of this doctrine, and what might be acknowledged and professed by all

who believe that the *Son* and *Spirit* are the *true God*; though they may fall into very various and different sentiments about the way of explaining it.

And, in the last place, I have attempted to do all this in such plain and easy language, that every private Christian, who reads this doctrine, may understand it, so far as is necessary, may be established in the scriptural proofs of it, and may have his faith secured in *this day of temptation*.

Upon this account I have been watchful against admitting those Latin and Greek words and terms of art, which have too often tended to flatter the vanity of men, and to make them learned in mere words and syllables; and which have often proved an incumbrance and burden to their faith, rather than its support.

Having these views and designs ever in my eye, the judicious reader will not wonder that I have omitted some forms of argument, and some texts of scripture, which have often been called into this service. Some of these would, perhaps, have led me to speak of some particular *scheme of explication* which was contrary to my design. Others did not strike me with the same satisfactory evidence, as some of my fathers or brethren have found from them. And though I will not rob them of their arguments, yet I beg leave to produce none but my own. And yet I may be bold to profess, that I believe this sacred doctrine as firmly as those who think they can prove it by a multitude of scriptures which I have omitted: And I hope this may be a sufficient apology for any such omissions.

It is a most uncharitable and unrighteous thing, while a man is professing and proving any article of faith in most express language, and by convincing demonstrations, that he should be suspected of heresy, merely because he chooses to leave

out some public phrases, or happens to drop some popular argument in that controversy, or excuses some doubtful text of scripture from that service. And yet this hath been too often the shameful practice, and the just reproach of many Christians, in whom the fury of an ignorant zeal has prevailed above the heavenly graces of light and love.*

At the same time I will take the freedom to declare, that when a man excepts against one argument for any sacred truth as feeble, and treats another with jest and raillery; when he tells you this text is not authentic, and the other has quite a different sense; when he cavils at this term because it is not expressly written in scripture, and will express the same truth in no terms at all; nor mention any one argument, that is sufficient to prove it: I think that man gives too just a suspicion that he is no great friend to that doctrine; and if he should tell me, I have no reason to deny his *orthodoxy*, yet I am sure at best there is reason enough to doubt of his prudence. But to proceed to my design.

The method which I have chosen is what the learned call analytic. Beginning with the first and plainest principle of natural religion, and then (supposing the revelation of scripture) I have attempted to lead my reader onward to the most easy and yet most satisfying evidence of this GLORIOUS MYSTERY of the *gospel*. Nor did I think it necessary to stand still often, to observe and answer every objection. For these, many times, break in upon the order of a discourse, and divert the mind from the train of argument; and as Dr. Knight well observes, in the preface to his late sermons on this subject, "Objecting is endless; the pursuit of which wearies the

* It would be well if those zealous advocates for the truth, who hesitate not to rank Dr. Watts with Arius, Socinus, Dr. Priestley, &c. &c. would attend to the above paragraph.

mind; draws it too far from the main argument, and is apt to leave it in confusion and obscurity. Honest hearts and common understandings, whose concern it is rather to discern truth than to know the multiform windings of error, being once convinced of the goodness of the proofs, that infer a doctrine, will be satisfied therewith; though they be not qualified to return an answer to every objector. For they well know that objections must fall, where the proofs of a doctrine are clear and conclusive."

I confess my thoughts, sometimes, *ran out too far*, in a defence of some occasional positions, or incidental truths; but upon a review, I have cut them all off from the body of this discourse, lest the thread of it should be too much interrupted.

After all our labours and studies, it is the good Spirit of God alone, who can lead us into all truth. If he please, he can bless this little treatise, which is the fruit of retirement, labour and prayer, and make it useful to instruct the ignorant, to settle the wavering, to guard those that are tempted, and to recover those that have gone astray. To this end I entreat my readers, that since it is but a little book, they would begin and read it through, that they may see all the parts of it in their proper connexion. Then I presume they will not take offence at any single sentence which, if separated from the rest of the work, might perhaps have given surprise or disgust to the weaker Christians.

I conclude with an ardent address to heaven, that the sacred mysteries of our religion, and particularly this doctrine, which contains in it, and carries with it the substance and glory of the gospel, may prevail over all the clouds and powers of error. O may it never more be profaned by angry disputes, and fruitless janglings; but be humbly received and piously improved, in order to pay necessary

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honours to the SACRED THREE, which is the great design for which this doctrine was revealed. And thereby we shall effectually secure, and evidence our own interest in the grace of our Lord Jesus Christ, the love of the Father, and the communion of the Holy Spirit, Amen!

INTRODUCTION.

There were many thousands of souls brought to the saving knowledge of God, and trained up for Heaven by the various revelations which God gave to mankind before our Lord Jesus Christ came into the world. His own counsels and contrivances wrought, powerfully, for the salvation both of the Patriarchs and the Jews, under those darker dispensations, without their particular and explicit knowledge of those divine methods, whereby that very salvation was to be effected. These were reserved as a "mystery hidden from ages and generations, to be revealed by the gospel in these later times." Therefore the gospel is called, The revelation of the mystery which was kept secret since the world began, but now is made manifest by a clear interpretation of the scriptures of the prophets, and made known to all nations for the obedience of faith, Rom. xvi. 25, 26, *i. e.* That the nations might show their obedience to a revealing God, by believing this doctrine, now it is clearly revealed, and the prophecies, 'concerning it,' explained.

'Tis this gospel that teaches us how God the Father sent his own Son to assume human nature, and therein to fulfil all righteousness, and to make full satisfaction for our sins by his sufferings and death, in order to restore us to the favour of God. 'Tis this gospel that tells us, how our Lord Jesus Christ ascended to heaven, and receiving from the Father the promise of the Spirit, sends *Him* down to renew our natures to holiness, and to restore us to the image of God. And 'tis this

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gospel that calls us to believe and trust in this Lord Jesus Christ, the Son of God, in order to be restored to the favour of God by his righteousness and death, and to be renewed after the divine image, by the operations of the HOLY SPIRIT.

Thus we are taught by the gospel, what hand the SON and SPIRIT have in our salvation as well as the FATHER. The FATHER appears, here, as our sovereign and offended governor, condescending to be reconciled; and appointing this method for our recovery. The SON of GOD appears as a *Redeemer* and *Reconciler*; and the SPIRIT of GOD as a sanctifier; and we are taught to get an actual interest in these blessings by faith.

Upon this account, when we are admitted into the profession of the Christian faith, the names of the FATHER, the SON and the HOLY SPIRIT, are joined together in the very ceremony of admission. We are baptized with this form of words, according to the institution of Christ, Matt. xxviii. 19. "Go teach all nations, baptising them into the name of the FATHER, the SON and the HOLY GHOST."

Thus, though the ancient Jews and patriarchs might be saved without an explicit knowledge of the *special methods* of this salvation, and the divine persons concerned in it, because they were not then *clearly* revealed; yet, since they are clearly revealed to us by Christ and his apostles in the New Testament, and appointed to be a part of both our faith and our profession, 'tis evident that some knowledge of these divine persons, the Father, the Son and the Spirit, and their several sacred offices; or an acquaintance with the doctrine of the BLESSED TRINITY, is now become a necessary part of our religion. So that, I know not how any man can properly be called a CHRISTIAN without it.

It is indeed certain, and must be confessed, that this sacred doctrine

of the TRINITY, has some great and unsearchable difficulties, which attend its *full* explication; such as the wisest men in all ages, have found too hard, and too high for their comprehension; and yet it is *as certain*, that so much of this doctrine as is necessary to salvation, is plainly revealed in scripture, and so easy to be understood, that the unlearned, and persons of the meanest capacity, may attain the knowledge of it. For, the "*highway*" to heaven, which was to be revealed under the gospel, must be marked out with such plainness and evidence, that, "the wayfaring men, though fools, shall not err therein." Is. xxxv. 8.

It shall be my business, therefore, at present, to lead the unlearned Christian by soft and easy steps into this mystery, so far as may furnish him with a sufficient knowledge of it, for his own salvation; and show him how to confirm and maintain his belief of it by the plain evidence of scripture; and to secure him from making shipwreck of his faith in a day of temptation. And I shall attempt this, without perplexing and embarrassing his mind with any of those various mazes of scheme and hypotheses, which men of learning have invented to explain and defend this sacred article of the Christian faith.

The way wherein I shall pursue this design, is by laying down the following propositions, viz.:

I. There is a God.

II. This God is the creator of all things, the first and the eternal being, the greatest, the wisest, and the best of beings, the sovereign lord and disposer of all his works, the righteous governor of his intellectual creatures, and the proper object of their worship.

III. There is, and there can be, but *one* true God, but one such God as agrees with the foregoing description.

IV. Since there can be but *one* God, the peculiar, divine and distin-

guishing characters of Godhead cannot belong to any other being.

V. *God*, himself, is so jealous of his own honour, and so concerned to maintain the dignity of his Godhead, as never to suffer these peculiar distinguishing characters to be ascribed to any other besides himself.

VI. He is also so kind and faithful to his creatures, as to tell them what are these peculiar and distinguishing characters of Godhead, that they may not run into the mistake of ascribing them to any other.

VII. The peculiar and distinguishing characters of Godhead, are those NAMES, TITLES, ATTRIBUTES, WORKS, and WORSHIP, which God has assumed to himself in his word, exclusive of any other being; and has either asserted them, expressly, to belong to himself, or left it sufficiently evident in his word, that they belong to him alone.

VIII. Yet these very *names, titles, attributes, works* and *worship*, which are peculiar to God, and incommunicable to another, are ascribed to THREE, by God himself, in his word; which three are distinguished by the names of FATHER, SON, and SPIRIT.

IX. There are, also, some other circumstantial, but convincing evidences, that the SON and the SPIRIT have the true and proper Godhead ascribed to them, as well as the FATHER.

X. Thence it necessarily follows, that these *three*, viz. THE FATHER, SON, and HOLY SPIRIT have such an intimate and real communion in that ONE GODHEAD, as is sufficient to justify the ascription of those peculiar and distinguishing divine characters to them.

XI. Since there is, and can be but one true God, these THREE, who have such a communion in GODHEAD, must properly be called THE ONE GOD, OF THE ONLY TRUE GOD.

XII. Though THE FATHER, SON, and SPIRIT are but *one* God, yet there are such distinct properties,

actions, characters and circumstances ascribed to these THREE, as are usually ascribed to *three distinct PERSONS among men*.

XIII. Therefore it has been the custom of the Christian church, in almost all ages, to use the word "PERSON," in order to describe these three distinctions of FATHER, SON, and SPIRIT, and to call them *three distinct PERSONS*.

XIV. Though the *sacred three* are evidently and plainly discovered in scripture to be *one* and the *same* God, and three distinct personal agents, or persons, yet the scripture hath not, in plain and evident language, explained and precisely determined the particular way and manner, *how these three persons are one God*; or *how this one Godhead is in three persons*.

XV. Thence I infer, that it can never be necessary to salvation, to know the precise way and manner, how one Godhead subsists in these three personal agents, or *how these three persons are one God*.

XVI. Yet we ought to believe the general doctrine of the TRINITY, viz. that these *three personal* agents, *Father, Son,* and *Spirit*, have real communion in *one Godhead*, though we cannot find out the precise way and manner of explaining it.

XVII. And wheresoever we meet with any thing in scripture that is *incommunicably* divine, ascribed to either of these THREE PERSONS, we may venture to take it in the plain and obvious sense of the words, since we believe the true and *eternal Godhead* to belong to them all.

XVIII. Where any thing inferior to the dignity of *Godhead*, is really and properly attributed in scripture to the person of the Son, or the Holy Spirit, it may easily be imputed to some *inferior* nature, united to the Godhead, in that person, or to some *inferior* character or office sustained by that person.

XIX. Nor do these inferior nature or natures, character or agencies, at all hinder our firm belief of

the **GODHEAD** of these *three persons*; which is so plainly expressed in scripture; nor should it abate or diminish our most sacred regards to them.

XX. We are bound, therefore, to pay *divine honours* to each of the SACRED THREE, VIZ. THE FATHER, THE SON, and THE HOLY SPIRIT, according to their distinct characters and offices assigned to them in scripture.

XXI. In so doing we shall effectually secure our own salvation. For the scripture has made our salvation to depend on those offices; which these divine persons sustain, and in the honours due to them, according to those offices, rather than upon any deep, philosophical notions of their essence and personalities; any nice and exact acquaintance with their mysterious union and distinction.

XXII. The man, therefore, who professes each of the sacred Three to have sufficient divine power and capacity to sustain the characters, and fulfil the offices attributed to them in scripture, and pays due honour to them according to those offices, may justly be owned by me, and received as a Christian brother, though we may differ much in our notions and opinions about the explication of the *blessed Trinity*, or though we may both be ignorant or doubtful of the true way of explaining it.

Now, if these propositions are found agreeable to the mind and will of God in his words, then may his blessed Spirit furnish me with clearness of thought, with force of argument, and happiness of expression, to explain and prove them, so far as to enlighten the understanding; and satisfy the consciences of humble and sincere Christians, in this great and glorious doctrine of the Trinity, that they may pay their distinct honours to the *sacred three*, in this world of darkness and imperfection, and walk on rejoicing in their way to the world of perfect light and happiness! Amen.

ON THE DURATION OF FUTURE PUNISHMENT.

(Continued from page 204.)

II. Another class of texts is adduced in this controversy, which are alleged to predicate God's *willingness* to save all the human family. To the superficial observer, these texts will appear decisive. We shall quote some of the principal ones. Matt. xxiii. 37. "O Jerusalem! Jerusalem! who killest the prophets, and stonest them that are sent unto thee: how often would I have gathered thy children, as a hen gathereth her chickens under her wings, and ye would not." Ezek. xviii. 23. "Have I any pleasure at all that the wicked should die, saith the Lord God?" and verse 39, "For I have no pleasure in the death of him that dieth;" and chap. xxxiii. 11. "Say unto them, as I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked should turn from his way and live: turn ye, turn ye, from the evil of your ways, for why will ye die, O house of Israel?" 2 Peter iii. 9. "The Lord is not willing that any should perish, but that all should come to repentance." 1 Tim. ii. 4. "Who will have all men to be saved and come to the knowledge of the truth." Were there no other portions of sacred writ, with whose meaning must be reconciled that of the passages above cited, while they present apparently a different view of the subject, we should consider all controversy on the subject, not as simply puerile, but as blasphemously audacious, in rushing on the thick bosses of Jehovah's buckler. Here we have the solemn oath of Jehovah, that he has no *pleasure* in the death of the sinner—his solemn oath that he *would rather* the sinner should return and live. Let us state the amount in the strongest terms—in the language of a man of rare genius, whose work both deserves to be, and shall be, more fully noticed hereafter. "What else can

this mean, than that God is *unwilling*, that sinners should be damned; but *most willing* that they should be saved." Now who is the person that is *unwilling* that sinners should be damned, and *most willing* that they should be saved? He is no less than JEHOVAH, the infinite, independent, and omnipotent God—the Lord God omnipotent, who doth what pleaseth him in the armies of heaven; with this transcendently illustrious personage is infinitely able, and infinitely willing to save all mankind. The conclusion is irresistible, that all mankind shall be saved. Surely nothing can be impossible to *infinite willingness* in full unison with *infinite ability*. None can resist the will of God. Psalm cxxxv. 6. "Whatsoever pleased the Lord, that he did in heaven and in earth, in the seas, and all deep places." He doth what pleaseth him in the armies of heaven, and on earth none can stay his hand, or say unto him, what doest thou? The will and pleasure of finite beings is often unexecuted, because they want power. But not so with God, for "Who hath resisted his will?" If therefore a God of infinite power, wills the salvation of the whole human family, it must infallibly take place. With God all things are possible.

But stop, reader! suspend thy conclusion, until we shall have examined a little more closely the premises from which this deduction so legitimately follows. The Bible must be consistent with itself. As the same generic principle pervades all the texts cited above we shall select one, and test its meaning by bringing it in contact with facts, phenomena and other scriptures. The solution will be equally applicable to all the rest. Let us take 1 Tim. 2. 4. "Who will have all men to be saved and come to the knowledge of the truth." We are ready to acknowledge, that this and the kindred texts above quoted, furnish a plausible argument in behalf of the doctrine we are endea-

vouring to disprove. We shall try to give it a candid and impartial examination.

There are evidently two points of inquiry contained in this investigation. 1. The *extent* of the expression, *all men*. Is it to be understood in an *absolute* and *unlimited* sense? or ought it to be understood in a *qualified* and *modified* acceptation? 2. What connexion is there between God's *willing*, in the sense of the text, that all men should be saved, and their *actual salvation*. We shall attend to each of these in their order: and

1. Who are intended by *all men*? Is the expression to be understood absolutely and universally, or in a limited and modified sense?

That the expression *all men* does not necessarily mean every individual of the human race, universally, has been already proved. Has it such a meaning in this place? This bears directly on the point at issue. We shall show that it has not.

In the first verse of this chapter, the apostle says, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: For kings and such as are in authority, &c." Now God's willingness to save all men in the fourth verse, is adduced as a reason and argument to enforce the duty enjoined in the first verse. Consequently God's willingness to save *all men*, cannot but be as extensive as that duty, of which it is assigned as the reason. Here is evidently a *petitio principii*, a begging of the question, a well known sophism, in which the very thing to be proved, is assumed as a truth. It remains to be proved, that prayer, supplications, thanksgivings, &c. should be made for every individual of the human race, universally. This duty is not absolute and unlimited in its extent, but modified as plainly as it is possible for language to make it. 1 John v. 16. "There is a sin unto death, I do not say ye shall pray for it." This is *one* limitation. We may

mention a *second*. It cannot be for all and every individual that has been, is, or ever shall be. Myriads of them are in heaven, and need not our prayers—myriads in hell, to whom they can be of no service. We might add in the *third* place, that thanksgivings, as well as prayers are to be made for all men; but surely it cannot be meant that the church of God was called upon to be thankful for the Neros, the Domitians and the Caligulas, scourges of the Roman empire, and the pests of mankind; or for such heretics as Alexander and Hymeneus, whom the apostle had delivered to Satan.

That *all men* cannot mean every individual of the human race is, I think, fully established. We have found its limitation announced by the Spirit of God. We therefore deny that we have any authority categorically and absolutely to pray for the salvation of all mankind, for this would be to pray for the rescinding of Jehovah's eternal purposes; unless we were thorough-paced Universalists, and believed that God intended to save all. This argument should be fully conclusive with all who admit the doctrine of election. There are some who are foreordained unto condemnation, and are vessels of wrath fitted for destruction. Jude 4, and Rom. ix. 22. The truth seems to be, that the meaning generally given by Calvinistic writers, on this subject, is the least objectionable of any, viz. That as all men, absolutely, universally and individually cannot be the sense of the expression, all *sorts, classes, ranks and conditions* of men, are intended—men of all nations, whether Jews or Gentiles—all *grades*, whether magistrates or subjects. It is not true, as has been triumphantly asserted, that *all sorts, all classes, &c.* must either mean nothing at all, or mean all the individuals belonging to those sorts and classes. We could direct the gentleman's attention to

several texts of scripture, which are diametrically opposed to his individual universality. We shall content ourself with one from Gen. vii. 13, 14. "In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah and Noah's wife, and the three wives of his sons with them, into the ark: They and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth, after his kind, and every fowl after his kind, and every bird of every sort." None, surely will have the hardihood to maintain that all these animals, absolutely and universally, went into the ark with Noah! Some of every sort only were preserved from destruction. The ark could not have contained them. The thing is absurd. The second and the fifteenth verses, regulate the proportions of the various classes or kinds. And in the twenty-first verse, &c. we are told, "That all flesh died, that moved upon the earth, both of fowl and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man. All in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed that was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven, and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark." We hold it to be no more absurd, that *classes or sorts* are meant in the passage under consideration, than that they are, as they necessarily must be, understood in the multifarious assemblage in Noah's ark. It is a well known fact, that the converted Jews had very strong prejudices against the Gentiles and their rulers; and with great difficulty admitted the legality of submitting at all, to what they conceived to be an illegitimate government.

The apostle, therefore, begins this chapter, by presenting to them a more liberalized view of the Christian system; and consequently exhorts, that supplications, prayers and intercessions, be made for all men, i. e. for all sorts, classes and conditions of men; or, as it is elsewhere expressed, "For all nations, kindreds and tongues," for, from among all these, some were seen assembled with the Lamb upon Mount Zion. We feel at a loss to conceive, how any person attending impartially to the scope of the passage, and at the same time claiming any kindred with Calvin, can hesitate to admit this exposition.

But a question presents itself, which deserves some attention in the discussion of this subject. Is there any *individual* who has not sinned the sin unto death, for whom you would refuse to pray? We answer, No. The extent of the Mediator's purchase is unknown to us. It must remain during the present life unknown to us. It, therefore, can form no rule of our duty. This question analogizes with that of election. Though in virtue of this, the destiny of the elect and of the reprobate, shall remain eternally and immutably fixt, yet it can never become the rule of our duty. "Secret things belong to God; but revealed things to us and to our children." But in all such cases, it is clear, submission to the will of God, ought to be implied, in all our requests. This amounts to the same thing as to say, "If it be agreeable to thy eternal purposes—If thou hast thoughts of peace and purposes of mercy," &c. To pray that God should save a sinner, contrary to his own immutable purpose, is sheer blasphemy! It would be praying him to *change*, to *deny himself*—to commit *suicide*! As, therefore, we know nothing about the particular objects of the Mediator's purchase, *a priori*, but only from the effects of divine grace on the human heart; "By their fruits

ye shall know them."—In humble acquiescence to the will of God, we are as much bound to pray for all men individually in this modified sense, as we are bound to use any established mean in the ordinary occurrences of human life. Christianity is a *unit*. It is not made up out of heterogeneous materials; neither is it a compound of various, jarring systems. Its law is a *unit*—the transcript of the moral attributes of Jehovah. Of course all its ramifications, in every department of life, emanating from the same centre, must necessarily possess multifarious analogies and intimate affinities. All the duties incumbent on the Christian completely harmonize. In the ordinary business of life, he is bound to *run* and to *exercise* his strength in the performance of his duty. Yet he knows not whether he shall succeed or not. "The race is not to the swift, nor the battle to the strong." He knows not whether it be in the divine purpose to render the means efficacious. Yet every mean is *really* a *prayer*, and involves a solicitation of the *end*, from the divinity. Now, as all these solicitations should be made in submission to the divine will, so should our prayers for every thing which we are not positively assured God has determined to bestow. The *duty* is ours, the *success* is of God. Admirably to this purpose are the words of the preacher, Eccl. xi. 6. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

A denial of the reasoning just presented, would totally unnerve the arm of industry, strike off the wheels of business, and eventually issue in the annihilation of human society. Let men cease to use means, until they shall have been absolutely ascertained, that God has preordained to render them successful, the grand drama will im-

mediately close, the awful catastrophe will instantly follow. One thing common sense will suggest, viz. that in the use of the means we *may* fail; but in the neglect of them, we *must* inevitably perish. This might be aptly illustrated by allusion to the very common, but *disgraceful* practice of gambling, in *legalized* lotteries. None of the gamblers is such a fool as to believe, that the purchase of a ticket will *necessarily* secure him a prize; none so stupid as to believe he can draw a prize without possessing a ticket.—We therefore do deny, that the Calvinistic doctrine of a definite atonement, in any way whatever, cramps the spirit of prayer, or renders it necessary, that the prayers of mankind should dwindle into an idle battology, “Lord save the elect!—Lord save the elect!” With the same propriety, would the belief in the doctrine of predestination, cut the sinews of industry; and reduce all human means of subsistence to a similar battological exclamation, Lord execute thy purpose!—Lord execute thy purpose!

2. But let us now attend to the second branch of this inquiry, namely, whether there be any infallible connexion between God’s willing, in the sense of the text, “*that all men should be saved,*” and their *actual salvation*. The light shed from the lamp of revelation, will leave to the humble inquirer, no room to doubt on this subject. The sacred oracles, in various passages, clearly intimate to us, that the Deity is said to *will* things, which do not *actually* come into existence. Matt. xxiii. 37. “O Jerusalem! Jerusalem!—how often *would* I have gathered thy children as a hen gathereth her chickens under her wings, and *ye would not.*” Here we have the divine Jesus *willing* to gather Jerusalem’s children, yet they remain *ungathered!* Deut. xxxii. 29. “O that they were wise, that they understood this, that they

would consider their latter end!” Yet Israel remained a *foolish and inconsiderate people!* Many more texts of similar import might be mentioned, but we conceive those already cited, to be quite sufficient for the purpose. Now before even the shadow of an argument can be deduced from the text in Timothy, under consideration, it ought to be categorically demonstrated, that the *will* of God, is *not used* here in the same sense as in the passages just now cited. But although it should be found to be used in exactly the same sense, still, there is no more inconsistency in supposing that *all men will not be saved*, though God wills them to be saved, in the sense of the text; than that Jerusalem’s rebellion continued, the will of God to the contrary notwithstanding. The truth seems plainly to be this, from the authority both of the Old and New Testaments, in numerous instances, that the *nonrepentance and death* of the sinners, are matters of fact, which take place, contrary to the divine *will*, in some particular sense of that expression. God has no *pleasure* in the death of the sinner; yet the sinner *dies*. God *would* have him to return unto him and live; yet he does not return, but dies. God is *not willing* that any should perish; yet himself informs us, “The wicked shall be turned into hell, and the nations that forget God.” But the argument for Universalism founded on these texts, proceeds on the *assumption*, that God’s *will* is *efficient*, and absolutely *operative*. Here lies the sophism. It will be found in the *major* proposition, when the argument is reduced to the syllogistic form. Thus,

Maj. Whatever God *wills*, comes to pass;

Min. But God wills the salvation of all men;

Concl. Therefore, the salvation of all men shall come to pass.

Here the truth of the conclusion is completely vitiated, by the false-

hood in the major proposition. We have already clearly proved that God *wills* many things, 'in some sense of the word, which do not come to pass. But let us apply the same process of ratiocination to the text in Ezek. xviii. 32. Thus,

Maj. Whatever God *wills* comes to pass ;

Min. But God *wills*, that he who dieth should not die ;

Concl. Therefore he who dieth doth not die !

Credat Judæus Apella ; non ego !
Let him swallow this who can !

I cannot help here dropping a hint, to such (for such there are !) as in conjunction with a belief in a universal atonement and willingness on the part of God and Christ to save all men, admit the doctrine of election. Now the very idea of an election, supposes, a nonelection, rejection, or passing by some who are not chosen. Let us for a moment bring the different parts of this system into contact, and examine their affinities and their repulsions. God is *most willing*, that is *infinitely willing* (for in God these are the same) to save *all men*. Then he is infinitely willing to *save* those whom he has rejected. And as there can be no succession of ideas in the divine mind, he was from all eternity *infinitely willing* to save those whom he *intended not* to save, but rejected and passed by, as Jude 4. "foreordained of old to condemnation." And Rom. ix. 22. "Vessels of wrath fitted for destruction !" Infinitely *willing* to do what he *did not will to do*, that is, was *unwilling to do* ! And to cap the climax of *sublime wonderment*, he laid down his life to *redeem from death*, those very persons, whom, from eternity he *did not design to redeem from death* ! Jesus made a complete atonement for *all men*. He is *infinitely willing* that *all men* should be saved—yet, at the same time, his *will* concerning some, is, that they should believe a lie, that all might be

damned who believe not the truth. 2 Thess. ii. 11, 12. "For this cause God shall send them strong delusion, that they should believe a lie : that they all might be damned which believed not the truth, but had pleasure in unrighteousness." From such a system, good Lord, deliver us !

Having now, we trust, sufficiently exposed the false glosses, superinduced on the sacred text, let us proceed to state what we believe to be the true meaning of the passage, harmonizing with the context, with the general analogy of faith, and at the same time, in perfect concinnity with the moral phenomena of the universe.

We shall not even attempt to conjure up the hideous spectres, which haunt the wild domains of metaphysical speculation, lest we shock the nervous system of some of our more delicate readers. But we beg leave to apprise the reader, that we have not the most distant idea of denouncing metaphysics, as "an infernal fiend ascending from the bottom of Erebus, or Old Night, croaking her endless and unblest ditty !" The science is as legitimate as physics or mathematics. It deals as much in matters of reality as either of them. It differs from physics, principally in tracing the ramifications of the roots of a subject, if I may be allowed the expression, beyond the limits of physical science ; and exploring more minutely, and more extensively, that part of the concatenation of antecedence and subsequence, which is further removed from vulgar view. Without her aid, human knowledge would indeed be very limited. And, as in other departments of human inquiry, it often happens, that those who have been most beholden to her, and have drawn the most lavishly upon her treasures, are the least disposed to acknowledge the obligation. For ourselves, we would not wish to incur the suspicion of affectation, by concurring in her vituperation. Yet

still we shall avoid entering into any disquisition about the nature of *will, volition, agency, liberty, efficiency, &c.* But any person who reads his Bible attentively, will perceive, that by the *will* of God, is frequently meant, *an expression of the rectitude of his nature and perfections in the form of a law or a commandment*, although not always accompanied with that divine efficiency which is necessarily operative of the effect, at least commensurate with the universality of the injunction. Thus in the exhibition of the *moral law*, God *wills* that all men should be perfect and righteous; that is, he has commanded them to be so. But where shall we find such a man? He commanded our first parents to be so, and not eat the forbidden fruit; yet alas! they did eat it, and thus

“Brought death into the world, with all
its woes,
And loss of Eden.”

In like manner, God wills the salvation of *all men*, just as he wills the immediate repentance and sanctification of *all men*, and that all should come to the knowledge of the truth, even while they remain ignorant, ungodly, and to every good work reprobate. He wills all men to be perfect in this life. It is their duty. “Be ye therefore perfect, even as your Father in heaven is perfect. He now *wills*, that is, *commands*, all men every where to repent and believe the gospel, that their sins may be blotted out. It may be proper here to state that the expression *ὅσθιλοι πάντας ἀνθρώπους σωθῆναι*, may be rendered, who commandeth all men to be saved. The Greek verb *θελω* is frequently used in this sense in the New Testament, for instance, Luke v. 10. John xxi. 21. Gal. vi. 13. *Θελωσι*; they constrain (command) you to be circumcised. This explanation offers no violence to the phraseology of even our own vernacular tongue, in which the *will* and the *command* of a superior

are often used synonymously. What is your *will*, sir? and what are your *commands*, sir? are of equivalent import. If this investigation be correct, God's *willing* that all men *should be saved*, no more proves, that all men *will be saved*, than his willing that all men should immediately repent, proves that all will immediately repent; or than his willing, that is, commanding that our first parents should retain their original innocency, and not involve themselves and their posterity in misery, proves that our first parents really did continue in a state of primeval beatitude. Should it be argued here, that even the command presupposes the possibility of the thing commanded; we shall freely admit, God cannot command what in the nature of things is impossible, or what involves a contradiction. But with abstract possibilities or impossibilities, we have, at present, nothing to do. 'Tis absolute truths, plain matters of fact, we are discussing. It is not whether there would be any absolute inconsistency in the nature of things that all created intelligences should be ultimately happy; but whether divine revelation furnishes us with any certain evidence that they shall be so. We deny that it does, and do maintain that the text under discussion furnishes any solid evidence for such a conclusion.

The text from Matth. xxiii. 37. is wholly destitute even of the shadow of support to the doctrine we have been opposing. The passage is evidently figurative. Jerusalem is put for the inhabitants: and not all these, but the governors, civil and ecclesiastical, scribes and pharisees to whom our Lord's discourse throughout the whole context is directed; and who were distinguished for their zeal in killing the prophets, and stoning the messengers of God. These are manifestly distinguished from the ecclesiastical and political children—the mass of the people. It is not said, “*How often would I have gathered you*

and you would not," nor "I would have gathered Jerusalem and she would not," nor "I would have gathered thy children and they would not;" but, "I would have gathered thy children and ye would not." Consequently it is nowhere affirmed in this passage, that the persons whom Christ would have gathered, were unwilling to be gathered. But granting the usually received extent of willingness, we consider it completely met and obviated in the preceding investigation.

III. The *third* portion of scripture, adduced in this controversy, is alleged to assert the universal restoration of the creature. Rom. viii. 19—24. "For the earnest expectation of the creature, waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also, shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain, together until now. And not only they, but we ourselves also who have the first fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body." In this passage, there are *two* grand points of inquiry.

1st. What is meant by the creature?

2d. The attributes predicated of it. When the first of these points shall have been ascertained, the second will follow, almost as a matter of course.

We here remark, that if *Edwards against Chauncey* were in the hands of every person, who may likely read the Presbyterian Magazine, we should not say one word on this text, but simply recommend that work to their perusal. But, as we believe this is not the case, we shall present our own opinion, which ge-

nerally coincides with that of the venerable president.

1st. In inquiring what may be the meaning of *creature* or *creation*, in this passage, it may not be improper to remark that the Greek word κτίσις, *creature* or *creation*, occurs four times in this place, and ought to have been uniformly rendered by the same English word; whether *creature* or *creation*, is, at present wholly immaterial. Let us endeavour, with all candour, to ascertain its meaning. It would be foreign to the present inquiry to enumerate the various interpretations which have been given to this little word. With its supposed bearing on universal salvation alone, we have to do. The manner in which it has been employed in support of that scheme, will be most fairly represented in the words of Dr. Chauncey, a redoubtable champion in that cause. The doctor asserts, "That the expressions, *earnest expectation, groaning, travailing together in pain*, are more naturally and obviously applicable to the rational, than the inanimate creation. That *παρα κτίσις*, the *whole creation*, is never used, (one disputed text only excepted, Col. i. 15) to signify more than the whole moral creation, or all mankind." That, "It would be highly incongruous to give this style [whole creation] to the inferior, or less valuable part, wholly leaving out the most excellent part, mankind." Now, besides this passage under consideration, this phrase, *παρα κτίσις*, *every creature*, is used only four times in all the New Testament, viz. Mark xvi. 15. where it is said, "Go ye into all the world, and preach the gospel unto every creature." Here it is granted that mankind, and they exclusively, are intended. The other three passages are Col. i. 15. "The first born of every creature," verse 23. "The gospel which ye have heard which is preached to every creature which is under heaven." And 1 Pet. ii. 13.

“Submit yourselves to every ordinance of man, for the Lord’s sake.” We shall endeavour to make it appear, that in none of these three texts, does *πασα κτισις* signify *rational beings exclusively*; in one of them not at all; and in the other two, human beings, only as a very inconsiderable part of the whole.

In examining the *first* of these texts, viz. “the first born of every creature,” it may be observed generally, that it can furnish no decisive evidence on the subject. The Unitarian may suppose that it contains decisive evidence of his adopted creed; while the Trinitarian understands it very differently; yet both may very consistently include the whole compages of the universe. The word *πρωτοτοκος*, rendered *first born*, may either mean, the HEIR of all things, or the PRIME BEGETTER, or FIRST PRODUCER of all created nature. We shall dismiss this text as furnishing nothing decisive on either side of the question.

The next passage, Col. i. 23. “The gospel which was preached to every creature under heaven,” can be very easily disposed of, as to any evidence it may be supposed to furnish to the opposite side of the question. It reads in the original, *εν παση η κτισει*, in the whole creation; and ought unquestionably to have been so rendered. But if, as is contended, it designates a *human being*, then, literally the gospel was preached, in, or within every human body—in the *inside* of every man!

Only one place more remains, where the phrase is found, in all the New Testament. 2 Peter ii. 23. “Submit yourselves to every ordinance of man—*παση ανθρωπινη*, to every human creature.” The question is, do these expressions signify all mankind? The man who believes that the scriptures enjoin him to submit to every ordinance; that is, literally to every individual of the human race, whether *man, wo-*

man, or child; whether *black or white*; whether *wise man or fool*; and to *himself* also, making every one both the *ruler* and the *ruled*, at the same moment; we repeat, the man who can believe all this, is in a situation not very enviable. The hellebore of three Anticyras would be little enough for his own use! But it is plainly evident, that the apostle means human laws and constitutions, as far as they are predicated on the divine authority: and if human beings are all embraced in the expression, it can be such only as are vested with official and magistratical dignity. We have therefore made it appear that *πασα κτισις* does signify, sometimes *more*, sometimes *less*, than all mankind; and once, *none* of the human race at all.

Having thus examined the meaning of “every creature” in all the other places where it occurs, let us try to ascertain its import in Rom. viii. 23. &c. We have internal evidence in the passage itself, that it cannot mean the whole of the human race. All believers at least, or all who have the first fruits of the Spirit, are excluded. Verse 23, the apostle expressly declares, “Not only they (*πασα κτισις*) but we ourselves also, which have the first fruits of the Spirit; even we ourselves, groan within ourselves, &c.” Whatever, therefore, the word “creature” may mean in this passage, we conceive we have shown that it furnishes not the slightest colour of evidence for the doctrine of universal salvation.

2d. We are under no obligation, in this inquiry, to show the meaning of the *πασα η κτισις*, every creature, in this passage; or show its capability of possessing the attributes, and performing the functions, ascribed to it in the context. Yet, we cannot take leave of the subject, without observing that there is neither incongruity of properties, nor violence of metaphor, in confining it to the *inanimate* and *brutal* creation. We have then a noble, bold,

and lofty prosopopeia, no where exceeded either in the sacred or profane records. The boldness of the figure can form no objection to its admissibility. For if *earnest expectation, groaning, travailing together in pain, willingness or unwillingness*, did necessarily characterize the beings, to which they are attributed in scripture, as *rational*, then all *creation* will become *rational*! Brutality and inanimation will be totally excluded from this mundane system! In the cxlviith Psalm, all created nature, as well the animate and brutal, as the intelligent and rational, is commanded to praise Jehovah. Isaiah lv. 12. "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." These surely are as bold metaphors, as *earnest expectation, groaning, &c.*, ascribed to brutal or inanimate creatures. In a word, there is nothing said in this passage respecting the creature, which may not, by a very usual figure, be applied to the inanimate and irrational creation, subjected, not for any fault of its own, to the bondage of corruption, in ministering to the depraved lusts of man; and the brutal part, moreover, to pain, misery and death; agreeably to the sentence of Jehovah, "Cursed is the ground for thy sake." Neither does this longing for emancipation from bondage necessarily suppose the resurrection of the brutes to a state of animal sensibility, at the day of judgment, as some writers of respectable name have maintained. These abused and insulted creatures, may by personification be introduced, as longing earnestly for the deliverance which awaits them, *at* the general resurrection, at the manifestation of the liberty of the sons of God, although their portion may be eternal insensibility. There is nothing incongruous in the idea of longing for such a deliverance. How often do we find the person suffering the

racking pain of the gout, the stone, or any other acute, agonizing disease, longing for the moment when the prescribed opiate shall have lulled him to repose, and have locked up his senses in the complete insensibility of a profound sleep! We dare not positively affirm, that this is the meaning of the passage, since commentators of high respectability think otherwise. But we have no hesitation in declaring, that, in our opinion, there is nothing in this explanation, inconsistent with the general analogy of faith, or with the bold figurative phraseology employed by the apostle.

S. B. W.

(To be continued.)

Reviews.

The Mediatorial Reign of the Son of God; or, the absolute ability and willingness of Jesus Christ to save all mankind, demonstrated from the scriptures. In which work an attempt is made to rescue the gospel call from false philosophy. BY JAMES GRAY, D. D. Baltimore, 1821, pp. 448, 8vo.

We have paid such respect to the opinions of the author of this volume as to read the whole of it deliberately; and should have done it, had we not been honoured by his request, (p. 340,) that we would reciprocate his regard for our judgment. Whatever may have been our expectations on the subject of his *arguments, application of terms and sophisms*, which certainly figure very conspicuously in ROMAN CAPITALS, in this work; we assuredly anticipated a display of fine writing, "a large portion of cheerfulness and good humour," and not a little "play of the imagination and feelings." p. 412. We find all these things, with such mock heroic tournaments against *metaphysics and the philosophy of Christianity*, and such serious assertion of several unscriptural theories as have

excited by turns, our amazement, laughter and sorrow. He comes forth in the onset of his work, and appears at the close, as the "chevalier with his foot in the stirrup and his spear in the rest, ready to run a tilt," (p. 425,) at "philosophical speculation," "systematizers," "systemmongers," and every *hydra head of metaphysics*, wherever they may show themselves. Indeed he deals many mighty blows against the shadows of metaphysics, and a hundred spectres of his own conjuration; so that his whole frame must have been exhausted, and his arms dislocated for the want of some substantial resistance, at the edge of his long sword, long before the termination of this labour of "nine months." p. 5. He wishes his readers, however, to know, that his own weapons are philosophical, logical, metaphysical and scriptural, of the most refined temper, well furnished in the blade, but stained in the hilt, scabbard, and military ornaments, with the blood of many a victory. He tells us there were no more than three *philosophers* among the apostles; he represents them as few in the present day; treats them cavalierly at every turn; and yet intimates, repeatedly, that he is one who can wind his way through a very perplexed labyrinth of human theology, without dropping the thread of scriptural doctrine; cross a dark ocean, vexed with the storms of metaphysical speculation, and strewn with the rocks of fanciful theories, (p. 160) and measure the dimensions, and ascertain the location of the "dark chaotic sphere, intended to be a world of rational theology." After all, having bespoken the special regard of young men, and dedicated his work to *students of theology*, he sarcastically remarks, "our youth are, in great numbers, turning philosophers and metaphysicians." p. 415. It is a fact, that many of our young men are learning to use definite and precise language, on dis-

puted subjects, that they may avoid vain babblings; and discover no small proficiency in the philosophy and metaphysics of common sense. Had many older divines pursued the same plan, the greater part of the visible church would before this day, have become free from the false doctrines and janglings of science, falsely called *science*, which are the present pest of the Christian community.

It is laughable to witness how great effort our author employs to pour contempt upon logicians, while he professes to be a master of logic; on metaphysics, while he deals in scarcely any thing else; and on systematic divinity, while his volume presents some prominent parts of his own peculiar system; but our disposition to amuse ourselves must be restrained: we have more serious business on hand.

The author of "the Mediatorial Reign," is an inventive genius; and we give him more credit for *ingenuity*, than patient *research*, even in the Bible. He thinks he has derived all his doctrines, inculcated in the present work, from the holy scriptures, and not from any human authority. We doubt not the sincerity of his convictions; and with a design to obtain some credit with him for our system, on the very score which entitles his own, in his opinion, to peculiar consideration, let it be known, that the writer of this review formed his scheme of doctrine from the scriptures alone, before he had ever read ten pages in any human system of divinity. The only system which he has since thoroughly read, in any other book than the Bible, and of which he fully approves, is found in the Westminster Confession of Faith; so that he may claim some consideration with his friend of Baltimore, on the ground that his reading of systems has been very much circumscribed; and his satisfaction in them small. While his sentiments are denominated Cal-

vinistic, from their conformity to the Calvinistic confessions of faith, he can affirm as truly as Dr. G. that the gospel which he preaches he *neither received of man, neither was taught it*, as he thinks, *but by the written revelation of Jesus Christ*. Yet we widely differ on several important points, on which both cannot be right. Our author's unreasonable hue and cry against systems, metaphysics, philosophy, and confessions of faith, are trivial things, when compared with several errors which are inculcated in this volume, and which, while they do *not*, in our judgment, prove the writer of them to be unrenewed, and unworthy of the Christian ministry, would, if received and followed to their legitimate consequences, banish justice and Christianity from the world.

For mastery it is not in our heart to strive, on the present occasion, but we would wish to rectify the judgment of the author, and expose his errors to those who may be fascinated by his style, while they "seem to be struck with a certain undefined apprehensiveness of consequences," lest they should be "led into conclusions injurious to evangelical truth." p. 4.

Commencing his arguments in military style, our author determines to secure to himself in the beginning some "central point, post and citadel in the Christian field," p. 20. That *the mediatorial Son of God offers salvation to sinners, and commands them to accept of it*, he deems such a central position. "This I say is the first principle of gospel truth known to man! Till I know this, I know nothing." p. 25. Where now are the words of God to support this position? *Believe on the Lord Jesus Christ, and thou shalt be saved: Come unto me, and I will give you rest*. These are his proofs: but in our judgment they do not establish his citadel. The word *offers* is not contained in them; and even if they

offer salvation to the sinners to whom they are revealed, they express no offers to those who have never heard these gracious declarations. It is true, that these passages contain two commands to all sinners who hear them; which they are bound upon the authority of God to obey. All who hear are commanded to *believe* and to *come* to Christ. These duties would be binding on them were no promises of salvation annexed. These commands are to be uttered in the name of God, by his ministers, indiscriminately to all to whom they have the opportunity of preaching the gospel. Every man who is made acquainted with the divine testimony ought to believe each and every proposition contained in it; and every man who hears the voice of the Son of man ought to *come* to him, in the exercise of faith, love, submission and universal obedience, because he is the lawful sovereign of mankind, and Lord of the universe. Our obligations to obey him, depend not on his mediatorial character, office, or promises, but upon his right as the mighty God, and God with us, to command us, as the creatures of his power, and the active, voluntary, intelligent subjects of his moral government. As the *true* God, Christ is entitled to that *belief* of every statement of his revelation which he requires; and he would be entitled to our faith in his testimony on every subject, had he never provided salvation for any of our fallen race.

But to the commands, *believe* and *come unto me*, Christ has graciously annexed promises; which all should duly consider. He promises to *save* ALL WHO BELIEVE; and to *give rest* to ALL WHO COME UNTO HIM. Now we seriously ask, Do these two passages contain an unconditional *offer* to save every individual of the human race? In our view, and we should think, in the judgment of every candid examiner of the scriptures, they contain sim-

ply commands, to all who hear or read them, to *believe* and *come* to Christ, and promises to save and give rest to all those, and those only, who obey the preceding commands. This, then, is the central post afforded by these passages of the Bible: that Christ as a king, as God, the lawgiver of men, commands all men to whom his word comes to *believe* whatever he states, and to *come* to him, in the way of duty prescribed in his word; promising at the same time to give salvation and everlasting rest to all who obey him. This agrees with the divine assertion in Hebrews v. 9, that Christ *being made perfect, became the author of eternal salvation unto all them that obey him*. That he has provided full and complete salvation for all other persons, *who do not obey him*, in the exercise of faith, or with any kind of imperfect, but sincere obedience, is the doctrine of the book under review. It teaches, *that the gospel consists in a general, unqualified offer of Christ to save every individual of the human race*. To this we reply, that the gospel, whatever that may be, has not been preached to every child of Adam; for it is a notorious truth, that millions never heard of Jesus and his salvation. Besides, we read, that *he who believeth and is baptized shall be saved*. Mark xvi. 16. This we can clearly discern to be an *offer*, and a *promise* moreover, to save every one *who believeth*, and who as an expression of the practical nature of his faith, is baptized; but it wears nothing of the appearance of an unconditional offer to save all mankind; and we have not found in the Bible any offer of Christ to save any man while he continues in unbelief. He authorizes the terms of salvation to be published to all men; and if this is the meaning of our author in saying, that Christ *offers to save all mankind*, we shall have no further controversy. It is certain, that *sinners*, considered as sin-

ners, impenitent, unbelieving, and hell-deserving, are invited, commanded, and even entreated by the mediatorial Sovereign of the universe to repent, believe, come to him, seek him, and be reconciled to God. They are at the same time, warned, that there is no other way of being saved from sin and hell, and that they shall be damned if they do not believe, come to Christ, seek him, become reconciled to God, and so obtain eternal life. On the other hand, the eternal purpose, and the recorded promise of God, to save so many of these persons, commanded to obey, as shall believe, are to be promulgated as extensively as the command to believe, and the threatening of damnation to all who remain in unbelief.

Our author sometimes leaves his broad assertion, that the gospel is an unconditional offer of Christ, to save every individual of mankind, and comes to such a restriction as that of "all who hear the gospel." p. 30. "So far as your opportunities reach, preach the gospel to every creature of them." p. 41.

We thankfully acknowledge, that Christ has commanded his disciples according to their ability, to teach all nations the truths of divine revelation, and if they are ministers of the word, to preach the gospel, so far as they have opportunity, to every creature; assuring each, that Christ promises to save all who believe, all who come to him with a desire to be saved from sin and its punishment; and that whosoever will, may come, with certainty that the gift of perfect salvation will not be withheld from him. *Him that cometh unto me, I will in nowise cast out*. But this is no offer of Christ to save men whether they come to him or not; it is no offer of salvation to *whosoever will* NOT come, that he may have life. "I have eternal salvation freely offered to me," (p. 26), it is true; but then it is on the condition of my

accepting it. Christ says he will save me, if I am *willing* to be saved by him. This is enough of an *offer* of salvation. He tells me, that he will save me, if I will *come* to him, *look* to him, *believe* on him, *trust* in him; and a more gracious offer than this cannot be desired by any reasonable being. Even the wicked cannot say that they *wish* Christ to save them against their *will*, and before they *consent* to *look* to him, with intention of being saved by his merits. The very warning which we utter, that he who believeth not shall be damned, is evidence that salvation is offered to sinners on the terms of faith and repentance.

It would be well to ascertain the meaning of the term *offers*. If it means the same as *promises*, then Christ *promises* to save none but believers; but if it means a *proposition of the terms of salvation*, in this connexion, then, the gospel makes a public exhibition of those terms, which all men ought to understand, in such words as these: "believe on the Lord Jesus Christ, and thou shalt be saved: look unto me, and be ye saved, all the ends of the earth: ho, every one that thirsteth, come ye to the waters: incline your ear and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David: seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon: repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." These terms of salvation Jesus *offers* to, or *brings before*, all sinners, to whom his gospel is published.

There are passages in the Bible in which God declares, unequivocally,

what are some of his eternal purposes, and what works he will accomplish. Such, for instance, are the declarations, "thy people shall be willing, in the day of thy power; a new spirit will I put within thee; a new heart will I give thee; I will write my law in their heart; and, all which the Father giveth me, shall come to me;" but when any *offer of salvation* is made, it always consists of some general command, which the authority of the Almighty renders obligatory on all men to whom it is made known, and of some promise following the command, in which God binds himself to bestow salvation on all who sustain a described character, or comply with the terms of offered life. The passages just cited verify this remark. To sinners, Jesus saith, believe, come ye to the waters, incline your ear, hear, seek the Lord, forsake your wicked ways, return unto the Lord, repent, and be baptized. If they do these things, he assures them that they shall be pardoned, accepted, sanctified and glorified, through the righteousness of Jesus, and the gracious operations of his Spirit. If they do these things, he reminds them, moreover, that it is because the Holy Spirit has worked in them to will and to do, so that they became *willing*, in the day of his power; and if they have been thus regenerated, it is because they were ransomed from the curse by the obedience and sufferings of Christ for them; and if Christ thus redeemed them, and gave them his Holy Spirit, it was for this ultimate reason, that God the Father, in his electing love, gave them to his elected Messiah, that he might fulfil his covenant engagements, in delivering them from all the miserable consequences of the apostacy, to the glory of the eternal Godhead.

If sinners obey not the gospel, they are assured that all their moral actions proceed from themselves; that they are regulated by

their own choice; that they have resisted the strivings of God's Spirit against their sinful propensities; and that they shall abide under that wrath of God, which will make them finally as miserable as they shall be individually criminal.

Every sinner may learn from the gospel, that if he will accept of Christ as his prophet, priest and king, God will give him "the unspeakable gift;" if he is willing to be saved, with the scriptural salvation, he shall be saved; if he will come to Christ, with consent to be his, Christ will for no consideration of guilt, misery, rebellion, or any thing else, cast him out. What more can the vilest sinner need to know, in order that he may exclaim, "this is the gospel?" "This is good news. And it is the only news to me, which merits the name of good. This is the very gospel.—If I come to Jesus and by faith place myself under his authority, God pardons all my sins, and I begin a new life of holiness and new obedience leading to immortality; none shall ever pluck me out of his hand, but he will raise me up at the last day and fill me with all the fulness of God. But if I should neglect or despise the offer, and disobey the command which bade me be happy, then this will be Jehovah's vindication of his own moral government at the last day, that I voluntarily and with my eyes open chose death rather than life." p. 26.

To have proved any thing to his purpose, in Chap. I. Dr. Gray should have shown, from the Bible, that Christ offers to bestow redemption, regeneration, justification, adoption, sanctification, and glorification, (for all these are parts of the scriptural salvation,) on all those persons who never will believe, repent, come to him, and consent to accept of life everlasting through the merits of the atonement by Jesus Christ. He ought to have cited some such words as these; "I offer to save you, sin-

ners, if you persist in unbelief, and do despite for ever to the Spirit of grace:" but such offers of salvation are not to be found in the holy scriptures.

Chapter II. teaches, that *after Christ had finished his atonement* he commissioned his ministers, to go, and teach all nations, &c. Matt. xxviii. 18—20. Very true. It also states, "as Jesus asserts that all power in heaven and in earth was given to him by his Father, so it was given to him as his mediatorial reward for having satisfied for human transgression, and as a mediatorial means of administering his grace." p. 32. "It is then the plain revealed doctrine of the scriptures, that in consequence of the satisfaction which he rendered to the divine law, the Son of God is inaugurated by his Father to the moral lieutenancy, the mediatorial sovereignty, of heaven and earth." p. 33. If it was intended, that all power in heaven and earth was not given to Christ to be exercised in his mediatorial character as king of saints, until "*after* he had accomplished the work which the Father had given him to do," we deny the doctrine, for he "was set up," or appointed to the mediatorial sovereignty over the universe, "from everlasting, from the beginning;" and so set up that he could say, even before a body was prepared for him, "by me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. I lead in the way of righteousness, in the midst of the paths of judgment; that I may cause those that love me to inherit substance." Prov. viii. 15—23. As Mediator he made the world, and without him was not any thing made that was made. John i. 3. Before the world was, in the counsels of eternity, this was the decree, "Thou art my Son, this day have I begotten thee:"—"yet have I set my king upon my holy hill of Zion." Psal. ii. throughout. From everlasting, he was "the

brightness of the Father's glory, and the express image of his person,—upholding all things by the word of his power.” But he humbled himself, for a season, and when he had purged our sins, he returned to his original mediatorial glory, from the scene of his mediatorial humiliation, and sat down on the right hand of the majesty on high,—crowned with glory and honour,—highly exalted with a name which is above every name, and so much more exalted in his state than the angels, as he hath by inheritance obtained a more excellent name than they. Philip. ii. 8, Heb. i. 3, and ii. 9. This mediatorial glory was originally conferred in consideration of the consent of the Son to the covenant of redemption, saying, *Lo! I come: I delight to do thy will. The Lord hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.* Isa. l. 5, 6. It was a REWARD, by anticipation, even as his present exaltation as governor and judge in his character of God-man, is a reward for having actually become “obedient unto death, even the death of the cross.” In the same manner the ancient saints were saved in consideration of the atonement, which Christ had covenanted to make; as we, who now believe, are saved by a retrospective view of a work completed.

This mediatorial reign of the Son of God extends, since the bringing in of everlasting righteousness, to holy angels, to Satan and his fallen angels, and to every individual of the human family. So teaches the present chapter; and we add, that it always did and always will, extend to all creatures, in all worlds; for ever since Christ was set up in the divine counsels as mediator, he has been, and will be, head over all things, to his church. He is essentially, in his own divine na-

ture, and by covenant, in his official character as Saviour of his people, *King of kings, and Lord of lords; God over all, blessed for ever.*

The nature of the reign of Messiah is adapted to the subjects of it, and his designs concerning them. *He must reign,* till he has subdued all enemies, either by his sceptre of love, or his iron rod. He reigns over the rebel angels to their destruction; and the holy angels for the perpetuation of their holiness and bliss. “Even the damned will not be able to say that they were unjustly or too severely dealt with.” To this assertion we most cordially assent; and invite the serious attention of all who deny the deity of Christ, to the closing paragraph of this chapter. “Unquestionably there are many who are deceiving themselves with the fond opinion, that as they believe in God and Providence, in the distinction between virtue and vice, and in a future state of rewards and punishments, they have religion enough, and are in as fair a road to heaven as any men. But if it shall appear that the actual government of this world is in the hands of Jesus Christ; that it is with him that men have to do, and to him that they will have to account; it will follow that the unbeliever in Christ might as well be an Atheist.” E. S. E.

(To be continued.)

NO FICTION :

A Narrative founded on recent and interesting Facts. In 2 vols. 12mo. First American, from the third London edition. Boston—published by S. T. Armstrong, and Crocker & Brewster.

We have reason to congratulate our readers and the Christian public generally, on the appearance, from the American press, of the above interesting little volumes. They are deservedly held in high estimation, by our transatlantic

brethren, as appears from the judicious commendation bestowed on them, in the journals of criticism, and from their having passed through three successive editions, in the course of one year.

Although the religious publications of the day are numerous, and in many instances excellent, for their orthodox sentiment and benign moral tendencies, still we have long been sensible of a deficiency in that species of writing, which would be calculated to counteract the unhappy influence of those multiplied publications, which present themselves under the attractive titles of *romances* and *novels*. Sermons, however eloquently written, and didactic theological treatises, however recommended by their ability and conclusiveness, although they may be eagerly perused by confirmed Christians, seldom succeed in arresting the attention of ardent youthful minds, which revolt from the labour of elaborate discussions, and delight chiefly in the charms of narrative composition.

As our taste for reading is generally regulated by the peculiarity of those writings, which have absorbed our attention and enlisted our feelings when buoyant with youth; and as there is a palpable and imminent danger attendant upon the perusal of those *fictionous* narratives and adventures, which are poured upon us with an unsparing and indiscriminating profusion; it must certainly be esteemed a *desideratum*, that our Christian literature should be provided with a proper counteractive—an antidote to the poison.

Novels are recommended by their incident and adventure, and their popularity is in no slight degree increased by the circumstance, that they may be comprehended without any painful application of the mind; yet certainly, a chaste, skilful and imaginative pen may exhibit religious truth with all these peculiar attractions.

Every justifiable mean should be resorted to, in order to excite an interest in the minds of youth, in favour of the religion of Christ; every possible channel of communication should be explored, by which its divine and saving maxims may obtain access to their hearts. We think it by no means hazardous, to embody religious truth in story, which may be fictitious in its general outline, when the line of demarcation is accurately drawn; and since we are apprized of the particular style of writing, which is sought after, by the prevailing taste, we should endeavour, as far as practicable, to wrest it from polluted purposes, and sanctify it to religious use.

We consider the volumes under our notice, as occupying a department in religious literature, which has hitherto been too much neglected; and for their peculiar character they have our cordial approbation.

In the form of *narrative*, they present much interesting incident, much chaste and elegant description; and by the deep solemnity of the truths exhibited and the beauty of style in which they are dressed, they are calculated, we think, to insure the perusal of youth, who are more particularly tempted by the vitiating novel.

The story being founded "on recent and interesting facts," derives an additional charm from that circumstance; forming in the whole, a piece of history exceedingly instructive, and evidencing in the author, a knowledge of the human heart, which but few possess.

As it is probable, many of our readers will not have an opportunity of procuring these volumes, we will present to them a brief outline of the narrative and accompany it with some of the most striking passages in the work. Lefevre, the prominent personage and subject of the narrative, exhibited at an early age, many excellencies of a moral and religious cast. In the

amiable and exemplary Douglas, he found a friend, to whom he might confide the secrets of his soul, and without restraint unbosom his hopes and fears. Such a companion and counsellor Lefevre needed; he had early been dismissed from the roof of a pious and anxious mother, and was exposed in a public office to all the snares of the British metropolis; and although his aim was good, his disposition was too compliant, to resist the seductions of sin, without the constant guardianship of a friend, more fixed in religious principles. Wallis, a companion of Lefevre in the office, was a youth of insinuating address, generous and social spirit, yet of dissipated habits. During the absence of Douglas from the capital, he succeeded in seducing Lefevre into the routine of vice, until at length, the victim had outstripped the seducer in every species of iniquitous abandonment. The judgments of God at length overtook the offender; despair fastened upon his soul; from despair he settled into melancholy, and in this state of mind, meditated his own destruction, but finally enlisted in the army for the American service.

On his voyage to Canada, the Spirit of God met the offender; humbled him under penitential views of his own misconduct, and restored to him his long lost peace of conscience.

He finally obtains his discharge, and returns like the prodigal to the sweet enjoyment of home and friends.

Though a very faint idea of the narrative is conveyed by this outline, we have no fear but the defect may be remedied by selections from the volumes; for the length of which their truth and moral tendencies must apologise. The following is a pleasing specimen of the style of our author, and whilst, in one point of view, it illustrates the character of Lefevre before his apostacy, it may probably remind some of our

readers, of Wirt's eloquent picture in the *British Spy*, of the preaching of the venerable Waddell; it is an extract of a letter from Lefevre to Douglas.

“On Sunday I heard Dr. Mills. I had not many expectations, but how was I surprised and delighted! He is a real orator; quite an example of the eloquence of which we have been lately saying so much. No gingling antitheses—no unmeaning epithets—no periods set to music—no meretricious ornaments—no tricks to catch admiration and applause. On the contrary, there was, occasionally, something in his manner, that a fastidious critic would have called awkward; and, sometimes in his style, there was a degree of carelessness that involved a sentence in some obscurity; but this seemed to carry forward the great effect of the discourse, as it convinced his hearers he was intent on higher objects. His gestures were the most natural; dictated from present feeling, and not from studied attitudes. His language was plain and simple, such as seems at every one's command, but which, after all, few can employ: and, if images were introduced, they evidently rose to illustrate and enforce the subject, and were not called up to assert the capacity of the speaker.

“But Dr. Mills' *forte* is in the pathetic. He appears convinced; that sermons, addressed as they generally are, to people who know more than they practice, should incline rather to exhortation, than argument; and he possesses, in a remarkable degree, that insinuating, affectionate earnestness, which the French call *onction*.

“When he first announces his subject, there is nothing to observe, except, that every thing about him seems to say, ‘he is in earnest.’ He gathers warmth and energy as he proceeds; and the prevailing sentiment of his heart evidently is—‘If so be I may save myself and them that hear me!’”

“I shall never forget the close of his sermon on Sabbath morning. He had been treating of the excellencies of the Saviour; and was addressing those who neglected them. Piety, anxiety, benevolence, rose to their fullest exercise, and his manner and language were most powerfully vehement. Now, he entreated like the tenderest of parents; then, he proclaimed the forgiving mercy of the Redeemer, with the authority of an apostle; and again, with trembling, he foretold, like a prophet, the unavoidable miseries of impenitence. He forgot himself, and his hearers forgot him. His style, his manner, his sentiments were wonderfully eloquent and grand. They influenced all; but no

one dwelt upon them. Nothing filled the soul of the preacher, but the immortal interests of his people, and he had succeeded in fixing their attention on the same object.

“As he was about to sit down, he paused; looked compassionately on his congregation, and said, ‘I have now fulfilled my commission. I have contrasted the world you have idolized, with the Saviour you have neglected. Say, my dear hearers, which will you serve? I will not receive your reply. The Saviour himself is in this place!—Answer as in *his presence!*—Do you hesitate?—Hesitate to prefer bliss to sorrow—honour to disgrace—heaven to earth—heaven to hell—Oh! to hesitate, is to yield to the tempter of your souls—to hesitate is to defer your safety to a moment that may never, never be yours!—Yesterday is not yours. It is gone; and has recorded your transgressions before God!—To-morrow is not yours—it may never come to you. *This moment alone is yours; and the very moment in which you should cast yourself on the mercy of the all-merciful Redemer.*”

“O, say not,’ he continued, ‘I am too ardent on this subject. Because you are too insensible to your salvation, blame not those who cannot imitate your indifference. I have a deep stake in your highest interest! I trust I can lay my hand on my conscience and say, I am clear of your blood; but this—this is not enough! I aspire not only to escape being accessory to your ruin—I pant to be the instrument of your redemption! You are part of the charge which the hand of Providence has committed to my care; and when ‘I pen my fold for immortality,’ how can I bear to find you wanting? I have prayed for you—and watched for you—and ‘travailed in birth till Christ be formed within you the hope of glory;’ and how—O! how can I endure to subscribe to the sentence of your condemnation, and see you sink into hopeless, endless, unutterable wretchedness!—God Almighty, in his infinite mercy, avert from us such tremendous evils! and grant, that through his dear Son, we may *all* finally partake of that blessed salvation which we all so eminently need—which we have all so criminally abused.”

“He sat down. A solemn silence testified the feelings of the assembly—several were moved to tears. I trembled on my seat. But you should have seen and heard him to judge. I have not done him justice.”

The art of Wallis in seducing Lefevre from the innocence and happiness of a religious life, is admirably delineated, and presents a

salutary admonition to youth, who are exposed to the example and persuasions of ungodly companions. *Nemo repente turpissimus;* there is a gradation in sin; if we indulge the “appearance of evil,” we are in danger of plunging into unequivocal criminality. Such was the experience of Lefevre; “he passed from the doubtful to the improper, from the improper to the vicious, from the vicious to the flagrant.” Wallis desired to rub off his “puritanical austerities,” that he might convert him into a jovial companion; and he found but little difficulty, after a first compliance, to conduct him from the concert to the dance, and from the dance to the social board; where *honoured* as “master of ceremonies,” he was soon inveigled, by the attention and flattery of his companions, into an act of degrading, dishonouring intemperance. Thus the Rubicon was passed; he had made a merciless sacrifice of his religious character, and now every mean was ineffectually applied to recal him to the path of virtue or to prevent him from plunging deeper into vice.

Although conscience may be lulled with opiates, there is a time, when it will assert its rights; and if rejected as a friend, it will assume the spectral aspect of a tormenting fiend.

Lefevre had run the round of worldly pleasure—his sensual appetite had become satiated and disordered—his relish was lost—and whilst thus sickened by the world, the judgments of God overtook the offender.

Hapless youth! the vultures of remorse revelled at his heart, and conscience had learned to “bite like an adder and sting like a serpent.” We cannot resist a few extracts which strongly pourtray the despairing feeling of his mind.

“I *believe* I shall die—I *know* I shall be damned.”

“He spake like one, who thought, that this confession broke his last link with hu-

manity—like one, who was waiting the summons to final punishment. Horror moved on his features; and the chair he occupied trembled with his emotion!

“O Charles!” said Douglas, “do you know what you are saying? Do you know what it is to be *damned*?”

“With a voice and smile inconceivably unnatural and shocking, he replied—‘*Know what it is? I think I do!*’ They who have suffered as I have these three nights, may easily know what is damnation.”

“Charles! Charles!—you must not talk so! This is language suited only to those spirits, who have fallen below hope!”

“And am not I *below hope*? Am not I *like them*? Do not I suffer the wrath of God? Do not I feel the unquenchable fires within me?”

“Charles!” interrupted Douglas, “I beseech you—this must not be—quit the subject—”

“Quit the subject!” he cried, renewing his ghastly smile,—‘*quit the subject!*’ Why, I can think of nothing else!—It haunts me by night and day, and I cannot get rid of it! O, Douglas! I have lighted up the fires of hell in my conscience and I *cannot* extinguish them!”

The violent tumult of his mind fixed disease on his body; under the sway of the fever “he was alternately rational or delirious; but in either state, his thoughts were engrossed by the weight of his guilt. If he reasoned, it was against himself; and if frantic, it was the phrenzy of despair.” We present to our readers the interview between Douglas and his wretched friend.

“Look to Mount Calvary!” said Douglas,—‘look to the cross of Jesus—there hangs all our hope!’—

“O name it not!” he cried,—‘that goes to my very soul!—O how have I abused—mocked and crucified the Saviour of sinners!—but for this, there might have been some hope!’

“There is hope yet!—Though you have insulted and neglected him, he looks upon you, as he did on Peter, and invites you to return to him. O look to him Charles!”

“O do look to him Charles!” cried Mrs. Russel, dropping down by his bed-side, and raising her hands as in supplication.—‘He has said, he will cast out *none* that come to him—if you had a thousand souls, you might trust them all on that.’

“I cannot—I cannot!”

“Ask him to enable you,” said Douglas.

“O, do ask him, Charles!” rejoined Mrs. Russel. ‘He has said, ‘ask and ye shall receive—seek and ye shall find.’—Do pray to him!—Only say, ‘God be merciful to me a sinner!’ He will hear you.’

“Yes, he will hear you, my dear Charles, rely upon it,” said Douglas. ‘O, think of his love in dying for us, when we were ungodly and rebellious! How much more shall he regard us, when we ask his mercy.’

“It is too late!”

“No!” replied Douglas, ‘it cannot be too late while you are out of eternity.’

Lefevre was affected. Douglas wept. Mrs. Russel sobbed. She thought there was a ray of hope. Always ardent, her feelings rose with her hopes, and she continued sobbing and saying,—‘O Charles, do be persuaded—do listen to me—listen to Mr. Douglas—you loved Mr. Douglas—and he loves you—listen to him.—Do try to pray.—Bless my ears with one prayer—if it is only ‘Lord help me.’—Say, Lord help me—do! He will hear you, indeed he will.—Shall we pray for you?—Mr. Douglas, do pray for him—he does not *object*.’

Douglas sunk on his knees, but was not in a state for regular prayer. They uttered their desires rather ‘by cries and tears unto God,’ than by any connected sentences.

“They arose, and, in silence, looked anxiously and tearfully upon him. He had evidently been greatly agitated, and appeared as though his thoughts were beginning to wander. His despair strengthened with the disorder of his mind.—‘O don’t weep for me,’ he cried—‘my heart is so hard, I cannot weep. Once sympathy was dear to me—but now its like oil to my burning conscience.’

“We weep,” cried Mrs. Russel, ‘for love, for hope! we hope you will recover—we hope our prayers will be heard.’

“No never!—no never!” he exclaimed in a deep and resolved voice—‘your prayers will bless you, but they cannot bless me—none can bless me but God, and he *will* not.—It is *just*—I have forsaken him—‘I will laugh at your calamity, and mock when your fear cometh,’—*think of that!*’

He paused, and was getting more confused. Wallis and his uncle came into the room, but he did not distinguish them. He looked round with wildness, and continued at intervals:—

“Lost, lost, for ever lost!—O I have forsaken my God—he called, but I would not hear—he stretched out his hand, but I rejected it—*think of that!*—See! how his broad eye frowns upon me! O hide me—hide me—from the wrath of the Lamb! Cruel Douglas, to tell me to look to the cross—any thing but that!”

O how I burn!—Pour some water over me here (running his hand over his bosom)—*Unquenched fire, think of that!*—a worm that *dieth not*—if it would but die!—Death is nothing—but its what comes after death—*dreadful—dreadful!*

Mind I tell you—take care of sin—its a nasty, bloody thing. If it stains your conscience you'll never get it off—I trifled with it—and I shall never be clean again. Take care of sin!—God won't forgive you else—O, He is good and merciful—very—very—but then he's *just*—he's *just!*—*think of that!*—O I have forsaken my God—I have forsaken my God!

“Lefevre groaned heavily as he terminated these and some similar exclamations; and looked round on the objects in the chamber, with that ‘speculation in his eyes,’ which indicated the return of his mind to his senses. Wallis and Lefevre’s uncle gazed on each other in wonder.

“‘Poor fellow! this is only what might have been expected,’ said Wallis, veiling his sentiments in ambiguous words, lest Douglas should correct him.

“‘Expected indeed,’ said the uncle, ‘this is what I always thought his over-righteous ways would come to. I told him it would never hold long, and if it did, it would be sure to turn his brain. You see my words are true. Its all his religion—that’s a clear case.’

“Lefevre sprung hastily in his bed as the last sentence caught his ear, and exclaimed—*‘All my religion, Sir! O, is the just punishment of my sins to be imputed to religion! No, Sir, it is all for the want of religion that you see me thus! I neglected—despised that religion which you awfully blaspheme—this makes me wither and perish as you see, under the curse of Almighty God!’*

“‘Well, don’t discompose yourself, Charles,’ said Wallis, stepping towards him.

“Lefevre had not distinctly recollected his presence. He turned a piercing eye upon him, which spoke to his soul—his tongue faltered a moment, and then he said—*‘O Wallis! you have ruined me! How can I look at you! Yes—you have not gone the lengths I have—but you first led me astray—first brought me to base company! O, I was never unhappy till I knew you!’*—Yet it was all *my own fault*—I knew better.

“Wallis endeavoured to cover his awkwardness under this address, by assuming an air of indifference.

“Lefevre’s quick eye, still searching his countenance, observed it—*‘O Wallis,’* said he, ‘attend to me!—I have little to say in this world!—There is hope for you. Doubt not the truth of religion. I tried to doubt, but I don’t doubt now! I feel there is a

God whom I have offended. I feel there is a heaven I have lost. I feel there is a hell—I have the witness here (striking his breast)—O do not trifle as I have done—as you have done—renounce the world—fly to the Saviour. Brave not the terrors of God? I could brave more than you—but see what I am! The finger of God crushes me like a moth!—O ‘tis a terrible thing to fall into the hands of the living God!’”

His melancholy is described with equal force and graphical effect.

“Deep melancholy had been gradually preying upon Lefevre, and her dominion seemed now complete. He became more like the statue of a man, than a man himself. Hour after hour he would retain the same seat, and even the same attitude, without any sense of fatigue; as in sleep we retain a posture free from uneasiness, which would have been insupportable had we been awake to our situation. The features of his face were fixed in one unchanged expression; knowing no variation but the occasional muttering of the lips, which yet emitted no articulate sounds. He noticed nothing—he wished for nothing—he showed feeling at nothing; except when attempts were made to disturb him. The servants, and even the very animals of the house, in time, passed to and from his room, as though it were unoccupied; and, if any regard was paid to it, it was such a regard as we pay to a place where death has entered, and not where a living inhabitant is found. In a word, Lefevre appeared to have lost all *volition*. He was like a fine machine, perfect in all its parts; but, from the fracture of the grand spring, incapable of all motion, except by extrinsic excitement. With all this apparent insensibility, however, to a careful observer, there was an indefinable something about Lefevre, which indicated—not only feeling—but feeling compressed and agonizing. The rebellious passions had ceased their violent struggles in the outworks, but they were now sapping the very citadel. A cold, stony indifference had placed its deathly form on all his faculties; but upon the whole of that form might be seen the worm of anguish, silently, yet rapaciously, feeding on the very seat of vitality!

“Nothing can readily be imagined more afflicting to an affectionate mother, than to be called to attend, day after day, a child in such a situation. She soothed him—she caressed him—she entreated him—she prayed for him—she wept over him—but nothing availed—it was like rain falling on the rock. The most that, by all her efforts she could extort from him was an unwelcome ‘Leave me! leave me!’”

“Sorrow is a sacred thing.’ And that sorrow that lies deep in the heart—that breathes no sigh—sheds no tear—utters no complaint—is wonderfully affecting. Douglas never felt more respect mix with his pity, than at this period of Lefevre’s uttermost distress. With the delicacy of Job’s friends, a delicacy he had often admired, he sat down without saying a word to sympathize with him in silence. Profound was the stillness that prevailed for many minutes. Lefevre seemed moved by his quiet and respectful sympathy: and appeared desirous of noticing it, in proportion as it retreated from notice and expression. He half raised his eyes in an effort to look on him; but they fell under him again. This rejoiced Douglas; and he was waiting for the second effort, expecting it to be successful, when Mrs. Lefevre broke the silence. She did not fully comprehend that communion of spirits which subsists, not only without words, but in scorn of them; and she was uneasy that he did not *talk* to her son.

“‘Charles!’ said she, ‘here is Mr. Douglas, you’ll speak to him, won’t you?’”

“Lefevre evidently shrunk from this overture, and Douglas, scarcely knowing how to act, said—‘Charles! I am concerned to see you so unwell.’”

“He spoke not.

“‘If my speaking,’ Douglas continued, ‘is painful to you, only raise your hand, and I will desist altogether.’”

“The hand was not raised. Douglas was encouraged—‘There is hope, Charles!’ said he.

“Lefevre shook his head slightly.

“‘O yes, I do assure you there is hope! For the vilest returning sinner there is hope! The tempter may incline you to think otherwise, but remember he is ‘the father of lies.’ He is always tempting us either to presume or despair.’”

“He was silent. Douglas alluded at intervals to the inviting language of scripture.

“‘The Redeemer has said, ‘Come unto me all ye that are weary and heavy laden, and I will give you rest.’”

“‘God has put words into the mouth of the backslider—‘Take with you words and turn unto the Lord, and say unto him, take away all iniquity, and receive us graciously.’”

“‘Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon.’”

“‘God has graciously assured us, ‘that he has no pleasure in the death of a sinner, but rather that he should turn unto him

and live.’ And he condescends to expostulate with us—‘*O why will ye die!*’ Do not such scriptures afford you encouragement?”

“Again he shook his head.

“‘O Charles!’ continued Douglas much affected—‘do not cast away hope. Think of what you are doing. The mercy of God is unbounded; the merit of the Saviour is infinite; the agency of the Spirit is almighty: to suppose then, that their influence cannot reach you, is to dishonour God in a point where he is most jealous of his glory. Surely you would not wish this?’”

“His frame seemed to shudder at the suggestion.

“‘Then do not reject all hope!’ resumed Douglas. ‘Look to Him who looked with pity on his enemies—his murderers—who looks with pity on you!’”

“‘Do, Charles, do!’ said his mother. ‘Take comfort I entreat you!’”

“‘For your own sake—for the sake of your friends,’ continued Douglas.

“‘For my sake—for your mother’s sake!’ cried Mrs. Lefevre, seizing his passive hand and kissing it. ‘O Charles, my dear Charles, take comfort! Are you not my hope—my joy? Do I not live for you only? O Charles, pity your poor distracted mother!—Speak to us Charles! Tell us you will take comfort—that will comfort us!’”

“‘Leave me! leave me!’ said Lefevre, gently pressing her away.”

The recovery of this wandering prodigal is most feelingly described in his own words, in a letter to his friend Douglas, whilst on his voyage to America, with the regiment in which he was enrolled.

MR. LEFEVRE TO MR. DOUGLAS.

Off Cape Breton, on board the —

“DEAR DOUGLAS,

“Believe what you see! This is indeed my hand writing. I am still in the land of the living. Will this news give you any pleasure! Yes, it will! I have first abused your friendship, and then cast it away, but you are still my friend. O, Douglas! my folly has caused those, who were most fit for friendship, gradually to forsake me; but you will not be of that number. Let me have the consolation of thinking, that I have one friend left to me; and that that friend is he, whom of all others, I have loved.

“After the lapse of so much time, I hardly know whether I should have written merely to inform you, that I exist; but, since I hope I can say I live to better purpose, it is my duty to inform you of it, as some

compensation for all you have suffered on my account. Yes! I trust I may assert, that the awful visitation of the Almighty, which you witnessed upon me, was not in vain! I resisted it as long as possible, but at length my proud heart was compelled to yield. It was softened, I hope into penitence; and, I would believe, I am an instance of the truth of your maxim, *that every returning penitent shall be forgiven.*

“Forgiven! O, blessed be that mercy which forgives me!—but I can never forgive myself! The very sense I have of the divine forgiveness, aggravates every transgression I have committed. Have I, with a knowledge of the will of God, refused to do it? Have I, professing to regard religion, grossly dishonoured it? Have I opposed the preventing hand of Providence, till my obstinacy made it necessary to that hand, in saving me, to shake my reason and my life, and give me for a season to ‘the buffeting of Satan?’ Have I pierced the bosom of the best of Fathers, with the arrows of ingratitude and rebellion? Have I despised the gentle voice of a pitying, bleeding, dying Saviour?—O, what a sinner am I!—As perverse as Cain—as treacherous as Judas—as profane as Esau—as apostatizing as Peter—as worldly as Demas—and am I forgiven? Yes, I must believe, that the grace which has changed my heart, has pardoned my sin—but I *cannot forgive myself!* O that my head were waters, and my eyes a fountain of tears, then would I weep day and night for my transgressions!

* * * * *

“How wonderful are the ways of God! It was when I had put myself beyond the entreaties of friends and the ordinary means of grace;—it was when he had permitted me to weary myself with my own folly, and to taste the fruit of my own doings;—it was when my heart had settled down into an awful state of sullen indifference to time or eternity—that, with a naked and outstretched arm, he did the work alone!—What grace!—What love!—What forbearance!—What wisdom!—I never think of it but I weep, and it is scarcely ever absent from my thoughts. ‘Surely his paths are in the sea, and his footsteps are not known.’ ‘He hath brought me up out of the horrible pit and the miry clay; and hath set my feet upon a rock, and hath established my goings; and hath put a new song into my mouth, even praise to my God!’ O, if I am saved it must be as ‘the very chief of sinners.’ I have merited the lowest place in hell, and I desire nothing more than the lowest place on earth—the lowest place in heaven!

“There is one thing, however, that preases heavily upon my mind, and often renders me *truly unhappy*. It is the injury

I have done to my companions in wickedness. I too well know, that my revolt from religion confirmed them in infidelity; and that my daring in sin made them the bolder. I have done them a mischief which I cannot undo. I am, I hope, reclaimed; but I cannot reclaim them. I may and will admonish and pray for them; but alas! they may still obstinately continue in a course, that will probably ruin their temporal, and certainly ruin their eternal interests. O Douglas!—It is only when I think of *this* that I shed tears of bitterness and gall!

“One of this number, I believe, you know. Have you not occasionally seen *Wilson* with me? And did you not once express yourself pleased with him? Poor *Wilson*! It is for him, of all the rest, I am most affected. He is affectionate and gentle; but easily *led*—alas! too easily led for me. He was, when I first knew him, a regular professor, and I think a real Christian; but I led him astray, step by step, and he became nearly what I was. He has an amiable young wife, and one child; and if he continues what he was, they and himself will speedily be ruined—ruined—O, how can I say it!—by *me*!—Douglas, my beloved Douglas, if he is living, find him out, for the sake of your friend. Think that I am the guilty cause of all his guilt. Tell him what I have suffered—tell him how I repent. Pray for him—warm him—entreat him in your name—in my name—in our dying Saviour’s name—to return unto the God he has forsaken! O, I cannot endure the thought of his sinking into perdition through my shameful example!”

If our readers are not fatigued with the length and number of these extracts, we will indulge ourselves with one other; which feelingly pictures the visit of Lefevre, on his return to England, to the dying *Wilson*, mentioned in the above letter.

“The first glance on *Wilson*’s present circumstances, affected Lefevre by contrast. He had formerly occupied good apartments to which cleanliness and order gave a nameless charm; and Lefevre had, at first, been accustomed to find him, receiving and reflecting the affectionate smiles of his wife and child, as the evenings passed happily away, in light employments, or domestic recreations. Now he saw him and his family driven, for a last refuge, to a wretched garret, low, dirty, and unfurnished; and even here, it was evident the scourge of poverty was on them. A clean cloth lay in one corner of the place, as if to cover their scanty provisions. Two damaged chairs and a bro-

ken table, stood towards the centre of the room. Within the sooty chimney-piece lay a few coals, between half a dozen bricks; but at so much distance from each other, that the flame of some, in vain attempted to communicate itself to the remainder. By the side of the fire, on a stool, sat the little child, stretching out her chilled hands and feet, desirous of a warmth she could not obtain; while the smoke puffed out repeatedly by the wind, had given a sallow cast to her dejected, but healthy countenance.

"The wife and mother rose at the entrance of the visitors to receive them, without salutation, without complaint. She stood like a picture of wo. Nothing seemed to remind Lefevre of her, but a certain neatness of appearance, which, though it cannot be described, often serves alone to distinguish one female from others; but this very neatness sat on her shabby attire, like the spirit of departed comfort on existing misery, and seemed to say—'I have seen better days.'

"On a worm-eaten press bedstead was Wilson himself. His eyes wandered without observation; his flesh had sunk from his features, and given them an awful prominence; and an unwholesome yellowness tintured his skin. His liver was consumed, and his end was rapidly approaching!

"Ah!" thought Lefevre, as he moved towards the bed, 'I have done all this!' He spoke to the dying man. He was insensible.—He turned away with agitation to his afflicted wife, and inquired the state of his mind. Her reply was just what he dreaded to hear. 'Unhappy, Sir,' said she—'very unhappy!'

"Is he penitent?"

"I trust he is, Sir!"

"Has he hope?"

"Alas! no Sir. Had he but hope in his death, the bitterness of death would be past to me!"

"He must hope!" cried Lefevre, losing the command of his grief for a moment. Then recovering himself a little, he inquired, whether he was likely to be sensible again: and, on learning that he was, and that it was most probable towards evening, he begged permission to attend him that night.

"The friends walked home in silent reflection. Lefevre knew not how, either to conceal, or express his concern. Douglas remarked it, and said—'Poor Wilson! I have seen him many times; and, though he is without comfort, I would believe he is truly penitent.'

"Do you think so!" exclaimed Lefevre, with momentary satisfaction—'but he has no hope! Can there be real contrition where there is no hope—no faith?'

"He may," replied Douglas, 'have hope enough to raise him above despair; and

yet too little to produce sensible comfort—there may be faith enough to rely on the Saviour, but not enough for an assurance of his favour.'

"Ah! may be! but at best it is doubtful. O my dear friend, you cannot know what I suffer at this instant! You have never ruined a fellow creature! Poor Wilson! His temporal distress is nothing—but his soul Douglas!—Indeed, if he die without some evidence of his hope in the Redeemer, I shall never hold up my head in this world!"

"Strong emotion scarcely allowed him to finish the sentence. He hastened to his chamber, to repent afresh of those transgressions, which had carried their influence beyond himself; and to pray ardently for the pardon and acceptance of his former companion, that his guilt might not rest on his conscience.

"Early in the evening he renewed his visit, as he had proposed. Wilson was still insensible, and the hand of death was evidently upon him. Lefevre determined not to leave him; and prepared to remain with him the whole night, should he live through it. Hour after hour elapsed, leaving him little to do, except to count the slow minutes on his watch, or to feel the dying pulse, which by turns throbbed—trembled—and stopped! midnight came and went without any glimpse of reason; and the patient was waxing worse. Lefevre was greatly distressed; he feared that no opportunity would be afforded, to exchange even a word or a sign with him. About one o'clock, however, the heavy film on his eye dispersed—his senses were collected—he could see—he could speak. His eye caught Lefevre! He had no expectation of seeing him. He became confused. He made an effort to recover himself. His eye brightened, and still dwelt upon him. Lefevre could not endure it. He spoke to relieve his feelings.

"Wilson!"—said he, 'do you know me?'

"Know you! O Lefevre!—" cried the dying man, with alarming agitation.

"These words, associated with his own reflection, went, like a lancet, to the bottom of Lefevre's soul. Had he inclined to his feelings, he would have fled from the pain of his presence; but his mind was now disciplined. He had a duty to discharge—he desired to lead him back to the fold whom he had led from it—and he cared not what he suffered, if he might but accomplish it.

"What is your state of mind?" he resumed.

"Dark—dark—miserably dark!" said he, shaking his head.

"Do you doubt the goodness of God?" said Lefevre.

"O, no! impossible!—impossible—but to me—to me—" and his voice failed him.

"He regained it. He pointed to his wife, who sat at the foot of the bed absorbed in wo—'See there!' said he, 'I have ruined her—my child—I have ruined my child!'"

"Think not of us!" exclaimed the afflicted wife.

"They shall never want friends!" said Lefevre.

"Dear Lefevre!" said he, extending his hand to him.—'Where's the child?' he continued.—'Where's my Ann?'"

"He was told she was sleeping. He desired to see her. They took her from the corner of the room where she was reposing, and, without awakening her, bore her to her father. He passed his bony and faltering hand down her little fleshy arm. He motioned for her to be lowered to him. He endeavoured to lift his head a little, and pressed his livid lips on her half-opened and smiling mouth. The effort and emotion were too much for him—he fell back and fainted. The unconscious child was laid hastily on the foot of the bed, while they sought to revive him.

"Lefevre felt that he had been diverted from the subject, which lay nearest his heart. He feared the life was now departing; and he shuddered to lose his friend, without some evidence of his return to God. 'O,' said he to himself, 'his guilt will be upon me!'"

"On the application of volatile salts, however, to the nostrils of Wilson, he once more revived, but it was without the power of utterance! He tried to speak and could not! The attempt only convulsed the lifeless jaws. He looked on his wife and Lefevre, with indescribable anguish.

"O Wilson!"—cried Lefevre—"cannot you speak to us?—Make a sign—Are you not happy?"

"He endeavoured to shake his head; but, having inclined it one way, he could not turn it in the opposite direction. They understood his awful, half-expressed *negative*, and wept.

"Do you not," continued Lefevre, "repent of your sins, and renounce them?—If you do, lift up your hand"—and his eye fell upon the nerveless hand, as though the sentence of life or death were within its power.

"It arose!—An insupportable weight fell from Lefevre's heart.

"Are you," he resumed, "enabled to cast yourself, as a perishing, condemned sinner, at the feet of the divine Saviour?"

"He had lost the power to raise the hand: but he slowly raised both his arms, while the feeble hands hung dangling upon each other.

"Oh! thank God!" cried the wife.

"Oh! thank God!" cried Lefevre.

"This burst of joyful gratitude over,

their attention was fixed in sympathy with the sufferer. A few moments would now end his sufferings. The blood had retired from his clay-cold extremities. The light of his eye was quenched. His breath was short, spasmodical, and rattling. Convulsions, like the fangs of death, writhed his whole body. An attack severer than the former came on. It terminated in a deep groan. Lefevre thought it announced the departure of the soul—he sunk on his knees exclaiming—"Lord Jesus receive his spirit!"—He paused to listen for his breathing—nothing was heard! He held his watch glass over his mouth—its surface was not steamed! Awful was the moment! Awful was the stillness that succeeded! Neither Lefevre nor Mrs. Wilson dared to interrupt it, by word, or sob, or movement. You might have thought, that death had not only triumphed in one instance, but that his seal was set on every thing in this chamber of wo. The neglected taper was flickering away its last light in the socket. The exhausted cinders on the hearth were, as the fire forsook them, crackling like the death-watch. The child lay at the feet of the exanimate body of its father, breathing so softly, that it seemed to respire not at all. The mother and Lefevre were so pale—so motionless, that you might have questioned whether they had power to move, or to think. And the room itself, with its low arched ceiling, blackened by the smoke of numerous years, and containing only light enough to reveal the darkness, was much more like a sepulchre for the dead, than an abode for the living.

"Mrs. Wilson was the first to show signs of life. She arose, and moving to the head of the bed, closed the eyelids of the dead body. This act of delicacy to the deceased stirred all her grief; she sunk on the bed, and, kissing the pallid forehead, wept aloud, without seeming to have power to arise. Lefevre did all that Christian sympathy could suggest, to console her beneath the affliction. He tarried with her till break of day; and then, taking his leave, assured her, that he would wholly relieve her from the painful duties connected with his funeral.

"Poor Wilson!" thought Lefevre as he went towards the residence of Douglas—"Poor Wilson! thy sun is gone down at noon!—and behind a heavy, impenetrable cloud!—But I trust, by the grace of God, it shall arise on the morning of the resurrection, bright with glory, and changeless as immortality!"

As we have perhaps, trespassed too long upon the patience of our readers, we will dismiss these volumes, with the hope that they will be generally and carefully perused.

They forcibly delineate the danger of forsaking God in our youth, and of casting aside that divine protection which is so necessary to shield us from the influence of our natural corruptions, and from the contamination and curse of ungodly companions. And most forcibly do they pourtray the peril and fearfulness of apostacy from God. It is indeed no light matter, to renounce a Christian profession; to trample under foot the blood of the covenant, on which we have once professed to rest our hopes for eternity; or to pour contempt upon the cross, which we have once professedly

elevated as the only object of our glorying. The reclamation of Le-fevre cannot be relied upon, as a ground of hope, by those who are resolved to persist in a course of iniquity; his own interesting-testimony was, "Alas! where I have been preserved, *thousands* have perished!"

Those who willingly forsake God, after being impressed with a full conviction of the truth of the gospel, may calculate not only upon the terrifying circumstances of Le-fevre's despair, but upon the awful accompaniments of an irreclaimable apostacy. W. M. E.

Religious Intelligence.

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

Of Rev. John E. Latta, from New Castle and Christiana Bridge for the Contingent Fund	\$24	
Of Rev. Dr. Alexander, from Rev. Elias Harrison, the donation of Col. Ritchie, of Fredericktown, Maryland, for same fund	10	
Of Mr. Thomas Fassitt, from Mr. J. S. Christmas, subscriptions collected by Rev. Thomas Barr, of Wayneborough, Ohio, for ditto	15	75
Of Rev. Samuel S. Davis,* in full of the advances made to him at the commencement of his agency, for-ditto	17	
Of Mr. John Lawrence, three quarters rent of the stable back of No. 81, South Second street, which he has given up, for ditto	30	
Of Rev. Dr. E. S. Ely, from Rev. A. G. Fairchild, George's Creek, Redstone Presbytery, for ditto	10	
Of Rev. Dr. W. Neill, in full for the subscription of Mr. James Nevins, on Rev. Dr. Green's paper for the Permanent Fund	50	
Of Alexander Henry, esq. on loan, for discharging the debt on the Professor's house	3000	
Of Rev. Dr. John McDowell, the donation of a female friend in Elizabeth-town, for the professorship to be endowed by the Synod of New York and New Jersey	50	
Of Rev. John Goldsmith, Newtown, Long Island, for the scholarship to be endowed by the senior class of 1819	120	
Of Thomas H. Mills, esq. six months interest in advance on a scholarship to be endowed by a lady in the vicinity of New York	62	50
Received payment of the drafts received of Rev. Shepard K. Kollock, mentioned in the statement for May, viz. for the professorship to be endowed in part by the Synod of North Carolina	871	
and for the scholarship to be endowed by the Presbytery of Orange	285	
Total	4545	25

* The Rev. Samuel S. Davis has generously relinquished to the Seminary, not only all remuneration for his services, for the year in which he was employed as an agent, by the General Assembly, but he has also declined accepting any thing for his expenses, which must have been very considerable; so that he has returned what was advanced to him for this purpose when he entered on the work.

Extract of a Letter from a Member of the Mission Family, destined to the Great Osages of Missouri, to a Gentleman in Philadelphia, dated June 5, 1821.

"We are now at St. Louis, and expect to start from this to-morrow morning.—But one of our number sick (Miss Weller), and she is fast recovering, we trust. Things, as yet, appear encouraging, except the prospect of an Indian war, which, it is thought by governor Clark, will involve the Great Osages, as well as the Osages of the Arkansas. Perhaps the great adversary of souls is, in this way, come down with great wrath, determined to prevent, if possible, the good to be derived from these missions to the poor Indians. But I trust his counsels will be crossed, and that he will be foiled by his own weapons, and be agonized by seeing good come out of this evil. The way of the Lord may be preparing by means which, to us, might seem least likely to produce the effect; while, in ignorance, we might be ready to say all these things are *against us*, a better knowledge of things might show that they are *for us*."

Selections.

Extract from a Sermon of the Rev. Dr. Chalmers, "On the vitiating Influence of the Higher upon the Lower Orders of Society."

"Now, what we call upon you to mark, is the perfect identity of principle between this case of making a brother to offend, and another case which obtains, we have heard, to a very great extent among the most genteel and opulent of our city families. In this case, you put a lie into the mouth of a dependent, and that, for the purpose of protecting your substance from such an application as might expose it to hazard or diminution. In the second case, you put a lie into the mouth of a dependent, and that, for the purpose of protecting your time from such an encroachment as you would not feel to be convenient or agreeable. And, in both cases, you are led to hold out this offence by a certain delicacy of temperament, in virtue of which, you can neither give a man plainly to understand, that you are not willing to trust to him, nor can you give him to understand that you count his company to be an interruption. But, in both the one and the other example, look to the little account that is made of a brother's or of a sister's eternity; behold the guilty task that is thus unmercifully laid upon one who is shortly to appear before the judgment seat of Christ; think of the entanglement which

is thus made to beset the path of a creature who is unperishable. That, at the shrine of Mammon, such a bloody sacrifice should be rendered by some of his unrelenting votaries, is not to be wondered at; but that the shrine of elegance and fashion should be bathed in blood—that soft and sentimental ladyship should put forth her hand to such an enormity—that she who can sigh so gently, and shed her graceful tear over the sufferings of others, should thus be accessory to the second and more awful death of her own domestics—that one who looks the mildest and the loveliest of human beings, should exact obedience to a mandate which carries wrath, and tribulation, and anguish, in its train—O! how it should confirm every Christian in his defiance to the authority of fashion, and lead him to spurn at all its folly, and at all its worthlessness.

"And it is quite in vain to say, that the servant whom you thus employ as the deputy of your falsehood, can possibly execute the commission without the conscience being at all tainted or defiled by it; that a simple cottage maid can so sophisticate the matter, as, without any violence to her original principles, to utter the language of what she assuredly knows to be a downright lie; that she, humble and untutored soul, can sustain no injury when thus made to tamper with the plain English of these realms; that she can at all satisfy herself, how, by the prescribed utterance of "not at home," she is not pronouncing such words as are substantially untrue, but merely using them in another and perfectly understood meaning—and which, according to their modern translation, denote, that the person of whom she is thus speaking, instead of being away from home, is secretly lurking in one of the most secure and intimate receptacles. You may try to darken and transform this piece of casuistry as you will; and work up your own minds into the peaceable conviction that it is all right, and as it should be. But be very certain, that where the moral sense of your domestic is not already overthrown, there is, at least, one bosom within which you have raised a war of doubts and of difficulties; and where, if the victory be on your side, it will be on the side of him who is the great enemy of righteousness. There is, at least, one person along the line of this conveyance of deceit, who condemneth herself in that which she alloweth; who, in the language of Paul, esteeming the practice to be unclean, to her will it be unclean; who will perform her task with the offence of her own conscience, and to whom, therefore, it will indeed be evil: who cannot render obedience in this matter to her earthly

superior, but by an act, in which she does not stand clear and unconscious of guilt before God; and with whom, therefore, the sad consequence of what we can call nothing else than a barbarous combination against the principles and the prospects of the lower orders, is—that as she has not cleaved fully unto the Lord, and has not kept by the service of the one Master, and has not forsaken all at his bidding, she cannot be the disciple of Christ.”

“And let us just ask a master or a mistress, who can thus make free with the moral principle of their servants in one instance, how they can look for pure or correct principle from them in other instances? What right have they to complain of unfaithfulness against themselves, who have deliberately seduced another into a habit of unfaithfulness against God? Are they so utterly unskilled in the mysteries of our nature, as not to perceive, that if a man gather hardihood enough to break the Sabbath in opposition to his own conscience, this very hardihood will avail him to the breaking of other obligations? that he whom, for their advantage, they have so exercised, as to fill his conscience with offence towards his God, will not scruple, for his own advantage, so to exercise himself, as to fill his conscience with offence towards his master? that the servant whom you have taught to lie, has gotten such rudiments of education at your hand, as that, without any further help, he can now teach himself to purloin? and yet nothing more frequent than loud and angry complaints against the treachery of servants; as if, in the general wreck of their other principles, a principle of consideration for the good and interest of their employer—and who, at the same time, has been their seducer—was to survive in all its power, and all its sensibility. It is just such a retribution as was to be looked for. It is a recoil upon their own heads of the mischief which they themselves have originated. It is the temporal part of the punishment which they have to bear for the sin of our text, but not the whole of it; for better for them that both person and property were cast into the sea, than that they should stand the reckoning of that day, when called to give an account of the souls that they have murdered, and the blood of so mighty a destruction is required at their hands.

“The evil against which we have just protested, is an outrage of far greater enormity than tyrant or oppressor can inflict, in the prosecution of his worst designs against the political rights and liberties of the commonwealth. The very semblance of such designs will summon every patriot to his post of observation; and, from a thousand watch-towers of

alarm, will the outcry of freedom in danger be heard throughout the land. But there is a conspiracy of a far more malignant influence upon the destinies of the species that is now going on; and which seems to call forth no indignant spirit, and to bring no generous exclamation along with it. Throughout all the recesses of private and domestic history, there is an ascendancy of rank and station against which no stern republican is ever heard to lift his voice—though it be an ascendancy, so exercised, as to be of most noxious operation to the dearest hopes and best interests of humanity. There is a cruel combination of the great against the majesty of the people—we mean the majesty of the people’s worth. There is a haughty unconcern about an inheritance, which, by an unalienable right, should be theirs—we mean their future and everlasting inheritance. There is a deadly invasion made on their rights—we mean their rights of conscience; and, in this our land of boasted privileges, are the low trampled upon by the high—we mean trampled into all the degradation of guilt and of worthlessness. They are utterly bereft of that homage which ought to be rendered to the dignity of their immortal nature; and to minister to the avarice of an imperious master, or to spare the sickly delicacy of the fashionables in our land, are the truth and the piety of our population, and all the virtues of their eternity, most unfeelingly plucked away from them. It belongs to others to fight the battle of their privileges in time. But who that looks with a calculating eye on their duration that never ends, can repress an alarm of a higher order? It belongs to others generously to struggle for the place and the adjustment of the lower orders in the great vessel of the state. But, surely, the question of their place in eternity is of mightier concern, than how they are to sit and be accommodated in that pathway vehicle which takes them to their everlasting habitations.

“Christianity is, in one sense, the greatest of all levellers. It looks to the elements, and not the circumstantialities of humanity; and regarding as altogether superficial and temporary the distinctions of this fleeting pilgrimage, it fastens on those points of assimilation which liken the king upon the throne to the very humblest of his subject population.—They are alike in the nakedness of their birth. They are alike in the sureness of their decay. They are alike in the agonies of their dissolution. And after the one is tombed in sepulchral magnificence, and the other is laid in his sod-wrapt grave, are they most fearfully alike in the corruption to which they moulder. But it is with the immortal nature of each that Christianity has to do;

and, in both the one and the other, does it behold a nature alike forfeited by guilt, and alike capable of being restored by the grace of an offered salvation. And never do the pomp and the circumstance of externals appear more humiliating, than when, looking onwards to the day of resurrection, we behold the sovereign standing without his crown, and trembling, with the subject by his side at the bar of heaven's majesty. There the master and the servant will be brought to their reckoning together; and when the one is tried upon the guilt and the malignant influence of his Sabbath companies—and is charged with the profane and careless habit of his household establishment—and is reminded how he kept both himself and his domestics from the solemn ordinance—and is made to perceive the fearful extent of the moral and spiritual mischief which he has wrought as the irreligious head of an irreligious family—and how, among other things he, under a system of fashionable hypocrisy, so tampered with another's principles as to defile his conscience, and to destroy him—O! how tremendously will the little brief authority in which he now plays his fantastic tricks, turn to his own condemnation; for, than thus abuse his authority, it were better for him that a millstone were hanged about his neck, and he were cast into the sea.

“And how comes it, we ask, that any master is armed with a power so destructive over the immortals who are around him? God has given him no such power. The state has not given it to him. There is no law, either human or divine, by which he can enforce any order upon his servants to an act of falsehood, or to an act of impiety. Should any such act of authority be attempted on the part of the master, it should be followed up on the part of the servant by an act of disobedience. Should your master or mistress bid you say not at home, when you know that they are at home, it is your duty to refuse compliance with such an order: and if it be asked, how can this matter be adjusted after such a violent and alarming innovation on the laws of fashionable intercourse, we answer, just by the simple substitution of truth for falsehood—just by prescribing the utterance of, engaged, which is a fact, instead of the utterance of, not at home, which is a lie—just by holding the principles of your servant to be of higher account than the false delicacies of your acquaintance—just by a bold and vigorous recurrence to the simplicity of nature—just by determinedly doing what is right, though the example of a whole host were against you; and by giving impulse to the current of example, when it happens to be moving in a proper direction. And here we are happy

to say, that fashion has of late been making a capricious and accidental movement on the side of principle—and to be blunt, and open, and manly, is now the fair way to be fashionable—and a temper of homelier quality is beginning to infuse itself into the luxuriousness, and the effeminacy, and the palling and excessive complaisance of genteel society—and the staple of cultivated manners is improving in firmness, and frankness, and honesty, and may, at length, by the aid of a principle of Christian rectitude, be so interwoven with the cardinal virtues, as to present a different texture altogether from the soft and the silken degeneracy of modern days.

“And that we may not appear the champions of an insurrection against the authority of masters, let us further say, that while it is the duty of clerk or apprentice to refuse the doing of week day work on the Sabbath, and while it is the duty of servants to refuse the utterance of a prescribed falsehood, and while it is the duty of every dependent, in the service of his master, to serve him only in the Lord—yet this very principle, tending as it may to a rare and occasional act of disobedience, is also the principle which renders every servant who adheres to it a perfect treasure of fidelity, and attachment, and general obedience. This is the way in which to obtain a credit for his refusal, and to stamp upon it a noble consistency. In this way he will, even to the mind of an ungodly master, make up for all his particularities: and should he be what, if a Christian, he will be; should he be, at all times, the most alert in service, and the most patient of provocation, and the most cordial in affection, and the most scrupulously honest in the charge and custody of all that is committed to him—then let the post of drudgery at which he toils be humble as it may, the contrast between the meanness of his office and the dignity of his character, will only heighten the reverence that is due to principle, and make it more illustrious. His scruples may, at first, be the topics of displeasure, and afterwards the topics of occasional levity; but, in spite of himself, will his employer be at length constrained to look upon them with respectful toleration. The servant will be to the master a living epistle of Christ, and he may read there what he has not yet perceived in the letter of the New Testament. He may read, in the person of his own domestic, the power and the truth of Christianity. He may positively stand in awe of his own hired servant—and, regarding his bosom as a sanctuary of worth which it were monstrous to violate, will he feel, when tempted to offer one command of impiety, that he cannot, that he dare not.”

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Communications.

FOR THE PRESBYTERIAN MAGAZINE.

Brief Review of a Debate on Christian Baptism, between Mr. John Walker, a Minister of the Secession, and Mr. Alexander Campbell, a Minister of the Baptist Church; in three Letters to a Friend.

(Continued from page 264.)

LETTER II.

From the view I have given of the church and her ordinances in my last letter, you will have perceived, that I do not consider circumcision and baptism as primarily designed for the purpose of building up believers in holiness; but as ordinances designed for the conversion of sinners of a certain character. My view of the subject is briefly this:—When a Gentile, or Jew not circumcised, was morally persuaded that Jehovah was the true God—that the ordinances delivered by him to Moses were the only true means of grace, and mediums of acceptable worship—that it was the command of God, and his duty and privilege to attend on these means that he might obtain grace; and under this impression attended with diligence on these means for this important purpose; then he was by circumcision to be planted in the church of God, and his children with him; and when he, or they, brought forth the fruit of a living faith, then, circumcision was to him or them as

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to Abraham of old, “a seal of their interest in the righteousness of faith.” And by parity of reasoning, when a careless or profligate sinner, a heathen, or infidel, under the present dispensation, is morally convinced that he is a lost and perishing sinner—that Jesus is the only Saviour of sinners—that in order to obtain an interest in his atoning blood, and the regenerating influences of his spirit, it is the command of God, and his duty and privilege to attend on the means of grace appointed by Christ, and diligently attends on these means for this purpose, then that person is to be planted by baptism in the church of God also, and his minor offspring with him; and when he or they bring forth the fruit of a justifying faith, baptism is to them, also, a seal of their interest in the righteousness of faith; and they have, moreover, a right to the ordinance of the supper, designed to build up believers in holiness, and to strengthen them in their journey through this world to Immanuel’s fair land.

I have no doubt, that every Baptist, and some Pædobaptists, are now ready to assail me, and say, does not one apostle say that “without faith it is impossible to please God;” and another, that “faith without works,” or a speculative faith, “is dead:” and will you say that such a faith, though attended with a conviction of sin, entitles a person to admittance into the church of God? To this I reply, that I believe as firmly as any of

you, that there is no work really good that does not proceed from a living faith; that without it there can be no acceptable approach to the table of the Lord; and that without it, no adult person can be saved: but it does not follow that a speculative faith, accompanied with a deep sense of guilt, may not, by divine appointment, answer the end of a qualification for admittance into the visible church. We do not differ about the importance and necessity of a living faith; our difference is concerning the nature and design of the church. You consider it as designed for the reception of regenerated persons only: I consider it as designed not only for the reception of such, but as primarily designed for the regeneration of sinners of a certain character through baptism, as the appointed mean. A speculative faith and sense of guilt, in adults, is necessary, in the nature of things, for this purpose. Considered abstractly, they are not evil exercises of mind, in themselves, and answer a valuable purpose as far as they go; for you will grant that it is exceedingly wicked not to believe that there is a God, and that Christ is the Son of God; and not to be sensible of our miserable situation as guilty and morally polluted sinners. Now that this faith and this feeling entitles adults to admittance into the church by baptism, I hope to make appear from an examination of the terms of admittance into it, both under the former, and present dispensations of grace.

For this purpose I would now observe, that when it pleased God that the church should assume a more visible and compact form in the days of Abraham, he expressly commanded that not only that distinguished patriarch himself, "with all his seed," but that all born in his house, or bought with his money of any strangers, should be introduced into the church by circumcision, declaring at the same time, "that the man-child, the flesh of whose fore-

skin was not circumcised, should be cut off from the people of God;" or should not be considered as belonging to his church. I would now ask my Pædobaptist readers, who believe with Stephen, that "Moses was in the church in the wilderness," if you can believe that all these, with all their countless offspring, to the coming of the Messiah, were true believers. But the command was given by God, who knew the heart and could not be deceived. There is no way of accounting for this matter, but by admitting that circumcision was appointed as a mean for producing "the circumcision of the heart." And, indeed, this view of the subject perfectly corresponds with what Jehovah himself says of his vineyard, or his church, in the 5th chapter of Isaiah, already alluded to. "My beloved had a vineyard in a very fruitful hill; and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein. *And he looked that it should bring forth grapes.*" Whatever difference of opinion there may be about the meaning of the fencing, gathering out the stones, the tower, and the wine-press; one thing is incontestable, that all this care and apparatus was, that the vine planted therein should *bring forth grapes*. Our blessed Lord's parable of the vineyard, in the 13th chapter of Luke, corresponds also with this view of the church under that dispensation, and is almost a copy of the foregoing allegory. "A certain man," says he, "*had a fig-tree planted in his vineyard, and he came, and sought fruit thereon, but found none. Then said he to the dresser of the vineyard; behold these three years I come seeking fruit on this fig-tree, and find none: cut it down, why cumbereth it the ground. And he answering, said unto him, Lord, let it alone this year also, until I dig about it, and dung it. And if it bear fruit well;*

and if not, then after that thou shalt cut it down." Let it here be recollected, that the barren fig-tree in this parable, is not threatened because it was there; for it is expressly said, that it was planted by the orders of the owner of the vineyard. "And a certain man had a fig-tree planted in his vineyard:" but threatened because planted and dug around, and dugged, it did not bring forth fruit. How opposite is this view of the design of the church, as given by God and his Son, to that view which Mr. C., and even some Pædobaptists, give us of it: and how opposite the conduct of Baptists in planting the church, to that of the husbandman, when he is about to plant an orchard or vineyard. The husbandman looks for young trees or plants of the fruit-bearing kind, that have not yet brought forth fruit, and plants, and digs about and dungs them, that they may bring forth fruit: but should they happen to find a tree of the fruit-bearing kind, bearing fruit in the wilderness, they root it up, and then plant it in the vineyard, or the church. How opposite, also, to what is said in the scriptures of Zion, or the church. "And of Zion it shall be said, this and that man was born in her." Psalm 87. And Jerusalem, (another epithet of the church) which is from above, and is free, is said to be "the mother of us all:" but according to their plan, the church is not the mother, but only the nurse of her children. To which I would add the declaration of the apostle respecting the good olive-tree, or the Jewish church, in the 11th chapter of his epistle to the Romans, already adduced. The Jews whom he styles natural branches, were broken off, he tells us, by unbelief; and the Gentiles by faith grafted in their stead. "Well; because of unbelief, they were broken off, and thou standest by faith. Be not high-minded, but fear." Now it follows by fair consequence, that the faith by which the Jews stood,

was a faith that could be, and was lost; but this is not the case with the faith of God's elect: and that the Gentiles were grafted into the good olive-tree, by the same kind of faith by which the Jews were once grafted in, and by which they stood, but which finally degenerated into what the apostle styles "unbelief."

And when we look at the history of that nation, it perfectly comports with what the apostle says in that chapter. They fell into idolatry at various times; but as they still worshipped Jehovah in conjunction with their idol gods, and for which they were severely and justly punished, at different times, they were not broken off. Hence, then, we find Jehovah calling them his people, and a people in covenant with him; when at the same time he charges them with the basest idolatry. Hosea iv. 12. They trusted in the promise of God that he would send them a Redeemer; but when that Redeemer came, "they received him not," but crucified him as an impostor; in consequence of which, with the exception of a small remnant, "who received him," they were broken off from the good olive-tree, and the Gentiles grafted in their stead. Their rejecting Jesus as the promised Messiah, was the unbelief, on account of which they were broken off; and the Gentiles receiving him as such, was the faith on account of which they were grafted in, and by which they stand; and although this general faith is not of a saving kind, yet it is involved in it, and a saving faith cannot be, nor exist without it.

To this it may be objected—that the Mosaic dispensation being typical, and only a shadow of good things to come, was therefore comparatively obscure, and the qualifications of admittance into the church, more general and undefined: but the gospel dispensation being the substance of these shadows, the qualifications are more distinctly defined. Hence,

then, faith and repentance, if not always, yet most frequently, are required as prerequisite qualifications of admittance into the church by baptism; and it has generally been admitted that this faith, and this repentance, mean a living faith, and evangelical repentance. I shall therefore now examine this point.

The first passage which occurs on this point, is the memorable address of Peter to the Jews, on the day of Pentecost, already adduced for another purpose. "Repent, says he, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

I need scarcely observe to those who are acquainted with the Greek language, that the Greek noun, *metanoia*, and the verb *metanoeo*, which are uniformly translated in our Bibles "repentance," and "to repent," are used in the New Testament in at least three different senses; or rather, that in some places they are used in a more extended sense than in others. This is the case in all languages, on account of the poverty of words; and it is from the drift and design of the writer or speaker, the character and circumstances of the hearers, and other considerations, that we are to ascertain in what sense the word is used. For instance, in Heb. xii. 17, the Greek noun *metanoia* which is translated repentance, signifies simply "a change of mind," and this is the first and primary meaning of the word. "Lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birth-right. For ye know, that afterwards, when he would have inherited the blessing, he was rejected, for he found no place of repentance, though he sought it carefully with tears." I need scarcely observe, that the repentance mentioned in this passage, is not predicated of Esau, who is styled "a profane person;" but a change of mind in his father Isaac, who, by a

divine impulse, had given the blessing of the birth-right to his brother Jacob, because Esau had sold it to him for a morsel of meat. Again: it is used to signify a sorrow for sin, as exposing to punishment. This, I presume, is its meaning in Mat. xii. 41, when it is said of the men of Nineveh, "that they repented at the preaching of the prophet Jonah." It is also used to signify a sorrow for sin, as not only exposing to deserved punishment; but as offensive to God, and defiling in itself, and which issues in a reformation of heart, and of life. In this sense it is used, 2 Cor. vii. 10. "Godly sorrow worketh repentance unto salvation, not to be repented of;" and when used in this extensive sense, there is often some accompanying word, that fixes its meaning, as in this passage, and in Acts iii. 19. "Repent and be converted, that your sins may be blotted out."

With these remarks in view, let us now inquire from the design of the speaker, and the character and circumstances of the persons addressed, in which of these senses, we are to understand the verb *metanoeo*, in the passage now under consideration. The Jews, shortly before had crucified Jesus as an impostor, because he affirmed that he was the Son of God, and their promised Messiah. Peter, by comparing his character, with the character given of the Messiah by the prophets, succeeded in convincing them, that he was really the promised Messiah, whom they expected. The guilt of crucifying as an impostor, their expected Messiah, "pricked" them to the heart; and they said to Peter and to the rest of the apostles, "men and brethren, what shall we do." Peter says, *Metanousate*, change your minds with respect to this Jesus of Nazareth, whom you have considered as an impostor, and crucified as such: and, as an evidence that your change of mind is real, "be bap-

tized every one of you in the name of Jesus Christ," or submit to that ordinance which he hath appointed as the badge of discipleship to him. And to encourage them so to do, he adds, "this baptism is for the remission of sins," or a mean appointed by him, that you may receive the remission of your sins, and the gift of the Holy Ghost in his sanctifying influences: for, as I have already observed, there is no ground to conclude, from what is said of those who were baptized on this occasion, that they all received the gift of the Holy Ghost in his extraordinary influences in the gift of tongues. This, I think, is the plain, obvious and unsophisticated meaning of the passage, and of the words "for the remission of sins." And what now is the meaning which those who contend that the repentance here mentioned means an evangelical repentance, give to the words "for the remission of sins?" This: that baptism would be to them a seal or evidence that their sins were remitted, and that they had received the gift of the Holy Ghost. I would ask such to produce any similar phraseology from the New Testament that conveys that idea; and further—do such think there is any person whose mind has not been perverted by a system, who would ever dream that the phrase for the remission of sins, means a seal or evidence of the "remission of sins." When the apostle Paul wished to tell us that "Abraham received the sign of circumcision, a seal of the righteousness of faith which he had, being yet uncircumcised," he uses the words "sign and seal;" and if Peter, who was under the influence of the same spirit of truth, when he addressed the Jews, designed to convey that idea, he could not possibly use words more unsuitable than those he has used on that occasion.

It may be objected, that the Jews are said to be pricked to the heart, previous to their being baptized—

but this surely is only an evidence of their being deeply convinced of sin, but not a scriptural evidence of an evangelical repentance; and the expressions are no stronger than those of Cain, when he said, "my punishment is greater than I can bear;" or than those of Judas, when he said, "I have sinned in that I have betrayed the innocent blood."

It may be further objected, that in verses 41, 42, it is said of those persons "that they gladly received the word," and that after their baptism "they continued steadfastly in the apostle's doctrine, and fellowship, and in breaking of bread, and in prayers." If from this it is argued, that they were true believers, (and I will not contest the point,) it rather strengthens than weakens my argument, as this is said of them after they were baptized, God, according to the words of Peter blessing his own ordinance for this important purpose. And if it is replied, that it is said of them "that they gladly received the word" previous to their being baptized; this is no stronger an expression than what is said of the stony-ground hearers, in the parable of the sower; nor is it strange that those who had crucified the Lord of life and of glory, as an impostor, would gladly receive the news of a mean for removing the guilt of such an atrocious act.

There is another circumstance attending this remarkable event, which, when duly considered may go far in fixing the meaning of the word "repent." Peter, we are told, began his sermon at the sixth hour, or at nine o'clock of our reckoning. How long he preached we are not told, as we have only a skeleton of his sermon. Although there were one hundred and twenty disciples present, we are not told that any of them were clothed with the ministerial character, or had a right to baptize except the twelve apostles. Now, as an evidence of an evangelical repentance could be only obtain-

ed by conversing with those persons, I would ask, had the apostles time to converse with three thousand, so as to obtain a ground of hope that they were true penitents, and baptize them the same day in any mode: for let it be recollected, that the Jewish day began and ended at the setting of the sun. But as their saying to Peter and to the rest of the apostles, "Men and brethren, what shall we do?" and their readiness to submit to an ordinance appointed by the despised Nazarene, was an evidence of their change of mind respecting Jesus of Nazareth, and that they were convinced sinners; the way was clear for baptizing them immediately, according to my view of the subject; and there was time enough for the twelve to do so by affusion, but surely not by immersion.

If to this it is objected, that a profession of the religion of Jesus, was, in those troublous days, a strong evidence of an evangelical repentance; and that the apostles were more competent to decide on the character of men than their successors; I reply—that there was no persecution of the Christians at that time, nor until after the martyrdom of Stephen; and the apostles in such cases were not discerners of the spirits of others. Peter himself had it not in the case of Simon Magus; and only came to the knowledge, that he was in the gall of bitterness, and in the bond of iniquity, by his offering the apostles money for the purchase of the spirit's extraordinary influences.

Although it belongs not immediately to the subject in hand, nor affects my present argument; I would observe, before I dismiss the point, that the observations I have made on the foregoing passage may help to fix the meaning of the repentance connected with the baptism of John. It was a baptism "unto repentance," or designed to produce a change of mind in the Jews respecting the Messiah who

was shortly to appear. They expected him as a magnificent conqueror who was to deliver them from the Roman yoke; and were accordingly scandalized at his poor and mean appearance. Besides, they supposed that their relation to Abraham was all that was necessary for salvation. Hence said John to the Pharisees and Sadducees who came to his baptism, "O! generation of vipers, who hath warned you to flee from the wrath to come? bring forth therefore fruits meet for repentance," (or evidential of a change of mind in the important point that concerns your salvation) "and think not to say within yourselves, we have Abraham to our father: for I say unto you, that God is able of these stones to raise up children to Abraham." But should it be contended, that the repentance preached by John, as connected with his baptism was an evangelical repentance: this, however, must be granted, that it was a baptism "unto repentance," or designed to produce that grace in the heart—understand the word as you may, it affects not my argument.

Having thus ascertained the nature of the repentance required in order to baptism, I shall now inquire into the nature of that faith, that is required for the same purpose. The first place we read of faith as a prerequisite for baptism is in the 8th chapter. We are told in verses 12 and 13, that when the Samaritans believed Philip preaching the things concerning the kingdom of God and the name of Jesus, they were baptized, both men and women. "Then Simon himself believed also, and was baptized."

It may be sufficient for my purpose, here just to observe, that there is nothing said of the faith on account of which these persons were baptized that fixes it down to a living faith. The reverse is strongly implied; for the expression is, that "when they believed Philip preach-

ing the things concerning the kingdom of God and the name of Jesus Christ," or when they professed an assent to the general doctrine, that Jesus of Nazareth was the only Saviour of sinners, "they were baptized both men and women." And indeed the character and conduct of Simon affords a strong presumption, that Philip had not required of him an evidence of a living faith; for can it be supposed, that a person possessed of this faith could suppose that the spirit's extraordinary influences could be purchased by money.

But those who differ from me on this subject, no doubt, are now ready to say, there is a baptism recorded in this very chapter—that of the eunuch of the queen of Ethiopia—wherein the faith required is fixed in its meaning to a living faith, for Philip's words are—"If thou believest with all thine heart, thou mayest."

Before I would make any remarks on this memorable transaction, it is necessary to observe, that the question is not, have true believers a right to baptism? for they have a right to all the ordinances of the dispensation of grace under which they live: and the ordinances which were appointed and designed for the conviction and conversion of sinners, were designed for building them up in holiness. I have assigned my reasons why I consider the Jews who were baptized on the day of Pentecost, were sinners previous to their baptism. It is certain this was the character of Simon Magus; and more than probable, the character of the Samaritans; for it is said of them, "that they all gave heed to his sorceries, and said—this man is the great power of God." But what now is the character which is given in this chapter to the eunuch of the queen of Ethiopia. If not a Jew, he was a proselyte to the Jewish religion, and he travelled from Ethiopia to Jerusalem, for the purpose of wor-

shipping the true God according to his own appointments. How was he employed in his chariot on his return?—Reading the prophecy of Isaiah, one of the greatest of the Jewish prophets. What was his conduct, when Philip, a poor man, and probably in mean apparel, joined the chariot, and said, "one would think rather abruptly, "understandest thou what thou readest?" Did he frown upon, and repulse him as an impertinent inquisitor? No: he candidly acknowledged his ignorance, and manifested the teachable disposition of a child of God, by desiring Philip to come up, and sit with him in the chariot, for the purpose of instructing him in the meaning of what he read. I have indeed frequently heard from the pulpit, of the conversion of this eunuch: but for my own part, I can see the features of an humble and zealous worshipper of the true God, in the short history given of him: And if we must have the word, his "CONVERSION" was of the secondary kind: from the Jewish to the Christian dispensations of the grace of God. Whilst at Jerusalem, he had heard, no doubt, from the chief priest, that Jesus was a vile impostor, and was returning to his own country with that pernicious impression. God, in his good providence, sent Philip his way in a miraculous manner, to undeceive him, and preach Jesus to him as the Messiah that was now come. It is implied, in what follows, that Philip unfolded to him the nature and design of the ordinance of baptism, and the obligations on all who acknowledge Christ as Lord and Master, to be baptized into his name. "And as they went on their way, they came to a certain water, and the eunuch said, see, here is water—what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered, and said, I believe that Jesus Christ is the Son of God."

And now, what is there in this

interesting historical fact, that militates against the doctrine I am defending? Was there any thing more in his profession than a sincere persuasion, that Jesus, whom he had, no doubt, been led to consider as an impostor was the Son of God? which, I need not tell you, a man may believe, and thousands do sincerely believe, and yet are destitute of the faith of God's elect. The argument of those who contend, from this passage, that a profession of a living faith is required in order to baptism, is founded on the assumption, that this man was a sinner, and that "to believe with all the heart" means a justifying faith; as it is elsewhere said, "that *with the heart* man believeth unto righteousness." But admitting that he had been a sinner, I must contend, that to believe with all the heart, imports nothing more than *sincerity*; and I need not say, that we sincerely believe, on competent evidence, a hundred historical facts, as well as that Jesus is the Son of God; and it is not so much believing "with the heart," as believing unto righteousness, that defines the character of faith in that passage. Thus a minute consideration of that interesting baptism, instead of militating against, supports the position I am defending.

The observations made on the baptism of the eunuch, are equally applicable to the baptism of Lydia, recorded in the 16th chapter. Her conversion as an unregenerated person, is also often spoken of, as implied in these words, "the Lord opened her heart, that she attended to the things spoken by Paul." Although there is, not perhaps as full evidence of her saintship as that of the eunuch; yet there is that said of her that affords strong presumptive evidence that she was a saint previous to her being baptized. It is said of her that she "worshipped God," and was one of those women who resorted to the river side for prayer, which was usual with the

pious Jews when in heathen lands. "By the rivers of Babylon there we sat down, yea, we wept when we remembered Zion. Remember, O Lord, the children of Edom in the day of Jerusalem." Psalm 139. From these considerations, then it appears, that if not a Jewess, she was a proselyte to the Jewish religion, and the expression, "that the Lord opened her heart, that she attended to the things spoken by Paul," can mean nothing more, than that like the eunuch, she was convinced by the preaching of Paul, of the change of dispensation of grace from Judaism to Christianity, in consequence of which "she was baptized and her household."

I shall now return to an examination of the baptism of Saul of Tarsus, recorded in the 9th, and of Cornelius and his friends, mentioned in the following chapter. With respect to Saul, there is nothing said of his faith and repentance previous to his being baptized. But from what he tells us in the 22d chapter, Ananias said to him on that occasion, the inference I think is just, that in that ordinance he received the remission of his sins. "And now why tarriest thou? Arise, and be baptized, and WASH AWAY THY SINS." An expression similar to that of Peter on the day of Pentecost. "Be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost." It appears that Saul, from the time he was struck down on his journey from Jerusalem to Damascus, was in the spirit of bondage, until after his baptism. Such was the agony of his soul, that he neither eat nor drank, for three days; and it would seem that, according to the words of Ananias, that in that ordinance he received the internal evidence of the spirit, of the washing of regeneration, and of his interest in Christ; for we are told, that immediately after his baptism, "he received meat, and was strengthened."

What I have said respecting the

baptism of Saul of Tarsus, is the case with the baptism of Cornelius and his friends. There is nothing said about their faith and repentance previous to their being baptized. True, indeed, it is said that while Peter was preaching to them, and previous to their baptism, "the Holy Ghost fell on them that heard the word;" but we are expressly told that it was in his miraculous gift of tongues. "And they of the circumcision which believed were astonished; as many as came with Peter; because that on the Gentiles also, was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God." And I need scarcely observe, that this gift was conferred on some who were destitute of saving grace, and remained so. But admitting that his saving influences were given at the same time with his extraordinary gifts, what is the consequence? This only—that true believers have a right to the ordinance of baptism, wherever found, as Abraham had to the ordinance of circumcision.

The baptism of the jailer, recorded in the 16th chapter, now remains only for examination. We are told, that alarmed by the earthquake that shook the foundations of the prison, "he called for a light, sprang in, and came trembling, and fell down before Paul and Silas, and brought them out and said, Sirs, what must I do to be saved? And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway."

Let it now be observed, that there is nothing said of this man previous to his baptism, his trembling, and falling down before Paul and Silas, that is indicative of any thing more than a deep sense of guilt; and not stronger than that of Cain and Judas.

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And although Paul and Silas exhort him to believe in the Lord Jesus Christ, that he might be saved, they do not say that this faith was a prerequisite qualification for baptism. When "they spake the word of the Lord to him, and to all that were in his house," they, no doubt, explained the nature and obligations of baptism; and that he received through that ordinance, as the appointed medium, "peace in believing," and "joy in the Holy Ghost," is apparent from what is said of him after being baptized. "And when he had brought them into his house, he set meat before them, and rejoiced, believing in God, with all his house." It may perhaps not be unnecessary, to observe in this place, that although the Jews, on the day of Pentecost, Saul of Tarsus, and this man, received the remission of sins, and peace in believing, through the ordinance of baptism, yet it was not the case with Simon Magus. The duty is ours, and we must leave it to a sovereign God when, and to whom, he will bless his own ordinance.

Having thus examined all the baptisms recorded in the New Testament, it does not appear that there is one of them wherein the profession of a living faith, and of an evangelical repentance, was required of the person baptized. And not only is this the case; but I have showed that there is clear intrinsic evidence in these places, that baptism is spoken of as a mean of grace for convinced adults. And to this I would add, that the element of water to be used in this ordinance, is a strong presumptive evidence that it was designed for that purpose. In the ordinance of the supper, bread and wine, that strengthen and refresh the wearied body, are the appointed symbols—an evidence that it was designed for strengthening and refreshing the true believer in his journey to Immanuel's land: but in baptism, the symbol is water, which was designed, and is used,

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for washing away the filth of the body—an evidence it was designed, through the influences of the Spirit, to wash away the filth of the soul: and I know not what else Christ could mean when he says, “except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.” John iii. 5.

From the whole it appears, that circumcision and baptism were designed for the same purposes—that the latter has taken the place of the former; and that the ordinance of the supper has taken the place of the Jewish passover. That baptism has taken the place of circumcision, is evident from the epistle to the Colossians ii. 10, 11. “Ye are complete in him who is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, *by* the circumcision of Christ.” That the circumcision made without hands, means renovation of heart, will not be disputed. But this, the apostle says, was effected *by* the circumcision of Christ, as the mean: and what he meant by the circumcision of Christ, he tells us in the very next words—“buried with him in baptism.” Another proof, you will perceive, that baptism, besides being the appointed mean of initiation into the church at present, was designed for producing renovation of heart. That the Lord’s supper has taken the place of the passover, is also evident, from 1 Cor. v. 7, 8, already adduced. “For even Christ, our passover, is sacrificed for us; therefore let us *keep the feast*; not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.” From this passage it appears, that the paschal lamb, in the manner of his death, not only typified Christ, the lamb slain from the foundation of the world, for the sins of many; but the manner prescribed for eating it, with unleavened bread, signified the necessity of

“sincerity and truth;” with the absence of “malice and wickedness,” in eating the Lord’s supper, to which the apostle evidently alludes in this chapter.

Mr. C., however, and other Baptist writers object, by saying there are some circumstances in which circumcision and baptism, and the passover and the Lord’s supper, do not resemble each other; and that the passover was eaten by little children as well as by adults. That there would not be a perfect resemblance betwixt the type and the thing typified, is implied in the very nature of the thing. If there was, then a type would cease to be a type, and all would be “substance,” and there could not be any “shadow of good things to come.” And that little children eat of the passover, is, perhaps, rather an assumption than a fact. The directions of Jehovah respecting this circumstance are these—“And it shall come to pass when your children shall say unto you, what mean you by this service? that ye shall say it is the sacrifice of the Lord’s passover, who passed over the houses of the children of Israel, in Egypt, when he smote the Egyptians and delivered our houses.” Exod. xii. 26, 27. Here, then, these children were such as were capable of asking a pertinent question, and of receiving and understanding a suitable answer. But admitting that they did—what then? The passover was not only typical of Christ, our passover, or of the Christian passover, but was also commemorative of the deliverance of the children of Israel from Egyptian bondage; little children therefore might with propriety eat of it, as it had respect to that event, while the intelligent adult saw in it a more interesting deliverance—the redemption of guilty men by the sacrifice of the Son of God.

But to all this it is objected, that Christ himself has said, “that he that believeth, and is baptized, shall be saved.” And what is the argu-

ment deduced from these words,—that a living faith is indispensably necessary in adults to entitle them to baptism? This—the faith here mentioned is of the saving kind, because salvation is promised to it; but it is prefixed to baptism; therefore a saving faith is necessary for baptism. Well, according to this manner of reasoning, baptism is necessary for salvation, for it is also prefixed to salvation. This will prove too much, not only for Baptists, but for Pædobaptists, who differ with me on this point. But these important words have a meaning; and what is it? This simply—that true believers have a right to baptism, if not baptized, and shall be saved; not because they have been baptized, but because they have believed.

It may be also objected, that my view of the subject opens the door of the church to all indiscriminately. The reverse is the case. It excludes the grossly ignorant, and immoral, and admits only the inquiring and praying sinner: for to say that a person who has seen his lost and perishing state as a sinner, and his need of an interest in the atoning blood of Christ, and of the renewing influences of his spirit, will not pray for these all-important blessings, is a contradiction in terms. It is said of Saul of Tarsus, while in the spirit of bondage, “Behold he prayeth!” It may be farther objected, that at best, it is calculated to fill the church with unregenerate persons. Those who make the objection, in making it still keep in their eye their own views of the church, as designed for the admittance of regenerated persons only, or persons professing that they have “passed from death unto life;” and Mr. C. tells us that in the debate with Mr. W. he read, in support of this position, the addresses of the apostles in their epistles to the different churches, wherein they uniformly address them as saints or regenerated per-

sons. He also tells us, that he highly esteems the writings of the late Dr. Campbell of Aberdeen; that he considers him as one of the best and greatest critics of modern times; and that he carried with him to the debate with Mr. W. and read extracts from his Preliminary Dissertations to his translation of the Four Evangelists, together with his Critical Notes. Now if he will turn to the fourth part of Dr. Campbell’s Preliminary Dissertations, Dr. Campbell will tell him what every good linguist also knows to be the fact; that there are two words, *kadosh*, and *chacid*, in Hebrew, and *hagios*, and *hosios*, in Greek, which, although they are uniformly translated *holy*, are very different in their real meaning—that *kadosh* in Hebrew, and its corresponding word *hagios* in Greek, when applied to persons, means only persons “devoted to, or destined” for a sacred purpose; and that *chacid* in Hebrew, and its corresponding word, *hosios* in Greek, has reference to character, and means “pious, or devout.” And if he will turn to his Greek Testament, he will find, that the apostles never address the members of the churches to which they wrote, as *hosios*, or pious, but as *hagiois* in Christo, or persons, who, by being baptized, were devoted to a sacred use, or under obligations to become pious, or pure in heart. This judicious criticism, which will not be disputed, dissipates the objection, overturns Mr. C.’s view of the structure of the church of God, and all the arguments he has used to support that view; and you will perceive, exactly accords with that view of it, I have attempted to exhibit and defend.

As for that portion of the church which consists of communicants, or those who profess godliness, it is, in my opinion, best calculated to preserve its honour and purity. As it is expected, and in some churches required, of those who are

baptized on the contrary system, that they come to the ordinance of the supper; that from the strong desire that some unbaptized persons have to be accounted church members; and of some parents to have their children baptized, a snare is laid in their way, to profess having experienced what they never felt, and thus improper persons are introduced amongst communicants, and the ensnared person eats and drinks judgment to himself at the table of the Lord. Let then the important subject be distinctly understood; and let the ministers of the gospel candidly and carefully tell those whom they baptize, or parents who have their children baptized, that they are thereby brought under the strongest obligations to avoid the pollutions of the world, "and to seek the Lord until they find him;" that although by baptism they and their children are planted in the vineyard of the Lord, and what is styled by Christ, "digging about and dunging" is secured to them by the seal of God himself; yet they are not to rest contented until they experimentally find the thing signified by baptism—the washing of regeneration by the spirit of the Most High. And if they or their children when they grow up, fall into the pollutions of the world, or become careless in their attendance on the means of grace, then let the discipline of the church in admonition or rebuke be exercised upon them; and if they refuse to be reclaimed, let them be finally cast out of the church. I know, and regret that this is not usually the case; hence then a mistaken view of the design of the church, together with the negligence of her officers, has led Mr. C. and others to represent infant baptism as a useless and inefficient ordinance, and his own distorted views of the subject, has also led him to pour unsparing contempt on that "church of God which he purchased with his own blood."

And now, if that view of the church in her commencement, structure, design and ordinances, which I have endeavoured to give is scriptural, as I think it is; then you will have perceived, that the right of those infants, whose parents are members of the church, to be introduced therein by baptism, follows by irresistible consequence—and that all Mr. C.'s arguments against their right, from his unscriptural views of the church, together with his New Baptist Catechism, to use one of his borrowed poetical expressions, "vanish like the baseless fabric of a vision, and leave not a wreck behind." In my next I will consider "the mode," or as Mr. C. expresses it, "the action of baptism."
SAMUEL RALSTON.

LECTURES ON BIBLICAL HISTORY.

No. I.

"In the beginning God created the heaven and the earth."—GEN. i. 1.

This portion of holy writ is called Genesis, because it contains an account of the origin of men and things. It stands first in the Pentateuch, or five books of Moses; which he wrote towards the close of his life, under the guidance of the Providence and Spirit of God.

When the sacred writings were collected into one volume, or roll, after the return of the Jews from the Babylonian captivity, Ezra, or some other inspired writer, probably, added some small matters to what Moses had written; but that Moses was the author of these first five books of the Bible, we have, at least, as much evidence, as can be produced that Homer wrote the famous Iliad and Odyssey, or that Cicero was the author of those eloquent orations, and other admired productions, which have long been attributed to him. The history comprised in the book of Genesis, stretches through a period of about 2360 years. Hence it is evident,

its historical notices must be very concise, and that many events are passed over in silence, as not essential to complete the design of the historian. This dense and comprehensive brevity, which characterizes the whole of the inspired oracles, is a wise appointment of Providence, as it keeps the Bible from swelling into an inconvenient size, and renders the possessing of it more easy to persons in the humblest walks of life.

The first and greatest event recorded in the book of Genesis, is the creation of this world, with its inhabitants, and those heavenly bodies connected with our earth, and together forming what is called the solar system. An evil spirit, or a fallen angel, tempted our first parents to sin; and in the book of Job it is said, "the morning stars sang together, and the sons of God shouted for joy, when the foundations of the earth were laid." Hence we may conclude, that angels existed before this world was created; and that the Mosaic account of creation relates only to this earth and those planets with which it is closely connected.

The inspired penman, as might be expected, refers us to God Almighty, as the creator and disposer of all things. "In the beginning, God created the heaven and the earth." And this divine work of creation, was progressive. One part succeeded another in beautiful order, till the whole was completed. The rough materials were, at first, intermixed. The original elements, *fire, air, earth and water*, lay in a confused state,—called, by some philosophers, a state of chaos. This may be what Moses intends by the expression, "and the earth was without form and void; and darkness was upon the face of the deep."

On the first day of the creation week, the Spirit of God moved, or, as the place may be rendered, brooded on the face of the waters, or confused mass, and the first ef-

fect was the production of light, to such a degree, probably, as to render objects visible. The ease with which this effect was produced, by the Divine Architect, is expressed in language, as *sublime* as it is *concise*: "God said, let there be light, and there was light." The light was called *day*, and the darkness *night*.

On the second day, a firmament was constituted! By this is meant, probably, what is now called atmosphere—that elastic fluid, which encompasses the earth, extends from its surface some two or three miles, and which is of sufficient strength to sustain vapour, and clouds; those waters, in the vapour-form which are said to be above the firmament, or expanse, whence the rain distils to refresh the animal and vegetable kingdoms.

On the third day, the waters on the surface of the earth were drained off, and confined within their destined limits. Hence originated the numerous seas, rivers and rivulets, which diversify the face of the globe, and conduce largely to the comfort and convenience of both man and beast. The land thus prepared, was stocked with grass, trees and fruits; and we must suppose these were produced at once, in a state of maturity, otherwise the animal race, which were brought into being within a short space of time, would have been destitute of food.

On the fourth day, lights were planted in the firmament, or expanse. Two great lights are spoken of, differing, however, in size and splendour. By the greater of the two, which was destined to rule the day, the sun is supposed to be intended; and by the less, the empress of night, the moon, is doubtless meant. Astronomy teaches us that the moon is an opaque body, or only a reflector of the sun's light; and it has been more than insinuated, that the sacred historian speaks incorrectly, when he calls her a light.

Moses undoubtedly had some knowledge of astronomy, for he was well versed in the learning of Egypt; but as he was writing a plain narrative, intended for the use of mankind generally, he deemed it proper to represent things of this sort according to their appearance, and to adapt his style to the capacity of the illiterate, leaving the learned to make their own comment on his *simple, unvarnished* text. And in so doing, we think he did wisely. All that is said of the other heavenly bodies is expressed in three words, "The stars also!" Another instance of unrivalled sublimity in sentiment, where a stupendous effect is produced with a facility which bespeaks Omnipotence, as the efficient cause. By the stars are probably meant, not only the fixed stars, which are innumerable, and of immense magnitude, but, also, the primary planets with their respective satellites. It is not affirmed, in the Mosaic history, that these great and numerous bodies were made merely for the accommodation of this earth. They may have been created simultaneously with our globe, may be connected with it, and prove a convenience to it, in more ways than one, and yet be inhabited by intelligent beings, and answer ends in the kingdom of Jehovah, far above our conceptions.

On the fifth day, fowls and fishes were made;—"the great whales, with every living thing that inhabits the water, and every winged fowl after its kind." It is remarkable that the short narrative of Moses leads us to think that these two kinds of animals were formed of the same sort of matter. And this opinion is rendered highly probable, by the striking similarity observable in their flesh, and particularly in their corporeal organs and mode of travelling in their respective elements.

On the sixth day, land animals, and the human species were created.

Of inferior animals, three classes are mentioned, viz. beast, cattle and creeping thing, *i. e.* wild and intractable creatures of the forest;—domestic creatures which subserve the interests and convenience of the human race;—and all manner of serpents and reptiles. And last of all, man was formed, and introduced into the world as a prince into a palace richly furnished for his reception. "And God said, let us make man in our image, after our likeness; and let him have dominion," &c. Three things are noticeable in this passage, as conveying an exalted idea of the dignity and superiority of the human kind over all other orders of animated nature. First, the language is that of consultation: "*Let us make man:*" indicating the importance of the work, or of the creature to be formed. But with whom does the Creator consult on this occasion? With the angels, say the modern Jewish rabbis. Not so, we think. Creation is a divine work; the exclusive work of Jehovah alone. And to suppose him to ask the counsel or aid of any of his creatures, is a reflection on the majesty of his character, and the self-sufficiency of his power. Besides, this notion does not accord well with what follows: "So God created man in his *own* image," not in imitation of an original, compounded of the divine and the angelic natures, but, "in the image of God alone, created he him." Some critics say this language is employed in compliance with the usual style of earthly potentates, who, in their public edicts, are wont to use the plural, *we, us* and *our*, instead of the singular. But it should be recollected that, as yet there were no earthly princes in existence, and therefore the phraseology cannot have been borrowed from any human usage. From these and the like considerations, most Christian expositors suppose that the expression "let us make man in our image," implies and indicates a *plurality* of persons in the divine essence or adorable Godhead; and that it is in-

tended to teach us that the Father, Son and Holy Ghost co-operated in man's creation, as each executes his appropriate office and concurrent part in the scheme of our redemption. And this opinion is, we think, correct; though the doctrine of the trinity does not depend on this, or on the many similar passages to be found in the Old Testament; for it is taught by the Saviour and his apostles, in the clearest manner, and in the most express terms that language can supply.

Secondly, the superiority of man above other animals, is taught by the right given him by the Creator, to exercise dominion over them. Man is qualified, by the endowment of reason, to subdue, or govern the ferocious and the strong of the animal tribes. But the fear of him is impressed on the instinctive principle of every living thing. Hence it is, that a boy can drive the horned ox, and govern the war-horse. Hence it is, too, that the human "face sublime," strikes terror to the heart of the *lion*, the *tiger* and the *bear*. There is, in fact, no tribe in the animal kingdom, however fierce and powerful, that man cannot extirpate or subjugate to his use and pleasure. But, thirdly, that which gave man the pre-eminence in this lower world, was the image of his Maker, which he bore in his original state. As God is a spirit without parts or bodily shape, it is plain this image must have been of a moral nature. It is to be found in the qualities and character of his mind, which were depraved by the fall, and which it is the grand aim of the Christian religion to restore and secure to him by an immutable covenant, through Christ Jesus the Mediator. Two short verses in the writings of Paul the apostle, show us what these qualities are: "That ye put on the new man, which, after God, is created in *righteousness* and *true holiness*;"—and, again, "Ye have put on the new man, which is renewed in *knowledge*, after the image of Him that created him." Ephes. iv. 24.

Col. iii. 10. Here we learn that the leading and prominent features of the new man, in Christ, are *knowledge*, *righteousness* and *true holiness*. And in these, chiefly, consisted the image and likeness of God, in which Adam came from the hand of his Creator. His knowledge was intuitive, rather than the result of the deductions of reasoning; he was made a philosopher, both natural and moral—the law of God was impressed on his heart—he understood his duty, and acknowledged his obligations to the Father of spirits—his judgment was sound—his will submissive to the rule of duty—and his affections pure, ardent and elevated, as an angel of light. And thus constituted, he must have enjoyed as large a share of happiness as his nature, in that stage of his existence, would permit.

In this short account of man's creation, the *female* sex is doubtless included.

The *circumstances* of the woman's formation are detailed in the 2d chap. at the 21st verse. And from their not being introduced in form, as a part of the work of the sixth day of the creation week, some have conjectured that Eve was not made till some time after Adam. But let it be observed, that Moses, in this first chapter gives a succinct account of a great and extensive work. In the next chapter he resumes the subject, mingling a few explanatory remarks with other original matter. Hence we are told in the 2d chap. 7th verse, that "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul;" and again, at the 21st verse, after several intervening subjects, we have the particulars of, the woman's creation. But the fact of her creation on the sixth day, is expressly stated in the 27th verse of the first chapter: "*Male* and *female* created he them." They were both endued with the same intellectual powers—formed alike in the image of God, and destined to the same

high and holy ends in the great kingdom of Jehovah. Thus the woman was an help meet, or suitable companion for the man; and he was taught by the circumstances of her formation, to regard her with tenderness and respect, as bone of his bone and flesh of his flesh. And in this state of holy wedlock, God blessed them, giving them dominion over the creatures, and the free use of the vegetable produce of the earth; but there is no evidence that they were allowed the use of animal food. "And God saw every thing that he had made; and, behold, it was very good: and the evening and the morning was the sixth day."

Such is the account which the Bible gives of the origin of this world, with its inhabitants, its diversified beauties, and rich accommodations for man and beast. How indubitable the claims of this sacred book to be treated with reverence, and to be studied with care! Besides, that it sets before us the law of our duty, and reveals the only way of salvation for fallen man, its *historical matter* is more extensive, and more interesting than that of any other record in existence. Here we learn, that the earth and its fulness came from the hand of an Almighty Creator, whose holy providence governs the creatures of his power, and causes them all to praise him. The Bible is, in fact, the only authentic source, from which we can derive an acquaintance with the principles of true religion, the elements of ancient history, the immortal destination of the human species, and the immense consequences of the part which we act, and the character we form during our stay in the present life. Of what vast importance it is, then, that we search the scriptures! "The testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: the judgments of the Lord are true and righteous altogether: more to be desired are they

than gold, yea, than much fine gold; sweeter, also, than honey, and the honey-comb." W. N.

REMARKS ON A NOVEL EXPOSITION OF A PROPHETIC EMBLEM.

Students of the Bible know that it contains many predictions that have been circumstantially fulfilled, and many others that remain to be fulfilled. These predictions, given by the Spirit of inspiration, and recorded for the consolation of the people of God, serve the purpose of one continued miracle, wrought in attestation of the truth, and divine authority of the holy scriptures. Such being their design, it is manifestly both the interest and the duty of Christians to study them, so far as their ability and opportunities will allow. It is worthy of remark, that in the book of Revelation, which contains a prophetic history of the world from the time of John to the end of the world, we are frequently invited to search into its contents. "He that hath an ear, let him hear what the Spirit saith unto the churches."

In the study of prophecy, however, we are to remember, that God has delivered his predictions in language highly figurative and emblematical; and that while he intended we should be able by them to discern the great outline of the events they foretel, he has purposely veiled them in obscurity as to prevent our seeing many circumstances relative to the time when, and the means by which, they are to be accomplished, until they shall have been fulfilled. It is apparent then, that, in studying this portion of the inspired volume, we must guard against the deceptions of a lively imagination, that would lead us to mistake the visions of fancy for reality, and to confound plausibility with certainty.

These remarks have been suggested to us by the reading of a ser-

mon delivered by the Rev. Dr. Gray, before the Associate Reformed Presbytery of Philadelphia, at its meeting in the city of Baltimore. The object of this discourse is to point out the signs of the times, and thence to deduce the duties of ministers of the gospel. In the first division the author describes a *horrible atheistic monster*, as having already appeared in Europe, who will overturn both church and state, and fill that portion of the world with wars and bloodshed, with crimes and miseries.

"A radical revolution, a revolution which shall leave nothing unchanged; which shall dissolve society into its elements, which shall bring the high and the low, the rich and the poor, the wise and the unwise; prodigals, profligates, desperadoes, into action on equal terms, for the organization of society, is one of the most frightful objects of human contemplation. Such a revolution necessarily brings forward the most desperate spirits, with the darkest designs. The nation has been transformed into a mob, and the most furious agitator, of consequence, takes the command. To such a state of things, as I conceive, Europe is rapidly verging." p. 41.

In page 35, speaking of the actors in this terrible work of destruction, he says,

"It is a matter of awful portent to the human family, that Europe contains an immense and organized body of the darkest and most desperate spirits, that ever appeared together on earth. By whatever name they are called, Illuminati, Illuminees, Carbonari, Radicals; whatever they may choose to call themselves, or by whatever denomination they may be stigmatized by others; exist they do, nor is it in the power of human government to detect them, and effectually put them down. They are determined to overturn the present order of things in Europe, and they will do it. About the choice of means they have no scruple; the means most prompt and most effectual, will with these men always have the preference. This organized insurgency embraces all descriptions of society, from the prince to the beggar. The whole mass of profligates and desperadoes belong to it as a matter of course. But its great moral force consists in the co-operation of a large body of men of letters, of great talents and capacity; some urged on by a morbid vanity, to seek eminence and dis-

tinction in the fluctuation and turbulence of a revolution; and others, perhaps, honestly thinking it a right and philanthropic enterprise, to wring sceptres from the incompetent hands which sway them. Already without the fear of God, so soon as they shall have been freed from the fear of man, they will act; and there is no human force at all able to resist them. When all this fearful body come into combined operation, such is the force which they naturally possess, and such is the agglomerating force which will necessarily attach itself to them, that they will break down and destroy all opposition, and the tragedy of France will become the tragedy of Europe; the plot the same, the actors the same, the incidents the same, and the catastrophe precisely the same. The stone which smote the image on the feet, will then be a great mountain and fill the whole earth."

Now all this fearful scene of human wickedness and misery, the learned Doctor imagines he can discover in the *emblem* exhibited in the dream of Nebuchadnezzar, king of Babylon, and interpreted by the prophet Daniel. The emblem is, "a stone cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them in pieces." This stone afterwards "became a great mountain, and filled the whole earth." Dan. ii. 34, 35. The general interpretation of this emblem our author abandons as one in which he cannot acquiesce, and then gives his own in the following fanciful manner:

"The instrument of destruction is a huge, lumpish stone, hewn out without hands; a stone to which rule, or square, or compass has never been applied; a stone untouched by hammer or chisel, unformed and unpolished by the hand of any artificer. It is an instrument fitted for destruction, and unfit for any thing else. And when it has destroyed every thing, it swells into a huge shapeless mountain, and fills the whole earth which it has desolated; and burdens, and presses it down by its cumbrous weight. But, though enlarged at its base, and towering to the skies, it is still nothing but a stone, a huge mountain of stone. We hear nothing of its verdure, or of its shade: we are told nothing of its pine-clad pinnacles, of its fruitful vallies, of its tumbling cascades, of its vocal groves: its flocks and its herds, its

hamlets and villages, and happy population, are not hinted at. It is nothing, at first, but a shapeless stone; it becomes nothing, at last, but a huge mountain of stone. It breaks all things in pieces, and grows so large that the earth groans under the intolerable pressure of its weight."

"I conceive that this stone is a tremendous atheistical, immoral tyranny which shall shortly arise; which is to war against the God of all law and order, and demolish all the social regulations and laws which it shall find in existence; and which shall continue for some time to press down beneath its weight of rock and stone, all true religion, social order and happiness." p. 15, 16.

"It was, I conceive, during the reign of atheism, atrocity and destruction in France, that the huge unshapen stone, hewn out of the mountain without hands, smote the image on the feet, and broke them to pieces. It has not yet, indeed, grown up into a great mountain and filled the whole earth. But supposing, that the whole of Europe were in a situation, similar to that of France during the reign of atheism, would you not say, that the image was broken; and that the stone had grown into a mountain, and filled the whole earth? Now, it is my opinion, that the whole of Europe will be brought into that very state; and I think we can visibly discern the accelerating progress of the catastrophe." p. 33.

"The French revolution still comes up to view. Such as it was, will the great European revolution be. The stone which smote the image on the feet, is enlarged into a vast mountain, and fills the whole earth; but still it is a stone, and preserves its character and consistency from the first to the last; enlarging its dimensions, and augmenting its pressure, without any change in its nature." p. 41.

"And here again, the French revolution thrusts itself forward on our imaginations. The atheistical horrors of that revolution were noticed already. Yet that revolution was effected only by the little stone; but the witnesses will be slain by the great stone mountain which will fill the earth. And as much as a mountain of stone, exceeds a stone which a man can throw with his hand; so much will the general revolution of Europe exceed in atheism, and cruelty, and havoc, and devastation, and wrath, against God and his Christ, the worst things that ever occurred in France." p. 46.

This we call a fanciful interpretation of a prophetic emblem; directly opposed to its leading feature, as well as to the prophet's exposition. Had the emblem been a

stone cut out *with hands*, or a vast pile of such stones heaped together without order or design, it might have well stood as the representative of a work to be effected by human hands, full of blood and crimes; a work, not of intelligence and virtue, but of folly, lust and passion. But a stone cut out *without hands*, can never denote a work of human desolation. This character leads us directly to a *divine agency*. Take the following passages, which we deem decisive proof of this assertion. "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house *not made with hands*, eternal in the heavens." 2 Cor. v. 1. "In whom ye also are circumcised with the circumcision *made without hands*, in putting off the body of the sins of the flesh, by the circumcision of Christ." Col. ii. 11. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, *not made with hands*, that is to say, not of this building." "For Christ is not entered into the holy places, *made with hands*, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us." Heb. ix. 11. 24. In all these texts the phrases, "*without hands*," and "*not made with hands*," are used to designate a work of God. It is surprising these passages did not occur to the recollection of the learned author. He seems also to have forgotten that Christ is called a *stone*, a tried stone. Had he recollected this fact, and attended to an agency which Christ ascribes to himself under this metaphor, he would have been convinced that the work of destruction attributed to the *stone cut out without hands* was not at all incompatible with the official character of Christ and the peaceful nature of his kingdom. "Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected,

the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, *it will grind him to powder.*"

It by no means follows, from the interpretation given to this emblem, that, for the subversion of the kingdoms that have opposed the kingdom of Jesus Christ, his followers must be marshalled under the banners of some victorious captain, and led to the field of blood and slaughter. The King of kings has other instruments at command for the work of destruction, and for the infliction of his dreadful judgments. It is expressly foretold that the ten kingdoms, designated in the book of Revelation, by the *ten horns* of the beast, "shall hate the whore, and make her desolate and naked, and shall eat her flesh with fire:" and if these kingdoms shall through lust of domination, engage in deadly hostility, and dash each other to pieces, it will still be the work of Christ, who thus employs them as instruments of mutual destruction, to punish their impious and inveterate opposition to his own glorious kingdom. The king of Assyria, in desolating Judea, fulfilled his own ambitious desires; but what was this proud and insolent monarch, but the rod in the hands of Jehovah, to scourge his disobedient and rebellious people? Isaiah x. 5, 6, 7, 12, 15. A stone swelling and increasing till it became a great mountain, and filled the whole earth, is an expressive emblem of the irresistible power of the kingdom of Christ, advancing in its progress through the world, and crushing to atoms every thing that opposes its dominion.

But whatever means the Redeemer may be pleased to employ in fulfilling his own prediction, we

are confident that our interpretation of the symbol is correct; because this is the very interpretation which an inspired prophet has given. The *feet and toes* of the image exhibited to Nebuchadnezzar in his dream, denoted, according to the prophet's explanation, the kingdoms that were to succeed the fourth kingdom or Roman empire, that had been designated by the *legs of iron*. Dan. ii. 33, 40. The prophet goes on in the interpretation of the dream, to tell the king the fate of these kingdoms: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people; but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever." ver. 44.

What kingdom is meant? Surely not the atheistic power described by Dr. G.; for, according to his own exposition, that monster will be destroyed. Does not the prophet plainly describe the kingdom of Jesus Christ, who will reign for ever? How exactly does it accord with its emblem! The stone was cut out *without hands*: this kingdom was set up *by the God of heaven*. The stone increased to a great mountain, and covering with its base the whole earth, became impregnable: this kingdom shall never be destroyed. Such an immense mass of stone must last for ever: this kingdom shall stand for ever. The stone "smote the image upon his feet, that were of iron and clay, and brake them to pieces:" verse 34. this kingdom "shall break in pieces and consume all these kingdoms." verse 44.

It will be granted by any one who attentively reads the dream and the interpretation, that the prophet intended to give, and has given, an explanation of the whole dream, and of every emblem exhibited by it to the mind of the king of Babylon. "The image's head of fine gold,—his breast and his arms of silver,—his

belly and his thighs of brass,—his legs of iron,—his feet part of iron and part of clay ;”—are all represented in the prophet's exposition as emblems of so many empires or kingdoms that were to arise in succession, and flourish each its day on the earth. The kingdom described in the 44th verse as *set up by the God of heaven*, must be represented by the *stone cut out without hands*, or it has no emblem in the dream ; and if it be not the power designated by the *stone*, then it will also follow that the prophet has left the principal emblem in the dream unexplained. But that this cannot be the fact, is manifest, not only from the exact agreement now pointed out between the *stone* and this kingdom, but from the prophet's own words, in the 45th verse, where he exhibits the *stone* in the king's dream as the emblem of that kingdom which he had just described in the verse next preceding: "Forasmuch as thou sawest that the stone was cut out without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold ; the great God hath made known to the king what shall come to pass hereafter : and the dream is certain and the interpretation thereof sure." v. 45.

We could not but be surprised that the author of this sermon should have so entirely overlooked the interpretation of the dream of Nebuchadnezzar by the prophet ; and the more so, when we saw that in a subsequent part of it he has quoted the very words in which Daniel decipher the meaning of the *stone*, verse 44. See p. 52.

We cordially approve of all that Dr. G. has said, in page 76, of *Bible-doctrine*, *Bible-law*, *Bible-promises*, *Bible-threatenings*, and *Bible-instruments* ; and believe with him that it is the duty of ministers to preach the *Bible* : but we cannot refrain from remarking that unfortunately, in giving an exposition of that emblem which forms so impor-

tant a part in his discourse, he has not exemplified the rule he lays down for other preachers ; for if he had attended carefully to that portion of the *Bible* where the emblem is exhibited and explained, he would not have yielded himself up to the visions of a fanciful imagination, when he might have followed an inspired guide. We presume he does not intend by any thing he has said to confine preachers merely to the reading of the words of the *Bible*. When a minister delivers a discourse explanatory of any doctrine or precept in the holy scriptures, that discourse may be denominated a *Bible-instrument* ; and he truly preaches *Bible-doctrine*, or *Bible-law*. The preacher of this sermon supposed that while he was speaking, he was delivering *Bible-doctrine*, and wielding a *Bible-instrument* "to touch the conscience of God's offspring, and Christ's redeemed ;" and since its publication he entertains the same opinion, and presumes it will still continue to operate as a *Bible-instrument* in touching the conscience, not only of God's people, but of God's ministers. So far as it accords with the sacred scriptures we agree with him in opinion. But so far as we have shown it to be at variance with that standard of truth, it is to be regarded merely as a *human instrument*, forged by a lively imagination, and wielded by a hand blest with a sufficient degree of confidence in its own strength and skill.

Nor is this the only place in which we conceive that the author's imagination has run away with his judgment. In representing the use of Confessions of Faith, as tests of orthodoxy, as "degrading to the worth of the *Bible* and derogatory to the glory of its author ;" (p. 76) and affirming them to have been the "cause of wrath, and strife, and all evil passions between men," (p. 77) unaccompanied with any qualifying terms, or any exceptions whatever ; we believe that he has given an-

other proof how necessary it is for a preacher endowed with a lively imagination to rein in his fiery steed. We have seen the imagination of the author converting an emblem of the kingdom of light and peace, joy and righteousness, into an Atheistic monster, the emblem of the wild misrule of darkness and passion, impiety and misery: and now that same imagination converts the symbols of unity and peace, symbols which, however sometimes abused, (and what may not be abused?) have certainly been productive of good, into religious monsters, the cause of nothing but mischief! Dr. G. publishes a sermon, and he deems it a *Bible-instrument*: churches carefully prepare "compendes of theology," and publish them to the world as their creeds and bonds of union; but in his estimation they are no Bible-instruments! "Can two walk together except they be agreed?" inquires the prophet: and doubtless, if, as this author intimates, churches may regard economy in the expenditure of money in forming distinct establishments, (p. 86,) can it be doubted that such establishments may be lawfully formed for the sake of peace.

Dr. G. would consider himself treated with injustice, if any one were to call this sermon, or his "Fiend of the Reformation," or his "Mediatorial Reign of the Son of God," HIS BIBLE; yet he scruples not to represent the creeds adopted by different sections of the Christian church for the preservation of "unity and purity," as their Bibles! p. 76.

These remarks have been extended far beyond our intention when we took up the pen. It was not our design to write a review of this sermon. But as we have exposed a material error in its exposition of a prophetic emblem, and shown our disapprobation of another part, we wish to be indulged with an expression of our admiration of its elo-

quence. It contains many happy expressions, acute observations, clear elucidations, beautiful figures, and fine descriptions. We have read it with pleasure, but not unmingled with feelings of a different kind.

It is an able discourse, the production of a powerful mind; but a mind too much under the influence of the imagination, and delighting in round, bold, and unqualified assertions. J. J. J.

FOR THE PRESBYTERIAN MAGAZINE.

Remarks occasioned by the Union which was agreed on, during their last sessions, in May, between the General Assembly and Associate Reformed Synod.

"Behold, how good and how pleasant it is for brethren to dwell in unity."—Psaln cxxxiii. 1.

Nothing has tended more to open the mouths of the profane, and to weaken the general influence of evangelical truth in the world, than those frequent disputings and divisions which have occurred among those who profess themselves to be the disciples and followers of the Son of God. These divisions and contentions, it is true, are the offspring of the corruption which lurks in the human heart, and ought not to be charged to the account of religion—but, those who are irreligious, and, consequently, hostile to the doctrines of the gospel, do not take the trouble to make a proper discrimination between the fruits of corruption and those of religion; but are ever ready, in gratification of their own evil propensities, to attribute all the censurable occurrences, which take place among Christians, to the influence of the principles of that religion which they profess to revere and to cultivate. Thus the opposers of gospel truth do not often peruse the sacred volume to know whether their opposition to such truth be well found-

ed; but content themselves with that criterion of judgment merely, which is furnished by the conduct of those who pretend to live under the influence of the doctrines of Christianity. Proceeding, therefore, in this manner, they naturally conclude that those principles cannot be very desirable, which *seem* to have such a powerful tendency to involve those who are professedly under their control, in strifes and contentions.

To one entirely ignorant of the spirit and temper of our holy religion, such a conclusion would appear perfectly correct and logical. For nothing appears more reasonable than that the tree should be known by its fruits—and a man's principles by his general conduct. Hence it cannot be denied but that the proceedings of Christians must have a powerful tendency in either gaining friends or producing enemies to the cause of Christ.

This being the case, it certainly deeply concerns every sincere follower of Jesus Christ, to consider what influence his conduct may have in either forwarding or retarding the progress of the gospel in the world. He ought to reflect that it is not his own individual feelings, nor what he may consider his own personal honour, which should be the guide of his conduct and the motive of his actions, but the glory of his God, the honour of his Redeemer, and the eternal welfare of immortal souls. Any course of proceeding, therefore, which may have any influence in preventing God's name from becoming excellent in all the earth—any thing which may have a tendency to make Christ and his gospel less honourable among men—and any thing which may operate in making his fellow creatures neglectful of that preparation which is necessary to fit them for a future state, ought certainly to be constantly and carefully avoided by every one who would honestly assume the name of Christian.

If, then, wars and fightings, party spirit and division, spring naturally from our lusts, and, consequently, operate in no small degree in opposition to the diffusion of the peaceful doctrines of Christianity among men, ought not the sedulous exertions and endeavours of Christians to be employed, to prevent the occurrence of such serious evils? Trivial circumstances should not be allowed to destroy the peace and harmony of the church of Christ. The members of this church are bound in duty to exercise towards each other much moderation and forbearance. Nothing, therefore, should be permitted to produce schism among Christians, in their church capacity, except doctrines which may be evidently heretical, or practices which are decidedly condemned by the word of God. Should any class of men, therefore, denominating themselves Christians, professedly hold such doctrines, and openly exhibit such practices, with such the sacred scriptures command us to hold no Christian fellowship.

But, whilst our duty is thus clearly pointed out to us, we must be careful how we pronounce on the opinions and practices of our fellow men. Much charity and candour ought to be used in this matter. Respect is due to the opinions and practices of others as well as to our own. We must do unto others, therefore, in this case, as we would have others to do unto us. We must consider well whether the opinions, which we oppose as heretical, be really contrary to the word of God, or whether they may contradict merely prejudices, which may have had their origin in the peculiarity of our own early religious education. In the same manner should we be careful to distinguish between those practices which may really be condemned by the word of God, and those which may only differ from our own peculiar habits and modes of life. Thus in deter-

mining what is right or wrong in the creed or conduct of our fellow Christians, we ought not to make our own peculiar prejudices and habits, nor those of our party, the criteria of our judgments; but should, in this particular, strive to be directed by the word of God, the *only infallible rule of faith and practice.*

Proceeding then, upon this plan, it will readily appear, that many things have been allowed hitherto to divide the Christian church, which should not have been suffered to produce such a lamentable effect. Trifles and prejudices have kept many Christian societies asunder, which ought certainly to have been united in the bonds of holy affection.

This remark is peculiarly applicable to some branches of the Christian church in this country. Few of those religious parties which exist in the Christian community here, have had their origin in America. They are chiefly the productions of that soil, whence the forefathers of those who compose them, originally sprung. The causes which gave birth to the major part of those parties, consequently, will be sought for in vain in this country. To discover these we must explore the history of the respective regions which gave origin to such unpleasant divisions. Should we, therefore, thus trace the origin of many of those unhappy religious divisions, which still continue, in many places in this country, we shall most undoubtedly find that the first political causes which produced them, do not here exist. This will be found to be particularly true in regard to those two respectable bodies of Presbyterians, known, in this country, by the names of the General Assembly and the Associate Reformed Synod. Both these bodies sprung originally from the Scotch Presbyterian Church; but not exactly in the same way. The General Assembly of this country is an immediate

descendant from the Scotch church, and of course, may be considered as a child of complexion and feature somewhat similar to its parent—the Associate Reformed Synod, on the other hand, is a descendant of a body of Christians who seceded from the communion of the Scotch church; and, therefore, although in its government and doctrines it be essentially the same as the church of Scotland, yet it may naturally be conceived to be tinctured a little in its complexion and spirit by some of the peculiarities of that body from which it has more directly and immediately sprung. Hence it is not wonderful that we should find some of the Associate Reformed church, in this country, still tenacious of those distinctions which separated them first from the National Church of Scotland, when they considered that church, on account of political interference, to have become sadly corrupted. To the prejudices of such therefore, because we think their prejudices had their origin in good intention, we are disposed to pay no small degree of respect. But, well founded as these prejudices in the first instance might have been, we hope that, by candidly considering the matter, they will see that such prejudices have *now*, in this *land of free toleration*, no real foundation. A candid comparison of those circumstances, which first occasioned that body, from which the Associate Reformed Synod in this country sprung, to secede from the communion of the church of Scotland, with the present state of ecclesiastical matters in this country, will, we have no doubt, lead them to such a conclusion. For let them candidly and carefully peruse the account which ecclesiastical history gives of the transactions of those times, when the associate body withdrew from the parent church, and they will, we are certain, readily acknowledge, that political interference, and the harsh and inju-

dicious proceedings of the ecclesiastical courts, were the causes which first produced the secession in Scotland. Had *patronage* been removed, therefore, and the General Assembly of Scotland opened their arms to receive the *ejected** ministers, with the same Christian benevolence and friendship with which the General Assembly, in America, have opened their bosom to their associate reformed brethren, we have every reason to suppose that they would have returned cheerfully to the communion of that church, from which, at the time when they did dissent, they considered that they had good reason to withdraw. This, therefore, being our candid opinion, we cannot help rejoicing that the major part of our Associate Reformed brethren do seem to think it to be their duty to act the part which we conceive their pious and worthy ancestors would, in similar circumstances, have done. We have every reason to conclude, consequently, from the liberality manifested by the most respectable and intelligent of the Associate Reformed Synod, that, as the proposal for a *complete union* was quite unanimous on the part of the General Assembly, so it will be received nearly, if not altogether, with the same dispositions by the presbyteries of the Associate Reformed Church; whose approbation, *now*, is all that is necessary to consummate a *union*, which we cannot help thinking will be conducive to the advantage and comfort of the Christian church, and beneficial, consequently, in promoting, in this country, the interests of true and undefiled religion. We would most earnestly pray, therefore, that the spirit of grace and of wisdom may be poured out upon all

* Mr. Ebenezer Erskine, and other ministers who were *deposed* from their charges in consequence of the bold and decided testimony which they bore against the *law of patronage*, and other evils which existed in the church of Scotland, in consequence of the exercise of that law.

courts of deliberation, connected with the church of the living God, and upon all other Christian associations, that pastors and people of all denominations, every where, may be brought more and more to *see eye to eye*, and be incited to unite more and more closely in constant and unremitting exertions to promote the advancement and establishment of Christ's kingdom in the world.

T. G. M.I.

Reviews.

The Fathers of New England. A Sermon delivered in the Church in Essex street, Boston, Dec. 22, 1820; being the second Centennial Celebration of the Landing of the Fathers at Plymouth. By the Rev. Thomas Sabine, Pastor of that Church. Boston, 1821—32 pp. 8vo.

This sermon compares the fathers of New England to those persons "of whom" the writer of the epistle to the Hebrews says, "*the world was not worthy.*" "They were, for the most part, plain men of country life, men that had been habituated to cultivate the soil of their native land," and were possessed of considerable worldly estate. They held to the form of doctrine now denominated *Calvinism*; which was then, and has ever since been, the doctrine of the public formularies of the Church of England, of which they were members; but they were opposed to many of the ceremonies established by law, because they deemed them remnants of antichristian popery, and thought "that the church of Christ had instituted a discipline abundantly more spiritual than was preserved in the Church of England. All persons in the nation, embracing these sentiments, were denominated *Puritans.*" About the necessity of *purity* of heart and life, in church and state, they were all agreed, but they differed in their

views of church government; so that some Puritans were Episcopalians, some Presbyterians, and some finally Congregationalists. "Many of the Puritans were of high rank in the schools of learning and divinity; as preachers and pastors they were well received by the people; but they were persecuted by the court, and by courtly clergymen." A congregation of these people, early in the 17th century, removed to Holland, then "the only country in Europe where freedom of religious worship was granted," and settled at Leyden, in which place their number of communicants amounted at one time to 300. "In Holland this congregation of Christians might have continued, and for a time have flourished; but the more discerning men among them saw that a long continuance there would finally amalgamate them and their posterity with the Dutch, and thus their church-state and character be lost." A part of the congregation, with Mr. William Brewster, a *ruling elder*, for their spiritual leader in the absence of a pastor, removed to New England; with a design to prepare the way for the coming of the Rev. John Robinson, and the majority of the church, which they left in Leyden. "Though the Plymouth Pilgrim Church had no pastor residing with them, yet the absence of that officer was in some measure supplied by the able and well executed services of their *ruling elder, William Brewster*. He was apt to teach, but never could be prevailed on to assume the pastoral office. There is the copy of a sermon now extant, with a preface dated December 12, 1621, preached in Plymouth, and printed in England the year following. This is probably the first sermon ever printed from a New England pulpit: and equally clear, I think, that it was the work of elder Brewster, though he conceals his name."

"Before the conclusion of the century, in which the fathers came out,

a space of eighty years, New England had so progressed, as to be divided into several distinct chartered colonies, and so settled and peopled were these locations, that county or shire districts were found to be necessary, in order to give the increasing towns a bond of union, and an efficient jurisprudence. There were, at this time, about 126 towns, which contained about the same number of parishes, and with but very few exceptions, settled with ministers." This is indeed unparalleled in any other country than our own; but within the last few years *states* in the south and west seem to have multiplied as rapidly as these *counties* did in New England: but alas! our new states have fewer well educated ministers of the gospel than these original districts of the north and east.

"Religion alone, independent of every thing beside itself," was the occasion of the first settlement of New England. So said the public records of the pilgrims, their private letters, and the whole course of their actions. So taught *Increase Mather*, "at the expiration of New England's first century," when in the 83d year of his life, and 66th of his ministry, he lamented that "too many are given to change, and leave the order of the gospel, which was the very design of these colonies. The grand interest of New England is changed from a religious to a worldly object." All national relations ought to be considered as subordinate to moral concerns; and nations, no less than individuals, ought to seek first the kingdom of God and his righteousness. But where is the nation, at present, which in its national capacity has any conscience, or any true religion? Our author concludes his pleasing and spirited discourse, by saying, "In a few years, a nation's glory and greatness will not be calculated upon the number of her armies, or the force of her navy; upon her mercantile strength and

influence, her civil and scientific renown; but upon the sum of righteousness in the land, upon the number and purity of her churches, and faithfulness of her ministers, upon the influence of her moral institutions, and upon the interest which she takes in the conversion of the world. New England, again survey thy charter. Remember from whence thou art fallen, and repent, and do thy first works." We subscribe, with many tender regards for the *Scotland* of America, a devout AMEN. E. S. E.

Remarks on the Internal Evidence for the Truth of Revealed Religion: by T. Erskine, of Edinburgh. Philadelphia, published by A. Finley, 1821. pp. 149. 18mo. price 50 cents.

This little volume is said to be the production of a gentleman recently converted from infidelity. It is wholly a philosophical work, on a subject which every man of good common sense may clearly understand. We do not assert that every part of this production will be readily apprehended, and assented to, by the great mass of readers; for it is in some places obscure; in others inaccurate in phraseology; and not sufficiently full on the points of discussion; but every man may know, that we judge some propositions to be true, from an internal "evidence altogether independent of our confidence in the veracity of the narrator;" that we may believe in the being of a God, and have some fixed notions of his moral character, and of some of the component parts of a reasonable religion, while we do not assent to the authenticity of Christianity; that we may be convinced "that there is an intelligible and necessary connexion between the doctrinal facts of revelation and the character of God," of which we have before conceived, "in the same

way as that there is an intelligible and necessary connexion between the character of a man and his most characteristic actions;" and, "that the belief of these doctrinal facts has an intelligible and necessary tendency to produce the Christian character, in the same way that the belief of danger has an intelligible and necessary tendency to promote fear." p. 18. From a discovery, that the Bible ascribes to God just such sentiments and actions as we have before judged to be suitable to the character of the supreme moral Governor of the universe, and from a conviction of the moral tendency of the belief of the doctrinal facts of revelation, we may be brought to a conviction of the authenticity and divine authority of the Bible. This conviction will arise from what our author calls *the internal evidence* of the truth of the Christian religion. That such an internal evidence exists, and may be seen by any intelligent person who will duly attend to the subject, is clearly exhibited in the *Remarks* before us. The pages of this work are interspersed with many bright thoughts; and the tendency of the whole, notwithstanding some exceptional representations, we judge will be highly beneficial. "Sanctify them through thy truth; thy word is truth;" or, "they that know thy name will put their trust in thee," might have been selected as the text for this discourse.

Any system of religion which would secure the approbation of a rational being, must coincide, remarks Mr. Erskine, 1st, "with the *moral* constitution of the human mind;" 2dly, "with the *physical* constitution of the human mind;" and 3dly, "with the *circumstances* in which man is found in this world." He justly adds, "that a religion in which these three conditions meet, rests upon the most indisputable axioms of the science of human nature. All these conditions can be proved to meet in the

religion of the Bible; and the wide divergence from them which is so palpable in all other religious systems, philosophical as well as popular, which have come to our knowledge, is a very strong argument for the divine inspiration of the Bible." p. 21. From these points we cheerfully start with our author, and arrive at the same conclusions with himself, even while we discard the doctrine, that man has a system of *natural religion*, which has arisen independently of divine revelations. The human family has never been wholly destitute of the influence of the revelations which God has made to the first man, and to several of the pious patriarchs of antiquity. Still, many who have formed some scheme of religion for themselves, have always been destitute of the written revelations of the divine will. This doctrinal scheme will partake in a greater or less degree of rationality and truth, according to the knowledge of the theorist, and the natural operations of his judgment and conscience. If he has heard of the being of a *Supreme First Cause* of all things, by tradition from any revelation which God has made, he will at once believe it, from the very constitution of his mind, which is always subject to several moral and physical laws of operation. In like manner, having obtained, indirectly from some of the revelations of God to mankind, some other religious notions, they may be deemed rational, they may be systematized by the mind; and the whole may be called a *system of natural religion*. Such a system is often formed from the constitutional operations of our minds upon subjects of contemplation originally presented by divine revelation; and if this is what our author and others mean by *natural religion*, we have no disagreement with them. To such a natural religion as this, the whole system of the written revelation will be found to be consonant; and in this sense

we can say, "that there is an intelligible and necessary connexion between the doctrinal facts of revelation and the character of God (as deduced from natural religion);" (p. 17.) and that the facts of Christianity "are nothing more than the abstract principles of natural religion, embodied in perspicuity and efficiency; and that these facts not only give a lively representation of the perfect character of God, but also contain in themselves the strength of the most irresistible moral arguments that one man could address to another on any human interests." p. 24.

To give a specimen of the work, and improve our readers by some happy illustrations of the truth, we shall conclude with this charming extract:

"The materials of the Christian system lie thick about us: They consist in the feelings of our own hearts, in the history of ourselves and of our species, and in the intimations which we have of God from his works and ways, and the judgments and anticipations of conscience. We feel that we are not unconcerned spectators of these things. We are sure, that if there be a principle which can explain and connect them all together, it must be a most important one for us; it must determine our everlasting destiny. It is evident that this master-principle can exist nowhere but in the character of God. He is the universal Ruler, and he rules according to the principles of his own character. The Christian system accordingly consists in a development of the divine character; and as the object of this development is a practical and moral one, it does not linger long to gratify a speculative curiosity, but hastes forward to answer that most interesting of all inquiries, 'What is the road to permanent happiness?' This question holds the same rank in moral questions, and enters as deeply into the mystery of God's spiritual government, as the corresponding question, 'What law regulates and retains a planet in its orbit?' does in the natural world.

"If a planet had a soul and a power of choice, and if, by wandering from its bright path, it incurred the same perplexities and difficulties and dangers that man does when he strays from God,—and if the laws which directed its motions were addressed to its mind, and not, as impulses, on its material substance,—its inquiry, after it had left its course, would also be,

‘How shall I regain my orbit of peace and of glory?’ The answer to this question would evidently contain in it the whole philosophy of astronomy, as far as the order of its system was concerned. In like manner, the answer to the inquiry after spiritual and permanent happiness, embraces all the principles of the divine government as far as man is concerned.

“The answer to the planet would contain a description of its proper curve: But this is not enough,—the method of regaining it and continuing in it must be also explained. We may suppose it to be thus addressed,—‘Keep your eye and your thoughts fixed on that bright luminary to whose generous influences you owe so many blessings. Your order, your splendour, your fertility, all proceed from your relation to him. When that relation is infringed, these blessings disappear. Your experience tells you this. Retrace, then, your steps, by recalling to your grateful remembrance his rich and liberal kindness. This grateful and dependent affection is the golden chain which binds you to your orbit of peace and of glory.’

“To man’s inquiry after permanent happiness, an answer is given to the same purpose, but much fuller and more constraining in its circumstances. ‘God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life’ or joy.

“And any one who humbly and candidly considers the Divine character of love and of holiness which is developed in the history of Jesus Christ, will discover in it the true centre of moral gravitation—the Sun of Righteousness, set in the heavens to drive darkness and chaos from our spiritual system, and by its sweet and powerful influence to attract the wandering affections of men into an orbit appointed by the will and illumined by the favour of God. According to this system, a grateful and humble affection towards God, founded on a knowledge of his true character, is the principle of order and of happiness in the moral world. The confusion and the restlessness which we see in the world, and which we often experience in our own breasts, give abundant testimony to the truth of this proposition in its negative form. Ignorance and indifference about the character of God generally prevail; we love the creature more than the Creator—the gifts more than the giver—our own inclinations more than his will. And is it not evident to reason, that an entire conformity to the Ruling Will of the universe, is only another name for order and happiness? and can this conformity be produced in any rational being, except by a knowledge and a love of that will? The character of God is manifested in the history of Jesus Christ, for our know-

ledge and for our love. This manifestation harmonizes with the suggestions of reason and conscience on the subject: nay more, it gathers them up, as they lie before the mind in detached fragments; it supplies their deficiencies, and unites them all in one glorious fabric of perfect symmetry and beauty. It meets the heart of man, in all its capacities and affections; its appeal is exactly shaped for the elementary principles of our nature. The glorious truth which it reveals is adapted to every mind; it is intelligible to a child, and yet will dilate the understanding of an angel. As the understanding enlarges, this truth still grows upon it, and must for ever grow upon it, because it is the image of the infinite God. Yet, great as it is, it is fitted to produce its effect, wherever it is received, however limited the capacity into which it enters. The principle of the wedge operates as fully at the first stroke as at any subsequent one, although the effect is not so great.

“I have endeavoured, in the course of these remarks, to give an idea of the mode which seems to me best fitted for illustrating the harmony which subsists between the Christian system and the mass of moral facts which lie without us and within us. I have endeavoured to explain the greatness of its object, and its natural fitness for the accomplishment of that object. He who has not given his earnest attention to these things, may call himself an infidel, or a believer, but he has yet to learn what that doctrine is which he rejects or admits.”

E. S. E.

Review of Dr. Gray on “THE MEDIATORIAL REIGN OF THE SON OF GOD.”

(Continued from page 323.)

CHAPTER III. asserts the truth, that the mediatorial reign of Jesus Christ embraces all mankind. “All power is given unto me in heaven and in earth,” said one who fully understood his own person and official character; and because his authority extends to the whole human family, he commanded his ministers, “go ye therefore and teach all nations.” From this we may undoubtedly infer, that so far as their opportunities reach, ministers of the gospel are in duty bound to preach the gospel to every individual of mankind.

In the most unequivocal manner

we teach, with our author, "that the gospel is to be preached to all mankind; that the gospel in all its riches and fulness, with all its grace and authority, in its totality and in its details, the whole gospel of Jesus Christ, is to be preached to every sinner without exception; and to every sinner in the same fulness and freedom," so far as the opportunity of the ministers of Christ shall reach. p. 41.

What then were the apostles to teach all nations? What must their successors in the ministerial office, until the end of the world, teach their fellow men? "It must have been," asserts this chapter, "either their DUTY, or their PRIVILEGES, or something that was neither their privilege nor duty. This enumeration exhausts the subject." p. 43. The apostles were to teach *whatsoever Jesus Christ commanded them*, even all the truths recorded in the Bible, so far as they knew them, and had ability to do it. The same other ministers must teach: and many things are to be inculcated, which are *neither the duty, nor the privilege* of sinners; for we must maintain, that he who believeth not shall be damned, and it is neither the duty nor the privilege of any one to be damned. We must teach that God will judge the world in righteousness, and this is neither the duty nor the privilege of sinners. Yet when our author comes to the third part of his "trilemma," to inquire whether Jesus commissioned his apostles to teach all nations any thing else, besides their duty and privilege, he turns on his heel with,

"I am tired of such foolish, thoughtless, impious suppositions. The reader who has not the understanding to scout at once the above supposition, is incapable of instruction. His mind is either naturally destitute of moral intuition; or it is totally spoiled '*with philosophy and vain deceit*,' so that no human ratiocination has any chance to cure it. If I may judge the moral pulsations of my own heart, I feel no sensations but those of profound, overwhelming, and almost annihilating sorrow, to think that such conclusions against the

sovereign grace, and sovereign authority, of the Lord our Redeemer, should ever have been acquiesced in by any of our race. I do not insult over any, it would not become me, '*Haud ignarus mali miseriis succurrere disco*.' But I do pity the unhappy man, who is doomed to grapple with the prince of darkness, while there is such a sophism as this in his creed." p. 47.

In the conclusion of the volume, the author insists frequently on the obligations of ministers to read and expound the holy scriptures. In doing this it is impossible they should not teach mankind many things relative to the divine providence and purposes, which are not comprehended under the *duties* and *privileges* of unrenewed men. How could HE *scout* the inculcation of any thing besides the duty and privilege of sinners, who has written, "I am well convinced, that the church must be reformed, at last, by the reading and expounding of the holy scriptures; and that there is no other effectual means of reformation?"

"An intelligent commentator, cannot be a bad divine. Preparation for the weekly exposition of scripture, compels a minister to be a diligent student. It keeps him habitually engaged over the whole field of literature, languages, criticism, history, chronology, laws, antiquities, every thing. A good expositor of scripture must become a learned divine, according to the measure of his faculties. Who enjoys the benefit? Himself first, and next the church."

"The minister who has conquered the difficulties of a commentator, I mean he who can, with reasonable industry, expound a chapter, or half a chapter, of the Bible, on the Sabbath, has, in reality, conquered all the most formidable difficulties of his office. Sermons cost such a man almost nothing. Saturday is divested of all its terrors. He never trembles about a few leaves of manuscript. He can check for thousands, and is not afraid of failing for small change. If his heart be only right with God, he can hardly ever be unprepared for preaching the gospel. Thus, before he has reached the meridian of life, he finds himself a man; and carries his sermons in his heart, not in his pocket.

"In all that has been said respecting the importance of preaching the gospel, in the way of formal exposition of the scriptures, I do not think that there is any thing, in

the slightest degree, hyperbolic or overstrained. I do indeed, believe, that this is the very means ordained by God, to effect that harmony in the faith and profession of Christianity, for which we are praying, and which we believe to be predicted and promised in the Bible."

"Arise, commentators, furbish the spear, anoint the shield; the voice of your commander rings in your ears. But consider what you are, and what God has made you to be. These Sampsons carry all their might in the hair of their heads; shorn, they are as other men. It is only in the divine word that they are invincible; they have for defence, the shield of faith, and the helmet of the hope of salvation; and for deeds of fearful vengeance against the foe, they have the sword of the spirit, which is the word of God. What madness, I pray you is it, to strip off your own armour of heavenly temper, and put yourselves on a par with metaphysicians! Wrapped in the cloud of metaphysics, suppose you were to win a logical battle from them, what would the church of God be the better for it? She sees you not; she knows not where you are; nor what you are doing. You may indeed emerge from your darkness, and come back boasting a victory—your enemy is already hailed as victor in his camp." p. 417.

A good commentator will endeavour to exhibit the meaning which the Spirit of God intended to convey by each and every portion of the Bible; and he will very readily conclude, that a great portion of his labour relates to a class of truths which Dr. Gray 'scouts' as philosophy and vain deceit. But our author, surely, had no intention to teach, that a minister should conceal the doctrines, that God is angry with the wicked every day, and will turn them into hell, that Christ is the elected Redeemer, that the holy angels are ministering spirits to the heirs of salvation, and many other scriptural truths, because they do not happen to fall under the two first heads of his classification of all things to be taught.

The chapter professes to consider 1st, the *privileges*, and 2dly, the *duties*, which the apostles and their successors in the ordinary ministry of the word were divinely commissioned to teach all men. They were to teach indiscriminately, and so

far as they could, universally, to all men, that they have the PRIVILEGE of coming to Christ for salvation,—of obtaining pardon through his blood,—of coming to a throne of grace to ask mercy and grace to help them in time of need,—of returning from their sins, and walking with God in new obedience and mutual friendship,—of hoping for a joyful resurrection as the result of such a conversion,—and of eternal life as the result of the whole.

"If the apostles preached all these privileges to all the heathen, to all sinners who heard them, I grant, so far as privilege is concerned, that they did preach the gospel. And is not this the identical thing which we mean, when we say that free pardon of sin and friendship with God, through the blood of Jesus, are offered to all who hear the gospel; that grace and eternal life and salvation are freely offered to all? It is the very thing that we mean, and the very thing that the ministerial commission, and the whole Bible mean. And if the apostles were not authorized to teach sinners these privileges, I can conceive no other privilege that they could teach them—except it be—the privilege of going to hell!" p. 45.

We shall not be captious about the use of the term PRIVILEGE; but had our author *defined* the meaning which he affixed to so important a word in this controversy, it might have prevented misapprehension and trouble. It shall be employed in its most obvious sense. Ministers of Christ must teach every sinner, so far as they have opportunity, that he *may come* to Christ *if he will*; that it is his duty to *will* aright, and *come* without delay; being assured, that *if he actually wills to come*, and then comes willingly, he shall enjoy complete salvation. If Dr. G. means this by saying, it is the *privilege* of every sinner, who hears the gospel, to come to Christ for salvation, we assent; but if he means any thing else, his meaning is beyond our ken. Has every sinner of our race the *privilege* of obtaining pardon through the blood of Christ? Dr. G. thinks he has. We believe that every sinner who wills it, may ob-

tain pardon through the blood of Jesus; for *God hath not appointed us to wrath, but to OBTAIN salvation, through our Lord Jesus Christ, who died for us.* But no sinner has the privilege of obtaining pardon in any other than the appointed way; so that finally the matter comes to this, it is the privilege of those who hear the gospel to believe it, if they will; and the privilege of all who exercise saving faith to be pardoned through the blood of Jesus.

That all men, some of whom have never heard of Christ, *have now actually the privilege* of obtaining pardon through his blood, before they have ever heard that there is the possibility of their being saved through a Redeemer, is more than the Bible has taught us, and more, we suspect, than Dr. G. ever learned from any fair exposition of the sacred oracles.

All who hear the gospel may come, and ought to come, to a throne of grace, to ask mercy and grace to help them in time of need; and the worst man among them ought to know, that God is more ready to grant his Holy Spirit to those who ask his blessed teachings, and purifying influences, than any earthly parent to give good things to his children. In this sense they have the *privilege* of coming to a throne of grace. But how have they the *privilege* of coming who never knew that there is a throne of grace, or any mercy with God that he may be feared?

It is the *duty* of every one to return from his sins. All *may* do it; and when they *will*, can turn from them, so far as their volitions extend to particulars, and are followed by proper exertions. All who become truly turned to God, may and can walk with God in new obedience and mutual friendship. These persons may hope for a joyful resurrection, and eternal life. In this sense they have the privilege of doing these things: but if any unrepented person *hopes* for a blessed

resurrection and immortality, without being converted before his death, he must have an unscriptural hope, which shall perish. Liberty, opportunity, disposition, ability to entertain such a hope, we should hardly deem a *privilege*, unless it be like our author's privilege, "of going to hell."

It is readily admitted, that all who hear the gospel owe certain *duties* to the Lord Jesus, the mediatorial sovereign of the world. These are to be urged upon sinners by every minister of mercy, under the most tremendous sanctions. Our author asks, "are they to command all mankind to believe in the Lord Jesus for salvation?" Yes: ministers must require all men so far as they have opportunity, to believe every article of the testimony of God concerning Jesus Christ, for it is a reasonable duty to give God credit for veracity, and assent to all his statements who cannot lie. They ought to believe too, with a desire after salvation by Jesus Christ, and with an assurance that if they exercise the faith required they shall be saved. Let every minister take heed, however, that he does not require sinners to believe such statements, concerning Christ and his salvation, as the God of truth has never made.

"Are they to teach all sinners to repent and be baptized?" Yes; this is their duty; and although *they never would have repented* under such circumstances, yet it would have been a *reasonable duty* to have repented, had God neither provided nor offered a Saviour. The very devils *ought* to change their minds, and feel sorrow for their past enmity against God, and resolve to sin no more. Christ, as a king, enjoins on all to whom his word comes, the moral exercise of repentance towards God.

To cut the matter short, we accord to our author, that every minister ought to require, in the name and by the authority of Almighty

Christ, every one to whom he preaches, "to do whatsoever Christ has commanded;" to be perfect in every good work, and to sin no more. This is the very conclusion our author wishes us to come to. p. 46, and 47. What then? Why, it is inferred, "that Jesus Christ actually has authorized and commanded his ministers to offer, in his name, eternal life to all mankind." p. 48. Yes, on certain prescribed terms, and so far as their "opportunities reach." They are not to say, however, God has provided eternal life for every sinner of our race, and offers to bestow it in all its parts, in all its fulness, on every sinner, whether he shall believe, consent to receive it, and repent or not. This would be going beyond their commission; for they are instructed to *command* all to believe; and to *promise*, that *whosoever will*, may come; that he who cometh shall in nowise be rejected; and that he who believeth and is baptized shall be saved.

Again we ask, what then? and the chapter proposes "a couple of questions;" or as we should think, two couplets of questions.

"I. *Has Jesus Christ the power to verify his own commission, by bestowing on all mankind, that which he has commanded his ministers to offer them?*

"If he has not the power of granting salvation to all—*By what moral attribute of Deity can you justify him for offering it to all?*

"Again, since Jesus Christ, as the acting sovereign of this world, commands all, to whom his gospel comes, to believe and to obey the whole,

"II. *It is the anxious desire and wish of Jesus Christ that all should obey him, and be saved?*

"If not—*by what moral principle does this sovereign issue this law?*" p. 48.

There can be no difficulty in replying, in strict adherence to the unerring word, that Jesus has power to do all which he desires, designs, or promises; for he is in his own nature God over all, and to him, in his mediatorial office, all power in heaven and earth is given by the counsels of the Godhead. He is able

and willing to fulfil every engagement which has been made conformably to his instructions. What he has offered to bestow unconditionally, will absolutely be granted. Thus, all that the Father has given Christ shall come to him; and that they may come, all of them shall be made willing in the day of his power. Moreover, that which Christ has offered, or directed his servants to offer, in his name, on certain terms, well pleasing to himself, shall, on compliance with those terms, most assuredly be conferred. He has told his heralds to proclaim, that for this purpose the Son of man was lifted up, "that whosoever believeth in him should not perish, but have eternal life. 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. 14, 16. "He that heareth my word," said Jesus himself, when preaching the gospel, "and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John v. 24. These sayings, and all others which he has authorized, will Jesus actually verify in the dispensations of his providence and grace. He has the power of granting salvation to whosoever believeth in him, and on the Father who sent him; and therefore he offers them salvation, and requires that all men be informed of the nature of this offer. If Jesus had offered to bestow salvation on whosoever believeth not, and also on whosoever believeth, then we should infer that he had the power of granting to all mankind, whether believers or unbelievers, everlasting life. Had he made unconditional proposals to regenerate, justify, adopt, sanctify, and glorify all men, then we should infer that he could, and would, bestow salvation on every individual of the human race.

Again, "it is," or rather as the author intended, "is it the anxious

desire and wish of Jesus Christ that all should obey him?" Dr. G. evidently thinks it is; and "if not," it is implied that he knows not by *what moral principle Christ issues this law*. We may free ourselves from this difficulty, supposing an affirmative answer to be the true one, by demanding, if Christ is anxious that all should obey him, and be saved, upon what moral principle is it, that he has not elected all unto sanctification of the spirit, belief of the truth, and salvation? It will be as difficult for Dr. G. to reconcile the non-election of some to obedience, with Christ's anxious desire and wish that all should obey him and be saved, as for us to reconcile his commanding them to obey, with his *not* anxiously desiring and wishing to take measures to make them obey him, and be saved.

We have certainly one instance in which Jehovah for wise reasons commanded Abraham to do, what he did not anxiously desire him to do; and what he did not permit him to perform, in relation to the sacrificing of his son Isaac.

A more general reply which satisfies our mind is this: the scriptures have not told us that Christ is *anxious* to save those whom he has not determined to save; nor have they represented him as having any *anxious desire* about the obedience of those who will never obey him: but they do teach us, that as sovereign Lord of all, from regard to his own character and glory, and from his love of righteousness, he does command all men every where to obey him and keep his commandments. Moral agents, now in a sinful state, may reasonably be commanded to obey a holy, just, and good law, in future, even if their moral governor had no intention of pardoning their past offences, and saving them from punishment.

It is true, that Christ has no pleasure in the death of the sinner; and equally true, that he has not chosen to effect by his almighty energy the

salvation of all. It is true also, that he *commands* the obedience of all, without willing to take the requisite measures for ensuring the obedience of all. Why then may he not desire the obedience and salvation of all sinners, as being in themselves very proper objects of holy desire, without desiring, or thinking it best for him to secure the obedience and salvation of all?

Chapters IV. V. and VI. are designed to enter more fully into the inquiry, **WHAT IT IS TO PREACH THE GOSPEL**. The controversy in which the volume is enlisted hinges very much on this point. Our author has cited many passages of scripture on this subject; and they all show, that God has never promised to save any but those who seek him, turn to him, repent, believe, come to him, or are willing to be saved. He teaches the worst, that if they will come to him, take hold of his covenant, accede to his proposals, be willing, become obedient, ask, knock, he will bestow on them everlasting life; but, that if they hear not his voice and do none of these things, or if they become not the disciples of Jesus, they shall die in their sins. This ought to be *good news* to every human being. "The Spirit and the Bride say," to rebels, considered as such, and in their worst state, "come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely," for it flows copiously as "a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb." This is one of the most free and full offers made to sinners in the Bible; but even this passage contains commands, and promises the water of life only to him who is *athirst*, and comes to God for it.

These chapters contain little which has not been fully answered already in this review, except the statement of two *hypothetical* propositions, viz. "If all men were to

continue in unbelief, they would all be lost;" and, "If they were all to believe, they would all be saved." p. 62. But, it is certain, that all will not continue in unbelief, that all will not believe, and that all will not be lost, and that all will not be saved. What then do these hypotheses prove, when every part of them is false? Our author asserts, "that *hypothetical* propositions have as absolute a truth, as those which are *categorical*." Agreed, but then it is only a hypothetical truth, which may be contrary to the actual state of things. "If my name was God," said the little son of the writer, when about four years old, "I could make a world." This was a hypothetical truth, and worth just as much as several pompously recorded in the volume on our table. Would it be reasonable to infer, "therefore the boy can make a world?" Just as reasonable as our author's inference from his hypothetically true and actually false propositions. "Therefore there is nothing wanting to secure the salvation of all mankind, except faith in Jesus Christ." p. 62. He should have made this an hypothesis too; and then it might have been a hypothetical truth, *that were all men believers, nothing would then be wanting to secure the salvation of all*. As his conclusion now stands, it is not a legitimate inference from any premises which he has recorded; nor is it according to the Bible; for there is wanting, to secure the salvation of those who are not believers, the new birth at least, which is requisite to the existence of faith; for Christ says to all unbelievers, "except a man be born again he cannot see the kingdom of God." It is not true, that "the scriptures never represent any thing as necessary to the salvation of any man but faith in Jesus Christ." p. 62. They represent the *election, redemption, renovation, adoption and sanctification* of a man, as needful to his salvation. Still the scriptures

say, that he who believeth shall be saved; because *faith* of the operation of the Holy Ghost, is evidence of his actual election, redemption, renovation, and every thing else which is essential to a title to eternal life.

"The value of that theory, which represents the righteousness of Jesus as incapable of saving any but the elect, will in due time be examined as a piece of philosophical speculation; and its merits in that point of view ascertained with absolute impartiality, and with whatever powers of judgment we can bring to the tribunal. In the mean time we go to the law and to the testimony, in order to ascertain the articles of our Christian creed, which we are to receive and hold fast in the simplicity of Christian faith: and we shall go out on this errand, under a full impression of that word, 'He that seeketh, findeth.'" p. 62.

Against that true theory, which represents Jesus Christ, as having made specific provision in his active obedience and sufferings for the salvation of all those alone whom the Father hath given him, for whom he covenanted to die, whom he has determined to save, and who will actually be saved, our author directs all his ridicule, advices to young men, declamation, obsecrations, the *artillery* of his metaphors, and all the fire of his genius. His aim is to prove, that Jesus Christ is able, willing, and anxiously desirous to save every individual of Adam's family, and has done every thing requisite to his actual salvation of them, except making them believe. What is the reason, then, that he does not bestow faith on them? If he has done every thing else, would he not assuredly complete his work? If indeed he has done every thing else, he must have merited for them the gift of faith, and all other saving operations of the Holy Spirit; who must be bound by the covenant of redemption, to apply the redemption purchased by Christ in all its parts: and then all mankind, without the exception of Judas, must be the subjects of complete salvation.

Without boasting of "absolute impartiality," but intending to be

candid in seeking after and maintaining the truth, and to employ honestly "whatever powers of judgment we can bring to the tribunal," we shall examine the articles of the creed professedly drawn from the testimony of God, and by our reverend brother held fast in the simplicity of his faith. From his inquiry concerning the nature of evangelical preaching, he gathers the following conclusions :

"I. That all mankind are in a state of sin and misery, out of which they cannot redeem themselves; but must for ever remain under the wrath and curse of God, unless some deliverer be found.

"II. That God sent forth his Son made under the broken law, to redeem them that were under the law; and that Jesus Christ, by his obedience and sufferings, did perfectly, fully, and finally satisfy Jehovah's justice, of which the Father gave undoubted testimony by raising him up from the dead, thereby declaring that the law had no more to demand.

"III. That Jehovah appeased by the satisfaction made by his Son, has given into his hands all mankind, and all their relations to the things which are in this, and to the things which are in other worlds; that therefore at present, the Father judgeth no man, but hath committed all judgment into the hands of the Son; and hath commanded all men to obey his Son as they ought to obey the Father, saying: 'THIS IS MY BELOVED SON, HEAR HIM!'

"IV. That Jesus Christ assuming the government of this world, has commissioned his heralds, to preach the law of his kingdom, which is the gospel, to all his subjects, even the most rebellious of them.

"V. That Jesus Christ did, and does by his commissioned heralds, freely offer to all who hear the gospel, eternal life, including pardon and peace with God, and the eternal enjoyments of heaven.

"VI. That Jesus Christ did, and by his commissioned heralds doth, command every human creature, who hears the gospel, to accept pardon, peace, and eternal life, and return to his duty, and to happiness.

"VII. That according to the promise of Jesus Christ, eternal life shall be enjoyed by all those who accept his free offer by a living faith.

"VIII. That according to the threatening of Jesus Christ, he will inflict eternal death upon all those who disobey his command, by rejecting his offer of life, for this crime first and chiefly, that they did not believe in him, and then for all their other sins.

"These eight grand principles of gospel

truth, I assert I have fully demonstrated to be directly and intentionally the meaning of the Spirit of God speaking in the scripture. I also assert that every one of these eight articles is as clearly taught in the Bible, as any thing else that can be named. And finally I assert that it is impossible for the human mind to conceive how any thing possibly could be taught more distinctly and plainly, than all the above principles are taught in the scriptures." p. 74.

What a happiness it is that we live in a land of freedom, in which people may fill whole books with *assertions!* We are thankful for this privilege, because we love the didactic style in theology; especially when it will completely answer our purpose to confront one militant phalanx of assertions with a corps equally numerous, imposing in their attitude, and capable of self-defence.

We *assert* then, that of the above cited articles, which our author has assumed as the elements of his theological system, the *first* is true and scriptural, the *second* is in part false, as it now stands, because it implies, and our Doctor intended to teach, that Christ, "did perfectly, fully and finally satisfy Jehovah's justice," for the sins of every individual of the human race, so that the law has no more to demand in relation to the sins of any man. Justice does demand the punishment of the sins of all those wicked ones who shall be turned into hell; and this it could not do, had justice been perfectly, fully and finally satisfied in all its penal demands against them. That would be no satisfaction to justice, which should not prevent justice from executing the full penalty of the law on offenders. With some very important amendments, we could adopt article second, in the following words:

"II. That God sent forth his Son, made under the broken law, to redeem them that were under the law; and that Jesus Christ, by his obedience and sufferings, did perfectly, fully and finally satisfy Jehovah's

justice for all who shall be finally saved of Adam's race; of receiving which satisfaction the Father gave undoubted testimony by raising him up from the dead, thereby declaring that the law had no more to demand of him as the Redeemer of his people." This is clearly taught in the Bible, and has been "demonstrated to be directly and intentionally the meaning of the Spirit of God speaking in the scripture," in hundreds of passages. He was called JESUS, because, *he should save HIS PEOPLE from their sins*. He is the SURETY of "the better covenant," for all those persons who are included in that everlasting covenant of life: he is the Saviour of the *bride* of which he is the *husband*; and of the *body* of which he is the *head*.

Our author's *third* "element of Christian faith" is more defective and erroneous than the one which we have just left. It represents Christ's government over *all mankind* as consequent and dependant on the satisfaction which he made to divine justice. As for *appeasing* Jehovah, we do not like the expression, and wonder that so great an admirer of scriptural phraseology as Dr. G. should have used it. Yet we shall not make a man an offender for a word, which may be applied figuratively, without falsehood. We have already shown, that the mediatorial reign over all men, is not founded on any atonement made, or to be made, by Jesus, for the sins of every child of Adam; it will satisfy us, therefore, to present a substitute for this article, in the following words:

"III. That the eternal Son of God, being in his own divine nature, Lord of all, was by Jehovah elected to the office of Redeemer of God's elected people, for the execution of which office, in the fullness of time he became man; and to him, as God-man-mediator, the Deity has committed the entire government of all worlds, and the

final judgments of the great day; and hath commanded all men to obey his Son as they ought to obey the Father, saying, *This is my beloved Son, hear him.*"

It is agreed, as article

"IV. That Jesus Christ assuming the government of this world, has commissioned his heralds to preach the law of his kingdom, which is the gospel, to all his subjects on earth, who are capable of understanding it, even to the most rebellious of them," so far as they have opportunity.

Our fifth and sixth articles would stand thus:

"V. That Jesus Christ did, and does, by his commissioned heralds, freely offer, in the hearing of all to whom the gospel comes, to bestow eternal life, including pardon and peace with God, and the endless enjoyments of heaven, on every one who cordially and practically believes the gospel: or, Christ tells sinners, and commands his heralds to tell all nations, that he who believeth and is baptized shall be saved."

"VI. That Jesus Christ did, and by his commissioned heralds doth, command every human creature, who hears the gospel, to observe all things whatsoever he has commanded; and especially to believe the gospel, repent, submit to Christ, and lay hold on eternal life."

To the seventh article we have no objection, but we understand it thus:

"VII. That according to the promise of Jesus Christ, eternal life shall be enjoyed by all those who by exercising a living faith, accept of his free offer to save all who believe, and so come to him for life."

To the eighth article we assent, and wish that all men would consider how awful a sin it is, to treat God as if he were a liar, and slight the gracious proposals of reconciliation which are published in their hearing. The sentence of eternal death has passed against every man, and all but believers will remain

under it for ever. In the present life the operation of it is suspended in part; but after death, it shall be executed in all its terrors upon the despisers of Christ, whose conduct under the preaching of the gospel will prove their chief crime, and aggravation of their condemnation.

To any inference which can be logically deduced from these premises we are ready to submit; and are confident that they will not contradict any part of divine revelation.

Here, perhaps, the reviewer ought to cease from his labour; for he finds himself solemnly warned by the author to proceed no further, because he cannot assent to all of the above propositions, in the sense in which they were written.

“And now, reader, if you assent to all the above propositions, in their plain common sense meaning, without explanation, without equivocation,—without the least shadow of a doubt, then come along; and we shall venture to move into the thorny thickets of philosophical argument; into thickets where travellers have often been lost; into jungles, where the lion and the tiger, and all beasts of prey, nurse in darkness their merciless broods. But if you have any doubt respecting the universal truth of all the above propositions, then I beseech you follow me no farther. Let me leave you safe in your Bible, searching with prayer for the principles of your faith. You are not prepared, indeed you are not prepared to attempt the difficulties of abstract argumentation on subjects of theology. You have neither chart nor compass; you have no means of ascertaining the fixed and immutable laws of those worlds, which roll through the ethereal space; and all must soon become with you confusion and disorder and doubt. Stay behind. I might possibly do you much harm; you cannot possibly do me any good. The very thought of such a companion would overwhelm me with dismay.” p. 76.

It would be strange, if we could not follow Dr. G. through “the thorny thickets,” and “jungles” “of philosophical arguments,” after he has cut his way through before us, left his marks on the trees as guides, and strewed the carcasses of his slain “lions, tigers, merciless broods, and all beasts of prey,” all

along his path. If any have been left to start up since he passed, they must be some young ones, which he did not think it worth while to crush; and with the weapons which he has furnished us, we may hope to kill every whelp, which would prevent our getting safely through this wilderness in which “travellers have often been lost.”

At any rate we shall make the attempt; and here, on starting, we meet, in chap. vii. with “eight arguments, founded on scriptural principles, to prove that the atonement or righteousness of Jesus Christ is capable of saving all men; and three arguments founded on scriptural principles, to prove that if the righteousness of Christ is not capable of saving all men, the gospel cannot be preached to any man.”

The author of these *arguments* has not defined his use of the term *atonement*; but uses it as synonymous with the *righteousness* of Christ: we shall, therefore, in following him, treat of the *righteousness of Christ*, without any reference to many modern restrictions, and refinements, and obscurities on the subject of the atonement by Christ.

The *righteousness of Christ* we shall take to be, the whole obedience which Jesus Christ, as Mediator, rendered to that law of God under which he was placed; whether it consisted in conformity to precept or in the endurance of suffering according to the will of God.

This *righteousness*, says our author, is *capable of*, that is, hath a *capacity for*, doing what it never will do; it is capable of saving all men, but it never will save all men. Now, what is gained by the knowledge of all this? We simply learn, that God *might do*, or *might have done*, with the *righteousness* of Christ, that which he never will do; and which he never saw it to be consistent with his wisdom, justice and goodness to do: which amounts

to this, that the righteousness of Christ is capable of being used by God in some way contrary to the moral perfections of his nature. We might as well say, that God is *capable* of lying, or denying himself, while assuredly he has no moral *ability* to do either. It is in vain, then, that any one attempts to prove, that the righteousness of Christ is *capable* of being employed in a very unreasonable, improbable, unrighteous way, in which it *never was*, and *never* will be employed.

We must suppose that instead of *capability*, our general of metaphysics intended to treat of *adequacy* or *competency*. We must take his meaning to be, that *the righteousness of Christ is competent or adequate to the salvation of every individual of mankind*. This is really the proposition which he labours to support. We submit the following thoughts on it. If the righteousness of Christ is competent or adequate to the salvation of those who never will be saved, it must be from some covenant of God to accept of it for the salvation of all those persons, or from the nature of that righteousness itself, or from some other reason. This "trilemma" exhausts the subject. With the first and third of these horns we can soon dispose; for if God *covenanted* to accept the righteousness of Christ for the salvation of those who never will be saved, then he must accept it, or he is a covenant-breaker; and if he accepts it for their salvation, they must be saved, or he is a covenant-breaker: which is impossible. This would prove, that those must be actually saved, who never will be saved. It cannot be, therefore, that Jehovah has covenanted to accept of the righteousness of Christ for the actual salvation of all mankind, and so rendered it adequate or competent to that work. Does its adequacy to the saving of all, come, then, from something in the very nature of that righteousness? If it does not, we cannot conceive from

what other source it should be derived. When any person will seriously propose *some other reason* for such an alleged competency, it shall be considered. Dr. Gray must rely upon the nature of the righteousness of Christ to support his tenet. He did so, in his "*Fiend of the Reformation*," erroneously said to be "*Detected*." Because it is the righteousness of the law, says he, and satisfies all the demands of the law, it must be imputable to all men.

Is the nature of the righteousness of Christ such, then, that it is competent to the salvation of those who never will be saved, and may be righteously imputed to them by God? Dr. G. affirms it, and we deny it. Both appeal to the scriptures; both resort to argument. Let those who honour us with a perusal of our writings judge between us. Truth, the honour of God, the welfare of the church, the salvation of souls, are the grand objects at which we both aim in our studies, preaching and discussions from the press. We shall not feel any animosity, let the religious, the contemplative, the consistent, give the palm to which they may.

At present we have to do with human arguments, which are more formidable in their number than in any thing else.

"ARGUMENT I.—1. God offers eternal life in Jesus Christ to all who hear the gospel.

"2. But it would be inconsistent with all the moral perfections of God, to offer men eternal life in Jesus Christ, if there is no salvation in him for them.

"3. Therefore there is in Jesus Christ eternal life for all those to whom it is offered in the gospel, that is for all those who hear the gospel.

"The first of these propositions is one of the general doctrines, which I have so laboriously and copiously proved from the Holy Scriptures: and I will not disgrace so glorious a truth by supposing that it needs any farther proof or elucidation.

"The second proposition we shall demonstrate. If there be not salvation in Christ for all who hear the gospel; then for some of them there is no salvation;

and of consequence when God offers to these salvation by Jesus Christ, he offers them what does not exist. He offers them an empty purse, and bids them take it, and they shall be rich. He sets an empty plate before them, and bids them eat, and they shall be filled. He leads them dying with thirst to the rock, he bids them drink and be satisfied, but he produces no water. There is nothing moral, there is every thing immoral in such conduct. It is not true, that if they accept an empty purse they will be rich; that if they accept an empty plate, they will be filled; that if they drink up a dry rock, they will find their thirst quenched. There is no mercy in this; it is a most cruel mockery of human misery. There is no bounty in it; for where is the bounty of offering nothing! There is no justice in it, for to make a law, or do an act which aggravates distress, without the possibility of doing any compensating good, is injustice, and the very essence of tyranny.

"Is it any sin or indecency, to treat with contempt and indignation, a theory which represents Almighty God in so contemptible and unworthy a character? Reader, you are a great philanthropist, I am told. You went out, and found a poor exhausted traveller, he had fallen, through exhaustion in the snow, and was just closing his eyes in the slumbers of death. You waked him up, you invited him to your house, promising him plentiful entertainment; he summons up the last energies of expiring nature, and follows you; you place him at the cold end of your table, you help all your family, and all your friends abundantly with the richest viands. Yet placed an empty plate before the traveller, and bade him eat; you placed an empty tumbler before him, and bade him drink. Nature could bear no more. The last tear stands in his eye; and why, he says, could you not have left me to die alone? why was I aroused by the voice of mercy, only to find that there is no mercy on earth? His heart burst at the thought, and he fell dead. Reader, is this tale true? I hear you indignantly exclaim—No: It is a vile slander, I never acted so; I am incapable of acting such a part! Reader, I thought as much myself, when I heard the tale. How dare you then give to my God a moral character which you think too base for yourself!

"You have then your choice, either that there is salvation in Jesus Christ, for all to whom God offers it; or to put up with the conclusion that God is destitute of moral perfections. The latter cannot be admitted; therefore the former must. *q. e. d.*" p. 78.

This is a pretty copious extract, and furnishes a fair sample of the

doctor's argumentation. Can any one refrain from laughing, when he sees, *quod erat demonstrandum*, formally attached to eleven flourishes of this description?

The conclusion depends wholly on the notion which is attached to the expression OFFERS. "God offers eternal life in Jesus Christ to all who hear the gospel," we admit; but we have already seen what this means, and what are the terms on which the offers are made. He offers from regard to the righteousness of Christ as the meritorious cause, to pardon all sinners, on their believing in the Lord Jesus, and with pardon, to give them a title to every thing included in everlasting life. This offer is perfectly consistent with all the moral perfections of God. "But it would be inconsistent with the moral perfections of God, to offer men eternal life in Jesus Christ, if there is no salvation in him for them." If God could not, and would not completely save all believers in Jesus Christ, it would be inconsistent with his moral attributes to offer, or propose to sinners, to save him who believeth, and whosoever wills to come to Christ for life. "Therefore there is in Jesus Christ eternal life for all those to whom it is offered in the gospel, that is for all those who hear the gospel." This does not follow; but it may be inferred, "Therefore he who believeth on the Lord Jesus Christ shall be saved," for God offers to all who hear the gospel to give everlasting life to believers; and he could not consistently with his moral perfections make such an offer without being able to fulfil it; therefore he will fulfil it, since it is certainly made in the gospel. This last argument corresponds with the scriptures: but the one quoted seems to imply that *salvation in Christ* is something distinct from the act of the judge in pardoning and justifying the criminal, the act of regeneration, the act of adoption, the work

of sanctification, and final glorification in heaven. Now surely these acts are never done, these works are never accomplished by God in relation to those who perish in their sins. How then, is there salvation in Christ for those persons, who are never, for the sake of Christ, renewed, justified, sanctified, glorified? It is absurd to talk of these things as being in Christ, for men never to be saved, and equally absurd to assert that there can be any scriptural salvation for them. In Christ is eternal life for all who will ever consent to receive it: this satisfies us, and it should seem to be enough to satisfy all. By this expression we understand, that Christ, as Redeemer, has merited for, and will, from the right which he has in himself, bestow upon all such persons all the benefits of redemption. Dr. G. would have accomplished the thing at which he seems to have aimed, could he have established such an argument as this: 1. God offers for Christ's sake, to pardon, justify, sanctify, and glorify all who hear the gospel, whether they repent or not. 2. But it would be inconsistent with all the moral perfections of God, to offer, for Christ's sake, to pardon, justify, sanctify, and glorify all who hear the gospel, whether they repent or not, if Christ had not rendered such a salvation practicable. 3. Therefore, since such an offer is made, Christ has rendered it practicable for God to pardon, justify, sanctify and glorify all who hear the gospel, whether they repent or not. This argument is a legitimate one; and if the first proposition is admitted, the whole must be adopted. Now will Dr. G. receive the first proposition, and sustain the conclusion, that Christ has rendered the salvation of unbelievers practicable? No: for he insists on it, that faith is necessary to salvation. Well, then, he will erase the last clause of our first proposition in the syllogism. But does he not in-

tend, when he says, "God offers eternal life in Christ Jesus to all who hear the gospel," that this offer is an unconditional offer to save all men? Certainly he teaches this in his book a hundred times over; and yet he will not have the offer to pardon, justify, sanctify and glorify all men, without the condition of believing annexed. If he would be consistent with himself, he must explain the nature of the gospel offer as we do; and then the mighty fabric, which he has spent nine months in rearing, will come down to this, which every unlettered Christian knows to be the truth; that God offers to save through Christ, all who will believe the gospel; that it would be inconsistent with God's moral attributes to make this offer, if he was not both able and willing to do "this; and that therefore God is both able and willing to save through Christ all who believe the gospel.

But we hear much of *demonstration*, and this sentence is dignified with the name;—"If there be not salvation in Christ for all who hear the gospel; then for some of them there is no salvation; and of consequence when God offers to these salvation by Jesus Christ, he offers them what does not exist." 'Tis passing strange, that Dr. G. should beguile himself with such *demonstrations* as this. Only let him ask himself, did the *salvation* of those who never will be saved *ever* exist, any where, in any person? What kind of a salvation of those who perish must this be? The *salvation* of a man never saved *can* have no existence; unless a thing can be, and not be at the same time. God offers sinners, in offering salvation, not a thing already existing; but he proposes, and even promises, under certain circumstances, to perform, in relation to them, certain operations, which have as yet no actual existence any where. These acts are conceived of by God himself, as not yet in being. In offering sal-

vation, Jehovah proclaims to sinners, that he will save all who believe, will be found of them who seek him, will draw nigh to those who draw nigh to him, will give eternal life in Christ Jesus, to all who seek him, come to him, and in faith call on his name. This is not offering an empty hand, an empty purse, an empty plate, or a dry rock to the poor, needy, hungry and thirsty. The gospel promises, that the *poor in spirit* shall be made *rich*; that those *who hunger and thirst after righteousness* shall be fed abundantly with the bread and water of life; that those who *seek* shall find, and that to all who knock, the door shall be opened; and God has made provision in the obedience of Christ, for completely saving all persons who shall ever answer any one of these descriptions. The salvation of all such persons will be the covenanted reward of mediatorial obedience to Christ, while it is unmingled grace to themselves. When any sinner accepts of Christ as his Lord and Master; or, is *willing to look* to him, *come* to him, and be saved from sin and hell, and then finds that no atonement has been made for his sins, and no provision by Christ for his perfect salvation, then it will be time enough to declaim against the divine scheme of salvation, and the gospel which Christ has instructed his ministers to proclaim. We proceed to

“ARGUMENT II.—1. God by a public law has commanded all who hear the gospel to believe in Jesus for salvation; promising to each, and all of them, eternal life in case they obey that commandment; and threatening death to each and all of them, in case they disobey. 2. But it would be inconsistent with all the moral perfections of God to command men to believe in Jesus for salvation, if Jesus could not save them [if they did believe]; to promise to give them life if they believed in Jesus, if there is no life for them [who shall believe] in Jesus; and to punish them for rejecting salvation in Christ, if all the while there is no [offer of] salvation [by faith] to reject. 3. Therefore, there is salvation in Jesus Christ for all those who are commanded to believe in him [and

who obey the command]: that is, for all who hear the gospel [and believe it].” p. 80.

The first of these propositions is considered by our author, as one of his fundamental principles; and we assent to it, as here stated; with this explanation of our views, that *to believe in Jesus for salvation*, is to believe the testimony of God concerning him, with a desire to be saved; and with a persuasion, that he who believeth and is baptized shall be saved. The second and third we admit, with the amendments which are included in brackets; and which we conceive properly belong to them, for reasons already assigned. The second proposition, exclusive of our alterations, Dr. G. says he demonstrates thus:

“If men are commanded to believe in Jesus, they are commanded to believe that he is able to save them; for to believe that he is not able to save them, is what the scriptures call unbelief. Now if any persons are commanded to believe that Jesus is able to save them, whom yet he is not able to save, such persons are commanded to believe a falsehood, which is inconsistent with the truth and all the moral perfections of God. Jesus Christ, according to the hypothesis of some, is not able to save certain persons who hear the gospel; such persons do not believe he is able to save them, and that is believing the truth; and therefore they do not trust their salvation to one whom they do not think able to save them, and who, according to this hypothesis is not able to save them, which is acting the part that every rational creature ought to act. Now if God damns any such persons for not believing in Jesus Christ, he damns them for believing the truth, and for acting as rational creatures ought to act. Which is injustice and tyranny in their worst shapes.

“You have then your choice, either that there is salvation in Jesus for all who hear the gospel, that is, that he is able to save them all; or that God is destitute of moral attributes. The latter supposition is false, therefore, the former must be true. *g. c. d.*” p. 81.

Dr. G. disclaims all metaphysical disquisitions on the nature of saving faith, and yet he tell us in this extract, that it consists in a sinner's believing that Jesus is able to save him; and that to believe

that he is not able to save him, is what the scriptures call unbelief. We deny the truth of this assertion, for *not believing* is *unbelief*; not giving assent, with consent, to the truths of the gospel, is the damning sin of sins, which may be exercised by one who is not chargeable with any positive act of believing that Christ is not able to save him. Besides, *that Jesus Christ is able to save me*, is nowhere proposed in the Bible, as the proper object of saving faith to any one: nor indeed as any object of faith at all, to any one but a believer, who has the witness of the Spirit with his spirit, that he is a child of God. All sinners who hear the gospel are commanded to believe, *First*, that they are poor, miserable, condemned sinners; *Secondly*, that God has sent his Son into the world, by his righteousness to save a great multitude of sinners, even as many as the Lord our God shall effectually call; and *Thirdly*, that God promises to save him, if he will accept of Christ and his salvation, as they are presented in the gospel. The sinner who so believes these propositions, as to consent to God's terms of reconciliation, choose Christ for a Saviour, and take hold of the covenant, that he may have peace with his righteously offended Judge, shall make peace with him, and be saved. The proper object of saving faith, then, is very different from that which our Doctor asserts it to be, and all his demonstration, built upon it, falls to the ground. We assert, and we have the same right to deal in broad assertions as our brother, that no sinner can know, or believe, upon any one's credible testimony, since God has not personally pointed out the elect, that Christ is able, consistently with the moral attributes of God, to save him in particular, until he knows that he is a believer, or is born of God. He may believe, that Christ is able and willing to save all who believe, and him, if he shall believe; but this

widely differs from judging, while we continue unbelievers, that Jesus is able to save us, who never have looked to him, and never may come to him for life.

It is admitted, that were any individual commanded to believe that Jesus really wills to save him, and has perfect moral ability to do this voluntary work of saving him, we must believe that Jesus has such a will and such an ability, but to what unbeliever has God said these things, that he should believe them? Christ is *willing* to do, what *he wills* to do, and nothing else. Who, then, while unreconciled to God, has any evidence of the Redeemer's volition to save him?

We defy Dr. G. to point us to one passage in the Bible, in which it is intimated, that any man will be condemned for not believing that Christ wills to perform the voluntary action (to the constitution of the ability for doing which a volition to do it is necessary,) of saving him. It is for not believing on the authority of God speaking in them, such propositions as God has stated, that unbelievers are to be condemned; and they do treat God as a liar, without having been once required to believe that Christ has determined, or willed to save them individually. They do not believe thousands of truths which God has stated to them, and to which he requires their devout attention. They do not cordially and practically believe, that Jesus is the Christ, that he came into the world to save sinners, that they are righteously condemned, that they are in danger of hell, that God has no delight in the death of a sinner, in itself considered; and that he is able and willing to save all who come to him through the Mediator. For not regarding Jehovah's veracity, for not submitting to his commands in considering and believing his system of evangelical truth, they shall meet with aggravated punishment, and deservedly. No man will ever be

damned for believing the truth ; or, for not believing a falsehood. Jesus is morally able to save all whom he wills to save ; and he wills to save all who will to cast themselves on his mercy, with a desire after the scriptural salvation. This we ought to believe for God asserts it ; and

if any one neglects, or does not believe it, or believes any thing contrary to this truth, he commits a punishable offence, whether Christ ever intended to save him in particular, or not.

E. S. E.

(To be continued.)

Religious Intelligence.

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

Of Rev. Dr. Samuel Miller, from some gentlemen of the Presbyterian Church in Georgetown, D. C., being the avails of the sale of the Rev. Dr. Muir's sermon, at the ordination of Rev. T. B. Balch, for the Contingent Fund	\$50 00
Of E. Steel, one quarter's rent of the house No. 81, S. Second street, for do.	87 50
Of Mr. Thomas H. Bradley, from Rev. Dr. John H. Rice, the collection in Richmond Church, Virginia, for do.	27 00
Of do. from Rev. John Kirkpatrick, Cumberland, Virginia, for do.	48 00
Of Dr. William Smith, his fourth instalment for the Permanent Fund	20 00
Of Mr. Z. Lewis, six months income of the Le Roy and Banyer Scholarships	200 00
Of Rev. Samuel B. How, of New Brunswick, N. J., the six following sums for the professorship to be endowed by the Synod of New York and New Jersey, viz.	
his own first instalment	10 00
the amount of annual subscriptions of sundry persons in the Presbyterian Church in Trenton	5 62½
collected in Cranbury, by Rev. Symmes C. Henry	14 37½
the donation of Andrew Kirkpatrick, esq.	50 00
the first instalment of colonel John Neilson	20 00
do. of John Pool, esq.	20 00
Of Rev. George Reid, from the Salem Union Auxiliary Society, South Carolina, for the professorship to be endowed by the Synod of South Carolina and Georgia	20 00
Mr. Reid also forwarded \$20 for the Education Society under the care of the General Assembly, which has been paid to the treasurer of that society.	
Of Rev. Dr. E. S. Ely, the note of Mr. Anthony Finley for \$105, for the privilege of printing an edition of the Confession of Faith and Constitution of the Presbyterian Church, payable in May next, and when paid, one half of it is to be credited to the funds of the Seminary.	

Total \$572 50

New edition of the Constitution of the Presbyterian Church.

A Finley, Philadelphia, has published "The Constitution of the Presbyterian Church in the United States of America:" Containing the Confession of Faith, the Catechisms, and the Directory for the Worship of God ; together with the plan

of Government and Discipline, as amended and ratified by the General Assembly at their session in May, 1821. Price \$1.25.

Also, *Remarks on the Internal Evidence for the Truth of Revealed Religion.* By T. Erskine of Edinburgh. Price 50 cents.

Obituary.

From the *Christian Observer* for April 1821.

THE REV. THOMAS SCOTT,

Rector of Aston Sandford.

This faithful and laborious servant of God, has at length been called to his eternal rest. His death took place on Monday evening, the 16th instant, after an illness which confined him to his bed exactly five weeks.

Leaving to others the commemoration of his long-continued and very useful labours, or rather committing them all to Him who has, no doubt, bestowed upon them the best applause—"Well done, good and faithful servant!"—we confine ourselves to a few facts pertaining to the latter part of his life.

Though Mr. Scott possessed, as he expressed it on his death-bed, a sort of "iron strength" of constitution, yet he at no part of his life enjoyed good health. For many years, and perhaps never more than during the four years and a half (from Jan. 1788 to June 1792) employed upon the first edition of his Commentary, he suffered severely from bilious complaints and asthma. These distressing affections, however, had for a long time past subsided to a surprising degree; but a liability to attacks of inflammatory fever succeeded to them, which repeatedly endangered and at length terminated his life.

For seven or eight years past, various infirmities had confined him to the immediate neighbourhood in which he resided, and most of the time to his very small parish, not containing seventy souls. His labours, however, as a student, and with his pen, were undiminished: and it is not twelve months since he wrote to one of his family, "I believe I work more hours daily in my study than ever I did in my life." His only relaxation was cultivating his garden, when the weather would permit his thus employing an hour or two in the afternoon. Increasing deafness had of late nearly precluded him from conversation, in which he used to take great delight, and reduced him almost to a life of solitude, in the midst of a family who greatly loved and were tenderly beloved by him.

A mind thus always at work and unrelieved in its labours, must necessarily at times feel itself worn down; and it was rather matter of painful regret, than of surprise, to see this venerable man sometimes melting into tears, even while he declared, I have no assignable cause of distress whatever. But though his spirits thus failed him, his judgment and other intellectual powers remained unimpaired to the end.

In this state his last illness found him. On the first Sunday in March he preached in the forenoon with great animation, (from Rom. viii. 32.) and administered the Lord's Supper; and in the evening, he expounded, as usual, to several of his parishioners assembled in his kitchen—the subject, the Pharisee and publican, Luke xviii. But it was for the last time. He soon after caught a severe cold: and though the catarrhal symptoms gave way sooner than was expected, yet on Saturday, March 10, he was attacked with a fever, which continued with some variations, till its fatal termination at the period already mentioned.

Under all the circumstances of such a case, to have expected that Mr. Scott's mind should be kept uniformly cheerful, and filled with bright anticipations, would have been not only little less than a miracle, but would have shown a defective acquaintance with the operations of the human mind, and with God's dealings with his most established and matured servants, and also an ignorance of what both scripture and fact teach respecting the power and malice of evil spirits. The sagacious and observant Bunyan took a different view of the subject, and accordingly represents his deeper and more experienced *Christian* as encountering, on his first entrance into the river, and in some parts of his passage, a degree of darkness and apprehension, from which the younger disciple, *Hopeful*, is mercifully exempted. Is not this natural, and supported by facts? The deeper views which such characters have taken of sin; the profounder sense they have of their own unworthiness; their more awful impressions of eternity; and the apprehensions which long experience has taught them to form of the deceitfulness of the human heart; all conspire to this end. Moreover, it is a common observation, that where (as in the case of Abraham) Almighty God has communicated strong faith, he commonly subjects it to severe trials. If any can conceive of nothing superior to present comfort, to them this may be puzzling; but it need not be so to others. The result, in such cases, proves honourable to God, and edifying to his saints. What tried and tempted spirit, for example, has not been animated in his conflicts by the exclamation wrung from holy Job, "Though he slay me, yet will I trust in him?"

Though, however, Mr. Scott passed through "deep waters," and sometimes "walked in darkness," (Isa. l. 10.) during his last illness, it is not to be supposed that this was his constant, or even his habitual situation, much less that fear of the final event prevailed in him. No: hope as to that point generally predominated, though

he would say, "Even one fear, where *infinity is at stake*, is sufficient to countervail all its consoling effects:" but the present conflict was severe: "Satan," he said, "bends all his efforts to be revenged on me, in this awful hour, for all that I have done against his kingdom through life!" and his holy soul could conceive of many evils, short of final failure of salvation, from which he sunk back with horror. There can be no doubt that these distressing feelings were much connected with the disease under which he laboured, as they increased and abated again with the daily paroxysm of his fever: yet, with the scriptures in our hands, we cannot hesitate to concur in his judgment, that the malignant powers of darkness took advantage of this, in a peculiar manner, to harass and distress him. From time to time, however, the clouds dispersed, and the "sun of righteousness arose upon him with healing in his beams." This was signally the case, on one occasion, after he had received the holy sacrament, which he did four times with a solemnity, and even sublimity of devotion, which can never be forgotten by those who witnessed it. He had observed, "An undue stress is by some laid upon this ordinance, as administered to the sick, but I think others of us are in danger of undervaluing it; it is a *means of grace*, and may prove God's instrument of conveying to me the comfort I am seeking." Blessed be God it did so in an eminent degree. Shortly after the service was concluded, he adopted the language of Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Through the remainder of the day, and during the night, he remained in a very happy state of mind. To one who came in the evening he said, "It was *beneficial* to me: I received Christ, and he received me. I feel a calmness which I did not expect last night: I bless God for it." And then he repeated, in the most emphatic manner, the whole twelfth chapter of Isaiah, "O Lord, I will praise thee," &c. The next morning he said, "This is heaven begun. I have done with darkness *for ever*,—*for ever*. Satan is vanquished. Nothing now remains but salvation with eternal glory—*eternal glory*."

This, indeed, was not realized, so far as it implied the expectation that there would be no other conflict. The fact is, he had imagined himself much nearer death than he was; and life continuing, "the clouds," as he expressed it, "returned after the rain." Still, as the end approached, darkness and gloom fled away, and calmness and peace, and sometimes blessed anticipations predominated. The day before he died he dismissed one of his children to public worship, with benedictions and

prayers for all the congregations of Christ's church, and concluded, "Blessed be his glorious name for ever, and let the whole earth be filled with his glory. He is highly exalted above all blessing and praise." And the very day he died, he thus addressed an aged and infirm inmate of his family, "This is hard work: but let us *think of heaven!* let us *hope for heaven!* let us *pray for heaven.*" And afterwards, on reviewing the forenoon, (for he seemed still strictly to call himself to account for his use of time) he said, "the morning for some hours passed very comfortably." And again, "This is something like godliness,"—meaning, as he at another time expressed it, that he had been able to "approach unto God."

But it was not only at these brighter seasons that the excellent state of his mind appeared: even when "joy and peace" were most wanting, all the other "fruits of the Spirit," produced in rich abundance, were visible in him to every eye but his own. This became the more apparent even by means of his deafness, which, while it almost cut him off from receiving communications from others, produced in him a habit of almost literally *thinking aloud*: and this brought to light such exercises of faith, of hope, of love, of fervent prayer, of deep humility, of meditation on the scriptures, in which numerous passages were often brought together in the most striking and often beautiful combination, as could not otherwise have been traced, and as cannot be adequately represented to those who did not witness them.

But throughout his illness all his tempers and dispositions marked a soul ripe for heaven. His patience was most exemplary, though this was the grace which almost more than any other he feared would fail. His *kindness* and affection to all who approached him were carried to the greatest height, and showed themselves in a singularly minute attention to all their feelings, and whatever might be for their comfort, to a degree that was quite affecting; especially at a time when he was suffering so much himself, often in mind as well as body;—even in the darkest times, THOU ART RIGHTEOUS! FATHER, GLORIFY THY NAME! solemnly enunciated, was the sentence most frequently on his lips, and marked his profound *submission*. His *humility* and sense of utter unworthiness seemed now more deep than words could express. One of the prayers caught from his lips, in the manner above described, was in these words: "O God, do not abhor me, though I be indeed *abhorrible*, and abhor myself! Say not, Thou filthy soul, continue filthy still! but say, rather, I will, be thou clean!" It need scarcely be said that Christ was now more precious in his eyes than ever, and his expressions

of exclusive, undivided, and adoring adherence to him for salvation, if possible more strong. At the same time he refused the appropriation to himself of those promises which belong only to true believers in Christ, except as it could be shown that he bore the *character* commonly annexed to the promise, such as those that *fear* the Lord—that *love* God, *repent*, *believe* and *obey*. When he could not trace this in himself, he would have recourse to those which encourage even the chief of sinners to come to Christ, and assure them, that “he that cometh he will in nowise cast out.”

In this connexion it may be remarked, that whatever dissatisfaction with himself he at any time expressed, he never intimated the least wavering as to the truths which he had spent his life in inculcating, or impeached his own sincerity and faithfulness in the discharge of his ministry.

It was delightful to see, as the close approached, all his fears disappearing one after another, and in the end not one evil that he had apprehended coming upon him! He had dreaded delirium, in which he might say and do “desperate things:” but he suffered none, beyond an occasional tumult of thoughts in his sleep, and a momentary confusion on awaking. He had dreaded the utter exhaustion of his patience: but it increased to the end. On the only point on which any approach to impatience had been discovered—“his desire to depart”—he had become almost perfectly resigned; and though he still inquired frequently if any “token for good,” as he called the symptoms of dissolution, appeared, yet on receiving a negative answer, he only observed, “Then I must seek a fresh stock of patience.”

His last fear respected the agony of death itself, the act of dying, and the severe struggle which he thought he had peculiar reason then to expect. But, blessed be God! death brought no agony, no struggle, not even a groan, or a sigh, or a discomposed feature to him! His breath (so to speak) gradually ebbed away, and that he *ceased to breathe*, while his countenance assumed a most benign and placid aspect, was all the description that could be given of his departure.

Thus “slept in Jesus,” in the 75th year of his age, and after the faithful discharge of his ministry during more than 45 years, this-honoured servant of God, who by his numerous and valuable writings, “being dead, yet speaketh,” and will, it may be hoped, continue to instruct and edify to distant generations.

A sentence which he uttered on an occasion when his assembled family joined with him in reviewing “all the way that the Lord had led them,” may perhaps properly close this brief narrative:—“I can-

not but feel and consider myself as a man that has been peculiarly prospered of God, and I desire to acknowledge it with humble and devout gratitude. Yes, *goodness and mercy have followed me all the days of my life*. Whatever my FEELINGS may at any time be—and my situation and infirmities, and perhaps also my turn of mind exposes me, at times, to considerable *gloom and depression*—yet THIS IS MY deliberate judgment. Yea, and on the whole I can add with good confidence, not only they *HAVE followed*, but *goodness and mercy SHALL follow me all the days of my life; and I shall dwell in the house of the Lord forever*.

It may be gratifying to the public to be informed that Mr. Scott has left in MS. a memoir of his own life, down to the year 1812, which cannot fail to prove highly interesting to all who have esteemed his character and profited by his instructions.

It may be satisfactory also to state, with respect to the stereotype edition of his Bible, which has been long in the course of execution, that the copy is fully prepared by the author as far as the third chapter of the Second Epistle to Timothy; and that besides this there exists a copy of the last published edition, corrected by him to the very end of Revelations: from which the remaining part will be completed, according to his own final directions, under the care of a gentleman, in concert with his (the author's) family, who has long been his literary assistant in the work, and in whose fidelity he placed entire confidence.

From the Boston Recorder.

DEATH OF DR. WORCESTER.

In part of our last week's paper, we gave the melancholy intelligence that the Rev. Dr. WORCESTER is no more. The news was received from Mr. Hall at Taloney, in a letter to Mr. Everts. Mr. H. had just received it in a letter from Brainard. The last letter direct from Brainard by the same mail was dated June 5, which states that the life of Dr. W. was despaired of. Mr. Hall's letter says, that on the morning of the 7th he sweetly fell asleep. As the mail from Brainard arrives but once a week, no further particulars have been received. At the United Monthly Concert at Park Street Church, last Monday evening, the meeting confined their attention to this afflictive dispensation of Divine Providence. The whole American church, cannot but be clothed in mourning. The eminent talents, and entire disinterestedness of Dr. Worcester, have rendered him a shining light to this land, and to other lands which have hitherto set in darkness.

It gives us pleasure to insert the following lines which were received from an un-

known correspondent, just before our paper was put to press.

*On the Death of the Rev. Samuel Worcester,
D. D. Secretary of the American Board
of Commissioners for Foreign Missions.*

The north can boast a soldier's fame :

On Abraham's heights the hero fell,
While victory crown'd his glorious name,
And WOLFE resounds from lyric shell.

The mortal blow had struck the chief,
When, faint, he caught the word—'they
fly!'

Who flies? Who flies? was question brief;
The foe! The foe! was quick reply.

'Twas then a fierce and glaring beam
Shot from the Hero's darkening eye;
It shone for once, like lightning's gleam,
That bursts in fire from midnight sky.

Go, ye idolaters of war!
And boast your hero's envied fate;
With trophies deck the conqueror's car,
And shout the soldier's name so great.

The Soldier of the Cross I boast,
Who sleeps beneath the southern clod,
In glory falling at his post—

THE HOLY BATTLE GROUND OF GOD!

A mightier chief than Wolfe, I ween,
Of loftier soul, more flaming zeal,
With eagle eye more vast and keen,
With sword of better temper'd steel.

How blest to fall like WORCESTER dear—
Within the heathen camp to die,—
The shouts of victory in his ear,—
Heaven in his kindling, raptur'd eye!

MAINE.

Selections.

HANNAH HOUSMAN.

This amiable and exemplary woman was one of those who remember their Creator in the days of their youth. She was a native of Kidderminster. In her childhood she enjoyed the advantages of a religious education; and, such was the blessing of God upon her early privileges, that she appears from her diary, to have been under lively religious impressions at thirteen years of age. For twenty-four years, she seems to have humbly and circumspectly walked with God. In her dying hours she had such foretastes of the joy to come, as richly rewarded her for all the conflicts of this probationary scene; and, in her triumphant departure, let the young behold an animating and encouraging reason for early piety. The following account of her last illness and death, was drawn up by a person, who witnessed her sufferings and her comforts.

From the time of her first seizure, she was exercised with very violent pains, with-

out any intermission till her death; such as, she would often say, she thought she could not have borne; "But," said she, "God is good; verily he is good to me! Through life I have found him a good and gracious God."

When recovering from extreme pain she said, "God is good; I have found him so; and though he slay me, yet I will trust in him. These pains make me love my Lord Jesus the better. O they put me in mind of what he suffered, to purchase salvation for my poor soul! Why for me, Lord! why for me, the greatest of sinners? Why for me, who so long refused the rich offers of thy grace, and the kind invitations of the Gospel? How many helps and means have I enjoyed more than many others; yea, above most!—I had a religious father and mother; and I had access to a valuable minister, to whom I could often and freely open my mind. I have lived in a golden age. I have lived in peaceable times, and have enjoyed great advantages and helps for communion with God, and the peace of my own mind; for which I owe my gracious God and Father more praises than words can express. Bless the Lord, O my soul, and all that is within me bless his holy name! Bless the Lord, O my soul, and forget not all, or any, of his benefits!"

When any were weeping and mourning over her, she would say; "Weep not for me: it is the will of God; therefore be content. If it may be for his honour and glory, he will spare me a little longer; if not, I am wholly resigned to the will of God. I am content to stay here, as long as he has any thing for me to do, or to suffer; and I am willing to go, if it be my Father's good pleasure. Therefore be content, and say, 'It is the Lord, let him do, what seemeth to him good.'"

To a person who came to see her, she said; Cousin I think I shall die: and now, what a comfort it is, that I am not afraid of death! The blood of Christ cleanses me from all sin. But mistake me not: there must be a life and conversation agreeable to the gospel, or else our faith in Christ is a dead faith. Secure Christ for your friend; set not your heart on things below: riches and honours, and what the world calls pleasures, are all fading, perishing things." She then threw out her hand, and said; "O, if I had thousands and ten thousands of gold and silver lying by me, what could they do for me, now I am dying? Take the advice of a departing friend who wishes you well. Do not set your affections on riches, or on any thing here below. Remember, death will come in a little while, whether you are ready or unready, willing or unwilling. I commend you to God. I hope, in a short time, we shall meet again, in heaven, that place of perfect rest, peace, and happiness."

The whole time of her sickness, she was in a cheerful, thankful frame of mind. When she was cold, and had something warm given her, she often said: "Blessed be God for all his mercies; and for this comfort in my affliction." On her attendant's warming a piece of flannel, and putting it round her cold hands, she thanked her for it, and said; "O, how many mercies I have! I want for nothing. Here is every thing I can wish for. I can say, I never wanted any good thing. I wish only for a tranquil passage to glory. It was free Grace that plucked me from the very brink of hell; and it is the power of divine Grace, that has supported me through the whole of my life. Hitherto I can say, the Lord is gracious. He has been very merciful to me, in sustaining me under all my trials. The Lord brings affliction, but it is not because he delights to afflict his children: it is at all times for our profit. I can say; it has been good for me to be afflicted; it has enabled me to discern things, which, when I was in health, I could not perceive. It has made me see more of the vanity and emptiness of this world, and all its delusive pleasures; for, at best, they are but vanity. I can say, from my own experience, I have found them to be so many a time."

To her husband, the day before she died, she said; "My dear, I think I am going apace, and I hope you will be satisfied because it is the will of God. You have at all times been very loving and good to me; and I thank you for it kindly: and now I desire you freely to resign me to God. If God sees it best to prolong my stay here upon earth, I am willing to stay; or if he sees it best to take me to himself, I am willing to go. I am willing to be and bear what may be most for his glory."

The evening before she died, she found death stealing upon her; and, feeling her own pulse, said; "Well, it will be but a little while before my work in this world will be finished. Then I shall have done with prayer. My whole employment in heaven will be praise and love. Here, I love God but faintly, yet, I hope, sincerely; but there, it will be perfectly. I shall behold his face in righteousness; for I am thy servant, Lord! bought with blood, with precious blood. Christ died to purchase the life of my soul. A little while, and then I shall be singing that sweet song,—'Blessing and honour, and glory, and power, be unto HIM that sitteth upon the throne, and to the LAMB for ever and ever.'"

With smiles in her face, and transports of joy, she often said; "Come, Lord Jesus, come quickly! Why tarry the wheels of thy chariot? O blessed convoy! come and fetch my soul, to dwell with God, and Christ, and perfect spirits for ever and ever.

When I join that blessed society above,
my pleasures will never end. O the glory,
the glory that shall be set on the head of
faith and love!"

A few minutes before her departure, finding herself going, she desired to be lifted up. When this was done, she cheerfully said, "Farewell sin! farewell pains!"—and so finished her course with joy.

[*Pike's Consolutions.*]

USEFUL SAYING.

From Mason's Select Remains.

"We are never well informed of the truth till we are conformed to the truth."

Poetry.

FOR THE PRESBYTERIAN MAGAZINE.

"Surely every man walketh in a vain show."

PSALM XXXIX. 6.

Life, what a fleeting empty dream,
A "vain" and unsubstantial "show;"
While gliding smoothly down its stream,
How few life's true enjoyments know.

Some dream of pleasure and of ease,
Gaily they trifle life away,
They think their joys will never cease—
With health they fade—with time decay.

Some dream of dignity and birth,
Proud of their consequence and name;
But see, they vanish from the earth:
To such—life's but a fev'rish dream.

Some dream of honours and renown,
From learning, eloquence, and taste;
Of glorious wreaths in battle won;
Their dream, tho' bright, is short at best,
Some dream of wealth—and think true
bliss

Is only found in heaps of ore;
This constitutes their happiness,
Wealth is the idol they adore.

But how delusive is this dream!
How false this source of human joy!
Riches are never what they seem,
Mix'd is all gold with much alloy.

Great TEACHER! from the Father sent,
Thou art the life, the truth, the way;
"The way" to solid, true content,
"The life" that never can decay.

Grant me thy presence and thy grace,
Here honour, wealth, and joy unite;
For in the vision of thy face
is inexpressible delight.

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Communications.

LECTURES ON BIBLICAL HISTORY.

No. II.

“And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”—GEN. ii. 15—17.

In a preceding lecture, our attention was directed to the creation of the world, with its inhabitants and various productions. We have seen our own species eminently distinguished in the scale of creatures—made but a little lower than the angels—formed after the image of God, in knowledge, righteousness, and true holiness—united, male and female, by the tender ties of conjugal affection, and invested with dominion over the numerous tribes of inferior creatures that inhabit the land, the sea, and the air. We will now contemplate this happy couple, as the objects of Heaven’s special regard, as the primitive parents of mankind, and as constituting one of the parties to the covenant which God condescended to form with the human family, then existing in, and represented by them.

Our readers will recollect what was stated in our first lecture—that Eve was made on the same day with Adam, i. e. on the sixth day of the creation week, (as is evident,

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chap. i. 17, “male and female created he them,”) though the particular circumstances of her creation, for reasons already mentioned, are not to be met with in the narrative of Moses, earlier than the 21st verse of this 2d chapter. They are both, therefore, to be considered as present, and equally concerned, in the main transactions, related in that portion of sacred history which we are now going to examine.

The critics have been exceedingly puzzled to find the place, assigned as the original residence of our first parents. This is a topic on which fancy has been indulged to an unwarrantable extent. And some, weary of the search, and not being able to fix on any definite spot, bearing all the geographical marks of the earthly paradise mentioned by Moses, have been tempted to conclude, that, by the garden of Eden is meant, in scripture, the whole field of nature, every part of which must have been a paradise, or place of delight to man, while he retained his innocence, and held fast his integrity. But the scriptural account seems, obviously, intended to convey the idea of locality. No person, perhaps, ever read the account seriously without receiving that impression; and, in regard to the most important facts and doctrines of the Bible, our first impressions are very likely to be correct, especially if we read with an honest desire to know the truth, and not with a view to find support for a preconceived opinion, or a fa-

avourite hypothesis. The place is supposed to have been selected on the third day of the creation week, when the water was drained off, and the land was prepared for vegetation. The description of it by Moses, begins at the 8th verse, and ends at the 14th, inclusive, chapter 2d. "And the Lord God planted (or, as the place may be rendered, *had planted*), a garden, eastward in Eden; and there he put the man whom he had formed." This land of Eden was a province in Asia; and it is said to have lain eastward, in regard to the place where Moses was when he wrote his history. Dr. Shuckford, and other respectable writers, believe it to have been a country of considerable extent, and that it lay north of the Gulf of Persia, some twelve or fifteen degrees east of Jerusalem. "We are of opinion," says Calmet, in his Critical Dictionary of the Bible, "that the country of Eden extended into Armenia, and included the sources of the Euphrates, Tigris, Phosis and Araxes." And a country, by this name, is several times mentioned, by inspired writers, in after ages; so that we cannot doubt its existence, whatever difficulty we may find in ascertaining its relative position. See Isaiah, xxxvii. 12; 2 Kings, xix. 12, 13; Ezekiel, xxvii. 23. Out of this land of Eden, Moses informs us, there went a river to water the garden; and from thence it, i. e. the river, was parted, and became into four heads; and he gives us the names by which these four heads or streams were distinguished in his time: viz. Pison, Gihon, Hiddekel, and Euphrates. The first is said to have compassed Havila, a region of country abounding in gold and precious stones; obviously a province in Arabia, known in modern geography by another name. The second river is said to have compassed or touched upon the land of Ethiopia, or, more properly, the land of Cush—a tract of country east of the

Arabian Gulf, or Red Sea. The third, generally allowed to be the Tigris, touched on the east of Assyria. The Euphrates is well known—and it is often mentioned, in scripture, as the great river. The fact appears to be this. The Tigris and Euphrates have their sources in or near the mountains of Armenia. They run southward, in distinct streams, to within no great distance of the once famous city of Babylon, where they form a junction, flowing on, for several leagues, in one channel; then they separate, and empty into the Persian Gulf, by two mouths, known, in Moses' time, by the names Pison and Gihon. The river of Eden was the union of these waters; and, of the four heads or streams into which it was parted, two lay north, and the other two south of the garden, which was, probably, situated east of the great channel, and not far from a town now called Bassora.

This garden appears to have been well supplied with a rich variety of shrubbery, and such fruits as were wholesome and palatable. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food." Two trees are particularly mentioned, viz. the *tree of life*, and the *tree of the knowledge of good and evil*; which will fall under our notice again, in their proper place and connexion. Suffice it to remark here, that the former seems to have been so called, because it was an instituted sign or emblem of that life and felicity which man was to enjoy so long as he continued faithful and obedient to his Creator; and the latter received its name from its being appointed as a test of his reverence for the will and authority of Heaven.

Thus much for the local situation of this first and finest plantation that ever adorned the face of nature. Its climate was a charming medium between the extremes of heat and cold; its air bland; its

soil fertile; its waters perennial, and its fruits abundant and delicious. Milton, in his "Paradise Lost," gives us the following inimitable picture of its natural beauties.

"A happy rural seat of various view.
Groves, whose rich trees wept od'rous
gums and balm;
Others, whose fruit, burnish'd with golden
rind,
Hung amiable; (Hesperian fables true,
If true, here only) and of delicious taste.
Betwixt them, lawns, or level downs, and
flocks,
Grazing the tender herb, were interpos'd;
Or palmy hillock, or the flow'ry lap
Of some irriguous valley spread her store.
Flow'rs of all hue, and without thorn the
rose.
Another side, umbrageous grots and caves
Of cool recess, o'er which the mantling
vine
Lays forth her purple grape, and gently
creeps
Luxuriant. Meanwhile, murm'ring waters
fall
Down the slope hills, dispers'd, or in a
lake
(That to the fringed bank, with myrtle
crown'd,
Her crystal mirror holds,) unite their
streams.
The birds their choir apply. Airs, vernal
airs,
Breathing the smell of fields, and groves,
attune
The trembling leaves, while universal
Pan,
Knit with the Graces, and the Hours in
dance,
Lead on the eternal Spring."

"And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it." Even in a state of innocence, and amid the richest profusion of the bounties of Heaven, it was not good for man to be idle. Here, says the bounteous Lord of the soil to the first man, here is a field well adapted to produce a plentiful increase; take possession, cultivate it, take care of its fruits, and enjoy them. What useful lessons, relating to both worlds, are to be met with in the Bible! It is profitable for instruction and correction in all things. Man is endowed with active powers, to the end that they may be exercised. And the dili-

gent exertion of these powers is essential to our happiness, due to our species, and required by the law of nature. Activity marks, alike, the character of the bee, the ant, and the angel: nor can any of the human family, possessing capacity and the means of employment, be innocently idle. An early habit of industry is one of the best natural preventives of disease, ennui and sin, that can be devised. It was judged useful to our first parents in paradise, and there can be no rational doubt, that the redeemed of the Lord find employment in heaven, suited to that high and holy stage of our immortal existence.

But man is to pursue his business, and exercise his faculties, both physical and moral, under a sense of his dependance on, and obligations to, his Creator. Every intelligent creature receives his being under a law, and under the obligation of that law he is held for ever, whether he acknowledges and lives up to it, or not. The moral law, or that law of the Creator which is designed for the government of intelligent creatures, is the imperishable bond that connects the moral kingdom of Jehovah in all its parts, and holds both men and angels responsible to Him who made them, and who has, of course, a right to prescribe their duty. Under this law, Adam and Eve received their existence, and it is reasonable to suppose, that some duties were enjoined upon them by divine authority, wisely chosen and happily calculated to keep them mindful of their obligations to the munificent Author of every good and perfect gift. Of this sort was the observance of the weekly Sabbath; which was now instituted, as we are informed in the third verse of this chapter:—"And God blessed the seventh day and sanctified it;" that is, set it apart—distinguished it from other days—appropriated it to devout and holy services exclusively, and promised a blessing on those who

should observe it in a thankful and religious manner. Some persons have strangely fancied that the Sabbath was not to be observed, till the giving of the law at Mount Sinai. But, if it was not intended to be observed till two thousand five hundred years after the creation, why was it instituted so early? That it was instituted on the seventh day of the creation week, and the first day of Adam's life, is as plain, in the passage just cited, as language can make any thing. And the fact of its appointment, in the beginning, shows that it was to be sacredly kept from the beginning; just as the fact, that the precept concerning it is placed in the decalogue, or summary of the moral law, as written by the finger of God and promulgated by the ministry of Moses, leaves us no room to doubt that the religious observance of it will be obligatory on mankind to the latest generation. The change of the day, from the seventh to the first, at the resurrection of Christ, does not, in the least, affect the principle of the ordinance, which demands the seventh part of our time to be devoted to God and the concerns of religion. Our first parents, no doubt, obeyed the law of the Sabbath, agreeably to its spirit and design; keeping it as a day of holy rest—acknowledging the wisdom and power of the Creator, as displayed in the works of his hand,—and offering him their grateful praises for all the tokens of his goodness with which they were surrounded. Let us imitate their pious example. To us the Sabbath commemorates not only the creation, but, also, the redemption of the world. And although the institution originated in the sovereign authority of God, yet is it so clearly benevolent in its bearing on both man and beast—so benign in its influence on public morals and general happiness, that, one would think, the common principles of humanity would prompt all men to re-

gard it with reverence, and to give it the weight of their influence and unqualified approbation.

But the most interesting point of light in which we can contemplate the primitive parents of our race, is that of their being a party to the covenant which God was pleased to enter into with the human family, then existing in and represented by them. It would not comport with the design of these lectures, to go minutely into the discussion of any topics in systematic theology. But this is a subject which lies at the foundation of revealed religion; and, perhaps, we should not pass it over without some special notice. That such a covenant, as has just been mentioned, did exist between God and man, seems evident from the frequent references made to it in the New Testament. The doctrine has, indeed, been maintained, with some modifications, by the great body of Christian divines, in every period of the church; and it is believed that the passage of sacred scripture now before us, teaches it in terms which cannot be otherwise explained, without destroying their consistency, and perverting their obvious import. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Here is, we think, the substance of a covenant, though not in a very extended or explicit form. There is, first, a condition proposed, viz. obedience to a prohibitory command, "thou shalt not eat of it;" secondly, a penalty, in case of disobedience, "thou shalt surely die;" and, thirdly, a promise of life and happiness implied, consequent, on the fulfilment of the condition. The whole was propounded by God; and when propounded, man could not, rightfully, refuse to acquiesce in it, because he was bound, by the law of

his nature, to yield obedience to his Creator, in every instance. He would readily perceive, therefore, that the covenant would impose no irksome obligation upon him, whatever advantages it might secure to him and his descendants, in the event of his faithful compliance with its condition. And that he did, in fact, acquiesce, is made perfectly plain in the sequel of the sacred history. The tree of life appears to have been the seal or memorial of this covenant; the fruit of which was doubtless eaten, by Adam and Eve, with religious solemnity and thanksgiving. We have a remark or two to make on the penalty annexed, and to be inflicted, in case of man's disobedience. It is important to understand its import. It is expressed in language somewhat equivocal: "In the day thou eatest thereof thou shalt surely die." It is *death*, and that in a very extended and awful sense—temporal and spiritual; which would, of course, be eternal, were there no remedy provided. But there is a remedy: and on those who accept it, the second death, or death eternal, can have no power. To suppose that nothing more than temporal death is meant, would be to make the word of God of no effect; for Adam did not die that kind of death, the day that he ate of the forbidden fruit—he continued in this life more than nine hundred years after he became a sinner. But, *spiritually*, he *did die*, and that *immediately*. He was filled with shame—lost communion with God—was driven from paradise, and prohibited the fruit of the tree of life. Whether the blessings of the covenant would have been enjoyed for ever in this world, or whether, in case of Adam's fidelity, he and his posterity would have been removed, in due time, to another state adapted to a higher stage of existence, are questions which it were vain to agitate; for they are questions of mere curiosity, on

which the scriptures are silent. According to God's glorious plan of grace, this world was meant to be but the vestibule of the world to come, and all conjectures about what it might have been, on another plan, are baseless visions.

But were the descendants of Adam included in this covenant? So we are taught from the beginning to the end of the Bible; and we verily believe, that right reason has no solid objection to bring against the doctrine. Paul, the apostle, in his epistle to the Romans (ch. v.) tells us, that "by one man's offence many were made sinners—and that through the offence of one, judgment came upon all to condemnation." The apostle, here, manifestly alludes to the covenant of which we have been speaking. And it seems to us, that no one who is tolerably conversant with the writings of Moses and the prophets, and of Christ and his apostles, can hesitate to admit that the following answer to a question in our catechism, is founded on scriptural authority: "As the covenant was made with Adam, not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression."

But let us look at this matter in the light of reason, as there are those who prefer the less light to the greater. Man was created a moral agent, and he was designed to propagate his species. This species is of great consequence in the universe. It is presumable, therefore, that God would notice them in a way suited to their rank in the scale of creatures; and that in his laws given to, as in his transactions with, the parent of the race, he would have regard to the offspring. Now the covenant in question was calculated to suit man's character as a free, moral, and accountable creature, and to secure important benefits to the whole family, had

the parent held fast his integrity. But he was fallible: he failed, and these advantages are forfeited. And from this sad event, are drawn most of the plausible objections to the measure. In the contrary event, i. e. had the covenant been kept and the blessings been secured, the measure would have been esteemed good by every child of Adam. No one would have had any objection to being made happy, in consequence of the representative character of our great progenitor: and does not this prove, that all objections drawn from the unhappy issue as it actually turned out, are wholly selfish and invalid? Furthermore, let it not be forgotten, that Adam was placed in circumstances the most favourable that can be conceived for retaining his moral rectitude, and for securing the blessings of the covenant to his descendants. On what ground can we flatter ourselves that we would have acted a better part, had we been placed in similar circumstances, and entrusted, each one in succession, with the care of his own virtue and happiness? Such considerations as these should produce in our minds a quiet and filial acquiescence in the counsels and decisions of our heavenly Father, in relation to this momentous and interesting transaction. "The Lord is righteous in all his ways, and holy in all his acts." Let us justify him in our hearts, and take shame to ourselves. We are the degenerate plants of a strange vine. By nature we bear the image of the earthy Adam; but, through grace, we may be made like Christ, the heavenly Adam. Redeeming love has provided a remedy for the miseries of our mournful apostacy.

"Joy to the world, the Saviour reigns!
Let earth receive her King;
Let every heart prepare him room,
And heaven and nature sing."

W. N.

FOR THE PRESBYTERIAN MAGAZINE.

*Some Account of the Religious Exercises and Trials of Mrs. E. J. Written by herself.**

OF MY CONVERSION AND EARLIER EXPERIENCE.

In the beginning of the year 1806, there was a revival of religion in the place in which I then lived. At this time, I was unusually engaged in the pursuit of what young people are apt to call pleasure: and having heard that numbers of my acquaintance were under concern, some anxiety arose in my mind, lest the cloud should come near and spoil the comfort, which I fancied was to be obtained in vanity and vexation. Notwithstanding all my fears, that religion would interrupt me, I hoped to have grace to die by; for I wished to die the death of the righteous. It pleased the Lord not long after this to show me my situation, by seeing one of my young companions brought under powerful conviction, and by hearing her cry aloud for mercy. I saw my situation to be equally dangerous, but had not so great a sense of it as she had. Now I began to prize religion too highly to have it put by for any other consideration. Now I prized the Christian hope, and thought if I possessed it, I would be content with any situation. I thought I would be fixed in my mind, if ever I did experience religion, not to complain of any pain, or trouble, or privation whatever.

I went to a minister's prayer meeting, in company with deacon H. and family; and there realized

* The following narrative of her religious experience was written by a plain, practical, unlettered Christian woman, who is the consort of a pious farmer. It was undertaken at the request of a friend; and I apprehend will prove useful to many renewed persons, because it is a simple statement, of such a conversion as God often works, and of such temptations as frequently occur. Had her case been more extraordinary, the history of it had been less calculated to do good to many. E. S. E.

that I was not fit to be in company with the servants of the most high God; yet I wanted to hear them so much, that I should have been glad to have crawled under the hearth, for that purpose. They seemed so happy that I could hardly think them mindful of such a creature as I was. After the meeting was concluded, one of them turned towards me, and with a pleasant voice said, "we are praying for just such sinners as you." This was unexpected, and gave a little hope, that God might hear prayer; and I made some efforts to pray myself; but God appeared a great way off; and as for confidence in Christ, I had none.

In the evening I heard a sermon preached by the Rev. Mr. P. He told us that we must serve the Lord with humble, willing, and obedient hearts. O, I thought I could never attain to this; and might as well not try. The thought, that others had obtained the blessing, and possibly I might, gave me a little courage. Never had I such balancings of mind before; and now, I was more than half determined to go home, and not appear to be under conviction. While I was in this state of mind, Deacon S. said, with firm, yet friendly countenance, "be waiting at wisdom's gates and watching at the posts of her doors." My heart answered, *I will*. Then I formed the resolution, which, through the goodness of God, I have never voluntarily broken.

From this time my convictions increased. I saw myself under sentence of condemnation. The law sounded in my ears, "cursed art thou when thou goest out; and cursed art thou when thou comest in." When I went into the meeting-house, this would meet me at the door, "cursed art thou when thou goest in." My heart would answer, "yes, but I hope I shall not be cursed when I come out." And if I did not think of it before, till I came to the door, yet it would meet me there, "cursed art thou when

thou goest out." I had now no friend in heaven nor on earth. Hell was my portion, without getting an interest in Christ, speedily; for it appeared to me that I never should have another opportunity, if I neglected this.

My heart rose against the sovereignty of God. It appeared hard that I did not receive the blessing of religion; I who had sought it so long and so sincerely, while some others who had been serious but a few weeks or days were rejoicing in the Lord. When this doctrine was advanced, I would exclaim, "'tis a hard saying, who can hear it?" Oh! I thought if it was in the power of such and such a minister, (of Mr. P. for instance,) to give me a new heart, I should soon have one; but God appeared to be a great way off, and an enemy, and I had no access to him. Sometimes I gained courage by reflecting, that my parents and my grand parents were praying people; and that I had been devoted to the Lord in baptism.

On the whole, I laid up a considerable store of good deeds, by reading, praying, and attending meetings frequently; and by abstaining from the appearance of evil; though my fears of hell were almost insupportable. At length I heard a sermon preached by the Rev. Mr. P., in which he showed that all the unconverted do, in religion, is done out of selfish motives. I saw the force of it, and applied it to myself; yea, I thought the preacher meant me, and felt so like a condemned criminal, that I durst not lift up my head, all the forenoon, for I thought all the people knew my guilt. I went home at noon. It was a day devoted by the church to fasting and prayer. Some of the family took a little food, but I hesitated, for those words would come with force upon my mind, "O sinner, tremble when you go to lay your hand upon the bounty of God, and think what it cost: nothing less than the blood of the Son of God."

I went to meeting in the afternoon; and knew but little of the preaching, for the idea that all I had done availed nothing, and that I must give up my own doings, almost killed me. What shall I do? Where can I go? Despair almost seized me. Hope was about to flee for ever. Oh, I envied the meanest dog, because his existence was not an eternal one. Oh that I had never been born! Oh that God would annihilate me, or show me some way of escape! I was shut up like the children of Israel at the Red Sea: a mountain on this side; a mountain on that side; the enemy behind, the sea before. Cross it alone I could not, and I had none to help me. I thought that like the lepers, I must die where I was. However, I drowsed a little in the night, and was alarmed when I awoke that I could sleep in so dangerous a condition. I thought I would try once more to make a surrender of myself to the Lord.

"I can but perish if I go,
I am resolved to try."

And now with my whole heart and soul I begged the assistance of the good Spirit, and made a solemn, sincere, and unreserved surrender of my soul and body, of all I have and am, to the Lord Almighty, to be no more my own. If he pleased to save me, I should be saved; if not, I cannot help myself. A calm and peace of mind succeeded, to which before I was a stranger. I arose from my bed, and went about my work as usual, not thinking of any change for some hours; when I began to ask myself, What am I doing? My anxiety is gone. Is the Spirit clean gone for ever? I read in Milton's *Paradise Lost* the description of hell, but could not get my fears again. I tried to pray, but could not as before ask that the Lord would take my feet out of the horrible pit and miry clay, for a little hope sprang up in my mind. Sometimes people would ask me, if I had

a hope? I did not like to say yes, I could not say no. My prayer was that I might know that my Redeemer liveth.

I think it was about the 1st of March 1806, that I embraced Christ for my Saviour; but for two weeks I did not know that Christ had accepted of me. I did not allow myself to say, I had a hope: for I was sensible that it was vastly important that I should make a good beginning, should dig deep, and lay the foundation strong. At length I heard a stranger speak in conference meeting, of the offices of Christ; that he was a prophet to reveal the mind and will of God to us; a priest to atone for our sins, to satisfy divine justice, and open a way of access to God; a king in ruling and defending us from all his and our enemies. At this my heart was much affected, tears flowed profusely. This is just such a Saviour as I need. He is the one altogether lovely, the chiefest among ten thousand. What a Saviour! Then the Spirit took of the things that were Christ's, and showed them unto me. While I was returning home in the evening, such a light broke into my mind, that I hardly knew whether I was in the body or not. The unsearchable riches of the love of Christ so enraptured my soul, that I did not know, neither can I now tell, whether I stopped or continued walking. Joy, love, and wonder filled my soul. When I arose, next morning, all things appeared new. I walked out, and saw all creation praising God. The snow was falling, and it was God's snow. I thought that the stormy winds fulfilled his word. How easily could I see God in all his works. This feast was too good to be enjoyed alone. I went into the house, and looked around to speak my joys to some one, yet did not feel a freedom. But while I mused, the fire burned, and I thought with Bunyan, "I must tell my joys to the very crows" (if there had been any). Old

things had indeed passed away, and behold all things were new. It was a day of the gladness of my heart. I went with willing feet to the nearest neighbour's, where was a professor of religion. As I was going, my heart was drawn out towards God's children. Such a union I had never felt. My first words (after a hearty good morning) were, "aunt, do you feel this union?" Her answer was, "I think I do." She appeared surprised at my appearance, for she did not know what had passed in my mind the night before. Now I enjoyed the peace of God, that passeth all understanding. Some said "Ah! you will get into the dark, and doubt all this." I could not comprehend what they meant. I did not know what I should doubt about. My mind was not thinking of my own good estate. I rejoiced that the Lord God Omnipotent did reign, and thought all might rejoice in this, nor should I want cause of joy as long as the Lord reigned. "The Lord reigneth, let the earth rejoice," was my text to think upon, from morning till night. Now instead of complaining of the sovereignty of God, I saw that if God was not a sovereign, not one soul would come to him. Now I loved Christians, though ever so disagreeable in nature, if they bore the resemblance of Christ. They appeared nearer to me than the nearest natural relations.

The Bible was truly a new book to me, and my understanding was opened, as I read, and conversed upon God's holy word. I conversed with many friends that enjoyed religion; and to those who knew nothing of it, I must tell the happiness that was to be found in submitting to the Lord, and in the union I felt to Christians. About a week after, an old man, in the last stages of a consumption, sent for me to come and see him. I went, and found him very low. He said, "I heard that you are happy, having found Christ." I told him, that the

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Lord in mercy had permitted me to hope in him, and I doubted not but there was mercy for him, if he would believe in Christ. "O, (says he) you are young, your heart is tender; and I am old, and my heart hard." While I stood looking at him, these lines came into my mind. "Behold a man of three score and ten years, upon a dying bed. He has run his race, and got no grace; an awful sight indeed." If ever I saw the force of these lines, it was now. He looked distressed in body and mind; and had apparently but a short time to live. He asked me, if it was not an awful sight, to see such an old man as he, going out of the world, without an interest in Christ? It was so true that I knew not what to say; but I made him this answer. "Your case is not so dreadful as if you was going out of the world stupid, or in the belief of false doctrines." He replied, "I once believed in very bad doctrine, or rather, held it up for argument sake. But now, thank the Lord, I do not believe in it. That doctrine will not do to die by." I told him of the woman that did but touch the hem of Christ's garment and was made whole. "I know it," says he, "but she had faith. I am afraid I shall die before my sins are pardoned." I left him in this situation, begging the prayers of all God's children. I never saw him again, but heard he found relief a day or two before his death. This man was apparently a strong *Universalist*, and argued powerfully to support this deceitful doctrine, that could do nothing but torment him when he most needed support. I returned home solemn, exclaiming,

"Why was I made to hear his voice,
And enter while there's room,
While others make a wretched choice
And rather starve than come."

Now the doctrine of free salvation was a pleasant theme for me to dwell upon. I thought all might be saved, if they would. I thought

3 D

that the latter day was about to commence. I would often say,

"The glorious time is rolling on,
The gracious work is now begun,
My soul a witness is."

My anxiety for sinners was alleviated, for I thought they would soon see the way of salvation plainly.

I lived in the enjoyment of such views and feelings, with but little interruption, for about three months. I was admitted to the church in June, and felt much strengthened by publicly espousing the cause of Christ. If I had ever so many lives I would devote them all to the service of that Saviour who has done so much for me. I felt determined to follow Christ through evil report and through good report.

"Now all the day long,
He was my joy and my song."

"What peaceful hours I then enjoyed!
How sweet their memory still!"

I did not find my path without some thorns in the course of the summer. The first thing that I now recollect wherein the tempter got the advantage of me, was in respect to secret prayer. At night it would be suggested, that I must not pray long, for my health was not very good, and I should be unable to do justice in my school if I did not sleep. Many a good season has been shortened this way. When I stayed in the school-house after school, for devotion, the idea would come, "now if somebody should be looking in at the window, they would say, this is hypocrisy;" and though I sometimes looked out and never saw any one, yet the temptation was so great, that at length it became a burden to kneel down at all. Still I did not like to break my resolution of trying to pray. One afternoon while struggling and reasoning against the tempter, a new trouble fell upon me, "that there were so many people to be raised at the resurrection that I should be for-

gotten; should be overlooked." This false suggestion, so foolish and barefaced, was so artfully thrown into my mind, that it troubled me greatly, and the light that was in me now became darkness. Now I tried to gain some relief, by reviewing my former experience; and this blasphemous thought met me, "that though Christ had forgiven my sins once, and once promised to save me, yet he was not obliged to keep his promise. None knew he had made such a promise." The cunning tempter was so bold as to take away my Lord, and I knew not where to find him; or to take away his faithfulness, which was the same thing. I went about with a heavy heart; almost envied those that enjoyed themselves, and even thought that those were better off who had never known what it was to have their sins pardoned. Sometimes I wanted to ask some experienced person if it was possible for a soul to be overlooked in eternity; but I thought they did not certainly know.

In great darkness and distress of mind I opened the Bible, and read, "Enter into thy closet and shut the door, pray to the Father that seeth in secret, and thy Father who seeth in secret shall reward thee openly." This was a word in season. Now my former darkness left my mind, as fast as the mist disappears before the rising sun. Now I had confidence in prayer. Truly God is good. Goodness and mercy have followed me all my days.

I felt much for those who did not profess to love God, especially for one that was my benefactor, aged and infirm. I wished to know if he had a hope, and what it was founded upon. The Lord only was witness to my trials on this account. After a while another storm arose in my mind, which was long, and tedious, and, at times, almost insupportable. I thought I had better not have joined the church till I had tried whether I could *love religion*; for it

was better not to put the hand to the plough than afterwards to look back. Sometimes it would come with power upon my mind, that I should do something worse than ever any Christian had done, and so give occasion to the enemies of the Lord to speak reproachfully. This was my affliction, and I cried to the Lord, and he heard me, and delivered me out of my distress. O that men would praise the Lord for his wonderful works to the children of men. There is balm in Gilead, and a physician there. Why then are not all wounded consciences healed?

In the course of the next year I was married, and removed to C—. I missed my Christian society of young people, and found that the cares of the world were not friendly to a life of holiness. Yet I had some advantages that I never had before. I found it a great comfort to my mind to have religious company at home. And though *the married woman careth for the things of the world, how she may please her husband*, yet where there is the fear of God, Dr. Watts says, *marriage helps devotion*.

By degrees I fell into the dark; doubted much of my good estate; and strongly desired release from this bondage. The Lord saw fit that I should be relieved in his own time and way.

(To be continued.)

FOR THE PRESBYTERIAN MAGAZINE.

BRIEF DISCOURSES—NO. V.

The Old Testament recommended to Young People.

“Whatsoever things were written aforetime, were written for our learning.”

ROM. xv. 4.

“Come ye children, hearken unto me; I will teach you the fear of the Lord.” “Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do

good: seek peace, and pursue it.” Job saith, “The fear of the Lord, that is wisdom, and to depart from evil, is understanding.” And in the New Testament the great apostle Paul commends young Timothy, because from a child he had known the holy scriptures, which are able to make wise unto salvation, through faith which is in Christ Jesus. Now because the fear of the Lord is wisdom to the young; and to depart from evil, is the way for the young to obtain a good understanding; and because this fear of the Lord arises out of a believing knowledge of the holy scriptures, therefore let us, my young friends, search that blessed book. And let us do this, remembering, that *whatsoever things were written aforetime, were written for our learning*. In this the sense is confined to the sacred writings of the Old Testament. This is evident from the context, in which the apostle refers to the example of Christ, and quotes a text of ancient prophecy, out of the 69th Psalm.

To those scriptures, therefore, let our views be directed: and let us refer to some of the most striking things contained in them. And let us do this with a desire to learn wisdom. But in this reference, where, my young readers, shall we begin? Where but where those writings begin? With the creation of the world.

That was the morning of time, when, “in the beginning God created the heaven and the earth.” And as this stupendous and wonderful work of God went on, and was finished, “the morning stars sang together, and all the sons of God shouted for joy.” Last and noblest of these works was MAN, or human kind, whom God made a male and a female.

Innocent, intelligent, and happy was then the human pair: Eden’s garden, which God had planted, was their blest abode. Into this happy garden, a foul spirit found entrance. He entered into the serpent, and

through him, tempted our first parents to eat of the forbidden fruit. They ate—they fell; and in their fall, brought condemnation on themselves and all their race.

This garden was planted to be the blest abode of innocent, and obedient, and faithful creatures. The human pair were such no longer, and therefore in Paradise they might not remain. The rebel angels must be cast out of heaven; and the rebel man must be driven out of Eden. But ere his expulsion, the star of Bethlehem rises and shines in the promise, that the woman's seed should bruise the serpent's head. Gen. iii. 15. These rays of divine light kept man from hopeless despair, and buoyed up his mind to meet and to bear the burdens of life. But ah! what early fruits of sin! How was the heart of the parent to be rent, and bleed, for the death of the second born, slain by the first!

That must have been a gloomy evening in Adam's family, when Abel returned not from tending his flocks. And when the dark frown of malice, and the fell spectre of revenge, sat sullen on the brow of Cain.

The wickedness of men became great in the earth. The whole world turned aside from the Lord; and in wrath God sent the flood of waters and drowned them all, except Noah and his family. The flood of waters could not wash out the corruption of sin, the inherent depravity of the human heart. When men were born after the flood, they had just such wicked hearts, as those who were born before it. The Lord takes the wise in their own craftiness. The means which the great ones took to keep together, the erection of a city and a tower, were by God overruled for, and necessary to, their greater dispersion.

When the earth was again far removed from the fear and the knowledge of the Lord, behold Abraham was called of God, and the church of the living God under a covenant

form, having the seal of circumcision, is set up in his family.

Pursuing the scripture history, and learning the things which were aforetime written for our instruction, at length we come to Joseph. And in his history we are ready to exclaim, ah Joseph! it is from long, and low and deep humiliation, that thou camest to ride in the second chariot, and to be, in Egypt, next to Pharaoh. On this history, my young friends, I hope you love to dwell. With every part of it make yourselves familiar. It is one of the best exhibitions of the fear of the Lord, of the true dignity of human nature, and of the excellence of character, which has ever been given. Whilst you read it with attention, you cannot fail being impressed by it. When you see him the governor of Egypt, making himself known to his brethren, you seem to be there. It is the very language of nature; it goes to the heart; "I am Joseph. Does my father yet live?" Ah! who would have acted like Joseph? Not those who neglect the Bible; not they who fear not God; not they who do not honour, love, and obey their parents; not they who love not their brethren, and who forgive not injuries: they do not act like Joseph.

Israel went into Egypt, and whilst Joseph lived, it went well with them: when Joseph was dead, they were cruelly oppressed. But the God of their fathers is a God keeping covenant; and will prove himself faithful to his people in every age. The time of their extreme suffering, when their groanings came up before God, is made the time for him to work, and the time of their deliverance.

With a high hand and with a stretched out arm, did Jehovah bring them out. And Israel, redeemed from Egyptian bondage, sung his praises on the eastern shore of the Red Sea.

At Mount Sinai he gave them the law of the ten commandments, and

made with them a covenant. But in the wilderness they rebelled and turned to idolatry; and in the wilderness the Lord kept them and led them forty years. Yet Moses was their prophet and their ruler: Aaron was their priest. At length under Joshua, the Lord led them unto the promised land, and drove out their enemies before them. So God deals with his people now.

In the things which were written aforetime, is the history of Israel under the Judges, and of the Kings, which followed: the history of their lapses into idolatry, and of the great judgments which came upon them for it; and the history of their repentings and the deliverances which God gave them. At length the ten tribes were carried away from their own land, and strangers were placed there, by the king of Assyria.

Judah, following the sins of Ephraim, was carried captive to Babylon; but they were restored again into Judea, when for seventy years, the land, in desolations, had enjoyed her Sabbaths.

Nor should I here omit to say, that the mysteries of Providence in the government of this world, and in the affliction of the righteous, are unfolded in the book of Job. Then follow the holy writings of the Psalms and of Solomon. These also were written aforetime, for our learning, and they have filled the saints with comfort. In the books of the Prophets, there is much to learn. All that they have written of Christ and his kingdom, are the things written aforetime for our learning; and of this kingdom, Isaiah has written so much, that he has been sometimes called the Fifth Evangelist.

My young readers, it is of immense importance to give diligence, that we may learn the things which were written aforetime for our benefit. Great is the number and scope of events which the writings of the Old Testament include. From the time of the return from

Babylon and the resettlement of the Jews in Judea, these writings go back to the beginning of time, and give a history of redemption in all the way. Hence we learn the great need of a frequent, let me say daily, reading of the holy scriptures; that we may learn the lessons which God hath given us. For this purpose each one should have a Bible, that they may never have to wait the pleasure of others, when they have time to read for themselves.

We may infer also, the great usefulness of Bible classes, and urge young people to attend on them whenever they have opportunity. They aid such as wish to learn, in learning the things which were written aforetime in the holy scriptures. They are calculated to turn the mind methodically to the Bible history, and excite attention to the best kind of knowledge. They also redeem time and keep the mind actively engaged. Thus they tend to *present* happiness; whilst the things which are learned point out the way to *future* bliss. In such a class, from week to week, portions of this holy book are read by the scholars, and are by the teacher opened to their minds. In this way they acquire a taste for this holy book, and this kind of reading.

May the rays of this heavenly light be seen by all. May this rule be regarded in life, and guide you to endless life. ISAAC REED.

FOR THE PRESBYTERIAN MAGAZINE.

NAPOLÉON BUONAPARTE.

Messrs. Editors—It seems probable, from the statements made in the public papers, that Napoleon Buonaparte is *no more*. No more on earth, to be affected by its changes, or to be instrumental in producing them. No more to feel the influence of human opinions, whether of eulogy or censure. But he is not extinct. He will live in the memory of history, till time shall be no more. He has

— “left a name, at which the world grew pale,
To point a moral or adorn a tale.”

And what is infinitely more important to him, he has, if death has really set its seal upon him, finished his period of probation, and gone to receive, according “to the deeds done in the body.” Probably no individual of Adam’s race, had ever a higher responsibility to “the Judge of all,” than this man. From that judge he has received an equitable award, which will abide him throughout eternity. In the hands of that judge, who is soon to pass sentence on ourselves, let us leave him. But it is a duty to derive instruction from the dispensations of Providence in regard to him; from what he was, what he did, and what he became. Since hearing of his death, I happened to cast my eye on part of a sermon, delivered shortly after he was incarcerated in the island of St. Helena; which I send you for publication, if you think it proper to be inserted in your magazine. The sermon from which I give you this extract, was an illustration of Psalm xcvi. 1. “The Lord reigneth, let the earth rejoice.” In showing that God reigneth in the kingdoms of men, the following remarks were introduced. “No age of the world ever witnessed greater or more sudden changes in the state of nations, or in the possession of sovereign power, than that in which we live. Three years since, a fortunate soldier, raised from an obscure original, was perhaps the most splendid and puissant emperor that ever wore a diadem. The world trembled before him; and never on its surface was arrayed an army of such physical force as was then led by him, to the subjugation, as he expected, of the only unsubjugated power of continental Europe. But “the Lord reigneth.” The warrior’s tide of success was expended. At the highest point of his elevation, he was left to infatuated projects. He could not combat with the cold, and storms, and tempests—the artillery of heaven. The blast of Jehovah struck him. His mighty army was

annihilated. He fled—and thenceforth all his glory fled. He who three years since was the most powerful mortal that ever existed, is now a powerless captive in the loneliest isle on earth. How impressively does this teach us that “the Lord reigneth!” that “the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.” CLERICUS.

August 18th, 1821.

ON THE DURATION OF FUTURE PUNISHMENT.

(Continued from page 317.)

5. Another class of texts is adduced in support of the doctrine of Universalism, because they establish the *unlimited subjection of all things in the created universe, to the Mediator, previously to his resignation of his delegated empire.* The texts alleged are, Ps. viii. 5, 6, Heb. ii. 6—9, Rev. v. xiii, and 1 Cor. xv. 24—29. The doctrine taught in these texts merits particular attention. As the same principle pervades the whole of these passages of scripture, the examination of one of them will suffice. We shall select the last, which our opponents have considered as furnishing a Herculean argument in their favour. To use the words of one of their champions, this text is “decisive of itself, were there no other text in the Bible of like import.” “Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he shall put all things under his feet. But when he saith all things are put under him, it is manifest, that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that put all things under him, that God may be all in all.”

This passage does demonstrate in

the most categorical terms, that the mediatory empire embraces every existence in the created universe. We will even add, that all created intelligences are necessarily bound to submit with cordiality to his righteous sceptre. But does it follow, that, because all are bound by the strongest moral obligation to yield obedience to MESSIAH, they either *have done*, or *will do so*? Alas! such an inference is wholly incompatible with fact and experience. But we are told that *sin* also will be *subjected*; and that this can be in no other way than by *annihilation*. To this we reply: Sin in the abstract is a mere nonentity. It has no existence. It is with *sinning beings*, therefore, that we have to do in this inquiry. Now, the question is, does the subjection of sinning beings necessarily suppose, either their cordial reconciliation to the subjector, or their annihilation? Very different, indeed, from this, is the idea of *subjection* exhibited in the 110th Psalm. "Sit thou on my right hand, until I make thine enemies thy footstool." Is this to be understood as involving either a voluntary submission to his authority, or their utter extinction? Nay, the very expression, "put under his feet," or "made his footstool," is utterly incompatible with either reconciliation or destruction. As *friends*, they will sit with him on his throne, and will not be treated with such marks of degradation and contempt, as these expressions plainly import. As *enemies*, men may be under his feet; but this phrase, so far from implying in it, annihilation, necessarily involves the contrary. An enemy may be under the feet of the conqueror, *previously* to annihilation; but *after* it, he is neither under his feet, nor any where else. How visionary the fabrics which are erected on such foundations! The truth is, this passage furnishes not the slightest countenance, either obvious or implied, to the doctrine of Universalism. The seizure of such a post as this is, must have been a forlorn hope. Yet we shall try patiently to examine a little

farther, the use our opponents make of this portion of scripture.

It is asserted that the mediatory "scheme will not be finished at the second coming of Christ; but a great deal will then remain to be done, before the plan of God, for the accomplishment of which, the mediatory kingdom is entrusted to the Son, shall be completed." In proof of this, it is alleged,

1. That this passage of scripture teaches that an universal subjection to Christ is to be effected before the finishing of the mediatory scheme; but this universal subjection is not effected at the second coming of Christ.

2. The reward of the good and faithful subjects of Christ is to be bestowed on them in the kingdom of Christ, and therefore Christ's kingdom will not be at an end, till after they shall have enjoyed that reward, for some time at least. Let us proceed to examine each of these proofs, and with regard to the

1. Viz. that a universal subjection to Christ is to be effected before the finishing of the mediatory kingdom, which subjection is not effected at the second coming of Christ. We most heartily concede the first part. Nothing, indeed, can be more evident from scripture, than the universality of the mediatory empire. Every thing from the roofless heaven to the bottomless deep, is subject to the control of Messiah. But we repeat it, on the *willingness* or the *unwillingness* of this subjection, the whole argument unquestionably turns. If the subjection to the Mediator be *voluntary*, then it is moral and virtuous: and a universal subjection upon moral grounds, would of necessity exclude sin from the universe: but the exclusion of sin from the universe, would, of course, exclude all misery; because misery, unaccompanied by sin as its procuring cause, would be repugnant to justice, and incompatible with God's moral administration. But while the universality of the subjection is cheerfully admitted, the voluntariness of it, and consequently

its virtuous and moral character, are categorically denied. Now, in order to show that all intelligent creatures will be cordially subjected to Christ, and so will be saved, we are told that both sin and the second death will be destroyed. This position we shall immediately proceed to examine: and

1. That sin will be destroyed. This is founded on these expressions—"He must reign till he hath put all enemies under his feet. All things shall be subdued unto him." But sin is an enemy. It must of consequence be put under his feet, that is, it shall be destroyed; *i. e.* it shall be *abolished*, completely *eradicated*, and give place to universal rectitude. Let us examine, for a moment, the logic of this curious process of ratiocination. When thrown into the form of a syllogism, it will stand thus:

Maj. Every enemy of the Mediator shall be *subdued* during the actual existence of his dispensatory kingdom:

Min. But sin is an enemy of the Mediator:

Con. Ergo—Sin shall be annihilated!

Strange logic! Such reasoners are not to be envied of their acquaintance with the lore of the Stagyrite. Let us try the principle of this logic on topics with which we are familiar. For the sake of brevity, we shall present it in the enthymematic form.

General Washington *conquered, subdued, or subjected* Cornwallis and his army:

Therefore he *annihilated* them!

Buonaparte *subdued* Italy, Spain, &c.:

Therefore he *annihilated* them!

But the truth is, the apostle nowhere says, that all enemies shall be destroyed: and if *subduing, destroying, and annihilating*, all mean one and the same thing, then when a father subdues a rebellious son, he annihilates him! When God subdues his enemies, he annihilates them! But if *subduing* mean cordial re-

conciliation to Christ, which it must do, if by means of this *subduing*, those formerly enemies, are now introduced into the beatific vision; and if at the same time *subduing* mean *destruction, and annihilation*; then *destruction, &c.*, and *reconciliation, identify!* Therefore when Paul was converted, he was destroyed. And when the wicked are said to be punished with everlasting *destruction* from the presence of the Lord; this *punishment* consists in *everlasting reconciliation* to God, and the exquisite enjoyment of a blessed immortality!!!

2. It is also maintained that the second death shall be destroyed. It is contended that as the *first* death is expressly declared to be destroyed, and as the *second* death is as great an enemy as the first could be, it must be destroyed also. The fallaciousness of this reasoning may be easily exposed. There was an indispensable necessity for the abolition of the first death. All the attributes of the Divinity were pledged for its accomplishment; but particularly his faithfulness and his justice. This shall take place at the general resurrection, and shall introduce the sheep and the goats to their respective destinations: the former to the mansions of unspeakable beatitude: the latter to the lake of fire and brimstone, which is the *second death*. The assertion that this shall be abolished, is entirely gratuitous. It is the most barefaced begging of the question. It is alleged to be an enemy to the mediatory kingdom. Let us examine this allegation for a moment. In what does the second death consist? Is it any thing else than the operation of the wrath of God, or the execution of justice on the guilty offender? Is not this the worm that shall never die? Is not this the fire that shall never be quenched? Now we should be glad to know wherein the execution of justice can be hostile to the kingdom of Messiah? No doubt it may be inimical to the suffering culprit:

but surely it can involve no hostility to the Mediator. Who would ever have dreamed, that the public execution of the sentence of the law, on a person guilty of treason against the state, was an act of hostility against that same state? Nay, would it not rather be considered as the most salutary means that could be employed for promoting the public safety?

The advocates of this doctrine would seem not to be aware, that, in their zeal for supporting their cause; they cling to positions, and maintain assumptions, which necessarily lead to ludicrous consequences. Death and hell are to be annihilated. How? By being cast into the lake of fire. But the being cast into the lake of fire, is the second death—"which," says John, "is the second death;" that is, annihilation and the second death identify—they are the same thing. Again, the second death, being as much an enemy to the mediatory kingdom as the first death, must be destroyed, *i. e.* annihilated. Thus we have annihilation itself, annihilated! Should the grammatical law or algebraical canon be applied here, *viz.* that two negatives make an affirmative, this last annihilation must issue in a reproduction of all the subjects that were annihilated; and thus, death and hell, in all their tremendous and horrid forms, would be resuscitated, and every similar annihilation of them would be succeeded by an equally unsightly resurrection! We shall now proceed to the

2. Argument deduced from the passage, *viz.* that the reward of the good and faithful subjects of Christ is to be bestowed on them in the kingdom of Christ, and that therefore Christ's kingdom will not end till after they shall have enjoyed that reward, at least for some time. The kingdom of grace, therefore, will not terminate at the general judgment; and during its continuance, after that period, the inhabitants of Tophet will be reclaimed

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and prepared for the joys of heaven. Nothing can be more gratuitous than the premises in this argument. The conclusion, of course, is legitimate. But even granting the premises, might not the sentence of eternal beatitude in favour of the faithful subjects of Christ, be instantaneously succeeded by the resignation of the dispensatory kingdom? Or, might they not be perfectly simultaneous? But, the fact is, this pretended argument is so completely destitute of any thing like rational tangibility, that it becomes, upon approaching it, totally evanescent.

This passage, therefore, so far from furnishing any argument for universal salvation, simply treats of Christ's surrendering up the mediatory empire, after the resurrection and final judgment; when all the purposes for which it had been given unto him, shall have been fully accomplished. The extent of this kingdom is commensurate with the created universe. His divinity qualifies him for its administration. The government of all created things rests upon his shoulders. He is King of kings, and Lord of lords. The discharge of his mediatory functions required that the resources of the universe should be at his disposal; not simply as God, coequal, coessential, and coeternal with the Father; but in his mediatorial character. It is consequently an adventitious kingdom. He holds it by delegation from God the Father, as representing and sustaining in this representative character, the sovereign majesty of the triune Godhead. Thus he informs us, after his resurrection, Matt. xxviii. 18: "All power in heaven and in earth is given unto me." As God, he was naturally and necessarily possessed of all possible power. In this character, nothing could be given to him. It is only as Mediator, in the character of the Father's honorary servant, that he could receive a donation. He holds this

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kingdom partly as a reward for having finished the work which the Father had assigned him in the stipulations of the everlasting covenant; and partly, as the necessary machinery for the execution of the great purpose of redemption. Thus the apostle, Phil. ii. 9, 10: "He humbled himself, and became obedient to the death; and for *this cause*, God hath *highly exalted* him; and given him a name above every name; that at the name of Jesus, every knee should bow, and every tongue confess him Lord." And Eph. i. 21: "God hath given him to be head over all things to the church which is his body." Were his mediatory empire and authority limited to the church, it would be usurpation in him as Mediator, to make any inroad by his gospel, upon the heathen world, as not forming any part of his empire, and consequently not subject to his delegated jurisdiction. But were his government *limited to the church*, then, even although his gospel should find its way among the heathen, it would be wholly useless, because it would be unaccompanied by mediatory efficiency. For there is nothing more plain, than that where Jesus is not mediator, he could not act as such. And the efficiency of the gospel does not arise from the agency of an absolute God.

When all the purposes for which this delegated kingdom was conferred upon the Mediator, shall have been accomplished—when all the displays of his grace in saving sinners shall have been made—when the whole economy of salvation, in converting, feeding, defending, invigorating and sanctifying the elect shall have been developed—when all establishments on earth, hostile to Messiah's kingdom, shall have been put down—when all the purposes of his delegated governmental authority shall have been fulfilled; and, in a word, when the whole system of grace and redemption shall have been wound up, and no enemy

shall remain, whom God in the appointment of a Mediator ever intended to reconcile; then, we say, as all the purposes of this mediatory empire shall have been completely realized, the delegated empire conferred on the Son shall be delivered up to the Father. Then, all these subjugatory and reconciling functions shall be discontinued, shall cease for ever. All the machinery of Divine Providence, constituting the vehicle of the energetic influence, by which these phenomena were produced, will terminate. The grand drama has closed. The theatre, scenery, curious mechanism, and vital energy are no longer necessary. There is no more reduction of rebels, or subjugation of enemies. All the elect stipulated for, in the eternal covenant, have been gathered home. The whole design of the dispensatory kingdom having been thus accomplished, Jesus shall resign the providential empire to God the Father. The government of the universe, will then revert to its primordial channel, and God, essentially considered, that is, God the Father, Son, and Spirit, will be the fountain of dominion, and of all divine emanations and communications of glory and blessedness, to all the saints, and to the man Christ Jesus at their head, to all eternity.

But we are not to suppose, that Christ's delivering up the kingdom to God the Father, implies that he shall in all respects cease to be king. This would prove too much. He can resign only the donative empire. The government of the universe, he cannot abdicate. It necessarily belongs to him, as God, coequal with the Father.* His brow must, moreover, be eternally decorated with the laurels he won and the triumphs he gained in achieving the salvation of his church. His Zion will be a crown of glory in the hand of the Lord, and a royal diadem of beauty in the hand of our God. All this must result from his

mediatory interposition, be the fruit of the hypostatical mystery,—the incarnation of the Son of God.

But there is a kingdom which he shall never resign—his church, his purchased possession. “He shall reign over the house of David for ever and ever, and of his kingdom there shall be no end.” This is the travail of his soul, which he shall see, and with which he shall be satisfied. This is his *peculiar* reward, inalienable through eternity. It was for the sake of this that the general kingdom of Providence was given unto him. In the execution of the system of grace, he was authorized by virtue of this donation, to levy contributions on the resources of the universe. In the administration of his providential kingdom, he renders all the movements of creation subservient to the interests of Zion. He has engraven her on the palms of his hands, her walls are ever before him. We might illustrate this scheme by the following similitude: A great and puissant monarch finds a distant province of his empire to be in a state of rebellion. His son, the heir apparent to the throne, is commissioned by his royal father, to reduce to obedience the revolted district. For this purpose he is invested with plenipotentiary powers; and authorized to draw at pleasure on every department of this vast empire. The right in, and government of, the rebel province, when brought back to its allegiance, is the reward of his own loyalty, toils and dangers in the expedition. The object is accomplished. The subjects from being rebellious, become the most affectionate and loyal. He resigns his plenipotentiary powers, and rejoices in the homage of a virtuous and loving people. In like manner, when the administration of the temporary providential kingdom shall have attained all its objects, it ceases; because its continuance is altogether unnecessary. But the

church shall for ever remain, a crown of glory in the hand of the Lord, and a diadem of beauty on the brow of Messiah. The man Christ Jesus shall sit upon the throne of the universe, in mysterious union with the second person of the Godhead, through eternity. “Thy throne, O God, is for ever and ever. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” Such appears to me to be the doctrine taught in this passage so grossly abused by the Universalists.

6. Another text has been adduced by a modern writer in his *Treatise on the Atonement*. With great self-complacency, in page 182, he proceeds to tell us, “If my opponent can tell me, how Jesus will *finish transgression* and *make an end of sin*, and yet sin and transgression continue as long as God exists, he will puzzle me more than all his objections have been able to do.” We shall try to puzzle this brave knight errant, by telling him, not how Jesus *could finish*, but how he *has finished transgression*, and made an *end of sin*, and yet sin and transgression shall continue as long as God exists.

The passage to which our author attaches so much consequence, as supporting the system of the *total abolition of sin and misery* from the universe, is from Dan. ix. 24. “Seventy weeks are determined upon thy people, and upon thy holy city, to *finish transgression*, and make an *end of sins*,” &c. If the passage, from which this is an extract, has any meaning at all, it must be to designate and particularize the *time* of the advent of Messiah, and the *consummation* of the vicarious atonement devolving upon him, in such a manner, that nothing short of judicial blindness or wilful obstinacy could mistake or dispute the divine authenticity of the mission of Jesus of Nazareth. Now, this was to be at the end of four

hundred and ninety years, or seventy prophetic weeks from the issuing of the decree granted by Artaxerxes Longimanus to Ezra, in the seventh year of his reign, for restoring and rebuilding Jerusalem. Wherefore, it is abundantly evident, that whatever is meant by *finishing* transgression and making an *end* of sin, was accomplished at that time. Surely none professing Christianity will deny that this event occurred many centuries ago. Have sin and transgression been utterly annihilated? Woful experience demonstrates their existence. Instead of any thing like evanescence, the present state of society presents many alarming instances of malignant exacerbation. Some other meaning, therefore, must be found consistent with facts and phenomena. In endeavouring to ascertain this, we shall pursue a plan which never has been deemed illegitimate; viz. We shall inquire what these words mean in other passages of scripture, in which their application has never been disputed. In doing justice to this investigation, we shall be obliged to employ a few Hebrew collations; for which the nature of the investigation must be our apology.

The word used by Daniel, in the passage under consideration, rendered to *finish* by our translators, is כָּלָא, and signifies to *restrain, confine, prohibit, separate, &c.*; and in the Septuagint version is rendered by κἀλω, ἀνεχω, συνιχω, κατακλειω, φυλάττω, συνιλεω, &c. all nearly synonymous in their respective applications. Let us inquire how the Hebrews used it in the Old Testament, and see whether they employed it to designate the *destruction, abolition or annihilation* of any former existences. We find this same word used in Hag. i. 10. כָּלָא שְׁמַיִם מִטָּל, The heavens have *restrained* (themselves) from dew, and the earth hath *restrained* its fruit. Is there here any annihila-

tion of previous existences? Is it not evident there is only a restriction, or a temporary embargo laid upon the existing resources of nature? In Jer. xxxii. 3, speaking of the imprisonment of Jeremiah, we have אָשַׁר כָּלָא, whom (Zedekiah king of Judah) *had shut up*. But who would have ever supposed that the prophet Jeremiah, the antecedent to the relative *whom*, was *abolished, destroyed or annihilated*? Again, Ps. cxix. 101, כָּלֵאֲחִי רַגְלִי, I have *restrained my feet* from every evil way. Now, shall we believe that the Psalmist *abolished, destroyed or annihilated* his feet? But lest we should seem tedious, we shall quote only one passage more where this word is used. Ex. xxxvi. 6, וַיִּכְלֹא הָעָם מִבְּרִיאת, *And the people were restrained from bringing*. It would have been rather a hard case, if the liberality of the people for the use of the tabernacle, had issued in their *destruction*. It is plain, therefore, from the general application of the word, that it means *restriction, confinement or prohibition* from the former *range* of freedom, or uncontrolled liberty of action. Such is evidently its generic meaning, and will very well accord with the scope of the passage, viz. the restriction of the empire of sin, and limitation of the kingdom of darkness, by the atoning sacrifice of our Lord. Sin is in due time destroyed in all who believe on him; it shall not continue to have dominion over them. Thus the prevailing power of sin is restrained, and gradually limited to the implacable enemies of Jehovah's government, in the gloomy mansions of Tophet, where their worm shall never die; nor shall their fire ever be quenched.

Let us now inquire what is meant by *making an end of sins*. The words used by the prophet are לִהְיוֹת חַטָּאת, rendered by our translators, *to make an end of sins*. חַטָּאת in Hebrew, and $\mu\epsilon\tau\alpha$ the Arabic

root, signify to *perfect, seal, seal up, to close, to finish, &c.* And as the meaning is agreed upon, on all hands, there is no need to waste time in settling it by Biblical quotations. We shall admit it to signify the *ending* or *termination* of a thing, in the fullest latitude. The whole of our criticism, here, will turn on the meaning of the word חטאת, rendered *sins*, by our translators. Now, that this term does not always mean *sins*, whether in the *abstract*, or in the *concrete*, will, we think, be evident from its use and application in the following texts, with many others which might be mentioned. According to lexicographers, *aberration*, or *deviation from the scope or aim*, is the generic signification of its root, חטא. It has the same meaning in the Arabic, in which its root *ح ت ا* is also found. But with its *nominal* modification, or its particular meaning when it puts on the form of a noun, we are chiefly concerned at present. This we shall endeavour to ascertain from its legitimate and incontestable applications.

In Zech. xiv. 19, by an easy metonymy, it signifies *punishment*. ואת תהיה חטאת מצרים. This shall be the *punishment* of Egypt, &c. Here *punishment* is put for its procuring cause—*sin*. In Mich. vi. 7, it signifies that which is given by way of *offering* or *expiation* for sin. Thus פרי בטני חטאת נפשי. The fruit of my body (as) a *sin-offering* of, or for, my soul. Here, by the same figure as above, the word rendered *sin*, means a *sin-offering* made for *sin*. This is further evident from Leviticus iv. 3, and xxv. 29, where *sin* is put for the sacrifice of expiation: for what is there rendered *sin-offering*, is, in the Hebrew, *sin*. And, which is strikingly in point, the apostle (2 Cor. v. 21) says, "For he hath made him *sin* for us who knew no sin, that we might be made the righteousness of God in him:—" that is, God was pleased that Jesus Christ, who knew no sin, should be-

come a *victim* of expiation, or an expiatory sacrifice for the sins of all those whom God had given unto him to be redeemed from wrath. Thus *sin* means the *victim*, or the *sin-offering* for sin, whether in the shape of a meritorious or typical atonement. Manifestly to the same purpose, is that expression in Hosea iv. 8, חטאת עמי יאכלו, *they eat up the sins of my people*; which, beyond all doubt, must mean the *sin-offerings* fed upon, by the priests. Nothing, therefore, can be more plain, than that the *making an end of sin*, in the acknowledged scripture use of the phrase, signifies that all sacrifices and oblation should cease. Compare this meaning of the expression with the twenty-seventh verse: "And in the midst of the week, he shall cause the sacrifice and oblation to cease." Jesus having, by one offering, for ever perfected those who are sanctified, all sacrifice and oblation must cease of course. The whole of the typical ritual was come to an end, being consummated in that infinitely valuable sacrifice adumbrated by the whole ritual system of the Old Testament economy. Jesus was "the *end* of the law for righteousness to all them that believe." Why should not the shadows cease, when the substance itself, the Sun of Righteousness, had made his appearance? Jesus Christ, the substitutional sin-offering, had himself borne the sins of his people, in his own body on the tree, that they being dead to sin, should live unto righteousness, and consequently, every repetition of sacrifice, symbolical of him, would be a virtual rejection of his infinitely meritorious atonement.

We trust, now, we have made it abundantly evident to the attentive reader, that there is no inconsistency between our Lord's finishing transgression, and making an end of sin; and yet sin and transgression continuing as long as God exists.

Reviews.

The Constitution of the Presbyterian Church in the United States of America: containing the Confession of Faith, the Catechisms, and the Directory for the worship of God; together with the Plan of Government and Discipline; as amended and ratified by the General Assembly, at their Sessions in May, 1821. Philadelphia: published by Anthony Finley, corner of Chesnut and Fourth streets. 1821. pp. 507.

This article is placed under the head of **REVIEWS**, not because we intend to present our readers with a regular review of the book the title of which we have given, but because the few remarks which the present publication of it invites, will accord best with this department of our magazine.

This book is usually styled the *Confession of Faith*, in consequence of the distinguished place which the *Confession of Faith*, strictly so called, holds in the constitution of the Presbyterian church. It is the *very heart* of that admirable system; so essential, that it can no more exist without it, than the body can live without its animating spirit.

The Confession of Faith was composed by the assembly of divines that met in Westminster, England, in the year 1743, and continued their sessions for several years. In preparing this excellent summary of revealed truth, great pains were taken, not only to exhibit the doctrines correctly, but to present them in the most accurate language. The meaning of the terms was carefully weighed, as well as the truth they were intended to convey. Hence, in regard both to perspicuity and precision of language, and purity and correctness of doctrine, this judicious compend of Christian truth will yield to no similar work to be found in the church.

The Confession of Faith was adopted by the Presbyterian Church in this country from her first establishment;

and, with the exception of part of one chapter, it has been ever since regarded as the standard to which all her ministers were bound to conform, while remaining in her communion. At the time when this summary was composed, the relation between the church and the state was not well understood: and, consequently, the authority of the civil magistrate in matters purely ecclesiastical was acknowledged. But when the science of government became an object of study in this country, and more enlightened views began to prevail, the error which had been incorporated in the Confession was detected. This change of sentiment induced the Synod of New York and Philadelphia to allow "every candidate for the gospel ministry to except against so much of the twenty-third chapter as gives authority to the civil magistrate in matters of religion." (See Assembly's Digest, p. 119.) When this Synod were about to establish the General Assembly of our church, they made the requisite alterations in this chapter, and in two others relating to the same subject, and then published it thus altered as the *Confession of their Faith and Practice*. See Assembly's Digest, p. 121—123.

In 1804, the Assembly, contemplating the publication of a new edition of the Confession of Faith, appointed a committee "to consider whether any, and if any, what alterations ought to be made, in the said Confession of Faith, &c. and to make preparatory arrangements on this subject." This committee, the following year, made a decided report against any alteration in the Confession of Faith; but proposed a number of alterations in the Form of Government, Directory for Worship, and Forms of Process. These alterations, however, were not of such a nature, as to affect the great principles of our ecclesiastical polity, but "only to explain, render more practicable, and bring nearer to perfection, the general system which had already gone into use." See Assembly's Digest, p. 151—155.

In 1817, a committee was appointed to consider and report to the Assembly, what alterations might be advantageously made in the Forms of Process; but their appointment had no respect to the Confession of Faith, nor even to the Plan of Government. They, however, having in their report proposed some alterations in the Plan of Government, as well as in the Forms of Process, the Assembly thought proper to extend their appointment, so as to embrace those departments of our constitution.

The Confession of Faith has remained untouched, and we trust it will remain so for ages to come. Why should it be altered? Have new discoveries been made in religion since the composition of that admirable compend of revealed truth? Discoveries! So they may think, who espouse sentiments that vary from our standard; but let them search a little deeper into ecclesiastical history, and they will find that these discoveries were known to the authors of the Confession of Faith, and deemed by them *errors*. They may be presented to the public in a new dress; still, however, they are the same that appeared to our fathers in a different garb. Surely the Bible had been long enough in the hands of the church, at the time when the assembly of divines sat, for Christians to derive from it a correct exhibition of its principal doctrines. In relation to such doctrines, no room is left for making discoveries. One section of the church may differ from another; and individuals of a particular church may depart from her standard: but what discoveries can be rationally expected? The Bible contains a system of truths plainly revealed and inculcated; and how differently so ever Christians have thought on certain points, yet all the leading doctrines have long been known and believed in the church. There is room for improvement in Biblical criticism; but no man born in the world so late as the 18th or 19th century, need indulge the visionary hope

of discovering some new and important doctrine never before brought to light.

Additional remarks on the Confession of Faith we reserve for the close of this article, and proceed to the other parts of the Constitution of the Presbyterian Church.

The *Larger and Shorter Catechisms*, which present an exhibition of the doctrines of the Confession in the form of questions and answers, remain unaltered. A note found in former editions of this book, appended to the answer to the 142d question in the Larger Catechism, has been omitted in this edition, in consequence of an order passed by the General Assembly in 1816, who declared that, as it had never formed a part of the constitution, it ought to be left out in future editions.

The next general article in the constitution, is the *Form of the Government*, and the *Forms of Process*. In this part we find very considerable alterations and additions; but none of such a character as to affect any one of the great principles in Presbyterian government. The alterations and additions have been made merely to explain these principles, and to assist the different judicatories in carrying them more completely and uniformly, in all parts of our church, into full effect.

The three orders of the church, namely, *Ministers, Elders, and Deacons*, together with the different judicatories, namely, Sessions, Presbyteries, Synods, and General Assembly, are still continued as consonant to Biblical principles and primitive practice.

The chapter describing the nature, the powers and the duties of the church-session, contains a greater number of sections than formerly; but no other change is found in it, except reducing the quorum necessary for doing business; settling the question, that, although "it is expedient, at every meeting of the session, more especially when constituted for judicial business, that there be a presiding minister;" yet

the session of a vacant church not only exists, but may proceed to transact even judicial business, when "it is impracticable" or highly "inconvenient to procure the attendance of such a moderator;"—and making it the duty of every session, to submit its records to the inspection of Presbytery at least once in every year.

The number of sections in the chapter relating to the Presbytery has also been increased; the result of which is, not any material alteration, but only a better arrangement and a fuller exhibition of the powers and duties of the Presbytery. It may be proper to mention, that every congregation, regularly organized, whether able or not to support a pastor, has now a right to be represented in this judicatory.

No alteration requiring notice appears in the two next chapters, which specify the nature, powers and duties of the Synod and General Assembly; except that, in the last, to the clause which relates to correspondence with foreign churches, have been added the following words: "on such terms as may be agreed upon by the Assembly and the corresponding body."

The 13th chapter, which treats of Elders and Deacons, in addition to the questions formerly proposed to these officers, at their ordination, directs one to be proposed to the members of the church, calling for an answer expressive of their willingness to receive them, and to yield due honour, encouragement and obedience. It also recommends to the members of a session, to receive newly ordained elders in the same manner in which members of a presbytery receive newly ordained ministers into their body, by giving to them, in the presence of the congregation, the right hand of fellowship, accompanied with an expression of their cordiality in admitting them to participate in their office. This chapter also determines the offices both of Ruling Elder and of Deacon to be *perpetual*; which cannot be laid

aside at pleasure, and of which persons holding them can be divested only by deposition: yet it admits cases in which it may be proper for an elder or deacon to cease to act officially in the congregation; and it prescribes the duty of a session toward an elder or a deacon placed in circumstances which appear to require a suspension of the exercise of the functions of his office.

Chapters xiv. and xv. treat of the *licensing of candidates* for the gospel ministry, and of the *election and ordination of ministers*. No alteration in them merits notice, except that, in the last, persons ordained without a particular charge, for the purpose of preaching the gospel, administering sealing ordinances, and organizing churches, in frontier or destitute settlements, are denominated *Evangelists*, and directed to be ordained to the *work of an evangelist*.

The xvith chapter relates to the removal of a minister from one charge to another; the xviith to the resignation of a pastoral charge; the xviiiith to missions; the xixth to moderators; the xxth to clerks. All remain unchanged, excepting an omission in the sixth of the section relative to the moderator of the session, which has been transferred to the xith chapter.

The xxiiid chapter remains as it was, only a part of it has been arranged under another head. J. J. J.

(To be continued.)

FOR THE PRESBYTERIAN MAGAZINE.

The Application of Christianity to the Commercial and Ordinary Affairs of Life: in a Series of Discourses. By Thomas Chalmers, D.D. Rector of St. John's Church, Glasgow. New York: published by Samuel Campbell & Son, No. 88, Water street. I. & I. Harper, printers, 1821. pp. 193.

This is the last volume, so far as we know, which Dr. Chalmers has published. It contains eight sermons, and is principally intended to illus-

trate the practical influence which Christianity ought to have upon the commercial and ordinary affairs of human life.

The first discourse in the volume, is entitled, "On the Mercantile Virtues which may exist without the Influence of Christianity." The object of this sermon is to show, that a man may be honest, correct and honourable in his dealings, and yet be under the influence of motives altogether different from those which true religion recommends and sanctions. In maintaining this position, however, the preacher finds himself in danger of coming in opposition with the scriptural doctrine of man's total depravity. He labours, consequently, to reconcile his own statements with scriptural doctrine, by showing, that it is possible to be prompted to acts of honourable conduct by certain constitutional principles, although the heart may be "totally unfurnished with a sense of God." This he attempts to illustrate by an appeal to the observation and experience of his hearers. He calls on them to remark the great variety of disposition and temper which is observable among the human race—and not only among the human race, but even among different animals of the irrational tribes. Thus he endeavours to establish the position, that amiable qualities may be exhibited in the conduct of beings both rational and irrational; and yet these amiable qualities have no connexion in their origin with a sense of the Supreme Being as the great object of religious fear and of rational worship. The same doctrine, he maintains, might perhaps be illustrated from the condition of superior intelligences, could we obtain, at present, a knowledge of their state and condition. These, although they may all have retained their original allegiance, may yet be conceived to excel each other in the amiable qualities of their respective characters. We may remark, however, that, as this part of the argument is entirely conjectural, it cannot be considered as affording any

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real support to the doctrine which the preacher intends to establish.

But, by this mode of reasoning which he has pursued in this discourse, our author appears satisfied, that the doctrine of man's depravity and disobedience is established; while it is conceded, that he, from other motives than those of true religion, does perform many amiable, honourable and upright actions.—Hence the inference from the whole is, that however much such a character may be admired in the world, yet, as it has no real connexion with a true religious principle, it cannot be reasonably expected that the honours and rewards of religion shall at last be bestowed upon it. For, if such rewards and honours would be expected by those who practise those things which are pure and lovely and just and true and honest and of good report, they must practise them from those motives which the religion of Christ recommends and enforces.

In the general doctrine of this discourse we most heartily acquiesce. We think the preacher has placed the doctrine of man's depravity upon its true basis. For, if we do not admit, that, that universal alienation of heart from God, which naturally marks the whole human race; constitutes human depravity, we do not see how the facts which daily occur in the history of human nature can be reconciled with the doctrine of universal corruption. We are therefore as much averse, as Dr. Chalmers is, to that sweeping and unqualified language, which some injudicious preachers use, when descending upon this subject. Without observation of the conduct of mankind—without any real acquaintance with the operations of the human mind—such preachers are often quite well satisfied to pronounce, with papal authority, upon this matter, the abstruse and learned dogmas of some favourite Father, whose sentiments may be dear to them because they may have cost them a little labour to dig them out of the rubbish of scholastic Latin. Hence these preachers, by their un-

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guarded assertions and thundering anathemas, have often done no small injury to the cause of Christ. They not unfrequently disgust sensible minds, and likewise give those, who despise the gospel, a plausible opportunity of reviling those things, which they ought to be taught to esteem as sacred.

But, whilst we thus heartily assent to the doctrine which Dr. Chalmers maintains in this discourse, we cannot help saying, that he has employed more words and pages in its support than appear to be really necessary. This we naturally infer from the many repetitions of sentiment which occur in it. When a preacher is addressing us from the pulpit, we have no objection to a little diffusion and repetition, lest, from the native tendency of our minds to wander a little in church, we may sometimes lose the thread of discourse; but, we think, when a preacher addresses us through the press, he ought to remember, unless his fidelity be such as to prompt him to give in his writings all that he uttered in the pulpit, that we can frequently spend a little more time in pondering over his sentiments in the closet than we can in the church, and that therefore in published sermons there is not so much need of goading our sluggish memories every now and then by repetitions.

We cannot deny ourselves the pleasure of quoting the two concluding sentences of this discourse, as they elegantly and forcibly express the feelings of all true Christians in respect to those who, under the form of religion, act a base and unworthy part.

"The true friends of the gospel, tremblingly alive to the honour of their Master's cause, blush for the disgrace that has been brought on it by men who keep its Sabbaths, and yield an ostentatious homage to its doctrines and its sacraments. They utterly disclaim all fellowship with that vile association of *cant* and of *duplicity*, which has sometimes been exemplified, to the triumph of the enemies of religion; and they both feel the solemn truth, and act on the authority of the saying, that neither thieves, nor liars, nor ex-

ortioners, nor unrighteous persons, have any part in the kingdom of Christ and of God."

The second discourse appears to be intended by our author as supplementary to the first. The title of it is, "The Influence of Christianity in aiding and augmenting the Mercantile Virtues." The object of this discourse therefore is, as the title informs us, to show that the gospel, when thoroughly believed and acted upon, exalts and ennobles the moral qualities of human nature. The man, who is alienated from God, may possess some amiable qualities, but then there are other parts of his character miserably defective. He may be correct, honourable and upright in his mercantile transactions; but he may be, with all this, addicted to the practices of uncleanness—a blasphemer—and, in short, a lover of pleasure, more than a lover of God. On the other hand, the truly religious character aims at compliance with all the requisitions of God's holy commandments. Hence he strives to possess a clean heart—pure hands—does not indulge himself in the sinful pursuits of the world—and has always due respect for the names and attributes of his God. Thus, whilst he cultivates one class of virtues, he does not neglect the cultivation of another class, which the religion he professes does with equal authority impose upon his observation. Thus does our author, in this discourse, endeavour to convince his readers, that the faith of the gospel is a faith which not only justifies its possessor before God, but also sanctifies the whole of his moral principles, and dignifies and exalts his whole moral character.

The illustrations, in this discourse, are conducted with no small degree of eloquence and ingenuity; but we must be allowed to remark, that they appear to us, in some instances, rather redundant. We shall only quote the last paragraph of this sermon as a specimen of its eloquence.

"And here we have to complain of the public injustice that is done to Christia-

nity, when one of its ostentatious professors has acted the hypocrite, and stands in disgraceful exposure before the eyes of the world. We advert to the readiness with which this is turned into a matter of general impeachment, against every appearance of seriousness; and how loud the exclamation is against the religion of all who signalize themselves; and that if the aspect of godliness be so decided as to become an aspect of peculiarity, then is the peculiarity converted into a ground of distrust and suspicion against the bearer of it. Now it so happens, that, in the midst of this world lying in wickedness, a man to be a Christian at all, must signalize himself. Neither is he in a way of salvation, unless he be one of a very peculiar people; nor would we precipitately consign him to discredit, even though the peculiarity be so very glaring as to provoke the charge of Methodism. But, instead of making one man's hypocrisy act as a drawback upon the reputation of a thousand, we submit, if it would not be a fairer and more philosophical procedure, just to betake one's self to the method of induction—to make a walking survey over the town, and *record an inventory** of all the men in it, who are so very far gone as to have the voice of psalms in their family; or to attend the meetings of fellowship for prayer, or as scrupulously to abstain from all that is questionable in the amusements of the world; or as, by any other marked and visible symptom whatever, to stand out to general observation as the members of a saintly and separated society. We know, that even of such there are few, who, if Paul were alive, would move him to weep for the reproach they bring upon his Master. But we also know, that the blind and impetuous exaggerates the few into the many; inverts the process of atonement altogether, by laying the sins of one man upon the multitude; looks at their general aspect of sanctity, and is so engrossed with this single expression of character, as to be insensible to the noble uprightness, and the tender humanity with which this sanctity is associated. And therefore it is, that we offer the assertion, and challenge all to its most thorough and searching investigation, that the Christianity of these people, which many think does nothing but cant, and profess, and run after ordinances, has augmented their honesties and their liberalities, and that, tenfold beyond the average character of society; and that these are the men we oftentimes meet with in the mansions of poverty—and who look with the most wake-

ful eye over all the sufferings and necessities of our species—and who open their hand most widely in behalf of the imploring and the friendless—and to whom, in spite of all their mockery, the men of the world are sure, in the negotiations of business, to award the readiest confidence—and who sustain the most splendid part in all those great movements of philanthropy, which bear on the general interest of mankind—and who, with their eye full upon eternity, scatter the most abundant blessings over the fleeting pilgrimage of time—and who, while they hold their conversation in heaven, do most enrich the earth we tread upon, with all those virtues which secure enjoyment to families, and uphold the order and prosperity of the commonwealth."

The object pursued in our author's third discourse is, to establish the doctrine, that a selfish spirit is the ruling principle which actuates the irreligious to observe in their dealings, the virtues of honesty and integrity. The title given to this discourse, therefore, is, "The Power of Selfishness in promoting the Honesties of Mercantile Intercourse." In this discourse there appears to be a considerable recurrence of the sentiments which are found in the first discourse of the volume; but, perhaps, this was in part necessary in order to introduce with effect the illustration of the main doctrine of the sermon. We think, that the illustrations exhibited in this discourse, do very satisfactorily prove that selfishness does, in a very great number of instances, determine unrenewed man to act honourably and honestly. He conceives, that honesty, by securing him a respectable character, will also secure to him a profitable business—and, therefore, he chooses that course which appears to him most likely to lead to the greatest gain.

But, whilst we concede this to our author, we must at the same time beg leave to remark, that we think he has, in this discourse, forgotten a little his philosophical discrimination. He seems not to have stated with sufficient accuracy the difference between selfishness and self-love. Hence we might be led from his discourse to suppose, that when a man once becomes a convert to

* *Make a catalogue*, we should think a phrase more conformable to common usage.

Christianity, he must abandon every transaction which seems to involve in it any thing like personal advantage. Such a sentiment would naturally lead us to form a false judgment respecting the requisitions of the religion of Jesus Christ. We are allowed by the precepts of the gospel to act for our own advantage, provided our actions be always regulated by due respect to the glory of God and the good of our fellow men. We are required to love the Lord our God with all our heart, with all our soul, and with all our mind, and with all our strength, and our neighbour as ourselves. Self-love must be allowed, therefore, in the Christian, when it is to be the measure by which his regard for the good of others is to be determined and regulated.

We do not observe any thing in the composition of this discourse very striking: therefore we shall not detain our readers by making any lengthy quotations. There is only one sentence, which struck us by its novelty, which we shall beg leave to set down for their inspection. Our author says, (p. 72,) "When a man becomes a believer, there are two great events which take place at this great *turning point* of his history." The one of these is the sanctifying effect which religion produces upon him when on earth; the other, which appears to us rather novel, as stated in the author's words, "takes place in heaven—even the expunging his name from the *Book of Condemnation*."

Our author, in his fourth discourse, aims at the establishment of the doctrine, that the practice of small frauds, knowingly and constantly persisted in, will, as effectually, involve us in guilt and condemnation, as the practice of greater and more glaring dishonesties. The title of this discourse, which is, "The Guilt of Dishonesty not to be estimated by the Gain of it," appears rather quaint, and does not immediately lead us to discover what is the object of the discourse. But, we consider this dis-

course, although not destitute of some defects, highly deserving of attention. The morality which it teaches, although it may appear rather too precise for those who are daily practising some little gainful frauds, is very excellent. We might transcribe from it many useful moral lessons, but our limits will only permit us to make the following quotation as a specimen. The preacher is speaking immediately before of the aggravation of the guilt of those who, for a small gain, sell the eternal comfort of their immortal souls—and he then thus proceeds:

"It is with argument such as this (p. 84) that we would try to strike conviction among a very numerous class of offenders in society—those who, in the various departments of trust, or service, or agency, are ever practising, in littles, at the *work of secret appropriation*—those whose hands are in a state of constant defilement, by the putting of them forth to that which they ought to touch not, and taste not, and handle not—those who silently number such *pilferments*, as can pass unnoticed among the perquisites of their office; and who, in an excess in their charges, just so slight as to escape detection, or by a habit of purloining, just so restrained as to elude discovery, have both a conscience very much at ease in their own bosoms, and a credit very fair, and very entire, among their acquaintances around them. They grossly count upon the smallness of their transgression. But they are just going in a small way to hell."

In his fifth discourse, our author treats of the reciprocal nature of those duties which the gospel requires men to perform to each other. The title given to it is—"On the great Christian Law of Reciprocity between Man and Man." The text of scripture on which this discourse is founded is this: (Matt. vii. 12.) "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

Our author allows, that some difficulty appears to be connected with the proper understanding of the extent of this requisition—and, on that account, much shuffling has been practised by many in order to

avoid the force of the apparently sweeping demand which it seems at first sight to make. But, in conducting the illustration of this moral maxim, we think he plainly and satisfactorily shows, that, were we properly to regulate our demands upon others, we should have no difficulty in ascertaining the precise extent of the claims of others upon ourselves. The concluding paragraph of this discourse, which we beg leave here to quote, appears to us to exhibit a powerful argument for exciting Christians to the practice of the duties illustrated in the sermon—while it presents us likewise with a very favourable specimen of our author's eloquence.

“And he who feels as he ought, will bear with cheerfulness all that the Saviour prescribes, when he thinks how much it is for him that the Saviour has borne. We speak not of his poverty all the time that he lived upon the earth. We speak not of those years when a houseless wanderer in an unthankful world, he had not where to lay his head. We speak not of the meek and uncomplaining sufferance with which he met the many ills that oppressed the tenor of his mortal existence. But we speak of that awful burden which crushed and overwhelmed its termination. We speak of that season of the hour and power of darkness, when it pleased the Lord to bruise him, and to make his soul an offering for sin. To estimate aright the endurance of him who himself bore our infirmities, would we ask of any individual to recollect some deep and awful period of abandonment in his own history—when that countenance which at one time beamed and brightened upon him from above, was mantled in thickest darkness—when the iron of remorse entered into his soul—and, laid on a bed of torture, was made to behold the evil of sin, and to taste of its bitterness. Let him look back, if he can, on this conflict of many agitations, and then figure the whole of this mental wretchedness to be borne off by the ministers of vengeance into hell, and stretched out unto eternity. And if, on the great day of expiation, a full atonement was rendered, and all that should have fallen upon us was placed upon the head of the sacrifice—let him hence compute the weight and the awfulness of those sorrows which were carried by him on whom the chastisement of our peace was laid, and who poured out his soul unto the death for us. If ever a sinner, under such a visitation, shall again

emerge into peace and joy in believing—if he ever shall again find his way to that fountain which is opened in the house of Judah—if he shall recover once more that sunshine of the soul, which, on the days that are past, disclosed to him the beauties of holiness here, and the glories of heaven hereafter—if ever he shall hear with effect, in this world, that voice from the mercy seat, which still proclaims a welcome to the chief of sinners, and beckons him afresh to reconciliation—O! how gladly then should he bear throughout the remainder of his days, the whole authority of the Lord who bought him; and bind for ever to his own person that yoke of the Saviour which is easy, and that burden which is light.”

The sixth discourse of this volume is highly deserving of the attention of all who would wish to preserve social virtue and good order among mankind. To magistrates and parents it cannot fail to come home with peculiar force. The object of it is, to trace the origin and progress of *dissipation* in large cities. The title of it is, “On the Dissipation of Large Cities.” The text is, “Let no man deceive you with vain words; for because of these things cometh the wrath of God on the children of disobedience.” Eph. v. 6.

Our author traces, and apparently with great justice, the origin of dissipation to these causes—1. To a defect in the early education of children. Children, very generally, leave their fathers' houses without having had their minds duly fortified against the influence of vice by religious principles. Hence, by a criminal neglect of judicious instruction and discipline, parents are often found chargeable with contributing in no small degree to that dissipation and wickedness which are practised by very many of those youths, who are engaged in conducting the mercantile transactions of large cities. 2. The second cause assigned for the growth of dissipation in places of extensive business is, the evil effect, which the example and counsel of the ungodly, who have already made considerable progress in this vice, has upon the minds

of those who may have but just entered into the scenes of public business. Those sons of vice and corruption ply the minds of the timid youth, who may at first have no small scruples to enter the lists of iniquity, with such variety of argument and art, that they at last consent to resign the government of their hearts, and are induced to engage, with their unworthy advisers, in the pursuits of dissipation and vice. Thus are they led on in the path of iniquity, until they grow up in hardened wickedness; and become, like their first associates, the evil advisers and destroyers of others. For the inspection of those who may have thus grown old in the recruiting service of Satan, we beg leave to quote the following paragraph.

“And let us here speak one word (p. 139) to those seniors in depravity—those men who give to the corruption of acquaintances, who are younger than themselves, their countenance, their agency; and who can initiate them without a sigh in the mysteries of guilt, and care not though a parent's hope should wither and expire under the contagion of their ruffian example. It is only upon their own conversion that we can speak to them the pardon of the gospel. It is only if they themselves are washed, and sanctified, and justified, that we can warrant their personal deliverance from the wrath that is to come. But under all the concealment which rests on the *futurities* of God's administration, we know that there are degrees of suffering in hell—and that while some are beaten with few stripes, others are beaten with many. And surely, if they who turn many to righteousness, shall shine as the stars for ever and ever, we may be well assured, that they who patronize the cause of iniquity—they who can beckon others to that way which leadeth on to the chambers of death—they who can aid and witness, without a sigh, the extinction of youthful *modesty*, surely, it may well be said of such, that on them a darker frown will fall from the judgment seat, and through eternity will they have to bear the pains of a fiercer indignation.”

After having stated these causes of the origin and progress of dissipation and corruption, our author invites us to look at their usual termination. He does not here mean

by the termination of a life of dissipation, the extinction of existence altogether, but the change which takes place in the *rake* and the man of dissipation—“when he becomes what the world calls a reformed man, and puts on the decencies of a sober and domestic establishment.” This change, our author allows, and we agree with him in sentiment, may take place, and yet the man may “not have become a new creature in Christ Jesus.” The direction of his pleasures may be somewhat changed; but this may arise from distaste for his former pursuits produced merely by satiety or bad health, and not in consequence of his having really become a *lover of God more than a lover of pleasure*. Nay, so far from this being the case, that this very man, who does appear reformed himself, often becomes the abettor and promoter of vice in others. This our author deplores as a sore evil; and we feel ourselves powerfully constrained to join in his lamentation. We therefore most unfeignedly unite with him in praying—

“O! for an arm of strength to demolish this firm and far spread compact of iniquity; and for the power of such piercing and prophetic voice, as might convince our reformed men of the baleful influence they cast behind them on the morals of the succeeding generation.” p. 143.

Our author, however, readily allows, that some improvement has recently taken place in the external behaviour of some of the higher ranks in his own country. This he infers from the dismissal of that impatience, which used formerly to be exhibited by them for the withdrawal of clergymen, at a certain time, from their feasts, to which they had been invited, as mere guests of ornament to grace the commencement of the entertainment. A clergyman now, Dr. Chalmers seems to think, may remain with more propriety to the end of a feast, to which he may be invited, than he formerly could: but, the Dr.

does not make this concession in favour of the great, without administering a little very wholesome advice to his clerical brethren.

“And if (says he) such an exaction (of withdrawal, at a certain time, from the entertainment) was ever laid by the omnipotence of custom, (p. 143) on a minister of Christianity, it is such an exaction as ought never, never, to be complied with. It is not for him to lend the sanction of his presence to a meeting with which he could not sit to its final termination. It is not for him to stand associated, for a single hour, with an assemblage of men who begin with hypocrisy, and end with downright blackguardism. It is not for him to watch the progress of the coming ribaldry, and to hit the well selected moment when talk, and turbulence, and boisterous merriment, are on the eve of bursting forth upon the company, and carrying them forward to the full acme and uproar of their enjoyment. It is quite in vain to say, that he has only sanctified one part of such an entertainment. He has as good as given his connivance to the whole of it, and left behind him a discharge in full of all its abominations; and, therefore, be they who they may, whether they rank among the proudest aristocracy of our land, or are charioted in splendour along, as the wealthiest of the citizens, it is his part to keep as purely and indignantly aloof from such society as this, as he would from the vilest and most debasing associations of profligacy.”

Out of the whole of this discussion on the progress and termination of a life of dissipation there arises, in our author's estimation, a question which is more easily answered by general description than by a direct reply. The question alluded to is this—what is the likeliest way of setting up a barrier against this desolating torrent of corruption, into which there enter so many elements of power and strength that, to the general eye (cursory observation, we suppose, is meant), it looks altogether irresistible? The descriptive answer which is given by our author to this important question, occupies the remaining part of the discourse. The general answer which he gives to this question may be shortly comprised in one sentence:—that personal and family religion appears

to be the only true antidote against the baneful influence of those vices which seem to originate and increase so rapidly in large cities. We think the concluding sentences of this discourse are highly worthy of the notice and serious consideration of all those who are desirous to promote a work of *reformation* among ourselves.

“Would Christians only be open and intrepid, and carry their religion into their merchandise; and furnish us with a single hundred of such houses in this city, where the care and character of the master formed a guarantee for the sobriety of all his dependents, it would be like the clearing out of a piece of cultivated ground in the midst of a frightful wilderness; and parents would know whither they could repair with confidence for the settlement of their offspring; and we should behold, what is mightily to be desired, a line of broad and visible demarcation between the church and the world; and an interest so precious as the immortality of children, would no longer be left to the play of such fortuitous elements, as operated at random throughout the confused mass of a mingled and indiscriminate society. And thus, the pieties of a father's house might bear to be transplanted even into the scenes of ordinary business; and instead of withering as they do at present, under a contagion which spreads in every direction, and fills up the whole face of the community, they might flourish in that moral region which was occupied by a peculiar people, and which they had reclaimed from a world that lieth in wickedness.”

We have been much gratified with the perusal of this discourse. If it be not the best, it is at least one of the best, in the collection. We think that both its composition and sentiments entitle the author to no small degree of commendation.

The seventh discourse, in the collection, may be considered merely a continuation of the subject, discussed in the sixth, under a different title. The title given to this discourse is, “On the Vitiating Influence of the Higher upon the Lower Orders of Society.” (Text, Luke xvii. 12.)

To the causes of growing corruption mentioned in the sixth discourse, our author adds in this:—

1. The bad use which merchants begin now to make of those sacred hours which ought to be devoted to public worship and private communion with God. Many merchants now, instead of remembering the Sabbath day to keep it holy, rather employ themselves and the youths they have under them, "*in posting and penmanship.*" This, our author justly maintains, readily prepares those, who are engaged in it, for the practice of all those vices which naturally spring from a neglect of religion and a contempt of the requisitions of God's holy law.

Another source of corruption noticed, in this discourse is, that practice of *polite lying* which merchants often use with the excise and custom house officers, and with each other. A third—that very common species of etiquette observed by the great, when they desire their servants to tell, at the door, a *little lie* to an obtrusive visiter. When her ladyship does not wish to appear in consequence of her *cap* or *curls* not being properly adjusted, she very readily excuses herself from the disagreeable task of receiving a visiter, in this state, by ordering the servant to utter, at the door, this deliberate falsehood—*not at home*. On this evil custom, which we certainly most heartily condemn, we think Dr. Chalmers has used too many words.

The particulars now stated seem to comprise the whole of the subject of this discourse. It appears to us, that this discourse is inferior to those which precede it, in the volume: but, notwithstanding, we think that it has merits which entitle it to attention.

The eighth, and last discourse in the volume, treats "On the Love of Money." (Text, Job xxxi. 24—28.

The object of this discourse is evidently to show, that, if we allow money, or even the objects which money procures, to occupy that place in our affections, which is due unto God, we are justly chargeable

with the crime of idolatry, and liable to those punishments, which God's word denounces against a transgression so heinous and abominable.

Our author makes some distinction between the idolatry which we practise when we make wealth solely the object of our worship; and that, which is performed, when we pay our religious reverence to those objects which wealth is capable of procuring. He says, in regard to this distinction, "he, who makes a god of his pleasure, renders to this idol the homage of his senses. He who makes a god of his wealth, renders to this idol the homage of his mind; and he (the one that worships his gold) therefore, of the two, is the more hopeless and determined idolater." We shall not wait, however, to examine the justice of this distinction—perhaps it may be founded in truth.

Of the general sentiments contained in this last discourse, we most readily and cheerfully express our approbation. The discussion is conducted with very considerable ability and success; and, therefore, impresses us with no mean idea of the author's powers of discrimination, and of his skill and readiness in composition. The paragraph with which it concludes, appears to us eloquent.

"Death will soon break up every swelling enterprise of ambition, and put upon it a most cruel and degrading mockery. And it is, indeed, an affecting sight, to behold the workings of this world's infatuation among so many of our fellow mortals nearing and nearing every day to eternity, and yet, instead of taking heed to that which is before them, mistaking their temporary vehicle for their abiding home, and spending all their time and all their thought upon its accommodations. It is all the doing of our great adversary, thus to invest the trifles of a day in such characters of greatness and durability; and it is, indeed, one of the most formidable of his wiles. And whatever may be the instrument of reclaiming men from this delusion, it certainly is not any argument either about the shortness of life, or the certainty and awfulness of its approaching termination. On this point man is capable

of a stout-hearted resistance, even to ocular demonstration; nor do we know a more striking evidence of the bereavement which must have past upon the human faculties, than to see how, in despite of arithmetic—how, in despite of manifold experience—how, in despite of all his gathering wrinkles, and all his growing infirmities—how, in despite of the ever-lessening distance between him and his sepulchre, and of all the tokens of preparation for the onset of the last messenger, (enemy) with which, in shape of weakness, and breathlessness, and dimness of eyes, he is visited; will the feeble and asthmatic man still shake his silver locks in all the glee and transport of which he is capable, when he hears of his gainful adventures, and his new accumulations. Nor can we tell how near he must get to his grave, or how far on he must advance in the process of dying, ere gain cease to delight, and the idol of wealth cease to be dear to him. But when we see that the topic is trade and its profits, which lights up his faded eye with the glow of its chiefest ecstasy, we are as much satisfied that he leaves the world with all his treasure there, and all the desires of his heart there, as if acting what is told of the miser's death-bed, he made his bills and his parchment of security the companions of his bosom, and the last movements of his life were a fearful, tenacious, determined grasp, of what to him formed the all for which life was valuable."

Upon the whole, we conclude, that this volume, notwithstanding a few defects, is entitled to a very large portion of approbation. It teaches, as we believe, a sound religion and a pure morality, through the medium of an eloquence far from being unattractive: and, therefore, it will give us no small degree of pleasure to see it widely and extensively circulated among all ranks and denominations of people in this western district of the Christian world. T. G. M. I.

Review of Dr. Gray on "THE MEDIATORIAL REIGN OF THE SON OF GOD."

(Continued from page 397.)

Argument III. stands thus; "1. Christ offers eternal salvation to all who hear his gospel." True, on condition of their repentance, or of

their believing. But he offers to save no man who shall continue in unbelief, on the condition of his thus remaining in unbelief. "2. But it is a violation of the law of God, which Jesus Christ perfectly obeyed, for a man to offer as a gift that which does not belong to him," to bestow. True; and therefore we infer that Jesus Christ has ability to bestow the gift of eternal salvation on all who believe. But our author infers, "3. Therefore Jesus Christ is able to bestow eternal salvation on all who hear the gospel." We cannot see how this follows, unless they believe, for the gospel offer, however generally published, and to be published in the hearing of all mankind says, "he that believeth and is baptized, shall be saved, and he that believeth not shall be damned." This is what God offers to do, and certainly will do; and yet this is the gospel offer from the lips of our blessed Redeemer himself. "There is certainly," we admit, "no justice in offering to bestow what does not belong to one. There is certainly no mercy in promising salvation, if he has not the power of giving it;" and hence we might argue, that Christ would guard his offers by all proper conditions; and promise nothing but what he will perform.

Argument IV. is founded on this proposition, that "Jesus Christ commands all who hear the gospel to trust in him for salvation;" and surely all ought to believe that he will save men on the terms offered in the gospel, and trust in him for the fulfilment of his promises. It is agreed, that it would have been a violation of the moral law, for Jesus Christ to have commanded the exercise of this trust, had he been unable to save any whom he promised to save; and hence we infer, not that Jesus is morally able to confer salvation on all who hear the gospel; but upon all who so believe in his truth, as to trust in him for salvation. His terms are stated: "believe on the Lord Jesus Christ, and

thou shalt be saved." On these terms he commands all to receive salvation, and he is able to confer salvation on all who thus receive it; and on none else, without changing the terms of salvation.

Argument V. is built on these premises, that Christ is able to save all to whom his gospel is preached; and that the gospel has been preached to many who have not believed, and are not saved; and who were not elected. This Christ has not said, but we are sure that *he is ABLE to save all who come unto God by him*, and all who ever will come. As for any ability to perform the voluntary, gracious work of saving sinners, without willing to do it, we know not that it exists. That the gospel has been, and will be preached to thousands, to whom it will for ever be a savour of death unto death, cannot be denied. Our author from these premises adduces three conclusions.

"3. Therefore Jesus Christ is able to save persons who were not elected, and are not saved.

"4. Therefore the imputability of Christ's righteousness, that is, its capacity of procuring salvation, does not depend in any manner, nor in any degree, upon the electing decree of the Father, nor on the covenant relation, established between him and the promised travail of his soul from all eternity; for if its imputability depends upon his relation to the elect, it would be incapable of being imputed to any who are not elected, but it is capable of being imputed to those who are not elected.

"5. Therefore the righteousness of Jesus Christ, in its penal part, does not consist of an amount of suffering, exactly proportioned to the guilt of the elect, and consequently capable of saving them, but incapable of saving any others; for it has been demonstrated, that the righteousness of Jesus is capable of saving some who are not saved, and, therefore, were not elected. *q. e. d.*" p. 86.

These conclusions may indeed be deduced from the false premises to which they are attached; but we deem the whole unscriptural, with the exception of the statement, that the gospel has been preached to many who were not elected. If

Christ is able to save persons who were not elected, then he can save those whom the Father hath not given to him; and if he could save persons not given to him by the Father, he could save them in some other character than that of Mediator between God and men. It would follow also, that he might perform the work of a Mediator without the Father's consent, for some, and that he might take this honour to himself; which would contradict Hebrews v. 4, 5, and vii. 28. "And no one taketh this honour," of offering a sacrifice for sin, "but he that is called of God, as was Aaron. So Christ also glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. But the word of the oath—maketh the Son, who is consecrated for evermore."

Again, neither the Father, nor the Son, has chosen to save the non-elect, and Christ could not, therefore, save them, unless he should go beyond, and even contrary to, his Father's will, and act without his own consent. It must, therefore, be a strange ability, which is attributed to Christ of saving persons who were not elected;—an ability to perform a voluntary work without volition, to disobey, or at least go beyond, the will of the Godhead, and to do, what he is immutably determined never to do.

The assertion being neither proved nor admitted, that the righteousness of Christ is capable of being imputed to those who are not elected, the inference derived from it, that the imputability of Christ's righteousness does not depend in any manner, nor in any degree, upon the electing decree of the Father, nor on the covenant relation, established between him and the promised travail of his soul, is of no force. If, however, the imputability of Christ's righteousness does not depend on the fact of his having obeyed in the room and stead of all who shall enjoy the imputation of it, then it may be im-

puted to the non-elect indeed, as well as to the elect; and to devils as well as men, and to vipers and stones as readily as to devils. If the fact of its being a righteousness rendered for those to whom it is imputed is of no importance, then any perfect righteousness, rendered by an angel, may be the ground of the justification of sinners, and they may be saved as well without as by Him, who is pronounced to be the only Mediator between God and men. If God can save the non-elect as well as the elect, the whole scheme of redemption by Christ seems to be superfluous; and it is no matter of moment that Christ has laid down his life for his sheep.

Finally, it does not follow, because his premises in the case have not been established, that Christ can save some who are not saved, by the adequacy of his righteousness for their justification; that the righteousness of Jesus Christ, in its penal part, does not consist of an amount of suffering, exactly proportioned to the guilt of the elect. If it does not, Dr. G. has not proved the contrary; nor have we found any one, however the doctrine is disliked, who has done it.

The sufferings of Christ were either *infinite* or *not infinite*. One or the other of these propositions must be true, and its converse must be false, as every one may learn from intuition. They were, we rejoice to say, the sufferings of an infinite being; and so are all the minutest works of creation the product of an infinite agent: and none but an infinite being could have rendered any active obedience, or penal suffering for another, to the law of God; for every finite being is bound to do, for himself, every thing in his power, which will honour the law, and glorify God. But it will not follow, that every act, or product, is in itself infinite, because its author is infinite.

Now if the *sufferings* of Christ were in themselves absolutely with-

out bounds in any respect or dimension, that is, *infinite*; then Christ has not yet ceased from his sufferings, and never can cease from them; for then they would be bounded in their duration, they would be finite in their continuance. But it will be admitted by all, that Christ has ceased from his sufferings, and that they had both a beginning and an end in time. They were not, then, infinite, absolutely; and if they were *not infinite*, they were, by the very definition of the words, *finite*, for *not infinite*, and *finite* mean one and the same thing.

We shall consider it as undeniable, therefore, that the sufferings of Christ were *finite*, at least in respect to their duration. Being finite, they were of a measurable duration: the continuance of them might have been longer or shorter: the time of them was actually definite; and amounted to a little more than thirty-three years. This duration must have been fixed in the counsels of eternity, because known unto God are all his works from the beginning; and by his providence, those with whom we reason allow, that he reasonably and certainly foreordains all events. There must have been some adequate reason for predestinating the definite period of our Saviour's sufferings; for our God never decrees capriciously. What the nature of that reason was, is the question. God decreed that Christ should be in a state of suffering so long as he was, and no longer. Why? We answer, because justice required it. But justice in relation to whom? Surely justice required no suffering from Christ, for those who should suffer, in their own persons, all which their sins have deserved. It must have been justice, in relation to those who shall be delivered from the suffering due to their sins, by the sufferings of the Son of God. For these he suffered a definite time, because it was necessary to the satisfaction of divine justice. But why did he not suffer

a longer time for these? Surely, had it been necessary, it would have been so decreed, and so accomplished. It was unnecessary we conclude, from reason, scripture, and the fact that he endured precisely such a continuance of humiliation as he did, when it might have been longer or shorter. Had he suffered a longer or a shorter time than was indispensable to the accomplishment of the whole object for which he humbled himself, it would have been an impeachment of the divine character, and would have proved the decrees of heaven to be unjust. It appears to us requisite, therefore, to judge, that the sufferings of Christ could have been, granting the inherent weight of them to have remained the same, neither of a longer, nor of a shorter duration than they were, unless we would charge the Deity either with inflicting needless pain on the Son of his love, or with requiring less of the Redeemer than justice demanded.

In relation to the *actual amount* of suffering which Christ endured, it is obvious, that it must have been finite or infinite, as well as to duration either bounded or boundless. If in amount Christ suffered infinitely, he must have endured all that he could have endured, so that we can conceive of no possible addition to it. If we can conceive of any addition to it, then it answers not to our conceptions of infinite; and we can write and speak, only of things of which we conceive, unless we write and speak what to us is nonsense. We have never found an opponent, who would maintain, that he could have suffered no greater amount of pain than he did; or that the sufferings of Christ were *subjectively* infinite; and we must think, therefore, that in the judgment of all Christians, the sufferings of the Redeemer were definite and finite. If he could have suffered more than he did, and did not, the reason must have been, that infinite wisdom did not deem it necessary that he should.

No other plausible reason can be assigned why he did not suffer more intensely, during the whole period of his humiliation. Had he suffered less, it would have been because justice required less, or else because it was a matter of perfect indifference to himself and his Father, how much or how little he suffered; in which case, all suffering in the work of redemption might have been readily dispensed with.

There is but one question about which there is really much difference of opinion among those divines who hold to the absolute necessity of a penal satisfaction to divine justice by the Saviour, in order that remission of sins might take place; and that is this; *were the sufferings of Christ, which were finite in duration and in amount of pain, infinite in their inherent merits; so that God could, had it pleased him, have saved every sinner, in consequence of them?* Most Calvinistic divines assert such an infinity of inherent merit; while they agree, that these sufferings, infinitely meritorious in their own nature, were designed only for the salvation of the elect. We differ from them, on this point; for we are persuaded that Jesus paid precisely such a meritorious price of redemption as law and justice required for those who shall be saved; and that the righteous moral Governor of the universe accepted the atonement not only for all for which it was designed in the counsels of eternity, but for all, which in the judgment of the Godhead it was worth. We believe, that our Saviour's meritorious sufferings, were in every respect what immutable justice, and the requirements of the infinitely holy God demanded that they should be, to effect deliverance from the punishment of sin, for all who were given to Christ; for all who will ever accept of redemption through his blood.

The discussion of this point, however, we are willing to leave, in this

place, and pursue the track of our eccentric author. In *argument VI.* he repeats what he has before stated; that Christ has authorized the offer of salvation to all men; that it would be immoral in Christ to authorize such an offer, if he was not able to save all men, and that "therefore Jesus Christ is capable of saving all men." He intended, that he is *able* to save all men, for he evidently considers, very erroneously, that *capability* and *ability* are the same thing. To this argument we have already answered, that Christ is able to fulfil all the promises, and all the offers which he has ever made or authorized, on the very terms according to which he has made them. We come to

"ARGUMENT VII.—1. Jesus Christ is able to save all mankind.

"2. But his ability to save all mankind depends on this, that the merit of his righteousness is adequate to the salvation of all.

"3. Therefore the righteousness of Jesus is of universal merit, and capable of securing the salvation of all mankind.

"The first proposition I have demonstrated in the foregoing arguments. The second proposition needs no proof. No body interested in this discussion will question it. In fact the whole doctrine of salvation taught in the Bible, rests on this principle, that 'in him have we redemption in his blood;' that it is by his blood that he takes away sin and purges the conscience.

"Therefore there is merit enough in the blood, the atonement, the satisfaction, the perfect righteousness of Jesus Christ to save all mankind. *q. e. d.*" p. 89.

The first of these premises is false, unless by ability is here intended, what some call a *natural ability* in opposition to a *moral ability*; for Christ is morally unable to do what he chooses not to do, and what his Father has not decreed that he shall do. He is as unable to save every individual of mankind, as he is to frustrate the counsels of Jehovah and rebel against the decrees of God.

Well might our author ask; if Jesus Christ is absolutely able and willing to save every sinner without

exception, whether he shall believe or not, "Why then are any of mankind lost?" He replies,

"1. Some of them are ignorant of this salvation, and perish in their sins because they do not know, and therefore do not apply the remedy.

"2. Some of them perish because, though they have this salvation taught them, they trample the precious blood of Christ under their feet." p. 90.

But why still should they perish, if Christ is able and willing to save them, whether they shall believe or not? Their *ignorance* and trampling the blood of Christ under feet, can, in this case, be no hindrance. Then of course they will be saved, and none will be lost.

Take another view of the subject. If Christ is able and willing, absolutely, and unqualifiedly, to save all mankind, then he is able to remove the impeding ignorance, and excite penitence for the sin of having trampled the precious blood of Christ under their feet; and so all will be saved. He is willing to do these things, if he is willing to save them, whether they believe or not, because these things are a part of the scriptural salvation, essential to it. If he is not willing to remove their ignorance, and give them repentance for any despite done to his spirit and grace, then he is not willing to save them; unless there can be salvation without any knowledge and belief of the truth as it is in Jesus, and without any repentance for sins.

"ARGUMENT VIII.—1. The sin of Adam, was a violation of the law of works, and entails the penalty of death on every human being who comes under that law.

"2. The mediatorial righteousness of Jesus Christ is the righteousness of that law in its violated state—and we have demonstrated that it is capable of saving all who shall ever come under the condemning power of the law.

"3. Therefore the remedial righteousness of Jesus Christ, has the same extent, bounds and limits with the covenant transgression of Adam; the latter has destroyed all mankind, the former is capable of saving all mankind." p. 91.

If this reasoning is good for any

thing it ought to prove, that as the unrighteousness of Adam *destroyed all mankind*, so the righteousness of Christ actually *saves all mankind*. It is not enough that it is *capable* of doing it. If it is *able* to do it, then it is able to remove every obstruction arising from the want of faith and repentance, and the work of salvation will be completed in the case of every individual. To this doctrine we should have no objection, were it true, but it is the *first doctrine of devils* which was taught mankind.

There can be no actual righteousness without some actual subject of law, for whom that righteousness is rendered, and of whom it was demanded.

Now Adam violated the covenant of works, not only for himself, but for all whom he represented in that covenant, even all his posterity; and Christ obeyed that law, "in its violated state," as Dr. Gray has learned to say, since he wrote the **FIEND**: but for whom did Christ obey; for his obedience must have been the conformity to the violated law demanded of some one under that law. It is agreed, that it was not for himself that Christ obeyed the violated law, given to creatures, and binding all of Adam's race. Did he then render a perfect righteousness to the satisfaction of the violated law, for every individual of the human race? If he did, then he obeyed the precept, and suffered the penalty of the law required of every individual, for that individual; and justice has no further claim upon any man for a perfect justifying righteousness, or for any sufferings as a penalty for transgression. All then must be justified by the just Lawgiver and Judge, and none can be subjected to the endless curse of a broken law.

The second of the premises in this eighth argument is not true; and the conclusion is false. "The mediatorial righteousness of Jesus Christ is the righteousness of that

law in its violated state," for all those persons, and those alone, in whose stead it was rendered; and for whose benefit the surety of the *better covenant which was established upon better promises* than the covenant of works, endured the curse. It is *able* to save these, and no other persons, unless it can accomplish what neither the Father, nor the Son, nor the Holy Ghost, intended it should: it is able to save all that shall ever have precious faith, either in principle or in actual exercise. Therefore the remedial righteousness of Jesus Christ has not the same extent, bounds and limits with the covenant transgression of Adam; but as the latter destroyed all whom Adam represented in the covenant of works, so the former will save all for whom it was rendered by their covenant head, acting under the covenant of redemption. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. v. xix. Having submitted these eight arguments "to the most rigorous examination of the reasoning class of society," and declared his belief that his demonstrations are as sound as any in Euclid's Elements, from "no partial or overweening opinion" of his own ingenuity; our brother assumes one of our fundamental principles, *that Christ is not morally able to grant salvation to the unelected*, and attempts to demonstrate from it, that the gospel cannot be preached to any person. This wholly arises from his wrong notions of the preaching of the gospel. If preaching the gospel means a proclamation, that Jesus Christ is perfectly able and willing, without any qualification of the terms, to save the unelected; then, we allow, that the gospel cannot be preached to the unelected, or even unconverted, unless Christ is actually and absolutely able and willing to save the unelected. But if preaching the gospel means the proclamation of the fact, that God

has determined to save "a great multitude" of sinners; that Christ has made a full atonement for "a great multitude" of sinners; that he who believeth and is baptized shall be saved, according to this eternal determination, by this full atonement; that whosoever will, may come to God through Christ; and that the sinner who cometh, thirsty to drink, hungry to be fed, guilty to be pardoned, polluted to be made holy, unjust to be justified, and miserably poor to be made unspeakably rich through eternity, he will in nowise cast out; then the gospel can be preached without the least degree of impropriety to every child of Adam.

This we consider as a satisfactory refutation of his first and third arguments, which are designed to prove, that Christ can neither offer, nor command his ministers to offer salvation to the unelected, without being chargeable with immorality, on the supposition that he is unable to save them, consistently with his own divine counsels of eternity. We copy

"ARGUMENT III.—1. The gospel minister ought not to offer, and cannot offer, salvation in Christ's name, to those whom Christ is not able to save; nor ought he, nor can he, command those to trust in Christ for salvation, whom he is unable to save.

"2. And since the gospel minister is entirely ignorant whether any of the sinners who are before him be elected, and therefore is ignorant whether Jesus Christ be able to save any of them, it follows that he cannot assure any of them, that Jesus is able to save him.

"3. Therefore the gospel minister cannot invite any sinner to come to Jesus for salvation, he cannot command any sinner to come to Jesus; he cannot enforce faith as a duty, he cannot charge unbelief as a sin, upon any unconverted person.

"What conclusions! What tremendous conclusions! Yet assuredly they are not the figments of my fancy; they have been drawn by others, whose names I will tell you before I have done; and they have been represented as the only pure unadulterated gospel of salvation. And I will do these theorists the justice to say, that they are sound and irrefragable logicians. If

their first principle be granted, their argument is invulnerable. But their conclusions give the lie direct to God, and to his Christ, and to all the prophets, and to all the apostles. And therefore they ought to have added to each conclusion, *quod absurdum est*, and to infer the falsehood of the assumption from which such conclusions flow.

"But reader perhaps thou art no great clerk, no trained logician; but one of Christ's little ones, a babe who desires earnestly the sincere milk of the word, that thou mayest grow thereby. Then I shall leave this chapter with the logicians; the next chapter shall be thy own; in which I shall prove from the pure and simple declaration of the Holy Ghost speaking in the scripture, every position which in the present chapter has been proved by argument." p. 93.

Now let us try our hand a little at syllogisms.

1. It cannot be a duty to believe what is not true:

2. But that Jesus Christ is able to save the unelected is not true:

3. Therefore, it cannot be a duty to believe that Jesus Christ is able to save the unelected.

This is a demonstration of which we may as confidently boast as Dr. G. concerning any contained in his book. Again,

1. A man ought not to believe a proposition, of the truth of which he has no evidence:

2. A man to whom God has made no revelation on the subject, has no evidence that he is unelected:

3. Therefore a man to whom God has made no revelation on the subject, ought not to believe that he is unelected. Again,

1. No man ought to believe a proposition, of the truth of which he has no evidence:

2. But no man has any evidence that Jesus Christ is able and willing to save him if he continues in unbelief:

3. Therefore, no man ought to believe that Jesus Christ is able and willing to save him if he continues in unbelief. Yet again,

1. Every one ought to believe a proposition, of the truth of which he has sufficient evidence:

2. Every one who hears the gospel has sufficient evidence that Christ will certainly save him if he exercises evangelical faith:

3. Therefore every one who hears the gospel ought to believe, that Christ will certainly save him if he exercises evangelical faith. Finally,

1. Saving faith does not consist in believing a proposition which is no object of saving faith:

2. But, that Christ is able and willing to save an unelected man, is no object of saving faith:

3. Therefore, saving faith does not consist in believing that Christ is able and willing to save an unelected man.

Any one who should believe this, would have faith on this subject in the testimony of some one else than the Way, the Truth, and the Life. Every statement of God is true, and ought to be believed by every intelligent being, who knows it to be his, from perfect confidence in his competence and veracity. The unelect among men, even if they knew themselves to be unelected, ought, as a matter of justice, from regard to the immutable truth of the divine nature, to assent to every known portion of Jehovah's testimony. Yea, even the devils ought to believe, and they do most unwillingly believe the truth of all God's propositions stated to them. It is vain, therefore, to attempt to prove by sophistical syllogisms, that faith is not a duty in the unelected. One thing shall be cheerfully accorded, that it is not the duty of a man who knows himself to be unelected, if there is any such man on earth, to believe that Christ can save him, without overturning the decrees of God: and another thing we assert, that until a man knows, that he has exercised saving faith, or has come to Christ, he cannot believe without presumption, that God has accepted of an atonement for his sins; that Jesus died to save him; and that Christ designs, desires, and wills to effect his final salvation. We must have

evidence of regeneration, and of some degree of sanctification, or we can have no evidence of our own personal election, redemption, justification, and final deliverance from the power and curse of sin.

In chapter VIII. our author attempts to prove, by an examination of several passages of scripture, such as this, "who will have all men to be saved, and to come unto the knowledge of the truth;" that Jesus Christ is able and willing to save every sinner, without one exception; and that therefore the righteousness which he wrought is adequate to the actual justification of all: but since our brother conductor, the Rev. S. B. W. has sufficiently exposed the errors of this chapter in the 7th number of our Magazine, (p. 309 to 314) it will here be passed without further notice.

E. S. E.

(To be continued.)

Religious Intelligence.

Extracts from the Report of the Board of Missions to the General Assembly in May last.

The Board of Missions submit to the General Assembly the following report of their proceedings during the last year.

In addition to the appointments published in the appendix to the Assembly's printed extracts, several others were made.

MR. ADAM W. PLATT

Was appointed for six months in the state of Indiana; and

MR. WILLIAM B. BARTON

For six months in the same state, in the place of Mr. Vancourt, who returned his commission: both these missionaries were directed to apply for advice in regard to their routes, to a committee of missions at Madison.

The Board having received information how much missionaries

were needed in Georgia, and having reason to believe that the expense of a mission would be defrayed by the Synod of South Carolina and Georgia, determined to commission two missionaries to itinerate in that state, six months each, and to place them under the direction of the aforesaid synod or their committee. Accordingly, as soon as Messrs. *Azariah G. Orton*, and *Charles J. Hinsdale* were recommended by one of the Professors of the Theological Seminary, they were appointed to this service.

MR. JAMES WILLIAMSON

Was appointed for six months in that region which lies between Willkesbarre and Tioga Point, Montrose, and the adjacent country:

MR. HENRY SAFFORD,

For five months in West Jersey, under the direction of the Domestic Missionary Society of West Jersey; from whom it was expected he would receive half of his compensation.

MR. REMEMBRANCE CHAMBERLAIN
Had been appointed a little before the meeting of the last Assembly, for three months, in Kentucky; and was afterwards commissioned for four months in the state of Georgia.

A letter from the Lexington Missionary Society was received, informing this Board that they had voted a donation of \$100 to the Assembly's missionary fund; and containing a request that a missionary might be employed on missionary ground within their bounds; in consequence of which the Board appointed Mr. Isaac Bard, lately a student in your seminary, to labour in that region three months.

At a late meeting, a number of appointments were made that will be noticed in the list to be published for this year.

THE REV. JABEZ CHADWICK

Was appointed a missionary for two months, by the Presbytery of Onon-

daga, under the authority granted to them by this Board. He was instructed to labour on missionary ground in that part of the presbytery which lies north of the Seneca turnpike, at discretion. He attended one conference meeting, one meeting of a session, administered the Lord's supper once, baptized six infants, and preached 55 sermons. The success of his labours will appear from the statement given in the concluding paragraphs of his journal.

"I have laboured in a region where missionaries are much needed: and although, during the term of my mission, I had not the satisfaction of seeing any very special revival under the word, yet I trust my labours have not been altogether in vain. I think I can say that Christians in many instances have been quickened and comforted, and that I have been instrumental of exciting an increased attention to the means of grace. I have been cordially received in all places, and treated in a respectful manner. And gratitude for the favour which the Assembly have conferred on them, has appeared to be generally felt by such as regard religion.

"I would add, that in two of the places, viz. the first congregation in Camillus, and the third congregation in Manlius, where I laboured as a missionary, there commenced, not long after the period of my leaving them, a special work of divine grace, which still continues, and affords a very encouraging prospect. This fact, with other circumstances which I could name, induces me to think that my labours while in the service of the General Assembly, were in some measure contributory to these revivals. I would state with regard to the first congregation in Camillus, (which meets in the village of Elbridge) that, having been released from my pastoral charge in Pomfrey, I am at present labouring in said congregation, in connexion with the second congregation, in the same town, which opens a great field of labour and usefulness. And while I am preparing this statement, (viz. March 7th) I have the satisfaction to witness the triumph of divine grace in the hopeful conversion of a number of sinners, and the serious conviction of many more in said congregation. The work is spreading, and Zion is made to rejoice. I consider my being employed as a missionary as an important step which led to my establishment here, where the Lord is now showing his salvation. Indeed my first ministrations at Elbridge as a missionary, were

attended with some glimmerings of light. I would, therefore, humbly hope, on the whole, that my labours while in the service of the Assembly, have not been altogether in vain. Let God have all the praise."

THE REV. HUGH WALLIS

Has reported the fulfilment of his mission of two months in the Holland Purchase. He preached 54 sermons, made 97 family visits, attended 10 prayer-meetings and conferences, baptized 2 adults and 9 children, administered the Lord's supper 6 times, and admitted to the communion 10 individuals.

One passage, which gives a brief account of a revival of religion, will be read from his journal.

"I rode 11 miles, to Jackson's settlement on the Cataragus Creek in China, made 2 family visits, and in the evening preached to a full and solemn audience. In this place there is a pleasing revival of religion.

"Sabbath. I preached 2 sermons to a crowded and solemn audience. In the evening I preached to an audience nearly as large, and as attentive as in the day time.

"I spent next day in visiting from house to house, and in conversing with those who were either the hopeful subjects of grace, or under the influence of deep concern for the salvation of their souls. In the course of the day I visited 7 families, and gave such instructions as I judged proper. I preached in the evening to a crowded and solemn audience. The awakening begun in July; and at the time I was in the settlement, I was informed about 50 entertained a hope that they had experienced religion."

THE REV. HEZEKIAH N. WOODRUFF

Has reported the fulfilment of his mission of two months, in the counties of Montgomery and Herkimer, New York. Besides a number of lectures for expounding the scriptures, and attending prayer-meetings, he preached 39 sermons, visited 53 families, attended meetings of sessions, visited schools, and instructed children, and made numerous calls for pious purposes. Mr. W. informs the Board that in his visits to families, it was almost uni-

versally his practice to converse with their members individually, to make general and particular exhortations, to pray with the families, and to distribute tracts and other lessons of instruction. In Danube he ordained two elders and organized the session. He closes his journal with the following remarks, from which it will appear that there is reason to believe that the labours of your missionary has been beneficial to the interests of religion.

"Since the expiration of my term of labours for the General Assembly, by the aid of the Youth's Missionary Society, and the exertions of the people at Danube, I have continued to labour one half of the time at that place, with a favourable prospect. They have now almost completed the repairs of the church. There is considerable serious attention to religion—some hopeful instances of conversion—great attention to the word, and a prospect of establishing a church on very different grounds from what has ever been practised among them. There is also considerable serious attention, and some instances of hopeful conversion at Little Falls, where I labour the other half of my time."

MR. JOSEPH B. FELT

Was appointed under the authority of the Board, by the presbytery of New York, to itinerate two months in the county of West Chester, New York. He speaks of this region as "a moral wilderness." In the course of his mission he visited many families, but seldom was received in a manner to encourage him to repeat his call. One man objected that it "was rendering religion too cheap to bring it from the church to the dwelling-house;" another, an old man, "was in a great rage, because Mr. F. inquired respectfully of him, if he were prepared for his end." A respectable lady seemed ruffled when addressed on the subject of religion, and gave it as her opinion, that "we had nothing to do with sacred things, except on the Sabbath." Another head of a family "was displeased at his calling and conversation. He wished for nobody to trouble him

about his soul." This region, however, Mr. F. considers good missionary ground, and deserving attention. At the close of his journal he remarks, "My heart would be much lighter did it contain the news that hundreds had come over to the Lord's side," &c.

THE REV. CHARLES WEBSTER

Has sent the following account of his mission for three months, on missionary ground in the vicinity of the congregation of Hempstead, Long Island.

"I have laboured three months within the vicinity of Hempstead, comprehending Rockaway, Christian Hook, Merrick, and Harricks; each of these are distinct societies, in which I preach in rotation. Our meetings during the past year have increased in numbers and solemnity. Several have become hopefully converted to the Christian faith, and have connected themselves with the church at Hempstead, and are walking in the order of the gospel. More attention has been paid to Biblical and catechetical instruction than formerly. We have had four Bible classes, containing in the whole about 75 youths. In two of these classes we have made use of Dr. McDowell's Bible Questions. They have proved very beneficial in exciting a spirit of religious inquiry in the neighbourhood of these classes. And the Branch Bible Society have disposed of a larger number of copies of the scriptures in those places, than in the three former years. Three prayer-meetings have been kept up in the week within the mission, beside two meetings for the monthly concert. The Sabbath schools, mentioned in a former report, still continue to flourish. The one at Rockaway has been blessed in the conversion of several of the blacks. One of the most interesting was a child of about ten years old, who gave very satisfactory evidence in his death, that the Spirit of God had operated on his heart.

"I have preached and lectured 69 times, attended funerals, and visited the sick, reading the scriptures and praying with them."

(To be continued.)

FROM THE MISSIONARY HERALD.

PALESTINE MISSION.

Extracts from the *Journal of Messrs. Parsons and Fisk.*

Wednesday, Nov. 8, 1820.—At half past one we left Pergamos: at three we crossed the Caicus, and pursued our way along the

southern bank, through a fertile plain several miles wide, with verdant hills on the north and south, and several small villages at the foot of them. At half past 9 we crossed the river again, and stopped for the night at the house of Immanuel. He is a Greek. His house stands on the river's bank with a mill in one end of it. He soon told us, that our letter of introduction stated that we are ministers of the Gospel, much interested for the Greeks, and carry about books for distribution among them; adding, that they had lately built a church in this neighbourhood; and it would be, "a great charity if we would leave a few books here." We ascertained that five, out of 10 or 12 men about the mill, are able to read, and gave them tracts; we also gave a number to Immanuel for the priest and others.

Thursday, 9.—Pursued our course along the same plain. In 4 hours passed through a considerable village called Soma. The inhabitants are principally Turks—about 70 families are Greeks. In two hours and a half from Soma we reached Kircagasch, and stopped for dinner. This town is situated at the foot of a high mountain of limestone, called on the maps Temnus, on the south side of the plain. It is said to contain 10,000 inhabitants, (viz.) 8,000 Turks, 1,000 Greeks and 1,000 Armenians. There are 11 mosques, and one Greek, and one Armenian church. Left a number of tracts for the Greeks. At 3 o'clock we set out from Kircagasch, and pursued our way, at the foot of mount Temnus. Passed two small Turkish villages. The principal productions in this part of the country are grain, cotton, tobacco and pasturage for flocks. At one time we counted 500 cattle together attended by the herdsmen and their dogs; in another flock were about as many goats, and in others a still greater number of sheep.

Arrival at Thyatira.

At 8 o'clock we reached Thyatira, now Akhisar, and put up at a khan. Immediately after we arrived, a heavy rain commenced. At Pergamos we were told, that within a few weeks 8 men have been killed by robbers, at different times, on the road between that place and this. We saw a man at Pergamos, who was attacked about 2 years ago, on this road, and left for dead. He still carries a scar in his cheek, in consequence of the wound which he then received. All these barbarities, however, were perpetrated in the night. We were uniformly told, that in the day time no danger is to be apprehended. Still our attendants showed strong signs of fear; and it was not without difficulty that we persuaded them to leave Kircagasch with the prospect of being out a few hours after dark. From all dangers, seen and

unseen, God has mercifully preserved us. May our spared lives be wholly his. We read the address to the church in Thyatira, prayed to that God, whom saints of old worshipped in this place, and then retired to rest, commending this city, once beloved, to the compassion of our Redeemer.

Description of the City.

Friday, 10.—We had a letter of introduction from a Greek in Smyrna to Economo, the Bishop's procurator, and a principal man among the Greeks in this town. This morning we sent the letter, and he immediately called on us. We then conversed some time respecting the town. He says the Turks have destroyed all remnants of the ancient church; and even the place where it stood is now unknown. At present, there are in the town 1,000 houses for which taxes are paid to the government, besides 2 or 300 small huts. There are about 350 Greek houses, and 25 or 30 belonging to Armenians. The others are all Turkish. There are 9 mosques, 1 Greek, and 1 Armenian church; 4 or 5 Greek priests, and 1 Armenian. The Greeks know something of the Romaic, and the Armenians of the Armenian language; but the common language of all classes is Turkish. The Greeks write it in Greek letters; the Armenians in Armenian letters. A young Armenian, who is learning to read it with the Turkish letters, called on us, and read a little in a Turkish Testament, the translation of De Sacy, and we gave him one of them.

Showed our Romaic Testaments to Economo. He says they have the one, which Mr. Lindsay gave them five years ago, and are much pleased with it. He then went with us to visit the schools. The first is taught by a priest, and consists of 50 scholars. The second is taught by a layman, and consists of 20. Supplied them with tracts. Copied a long Greek inscription on a stone erected by Fabius Zosimus, at the tomb of his wife. When we returned to our room, a lad came to us for tracts. He and five or six other boys are taught by a priest, and do not attend the public schools. After hearing him read a little, and asking him a number of questions, we gave him tracts for himself and his companions. A man, who has a school of 6 children, saw one of the tracts which we had given away, and sent to us for some. We visited his school and supplied his pupils. Gave a Testament to the priests.

Thyatira is situated near a small river, a branch of the Caicus, in the centre of an extensive plain. At the distance of 3 or 4 miles it is almost completely surrounded by mountains. The houses are low, many of them mud or earth. Excepting the Moslem's palace, there is scarcely a decent house in the place. The streets are

narrow and dirty, and every thing indicates poverty and degradation.

There has been some doubt whether Ak-hisar is really the ancient Thyatira. There is a town called Tyra, or Thyra, between Ephesus and Laodicea, which some have supposed to be Thyatira. But we have with us the Rev. Mr. Lindsay's letter, in which he gives an account of his visit to the seven churches. Ak-hisar is the place which he called Thyatira, without even suggesting any doubt about it. When we inquired in Smyrna for a letter of introduction to Thyatira, they gave us one to this place. The Bishop, priest and professors, at Haivali, and the priests in Pergamos, and in this town, have all spoken of Ak-hisar and Thyatira, as being the same. In the inscription, which we copied, the place is called Thyatira. St. John addressed the seven churches in the order in which they are situated, beginning with Ephesus and closing with Laodicea. If Ak-hisar is Thyatira, this order is complete; if not, it is broken.

Saturday, 11.—Went to the Armenian church, at the time of morning prayers. About 30 were present.

Journey to Sart.

At 7 we set out for Sardis. Passed in sight of 3 or 4 small villages, and at half after eleven stopped to dine at a village called Marmora. It has 4 mosques and 1 Greek church with two priests. The whole number of houses is said to be 4 or 500, of which 50 are Greek. Gave some tracts to one of the priests and to several others. At one we resumed our journey. At two came in sight of a lake, and made a bend around the west side of it. At four we ascended a hill, and saw before us an extensive plain, through which the Hermus runs, and beyond it Mount Tmolus extending to the east and west as far as the eye could reach. At the foot of this mountain stood Sardis, the great capital of the Lydian kings, and the city of the far-famed Cræsus. We crossed the plain obliquely, bearing to the east, and reached Sardis, now called Sart, at half past six, in 10 hours travel from Thyatira; course a little east of south.

Found difficulty in procuring a lodging; at length put up in a hut occupied by a Turk. It was about 10 feet square, the walls of earth, the roof of bushes and poles covered with soil, and grass growing on it. There was neither chair, table, bed nor floor in the habitation. The Turk seemed to live principally by his pipe and his coffee.

A Sabbath in Sardis.

Lord's Day, Nov. 12.—After our morning devotions, we took some tracts and a Testament and went to a mill near us,

where 3 or 4 Greeks live. Found one of them grinding grain. Another soon came in. Both were able to read. We read to them the address to the church in Sardis, and then the account of the day of judgment, Mat. xxv. Conversed with them about what we read, and then spoke of the Lord's day, and endeavoured to explain its design, and gave them some tracts. We had our usual forenoon service in the upper part of the mill; and could not refrain from weeping, while we sung the 74th Psalm, and prayed among the ruins of Sardis. Here were once a few names, which had not defiled their garments; and they are now walking with their Redeemer in white. But, alas! the church as a body had only a name to live, while they were in reality dead; and they did not hear the voice of merciful admonition, and did not strengthen the things which were ready to die. Wherefore the candlestick has been removed out of its place. In the afternoon we walked out and enjoyed a season of social worship in the field. This has been a solemn, and we trust a profitable Sabbath to us. Our own situation, and the scenery around us, have conspired to give a pensive, melancholy turn to our thoughts. Our eye has affected our hearts, while we saw around us the ruins of this once splendid city, with nothing now to be seen, but a few mud huts, inhabited by ignorant, stupid, filthy Turks; and the only men, who bear the Christian name, at work all day in their mill. Every thing seems, as if God had cursed the place, and left it to the dominion of Satan.

Brother Parsons is unwell. If one of us should be attacked in this place with a lingering and dangerous disease, it would be only such a trial as we often thought of, and mentioned when anticipating the mission. Yet such a trial would put our faith and our submission to a severe test. The Providence and grace of God alone can give us comfort and support.

Ruins of the Place.

Monday, 13.—Went out to view more particularly the ruins of the place. Saw the decayed walls of two churches, and of the market, and the ruins of an ancient palace. Two marble columns are standing, about 30 feet high, and 6 in diameter, of the Ionic order. The fragments of similar pillars lay scattered on the ground. Chandler, who was here about sixty years ago, says five pillars were then standing. All our guide could tell of the place was, that it was the palace of the king's daughter. Ascended a high hill to see the ruins of the old castle. Some of the remaining walls are very strong. Copied two inscriptions.

There is now in Sardis no Christian family. There are three grist mills here,

in which 9 or 10 Greek men and boys are employed. To one of these we gave a Testament, charging him to read it constantly, and remember that it is the word of God, and the guide to heaven. He bowed, thanked us for the gift, and said, "I will read it often."

Journey to Philadelphia.

In the afternoon took leave of Sart, and went across the plain to see the tumuli or barrows on the opposite hill. In half an hour we crossed the Hermus, and in an hour more reached one of the largest barrows. It is made of earth, in the form of a semiglobe, and as nearly as we could measure it with our steps, 200 rods in circumference. From the summit of this, 40 or 50 others were in sight; most of them much smaller. Strabo says, the largest of these was built in honour of Halyattis, the father of Cræsus, and was 6 stadia, i. e. three quarters of a mile, in circumference.

From these tumuli we went to Tatarcken, a village one hour east of Sart on the way to Philadelphia. Arrived in the evening, and put up with a Greek priest. There are about 50 Greeks in the village and its vicinity. They have a church which was built 10 years ago. In the evening, 6 or 7 men came in, and we read to them the three first chapters of Revelations. Sometimes they seemed pleased, and at other times surprised. It all seemed new to them. The priest had never seen a Roman Testament before. There is no school in his parish, and he says very few of his people can read.

Tuesday, 14.—Gave Germanicus, the priest, a Testament, and some tracts for his flock and for another priest in the neighbourhood. At half past seven set out for Philadelphia. Our road lay along the south side of the plain. On the north side were several villages. In 4 hours, we came to a Greek shop, where we took some refreshment, and gave tracts to two or three men.

Visit at Philadelphia.

In three hours more we reached Philadelphia, now called Allah-Scheyr, i. e. the city of God. Obtained the use of a small dirty room in a khan, and put up for the night. In the evening Serkish called for Martino in great haste, and said, "the Turks are taking our horses." Remonstrance was in vain. A Pacha was coming with some hundred attendants, and horses were wanted, for a few days, for their use. Ours must go among the rest. Martino went immediately to the Moslem, and stated that we are foreigners, have just arrived here, and wish to go on soon. The plea prevailed. The Moslem ordered two men to take the horses, and reconduct

them to the khan. "The heart of the king is in the hand of the Lord."

Wednesday, 15.—Early this morning, Theologus, a Greek to whom we had a letter of recommendation, went with us to visit Gabriel, the Archbishop of this diocese. He has held his present office six years, is reputed a man of learning, but now quite aged, perhaps 75. Formerly he had one bishop under him; now none, and but about 20 priests. His diocese includes Sardis on the west and Laodicea on the east; but he says there are not above 6 or 700 Greek houses in it. There are 5 churches in this town, besides 20 which are either old or small and not now used. The whole number of houses is said to be 3,000, of which 250 are Greek, the rest Turkish. We gave the Archbishop some tracts and a Testament. He said the Testament, which Mr. Lindsay gave him, and another which he received from another source, he had given away, one to a school, the other to one of his priests.

We went next to visit a school. It is taught by George, a young man of this place, who spent some time at a school in Haivali and Smyrna, under the instruction of Economo and Benjamin. He has about 30 scholars, who study ancient and modern Greek. There is a small library belonging to the school. The school-house contains four apartments, one of which is reserved for company. We obtained leave to use it during our stay in town, and very gladly removed our baggage from the khan.

Dined with the Archbishop. This is one of the Greek fast days, on which it is unlawful to eat meat. The dinner consisted of rice, soup, boiled beans, several plates of herbs, and a rich variety of fruits with bread and cheese, and a plenty of raki, rum and wine. It seemed to us a singular dinner for a fast day.

Spent the afternoon at the school-house;—found in the library an old MS. of the Gospels in Greek. The date and title page are lost. Observed also a Romaic translation of Goldsmith's History of Greece, and the first volume of a Greek Lexicon now publishing at Constantinople. It is a huge folio, and yet gives only four letters of the alphabet. In the course of the afternoon, two men and one little boy came to us for tracts, which we gave, and added some short exhortations. Our tracts are likely to be less useful here than we had hoped, because the most, even of the Greeks, understand no language but the Turkish. This is said to have been the fact even with the predecessors of the present Archbishop.

Thursday, 16.—Read the first chapter of John to the schoolmaster and a priest, who accompanied it with some remarks. Went out with a guide to see the city.

From an ancient castle on the south, we had a good view of the place. It is situated at the foot of Mount Tmolus, the south side of the plain. It is nearly in the form of a parallelogram, and surrounded by walls now in decay. We counted six minarets. Saw the church in which, *they say*, the Christians assembled, to whom St. John wrote. It is now a mosque. We went to see a wall about a mile west of the town, said to have been built of men's bones. The wall now remaining is about 30 rods long, and in some places 8 feet thick and 10 high. The tradition is, that there was a church near the place dedicated to St. John, and when a vast multitude were assembled to celebrate his festival, the enemy came upon them and slew them all. Their bodies were not buried, but piled up together in the form of a wall. The wall seems to be composed, principally, if not wholly, of bones. On breaking off pieces, we found some small bones almost entire.

Friday, 17.—Brother Parson's illness continues. It is now more than a week since it commenced. If we pursue our way, as we had intended, to Laodicea, and thence to Smyrna by Ephesus, we must travel a considerable distance in a barbarous part of the country, with the prospect of very bad accommodations. It is disagreeable to think of returning without visiting all the *Seven Churches*. But Providence seems to call us to do so. Laodicea is, at present, almost nothing but ruins; and that part of the country presents very little opportunity for missionary labour. We cannot think it our duty to risk health and life, by pursuing the journey in our present circumstances, and accordingly resolve to return to Smyrna. Before we left town, one priest bought a Greek, and another a Turkish Testament. We saw three priests together reading them. The schoolmaster consented to act as agent for the sale of Testaments, in case we should send him some. We gave him tracts for his pupils, and had the pleasure of seeing him call them one by one, and give each a tract, with a special charge to read it carefully. This is one of the few Greek schools, in which something like order is maintained, and the children are taught to understand what they read.

Returned to Tatar-keny, and tarried with Germanicus the priest.

ORDINATIONS.

On the 24th of April, Mr. David Magee, of our seminary, was ordained to the work of the gospel ministry, by the presbytery of Jersey, and installed pastor of a second Presbyterian church in Elizabeth-

town. The Rev. Mr. Bergen preached the sermon, from 1 Cor. i. 21. The Rev. Dr. M'Dowell presided, and gave the charge to the minister, and the Rev. Mr. Fisher to the people.

Aug. 14. At a meeting of the presbytery of Jersey, at Long Pond, Mr. Jacob Tuttle was ordained to the work of the gospel ministry. The Rev. Mr. Fraser preached the sermon from 1 Cor. iv. 1. The Rev. Mr. Bergen presided, and gave the charge to the minister; and the Rev. Mr. Thompson gave an address to the people.

Aug. 15. The presbytery of Jersey installed the Rev. Enos A. Osborn pastor of the church of Newfoundland. Sermon by the Rev. Mr. Crane, from 1 Cor. i. 23. The Rev. Mr. Thompson presided, and gave the charge to the minister; and the Rev. Mr. M'Dowell to the people.

EDWARDS ON THE AFFECTIONS.

A new edition of the "*Treatise on Religious Affections*," by the late Reverend Jonathan Edwards, A. M. President of Princeton College, has lately been published by Mr. James Crissy, of this city, in a neat octavo volume of 432 pages. The edition is the best impression of this work which we have ever seen; and the publisher has taken great care to give an accurate copy. Most of the former editions of this work have been inaccurately printed on bad paper and a worse type; so that this deserves from its superiority to obtain universally the preference. Of the nature of this admirable treatise it is needless to offer any remarks to the American public, who have long esteemed the author as one of the brightest stars in the constellation of western divines. E. S. E.

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

Of John Maybin, esq. the four last instalments in full of his subscription for the Permanent Fund	\$80 00
Of Edward Thomson, esq. 2d and 3d do. for do	40 00
Of Charles Chauncey, esq. four first do. for do.	40 00
Of Rev. Dr. E. S. Ely, 4th and 5th do. in full for do.	20 00
Of Rev. Dr. William Neill, the balance in full of the subscription of Craig Ritchie, esq. of Canonsburg, Pennsylvania, for the Contingent Fund	20 00
Of Rev. John F. Clark, from Greenwich Dollar Society, for the same fund	23 50
Of Rev. William Snodgrass, the first instalment of Rev. Murdock M'Millan, for the professorship to be founded in part by the Synod of North Carolina	50 00
Total	273 50

Selections.

A DYING INFIDEL.

A certain individual who resided not far from Dudley, in Worcestershire, was for some years a steady and respectable professor of Christianity. During this time, he was a good father, a good neighbour, and a loyal subject. A wicked man, however, put into his hands Paine's Age of Reason, and Volney's Ruins of Empires. He read these pernicious books, renounced Christianity, and became a bad father, a bad neighbour, a disloyal subject, and a ferocious infidel! At length sickness seized him, and death stared him in the face. Before the period of his dissolution, some Christian friends, who had formerly united with him in the sweet

duties of devotion, resolved, if possible, to obtain access to him. With much difficulty they accomplished their object. They found him in a most deplorable state. Horror was depicted on his countenance, and he seemed determined not to be comforted. They spoke to him, in a suitable manner, respecting the Lord Jesus Christ and salvation. But he replied with fury—"It is too late;—I have trampled on his blood!" They offered to pray with him; but he swore they should not. However they knelt down, and presented their supplications to God in his behalf. And while, in this humble posture, they were pleading the merits of Jesus, the poor miserable infidel actually cursed God and died!

STANZAS

ON THE CONVERSION OF THE JEWS.*

On this labour of love may a blessing attend;
 May the Shepherd of Israel his Salem befriend,
 And hasten that period by prophets foretold,
 When the stragglers of Judah shall rest in his fold.
 For surely the time is approaching, when He
 Will set, in his love, the law's prisoners free;
 And send them to feed in the ways of his grace,
 And find them a pasture in every high place.

* These *Stanzas* are selected from "POEMS BY BERNARD BARTON," who has been designated as "the Quaker Poet;" we presume, with a design to characterize his productions, as plain, formal, stiff; and at the same time, as free from all vagaries of fancy, and perfectly inoffensive. The best piece in the volume is the one now extracted; which contains many poetical descriptions derived from the Bible, that inexhaustible source of sublimity. Several interesting predictions of the Old Testament and some striking passages from the New are inwrought in these lines, with happy effect. To the defence of "Drab Bonnets" we give the second place of honour among the eighty sonnets of this book, and to his "Meditations in Great Bealings' Church Yard," the third. The whole volume seems to us little more than kind prose addresses to "Hannah, Phoebe, Lydia, Joanna," and "Sarah Candler;" and speeches about going to and from the sea-side, the moon, winter, sleep, and other similar subjects. It deserves a great deal of negative, and very little of positive, praise. It contains nothing to vitiate a correct taste, nothing to corrupt the minds of its readers, nothing to render virtue odious and vice agreeable. Every line of it means something, (which can be said of few modern poems) but something very common, of little interest. It will be likely to do no harm, and may possibly be the means of some good, to those who will read it, from curiosity, or some other regard to a book of *drab poetry*. Had it been written on this side the Atlantic, no bookseller in England or America would have risked the expense of publishing it; and it probably would have been read only in manuscript, by the individuals personally addressed: but, produced as the thing was, in a dearth of English poetry, it has obtained a second edition here, and may reach the third in its native land.

E. S. E.

Behold, they shall come from afar at his word,
 Which alike in the north and the west shall be heard;
 His uplifted standard shall Sinim's land see,
 And a light to the gentiles his people shall be.

Awaken, O Zion! and put on thy strength,
 And array thee in beautiful garments at length;
 Shake thyself from the dust, with the might of the strong,
 And cast off the bands which have bound thee so long.

The sons of the strangers thy walls shall rebuild;
 Thy gates shall be open, thy courts shall be fill'd:
 God once smote thee in anger, but now thou shalt see
 That He, in his favour, hath mercy on thee.

The Lord, in his glory, upon thee shall rise;
 The gentiles shall come to thy light with surprise;
 And their kings shall rejoice thy bright rising to greet,
 When God shall make glorious the place of his feet.

Then shall ye, poor wanderers! no longer roam wide,
 For a greater than Moses your footsteps shall guide;
 Not unto the mount, where the trumpet once sounded,
 With blackness, and darkness, and tempest surrounded;

But unto Mount Sion, the city of God,
 The courts of whose temples by angels are trod;
 To the church of the first-born, recorded above,
 And the spirits of just men, perfected by love.

And to HIR, whose new priesthood shall ever endure
 More pow'rful than Aaron's, more holy, more pure;
 Who needeth not daily oblations to make,
 Having offer'd up freely himself for your sake.

If the judgments of God on your fathers went forth,
 Who were deaf unto him that spake only on earth;
 O refuse not the boon which would surely be given,
 Nor turn ye from Him who now speaketh from heaven!

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OCTOBER, 1821.

Communications.

Some Account of the Religious Exercises and Trials of Mrs. E. J. Written by herself.

(Continued from page 359.)

OF MY LATER EXPERIENCE.

August, 1820.

Let me now recount some of the wonderful dealings of my covenant God with me, during the last two years: but first of all, I would bow my soul down at the feet of my compassionate Saviour, and say, "O Lord, I beseech thee to have mercy on me, and grant me the light of thy reconciled countenance; and by thy Holy Spirit assist me in what I am undertaking. May it be performed to thy glory, and be productive of some good, when the body of this sinner shall be laid in the dust. Let nothing be stated which will not bear the light of eternity, nothing kept back which might have a tendency to make afflicted ones trust in the Lord."

On the last day of September, 1817, in the thirty-second year of my age, it pleased the allwise God, for the correction of my sins, and for my growth in grace and in the knowledge of our Lord and Saviour Jesus Christ, to permit me to fall from a wagon, and break my ankle in so shocking a manner, that it terminated in the amputation of my limb on the 28th of the next March. *Here* I can begin to reckon up a new train of afflictions: but where shall I begin to reckon the mercies

of that God, whose mercies are new every morning, and fresh every moment of our lives!

Some time previous to my fall, it had been the burden of my prayer, that I might know in whom I had believed; might have the faith of assurance; and that all doubt might be taken from my soul. I believe the Lord heard my prayer, and answered it; though in a way contrary to my expectations, yet best for my eternal good. When I found myself upon the ground, and saw that my limb was so mangled that but little hope would be entertained of its recovery, the question occurred to my mind, *Can* I bear it? *No*, my weakness is such that I cannot. Can my friends bear it? *No*, they have troubles of their own, and an arm of flesh is too short to reach my case. Something instantly assured me, *God* can enable you to bear it. I immediately was persuaded that he *would*. It appeared to me, that God was a Rock, whereon I might rest, with all my care, for soul and body, for time and eternity. I sensibly felt, that God was near, and I had no more doubt of it than if I had seen him with my bodily eyes.

I did not feel willing that any should say it was a dreadful wound, or look upon the dark side; for God was there—and God had done it.

After I was brought into the house, and laid upon the bed, waiting for the surgeon, an almost overwhelming sense of my own vileness rushed upon me, so that I was con-

strained to cry out, What a sinner! What a wretch! What a beast am I! How have I wandered from the Lord, and been pleasing myself with earthly things! Now the Lord hath called my sin to remembrance, and given me to see, that in him is my help. How often and how sweetly did these words of the Psalmist pass through my mind: "God is a very present help in time of trouble." It appeared to me, that he is not only a help, but a very *present* help. Every word accorded with my feelings. Before I had time to pray, the Lord appeared for me, and gave me full confidence in him; and I knew that it was the Lord, for no other God can save after this sort. O how good it is to have God for *our God*; and to have access to him through the blood of Jesus!

During the operation of setting my limb (which was very painful), I was enabled to commit my case unto the Lord, and trust myself with him. I endured much pain after the dressings were performed, and a most violent inflammation took place, so that gangrene was daily expected.

From the day that the bone was broken (Tuesday,) until the next Sabbath, I enjoyed a sacred nearness to the Lord: no cloud passed my mind, no darkness, no doubt, no temptation. I could call God my portion, my rock, my hiding place, my friend, my all. I had (if I mistake not) access to him every hour; my intercourse with Heaven was truly sweet. If I lived, I thought it was well; if I died, it was well. With the woman of Shunem I could say, all is well: but on the Sabbath before mentioned, my mind was disturbed a little, by means of a relation coming to see me. I prayed that it might not be: and the good Spirit was grieved, so that I had not that comfort in prayer as before. At this I was alarmed, for I thought I could not live at a distance from God, in a time of distress like this. I immediately re-

quested my brother to read a portion of God's word to me. He read a number of verses, until he came to a promise, that the Lord made to David concerning Solomon, that if he transgressed he would correct him, but his loving kindness he would not take away. This promise was set home to my mind. I rested upon it, as on the word of the eternal Jehovah, that could not fail. I fully believed, and do now believe, that if I sin, the Lord will bring sorrow upon me; but will not let me live in sin, nor cast me off at last.

I must not neglect to mention the goodness of God in giving me patience. The most I felt like repining was this: being alone one day, I cast my eye around on my bed, and said to myself, what a dreadful thing it is, to be here in this situation! But the thought had scarcely passed my mind, when it was succeeded by this: How dreadful it would be, to be cast into hell! I felt more than contented; I felt thankful—the Lord dealt in covenant love.

No words can fully express the struggle I had, in giving up my children. Oh! the thought that they must be left motherless at that tender age! Five helpless children, the eldest but nine, the youngest not two years old: that they should be left in an unfriendly world, a world that is hostile to religion: my heart was almost broken for them.

My sorrow respecting my husband was alleviated, for I viewed the time to be short that should separate us. Soon we should meet in a better world, and sing purer praise to that God whom we had united in worshipping here below. After several trials, the Lord enabled me to give up the whole to him. I saw plainly, that the Lord would take care of them, without me, as well as with me, and that I, as well as they, am dependant on the Almighty.

Now it was, that I needed the

support of the holy religion of the suffering Saviour; for the world, with all its busy scenes, all its smooth promises, had no attractions for me. My eye was fixed on eternity. I expressed my feelings to one of my watchers, when I said I had not a tie upon earth. But the want of the enjoyment of temporal things was more than made up in views of eternal realities. One night when my limb was in great pain, my fever high, and my stay on earth appeared very short, I was much animated, and comforted, by meditating upon the scene in which the church shall be presented to the Father, with exceeding joy, all pure and spotless. My first idea was of the person who should present her. Christ will have this office to perform; and he is worthy, for he spent his life to work out a robe of righteousness for his people. He adopted them into his family, and made them sons of God. The second idea suggested to my mind, was of the persons that should be presented; an innumerable multitude, that should stand upon the heavenly mount Zion, redeemed out of every nation, kindred and tongue under heaven; clothed in white; all of one heart and mind, to give glory to God the Father, Son, and Holy Ghost. They had been in Christ's school upon earth, and had come out of great tribulation, having washed their robes, and made them white in the blood of the Lamb. Now methought there was great joy in heaven, for the bride, the Lamb's wife, had made herself ready. The Father smiled with joy ineffable, and was reconciled to me. The holy angels were delighted, for they saw more and more into the mystery of redemption. Every expanding soul was transported.

At other times, in the midst of my distress, I was comforted with a view of the resurrection. On a sudden all business and recreations should be arrested, by the sound of the archangel's trumpet, which shall

be so loud as to awake the sleeping dead. All ears shall hear, all eyes shall see, for themselves. No unconcerned person, no idle spectator shall then exist. Those that sleep in Christ shall be raised, fresh and vigorous, *like unto his glorious body.*

Paul, when speaking to the church of the resurrection, says, "Comfort one another with these words." I meditated on the time when all Christ's followers should arise. There would be no want of limbs or activity. But what would crown all, Christ, the captain, would lead this innumerable company. He had given his life for them, and watched them through their pilgrimage. Their hearts were all his. They were all united in placing the crown on his head. What a glorious scene must this be! The day for which all other days were made! I think the happiness of those that have part in the first resurrection consists in their being cordial in the Saviour's interest, in being like him, and in being with him.

Some time in October my husband was violently seized with a fever; he was brought to the sides of the grave, and I was daily expecting the angel of death to summon my soul to the eternal world. This was a strait place. My children need father and mother both; and to be deprived of both at once was more than I could well bear. I thought of Jacob's strait, when about to meet his brother. He did all that he could to provide for his family, before he retired for prayer. I agreed with one of their uncles to keep the children together, and then had no resort but to a throne of grace. I found, that I with my husband had before given them up to God; but now I must give them up to God *alone.* This I was enabled to do with some confidence. Now, in a strict sense, there was but a step between me and death. I had nothing to look forward to but eternity. The goodness of God was

manifest in many things; especially in disposing people to kindness. This I hope to remember with gratitude, not only to the great Disposer of all events, but also to my neighbours and friends. About the time of public thanksgiving we were both of us better, so that we lay on our beds and took supper with our children, who were all providentially at home. I never felt such emotions of gratitude on such an occasion before; for the lives and health of our children had been continued, and it seemed likely their father might be spared to them if their mother was not.

Another trouble awaited us which we did not expect. Our eldest son fell and put his elbow out of joint, which was very troublesome for two months. Three of our children were taken with a fever, and one of them was brought very low. Now I think I can truly say I learned to live by faith, not by sight. Three others of the family were sick of the same fever, one of whom died, apparently in the triumphs of faith. We enjoyed the prayers, conversation and singing of God's children, of different denominations. While the Lord afflicts with one hand, he supports with the other. We were cast down, but not destroyed.

Soon after the first of March, my limb grew much worse. At times the pain was excruciating, and so affected my nerves that I was almost beside myself. This, together with the quantity of opium which it was necessary for me to use, left me but little time to be in a devotional frame. I experienced more than ever before the hidings of God's face. I do not know that I enjoyed any religious subjects for a length of time. It seemed to me as if Satan came against me with great power, knowing his time was short. I knew how to mourn with Job. I thought then, and now think, my case was the most like Job's of any person I ever knew or heard of.

It often occurred to my mind, that I knew the depths of Satan. He did not take away my earthly friends, as in the case of Job, nor my hope in Christ; but cast into my mind such horrible suggestions, such blasphemous thoughts, as it would be imprudent for me to relate. I was almost afraid to have any one vindicate the character of God in my hearing, for such hard things would be thrown into my mind as would make me shudder. I did not feel condemned for these thoughts, as if they had been my own; for I abhorred them, and myself on account of them. As far as I can judge, they served to rinse and cleanse my heart, and at the same time gave me to see that my heart was like a cage of unclean birds. All the relief I could get was by crying mightily to God. My agony was so extreme, that I regarded not company, time, nor place; but poured out my complaints into the bosom of my covenant keeping God with all my might; and if any asked me, why I prayed so, my answer was, "It is the rack of nature." Even at this distance of time, it fills my eyes with tears and my heart with emotions which language cannot express.

I asked some of my Christian friends if they thought it justifiable for me to pray for speedy dissolution. They thought I might not. This tried my feelings very much, but in a short time my trouble was so great, that I prayed almost incessantly for speedy dissolution; for I had not the least doubt but that it would be well with me after death. The first relief I gained was while one of our neighbours was in prayer. I seemed to gain a little rest to my weary soul. This passage of holy writ occurred to my mind in a commanding manner; *Hold fast that thou hast*. I felt this to be from the good Spirit, and it greatly encouraged me to hope my sufferings would be short. This scripture was spoken with authori-

ty, and caused the enemy to slacken his assaults in some measure. For when those times of distress were coming on, this word was set home with such power, as settled my tossed mind in no small degree.

I decided about the second week in March, to have my limb amputated. And here I must not forget to notice the good hand of my God upon me; for all the time after my limb was broken till about this time, the thought of having it cut off was distressing; but now I was made willing, and anticipated little or no trouble about it. In February preceding, the physician that called occasionally to see me, hinted that my limb could not be saved. This distressed me; for though I was willing to die, I was not reconciled to undergo the pain of amputation. I asked a minister of the gospel, if the surgeon thought it necessary to preserve life that my limb should be taken off, whether it would be my duty to submit? He answered, The sixth commandment requires all lawful endeavours to preserve our own lives and the lives of others. This, said I, is what meets me in all my inquiries after duty; but I had rather die, if I might have my choice; and if I submit to the operation, it will be from a conviction that it is my duty. I asked a second minister, and received a similar answer. And now I had but one person more to ask, which was the minister of the church with which I then communed. He gave me the same answer. This brought tears into my eyes. I told him I thought it must be of God, for being asked separately, all gave me the same in substance for answer. Now my mind was settled as to what the Lord required of me. Still I hoped the Lord would shorten my days in an easier manner. I hoped the Lord would say, *Come up higher*. How gladly would I obey! I would hail death's sharpest pangs that brought me on my way to God. After a se-

vere turn of distress, something like cramp, which proceeded from my limb, gave me a little comfort, thinking probably the next turn would put an end to my sufferings. When the cramp took me again, which was after a few days, I felt calm, though not quite so rejoiced as I expected. It increased while prayer was offered, so that my breath seemed about to leave me. I beckoned to my nurse to raise me up. She did so; and I breathed more freely. I found that it was a great thing to die, and thought I would wait all the days of my appointed time till my change should come—would leave all my cares with the Lord. I lived by the day. When the time was set for the operation to be performed, I endeavoured to live above this world. I looked upon the day set as the day in which I should probably enter into my rest. I hoped and prayed that I might not disgrace my profession. Yet this suggestion would follow me, that when I came to the extreme part of the suffering, I should blaspheme. Not that I so much regarded my own name; for I had given that up; but to wound the cause of Christ was worse than death. I trusted that very many of God's children were praying for me. I knew not why it was, but my Christian acquaintance were much interested on my behalf; and I doubt not that many secret as well as public prayers ascended to the throne of all grace.

Saturday morning, twenty-eighth of March, ten physicians met in my room, and made all necessary preparation for amputating the limb. The eye of my mind was fixed on the great Physician above, who is able to wound and to heal; whose prerogative alone it is, to kill and to make alive. The Lord reigns, let the earth rejoice, was still my support. I can walk through death's darkest shade, if Christ be with me there. I could say,

"Faith builds a bridge from this world to the next."

and with one of the martyrs, when going to the stake, "'Tis but winking, and thou art in heaven." Before the operation was commenced, feeling the need of prayer, I asked all present to pray with me, telling them, that probably within an hour I should be above hearing prayer and bearing pain. They all refused except my husband. After he had concluded, I thought soon might prayer be changed into praise. This may be the last prayer I shall hear while on the shores of time, except what might be extorted from me by the pangs of expiring nature.

Jesus was kind to me in this hour of distress. And though the tempter said, "Now you are going to blaspheme," yet I believe I did not; for I cannot tell all I did say. My distress while taking up the arteries was great, and no one would tell me what I did say. My mind was remarkably held up. The Lord have all the praise. I was not discouraged nor faint in my mind. The operation was performed a little before noon. After the physicians were all gone, the blood started from one of the arteries. Now I thought death in a few moments would close the scene. Truly death is the king of terrors. I do not know that I felt unwilling to go, yet the apprehension that the grim messenger had already arrived, caused a little tremor at first, which soon subsided into a calm resignation. It is the Lord. This artery providentially stopped of itself. The surgeon soon returned. In a few minutes after his return another artery burst. This did not distress me. Living or dying, all is well. The doctor stopped this, and sat by me a considerable time; and when he left me, the heavenly, the best of all Physicians, did not leave me. Next morning, being Sabbath, at the breaking of the day I awoke with these lines upon my mind: "Light is sown for the righteous."

It must be sown by the Lord, and will spring up, and be springing up to all eternity. It is but of little consequence what our lot is in this world, if we enjoy this light. How pleasant was my meditation all that day! The next morning I awoke with another text upon my mind, which afforded me sweet meditation.

On Wednesday morning this text met my waking thoughts: "Fear not, little flock; it is the Father's good pleasure to give you the kingdom." This was replete with rich instruction. *Fear not*;—How kind, how tender is our heavenly Parent, notwithstanding all our wanderings. *Fear not, little flock*;—a little flock, truly, when compared with the multitude that know not God. But though they are small in numbers, they are assured the gates of hell shall not prevail against them. It is the Father's good pleasure, as well as the Son's, that they should receive the kingdom. The Father is reconciled to men. This is a theme which might well employ an angel's tongue. If we have a kingdom, we shall reign—reign over sin, and Satan, and the world, and all trouble.

At evening I grew distressed, so that for the first time I thought I was actually dying. It caused a little tremor, but I did not mention my apprehension to any one; for I thought I would first attend to the business myself. I looked around me to see what my evidences were, and thought "if I have never given myself to God aright, 'tis time I had; and if I have, 'tis safe to do it again;" and therefore I gave myself up to God, through Christ, that new and living way. I saw the way of salvation as plain as ever I saw any thing, and believe all might see it and come to God, if they would. Fearing I might forget this surrender, I spoke aloud, "Let me remember I am no more my own. I have just given myself away." Then I began to ask, Who has chosen the

time for me to die? Have I chosen it myself? (for I was afraid of hurrying myself into the presence of God.) To this inquiry the answer was, No. Have the surgeons chosen this time for me to die? No. They have done all they could to save my life. Have the evil spirits chosen this time; have they so much influence? No. It is the will of God, if I die now, that it should be so. I sunk into his hands wholly and without reserve. My will was swallowed up in the divine will. I felt myself a little child in the hand of Christ, to be led and guided entirely by his unerring wisdom. Now I thought I had done all my work. I seemed to have nothing to do but to die; and even listened to hear if the angels did not sing. A friend that stood by me said,

“Jesus can make a dying bed
Feel soft as downy pillows are:”

I said, I know it. My bed, which was so hard this afternoon, is now soft and easy.

I lay in this situation several hours; but the appointed season had not come, and in time I was restored to health.

Praise the Lord, O my soul, and forget not all or any of his benefits.

THE LORD, OUR RIGHTEOUSNESS.

On the 29th of August last, I was present at a council of pastors and delegates, convened for the purpose of installing a minister of the gospel. In the course of the examination of his religious sentiments, he was asked what were his views of the *atonement*. He replied, that he defined the atonement to be, *such an exhibition of the real feelings of God in relation to sin as would cause his hatred of it to be believed, even though he should pardon it*. The matter of this atonement he said consisted exclusively in the *sufferings* of Jesus Christ. By these *sufferings* the moral character of the Deity was mani-

fested as wholly opposed to sin; and he would now be accredited in his declarations of his abhorrence of it, even while remitting the sins of all true penitents.

To this statement a deacon interposed, and asked the candidate if the *active righteousness* of Christ constituted no part of the atonement, and no part of the ground of a sinner's pardon. The candidate distinctly expressed his opinion—that IT DID NOT.

Being invited to sit as a corresponding member of the council, and the question being put to me, if I would propose any interrogatories, I asked the candidate,

Has the active righteousness of Jesus Christ, which consisted in conformity to the precepts of the moral law, any influence in meriting the justification of believers?

He answered, “not in the least.”

Why then, I resumed, was the obedience of Christ to the precepts of the moral law necessary at all?

It was answered, his active obedience was necessary, that he might be a suitable person to make atonement by his sufferings; for had he been a sinner, his sufferings would have been but the punishment of his own sins; and so would have furnished no indication of God's displeasure against the sins of others, who should be pardoned.

I proposed also this question:—*If God is a God of truth, and atonement for sin consists in the mere exhibition of God's real feelings in relation to sin, why might not an atonement for sin have been made by God's DECLARATIONS of his hatred of it? Why might not the mere words of the true God have performed the office of a Saviour?*

The candidate replied, because mere words would not be believed unless they were accompanied by corresponding actions.

But, might not the *declarations* of the true God, concerning his hatred of sin, verified by the sufferings of devils and damned spirits, have con-

stituted the atonement, and so have performed the office of Christ?

Their sufferings, the candidate conceived, would not be a sufficiently clear and dignified atonement, to have vindicated the Deity in pardoning sin. No exhibition inferior to that made by the sufferings of the Son of God, he thought would sufficiently indicate the divine disposition, so as to render it consistent with the character of Jehovah to pass by the transgressions of men.

In reply to the question of some one, the candidate said, that he considered *the justification* of a sinner, in the sense of the gospel, as synonymous with *the pardoning* of a sinner.

These answers appeared to meet with the approbation of the council, and it was therefore resolved, unanimously, by all who had a right to vote in the case, to proceed to the installation of the pastor elect.

To one* of the ministers of this council, who occupies one of the most distinguished stations in a sister state, I said, according to your scheme of doctrine, Christ seems to me nothing more than *half of a Saviour*, for he brings the sinner nothing but the remission of the penalty of the law. Now I feel, that I need of Christ much, much more than this: I need acceptance with God as righteous, and adoption into his family, on account of the merits of Christ's righteousness. I want a Saviour on whose account my person and my best services shall be accepted; for *our righteousnesses are as filthy rags*. That passage, the clergyman said, referred to the righteousnesses of *unrenewed men*;

* With another of the ministers of this council I conversed freely, and it is a joy to state, that he did not agree to the doctrines asserted by this brother and the candidate. He viewed the *active* as well as *passive* righteousness of Christ as necessary for a sinner's acceptance and pardon; but still, he did not apprehend the errors of his brethren on this subject to be dangerous.

but still I thought that the best of men, in their best services, are *unprofitable servants*. Can God in any other character than that of the God of all *grace*, favourably regard our *best actions*?

After all I had time to urge, this brother (and I fear many more of his brethren,) continues to maintain, that the active righteousness of Christ was due for himself, because he was man; that this active righteousness constitutes no part of the ground of the justification and actual redemption of sinners, but merely opens the door for the remission of sins to the penitent; that the atonement by Christ is efficacious in procuring for sinners nothing but pardon; that a sinner is regenerated by a mere act of sovereignty, in the moment in which God as a sovereign pardons him; being *enabled*, but not *obligated to any one*, thus to do, by the atonement; and that the ground of a saint's being made happy in heaven is the obedience which he himself, through the aid of the Spirit, renders to the law, after his conversion. The holy actions of a regenerated and pardoned man, he insisted on it, were as proper objects of reward as the holy obedience of the unsinning angels. If, said he, *nine* actions of the renewed man should be sinful, the *tenth* may be holy, and that will be a proper object of reward in glory.

I replied, that any action of a creature, to merit a reward, must be absolutely perfect; whereas the best actions of a renewed man are no more than imperfectly good. The law cannot approve and reward any action which does not answer all the demands of the law.

For one, I must say, that could I expect no happiness in heaven but such as I have merited, by my works of new obedience, I should expect very little.

If in any thing I have misunderstood, or misrepresented, any of my brethren of the council, I shall gladly be corrected, and acknowledge

my error: but at present, I must say, the scheme of doctrine which I have here stated, with regret, to be maintained by many, who now with myself, worship Christ as God, is well calculated to banish Christ from the church. He need not be truly God, to accomplish for us all the atonement and *all the redemption* which are therein attributed to him. While I rejoice that my native state has hitherto deposed from the ministry all those who have publicly denied the deity of Jesus Christ, I am constrained to express my fears, from the natural tendency of many doctrines now popular there, that Socinianism and Arianism will greatly prevail there within half a century to come; and that hundreds of the clergy will follow the downward course of Sherman, Abbott, and last of all, the Rev. Dan Huntington. E. S. ELY.

FOR THE PRESBYTERIAN MAGAZINE.

Has Christ, who was promised to the Jews, truly come?

The invaluable communication, which contained the promise of Christ, was announced to our first parents immediately after their fall. "And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." Gen. iii. 15. This subject, so extremely interesting to their posterity, was frequently introduced in the law and the prophets. The characteristics by which he was to be known, were, in general, expressed in plain and perspicuous language. To enumerate, however, all those predictions relative to his advent, would be incompatible with the limits of an essay. We shall, therefore, select only a few of those which have a peculiar bearing on the subject: and

1. The *promise made to Adam* was

afterwards renewed to Abraham: "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Gen. xii. 3. This text, evidently, designated the posterity of Abraham, as the people from whom the Messiah *should* descend: through the merits of whose atonement, the faithful of all the nations of the earth *should* be saved. Such language appears to coincide with that used by John: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. vii. 9.

The promise of Christ, as well as of the nation from which he *should* descend, having been established, Jacob, in his dying benediction to his sons, foretold the time in which he *should* come. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Gen. xlix. 10. An eminent critic,* in expounding this passage, says, "the words are to be read discretively, showing, that when the sceptre ceased, the lawgiver succeeded, and when both were gone, then Messiah should appear." Now it is a fact, worthy to be observed, that four hundred years elapsed, from the time this prophecy was written by Moses, until the tribe of Judah was invested with the regal power: an incontestable proof that the patriarch was divinely inspired.† The sceptre continued, in the tribe of Judah, till the captivity. It then departed, and was never afterwards resumed. "Write Coniah childless: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Ju-

* Lightfoot, vol. i. p. 400.

† Calvin's Institutes, vol. i. p. 92.

dah." Jer. xxii. 30. "Remove the diadem, and take off the crown, &c. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Ezek. xxi. 26; &c. After the captivity, the supreme power was fixed in the Sanhedrim, a council of seventy persons; besides two presidents, of whom the high priest was generally chief. Whether this be the same, as that instituted by Moses, is uncertain. Certain it is, however, that their authority was equivalent, if not superior, to their kings. Josephus says, expressly, that their king was subject to that council. Prior to the captivity, the Sanhedrim appears to have been composed of members, chosen indiscriminately from each of the tribes. After the captivity, they were principally selected from the tribes of Levi, Benjamin, and Judah. But as their authority was derived from Judah, their laws were properly said to emanate from that tribe.

Some writers have asserted, that the power of the Sanhedrim, relative to civil matters, was taken away by the Romans, about the time that Christ came. They ground their argument on Pilate's conference with the Jews: "Then said Pilate unto them, take ye him, and judge him according to your law. The Jews, therefore, said unto him, it is not lawful for us to put any man to death." John xviii. 31. The reality of their assertion, however, appears very questionable: for if they could take no cognizance of capital crimes, why did Pilate command them to judge him according to *their law*? Why did Paul, prior to his conversion, persecute the Christians unto *death*? Why did Paul appeal to Cæsar, rather than submit to the *decision* of the Sanhedrim? And why did the Sanhedrim condemn Stephen to be *stoned*? When it is considered in addition to these circumstances, that it was not customary

for the Romans, to deprive a conquered nation of its laws, it will follow, that they enjoyed their ancient laws, as they had formerly done. If they did not exercise these laws, it was more to be imputed to their own culpable remissness, and the unparalleled wickedness of their nation, than to any other cause. The assertion of Dr. Lightfoot, which we have already quoted, viz. that the lawgiver ceased, previous to the advent of Christ, appears to be incorrect. On the contrary, their lawgiver, or Sanhedrim, continued at least, until the destruction of Jerusalem by Titus, forty years after the ascension of our Lord. But where is now the Jewish prince? Where is their lawgiver, or Sanhedrim? It is evident they have neither, and therefore Christ has long since come.

2. Another argument to prove that Christ has come, may be adduced from Dan. ix. 25. "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall even in troublous times." In this prophecy, each day was put for a year, or every week for seven years, and consequently comprehended a period of four hundred and eighty-three years. This view of the text appears to be agreeable to the general analogy of scripture. Many parallel passages could be adduced, in order to establish this position. Of such we have an example in Levit. xxv. 8. "And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years." Another passage similar to the former is in Ezek. iv. 6. "And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each

day for a year." Now, if the commandment to restore and to build Jerusalem, was issued in the first year of the reign of Cyrus, (to which period the tenor of the prediction seems to refer) as related in Ezra i. 1, it was about five hundred and thirty years before Christ. But it may be contended, that the going forth of the commandment, &c. is equally applicable to the edicts issued by Darius and Artaxerxes. But this objection, instead of militating against our argument, would render it apparently more conclusive; by making the number of years approximate nearer to Daniel's four hundred and eighty-three years. It must therefore appear evident, to every impartial mind, that the difference between Daniel's four hundred and eighty-three years, and the period from the beginning of the reign of Cyrus to the coming of Christ, was so inconsiderable, as not in the least to invalidate our argument. Perhaps it was never intended, that Christ would come *precisely* at the expiration of Daniel's prophetic weeks. It was sufficient for mankind to know, that *about* the termination of those years, the Messiah might be expected.

No testimony mentioned in the scriptures, relative to the advent of the Messiah, appears to have been so formidable to the Jews, as Daniel's prophetic weeks. Watson relates a solemn disputation held at Venice during the last century, between a Jew and a Christian: the Christian strongly argued from Daniel's prophecy of the seventy weeks, that Jesus was the Messiah, whom the Jews had long expected from the predictions of their prophets:—the learned Rabbi who presided at this disputation, was so forcibly struck by the argument, that he put an end to the business by saying,—“Let us shut up our Bibles; for if we proceed in the examination of this prophecy, it

will make us all become Christians.”

3. Those passages in scripture, relative to the advent of Christ, having been accomplished by him whom the Christians have received as such, furnish the clearest attestation in favour of our position.

We shall mention a few of the principal ones. Mic. iv. 1, 2. “But in the last days it shall come to pass, that the mountain of the house of the *Lord* shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, come, and let us go up to the mountain of the *Lord*, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the *Lord* from Jerusalem.” Gen. xlix. 10. “And unto him shall the gathering of the people be.” Isaiah xi. 10, 12. “And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.”

Accordingly we find, that about the time of Christ's ascension, “there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven; Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes,” &c. Acts ii. 5, 9, 10. For what purpose then were so many Jews collected at Jerusalem, at that particular conjuncture? The feast of Pentecost, or harvest feast, was not the principal reason; because it was

not absolutely necessary that Jews, from remote countries, should be present at Jerusalem during its performance. The truth is, they knew that Daniel's weeks were then expiring; the government was in a great measure wrested out of their hands; the very circumstance that was to determine when our Lord should come.

Such events so operated on their minds, that, "the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not." Luke iii. 15. The above cited texts were therefore unquestionably fulfilled, by the vast assemblage of persons at Jerusalem, to witness the coming of Christ; and by the conversion of the Gentiles to the gospel.

But the prophet Isaiah expressly foretold, that the Jews would reject the Messiah. "And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel; for a gin and for a snare, to the inhabitants of Jerusalem."

Indeed the Jews appear to have been given over to the hardness of their own hearts. For from their existence as a nation, unto the captivity, their predominant characteristic was idolatry: and subsequent to that period, when the fulness of time was fast approaching, instead of searching the scriptures, which testified of the Messiah, they had recourse to their traditions. By these they transgressed the commandments of God. By these they worshipped God in vain, teaching for doctrines the commandments of men. From their writings it is manifest, that their traditions were held in higher esteem than the scriptures. The words of the scribes are lovely, (says one of their writers) above the words of the law; for the words of the law are weighty and light, but the words of the scribes are all weighty.

By these traditions they were taught to believe, that the Messiah

would enter Jerusalem as a temporal prince, accompanied with all the pageantry of eastern magnificence; that he would emancipate the Jews from Roman servitude; that the ceremonial law would be confirmed, and rendered as obligatory as it had formerly been; that the Gentiles would not be participators of those inestimable privileges which he would confer on them. But when they found his doctrines to contravene their fantastical notions, their malice prompted them to destroy him. "This is the heir, come let us kill him, that the inheritance may be ours."

But no reasoning, on this subject, can be more conclusive, than that derived from the fifty-third chapter of the prophecy of Isaiah. That eloquent writer, in the most plaintive language, exhibited a complete outline of the history of our Lord. "*Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from*

prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken," &c.

The following are the most prominent features of the prediction contained in this chapter.—1st. The rejection of the Messiah by the generality of the Jewish nation; apparently in consequence of the obscurity of his parentage, and the meanness of his appearance.—2d. That during the course of his sinless life, he would suffer a continual series of the grossest calumny and reproach: "Say we not well that thou art a Samaritan, and hast a devil?"—3d. That after having submitted to such indignities, he, who knew no sin, would voluntarily give his life for the sheep. "And the LORD hath laid on him the iniquity of us all."—4th. He was oppressed and he was afflicted; yet he opened not his mouth: "And the chief priests accused him of many things; but he answered nothing. And Pilate asked him again, saying, answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled." Mark xv. 3, 4, 5.—5th. "He was numbered with the transgressors; *and with him they crucify two thieves; the one on his right hand and the other on his left,* and he bare the sin of many, and made intercession for the transgressors." So Christ not only interceded for the wicked Jews; "Father forgive them for they know not what they do;" but after he arose from the dead, he was received up into heaven, and sat on the right hand of God, where he now intercedes for his people: not by an humble request, but by a legal demand of those things, which he purchased for them by his death. "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth

to make intercession for them." Heb. vii. 25.

Another passage, in support of the Christian system, is in Zechariah xiii. 7. "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd and the sheep shall be scattered; and I will turn mine hand upon the little ones." For more than three thousand years the sword of divine justice had been asleep, but as the time of Christ's coming (who was the good Shepherd) was at hand, Jehovah calls upon him to perform his stipulation—to lay down his life for the sheep. "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the LORD of hosts." But who was fellow, or equal, to the Lord of hosts, as mentioned in the text? It was certainly none but he who could, in the most appropriate language, say, "I and my Father are one." "Smite the Shepherd," &c. That Christ would be smitten for our sins, was repeatedly taught in the scriptures. "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." Isaiah l. 6. This part of the prediction was literally accomplished after Christ declared his divinity before the Sanhedrim. "Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands." Matt. xxvi. 7. "Smite the Shepherd *and the sheep shall be scattered.* Accordingly we find that after Christ was betrayed to the Jews, all "his disciples forsook him and fled."

From the book of Psalms, it may be justly inferred, that Christ who was promised to the Jews has truly come. Those passages therefore which contain an account of the principal occurrences of the life of David, (Israel's king) may by us, with great propriety, be applied to Jesus Christ, the king of us who are

now, "the Israel of God." Gal. vi. 16. In the twenty-second psalm, David in extreme affliction exclaimed, "My God, my God, why hast thou forsaken me?" Our adorable Redeemer when suspended on the cross, used precisely the same words. "And about the ninth hour Jesus cried with a loud voice, "My God, my God, why hast thou forsaken me?" Matt. xxvii. 46. The seventh and eighth verses of the same psalm, "All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, he trusted on the Lord, that he would deliver him: let him deliver him seeing he delighted in him," were literally fulfilled when "they that passed by reviled him, wagging their head, saying, he trusted in God; let him deliver him now if he will have him." Matt. xxvii. 39, 43. The eighteenth verse is equally as applicable to Jesus Christ, as any of those which have been adduced. "They part my garments among them, and cast lots upon my vesture." So "the soldiers when they had crucified Jesus, took his garment, and made four parts, to every soldier a part, and also his coat; now the coat was without seam, woven from the top throughout. They said therefore among themselves, let us not rend it, but cast lots for it whose it shall be: that the scripture might be fulfilled which saith, they parted my raiment among them and for my vesture they did cast lots." John xix. 23, 24.

In the sixty-ninth psalm, David delineated, in the most mournful and pathetic language, the unparalleled sufferings of our immaculate Redeemer. The twenty-first verse was predictive of the unfeeling conduct of the Jews towards him, in the extremity of his passion. "They gave me also gall for meat, and in my thirst they gave vinegar." This was literally true when "they gave him vinegar to drink, mingled with gall." Matt. xxvii. 34. The justice

of God being then completely satisfied, he expired upon the cross, after he had repeated a part of the fifth verse of the thirty-first psalm, "Into thine hand I commit my spirit."

The ninth verse of the forty-first psalm, "mine own familiar friend in whom I trusted, who did eat of my bread, hath lifted up his heel against me," was probably expressed by David, after the treacherous Ahithophel had revolted to the party of his unnatural son, Absalom. But it is obvious from John xiii. 18, that this scripture was fulfilled, when Christ was betrayed by the perfidious Judas: "I speak not of you all; I know whom I have chosen; but that the scriptures may be fulfilled, he that eateth bread with me hath lifted up his heel against me."

The twenty-second verse of the hundred and eighteenth psalm, "The stone which the builders refused," was a clear prediction of the rejection of the Messiah by the Jews. And so conclusive was it on this subject, that we find it six times quoted by the New Testament writers: namely, Matt. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 11. Ephes. ii. 20. 1 Pet. ii. 4.

The second verse of the seventy-eighth psalm, was actually accomplished by Christ, who "spake unto the multitude in parables; and without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." Matt. xiii. 34, 35.

As to the psalms we shall only add, that exclusive of all other testimony on this subject, they foretold in sublime and beautiful language, the advent of the Messiah, his incarnation, birth, life, death, resurrection, ascension, priesthood, &c. Hence it was, the predictions being so numerous, and correspond-

ing so exactly to Jesus Christ, that more quotations were taken from them, by the writers of the New Testament, to prove his divinity, than from any other book in the Old Testament.

The Jews assert the Christian religion to be erroneous, because Elias, or Elijah, the precursor of the Messiah has not yet come. "Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the LORD." Mal. iv. 5. Malachi, however, did not say, behold I will send you Elijah the Tishbite, but Elijah the prophet, that is, *a prophet in the spirit and power of Elias*. The text being therefore figurative, was evidently predictive of John the Baptist. "For all the prophets, and the law, prophesied until John. And if ye will receive it, this is Elias which was for to come." Matt. xi. 13, 14.

There was a striking similarity, between the characters of Elijah the prophet, and John the Baptist. They were equally remarkable for their bold and persuasive argumentation. As they strenuously opposed the predominant vices of their times, they had both inveterate enemies. Elijah had Ahab and Jezebel: John had Herod and Herodias. They were both clothed with a hairy garment, and a leathern girdle. 2 Kings i. 8. Matt. iii. 4. They both spent a part of their time in the wilderness, &c. As the Jews, therefore, did not acknowledge John the Baptist to be Elias, the forerunner of the Messiah, though the occurrences of their lives were parallel, so, neither would they have believed Jesus Christ to be the Messiah, had Elijah the Tishbite appeared to the Jews and certified that he was the Messiah.

Watson in his Theological Tracts says, "it was absolutely necessary the *Messiah* should have such a *forerunner*, as *John the Baptist* was. Before any precepts can be instilled into men's minds, it is pro-

per that the errors and prejudices which they labour under, should be removed; to the end that the obedience which they render to God, may be the effect of deliberation and choice: but when their corruption is come to an exorbitant height, and their understandings are clouded with a thick darkness, we must create in them a new heart, and disperse all the obstacles which prevent them from admitting the light of the truth. Before our *lands* are sown, they must be grubbed, cleared and ploughed. Above all, the doctrines of the gospel were of that nature, that they could not be received but by persons well disposed; because they were contrary to all the passions and prejudices of men, and especially to the pride and sensuality of the Jews. This method was in short absolutely necessary, either to bring about the conversion of the *Jews*, or that they might be entirely without excuse, if they persisted in impenitence and unbelief."

That Jesus Christ was the Messiah, who was promised to the Jews, may be inferred from the place of his nativity having corresponded to the prediction of Micah. "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Accordingly "Jesus was born in Bethlehem of Judea in the days of Herod the king." As soon as the event was announced to Herod, he immediately assembled the chief priests, and scribes, and interrogated them where Christ should be born. They unanimously answered "in Bethlehem of Judea," quoting the same prophecy from Micah which we have done, in support of their assertion. Herod was so well persuaded of the birth of Christ, that, in order to destroy him, he issued his sanguinary edict, commanding all the children in

Bethlehem, and the adjacent country, to be put to death. He supposed that by acting in such a manner, he would secure the crown not only for himself but also for his posterity.

Bethlehem, anciently called Ephrata, ("And Rachel died and was buried in the way to Ephrath which is Bethlehem") was distant from Jerusalem, about five or six miles to the southwest. It was denominated Bethlehem of Judea, to distinguish it from another city of the same name, which belonged to Zebulun.—"And Kattath, and Nahalal, and Shimron, and Idalah, and Bethlehem: twelve cities with their villages. This is the inheritance of the children of Zebulun." Joshua xix. 15, 16. Tertullian, a writer of the third century, says, that after the emperor Adrian had entirely subdued Judea, he enacted a law, prohibiting the Jews to dwell in the neighbouring parts of Jerusalem, and particularly at Bethlehem. He therefore judiciously infers, that since the Messiah was to be born of the tribe of Judah, and in Bethlehem, the Jews could have no manner of ground for expecting him, as no Jew was permitted to live in that city.

Lastly, the doctrines of Jesus Christ; the extraordinary works which he performed; and the accomplishment of his predictions, demonstrate him to have been "the Son of the living God."

The Pagan religion was truly repugnant to every principal of a rational and well instructed mind. Their vast number of gods; their impure and barbarous rites; and their belief of the most palpable absurdities, were evidently characteristics of its falsehood.

The Mahometan religion, although its author asserted his doctrines to be a revelation from heaven, was in reality a complete imposture. Many of its rites and doctrines, it is true, were borrowed from Judaism and Christianity, but

as Mahomet prohibited all inquiries into the nature of his religion; as he produced no miracles to attest its truth; as he endeavoured to propagate it by the sword, and not by argumentation; as many of its precepts were altogether ridiculous; in a word, as it could be pleasing to none but those whose minds were *carnal, sensual, and devilish*, it was never an institution of God.

The Jewish dispensation of the only true religion, in its original form, was of divine appointment. But as it was an institution, peculiar to one nation, it was not calculated to become universal. It was therefore constituted only for a time; because the scriptures declared, that another prophet should be raised up like to Moses, and that the days should come, when God would make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that he made with their fathers, when he took them by the hand to bring them out of the land of Egypt. The prophets, moreover, declared, that a more excellent and permanent state of things should exist under the government of a particular person. They foretold the time of his coming, the place of his birth, his death, resurrection, &c. As all these circumstances corresponded exactly to Jesus Christ, we presume that the Jewish dispensation did not receive the sanction of God, subsequent to the period of the introduction of the Christian.

The doctrines which our Saviour taught, exhibited every mark of a divine origin. They were admirably calculated for regulating the affections and passions of mankind. They exhibited the duties incumbent on mankind, in a clearer manner than they had been revealed under any other dispensation.

If he was not the Messiah, by what power and authority, did he open the ears of the deaf, loose the

tongues of the dumb, make the lame to walk, render the maimed perfect, opened the eyes of those who had been born blind, and raise the dead? It was not "by Beelzebub the prince of the devils," as the Jews blasphemously asserted, because Satan had no such power himself, nor was it ever delegated to him. But even admitting he had such a power, the exercise of it in such actions as are ascribed to Jesus Christ, would have been extremely prejudicial to his best interest. "And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?" Matt. xii. 26. But, on the contrary, it was predicted that these very miracles should be performed by the Messiah. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing." Isaiah xxxv. 5, 6.

The accomplishment of those events, which Christ predicted, prove him to have been the Messiah. "And Jesus went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple. And Jesus said unto them, see ye not all these things? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down. Verily I say unto you, this generation shall not pass, till all these things be fulfilled." Matt. xxiv. 1, 2, 34. So Titus, with his Roman legions, forty years after the ascension of our Lord, before that generation had passed away, surrounded Jerusalem, and after he had put more than one million of men to the sword, caused the foundation of the temple to be dug up.

To conclude, his prediction of the success of the gospel is an irrefragable proof of his divine mission. "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail

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against it." Matt. xvi. 18. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. xxviii. 19, 20. Had the Christian religion been a human contrivance, it could not possibly have existed during so many centuries: its propagators would certainly be exceedingly reproached, for exhibiting to the world, a religion, the author of which was ignominiously put to death, by a Roman procurator; and in addition to all these circumstances, its success would be still more improbable, when the very precepts it inculcated, were diametrically opposite, to the corruptions of the human heart. But the work was not of man but of God. He therefore by the power of miracles, (a power which was never granted in establishing any other religion) enabled the apostles to overcome all the powers of Satan. As our holy religion has, therefore, been more than a counterbalance against all its enemies until now, corroborating the prediction of our Lord, it will continue, overcoming all opposition, to the end of the world.

From the preceding arguments, we presume, the inference is obvious, that Christ who was promised to the Jews, has truly come.

JOHN A. GETTY.

Poplar Town, (Md.) 4th Sept. 1821.

LECTURES ON BIBLICAL HISTORY.

No. III.

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat."—GEN. iii. 6.

The fall of man, the introduction of sin, with its long train of

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direful consequences, may be ranked among the deep things of God. Why was it permitted? how was it brought about? and what will be its issue? are questions which, when duly considered, can hardly fail to make us feel our intellectual weakness. "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" The fact that mankind are a depraved race of beings, is undeniable; and to suppose that they came from the hand of the Creator in this depraved state, would be to impeach the glorious purity of the divine character. To account for the sad degeneracy of our nature, has long been a matter of laborious investigation with the learned and the inquisitive. Various opinions have been started, and, for a time, prevailed in the pagan world. One set of philosophers maintained the absurd and self-destructive notion of two independent principles, the one good, and the other evil—the latter aiming, perpetually, to mar and defeat the designs of the former: hence, they fancied, arose all the corruption, disorder, and infelicities of nature. Others talked about the perverseness and obliquity of matter—as if its connexion with mind in the human species, unavoidably produced a deterioration of our intellectual powers and moral qualities. Indeed, one hypothesis has given place to another, in such long succession, and with so little additional light or probability, that it would seem philosophy and unaided reason can come to no satisfactory conclusion on the subject. The short account of Moses, comprised in the third chapter of Genesis, though not without its difficulties, will be found, on candid examination, even aside from its inspired authority, more rational, coherent, and consistent with the character of God and man, than any other that has ever been given to the

world. Let us attend to it, then, with an honest desire to know the truth, however humbling it may be to the pride of our hearts. And be it our fervent prayer to God, that, "as we have borne the image of the earthy, we may also bear the image of the heavenly." 1 Cor. xv. 49.

It will be proper, here, to recollect the leading points attempted to be established, in a preceding lecture, viz. that as man is a moral and accountable creature, he received his being under a law suited to his rational character, honourable grade, and high destination in the great kingdom of the Creator; that, as he was designed to propagate his species, it was fit and proper that any transactions between God and the original progenitor of the race, should have a bearing on his descendants; that the covenant formed with our first parents, by a promise of eternal life and felicity in case of their obedience, and a threatening of death in the contrary event, imposed upon them no new or irksome obligation. That being already complete and undeniable from the law of their nature, it is plain that such a dispensation could be of no disadvantage, whatever benefits it might secure to them and their posterity. We have seen, also, that Adam and Eve were made in the divine image,—were endued with knowledge, rectitude and holiness,—indulged with divine communications,—invested with dominion over all other creatures in this lower world,—loaded with a rich profusion of the bounties of Heaven, and placed in circumstances the most favourable that can be conceived, for holding fast their integrity and securing the blessings of the covenant; insomuch, that no person has any ground to think, he would have acted a wiser, or a better part, had his destiny been put at his own disposal.

Bearing these ideas along with us, proceed we now to contemplate our fallen nature,—but the wreck

of what it was, "till one greater Man restore us, and regain the blissful seat." The subject naturally divides itself into three parts, which we shall consider briefly, in the following order: viz. First, the temptation which led to the breach of the covenant, in eating the forbidden fruit; secondly, the criminality of that act; and thirdly, the consequences that ensued.

I. The temptation. The visible instrument employed in this, according to the narrative of the sacred historian, was "the serpent." Of what species this serpent was, or how far its nature and properties may have been changed and degraded, as a memorial of God's hatred of sin, it were useless and vain to inquire. Some writers suppose, that, before the fall, serpents were beautiful, docile, and inoffensive creatures; that they inhabited trees, and fed on fruits; that they were endued with great sagacity; and that our first parents regarded them as favourites, in comparison of the other orders of inferior animals. The learned and ingenious Dr. Adam Clarke is of opinion, that, by the serpent is meant one of the ape or ouran-outang tribe; that those disgusting caricatures on human nature were, originally, gifted with speech and reason, walked erect, and possessed we know not how many other noble endowments; but upon their concurring with the prince of devils, in the ruin of our species, they were degraded to their present condition, deprived of articulate language, and in a great measure of reason, doomed to go on all-fours and lick the dust, "cursed above all cattle, and above every beast of the field." As the doctor has kindly licensed his readers to adopt or reject this opinion as they may see meet, no person can hesitate to give him all the credit due to such a novel and curious discovery. They who adopt this opinion to get rid of one set of difficulties, will have to encounter another

class, equally formidable and perplexing, if not more so. Moses remarks that "the serpent was more subtle than any beast of the field which the Lord God had made." Had it been, naturally, a speaking and reasoning creature, capable of referring so adroitly to the character of God, and of giving to his threatening, in the penal sanction of the covenant, so deceptive a gloss, its superior subtlety would not have been at all remarkable; for, in that case, it would have borne a stronger resemblance to a fallen angel than to any beast of the field. We prefer, therefore, the common understanding of the Mosaic account; i. e. that the visible agent, in this affair, was a serpent, in the usual import of the term, and that Satan, the prince of apostate spirits, was the efficient actor and foul instigator of the evil that ensued. How he made the sharp tongue of the reptile subservient to his nefarious purpose, we pretend not to explain. Neither do we know by what organs he spake when he assailed our Saviour in the wilderness of Jordan, or how he commanded the tongues of the demons, of which we read in the evangelists. These were instances of extraordinary power, which the Almighty permitted him to exert, for reasons doubtless just and good, but which lie beyond the horizon of our limited view. That this apostate prince of darkness was the real tempter of our first parents, is perfectly evident from a variety of passages in the New Testament, where we find him mentioned by names and titles drawn from the malignity of his character, particularly as it was manifested in the sad tragedy of the garden of Eden. Our Saviour calls him a murderer, a liar, the father of lies, and an adversary. The apostle Paul speaks of the serpent that beguiled Eve, and in the same chapter tells us that he is sometimes transformed into an angel of light. In other

places, he speaks of his devices, his fiery darts,—and exhorts Christians to vigilance and prayer, from the consideration that Satan goeth about like a roaring lion, seeking whom he may devour. The apostle John calls him a sinner from the beginning, the old serpent, a dragon, and a deceiver. These and the like expressions may be considered as incidental notes, explanatory of the text before us. “Yea, hath God said, ye shall not eat of every tree of the garden?” This abrupt sentence in the interrogatory form, is supposed to have been but a part of the serpent’s address to Eve. However that may be, it is extremely artful and insinuating; as if he had said, expressly, “It cannot be that the bountiful Lord and proprietor of all things would forbid you the use of any fruit with which he has enriched this delightful garden. You must have mistaken his meaning. Such a restraint would be unreasonable and unworthy of God.” Hereupon the woman repeated the law; but, as if half conquered already by the adversary’s plausible speech, added a small comment of her own: “We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die.” This “neither shall ye touch it,” does not appear in the prohibition, as given by God in the 17th verse of chapter 2d. And “lest ye die,” a soft and doubtful phrase, is substituted for the pointed and peremptory declaration, “In the day that thou eatest thereof, thou shalt surely die.” Emboldened by this reply, as clearly indicating the beginning of pride and unbelief, the serpent lays aside his disguise, and declares roundly, “Ye shall not surely die; for God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.” Here we have both

lying and perjury, with a successful appeal to the rising pride, self-will, and libertinism of the human heart. To “be as gods,” was the overpowering charm,—the fatal ambition, that ruined and degraded our species, as it had, probably, hurled the devil and his angels from the heights of heaven to the depths of misery and despair. The secret aim and supreme desire of our unsanctified nature is, to “snatch from God’s hand the balance,—to rejudge his justice, and be the god of God.”

“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat.” Perhaps Satan suggested that he had tasted the fruit, and derived extraordinary advantages from it—his subtlety, power of speech, great acuteness in discerning the properties of things, and, in one word, a knowledge and happiness nearly resembling the Creator himself. The result of the interview was a determination, on the part of our first parents, to break through the salutary restraint of the covenant. The woman took, and ate, and gave to her husband, and he ate also. “And what great wrong was there (says the unbeliever) in this act?” What harm could there be in eating an apple, a fig, or a cluster of grapes? This we are now to inquire into a little.

II. Any act, however indifferent in itself, may, by divine institution or appointment, become vastly important. The will of God is the standard of right. To oppose his will, whatever may be the matter or form of the opposition, is to do wrong. Our first parents had before them a clear and express revelation of their Maker’s will in this case: “Thou shalt not eat of it.” Now the violation of this precept was a practical renunciation of

their allegiance to the great Lord of heaven and earth,—a foolish attempt to withdraw from the divine government, marked by the blackest ingratitude to their heavenly Benefactor, and by the most unequivocal contempt for infinite authority. And was there no wrong in all this? But let us look at this matter a little more closely. The prohibition in question, was not a mere display of arbitrary sovereignty. The holiness and benignity of God make it morally impossible that he should ever will or command any thing which is not wise and good. "The tree of the knowledge of good and evil (says the learned and pious Vitringa) was chosen of God to be a visible, familiar, and permanent lesson, by which man was not only admonished of the eternal distinction between good and evil; but was put upon his guard as to the quarter from which alone evil could assail him." But why was the fruit of it forbidden? In answer to this question, we remark, that the prohibition answered three purposes, all tending to the honour of God and the good of the creature.

First, it served as a test of man's obedience. And this enters essentially into the very notion of a probationary state suited to the character of a rational and accountable creature. Here was a positive precept. The thing to which it related was simple and easily understood. It was well adapted to the existing circumstances of those whose obedience it demanded. They were in a garden of the Lord's own planting, with liberty to use all its productions, this only excepted.

Secondly, it served to keep man in mind of his dependance on the bountiful Giver of every good and perfect gift: it taught him to seek his happiness in the way which God had prescribed, and to expect higher and purer and holier enjoyments, than were to be found in the terrestrial Eden: that unqualified submission to the will of his Creator was, at once, his duty, his privilege, and safety. Thus that tree, whose touch

was death, was, untouched, a source of useful instruction and moral improvement.

Thirdly, it served as a sacramental pledge of faithfulness to the covenant, which God was pleased to form with them, and in them, with their posterity. In this covenant, there was a promise of life and happiness, ratified by the tree of life, which they were allowed to use, while they continued obedient; and a threatening of death, in case of transgression, ratified and sealed, by the tree of knowledge, the fruit of which was forbidden to be used. "When, by a gratuitous promise of immortality, the law of duty was converted into a pacific covenant, the tree of life and the tree of knowledge were the two sacraments of that covenant; the former being a visible document of God's faithfulness to his promise, and the latter a visible document of his faithfulness to his threatening. And thus the assurance of life or death being exhibited to our first parents, by sensible signs, they were constantly admonished of the interest staked in their hands, and of the infinitely happy or horrible issue of their probationary state." (Vitringa.)

If these views of the subject be correct, the criminality of eating the forbidden fruit must be abundantly evident. It was preferring self-will to God's will, and profanely denying his right to the homage of his intelligent creatures; it was an arrogant encroachment on the divine prerogative; it was a profanation of the seal of the covenant, and a forfeiture of life, temporal, spiritual, and eternal. Nor is that opinion extravagant, which makes it a virtual violation of every precept in the decalogue, an infraction of every tie that binds the rational creature to the Creator and Sovereign of the universe.

III. What then were the consequences of this high and heinous offence? To Adam and Eve, as might be expected, the immediate consequences were shame, fear, confusion, and expulsion from the garden of God. Vile affec-

tions usurped the seats of peace, innocence and joy. Their eyes were opened—the charm was broken—they felt themselves justly liable to eternal ruin; naked and exposed to the penalty of the covenant, they vainly attempted to fly from the presence of their offended God. But neither fig-leaves, nor all the trees of the garden could screen them from the piercing eye of Omniscience. The criminals are arrested—Adam endeavours to throw the blame upon the woman, and she upon the serpent—but all in vain; they had acted freely, and against the clear light of truth and the majesty of Heaven. They are, therefore, condemned. Adam is doomed to a life of toil and labour, which is to terminate in death—"dust to dust and ashes to ashes." Eve, as first in the transgression, is to bring forth children in pain and multiplied sorrow, and to be subject to the will of her husband. The serpent, which aforesaid had probably inhabited trees, and fed on delicious fruits, and held a respectable rank among animals, is sentenced to go upon his belly and eat dust all the days of his life. But, in the sentence of the serpent, there is one redeeming clause: "I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel." Here is the incipient revelation of a Saviour: the serpent and his seed are the wicked one and his emissaries; Jesus Christ is the seed of the woman—as concerning the flesh, the offspring of a virgin—manifested to destroy the works of the devil. On this foundation our first parents were now directed to repose their trust. And that all hopes from the violated covenant might be given up, the man, who had been, in a measure like God, able to discern between good and evil, was now driven from the garden, and the access to the tree of life was guarded by the cherubim, armed with a flaming sword, lest the offenders should profane the sacrament intended to seal and guarantee

to the faithful, blessings which were now forfeited, and not to be attained but through the mediation of the second Adam, the Lord from heaven.

Alas for our fallen nature! "How is the gold become dim! how is the most fine gold changed!" Reader, do you receive the divine testimony, on the humbling subject of this lecture; and do you feel yourself to be a degenerate plant of a strange vine, a guilty, helpless sinner? Then, believe in the Lord Jesus Christ, and you will, thereby, secure an interest in a covenant which is ordered in all things and sure. But remember, that unless Christ be in you, the hope of glory as the gospel is true, there is no warranted hope for you; for "neither is there salvation in any other." "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John iii. 36. W. N.

THE LATE HURRICANE.

On the 3d of September last, it pleased the Author of the winds to visit our sea coast, from the Capes of the Delaware to Narragansett Bay, with one of the most violent gales ever experienced in this part of the country. It blew in different places from every point of the compass, within a few hours; and was so powerful as to prostrate not only the standing corn, but lofty trees, and in some places brick edifices.* The fruit trees were completely stripped of their autumnal bounties, and in many places the leaves seem to have been whipped to pieces on their boughs.

The most important consideration,

* A large new brick church, belonging to the Methodists in New Haven, was blown down nearly to the foundation. The wind seemed to clip off the tops of the waves, and blew so violently that they could not rise very high. The salt spray was carried up into the country so as to cover windows and the sides of houses with a deposit of salt, and to change the leaves of the trees, many miles from the Sound.

however, is this, that many lives were lost, and many persons, no doubt, went down to a watery grave without any preparation for their last change. In a storm, sailors have but little time for reflection, so long as any duty is to be done the ship in which they are embarked. Every exertion must be used to keep her in trim, and make her weather the storm; so that when destruction comes by some sudden catastrophe, the mariners not unfrequently go to the bottom in the hurry and bustle of their professional business. All who are to be destroyed by the waters, cannot flatter themselves with such time for reflection as is afforded to mere passengers, incapable of handling a rope; and to seamen, who float on the quarter deck, or on spars, and are doomed to die a lingering death, after the tempest shall have passed over their foundered bark. And even to these, when far from land, the clear shining after the rain, and the calm, afford but little opportunity for meditation and prayer. They are chilled with cold; in danger from the monsters of the deep; in anxious desire, and almost in despair, of being taken up; and so find that a temporary and uncertain preservation from death, under such circumstances, is but little to be wished for, with a view to becoming wise unto salvation.

Wisdom would dictate, that every man should make his will, and make his peace with God, before he committed himself to the proverbially *faithless deep*. Let him be prepared to die, any how, and at any time; and then let him embark, with perfect confidence in that God who holds the winds and the waves in his hands. To ordinary fortitude, let truly Christian courage be added, and then one may have peace within, while the elements are raging around him: then, while the plank which supports his feet is sinking from his weight, or is dashed with his lifeless body on the rocks, his soul may realize that it has an anchor, sure

and steadfast, within the veil, and is moored to the *Rock of Ages*.

These remarks have occurred to the writer, in consequence of his having been exposed to a premature death in the late hurricane, in company with sixty-four other passengers in the steam-boat Connecticut, captain Bunker, bound from New Haven to New York. This elegant and firm boat, (or rather ship, as it should be called,) left port at six o'clock, P. M. and had not sailed more than an hour before a tempestuous wind arose from the south-west, which rendered it prudent to come to anchor under cover of the land near the light-house. Here we hoped to ride out the gale, and probably should have done so, by the power of the steam engine in co-operation with our anchors, had not the wind suddenly shifted, about ten o'clock, into the south-west; which made the vessel drag her anchors towards a rocky portion of the shore. The night was very dark, and the wind repeatedly carried the tops of the waves in clouds of foam over our eyes, so that we could scarcely distinguish the elevation of some rocks which fringe that part of New Haven harbour, and might have been dashed on them, without knowing it, had not some friendly lights, in a private dwelling, continued to warn us of our danger. At about 11 o'clock, as nearly as I can now estimate the time, the wind blew a perfect hurricane, and seemed to me a more awful minister of divine power than even the winged lightnings of Jehovah,—for the last are soon over; but the wind roared in awful majesty for hours together. We now found it impossible to keep off from the shore any longer, while at anchor: so we slipped our cables and let them go, at the same time putting the engine in motion, that we might bear up into the wind, and if possible make for the inner harbour, or the opposite shore.

At this critical juncture, the wind broke one of our water wheels, and

rendered all the power of steam useless to us. The seamen then attempted to hoist up the mainsail to the wind, that we might accomplish our object; but no canvas could stand before such a tempest. Now every hope of managing the vessel, and keeping off the land, was reluctantly given up: we could do nothing but let her drive. The seamen ceased from their exertions; and for a little space I heard no voice but that of the tempest. Presently after I heard, as I held on to the companion-way, near the middle of the ship, the voice of prayer arising from almost every part of the deck. "O God," one and another cried, "must we perish thus? Save us, for Christ's sake!" Between eleven and twelve we drifted, sideways, over a rocky point, on which I judged from my perceptions that the vessel thumped slightly six or eight times, and were carried high and dry on a sand beach. In attempting to come by the boat, that we might carry a hawser on shore, the boat was mashed between the sides of the vessel and the sand. In a few minutes after, the wind abated, and nothing was necessary but to let ourselves down by a rope into the sand; and those who had clung to the deck, while the waves dashed over them repeatedly, with their boots and a part of their clothes off, prepared with a table-leaf or something else to assist them in swimming, had only to congratulate each other that all had escaped safely to land. More joy and gladness I never saw manifested, than while we stood, drenched, under the cover of a little copse of evergreens, which seemed to assure us, that the waves would not go over us any more, while they afforded us shelter from the wind.

Not long after 12 o'clock at night, we all reached the house which had kept up the friendly lights for us during the hurricane; and here it was unanimously requested that the writer should lead in solemn thanksgiving to Almighty God for the gracious deliverance which he had

wrought for us. It seemed as if every heart could respond, *Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still.*

This was literally the case with us; but alas! how soon do men forget the deliverances which God has accomplished for them, and laugh at perils when they are past. Some, who did not cry unto the Lord from their heart, when they howled on their beds, or from the midst of the waves, were not safe on land a few hours, before they began to blaspheme the God of our salvation. Others began to think, that their danger had not been so great as they had imagined. Yet we were cast on a sand beach between two rocky points, not more than a quarter of a mile distant on either side, and this was done in the darkness, when no skill had any influence in saving the vessel from being dashed into a thousand pieces.

Surely, storms, tempests, perils, shipwrecks, and deliverances, will not, of themselves, convert sinners, and make them thankful. A mightier wind than that of the tornado must blow on them, or they will never become alive to God. "Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live. Behold, I will cause breath to enter into you, and ye shall live:—and ye shall know that I am the Lord."

E. S. E.

Ревизия.

CONSTITUTION &C. OF THE PRESBYTERIAN CHURCH.

(Continued from page 408.)

That part of the constitution of our church which comes under the denomination of *Discipline*, has undergone the most important alterations. Many additions and improvements have been introduced; none however of such a nature as to discard or change any of the leading principles by which our judicatories have been accustomed to govern their proceedings. The value of the improvements consists, not in the introduction of any new, but in a happy and lucid expansion of old, principles, embodied in a variety of particular rules, calculated to enable the feeblest intellect to understand them, and the manner of applying them, in the proceedings of our ecclesiastical courts.

The several chapters on this subject state the *general principles of discipline*, and explain the nature both of *private* and of *public offences*: they prescribe the manner in which *process of discipline* is to be conducted, first, *in regard to members of the church in general*, and then in relation to a *minister of the gospel*: they treat of the *competency* and of the *credibility* of witnesses, and exhibit the various ways in which a cause may be carried from a lower to a higher judicatory, viz. by the *records* of the lower, by *references*, by *appeals*, or by *complaints*: they describe the nature of *dissents* and *protests*, and show the effect of *new testimony* on a cause either pending or already decided: and finally, they state the *extent of jurisdiction* which sessions have over members of a church, and presbyteries over ministers, that have been dismissed by them; and define the time within which a certificate of church membership shall be valid testimony of the bearer's

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good standing; and a process of scandal may be instituted against an offender.

On all these points, the rules of our present constitution have gone into a detail much more minute than the former rules; the effect of which will, it is believed, be to facilitate the transaction of business, to render the proceedings of all our judicatories more alike, and to preserve inexperienced members from mistakes into which they were apt to fall, for want of more specific and definite rules to guide them in the application of more general principles.

The alterations made in this part of our constitution deemed worthy of particular notice, are the following.

Previously to the present amendments, it was necessary to serve on a witness or an accused person three citations, before he could be suspended from church privileges, on the ground of contumacy; but now the rule requires only *two* citations. A judicious alteration; for under the operation of the former rule, a crafty person had it in his power to create by management great delay in the exercise of discipline, and to subject a judicatory to serious inconvenience.

In the rule, chap. iv. sect. 15, of *Actual Process*, the word *open* has been omitted. Formerly the rule stood thus: "The trial shall be *open*, fair and impartial." Now it reads, "The trial shall be fair and impartial. The witnesses shall be examined in the presence of the accused," &c. The present rule, while it secures to the accused every right and privilege he can reasonably desire, and answers all the ends of justice, will put it in the power of an ecclesiastical court to prevent the spread of scandal, whenever decency and propriety may require the exclusion of a multitude of persons who have no other motive for attending the trial than curiosity. Other reasons too might be assigned

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that will justify a judicatory in determining to conduct a trial in a more private way, than has heretofore been the practice.

Authority is now given to a session to *excommunicate* an obstinate offender, without consulting presbytery; but, by some oversight, a corresponding alteration has not been made in another part of the constitution. The consequence is, a session cannot restore a penitent who has been excommunicated, without having previously obtained the *advice and consent* of the presbytery, although they can, without such advice and consent, inflict this highest censure. See Directory for Worship, chap. x. sect. 8.

The old constitution ordained this rule: "No crime shall be considered as established by a single witness." Some put on this rule a wrong interpretation, by concluding it demanded two *positive* witnesses to substantiate an accusation. But the rule made no such demand. It only required more than a *single* witness: and surely in those trials in which the testimony of one positive witness was corroborated by strong circumstantial evidence derived from other witnesses, more than the testimony of a single witness was adduced, and consequently the requirement of the rule was fully met. Under the Mosaic law, the *life* of a man might, in a certain case, be taken away on the testimony of a *single* witness. See Deut. xxii. 25—27. This rule has been altered and explained in our present constitution, thus: "The testimony of more than one witness is necessary in order to establish any charge; yet if several credible witnesses bear testimony to different *similar* acts, belonging to the same general charge, the crime shall be considered as proved."

A difference of opinion formerly prevailed in our judicatories, in regard to the effect of an appeal; some believing that it arrested all further proceedings in a cause, but that it

could not undo a thing that had been done before the appeal was entered; and others, that it not only stayed all proceedings, but continued a person in an office from which he had been deposed, or in the enjoyment of privileges from which he had been suspended, before the appeal was made. The question is now settled by the following plain and judicious rule: "The necessary operation of an appeal is to suspend all further proceedings, on the ground of the sentence appealed from. But if a sentence of suspension, or excommunication from church privileges, or of deposition from office, be the sentence appealed from, it shall be considered as in force until the appeal shall be issued." It is true, that under this rule an innocent man may *possibly* suffer; and it is equally true that, under a different rule, the peace, comfort, and honour of churches would *certainly* suffer from the art and management of unworthy professors of religion; and that the cause of truth might be greatly injured by the preaching of an heretical minister, because he could not be arrested in his wandering career, till his appeal from a sentence of deposition were issued; which he might, by going from the presbytery to the synod, and from the synod to the General Assembly, keep off for nearly eighteen months. This rule secures to an accused person all the advantages that ought to result from an appeal. No pious man should wish to resume the exercise of all his privileges in that church by which he has been suspended, until his appeal be sustained, and his innocence asserted by a higher court of Christ. And if a minister of the gospel, while innocent, shall possibly be subjected to inconvenience and even hardship from this rule, yet he ought patiently to submit to them from attachment to the cause of truth and religion, which would be exposed to great injury by the establishment of

a different rule; and should indeed attribute the evils he suffers rather to the prosecution instituted against him, than to this rule in relation to appeals.

To this book the General Assembly have subjoined, in the way of an appendix, certain rules, forty-three in number; which they recommend as proper to be adopted by the sessions, presbyteries, and synods, for regulating their proceedings. As these several judicatories differ much from each other in respect to size, it might be expected that in a list of rules drawn up for all of them, some would be found unnecessary for such small bodies as our sessions. In general, sessions will feel no necessity to hamper their proceedings by subjecting themselves to the formalities which ought to be observed by presbyteries and synods; they will find it most convenient to transact their business in the free and unconstrained manner of private committees. Circumstances, however, will occur, where it may be necessary in sessions to act more formally; and in all such cases it ought to be understood and agreed, that the moderator shall have power to enforce the observance of these rules, so far as they shall be found applicable to a session.

From a note it will be seen that these rules form no part of our constitution; and that while the General Assembly recommend the adoption of them, they put them entirely at the discretion of the several judicatories, who may adopt them in whole or in part, as they may deem proper.

We have now gone through the book, and pointed out the principal changes made in the constitution of the Presbyterian Church. From this review it appears, that no doctrine in her Confession has been touched; no principle in her government abolished or altered. Her doctrines and her principles remain the same. But wise and judicious

alterations, amendments and additions, have been made in the constitution, that will be productive of beneficial consequences.

The additional remarks on the Confession of Faith reserved for the close of this article, will now claim the reader's attention. It is important to ascertain the design of this part of the constitution of our church. That it forms a constituent part of the constitution cannot be doubted; because it is enumerated as such in the title page, and was designed as such by the synod of New York and Philadelphia, by whom the constitution was framed, adopted and published. See Assembly's Digest, p. 122. The design of the Confession of Faith may be considered as three fold.

1. The church presents it to the world as a public and correct exhibition of her faith, that all concerned may know what doctrines are believed and inculcated by her ministers.

2. The Confession was adopted by the church for the maintenance of her *peace*. It is well known to those who have read ecclesiastical history what angry controversies on particular points of doctrines have been carried on to the reproach of religion and the grief of the pious; and that controversies between members of the same church have been marked with more severity and bitterness, than controversies between members of different churches. Now, in order to guard against the occurrence of such controversies on important subjects in theology, among her ministers, as well as to prevent that agitation in the minds of her members that would follow from them, our church has adopted the Confession of Faith. She is unwilling to receive into her communion, as a preacher of the gospel, any one who cannot subscribe to this admirable compend of Christian doctrine. She puts it into the hands of every candidate for licensure

or ordination, and says, "This is the symbol of my faith; the doctrines contained in it are connected with my peace. If you believe these doctrines to be the doctrines of the Bible, and will receive them as such, I will, if you be otherwise qualified, admit you to my communion. But if you cannot adopt my Confession, I cannot, consistently with due regard to the peace of my children, admit you as a member of my family."

3. Maintenance of *purity* in doctrine was another object, which the church had in view in adopting the Confession of Faith. She believes that this compend contains the pure and wholesome doctrines of the gospel; and from a sacred attachment to the truth she wishes all her ministers to teach these doctrines, and therefore binds them not to inculcate any inconsistent with them.

Such is the design of our church in adopting the Confession of Faith; and to insure its accomplishment, she has wisely incorporated this excellent compend in her constitution as an essential part. She has made it a rule that must govern all her judicatories and all her ministers. That it is a *rule* cannot be doubted, when it is considered that it forms a part of the constitution; because it is manifestly absurd to regard as no rule what forms an essential portion of a *constitution*, which is the great rule of every society.

In judicial proceedings the Confession must certainly govern the decisions of sessions; but sessions are not required to exact from applicants for the communion that full conformity to this standard, which must be demanded from all who aspire to the honour of being office-bearers in the church. The constitution explicitly requires from all officers the adoption of the Confession of Faith; and no man can constitutionally become a minister, or elder, or deacon, until he has publicly declared his adoption of it:

but no provision is found in our book for taking such a security from every one who applies merely for the privilege of communion in sealing ordinances. Unity of faith in ministers and other officers is much more important to the peace of the church than in private members. Indeed many persons are qualified for the communion long before they could intelligently answer the question relative to the adoption of the Confession. The framers of our constitution have wisely accommodated its provisions to the different classes of members of the church; so that a sacred pledge in regard to doctrine is demanded from all her officers, which is not required from private members, because it was not deemed necessary to her peace.

The Confession of Faith must govern all our presbyteries, both in receiving ministers, and in exercising discipline over them. After having sustained an examination as to his acquaintance with experimental religion and competency to teach, no person can be licensed or ordained, until he has answered *affirmatively* this, as well as other questions: "Do you *sincerely* receive and *adopt* the confession of faith of this church, as containing the system of doctrine taught in the holy scriptures?" No presbytery has power to alter a word in this question to accommodate it to the scruples of any candidate; nor is a candidate allowed to put on it any but a fair, grammatical construction. The presbytery is bound by the constitution to propose it as it stands inscribed there; and the candidate is bound in honour and conscience to answer it candidly without mental reservation.

The Confession of Faith is the rule too that must regulate the proceedings of presbyteries, when process is instituted against ministers for preaching false doctrine. In proportion as the accused may be convicted of departing from this

standard, presbyteries are obliged to caution, admonish, or rebuke, to suspend or depose them.

It constitutes likewise a rule that must regulate the preaching of all ministers in our connexion. A minister, who, after his admission into communion with the Presbyterian Church, happens to change his opinion in relation to certain points of doctrine, is not bound to teach what he does not believe; but he is obliged, by his own voluntary engagement, to refrain from teaching any thing inconsistent with the Confession of Faith. Nor is this all: every minister must continue to inculcate the essential doctrines embodied in this compend of revealed truth, or he cannot honourably retain his connexion with our church. To illustrate our meaning: Suppose a Presbyterian minister should so far depart from the faith as to become grossly heretical; it is manifest that the mere preaching of a system of morals and the doctrines of what is termed *rational religion*, while he withheld from his people the *bread of life*, by not inculcating the Godhead of Jesus Christ, his vicarious atonement, justifying righteousness, and other peculiar and essential doctrines of the gospel, could not amount to a fulfilment of the engagement made by adopting the Confession of Faith, although he should not openly deny what we deem the fundamental truths of divine revelation. A sense of honour and conscience would bind such an heretic to retire from the Presbyterian Church; or if he did not, it would become the duty of his presbytery on conviction to inflict on him a just punishment, by deposing him from the gospel ministry. We do not by this statement wish to be understood as intimating, that a presbytery may suffer such a man voluntarily to retire from our connexion, when they have just reason to believe him to be infected with so pernicious a

heresy: on the contrary we should deem it their sacred duty not to allow him to escape from their control invested with the ministerial office, if it were in their power to convict him of having adopted sentiments so subversive of the gospel of our Lord Jesus Christ. We only design to express what we conceive would be an honourable and conscientious part for the man himself to act who should undergo so fearful a change of sentiments, before he had furnished ground for his presbytery to lay upon him the hand of discipline. J. J. J.

(To be continued.)

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1. *A Discourse on the Necessity of contending for the Faith once delivered to the Saints: by the Rev. William M. Millan, A. M. Washington, Pa. 1820. p. 16. 8vo.*
 2. *A Discourse upon the Essential Doctrines of the Gospel, delivered in the Court-house in Uniontown, Pa. March, 1821: by the Rev. William Wylie. Uniontown, 1821. p. 24. 8vo.*
 3. *First Principles, or Hints to suit the Times, and calculated to promote ecclesiastical Union: in a Sermon, from Rom. x. 2. "For I bear them record, that they have a zeal of God, but not according to knowledge:" delivered July 5th, 1820, in Princeton, at the installation of the Rev. G. S. Woodhull, as pastor of the congregation in that place: by the Rev. Isaac V. Brown, A. M. Trenton, 1821. p. 32. 8vo.*
 4. *An Humble Attempt to illustrate the Character and Obligations of a Minister of the Gospel of Christ; in a Sermon, preached before the Presbytery of Fayetteville, July 30th, 1819, at the ordination of the Rev. William D. Snodgrass, together with the Charges, delivered on that solemn occasion: by the Rev. Colin M'Iver. Fayetteville, N. C. 1820. p. 32. 8vo.*
 5. *A Plea for the Theological Semi-*

nary at Princeton, N. J.: by the Rev. Philip Lindsly. Trenton, 1821. p. 34. 8vo.

The titles of the foregoing sermons have been given together, as a list of late publications; on which we design to offer some brief remarks; for comparatively few as the single sermons are, which are published by our Presbyterian brethren in the United States, it would still be impossible to give a minute review in the Magazine, of every one which may come to our hand; unless we should exclude all other matter. Of the five just enumerated, we may say, that they are all useful tracts, written by sound men, each of whom has a large circle of friends and acquaintance, to derive peculiar pleasure from his productions.

The first discourse, by Mr. M'Millan, president of Jefferson College, in this state, gives "a brief statement of the leading and fundamental doctrines and principles of the Christian faith, in their bearing and connexion with each other," and illustrates "the necessity of maintaining them in truth and in righteousness." It is justly remarked, that "as Christianity was designed as the religion of sinners, and the great object of it is to teach such how they may glorify God, and be rendered happy in the enjoyment of him, those truths must be considered the most essential which are the most intimately connected with this end, and without which it cannot be obtained." Of course, he enumerates as essential articles of the Christian faith, the doctrines of man's depravity and misery, of regeneration, of atonement and mediation by Jesus Christ, of justification through his imputed righteousness, and of the gracious aids and efficacious operations of the Divine Spirit, to give gospel truth its operative effect upon the soul.

Every part of this discourse is well supported; and we see nothing deserving of reprehension, but several grammatical inaccuracies. From most presidents of colleges we should have

had more fine writing, and less of the marrow of the gospel. We may reasonably expect them all to write good English; but if we must dispense with one or the other, let us have sound doctrine, even if the rules of syntax go to the moles and to the bats. A few instances of censurable negligence in writing here follow.

"We should not give up readily *with* those truths, which have been sealed with the blood of millions, for the empty declamations of a few pretenders to new schemes in divinity." Omit *with*, because it spoils the sense.

"And that in the last days scoffers at sound godliness shall come walking in their own lusts." 2 Pet. iii. 3. This is marked as a quotation from the Bible, and all quotations should be accurate. Our paraphrases should not be incorporated with any text; "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts."

"*Errors* in sentiment with respect to the common salvation of which the author of this epistle writes, is [are] of a destructive tendency. Such *errors* the apostle Peter calls damnable heresies."

"Mankind sinners," is a bad substitute for "sinners of mankind," or for "sinful men." It is as bad a compound as "wilderness world," which always offends the ear of taste.

"What motive would man have to seek for salvation from sin and wrath, were he not guilty and *stood* exposed to condemnation and misery?" Omit *stood* as superfluous, or else say, *did he not stand*; for *were he not stood*, as it now must be read, if we supply the ellipsis, would be hardly intelligible.

We pass over some other things of this kind, and request the attention of our readers to the important truths contained in the following extracts.

"The dangerous influence of error upon the subjects of it, is a consideration forcibly illustrative of the necessity of maintaining and supporting the truth with all earnestness. It is a maxim founded in nature, that error in principle leads to error in practice. This must be the case as long as belief has influence upon conduct. Ad-

mitting the truth of this, then, there results an evident necessity upon our part of embracing and maintaining the true doctrines and principles of religion. For the general tenor of our conduct in this as well as in every other respect, influences not only our present, but eternal peace and happiness. Error in the doctrines and principles of religion, then, as it necessarily must, leads to error in practice, and will accordingly prevent us more or less, from obtaining the end of our being, the glory of God, and eternal happiness. For as before observed, the doctrines of religion are nothing else than certain information as to the way or method of obtaining this end. If then this end be a matter of importance, and involves those things the most dear and sacred to us, there appears an indispensable necessity of maintaining and embracing those sentiments which are founded in truth and authorized by scripture.—It is clear from the foregoing statement, that fundamental errors render salvation simply impossible. The necessity of maintaining correct sentiments with respect to the essentials of religion, is then self-evident. But every error, greater or smaller, tends in its measure to operate the destruction of the soul, and prevent it of salvation. An apparently small mistake may lead to the most serious consequences, and errors in the less essential may lead to errors in the more essential doctrines of Christianity. And every error in fact will proportionally influence our conduct, and this will have a proportional bearing upon the peace and happiness of the soul.” p. 9.

“What indeed is any art or occupation but the ascertaining and putting into practice those principles and rules which are conformable to the laws which nature has adopted to promote her effects?—And if they are not conformable to these, more or less, we necessarily mistake our object, and sustain proportional injury. It is so in this respect with regard to religious matters. If we would answer the end of our being, and obtain its object, the glory of God and eternal life, we are bound to inquire into the truth of principle, and to maintain and adopt that which is founded on scripture, which is the only infallible rule of correct judgment in matters of Christianity. For whatever doctrines and principles we embrace which are not sanctioned by scripture, will lead us to mistake our object and disappoint us of the end in view, less or more, according as they are less or more erroneous. The principles and laws of Christianity, which in reality are the doctrines of the gospel, correspond with the principles and laws of nature in this, that the end or effect cannot be produced but in a compliance with them. But the end and object of Christianity is to promote the salvation of man in subor-

dination to the honour and glory of God, i. e. to promote and secure the great end and design of his creation. To act then in contradiction to these laws, which is unavoidable under the influence of error, renders his salvation impossible, at least so far as his conduct is essentially erroneous. We are constrained then to maintain, that the encompassing of the end of our being is as impossible under the influence of essential errors, as the raising of a crop is impossible without a compliance with the common laws of nature for effecting that end. We may as well expect to obtain an end by acting in direct contradiction to the laws of nature, as to attain the true end of our being by acting in opposition to the essential principles of Christianity, and that in proportion too, as these principles are more or less essential. This view of the matter clearly illustrates the necessity of maintaining and supporting the truth as it is in Jesus, by earnestly contending for the faith once delivered to the saints. *Let this go once*, religion becomes *fanaticism*, and this tends to ruin and destruction.”* p. 10

The Rev. Mr. Wylie's discourse was occasioned by the preaching of a man who professed to be a *Bible Christian*, and under this disguise attacked the most plain and important doctrines of our holy religion. Concerning these professedly *Bible Christ-ians*, it is remarked in the *advertisement*, that they choose to be known by this name, that it may seem as if they alone possessed the doctrines of the sacred scriptures uninfluenced by the partialities of party feelings, unobscured by former errors, and uncontaminated by passing any human channel; and this because they have discarded all creeds, con-

* “There is a moral and natural order of things, and the violation of this moral order or constitution, is equally attended with disorder and confusion, as the violation of natural order, and with an equal failure of the end in view in the one case as in the other.

“Now, the doctrines and principles of Christianity, are but an annunciation, nay, they are the very laws of this moral order, and are the rule by which things in the moral system are to be directed and governed, in order to securing the end proposed. A mistake of these laws, therefore, must be a mistake of the end in view, less or more, according to the degree of mistake.” p. 11.

fessions, and human views of the doctrines of the Bible.

"They have gone far, indeed! but not far enough to entitle them to the credit of possessing doctrines, or practice, acquired altogether without human instrumentality. They ought to know, that the preacher publishes his creed when he addresses a public assembly, and that he and every private individual are making theirs known whenever they converse on any religious topic. Let them cease to preach, cease to speak, on divine subjects, (they do not write much) and let them never write at all; lest some poor sinner should in some measure adopt their creed instead of possessing one purely his own; and thus forfeit according to their use of the term, the very name of *Bible Christian*."

The design of these pretended reformers, notwithstanding all their professions is, as cited from this author with a few alterations, to impose their own creed upon mankind, and take away from us the doctrines "for which martyrs bled; in which the reformation arose, received its light, its energies, its progress, and its consummation;—doctrines which possess exclusively the features and the grandeur of divine revelation; which exhibit the *living God* possessed of a more diversified, combined, grand, and mysterious existence, than belongs to the limitedness of created beings;—doctrines which secure to God that honour in the work of redemption, which he evidently possesses in the subordinate works of creation and providence; the honour of being *all in all*, in design, in *counsels*, in resources, in operation, and in *praise*;—doctrines which, while they present the divine government in awful purity and majesty, and stamp iniquity with deeper odium than the increasing weight of eternal perdition ever could, exhibit at the same time, in the sacrifice of him who is over all, God blessed for ever, *an atonement*, whose solidity, riches, and excellence, can be measured only by the unchangeable existence, unlimited fullness and dignity of him who dwells in light inaccessible and full of glory."

Mr. Wylie's discourse dilates particularly on the deity of our Lord Je-

sus Christ, and is a pretty good summary of scriptural evidence on that subject. It evinces its author to be possessed of a clear and strong mind; but the punctuation and typography are so bad as to set criticism at defiance. We presume that this must be the first sermon ever printed in *Uniontown*.

The three other discourses which we have named, are neat and accurate in every part of their execution. The title of Mr. Brown's performance may raise the questions, Are not *first principles* suited to *all times*? and, can those be *first principles*, which are no more than "hints to suit the times?"

It is the object of this sermon to illustrate the nature of that zeal of God which is according to knowledge; to consider the example of Paul in relation to his countrymen, with a view to derive from it some principles for the regulation of our deportment towards those who may bear a name, or avow principles, in religion, different from ours: and to suggest some methods in which our Christian zeal may be profitably employed in the present day.

By the *zeal of God* in this case we understand zeal concerning God. *Zeal* is correctly derived by this author from a word which signifies to *glow*. It is, figuratively, *a glow upon the feelings* of the human heart: but to speak philosophically, *zeal* is an attribute of our feelings, which describes them as more than commonly strong, ardent and lively. Religious subjects ought not to excite lukewarm, light, or trivial emotions. God would have us men of acute sensibility in spiritual things. At the same time, our ardour, to be acceptable, must proceed from our knowledge of the greatness, excellence and desirableness of divine things, and accord with it; for if a man feels strongly without knowing wherefore he should be excited, his zeal is intemperate.

Mr. Brown shows that religious

zeal is excited by a supreme regard to the glory of God, as manifested in Jesus Christ; is regulated by our covenant engagements to the section of the church of which we are members; is mixed with charity; and endeavours to accomplish its objects only by lawful means.

From the manner in which Paul manifested his zeal for God in relation to his countrymen, Mr. Brown shows, that the Presbyterian church ought to treat as brethren all "who maintain, in substance, the same faith and discipline with ourselves, and differ in some points only of minor importance." This, without repeated reference to *Monsieur de Vattel*, *Ferguson on Civil Society*, and *Amesius de Conscientia*, with whom Mr. Brown seems to be too familiar, the Presbyterian church has learned to be her duty from the simple principles and plain records of the gospel.

"Those who reject the true faith and are situated at different degrees of remoteness from it," he shows, that we ought to pity, pray for, and censure, as their cases may require; making a difference between scoffers at all divine things, and those who, however erroneous, appear to have some zeal for God and piety.

Concerning our treatment of those persons who are within the body of our section of the church, and who yet entertain sentiments not conformed to our approved standards, Mr. Brown lays down the following principles: First,

"That all people have a right to associate together for religious purposes, in any manner suited to their own views, under the direction of the word of God; to determine the articles of their faith, their plan of worship, their form of government, and their terms of membership." p. 15.

"The second principle. From the diversity which exists in the characters and capacities of men, it is evident that every compact or agreement, of a social, sacred, or political nature, made between any number of individuals, must be formed upon a compromise of opinion." p. 16.

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"The third principle is, That all persons becoming members of a community, distinctly organized, are bound to comply with the spirit and letter of the terms of admission." p. 18.

"The fourth principle is this: When an individual, belonging to a community whose standards he has engaged to observe, avows sentiments opposed to those standards, and pursues a course calculated to contravene the established principles and order of the system, he violates his engagements, he is a disorganizer in that society, and a disturber of its peace." p. 20.

"Fifth principle. That every community is privileged and obligated to preserve and perfect itself, as far as practicable, agreeably to the plan of its organization, by guarding its institutions, enacting and enforcing laws, and pursuing such a system of measures as it may esteem calculated to improve its character and promote the great end of its being." p. 25.

"The sixth and last principle, which I shall now suggest. When the highest authority of a regularly organized community, connives at the introduction of opinions opposed to the essential articles of its constitution and attended by insubordinate conduct, it opens a way for greater and greater deviations from good order, encroachments on its peace and stability, and so becomes accessory to its own ruin." p. 27.

In speaking of the methods in which our Christian zeal may be suitably employed in the present day, Mr. Brown particularly insists on preaching the great doctrines of the gospel; the education of the rising generation in the knowledge of divine truth; and the support of pious and promising youth, who are indigent, while they are pursuing studies preparatory to the gospel ministry.

The Rev. Mr. M'Iver's sermon is founded on 2 Tim. iv. 5. *Make full proof of thy ministry.* It has in its title and elsewhere, more professions of *humility* than will do any good; but it shows, *First*, by what means a minister of the gospel should make full proof of his ministry; and *Secondly*, the importance of maintaining such a walk and conversation, as is here required of the ministers of Christ. We were surprised to find under his first head, nothing stated as essential to

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a minister's making full proof of his ministry, but his exhibiting in the sight of men a conduct directed by the laws of that religion which he preaches, and evincing by his outward actions, "that the secret springs and motives which govern him, are directed by the gospel." What! thought we, is it not necessary to preach the truth, to preach it plainly and affectionately, in order to make full proof of our ministry? But when we came to the second head of discourse, we found there all which was wanting on this subject; and felt little disposed to quarrel with the excellent author for inserting the sound members of his discourse in the wrong place. If one's arms should grow upon his hips, we should be glad to find well formed and useful arms even there; rather than see the man without them.

The charges, by the same author, are more spirited than the sermon, which precedes them; but all are replete with good Scotch divinity, written by a Highlander, in *pure American English*, without any of the many idioms of the English of Great Britain.

The Rev. Mr. Lindsly's PLEA is founded on the liberality with which the Israelites brought offerings for the erection of the sanctuary of the Lord, until "the people were restrained from bringing," because "the stuff they had was sufficient for all the work to make it, and too much." Exod. xxxv. 21—29. and xxxvi. 5—7. The author would have all people who are able, get moderately rich, and then offer of their substance willingly, for the support of the Theological Seminary at Princeton, and of all other pious and benevolent institutions, until there should be no want of the pecuniary means requisite for filling the whole earth with the knowledge and power of the gospel.

We learn that this discourse "had given offence," before it was published; and that repeated cen-

sure after the lapse of two years, gave evidence that it was not easily forgotten and forgiven. Then, as was the case with Pilgrim's Progress, "some said, John print it," and we are heartily glad that the author took their advice; for we have rarely read a sermon which discovers so much manly independence and Christian plainness as this. It is a sermon as rare as a reformed woman in the days of the wise *Preacher*, for says he, "one man among a thousand have I found;" that is, escaping from a life of sensuality; "but a woman among all those," whom Solomon knew, and they were more than a thousand, "have I not found." Eccl. vii. 26, 28. It is one sermon among many thousands of sermons, delivered before a Presbytery; for evidently, in preaching it, the author feared no one, but his Maker; and sought approbation for nothing but the truth.

What then should have given offence? it will be demanded. We answer, that a greater than Mr. Lindsly had occasion to exclaim, "so then, I have become your enemy, because I have told you the truth." And he even dared to preach the truth against "some respectable clergymen!" What a heinous offence! He might have scoured the skin off from every Ethiopian, until he became white; and washed out the spots of every leopard of a layman with the pungency of his alkaline mixtures, without exciting much censure; but to charge *some clergymen* with meanness, pride and envy!—this was enough to put the reputation of the vice-president of Princeton College in jeopardy. Let who will censure him for dealing honestly, we will honour him for a fearless discharge of his duty, in publishing many truths which are calculated to visit some minds with the sting of scorpions. Had we power, we would send a copy of his sermon to every Presbyterian clergyman in

the United States ; but being destitute of it, we shall scatter a few extracts from it as widely as our Magazine circulates.* Having made some remarks on injudiciously decrying wealth, and preaching against efforts to acquire it, he proceeds to say,

"I am now going to tell them what to do with their money when they get it.

"They are not to spend it for their own gratification:—not to pamper lust, or pride, or vanity: not to encourage idleness and dissipation among their children, but for a thousand useful and benevolent purposes. A few of which I will briefly mention.

"1. Every man, blessed with the means, is under as much obligation to render assistance to a poor suffering neighbour as he is to pay a just debt. The indigent and the wretched have claims on his property, which, if he refuse to satisfy, he is condemned by the law of God, as much as if he were to defraud them of their wages.

"2. He is bound, according to his ability, to contribute to the support of the gospel in his own vicinity: to aid in building, and in keeping in good repair, a church, or house for public worship, which will accommodate *all* the people, rich and poor, within a particular district, and to contribute liberally towards the maintenance of a respectable minister of the gospel. And here, in passing, I shall take the liberty to observe, that very few men seem to entertain any just idea at all about this matter of supporting a pastor. There is not one clergyman of twenty in our country who receives an adequate pecuniary support from his congregation. In proof of this assertion, I appeal to the fact, that so many are obliged to keep schools, to labour on farms, to take boarders, or to resort to some other occupation in order to add a trifle to the scanty pittance allowed them by their people.

"Correct sentiments are not generally entertained on this subject. Men seem to forget that a clergyman has wants of precisely the same nature with their own. That himself and family must be fed and clothed and his children educated. That it is just as much his duty as it is of any Christian to provide for the future." p. 7.

* Since this article was written, a second edition of Professor Lindsly's sermon has appeared; greatly to our satisfaction; and we are not without hopes that it will continue to be printed and read, till our Theological Seminary is no longer in a state of beggary.

"A minister of the gospel ought to be freed, as far as practicable, from worldly cares and pursuits. He ought to be distinguished for liberality and hospitality. He ought to have it in his power to set an example to his flock in these respects. To give to all public, charitable and religious institutions handsomely and magnificently. In a word, to be the almoner of his people. This he cannot be without a suitable revenue. And it often happens that a clergyman is charged with meanness, because he is obliged to economize rigidly; to live coarsely, and to make use of every honest means to get along: or, what is the truth, his people are covetous and withhold from him a decent allowance for his services. I might say a great deal on this subject and without the imputation of being an interested party. I wish that it may be honestly canvassed and thoroughly understood by all the good people of our land." p. 8.

Having subsequently hinted at the claims of various school, missionary, tract and Bible societies, the author proceeds to urge on his hearers the duty of supporting the Theological Seminary at Princeton, and to obviate all objections against that institution. In doing this he is often pungent, always easy and natural in his manner of writing, and sometimes uncommonly eloquent. To the objection that a learned ministry is not desirable, he answers:

"The experience of eighteen centuries ought to be sufficient to convince the world, or at least the intelligent Christian world, that religion cannot be inculcated by ignorance: that knowledge of no kind is intuitive or innate: that it cannot be acquired but by a course of study and application under such teachers, and with such helps as are adequate to its attainment. That nothing great or good is ever effected without pains and industry: or, in other words, without resorting to the means naturally adapted to the production of the end. No man is expected to excel in any mechanical employment; in any literary or scientific pursuit; in any worldly business; in any honourable or lucrative profession, without previously serving an apprenticeship, or submitting to a proper course of discipline and preparatory study.

"Who, for instance, would think of asking an ignorant peasant to construct a watch or a telescope: to explain the properties of the circle, of light, or of co-

lours : to calculate an eclipse : to unfold the mysteries of the planetary system : to defend his property, character or life, in a civil court : to prescribe for him in sickness ; to amputate a limb, or to perform any **one** important service out of his ordinary sphere ? By what kind of process then can *such* a man be deemed suddenly qualified to officiate in that most awful, momentous, and deeply interesting of all human concerns ? To explain the mysteries of religion ; to become a spiritual guide to the ignorant, the perverse and the perishing ? To inculcate the sublime doctrines of the gospel : to serve at the altar of Jehovah : to be the ambassador of the King of kings : a minister of reconciliation : a defender of the faith : a physician of souls : an advocate for the truth in opposition to the arts, the cunning, the malice, and the learning of the world ?" p. 9.

"Now multitudes seem to imagine, or affect to imagine, that as the apostles were generally plain, unlettered men, so would it be better to let such men now assume the sacred office and trust to the same extraordinary aid. This sort of reasoning often serves as a very convenient plea to withhold all countenance and support from any system which is likely to make a demand on the purse of the selfish and avaricious. The fact is, men generally love their gold so much more than they love their souls, that any shadow of excuse is eagerly seized on to satisfy their consciences and to justify their conduct. And if they can but *conscientiously* refuse a dollar to the cause of religion, they are content ; without too nicely scrutinizing the ground on which they presume so conscientiously and comfortably to decide and to act. This is one of those subjects in regard to which a very convenient latitude is, as it were by common consent, conceded to conscience. And men's consciences are often found to be very happily moulded to the accommodation of their ruling passion.

"There are some entire sects of Christians whose creed and practice seem to have originated from the secret attachment of the heart to the world : and who therefore very cheerfully relinquish to the Divine Spirit the labour and expense of maintaining and propagating the benevolent principles of the gospel. There are not a few individuals of the same stamp among all denominations of Christians ; and in our own, it is believed, may be found a goodly number of the same cold-hearted, mammon-loving cast, who grudge every farthing they are constrained to give, and who never do give, but as if they were giving alms to a sturdy beggar, rather to get rid of his importunity than from any desire to assist him, or from any conviction that he deserves assistance.

"I am aware that some notions are prevalent in our country, which perhaps do not obtain to the same extent in any other : and which may account, in a small degree, for this seeming anomaly. It is fashionable to believe that learning is a dangerous thing in any hands. That the people can be better served without it than with it. That public offices can be more safely and advantageously filled by plain honest men than by learned men. And hence it often happens that artful intriguing men, without wisdom or principle, are elevated by a deceived people to stations from which the prudent, modest, intelligent, unambitious and worthiest citizens are excluded. I shall not comment on this fact. If this abuse be inseparable from our peculiar political institutions, we must submit to it. We must take the evil with the good. For well persuaded am I that we could not make a change in these respects for the better. And certainly no nation on earth has half the reason to be satisfied with its government and laws, and with the general administration of them, that we have. Let it not be supposed then that I reflect on the political establishments of my country.

"The general prejudice against learning at which I have just hinted, may account in part for the indifference manifested towards learned clergymen ; and to every plan for the education of youth for the ministry. Glad, however, would I be to be convinced that it might be wholly resolved into this general prejudice. But I am persuaded that the evil lies deeper. That it springs from indifference and opposition to the religion of Jesus. This, too, for many years, has been a very popular sentiment throughout Christendom. There has long been much avowed, and there is still much secret infidelity in the world. And although open hostility to the gospel has, in a great measure, ceased, yet the spirit of the monster is still lurking amongst us. It is under a degree of prudential restraint. Or it has assumed other forms, and operates in a different mode. Men, by a sort of tacit compact, have agreed to let religion, and religious men, and religious institutions alone. Or else, under the guise of the name, have ventured to efface its peculiar discriminating features, and to mould it into a form very little, if at all, differing from the system advocated by its opponents." p. 10.

To the objection against the Seminary, that our young men can study with private teachers, as they formerly did, he replies,

"I cannot however dismiss this topic without a word or two more in reply to

the common-place objection which is so often advanced against the seminary. It is whispered in every corner, and by a hundred tongues, whenever the seminary is pointed at or spoken of, that it is a dangerous innovation; a piece of extravagance; that the edifice is quite too large, too expensive, too elegant; better calculated to make mere scholars and fine gentlemen than hardy soldiers of the cross. Then it is usually added, that a more secluded, private, frugal course of instruction and of living, would be much more likely to foster a spirit of humility and industry; of meekness, patience, temperance and devotion; of enlightened views on religious subjects, and of all those peculiar graces and qualifications, without which the greatest attainments in literature are useless or detrimental. Or, in plainer terms, that it would be much better for a young man who wishes to become a minister of the gospel, to go to some worthy, retired pastor in the country: assist him in teaching his school, or ploughing his fields, and receive from him in return such aid in reading *Hopkins* or *Ridgley*, as the good man may find leisure or inclination to afford him.

"Their whole scheme, however, I hesitate not to denounce as unsupported by reason or by fact; as alike illiberal and absurd. I maintain fearlessly, though not obstinately or fiercely, that the legitimate tendency of all private education, and especially of a system so contracted as the one just supposed, is, to cherish pride; to confirm prejudice; to restrain a spirit of liberal inquiry; to contract the mind; to concentrate its views to a few objects; to lead it into a narrow, partial track; to mould it into the shape, and tinge it with the complexion of the master. I do not say that these effects will *always* result; for a naturally vigorous, independent spirit will break the strongest fetters, and rise superior to any disadvantages; but that such a system is calculated to produce them, and most frequently does produce them. Hence you will generally find a young man thus brought up, thinking on all subjects, on which he thinks at all, just as he has been taught to think. His master's dogmas and peculiarities become his own. He is perfectly satisfied with his attainments, because they are as extensive as those of his venerated instructor, who is at once his model and the standard by which he measures theological wisdom and orthodoxy. He has never been brought into contact with his equals. His strength has never been put to the trial, and hence he flatters himself that none are his superiors. With a little snatching of letters and with abundant self-complacency, he marches forth as a candidate among the vacant churches, speedi-

ly procures a charge, settles down among a people not calculated perhaps by their own superior intelligence, to give him any hint that he is not a perfect *Solomon*: and thus he continues through life the same opinionated, self-important, dogmatical, bigotted creature, that he was at the beginning. Study is dispensed with, either because he has never learned *how* to study and acquired a taste for it, or because he imagines he knows enough already. Hence as he grows in years, he grows in dulness: affects to despise learning, and most conscientiously opposes every liberal plan for its advancement. This may be a caricature, but it is a good likeness notwithstanding. And I doubt not that some of my hearers have seen more than one who has sat for the picture.

"All such men of course will be hostile to the seminary. And one secret motive of their hostility, which I have not yet stated; which they certainly never avow, and which they will not thank me for exposing, is *jealousy*! They are jealous of this new mode of making ministers. They are afraid of being eclipsed by their juniors who shall come forth from this institution well furnished for their master's service. They imagine that themselves must sink in proportion as others rise. And rather than be subject to this mortification, they labour to prevent the growth of an *evil* which they so much dread. There is a great deal of real opposition from this vile source; whether men are conscious of it or not." p. 16.

We shall extract but one paragraph more, and that probably is the most obnoxious one in the whole Plea.

"I tell you the fact, that the Theological Seminary of the Presbyterian church has been, for seven years, a beggar before the public; a solicitor of alms from one end of the continent to the other: that it is a beggar still, without the means of completing an edifice, which, when completed, will not accommodate a hundred students;* and without the means of permanently supporting a single professor: is melancholy, humbling proof that our countrymen are backward in giving to the Lord's treasury. It is proof that we, in the immediate vicinity of this seminary, are peculiarly negligent and culpable. For I scruple not to affirm that there is wealth enough among the Presbyterians of New Jersey to have defrayed the whole expense of establishing and endowing the institution, without sensibly diminishing

* Not more than a hundred; the speaker should have said.

the revenues or the comforts of our citizens generally. And I think it was from the beginning, and still is, peculiarly incumbent on this state to extend a munificent hand to this great work. Because this state will derive all the pecuniary advantages which such an establishment never fails to yield to any place where it exists. Besides, the reputation which it adds to our little community, the facilities for theological education which it affords our pious youth, and the choice of pastors with which it favours our churches, ought to be taken into the account.

“But on the presbytery of New Brunswick, within whose bounds it is located, and under whose jurisdiction its professors will ever remain, is surely imposed an extraordinary obligation to spare no pains for its welfare. Have we discharged our duty, brethren? Has every clergyman bestowed his own mite, and exerted his influence with his flock and with the public in this behalf? It is not from a particular knowledge of the part which has been acted in this matter by any individual, that I venture on these inquiries. You may have all done your duty faithfully and honestly for aught I know. But there is fault somewhere: or the directors long ago would have been obliged to announce to the people, that their treasury was already full to overflowing, and to charge them to bring no more gifts for the sanctuary, as was done by Moses on a similar occasion.

“It is possible that a portion of this blame may justly attach to ourselves. Is there then a rich clergyman belonging to this body who has not given according to his abundance? Is there one possessed of thousands, who has not bestowed, at least hundreds, on the school of the prophets? Is there an individual who has kept back altogether, and refused even to speak to his people in its favour: who, so far from taking an active part for it, has taken a decided stand against it? If there be such an individual, let me ask him why he has done so? Has he been influenced by any of the motives already suggested as sometimes operating on the minds of the clergy to the detriment of the seminary? Or, is it the gall of disappointed ambition which rankles in his bosom? Is it because he has not been selected to fill some honourable station in the new institution that he thus coldly overlooks, or insidiously thwarts its interests? Now, since we have examples of men in every period of the Christian church, who were actuated by a spirit as base as this; it will not, perhaps, be thought a breach of charity, barely to suggest the possibility of its existence at present; and to ascribe to it a small portion of the opposition with which our church is infected.

“For it must be admitted after all, even by the professed apologist for the clergy, that there are some selfish, intriguing, ambitious divines in the church, who care for nothing but their own temporal advancement. Who would fight for the seminary if they supposed their own interest would be promoted by it, and who would fight against it for the same reason. Men, who, under the guise of religion, of honour, and friendship, can betray, and slander, and lie; in order to compass a favourite project, or to elevate themselves or their partisans to posts of honour and profit. I tell you, there are such men; such ministers of the gospel! But with these base creatures I have no fellowship. I never expect to meet them in heaven:—unless indeed a Judas may repent, or a Simon Magus be purified:—and I wish to have as little to do with them on earth as possible.” p. 25.

If all authors of occasional sermons would write as elegantly, and tell the truth as plainly, and scatter salt as freely, as Mr. Lindsly has done, their sheets would never be sent as wrapping paper to the grocer's shop, for want of readers.

E. S. E.

Religious Intelligence.

Extract from a Letter addressed to James Stuart, esq. of Philadelphia, dated Lebanon (Con.), August 27, 1821.

My dear Elder—It will give you joy to learn, that in Exeter, a small and poor parish in the township of Lebanon, which is without a stated pastor, such a revival of religion has been experienced, that yesterday fifty persons were received to full communion. The Domestic Missionary Society of Connecticut has sent them supplies for a time, and this seems to be in part the fruit of their labours, in conjunction with those of a pious deacon, and a few other aged Christians. What encouragement does this present for Christians to persevere in prayer and pious exertions for the salvation of their fellow sinners! I pray you and the other members of our particular church not to be weary in well doing.

My heart's desire and prayer to God is, that every one of the people of my charge may be brought to a religious experience similar to that of *Indian Philip of Connecticut*. You may rely on the truth of what I shall now state concerning him, for my grandfather knew him well. That abori-

ginal lived in the time of the great revival in this state, in 1740, and was thought by himself, and others, to be a renewed man. But the renowned Mr. Tennent, of our city, came this way, and after conversing with Philip, feared that he put his trust in the pious frames of his own mind, made a Christ of them, and so was deceived. Mr. Tennent therefore said to him, sternly, "Philip, unless Christ be in you, you are a dead man," and then abruptly turned away. This was the means of Philip's experiencing renewed and very pungent convictions of sin; which finally terminated well. In relating his own views of his past experience, subsequently to this, he said, that when he found comfort it was in this manner. He seemed to himself to be clinging to a pole with both his hands, and thus to be suspended over the bottomless pit. He was keeping himself out of hell by his own exertions. He tried to sustain himself, but soon one hand, from exhaustion of nature, let go its hold; and he hung fast by the other. Then, after a little, one finger of that hand relinquished its grasp, and then another, until he hung, for a second, by one finger alone. That failing, he seemed to be falling, falling, down, down to hell; but the first he knew, he was caught in the arms of Jesus. So may my people despair of every thing in the matter of salvation but Christ; and when they seem to be sinking to endless ruin find, that the Redeemer folds them to his arms.

Yours, affectionately,

E. S. ELY.

FROM THE RELIGIOUS REMEMBRANCE.

GREAT OSAGE MISSION.

Extract of a Letter from Miss Susan Comstock, of the Harmony Mission Family, to a Clergyman and his Wife, in this City.

*Mission Boats, Mississippi River,
June 1, 1821.*

My very dear Friends—Since the mind is prone to recal ideas of departed pleasure, which is never more to return, think it not strange, that in addition to the fancied interviews which have taken place since you bade us adieu, that your letter is now nearly committed to memory.

Besides the ties which cement the hearts of Christians, the repeated tokens of interest and affection of which I was made the recipient while with you, have, and ever will bind you closely to my heart.

The interest you feel in my situation and future welfare, calls forth the warmest

emotions of gratitude from my heart. And indeed, had I not an Almighty arm on which I could at all times rest, my situation would still be more delicate; but in the Lord Jehovah is everlasting strength. How sweetly can I rest on the promise of the Master's preserving power to the servant devoted to his cause. He has been as the shadow of a great rock in a weary land. His love and grace are infinite, and if fixed on me I need not fear. The promises are so sure, that I can with the utmost safety draw the conclusion that his faithfulness will not fail. It will undoubtedly be through *many* trials and *great* hardships that I shall enter the kingdom of heaven: but the believer is so privileged, that he may glory in all, knowing that they "work out for him a far more exceeding and eternal weight of glory:" for whom he blesses with grace below, he will crown with glory above. How trifling will all the privations and hardships appear when admitted to behold his unutterable glories!

We enjoyed excellent health during our journey to Pittsburgh, and were treated with the utmost kindness while on the way. We stopped at Mr. Herron's, but were soon again dispersed. During our passage to Cincinnati, I was afflicted with a severe headache, but at present my health is very good. The banks of the beautiful Ohio presented, for the most part of the way, a scenery sufficiently variegated to please the eye, and give exercise to the imagination.

We were agreeably entertained while at Marietta and Cincinnati. We passed pleasantly down the river till we had nearly reached Shawneetown, when a holy God saw fit to afflict us severely, that he might more effectually lead us to rest on him. On the third of May, one of our boatmen fell into the water, and was soon, we trust, received into a mansion in glory.

But Jesus loves his people with a tenderness which he only can describe. On the 5th, Mrs. Newton's babe, four days old, closed its eyes on terrestrial things. The mother survived till the 6th, when amidst the prayers and tears of the family, she closed her missionary labours, and breathed her spirit into the arms of everlasting love. Her precious remains are deposited in Shawneetown, quietly to rest till the morning of the resurrection.

We reached the Mississippi on the 9th, and with it commenced a laborious passage. We are now about fourteen miles from St. Louis; and all this distance, except a few miles, the boats have been pulled or shoved up the stream. From the sawyers, planters, drift-wood and rocks, we are constantly in danger. The ropes have several times broken, and we

have been whirled round, and sometimes carried some distance down the current. But as yet we are preserved, and making slow advances towards our destined home. For the first three days, the banks of this river were covered with willows and a species of trees called cotton wood; but since we have had an agreeable variety. At one time we pass little settlements strongly marked with the hand of industry; at another, the long forests wave their lofty heads. Again, the imagination is brought into exercise by the most lofty piles of rocks, or rather precipices, deeply shaded with primeval trees. The grandeur of these scenes surpasses description; they appear at times, when at a distance, like ancient castles in ruins. * * * *

The grace of God, my dear sir, has been my support, since your gig turned from us on the way. Never shall I forget the moments which I spent in your mansion. The young ladies are still as dear to my heart as ever, and are much on my mind; but dear little M— and C— I love. Do teach them to remember me, that should I live, a few years hence they might write me. I shall pray much for them. I thank dear Miss M— for her token of affection. I would write to her now, but as I am watching over the bed of my dear sister Weller, I have not time. I shall write them all when I arrive at my anticipated home. At present remember me affectionately to them, and please to inform them that the young ladies in Harriburgh agreed to meet on Saturday evening, to pray in concert with them. * *

Adieu! and ever write to, and pray for, your affectionate sister,

SUSAN COMSTOCK.

Letter addressed to a Young Lady in this City, from Miss Susan Comstock.

Mission Boats, Osage River, July 26.

My dear Sisters in Jesus Christ—When I sit down to write, I feel so ready to converse with you, that ere I am aware, I find myself in your dear social circle, where my last afternoon was spent, recounting to you the various scenes through which I have passed, during my long journey. This my time will not permit. The interesting interviews with which I was favoured have indelibly engraven you on my heart—the remembrance of which is still sweet. Sweeter far will be our meeting in yon blissful world beyond the skies. What a rich feast will be found when admitted into his unclouded presence! The ravished powers will expand to receive the emanations of the Deity. From the inexhaustible riches of his grace every capacity will be filled.

Through the faithfulness of our covenant God, we find ourselves almost to the consecrated ground. Thus far, I think we may say, the presence and blessing of the Master have been with us. In numerous instances of immediate danger, his almighty arm has been extended to save.

When called to leave the precious remains of one of our little number in a land of strangers, through the whole afflictive scene his grace was made sufficient, and we were enabled silently to acquiesce. His faithfulness has never for a moment been withdrawn. Encouraged, therefore, by such marked success, we go forward, looking futurity in the face, with a humble reliance on the Master's last promise, "Lo, I am with you *always*." Since the chilling regions of the north, and the burning climes of yon vertical sun, have experienced the genial influence of the Sun of Righteousness, may we not rationally hope that *our arrival* there will be as the beginning of days? And that a cloud of invaluable blessings is hanging over these western regions, whose precious drops will ere long descend, and cause many an immortal flower to blossom and bring forth fruit an hundred fold?

Upon the Rock of Ages we will build our hopes of future success, assured of his gracious co-operation. His promises are all yea and Amen.

Apparently, my dear sisters, no soil in which the Rose of Sharon has yet been planted, promises more bloom and beauty than this western wilderness. May our prayers ascend in unison, that the Sun of the moral firmament will soon dispel the night which has so long overwhelmed the soul in more than Egyptian darkness, and this western sky resume the tints of celestial beauty in which it shone before the fall. The principle which influences Christians to exertions for christianizing the world, we trust, is that which causes the redeemed in glory unceasingly to articulate their allelujahs. Redeeming love—what a theme! Well may its trophies sacrifice a few earthly comforts, to publish its invaluable blessings to immortal souls, perishing for lack of vision. Let it not be said then that the missionary makes a sacrifice, since with angels he is privileged to proclaim peace and good will to men, and even to become a co-worker with his divine Master. I leave you to conceive of the mental darkness and stupidity of the inhabitants who are scattered along on the banks of those rivers which we have passed. Destitute of Bibles, and other means of grace, their situation was truly affecting. Who can reflect on these solitary places, and not earnestly desire their salvation? O for more of the spirit of Christ, my master—more love to perishing souls—more heavenly-mindedness. Cultivate every be-

nevolent feeling, my dear sisters, that while we are labouring to form the minds of these wild children of the forest, you by your exertions at home may cause our hearts to rejoice; whilst many of our charge will arise and call you blessed.

Comparatively with the number of inhabitants in St. Louis, we found but few who were sufficiently interested in our mission to do much; but those were a precious few indeed. Sweet are the bonds which unite the hearts of Christians in labours of love. The ladies went from St. Louis to St. Charles in carriages. Governor Clark generously provided two. Sister Weller, who was taken from the boats ill at St. Louis, with sister Jones and myself, went from St. Louis to the house of colonel Post on the Missouri, a distance of thirty miles by land, and seventy by water, where we were kindly entertained till the arrival of the boats; so that I was on land nearly two weeks. Nothing material happened to impede our progress up the Missouri. We entered the Osage on the 29th of June. Soon after we entered the river, the water became so low, that most on board expected to be under the necessity of stopping for the summer; but he who holds the waters in the hollow of his hand, caused a sudden flow, so that we passed the rapids with a degree of ease; and we have had plenty of water ever since. This interposition of Providence was noticed even by the boatmen. O let us praise the Lord for his goodness, for his wonderful works to the children of men.

My dear Miss M— will accept of my grateful acknowledgments for her kind letter at Pittsburgh. The dear little hymn has been sung with pleasure. Had my time permitted, I should have written to Miss M— and the other young ladies, but they will accept of this. Will you remember me affectionately to my dear friends, Dr. E— and lady, with all who shall inquire after me. Wishing you the favourable presence of Almighty God, I remain your sister in the best of bonds,

SUSAN COMSTOCK.

Extracts from the Report of the Board of Missions to the General Assembly in May last.

(Continued from page 427.)

MR. JACOB TUTTLE

Has reported the fulfilment of his missionary appointment for three months, within the bounds of the presbytery of Newton. He laboured in Middle Smithfield, a place situ-

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ated on this side of the Delaware, about 40 miles above Easton; and in Milford, a small town about 25 miles above the other, the seat of justice for Pike county; and in the region lying between them. This mission, it is believed, has been attended with beneficial effects. The manner in which Mr. T. conducted his mission, as well as his success, will appear from what he states in regard to his labours in Smithfield and Milford.

“Perhaps novelty, more than any thing else, drew numbers together, on my first entrance among them. But in the course of the time spent there, I visited them from house to house, expostulated with them, exhorted and entreated them as they valued the favour of God and would avoid his displeasure, to avail themselves of this day of his merciful visitation. The religious tracts I distributed, I found to be of singular service, in introducing me to their confidence, and arousing their attention to the calls of the word, so that before the conclusion of my labours among them, a more than ordinary interest in these great subjects discovered itself. I only mean that there was an uncommon excitement. There were, however, five or six whose minds were deeply impressed, one or two of whom were hoping that they had “passed from death unto life.” I did not at first appoint meeting more than twice between the Sabbaths; but as I discovered, as I thought, an increasing interest in these things, I considered it my duty to increase the means of attending to them, so that the last week I spent among them I preached every evening except one in some quarter of the congregation. But notwithstanding their frequency, they were well attended, and by some every evening, let the distance or weather be what it might. These things encouraged me to hope, that if more labour could be expended here, a rich and abundant harvest of souls might ensue.

“Milford is the place I visited next, which is the seat of justice for Pike county. It is a small town, situated near the Delaware, on elevated ground, and contains probably 30 or 40 families. Though they have had occasional preaching for several years, yet no church has been organized, and but little or no fruit of the divine word appears among them. This little town, though in past years healthy even to a proverb, has been remarkably visited for the last nine months, and about 15 of its inhabitants have been called to the world of spirits. I concluded that I was authorized to interpret these dispen-

sions of God's providence, as an expression of his just displeasure against the too general dissipation of the town, their neglect of the Sabbath, religious institutions, &c. And this idea I inculcated from house to house, and urged repentance and reformation as the only ground on which they could hope to avert the frowns of Almighty God, and secure his favour. Of this I availed myself also, to impress on their minds the necessity of forming themselves into a religious society of some kind. They appeared to feel the force of these remarks, and held two or three meetings on the subject, the last of which resulted in their taking measures to become incorporated as a Presbyterian Church. In this place also I spent four Sabbaths, and by exchange supplied them a fifth. The meetings on Sabbath were generally well attended, but at the same time there was manifest a want of feeling on the great subjects of religion; and some, if I might judge from their countenances, seemed to think it strange, to be urged to repent and believe, on the dreadful alternative of losing their souls. In this place I preached fifteen times, and by supply twice, and distributed about 100 tracts. But whether the careless have been alarmed, the backslider reclaimed, or any saving benefit has been imparted to any, is beyond my province to say. The greatest apparent good resulting from the labours of your missionary here, is the formation of this people into a regular congregation, and the prospect of their being supplied one-half of the time by the Rev. E. A. Osborne, of Frankford. And this, *I conceive, is not all.* This town is so connected with the adjacent country by being the centre of all the public business of the county, that under the blessing of God, they can scarcely fail to exert a singular and beneficial influence on a large district of country around. It must therefore be considered *important as far as human agency is concerned, to render this post prosperous and secure.* The collection for the purposes of the board was indeed small, (\$3.50,) yet it will be gratifying to learn that a domestic missionary society will probably be formed here, not only to supply their own wants, but also those of the adjacent country. On the whole, I trust the time is not far distant, when this desolate part of our favoured land shall rejoice in the benignant rays of the glorious Sun of Righteousness."

MR. HENRY SAFFORD

Has reported the fulfilment of his missionary appointment for five months. He was put under the direction of the Domestic Missionary Society of West Jersey, and in

conformity with instructions received from them, he itinerated in Salem, Cumberland, and Cape May counties, New Jersey. He reports that in the town of Salem a house of worship is erecting by the Presbyterians, which, it is expected, will be finished in the course of the summer. The congregation that may be collected in this place will, with a little assistance, be soon able to support the gospel, either alone, or in conjunction with some other congregation. Mr. Safford preached on week days as often as convenient. The whole region visited by him stands in need of missionary labour. In all he preached 69 times, held monthly concert prayer meeting twice, and visited from house to house. He was invariably received with open arms, and treated in the most kind and affectionate manner. In a number of places he was informed of the happy effects of the missionaries who had preceded him. The almost inveterate prejudices which many formerly entertained against Presbyterian clergymen had greatly subsided; attendance on the worship of God became more and more respectful; and there had been a number of instances of hopeful conversion.

MR. SAMUEL CORNISH,

A man of colour, has performed a mission of three months in the city of Lancaster, and town of Columbia, and Marietta, and adjacent places, in Pennsylvania, under the direction of the Rev. Mr. Boyer. His appointment had a special regard to the benefit of the people of colour. A few passages from Mr. Cornish's journal is here given.

"*Sunday, May 14.*—I preached in the Alms-house in the city of Lancaster: there were present at least 150 poor, with a number of gentlemen and ladies from the city of Lancaster. A more attentive audience could not be. I sincerely hope the Lord did bless his word. I rode ten miles, and preached at Mr. Boyer's mission-house in Washington. The audience was large, and did truly rejoice in the use of the means of grace,

"*May 28.*—Mr. B. being from home, I preached for his people in the morning. At 3 o'clock to a large audience of coloured people in Dr. King's school-room, who seemed to receive the word with eagerness. In the evening I preached again for Mr. B.'s people. The congregation was large, and I can truly say this has been a day to be remembered.

"*June 5.*—I preached in Lancaster city to a considerable congregation of coloured people. At 3 o'clock addressed and prayed with the coloured Sabbath school, and at 5 o'clock attended the white school, and at the request of the managers, addressed and prayed with 300 boys, and a number of gentlemen and ladies. I believe the Lord attended his word.

"*June 23.*—I went with Dr. Houston, and preached to an attentive audience in Mountjoy. I believe some good was done: many tears were there shed. May the Lord ever have that people under his holy keeping.

"*July 4.*—I preached on the banks of the Susquehanna, under the trees, to a large number of white and coloured, the richest and poorest of the people. The Lord was with us of a truth. In the evening I preached at Dr. King's school-room to a mixed audience, composed of Presbyterians, Baptists and Methodists. We had a time of refreshing from the presence of the Lord. O how delightful is the service of our God!

"*July 30.*—I preached in the Dutch Presbyterian church at Strasburgh, morning and afternoon, to more than 500 white and a few coloured people. This people received the word with gladness, and were very desirous that I should preach for them again."

THE REV. JOHN MONTEITH

Has fulfilled his mission of two months in the Michigan Territory. He spent three Sabbaths in the country and five in the garrison, and in all ten several Sabbaths. He preached 31 sermons, admitted 9 persons to church privileges, administered the Lord's supper twice, baptized 3 adults and 12 infants, and visited 149 families.

Some impressions appear to have been made on the minds of the soldiers.

"*March 12.*—At break of day I am called to the garrison to see a man who has been all night in great distress of mind, weeping and praying. When I entered his room there were about twenty came in, and when I had talked some time and

prayed, I observed nearly all in tears.—Spent a good part of the day among them and in the hospital.

13th.—That distressed soldier is more comfortable. I find four others deeply impressed. When I enter a room, numbers collect round me. They weep and mourn over their sins.

"14th.—Find the soldiers still affected; some under convictions, some professing to hope in the Saviour, and many of them resolving to lead a different life.

"16th.—Observe similar appearances.

"18th.—Preach in the garrison.

"19th.—Visit the quarters, hospital, guard-house, &c.

"21st.—Spent some time amongst them, and find many of them apparently anxious."

In the close of his journal we find the following remarks:

"Of the impression made by my preaching, I have discovered no evidence very striking or satisfactory. The assemblies have given almost universally a fixed and serious attention, and several individuals have declared their convictions of conscience under the truths which they heard. This was particularly the case at Monroe, where there appears to be a growing concern about religious things. The good effect of individual admonition and close appeals to the conscience, I have remarked in numerous instances. I made it my business to have such interviews with every individual to whom I had access, and my visits were almost universally rewarded by the warmest expressions of gratitude. With tears in their eyes, in several instances, they have inquired, 'When will you call this way again?'

"With the state of the churches at Monroe and Meigs you are somewhat acquainted. You know that at both places there are organized churches with elders and deacons. They may be considered in a flourishing state. There is in both an evident increase of piety. Those whom we formerly admitted have in general walked as becometh the gospel. In both settlements almost all the leading characters have become active in the church. They still express their willingness to support a minister at the two places, and I do not doubt their ability.

"What the utility of exertions amongst the soldiers may be, cannot be estimated. Their intemperance is a most discouraging obstacle. Yet since they have had more regular instruction, the use of ardent spirits has been greatly diminished, and in some instances laid aside. Of any real piety I have not yet sufficient evidence. Many of them pray, and read the Bible and religious books with which they have

been furnished. We are making arrangements for their assembling in our church, so that they will not so much need missionary labours."

MR. JAMES WILLIAMSON

Has sent an account of having fulfilled his mission in part, and promises to forward his journal for the whole time, when he shall have finished his mission. He was directed to labour in that region which lies between Wilkesbarre and Tioga Point, Montrose, and the adjacent country. During the term of three months and a half, embraced in his communication, Mr. W. preached and lectured from portions of scripture 112 times, attended 19 prayer-meetings and religious conferences, and visited more than 200 families. He laboured chiefly in the counties of Susquehanna and Bradford, east of the river. Two missionary societies have been formed in the region of country to which his mission extended; one in Susquehanna and another in Luzerne counties; and it is expected that another will be formed in Bradford. Mr. W. deems the very severe winter of laborious duty the happiest of his life. He had to encounter difficulties arising from the impositions practised on the people by pretended ministers of Christ. He was, however, well received. The desire for a learned, as well as a pious ministry, is growing in that region.

The manner in which Mr. W. conducted his mission, as well as the success attending it, will appear from the following passages in his letter.

"It requires some time to gain the confidence of many people in this part of the country, as there have frequently been persons through it calling themselves *ministers of Christ*, who proved to be but *ministers of Satan*. On this account my second visits have been generally much better received than the first. In my *first sermon*, they mostly look to see the preacher—after that, they seem to look for instruction. Many of the families mentioned above, I visited twice and oftener. Frequently where the heads of families are

very ignorant, I find it most prudent to convey instruction to them, by conversing with the children. By repeating these visits, I could generally discover the state of mind of each one, and apply my conversation accordingly. Where I have had prospect of returning, I have often given portions of scripture to the children to commit to memory, which I find to be very useful. Religious conferences, where personal religion has been made the subject of conversation, has been blessed in several instances to the awakening of some careless sinners.

"After I had passed over the greater part of the field assigned me, I thought it would be of advantage to make some stay in particular places, where there appeared some prospect of usefulness. I have therefore been at this place (Tioga Point) and in vicinity, since the first of this month. It affords much satisfaction to find, that the Lord has given me so much favour in the eyes of this people. Wherever I have been, I have had by some a very welcome reception; and in many places I have had the pleasure of seeing some under my ministrations brought to deep convictions of sin, even during the short time I have been engaged."

THE REV. ALEXANDER COOK

Was directed to itinerate two months in the county of Greene, Pennsylvania, and in that of Monongalia, Virginia. He has reported the fulfilment of this mission. In the country visited by him, he found the people desirous of ministerial labour. On the Alleghany especially, they discovered great anxiety for religious instruction. There appears such an awakened attention to the means of grace, as has not been seen for many years past. On week days the attendance was great; and on the Sabbath so large were the assemblies, that it required a great compass of voice to make all hear. On the whole he met with much encouragement.— Beside the two months spent in fulfilling his appointment, he felt constrained by the pressing importunity of the people to labour two months more in Butler, Armstrong, and Venango counties. Here he informs the Board he laboured night and day.

(To be continued.)

LATE PUBLICATIONS.

A Grammar of the English Language, adapted to Schools; by Joseph R. Chandler, Philadelphia.

Animadversions on some Recent Occurrences in the Presbyterian Churches of Cincinnati, Ohio; by the Rev. William Arthur.

The Duty of Observing the Sabbath, explained and enforced in a Sermon, addressed more particularly to the Young; by the Rev. Philip Lindsly, Vice-president of Princeton College.

A Discourse, occasioned by the Death of the Rev. James M'Chord; by Robert H. Bishop. A.M. Lexington, Kentucky.

The Christian Remembrancer, a Sermon, with an Appendix; by the Rev. Eleazar Harris, of York district, South Carolina.

Statistics.

Census of the State of Georgia.

The population of Georgia, by the census of 1820, amounts to 344,772. In 1810 it was 252,433: giving an increase in ten years, of 92,339.

State of Connecticut.

This state is divided into 8 counties: which are subdivided into 120 townships. There are 210 Congregational churches within the same state; of which only 30 were destitute of a settled pastor, in June, 1821. Of these 30 churches, 8 were able to support a minister; and 22 unable without assistance. To supply their need, the Domestic Missionary Society of Connecticut sends these 22 feeble congregations missionaries for a part of the year, with the prospect of building up the waste places, and establishing in them the stated ministrations of the gospel.

Selections.

WILLIAM POPE.

“Laugh, ye profane, and swell, and burst
With bold impiety;
Yet shall ye live for ever curst,
And seek in vain to die.
Soon you'll confess the frightful names
Of plagues, you scorn'd before,
No more shall look like idle dreams,
Like foolish tales no more.” WATTS.

The awful and affecting cases of Newport, Altamont, and Spira, have long con-

firmed the weighty truth, that it is a fearful thing to fall into the hands of the living God. The following narrative, though less known, is not less awful nor less impressive. Its truth is confirmed by the joint testimony of various respectable witnesses. One of these is Mr. Simpson, the well known author of “A Plea for Religion.” He saw the unhappy subject of this narrative once, but declared, he never desired to see him again. The melancholy affair happened in the years 1797, and excited considerable attention in the town and neighbourhood of Bolton. The deistical brethren of the unhappy man, whose miseries this account describes, wished to persuade the public that he was out of his mind; which was by no means the case. He was in the possession of his reason; but evidently given over, by God, to a hardened heart.

William Pope, an inhabitant of Bolton, in Lancashire, was a member of the Methodist Society; and appeared to have been made a partaker of genuine repentance; and of such faith in the adorable Saviour, as became the source of sacred peace and joy. He had a wife, who enjoyed much of the divine comforts of religion, and who after adorning her profession upon earth, in the full assurance of faith and hope, triumphantly fell asleep in Jesus.

After her death his zeal for religion declined; and by associating with some backsliding professors, he entered the path to eternal ruin. His new companions ridiculed the eternity of future misery; and professed to believe even in the redemption of devils. William became an admirer of their scheme; a frequenter with them of the public house; and in time a common drunkard. On one occasion of this kind, being upbraided as a Methodist, he replied, “I am not a Methodist now; it would be better for me were that the case; for while I was a Methodist I was as happy as an angel, but now I am as miserable as a devil.”

Religion being neglected his mind turned to politics, and these became his favourite study. Proceeding onward from bad to worse, he became the disciple of Tom Paine; plunged into the whirlpool of infidelity; and dared to depreciate that adorable Redeemer, whom he had formerly called his Saviour. The mercy he had long abused was now withdrawn; the judgments of the Most High overtook him; and a lingering consumption became the harbinger of death.

“April 17, 1797, I was desired, says Mr. Rhodes, the narrator of the following account, to visit William Pope. For some months he had been afflicted with a consumptive complaint. At the same time the state of his mind was deplorably wretched. When I first saw him, he said, “Last night

I believe I was in hell, and felt the horrors and torments of the damned! but God has brought me back again and given me a little longer respite. My mind is also alleviated a little. The gloom of guilty terror does not sit so heavy upon me as it did: and I have something like a faint hope, that, after all I have done, God may yet save me." After exhorting him to repentance, and confidence in the Almighty Saviour, I prayed with him, and left him."

"In the evening he sent for me again. I found him in the utmost distress, overwhelmed with bitter anguish and despair. I endeavoured to encourage him; and mentioned the hope which he had spoken of in the morning. He answered, "I believe it was merely nature;—that finding a little ease from the horrors, I had felt in the night, I was a little lifted up, on that account." I spoke to him of the infinite merit of the great Redeemer; of his sufficiency, willingness, and promises to save the chief of sinners, who penitentially turn to him. I mentioned several cases in which God had saved the greatest of sinners; but he answered, "No case of any, that have been mentioned, is comparable to mine. I have no contrition; I cannot repent; God will damn me! I know my day of grace is past. God hath said of such as are in my case, I will laugh at your calamity and mock when your fear cometh!" I said, "Have you ever known any thing of the mercy and love of God?" "Oh yes," he replied, "many years ago, I truly repented, and sought the Lord. At one time in particular, in my distress and penitential sorrow, I cried to the Lord with all my heart; and he heard me, and delivered me from all my trouble; and filled me with peace and heavenly consolation. This happiness continued for some time. I was then truly devoted to God. But in the end I began to keep company, which was hurtful to me; and also gave way to unprofitable conversation, till I lost all the comfortable sense of God, and the things of God. Thus I fell from one thing to another, till I plunged into open wickedness." Indeed he several times complained to me, that the company he associated with, had been of irreparable injury to him. I prayed with him and had great hopes of his salvation; he appeared much affected; and begged I would represent his case in our Society and pray for him. I did as he desired that night in our congregation; the people were much affected at the account, and many hearty petitions were put up for him.

Mr. Rhodes being obliged to go into the country, for a few days, his fellow labourer, Mr. Barraclough, visited William Pope, and gave the following account of what he witnessed.

"April 18, I went to see William Pope; he had all the appearance of horror and

guilt, which a soul feels, when under a sense of the wrath of God. As soon as he saw me he exclaimed, "You are come to see one who is damned for ever." I answered, "I hope not, Christ came to save the chief of sinners." He replied, "I have rejected him, I have denied him; therefore he hath cast me off for ever!—I know the day of grace is past; gone—gone—never more to return!" I entreated him not to draw hasty conclusions respecting the will of God; and I asked him if he could pray, or felt a desire that God would give him a broken and contrite heart? he answered, "I cannot pray; my heart is quite hardened; I have no desire to receive any blessing at the hands of God," and then immediately cried out, "Oh the hell!—the torment!—the fire that I feel within me! Oh eternity, eternity! To dwell for ever with devils and damned spirits in the burning lake, must be my portion!—and that justly—yea very justly!"

"I endeavoured to set before him the all-sufficient merits of Christ, and the virtue of his atoning blood; assuring him, that through faith in the Redeemer he might be forgiven. He fixed his eyes on me and said, "O that I had hope! O that I had the smallest beam of hope! but I have not, nor can I ever have it again." I requested him to join with me and another friend in prayer. To which he replied, "it is all in vain." However we prayed and had some degree of access to the throne of grace for him. When I was about to depart he looked at me with inexpressible anguish, and said, "Do you remember preaching from these words in Jeremiah, "Be instructed, O Jerusalem, lest my soul depart from thee?" I replied that I recollected the time very well, and asked, "Did God's Spirit depart from you at that time?" he replied, "No, not at that time, for I again felt him strive with me; but oh, soon after I grieved, yea, I quenched him; and now it is all over with me for ever!"

"On Thursday I found him groaning under the weight of the displeasure of God. His eyes rolled to and fro: he lift up his hands and with vehemence cried out, "Oh the burning flame! the hell! the pain I feel! Rocks, yea burning mountains, fall upon me, and cover me! Ah no! they cannot hide me from his presence who fills the universe!" I spoke a little of the justice and power of Jehovah, to which he made this pertinent reply, "He is just, and is now punishing and will continue to punish me for my sins. He is powerful, and will make me strong to bear the torments of hell to all eternity!" I answered, "God is just to forgive us and powerful to rescue us from the dominion of sin and Satan. Jesus came to destroy the works of the devil, and I trust he will soon manifest his salvation to you." He replied, "You do

not know what I have done. My crimes are not of an ordinary nature. I have done—done the deed—the horrible, damnable deed!” I wanted him to explain himself; but he sunk down into a stupid sullenness. I prayed with him, and found more freedom than I expected. While I was on my knees he appeared to be in an agony. At length he broke out, to the astonishment of all present, “Glory be to God I am out of hell yet!—Glory be to God I am out of hell yet!” We said, “there is mercy for you,” he answered, “Do you think so? O that I could feel a desire for it.” We entreated him to pray, but he answered, “I cannot pray! God will not have any thing to do with me. Oh the fire I feel within me.” He then sunk down again into a state of sullen reserve. I prayed with him once more; and while I was thus employed, he said, with inexpressible rage, “I will not have salvation at the hands of God! No! no! I will not ask it of him!” After a short pause, he cried out, “Oh how I long to be in the bottomless pit! in the lake which burns with fire and brimstone!” He then lay quiet for some time, and we took our leave for that day.

“The day following I saw him again. This was a painful visit. His language and visage were most dreadful. Some of his expressions were so diabolical that I dare not repeat them. I said to him, “William your pain is inexpressible.” He groaned, and then with a loud voice cried out, “Eternity will explain my torments; I tell you again I am damned:—I will not have salvation.” We desired he would pray for mercy; but he exclaimed, “Nothing for me but hell! Come eternal torments! you will soon see I shall drop into the flames of the pit.” I said, “Do you ask the Lord to be merciful unto you.” Upon which he called me to him, as if to speak to me; but as soon as I came within his reach, he struck me on the head with all his might, and gnashing his teeth cried out, “God will not hear your prayer.”

“While we were on our knees praying for him, he shouted aloud, “God will confound you that you cannot pray. O God hear them not, for I will not be saved.” His words were accompanied with the strongest marks of rage and inveterate malice, and he cried out, “I hate every thing that God has made; *only* I have no hatred to the devil; I wish to be with him.” He seemed to be in his element while speaking of the devil as a sovereign Lord, that might shortly reign supreme! These things greatly distressed us, and we were afraid that he was given up to a reprobate mind.”

On the 21st, Mr. Rhodes having returned from the country, went again to see William Pope, and gives the following account of his visit. “I found him in the

most deplorable condition. He charged me with telling him a lie, in my last visit, by saying that I believed there was salvation for him. I replied that I had not told a lie, but verily believed there was salvation if he would accept of it. He was now in a tempest of rage and despair: his looks, his agonies, and dreadful words, are not to be expressed. Speaking to him of mercy or a Saviour seemed to increase the horrors of his mind. When I mentioned the power of the Almighty to save, “God,” said he, “is almighty to damn me! He hath already sealed my damnation, and I long to be in hell!” While two or three of us were praying for him he threw at us any thing on which he could lay his hands. His state appeared an awful confirmation of the truth, justice, and being of God;—of an immortal soul in man;—and of the evil of sin. Who but a righteous God could inflict such punishments? What but sin could deserve them? What but an intelligent immortal soul could bear them?”

Next day Mr. Rhodes called again to see William Pope; the dreadful tempest of rage and defiance seemed to have ceased. He now appeared full of timidity and fear;—in perpetual dread of the powers, of darkness; and apprehensive of their coming to drag him away to the regions of misery. But no marks of penitent contrition appeared about him. He said he was full of blasphemy; he often laid his hand upon his mouth lest it should force its way out. He complained that it had done so, and that more would force its way.

In the afternoon of the 24th, Mr. Barraclough again called upon him. For some time he would not speak, but after being repeatedly asked how he felt his mind, he replied, “Bad, bad.” Mr. Barraclough said “God can make it better”—“What, make me better!—I tell you, no; I have done the horrible deed, and it cannot be undone again.—I feel I must declare to you what it is for which I am suffering. The HOLY and JUST ONE! I have crucified the Son of God afresh, and counted the blood of the covenant an unholy thing! Oh that wicked and horrible deed of blasphemy against the HOLY GHOST which I know I have committed! It is for this I am suffering the torture and horrors of guilt, and a sense of the wrath of God.”

He then suddenly looked upwards towards the chamber floor, and started back; he trembled, gnashed his teeth, and cried out, “Do you not see? Do you not see him? He is coming for me! The devil will fetch me, I know he will! Come, O Devil, and take me.” At this time Mr. Eskrick came into the room, to whom William said, “George, I am lost.” Mr. Eskrick replied, “Do not say so, but pray earnestly to God to give you true repentance; and who can tell but the Lord may

deliver you this day from the power of sin and Satan." He answered, "I cannot pray, no! no! I will not pray. Do not I tell you there is no salvation for me, I want nothing but hell." Some time after he said, "Undone for ever! doomed to eternal pain! to the burning flame!" Afterwards on a sudden he sprung up from his seat, and cried out, "Your prayers will avail nothing. God will not hear you." A friend prayed, but during prayer when any petition was offered for him he sullenly said, "I will not have any favour at his hands,"—uttering also other expressions too dreadful to be repeated.

"On the 25th, says Mr. Rhodes, I called to see William Pope, and asked him how he was, he answered, "Very bad in body and soul, there is nothing good about me." I said to him, "William, if God were willing to save you for Christ's sake, and if you knew that he were so, would you not be willing to be saved?" "No," he answered, "I have no willingness nor any desire to be saved. You will not believe me when I tell you it is all over. If I had a million of worlds I would give them all to undo what I have done." I told him I was glad to hear that confession from him, and hoped that through the violence of his terrors he had mistaken his case, and imagined against himself what was not true." "I tell you," he replied, "I know hell burns within me now: and the moment my soul quits the body, I shall be in such torments as none can conceive! I have denied the Saviour! I have blasphemed the Most High! and have said, O that I were stronger than God." He was quite unwilling that I should attempt to pray for him. I visited him the next morning, when he appeared to be hardened beyond all feeling of remorse or fear. His violent agitations, dread, and horror, had ceased their rage. His infidel principles returned upon him, and he gave full place to them and glorified in them."

"On my next visit, after a little conversation, he spoke with the greatest contempt of the Lord Jesus Christ; and derided his merits and the virtue of his atoning blood. The words he used were too detestable to be repeated. The day following he appeared much in the same state of mind, full of a diabolical spirit. Hell and perdition were his principle theme, and apparently without terror."

At a visit which a pious young man made him on the 1st of May, he said, "I have denied the Lord Jesus Christ and the word of God; this is my hell." After some other shocking expressions he added, "My pain is all within, if this were removed I should be better! Oh what a terrible thing it is! Once I might and would not; now I would and must not." He sat a little while and then, says the narrator, cast his eyes upon

me with the most affecting look I ever saw, and shook his head. At this sight I could not refrain from tears. At another time he said, "I attempted to pray, but when I had said a word or two, I was so confounded I could say no more." At this time one of his old companions in sin coming to see him; William said to him, "I desire you will go away; for I have ruined myself by being too much in such company as yours." The man was unwilling to depart; but he insisted on his going.

Some time after the same young man, and some other friends, sat up with him again; and would have prayed with him, but he would not suffer them; he said it did him hurt, and added, "I am best content when I am cursing; I curse frequently to myself, and it gives me ease. God has made a public example of me, for a warning to others; and if they will not take it, everlasting misery will be their portion."

Mr. Rhodes made him several other visits; and in all his visits, found him perfectly averse to prayer, and to every thing that is good. Not the least mark of contrition; not the most distant desire for salvation. "When, says he, on one occasion, I attempted to pray, he said, "Do not pray to Jesus Christ for me, he can do me no good; nor is there any being that can." When I began to pray, he blasphemed in a most horrible manner, and dared the Almighty to do his worst, and to send him to hell!"

"On the 24th, his state was not to be described. His eyes darted hate and distraction. He grinned at me, and told me how he despised and hated my prayers; at the same time he exclaimed, "curse on you all."

"On the 26th, I visited him for the last time. I saw his dissolution was at hand. My soul pitied him. My painful feelings on his account cannot be expressed. I spoke to him with tenderness and plainness about the state of his soul; and of another world: but he answered me with a high degree of displeasure; his countenance at the same time was horrible beyond expression; and with great vehemence he commanded me to cease speaking to him. I then told him, it would be the last time that ever I should see him in this world; and asked if he were willing for me to put up another prayer for him? He then with great strength, considering his weakness, cried out, "No." This was the last word which I heard him speak. I left him, and he died in the evening.

[Pike's Consolations.]

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Communications.

LECTURES ON BIBLICAL HISTORY.

No. IV.

“And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering: but unto Cain, and to his offering, he had not respect.”—GEN. iv. 3—5.

The Divine conduct towards our fallen race, has been uniformly marked by the most indubitable evidences of kindness and compassion. When our first parents violated the covenant of innocence, and rose in rebellion against the majesty of heaven and earth, they might have been abandoned, as were the angels who kept not their first estate. This, however, was not the case. True, they were expelled from the delightful walks of Eden, and denied its pleasant fruits; subjected to various afflictions of a disciplinary kind, calculated to make them feel, that in forsaking God they had forsaken their own comforts; but the glorious remedy provided in the counsels of eternity—the seed of the woman—the gracious healer of the breach was announced to them even before their expulsion from Paradise. “I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel,” comprises the germ of hope, the first intimation of mercy, published

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to guilty man. This promise placed the human family, at once, under a dispensation of grace, and rendered heaven attainable, by Adam and his descendants, through the mediation of the Son of God—the promised seed—manifested, in due time, to take away sin, and destroy the works of the devil. But man, though thus favourably situated for the attainment of pardon and eternal life, through the merits of a Redeemer, had now become a depraved creature—the glory of his primitive righteousness had departed from him: Adam had lost the image of God, in which he was created; and when he became a father, his offspring must inherit his likeness, as well in the temper and qualities of their minds, as in the form and faculties of their bodies. In perusing the Bible, therefore, where we have a faithful history of man, and of God’s providence towards him, while we cannot but see and acknowledge the sad indications of our native corruption and entire degeneracy, it will be pleasing to observe occasionally, the divine efficacy and triumphs of redeeming grace. Of this remark, we have an illustration in the short narrative of Moses, respecting Cain and Abel, the first two persons of whom we have any authentic account, that came into the world by ordinary generation. How long after the creation they were born, we are not informed; it is generally supposed to have been within a short period. Neither do we know certainly, what

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difference there was in their ages. A critical examination of the Hebrew text, seems to me to favour the opinion, that they were twins. Be this as it may, Cain was the first-born; and his mother appears to have entertained high hopes concerning him: "I have gotten a man from the Lord," exclaimed the joyful mother, on the birth of her first son. The name *Cain* signifies acquisition; and he was probably so called by his mother, as a grateful memorial of God's goodness, in making her, what her own name imported, "the mother of all living." In the birth of this child, Eve had some evidence that the race was to be continued for a time at least, notwithstanding the guilt of her first transgression. Her faith respecting the seed who was destined to wrest the prey from the hands of the mighty adversary, was thus confirmed; and, perhaps, she flattered herself that this was the Redeemer announced in the promise. If so, her mistake must have been soon corrected. The development of his character proved that he was of "the wicked one." Parents should never neglect to render thanks to God for their children; but let not their expectations respecting them be too sanguine. Our children will be blessings to us and to the world, if God, by his providence and grace, make them so; but not otherwise. We should always bid them welcome, and spare no pains in bringing them up in the nurture and admonition of the Lord; yet, to use an old proverb, "they are in themselves certain cares, but uncertain comforts." In infancy, they press upon the hand, and in after life they, in many instances, press still harder on the heart.

Abel, though born of the same mother, was of a spirit widely differing from that of the first-born. We have no account of his temper or conduct in childhood; but, from his occupation, we are naturally inclined to think that he was of a mild,

peaceful and contemplative disposition; and from the respect shown by the Searcher of hearts to the offering which he brought to the Lord, it seems probable that he was at an early period of his life, a subject of religious impressions. "Abel was a keeper of sheep, but Cain was a tiller of the ground."

We are here given to understand, in few words, that agriculture, and the rearing of cattle, were the first employments of mankind. This is perfectly natural; and we are here furnished with internal evidence of the truth of scripture history. These occupations were first followed, because they were the most necessary and useful. The first essays in husbandry must have been very simple, perhaps little more than dressing and protecting the spontaneous fruits of the ground. Time and experience would correct mistakes, and suggest many improvements. And the culture of cattle was important, not only on account of the religious use to which they were put, as victims for the altar, but for their milk as an article of sustenance, and their fleeces and skins, which afforded the raw materials for clothing: for it does not appear that their flesh was, as yet, allowed to be used for food. As Adam, when placed in the garden of Eden, was required to dress and keep it, he doubtless trained his sons to habits of industry. Let us who are parents take a useful hint from this fact. Our children, whether we shall leave them little or much property, will be nothing the worse, and they may be vastly the better, for being acquainted with some branch of business, by which, in the failure of other resources, they may gain an honest livelihood. And let young people remember that it is their duty, and therefore both reputable and comfortable, to be industrious. The idle boy that has been dandled on the lap of mistaken fondness till he comes into the possession of his patrimony, cannot be

very capable of either appreciating it aright, or of managing it discreetly. And the mistress of a family, however ample may be her fortune, will always find her account in understanding, at least, the rudiments of housewifery. Nor let it be forgotten, for it cannot be disputed, that indolence, while it feeds on the bounty of friendship, or imposes upon unsuspecting charity, operates not only against personal virtue, but deeply and powerfully against the public morals; it is not a solitary sin—it is the mother of a progeny, in stature gigantic, and in number countless. But do not mistake my meaning, readers. Industry is not piety, nor are all industrious people pious. Cain, for aught that appears to the contrary, was as attentive to his tillage as Abel was to his flock; while in their religious principles and moral characters, they differed essentially, as it will appear in the sequel.

“And it came to pass in process of time, (or, as you find it in the margin of the Bible, *at the end of days*, i. e. at the end of the days of the week, on the Sabbath, the day on which divine worship was performed statedly and solemnly,) that Cain brought of the fruit of the ground an offering unto the Lord.” This was evidently a mere thank-offering, designed as an acknowledgment of the divine munificence, but which implied no confession of sin on the part of the offerer, or faith in the great propitiation to be offered, in due time, for the sins of the world. “And Abel, he also brought of the firstlings of his flock, and of the fat thereof.” This offering of Abel was of the finest of his lambs or kids; a living creature, of which the blood was to be shed, and the flesh consumed on the altar, agreeably to divine appointment, as an acknowledgment that the offerer was a sinner and deserving of death; and it likewise had, manifestly, a typical import, and implied a profession of faith in the Lamb of God,

whose blood cleanseth from all sin. “And the Lord had respect unto Abel, and to his offering; but unto Cain, and to his offering, he had not respect.” The acceptance of Abel’s service on this occasion, was shown in a manner which was well understood by all present: probably, it was by fire issuing from the presence of the Lord to consume his sacrifice, as in the case of Elijah, in his contest with the votaries of Baal, and several other instances recorded in scripture. But to Cain and his offering no respect was paid. Why was this? There must have been some good and sufficient ground for the preference; for with God there is no respect of persons.

With a view to a right understanding of this matter, we have two or three remarks to make, which may shed some light on the subject. First,—the use of animal, or, as they are sometimes distinguished, bloody sacrifices, has obtained among mankind, from the earliest times, of which we have any historical notices. Patriarchs, Israelites, Jews and Pagans, have resorted to them, as the means of propitiating the Divine favour, of deprecating the wrath of Heaven, and of procuring the pardon of sin. Now that a holy God should be pleased with the pouring out of the blood, and the burning of the flesh of any of his creatures, seems so unlike a dictate of natural reason, that the most judicious writers have felt constrained to refer the origin of such oblations to a divine institution. And, after a candid investigation of the subject, we embrace this opinion, as true and correct. We think the use of animal sacrifices originated in divine appointment, immediately after the fall of man; that Adam was required to use them, as an important branch of his worship; that he handed the use of them down to his posterity, and that the custom passed to Pagan nations through the medium of tradition. That they were recognised,

and ordered to be offered, with a vast apparatus of ceremony and extensive ritual, under the Levitical priesthood, and that they continued to be used by the descendants of Abraham, till the advent of Christ, is well known to all who have any acquaintance with the Bible. As the flesh of animals was not then allowed to be used as food, it is presumable, nay, highly probable, that those animals, whose skins our first parents used for clothing, had been offered in sacrifice. Gen. iii. 21. And, from the well known character of Abel, whom our Lord calls "righteous Abel," as also from the acceptance of his service in the instance before us, it is not to be supposed that he offered of the firstlings of his flock without a divine warrant.

Our second remark regards the design of this institution; which was, we think, twofold—first, to remind mankind that, as transgressors of God's law, they deserved death; which they could scarce fail to reflect upon, with solemn penitence, as often as they placed the bleeding victim on the altar, as an atonement for their sins; but, secondly, and chiefly, it was designed as a typical representation of the sacrifice of Christ, the grand and efficient propitiatory, through which Jehovah purposed, from the beginning, to extend pardon and salvation to guilty man. Viewed in reference to this glorious object of faith and hope set before a rebellious and ruined world, how venerable, how significant and august those bloody sacrifices, and symbolical rites, which preached to the world, for ages, under the Old Testament dispensation, what is clearly taught in the gospel, i. e. that "we have redemption through the blood of Christ."

If these remarks be just, it will not be difficult to discover the reason why Abel and his offering were regarded propitiously, while Cain and his were rejected. When man

became a sinner, he became unfit for any direct and immediate intercourse with his Maker. Yet God saw fit, in mercy, to reveal himself as accessible, and as disposed to forgive sin and accept the services of sinners, through a Mediator. This stupendous plan of redeeming love was announced in the first promise of a Saviour. It was illustrated and forcibly represented by the institution of animal sacrifices, in which we are to look for the origin of that maxim universally admitted by the Jews, and which is unequivocally evangelized in the New Testament, viz. "That without the shedding of blood there is no remission of sin." In one word, the covenant of grace, or that scheme of divine compassion to fallen man, founded on the mediatorial character and work of Jesus Christ, was administered in these primitive times chiefly by sacrifices; and the religious use of them, for the great end contemplated in their appointment, implied a profession of faith in the promised Redeemer: whereas a neglect or contempt of the types and symbols, involved a practical disregard towards the antitype or thing signified, which was, indubitably, the Lamb of God, destined to take away the sin of the world, by the sacrifice of his blood. Abel, then, appears to have acquiesced in God's plan of saving sinners, and to have believed the revealed testimony concerning it. He approached the throne of grace, as a sinner, confessing his guilt, presenting at the altar, "of the firstlings of his flock," a sin-offering, in compliance with the divine command, imploring forgiveness, and professing hope in "Him who was to come, and give his life a ransom for many." Thus, as the author of the epistle to the Hebrews expresses it, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and, by it, he, being dead,

yet speaketh." Heb. xi. 4. But Cain, though he believed in God as his creator and benefactor, and, therefore, deemed it proper to acknowledge his munificence by an eucharistical or thank-offering, yet, not being humbled for his sins, nor believing in the promised Redeemer, refused to bring that species of offering which typified redemption by the blood of Christ; and he was, consequently, rejected or disapproved of, as one who obstinately clung to the violated covenant—self-confident, and unwilling to be a debtor to grace. A short extract from Dr. Adam Clarke's notes on this passage of scripture, shall close this article of our lecture. "Cain, the father of Deism, not acknowledging the necessity of a vicarious sacrifice, nor feeling his need of an atonement, according to the dictates of his natural religion brought an eucharistic offering to the God of the universe. Abel, not less grateful for the produce of his fields and the increase of his flocks, brought a similar offering, and by adding a sacrifice to it, paid a proper regard to the will of God, as far as it had then been revealed, acknowledging himself a sinner, and thus, deprecating the divine displeasure, showed forth the death of Christ till he came. Thus his offerings were accepted, while those of Cain were rejected; for this, as the apostle says, was done by faith, and therefore he obtained witness that he was righteous, or a justified person, God testifying with his gifts, the thank-offering and the sin-offering, by accepting them, that his faith in the promised seed was the only way in which he could accept the services and offerings of mankind." Did God, then, abandon the unbelieving Cain, and allow him no farther time or space for repentance? Far from it. Even when he became wroth, and his fallen countenance betrayed the blasphemy of his heart, God, "who delighteth not in the death of the wicked," con-

descended to expostulate with him, in a manner eminently calculated to bring him to repentance, and the acknowledgment and love of the truth. "Why art thou wroth, and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." In the words of our Saviour to the unbelieving Jews, we have a short but excellent comment on this address of the Most High to Cain: "Ye will not come unto me, that ye might have life!" Cain knew the terms of salvation as well as his brother Abel; and if he refused to comply with them, he must abide the consequences. The righteous Lord loveth righteousness, and cannot do an unrighteous act. His word of threatening, as well as of promise, must stand fast, and be unbroken for ever. "The soul that sinneth, it shall die." Cain had sinned; and if he refused to accept of redemption through the mediation of the second Adam, the Lord from heaven, he must die. Yet he might have life—a ransom was provided. "Sin lieth at the door." This passage may, and we think ought to be rendered, *a sin-offering coucheth at the door*; that is, a lamb, for a sin-offering, lieth at the door of the sheep-fold. And it seems to be implied that, if he would bring such an offering, in faith, as did his brother, he should be pardoned and accepted. And though he began to meditate mischief against Abel, from the base principle of envy, God, as if to prevent the horrid deed that ensued, assured him that none of his rights or privileges, as the first-born, were at all abridged—that Abel would still render him all due respect, and treat him, in the family circle, with that deference and submission which belonged to the elder brother. But all this could not satisfy his jealous soul, or melt his obdurate heart. He regarded the ways of God as unequal, and resolved

that Heaven's favourite should feel the weight of his vengeance. He talked with his brother—probably disputed with him on religious subjects, and, having lured him into the field, rose up against him, and slew him, as an apostle informs us, because his own works were evil and his brother's righteous. Mark, here, the difference between him that serveth God and him that serveth him not. Abel was a believer, a professor of godliness; he, therefore, suffered persecution—his career on earth was short—his death was premature and violent. But he suffered for righteousness' sake, and he was blessed, in his deed and in his end. He may be considered as the first martyr; and he probably now leads the van of that noble army of witnesses for the truth, which, encircling the throne of glory, cry with a loud voice, "Salvation to our God, and to the Lamb, for ever and ever."

Let us learn from the subject of this lecture the importance of worshipping God in spirit and in truth, and the necessity of a believing regard to the Lord Jesus Christ, in all our endeavours to honour the Creator, and to secure the Divine acceptance of our persons and services. We are sinners: and heaven is inaccessible to us, save through the merits and intercession of the divinely constituted Mediator, in whom it hath pleased the Father that all fulness should dwell. From that fulness may we receive, and grace for grace! W. N.

FOR THE PRESBYTERIAN MAGAZINE.

Brief Review of a Debate on Christian Baptism, between Mr. John Walker, a Minister of the Secession, and Mr. Alexander Campbell, a Minister of the Baptist Church; in three Letters to a Friend.

LETTER III.

(Continued from page 348.)

Having in my last letters briefly

reviewed Mr. C.'s book so far as respects the church of God, and the right of infants to baptism, before I enter upon a review of the *mode*, or action of baptism, it may not be amiss to present you again with some of his *rules* respecting positive institutes, that you may see how far he is himself governed by them on this part of the subject. "In positive institutes we are not authorized to *reason* what we should do, but implicitly to obey—and can there be a positive institution without a positive precept or precedent authorizing it?" It may also not be amiss to set before you the 99th question of his new catechism, with its answer. "Q. How do you view all Pædobaptists with regard to this ordinance of baptism? Can you, according to the scriptures, consider them baptized persons, or do you consider them as unbaptized? A. There is only one baptism, and all who have not been immersed in the name of the Father, Son, and Holy Spirit, after professing the faith of the gospel, have never been baptized, and are now in an unbaptized state."

You will have perceived, that according to this answer, not only infant baptism, but the baptism of adults, if not by immersion, is a nullity; and consequently, that there is no church of God, no lawful ministry, amongst Pædobaptists: and you will reasonably expect, that for the purpose of showing us our exceeding great error, according to his own rule made and provided for this case, he will tell us the chapter and verse in which it is said, that baptism is to be administered by immersion only; and that baptism administered in any other mode is null and void: and further, you will also expect, the words of this chapter and verse to be so clear, and distinctly defined, as to admit of no other meaning, and like axioms to involve their own evidence. And is not this the case? Not at all, sir. His rule of "positive precept and

precedent," is only to be urged when little children are to be driven out of the church, where they had been planted by Jehovah himself; but abandoned, as of no manner of use, when the right of women to the Lord's supper, or immersion, is the question. He reasons too, and infers, like any Pædobaptist; and instead of telling us where the "positive precept or precedent" for immersion is, he appeals to lexicographers and biblical critics, in support of his opinion. You will not understand me as condemning a recourse to the foregoing authorities, when under the direction of a sound discretion; but you cannot but see how inconsistent, if not ridiculous, it is in Mr. C., who tells us, that "in positive institutions we are not authorized to reason what we should do, but implicitly to obey;" and more especially when he tells us, that the very existence of the church depends upon baptism being administered by immersion, as it is admitted on both sides that baptism is the mode of initiation. But let us hear him and Mr. W. on the point.

Mr. C. tells us that Mr. W. alleged in favour of administering baptism by pouring the water on the subject, that the Greek verb *baptizo*, which is translated in our Bibles *baptize*, does not necessarily signify to dip, but to sprinkle or pour—that the word is used in this sense in Luke xi. 39. "A certain Pharisee asked Jesus to dine with him, and he went and sat down to meat; and when the Pharisee saw it he marvelled that he had not first (*'ebaptisthe*) washed before dinner;"—that it was not his whole body, but his hands, that were alluded to in this passage:—that this was done by pouring water on the hands; and as a proof, he mentioned what is said of Elisha, that he poured water on the hands of Elijah. Mr. W. also alleged, that "*BAP-TO*," the root of "*BAPTIZO*," is sometimes used in this sense, and

as a proof of this, mentioned the case of Nebuchadnezzar, whose body is said, Dan. iv. 33, (*'ebaphe*) to be wet with the dew of heaven; but this could not be by immersion, but by the dew being sprinkled upon him.

To this Mr. C. replied by producing, 1. the opinion of Dr. CAMPBELL of Aberdeen, who, in his notes critical and explanatory to his translation of the four evangelists, translates the verb *BAPTIZO* "to dip; to plunge, to immerse." 2. The authority of SCAPULA, who also renders the word "to plunge, to immerse, to dye, because colouring is done by immersion." 3. The authority of STOCKIUS, who says, that "generally it obtains by the natural import of the word, the idea of dipping in, or immersing. Specially and properly, it signifies to immerse, or to dip—figuratively it signifies to wash, because any thing that is washed is usually dipped or immersed in water." And to these he adds the authority of Parkhurst, who renders it, 1. "To dip, immerse, or plunge in water. 2. To wash one's self, to be washed, wash, *i. e.* the hands by immersion or plunging in water. 3. To baptize, to immerse, or to wash with water in token of purification." Whence Mr. C. infers that immersion is the uniform meaning of the term, and "that there cannot be found one solitary instance in all the dictionaries of the Greek language, nor in classical use, that *bapto* or *baptizo* signifies to sprinkle or to pour." Let this be remembered.

With respect to his first authority, Dr. Campbell, who says, "that although the words *baptein*, and *baptizein* often occur in the septuagint and apocryphal writings, and are always rendered to dip, to wash, and to plunge, the instance adduced by Mr. W. of Nebuchadnezzar's body being *wet* with the dew of heaven, is a proof that he was mistaken. But this is not all. The late Rev. John P. Campbell, of Kentucky, in

his book, (p. 29—86) by a minute examination, and detailed view of all the places where the words are used in the septuagint, has proved incontrovertibly that their primary meaning in that translation of the Old Testament, is, "to smear, to tinge, to wet with some liquid;" and that to immerse is only a secondary meaning; and that the vulgate translation of the scriptures, with Pagninus, Buxtorf, and Tromius, critics of high reputation, render the words in the foregoing primary meaning. Mr. C. has animadverted on some places in this book; but for very prudential reasons has overlooked that part of it I have alluded to.

As to his second authorities SCAPULA and STOCKIUS, as I have not access to them at present, I must allow Mr. C. all the force he can derive from their opinion. With respect to Parkhurst, his last authority, he at first garbles his definition of the word *baptizo*; though for what reason, I will not positively say, he afterwards acknowledges it. Mr C.'s quotation from Parkhurst's Lexicon, is, "to dip, to immerse, to plunge in water:" but Parkhurst's words are, 1. To dip, immerse, or plunge in water: *but in the New Testament it occurs not strictly in this sense, unless so far as this is included in sense 1 and 3, below*; and this is in perfect accordance with the definition of SCHLEUSNER, one of the best and most esteemed lexicographers of modern times. His definition is this. *Baptizo*—1. Properly to immerse and dye, to dip into water. "*In this sense, indeed, it is never used in the New Testament, but it is so used with some frequency in Greek authors,*" "as it is not unfrequent to dip or immerse something in water in order to wash it." As the limits assigned to this letter will not permit me to enter into a fuller investigation of the word BAPTIZO, in the New Testament, I would only further observe, that from the definitions of it given by Parkhurst and

Schleusner, confessedly the ablest lexicographers of modern times, it fully appears, that although it was used frequently by Greek writers to denote immersion, yet it is never used in this sense in the New Testament: and I boldly affirm that there is not a good Greek linguist who has read, or will read, Mr. J. P. Campbell's book in answer to Mr. Jones, but will be fully convinced that this is the case. Nor is it strange that the writers of the New Testament should affix a meaning to it different from the Greek writers of the day. The Greek writers, says Schleusner, used it not unfrequently, though not always, to denote washing by immersion; but the writers of the New Testament use it in a figurative sense, denoting the application of water to the body as a religious rite, and a divine ordinance appointed for the purpose of initiating into the church, and for obtaining the remission of sins, and the purifying influences of the Holy Spirit. Hence said Peter on the day of Pentecost, "Be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost." It follows then, that unless other words and circumstances connected with baptism determine the mode of applying water to the subject, the word *baptizo* cannot.

But in addition to the foregoing lexicographers and critics respecting the meaning of the verb *baptizo*, Mr. C. tells us that the Greek prepositions *en*, *eis*, *ek*, and *apo*, which are connected with it, show that its meaning is "to immerse;" as *en* and *eis*, he says, signify *in* and *into*; and *ek* and *apo*, "out of." In Matthew iii. 6, *en* is, indeed, translated *in*; "and were baptized of him in Jordan, confessing their sins." But in the 11th verse, and in Mark i. 8, and in John i. 26, is translated "*with*." "I indeed baptize you *with* (en) water." But why might not *en* be translated *in*, in the 11th as well as in the 6th

verse. To have done so, would have made the passage say something worse than nonsense. The whole verse reads thus: "I indeed baptize you with (en) water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you *with* (en) the Holy Ghost, and *with* fire." I need not tell you what a gross impropriety it would have been to have translated the latter clause of this verse thus: he shall baptize, (or according to Mr. C. *immerse*) you *in* the Holy Ghost, and *in* fire. But not only does this preposition signify *in* and *with*, but according to Schleusner, and Parkhurst, one of Mr. C.'s high authorities, it signifies also *at*, *nigh*, *by*; and Mr. J. P. Campbell has detailed several passages from the Septuagint, and nine or ten from the New Testament, wherein it must necessarily be so understood. Mr. C., however, says, p. 154, that J. P. Campbell "has found one or two passages" only, where *en* may be translated "*at*;" and his reducing twenty instances to one or two, tells us with what caution his quotations from the writings of other men are to be received.

The observations I have made respecting the preposition *en*, are also applicable to the preposition *eis*. It signifies *in*, *into*, *at*, *near*, *towards*. And although in Mark i. 9, it is translated *in*, in connexion with baptism; and in Acts viii. 39, *into*; yet every reader may see, that in the first of these places, it may with propriety be translated *at*, and in the second *to*: and Mr. Campbell, of Kentucky, has detailed in his book, p. 53, no less than nineteen or twenty passages from the New Testament where it must necessarily signify *at*, *near to*, or *towards*. The same observations are also applicable to the preposition *ek*. It is equally indefinite in its meaning. Mr. C., indeed, tells us, that Mr. Moor, professor of Greek in the University of Glasgow, defines it "as

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denoting that a person departs *out* of a place, or that any thing is taken *out* of another thing." But Parkhurst, another of his authorities, defines it thus: "*ek* 1, governing a genitive case, 1. It denotes motion *from* a place, *out of*, *from*;" and according to this definition, the words "*ek tou hudatos*," in Acts viii. 39, which are translated "they came *up out of* the water," should have been rendered, "they came *up from* the water."

As for the other preposition *apo*, which is used in connexion with baptism, Mr. C.'s authority, professor Moor, defines it "the departure, or the distance of one person or thing *from* the place of another." This is the word that is used in Mark i. 10, where it is said of Jesus, that "coming *out of* (*apo*) the water, he saw the heavens opened;" and according to Mr. C.'s own authority, should have been translated "coming *from* the water he saw the heavens opened." And although it may be used in *other* senses, yet, *from* is its primary meaning, and as Mr. Campbell, of Kentucky, justly observes, "if *apo*, when used in connexion with baptism, be rendered *from*, then *ek*, in parallel passages must mean the same thing; and *eis*, and *en*, conjoined with them in the same description, cannot express more than *at*, or *to*." p. 53.

But with the doctrine contained in the above quotation, Mr. C. is highly displeased, and in the fulness of his soul, and the exuberance of his zeal for soundness in the faith, he charges him and Peter Edwards, who made the same observation, "with shutting the gates of heaven and of hell by their criticisms," and virtually saying "that when a person is in the house he is only at the door; and when in bed is only at the side of it:" after which he demolishes this monstrous doctrine, and refutes these dangerous criticisms, by the following irresistible argument. "Excellent critics—O bigotry! O prejudice!

Not Egyptian darkness was half so fatal to Egyptian eyes, as thy sable sceptre to the eyes of the mind." p. 154, 5.

Now the whole of this powerful argument is dissipated in a moment, when the reader reflects that it was not the meaning of the prepositions *en* and *eis*, as connected with heaven and hell, but as connected with baptism, that the late Mr. Campbell alludes to in the above quotation. He does not say that "*eis OURANON*" does not signify into heaven; nor that "*eis GEENNAN*" does not signify into hell; but he says that as Bethabara was not a river, but a place in the vicinity of Jordan; then as "*en Bethabara*," in John i. 26, necessarily means at Bethabara; so *en Jordaneæ*, and *eis ton Jordanon*, in Mark i. 5—9, should have been translated not *in*, but *at*, Jordan, because those passages have reference to the same thing—the place where John was baptizing: that as "*apo tou hudatos*," in Matt. iii. 6, necessarily means "*from the water*," according to Mr. C.'s own authority, so "*ek tou hudatos*," in Acts viii. 39, should have been translated "*from the water*," also, because both passages have reference to the situation of the persons baptized. And it now rests upon Mr. C. to prove, if he can, that *en*, and *eis*, and *apo*, and *ek*, when relating to the same thing in those passages, must necessarily have a different meaning. This would be far more satisfactory to the public, and honourable to himself, than such tremendous apostrophising. Such things in the present day will not be accepted in the place of argument, much less for "a positive precept or precedent" for immersion, in administering the ordinance of baptism.

And now what is the result of this part of the review? This—that nothing perfectly decisive respecting the mode of administering baptism, can be legitimately inferred from the word *baptizo*; nor

from the prepositions connected with it. That although that word is used by Greek writers to signify "to wash by immersion," yet they use it also to signify to wash by other means:—that although there have been, and are men distinguished for literature, who understand it in its first and literal sense when used to denote the mode of initiation into the church; yet there have been, and are men of as great critical acumen and literary attainments, who contend, that it is not used in the New Testament in its literal, but in a figurative sense; in consequence of which it has changed its meaning from washing by immersion, to washing by pouring water on the subject, in allusion to the pouring out the Spirit as a spirit of regeneration; and every man of reading knows, that the number of the latter far exceeds that of the former. And certainly if a doctrine is to be established by the meaning of the word that conveys it, it must be by the meaning that the inspired penmen attach to it, and not that of Heathen writers. So far, then, as we have conducted our review, there has nothing appeared to authorize Mr. C. to assert so roundly as he has done, that baptism is to be administered by immersion, and by immersion only.

But we are told in the New Testament of different persons being baptized at different times, by different baptizers; perhaps an examination of those passages may shed farther light on the subject. To this I have no objection, if you are willing to attend me.

The first upon record is the baptism of John, mentioned by all the evangelists. Matthew informs us, that in those days (the reign of Tiberius, emperor of Rome) "came John the Baptist, preaching in the wilderness of Judea"—"and there went out to him Jerusalem, and all Judea, and the region round about Jordan, and were baptized of him *in* (or *at*) Jordan, confessing their

sins." The question now is, why did John choose the banks of the Jordan for preaching and baptizing? The Baptist answer, or rather hypothesis is, that he might have a sufficient depth of water for immersing. But another may be assigned. It was foretold of John that he should confine his ministry to the wilderness. "In those days came John the Baptist preaching in the wilderness." What now distinguishes a wilderness from other places? This—that the soil is sterile, and destitute of springs of water. Jordan ran through this wilderness, and the hypothesis that John chose the banks of Jordan for the purpose of obtaining a sufficient supply of water for the vast multitudes that resorted to his ministry, is, for any thing that hath yet appeared, just as good, and as probable as that of the Baptists. This hypothesis is considerably strengthened by what is said of him, John iii. 23, "that he was baptizing at Ænon, near Salim, because there was *much water there*." This translation does not exactly express the meaning of the original. The Greek words are, "*polla hudata*," which, although sometimes used to denote rivers, as rivers are a collection of springs, yet every linguist knows, that many springs of water, are their literal and primary meaning. It is not pretended that there was, or is any river at Ænon, and Robinson, the Baptist historian, dextrous as he is at evading every argument that favours baptism by affusion, cannot tell, after all his research, whether Ænon was a natural spring, an artificial reservoir, or a cavernous temple of the sun. Schleusner, however, tells us that the word signifies a fountain, and that it was not far from Jordan; and this circumstance added to the description "*polla hudata*," or many springs of water, is a proof that John chose it for the purpose I have mentioned; for on the Baptist hypothesis, the river

Jordan was far preferable for baptizing by immersion.

But there is another circumstance that militates strongly against the Baptist hypothesis. It is this. Both Matthew and Mark tell us, "that Jerusalem, and *all Judea*, and the region round about Jordan went out to John's baptism, and were baptized of him." What the exact population of Judea was at that time, I will not precisely say. But Josephus, their own historian, tells us, that seventy years afterwards, 1,350,000 of them were cut off in their wars with the Romans, as many more led captive, besides those that escaped, which probably amounted to more than one third of the whole population. We may therefore say, that there were four or five millions of inhabitants in Judea, in the days of John the Baptist. We will also suppose that only one million of them were baptized by him, although the words of the evangelists intimate that the greatest number were. It is the opinion of the best chronologists, that John did not exercise his ministry longer than eighteen months, and at farthest not longer than two years. I would now ask any thinking person if it was possible for him to baptize one million, or near one million of persons, in that space of time, by immersion. But it was practicable by affusion, and upon the supposition that a number of them stood before him in ranks, and that he poured the water upon them from his hand, or from some suitable vessel.*

But this is not all. John tells us

* Robinson, the Baptist historian, p. 32, Bendt. ed. tells us that John baptized but very few persons. What reason does he assign for this assertion in opposition to the express declaration of the evangelists to the contrary? His own ipse dixit. What could induce him to such a bold measure? He saw the force of the argument I have mentioned above, and had no other way of evading it.

that his baptism was figurative of the baptism "with the Holy Ghost and with fire;" and which the apostles experienced on the day of Pentecost, when "there appeared unto them cloven tongues, like as of fire, and sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." Acts ii. 3, 4. But this as foretold by the prophet Joel, is styled "a pouring out the Spirit on all flesh;" and had John's baptism been administered by immersion, it could not have been a proper figure of this extraordinary "baptism with the Holy Ghost and with fire." And to this I would just add, that admitting it could be incontrovertibly proved, that John's baptism was administered by immersion, yet it would not thence follow that Christian baptism was to be administered in the same manner. John's baptism belonged not to the Christian, but the Jewish dispensation of grace; but the certain mode of administering Christian baptism is to be sought for from an examination of the baptisms recorded under that dispensation. This I shall also now attempt.

The first of these that occurs, is the baptism of the three thousand on the day of Pentecost, recorded in the second chapter of the Acts of the Apostles. The scene is laid in Jerusalem. The followers of Christ, amounting to 120, men and women, were assembled in one place agreeably to his orders. According to his promise, the Holy Ghost in the form of cloven tongues, as of fire, fell, or was poured out upon them, and they spake with tongues as the Spirit gave them utterance. When this was noised abroad, the multitude came together. Peter preached to them. They were deeply convinced of their guilt in crucifying the Son of God as an impostor; "and said to Peter, and the rest of the apostles, men and brethren, what shall we do?" Peter exhorted them "to

be baptized in the name of Jesus Christ for the remission of sins." They complied; and as many as received the word gladly were baptized; "and the same day there were added unto them about three thousand souls."

I have said in my second letter, that none but the twelve apostles had authority at that time to administer the ordinance of baptism; and as all this happened in the space of seven or eight hours, that there was not time for the twelve apostles to baptize three thousand persons by immersion, though practicable by affusion. To this it may be objected, that the seventy disciples of whom we read in the gospel by John, were no doubt present, and had a right to baptize as well as the twelve apostles. Be it so—but where, was the water for the immersion of three thousand persons, many of whom must, even according to this hypothesis, be immersed at the same point of time. Some tell us in the brook Kidron; but this brook was very small, and dry a considerable part of the year. Others tell us, that they could have been baptized in the Molten sea of the temple. But is it at all probable that the chief priests, who had the oversight and command of the temple, would suffer them to pollute it, by administering an ordinance of the abhorred Nazarene? Besides; there is not the least intimation in the sacred history, that they removed from the place where they had at first assembled; and all could be done where they were, and without confusion, and with a few quarts of water, if done by affusion. From these few suggestions, and other circumstances that will naturally occur to the reader, he will draw his own inference, whether these three thousand were baptized by immersion, or by affusion, or pouring water on the head of the subject.

The baptism of the Samaritans and of the Eunuch of the queen of Ethiopia, present themselves next

for examination. There is nothing said of the manner of the baptism of the Samaritans; but of the Eunuch it is said, "they went down into the water, both Philip and the Eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught Philip away that he saw him no more."

Mr. C. tells us, p. 131, as a proof I suppose of baptism by immersion, that King James I. of England, "by whose authority the present version of the scriptures was made, prohibited the translators from translating into English '*baptisma* and '*baptizo*,' where these words respected the rite; but ordered them to adopt those words as they had been adopted by the Vulgate." "And that had the translators been at liberty, instead of the command *be baptized* every one of you, it would have read *be dipped* every one of you—and instead of *he baptized* him, it would have read, he immersed him."

What Mr. C. says is true history. The depraved heart of man is strongly opposed to the simplicity of the gospel, and the simplicity of its ordinances. Hence then, not only new rites have been added to those instituted by Christ, but additions made to those he has appointed. This was the case with the ordinance of baptism. In the days of Tertullian, if not before, an idea began to prevail from some unguarded, and perhaps hyperbolic expressions of that father, and from his mistaking the sign for the thing signified, and the means for the thing to be obtained, and which depends entirely on sovereign grace; that there was a regenerating influence in baptismal water.* Hence then it is easy to see, that pouring a small quantity of water on the

head of the person to be baptized, would not be considered as efficacious as immersing the whole body in the purifying element: nor are evidences wanting in the present day of the deleterious effect of that opinion. In the dark ages of Popery this opinion "grew with its growth, and strengthened with its strength," and infected almost all the churches of Christendom, and the Anglican church with the rest; nor did it lose ground until the revival of learning at the æra of the reformation. King James, though somewhat pedantic, was yet a learned man, being educated by the celebrated GEORGE BUCHANNAN. He knew the imposing idea of immersion in baptism was the prevailing idea in England; and therefore gave the orders mentioned by Mr. C., rightly judging, that the light of increasing literature, and the cultivation of Biblical criticism would, in due time, settle the meaning of the words *baptisma*, and *baptizo*, in the New Testament. Nor was he mistaken. The vote given not forty years afterwards in the Westminster Assembly, alluded to by Mr. C. in the following page, is a proof how much ground the doctrine of immersion had lost in that space of time, by the increase of sound literature. The translators obeyed the king; but who is there acquainted with the Greek language, and who has read the New Testament in that language, but must have seen that not an opportunity offered itself of translating in favour of immersion that they did not embrace. Although they translate "*eis*" to, and "*ek*" from, in different places, yet whenever they met with them in connexion with baptism, they invariably render the one *into*, and the other *out of*.

But strong as their prejudice and prepossessions were, it is astonishing that the circumstances of the baptism now under consideration, and the language of the inspired historian, did not induce them to

* O felix sacramentum aquæ nostræ, quia ablutis delictis pristina excitatis in vitam æternam liberamur—sed nos hisculi secundum ἰχθῦν nostrum Jesum Christum in aqua nascimur.

translate "eis" to, and "ek" from. Philip and the Eunuch were together in the chariot, and according to JEROME, SANDYS, and other travellers, who have visited the place, a small stream of water (ti hudoor) ran beneath them. And instead of translating the passage they went down to the water, and came up from the water; they have rendered it, "they went down into the water, and they came out of the water." They evidently designed to convey the idea, and make the impression, that there was immersion in the case; and I have frequently heard these words quoted as a proof of it; and Mr. C. seems, in p. 154, to understand the words as conveying this idea. But such do not reflect, that the words thus understood, imply that Philip was immersed as well as the Eunuch; for it is said that "they went down into the water, both Philip and the Eunuch; and they came up out of the water."

But read the passage as it ought to have been translated; "they went down to the water; and they came up from the water;" and all the absurdity of the baptizer being immersed as well as the person baptized, disappears; and the passage is rational, solemn, and instructive. I deem it unnecessary to say a word more respecting this interesting baptism, as I am persuaded that there is not a person whose mind is not prepossessed by a system, and who will weigh the circumstances attending it, but will be constrained to say that the Eunuch was baptized by affusion, and not by immersion.

The baptism of Saul of Tarsus, recorded in the 8th, and of Cornelius and his friends, mentioned in the following chapter of the Acts, were administered, the one in the city of DAMASCUS, and the other in Cornelius's own house. It is merely said of Saul, that when Ananias laid his hands upon him, "there fell from his eyes as it had been scales, and he received his sight forthwith, and arose and was baptized." It is also

said of Cornelius and his friends, that when the Holy Ghost in his miraculous gift of tongues fell upon them, Peter said, "Can any man forbid water, that these should not be baptized who have received the Holy Ghost as well as we? and he commanded them to be baptized in the name of the Lord." I would only here remark, that what is said of these baptisms, conveys the idea that they were baptized in the places where they were—Saul in the house of Judas, and Cornelius and his friends in Cornelius's house; and that immediately too, on Saul's receiving his sight, and after the Holy Ghost had been poured out on Cornelius and his friends. Every circumstance conveys the impression that they were baptized by affusion; nor is there a single circumstance that favours immersion.

As for the baptism of Lydia, and of her household, recorded in the 16th chapter, it is not said where it was administered. There is, indeed, mention made of her resorting to one of the Jews *proseuche*, or places of prayer, by a river side; but there is not the least intimation that she and her household were baptized *at* or *in* that river. But I think it is certain that the jailer and his household, mentioned in the same chapter, were baptized in the prison, and the strong presumption is, by affusion, and not by immersion. For although it appears that there was a river near the city of Philippi, it is not to be supposed that he would leave his charge, and at midnight go with his household, and Paul and Silas, to that river, for the purpose of being baptized. Besides; it is said, that after the alarm by the earthquake; and after they had spoken the word of the Lord to him, and to all that were in his house; and after he had washed their stripes, "he was baptized, and all his straightway," or immediately. The refusal of Paul and Silas on the next day to leave the prison, until the magistrates themselves

“would come and fetch them out,” is a strong presumption that they would not, and did not, leave it in the night. Here again every circumstance attending this extraordinary baptism, affords the strongest presumption that it was administered by affusion; nor is there a single circumstance in favour of its being administered by immersion.

SAMUEL BALSTON.

(To be continued.)

Reviews.

CONSTITUTION & C. OF THE PRESBYTERIAN CHURCH.

(Concluded from page 461.)

In our preceding papers we have shown, it is apprehended, the true light in which the Confession of Faith, considered as a part of the constitution of the Presbyterian church, is to be viewed. It contains an exhibition of the doctrines which her ministers are required to preach. It constitutes one of the terms of ministerial communion. It is a rule that must govern presbyteries in receiving members of their bodies, and a rule by which they must try and censure those who depart from the faith.

By this adoption of the Confession of Faith as a part of her constitution, for the preservation of her peace and purity, the Presbyterian church has done injury to no one. She has only exercised a right common to all societies; the right of declaring the terms on which she will admit persons to hold official stations in her communion. “In the exercise of this right,” to use her own language, societies “may err in making the terms of communion either too lax, or too narrow: yet, even in this case, they do not infringe upon the liberty of others, but only make an improper use of their own.” (See chap. i. sect. 2, Form of Gov.) It would ill become any individual to contend that the

church ought to change her terms, for the sake of admitting him to exercise his ministry among us; for what would this amount to, but to insist that the will of a *whole society* should bend to the will of an *individual*, and that their rights should be sacrificed to his pretensions? She invites no one to enter her communion, she asks the ministerial services of no one, who cannot conscientiously subscribe to her terms. To such as cannot, if they hold the essentials of religion, and appear to be pious, she says, “I acknowledge you as brethren in the Lord; but, as we do not sufficiently agree in points of doctrine to walk together in peace and act in harmony, as members of the same society, I cannot consent to endanger the prosperity and comfort of my family, by receiving into ministerial fellowship individuals, whose discordant sentiments would too probably furnish occasions of strife and unhallowed controversy among members of the same church.” She is of the opinion of Abraham, who although he and Lot were near kinsmen, yet thought it better for them to separate from each other, than that strife should exist between them or between their herdsmen.

But while the Presbyterian church thus watches over the peace and purity of her family with a careful eye, she is ready to receive as teachers into her communion all who can conscientiously subscribe to the Confession of Faith, provided they are well qualified in other respects.

The existence of the Confession of Faith, as a part of the constitution of our church, imposes no improper restraint on freedom of inquiry. It may restrain the exercise of a disposition given to change; it may prevent a minister from being rash and precipitate in altering his religious sentiments, without deliberate investigation; it may save a congregation from the injurious effects arising from the preaching of men who seldom remain long in the

same mind, who "prove all things," but do not "hold fast that which is good." But it does not restrain the exercise of that manly independence of mind which every minister of the gospel should maintain; nor does it discountenance that spirit of wise and cautious inquiry which every conscientious man ought to indulge. The Presbyterian church considers the sacred scriptures both of the Old and New Testaments, as the only *infallible* rule of faith and practice; and, therefore, she will receive no man as a teacher in her communion who does not profess to believe them to be such a rule. (Form of Gov. chap. xiv. sect. 7.) And not until he has answered affirmatively the question on this subject, does she inquire whether he can receive and adopt the Confession of Faith as containing the system of doctrine taught in the holy scriptures. The scriptures then, in the judgment of our church, are the great rule by which ministers must fashion all their sentiments; and he has not the spirit becoming his high and holy office, who, in the investigation of truth, is restrained by the fear of losing his standing in the Presbyterian church. From a man of such a spirit we should have no reason to expect any valuable discoveries in theology, even if he were freed from all ecclesiastical control. To a far different spirit the world owes the promulgation of the gospel at first, as well as the recovery of it again, after it had for so long a time been almost lost under a vast heap of superstitious errors and practices.

What is alleged by some that Presbyterians make a *Bible* of their Confession of Faith, and assign to it the property of *infallibility*, is an objection so utterly destitute of foundation, that we deem it sufficient just to mention it, lest the omission should be supposed to result from ignorance.

But the objection, that it is improper to make any *human creed*

a term of communion, and that the Bible is the *only lawful test* of orthodoxy, shall receive due investigation. By seeming to exalt this divine book, it carries a degree of plausibility, and wears an imposing aspect. There is, however, a fallacy in this objection, of which its advocates are not aware; and it can be, we think, shown, that in the present state of the world, the Bible is not, and cannot be used as the *sole test* of orthodoxy, while any regard is paid to the sacred claims of truth in the constitution of a Christian church.

How shall the Bible be applied as a test of orthodoxy? Shall this be the question, Do you believe the Bible to be the word of God, written under the inspiration of his Spirit? Who could not stand this test? Would not gross heretics answer this question affirmatively? And would a church that admitted such men to minister in the gospel, be organized on scriptural principles? Does not John tell us not to bid such God speed? 2 John, 9—11. And if it be unlawful for an individual Christian to salute them with such a wish, surely it must be unlawful for any Christian church to open her pulpits to them that may disseminate their heretical notions, and sow destructive tares among the wheat.

But the opening so wide a door may be disavowed by the objector. He will allow that heretics ought not to be admitted into any Christian church; not even to the privilege of communing in the Lord's supper, much less to the ministry of the word. We ask him then how, on his principle, he can close the door against them? How, by the application of the Bible as the *sole test* of orthodoxy, he can exclude either *Arians* or *Socinians* from the ministerial office? I would examine them, he may say. Well, let us suppose such candidates in regard to literary attainments amply qualified for the office to which they

aspire, appear before a presbytery or council, and that the subject of orthodoxy is brought up; how shall satisfaction be obtained on this point, while the Bible is used as the *sole* test?

Let the judicatory propose their questions. What questions? Such as the following?—Do you believe the Bible to be the word of God? Do you believe that it was written by men under the inspiration of the Holy Spirit? Do you believe Jesus Christ to be the Son of God? Do you believe that he died for sinners? In proposing such questions a presbytery or council may proceed for hours, and as long as they continue to put them in the words of scripture, affirmative answers will be given, and it may be impossible to discover the heretical notions of these candidates.

What now is to be done? Why, ask them to explain their meaning, or propose questions in terms different from those of the Bible. But this is abandoning the Bible as the *sole* test of orthodoxy. As soon as the presbytery or council begin to propose questions in terms accordant with the construction which the members put on the language of the inspired writers, they begin to apply *their own creed* as the *test* of orthodoxy; or if the candidates should explain their meaning of particular passages, and they should be rejected as heterodox, it would be because their construction of scripture differed from the construction of the presbytery or council; or, in other words, because their creed did not correspond with the creed of the ecclesiastical body.

But it will be asserted, the candidates do not believe the doctrines of scripture. Granted: but how is this fact ascertained? Not by using the Bible as the *sole* test of orthodoxy; for to every proposition stated in the words of sacred scripture they assent. The discovery of their heretical opinions is made either by applying questions expressed in terms

conveying the sense which their examiners put upon the language of the inspired writers, or by the candidates giving explanations which show that their sense of the scripture differs from that of their examiners. In either case the test of their soundness in the faith, is the *creed* of the presbytery or council.

Where then is the difference between such a test and that of the Presbyterian church? Both are human creeds, or expositions of the Bible by fallible men. The only difference we can discern is this: one is a *written*, and the other an *unwritten* creed. Now, if it be lawful to apply an *unwritten* creed as a test of orthodoxy, what can make it unlawful to apply a *written* one? If the one be lawful, the other cannot be unlawful; and we think that to a written creed the preference should be given, because by affording the candidate an opportunity for a careful examination of its contents, he is enabled to answer the great question that is to try his orthodoxy with more deliberation.

An independent church is vacant, and wishes to settle a minister. Is this church obliged to call a candidate whose literary attainments and elocution are entirely satisfactory, merely because he professes to believe the Bible to be an inspired book? May not that church, if, from his preaching or conversation, they find that he has adopted a creed differing from their creed in important or fundamental points of doctrine, refuse on that ground to call him as their minister? Would this conduct violate any Christian principle, or be derogatory to the honour due to the Bible as the word of God? Or suppose the members of this church were in a public meeting to draw up a certain number of propositions expressive of their faith, and resolve not to call any man as their minister, who could not subscribe these propositions, would there be any thing unlawful in this, any thing in-

consistent with due homage to the Bible? If these propositions accorded with the sacred scriptures, and embodied important doctrines, the conduct of this church could not, we presume, be condemned; but ought rather to be commended for their attachment to the truth, for their caution in guarding against the incursion of error, and for their wisdom in endeavouring to secure to themselves and children the bread of life. Now, if a single church may do this, why may not several churches associated together for mutual edification, do the same thing, by forming a common creed as a barrier against heresy, and a security to the preaching of sound doctrine among them? This the Presbyterian church has done; and she is to be commended for her wisdom, and attachment to the truth, and for that firm opposition which she has made to the progress of heresy and error.

Let us look at this objection in another light: let us consider the operation of the test for which it pleads in another case. It is taken for granted that those who advocate the Bible as the only lawful test of orthodoxy, will allow that heretical ministers ought to be deprived of their sacred office. But how shall their deposition be effected by the application of this test? Suppose a man arraigned before a presbytery for preaching heretical doctrine. He professes to believe the Bible and whatever it contains. Witnesses are produced. They deliver their testimony. In the review it does not appear that this preacher has ever denied the divine authority of the Bible, or asserted that he disbelieved any doctrine revealed in it; but on the contrary he always professed to regard it as the rule of his faith, and to receive all its doctrines as true. It however does appear, that while he professed to believe the doctrines taught by the inspired writers, he explained them in such a way as to deny the pro-

per deity of Christ, and his vicarious sacrifice for the sins of men. The presbytery condemn him. They do right. But on what ground do they rest their sentence? Not on the ground of his avowed opposition to the authority of the Bible, but on the ground that, according to their apprehension of the sense of scripture, he does not believe some of its capital doctrines. What is this but applying their creed as the *test* of his orthodoxy? But it may be said, that they interpret the Bible *right*, and the heretic interprets it *wrong*. Admitted. This does not alter the case. Here is still the application of a human creed as a test of orthodoxy; and this is an abandonment of the principle on which the objection to the Confession of Faith is founded. The objection is, not that false creeds are unlawful to be used as tests of orthodoxy, but that all human creeds, whether true or false, are unlawful to be used for this purpose; all are derogatory to the honour of the Bible.

We think we have now exposed the fallacy of this objection, and shown, that in order to prevent the intrusion of heretical men into the sacred ministry, as well as to expel them from it, the application of the Bible as the *sole* test of orthodoxy, is insufficient, and that to preserve the purity of the church, recourse must be had to the application of human creeds, written or unwritten, as tests of soundness in the faith.

We cannot conceive how the Bible, separate from all human creeds founded on it, can be used as the *sole* test of orthodoxy, unless every candidate for the ministry be admitted to the sacred office, without any regard paid to the manner in which he interprets the inspired writings, how different soever his sense of them may be from that of the ecclesiastical body to whom he applies for ordination; provided he only profess to believe the Bible as a revelation from God. Such an application of this test will, we

trust, meet with no advocates among those who feel the importance of divine truth, and who wish to guard the ministerial office against profanation by heretical men. And yet this is the only application of the Bible as the *sole* test of orthodoxy, consistent with the objection that human creeds are unlawful. To apply it in any other way is a practical abandonment of the objection. We are aware that those who have no written creed may profess to regard the Bible as their test of orthodoxy, but assuredly, if they pay any regard to the purity of the church in admitting persons into the ministerial office, they do the very thing for which they may feel disposed to censure others; they use their sense of the Bible, that is, their *creed*, as a test by which to try the faith of candidates. They have no written creed; but they have a creed, and to this creed they have recourse in order to detect such errors as they deem sufficient to exclude a person from the ministerial office.

The Confession of Faith not only demands the attention of ministers of the gospel and other officers of our church, to whom it is peculiarly important, but has a claim upon the regard of all private Christians who belong to the Presbyterian church. It is worthy of their careful and diligent study, because it presents a compendious, accurate and lucid exhibition of the great doctrines of divine revelation. It ought to be found in the library of every family, and in the hands of every individual.

J. J. J.

Inquiry into the Relation of Cause and Effect. By Thomas Brown, M. D. F. R. S. Edin. &c. Professor of Moral Philosophy in the University of Edinburgh. Third Edition. Edinburgh, 1818. pp. 569. 8vo.

We shall endeavour to present a fair analysis of this celebrated work.

In his preface the author asserts, "that the invariableness of antecedence and consequence, which is represented as only the sign of causation, is itself the only essential circumstance of causation;" and, "that in the sequences of events, we are not merely ignorant of any thing intermediate, but have in truth no reason to suppose it as really existing, or, if any thing intermediate exist, no reason to consider it but as itself another physical antecedent of the consequent which we knew before." "This simple theory" he thinks will render the "great doctrines of religion at once more intelligible and more sublime," "by destroying that supposed connecting link between the antecedent will of the Deity and the consequent rise of the world." To attribute to God any work of *creation*, any act of *efficiency* would, of course, if this theory is true, be improper; and we must cease from saying, if we would be philosophers of Dr. Brown's cast, that the Deity *does* what he wills, for he merely *wills* without *producing* existencies.

In this treatise, the author endeavours, "in the *first* place, to fix, what it is which truly constitutes the relation of cause and effect;—in the *second* place, to examine the sources of various illusions, which have led philosophers to consider it as something more mysterious;—and in the *third* place, to ascertain the circumstances, in which the belief of this relation arises in the mind." He thinks it "necessary to add, in a *fourth* part, some remarks on the errors of" Mr. Hume's "doctrine," concerning cause and effect, "and on the errors of those who have ascribed to him a very different doctrine," from the one which Dr. Brown judges he has maintained. This work might very soon have been brought to a close, for the author does little more than assert in a great variety of modes, that *invariable antecedence and sequence* is that thing, and that alone, which constitutes the relation of cause and effect; so that a *cause* means nothing but an invariable an-

tecedent, and an *effect* nothing but an invariable *sequence*. He might have said, that an old milk cart and the horse which has invariably drawn it into the city twice a day, for twenty years, explained his meaning. The horse should have been his *cause* of the cart, and the cart his *effect* of the horse.

But we must take a wide range, for "the philosophy, which regards phenomena, as they are successive in a certain order, is the philosophy of every thing that exists in the universe." p. 9. We readily admit, that the doctrine of cause and effect is continually exemplified throughout the universe. Wherever a change takes place, whether in mind or matter, there is an effect; and we never observe an effect, or even conceive of it, without constitutionally judging, that it must have had a cause.

"At every moment of our consciousness, some sensation, or thought or emotion, is beginning in the mind, or ceasing, or growing more or less intense; and if the bodily functions of life continue only while the particles of the frame are quitting one place to exist in another, the functions of spirit, which animates it, may be said as truly to subsist only by the succession of feeling after feeling." p. 10. Every mental operation is an *effect*, no doubt, but every mental operation is not a *feeling*. The particles of our bodily frames are continually changing, it must be admitted, and the various functions of animal life, such as breathing, and the circulation of the blood, continue. The functions of spirit also subsist, while there is in the mind a succession of operations; but how the functions of spirit subsist only by the succession of *feelings*, or indeed of mental operations in general, we know not; unless by *function* Dr. B. means merely a mode of spiritual action, and then, to be sure, a mode of mental operation subsists only by a succession of similar operations; for that mode of action would cease, if no act of the kind should succeed. If by a *func-*

tion of spirit he means an inherent *faculty* for any one mental operation, then we deny that it subsists only by the succession of the operations proper to that faculty; and let him prove the affirmative who can. One remark we will here venture, that a person who fills 569 octavo pages with matter which might easily be contained in five, ought to affix some definite meaning to his own terms, before he undertakes to write another volume on the subject of causation and mental philosophy.

From observing the phenomena of antecedents and sequences Dr. B. proceeds to show, that the mind judges concerning the past and future, that whenever certain similar antecedents have existed, or shall exist, certain similar sequences have existed, or will follow them. Hence the mind "converts the passing sequences of phenomena into signs of future corresponding sequences. In whatever manner it may arise, and whatever circumstances may or may not be necessary for giving birth to it, the belief itself is a fact in the history of the mind, which it is impossible to deny, and a fact as universal as the life which depends on it." p. 14. It is a fact in mental history, that all men constitutionally judge, that similar causes will, under similar circumstances, produce similar effects. This is an old, and a common axiom in metaphysics, which required not a cart-load of verbiage about it, to bury it up, under the pretence of making it obvious.

It is, however, believed by every man who has not argued himself out of common sense, not only that certain objects which have hitherto been accompanied by certain consequents, were the *antecedents* of those consequents, but the *causes* of their existence: and mankind will continue to believe, even if they should all take the trouble to read Dr. Brown's work on the Relation of Cause and Effect, that something more than immediate and invariable antecedency of one thing to another is requisite to constitute the antecedent the cause of

the consequent. One interstice between the coggs of the same wheel is invariably the antecedent to one of the coggs, and the consequent to the other; but it is neither the effect of its immediate antecedent, nor the cause of its immediate consequent.

Yet we are told, "it is this mere relation of uniform antecedence, so important and so universally believed, which appears to me to constitute *all* that can be philosophically meant, in the words *power* or *causation*, to whatever objects, material or spiritual, the words may be applied." p. 15.

To us it appears otherwise; for the mere existence of God was immediately antecedent to the existence of the first creature, and yet the mere existence of God was not the cause or the existence of the first creature. Our author tells us the mere *will* of God was the immediate antecedent to the existence of the first creature. Well then, the mere existence of God always was the immediate antecedent to the will of God; and yet the mere existence of God is not the cause of that will.

We must entreat the patience of our readers, that our author may have a fair hearing. "We give the name of *cause* to the object which we believe to be the invariable antecedent of a particular change; we give the name *effect*, reciprocally to that invariable consequent; and the relation itself, when considered abstractly, we denominate *power* in the object that is the invariable antecedent." p. 16. The letter A has always been the immediate antecedent to B in the English alphabet. Is it therefore the *cause* of B? Is B the effect of A? No; it will be answered; but the author now says, *that every change* is the effect of that which was immediately antecedent to it; but that the *causation* of the effect means nothing but the invariable priority of its antecedent. "Power is only a shorter synonymous expression of *invariableness of antecedence*." p. 467.

"A cause," he says, "in the fullest definition which it philosophically

admits, may be said to be, *that which immediately precedes any change, and which, existing at any time in similar circumstances, has been always, and will be always, immediately followed by a similar change.* Priority in [to] the sequence observed, and invariableness of antecedence in the past and future sequences supposed, are the elements and the only elements, combined in the notion of a cause." Of course *priority* in any immediate invariable antecedent is enough to constitute it a *cause* of the next sequent, whether it has any *efficiency* in producing it or not. "The words *property* and *quality* admit of exactly the same definition; expressing only a certain relation of invariable antecedence and consequence, in changes, that take place, on the presence of the substance to which they are ascribed. They are strictly synonymous with *power*." p. 17, 18. Hence, according to our author, the *quality of redness* in the morocco cover of my Bible, is *the power* of the perception of red colour.

All will agree, that a *cause* must exist before any effect can be produced by it; so that a cause is always antecedent to its effect. If, moreover, any change occurs, there must have been some *cause* of that change, prior to the fact of the change. But a change may take place, without ever being preceded or followed by a similar change: must this change be without cause, for the want of "invariableness of antecedence in the past and future?" Iron once was made to swim: the fact occurred but once, and probably never will occur again: did it swim without a cause? Yet there was no invariableness of antecedence here. The same effect, it is true, would arise from a similar exertion of almighty energy.

By *property* we understand any thing which is said to belong to any subject of conception and discourse, whether it be an inherent or merely incidental attribute of that subject; and by *quality* we denote

some inherent characteristic of any subject. *Property* includes *quality*; but *quality* is only a *species of property*. These may exist, and be conceived of as existing, in an inactive state. To make them synonymous with power, therefore, we conceive to be a gross abuse of language. We might as well say, that all words denote nothing more than antecedent and consequent; and therefore banish the rest from our vocabulary. Indeed our subsequent extracts will evince how fond the doctor must be of simplifying human language, for he says,

"The powers of substances are only the substances themselves." p. 142. "The powers, properties, or qualities of a substance, are not to be regarded, then, as any thing superadded to the substance, or distinct from it." p. 20. "The substances that exist in nature, are surely *every thing* that has a real existence in nature; for they comprehend the Omnipotent himself, and all his living and inanimate creatures." p. 24. But modes, forms, conceptions and imaginations exist, even in Dr. Brown's head: and are they substances? If they are, he must have a thick head. "There are not substances, therefore, and also powers and qualities, but substances alone." p. 27. Of course, every power of the doctor's mind, is a substance. "The priority of relation, which constitutes *power*," he says, "must be an *invariable priority*, and not *mere priority*." p. 31. There must be, he tells us, "a mutual connexion that is invariable," between an antecedent and a sequent, to constitute the first a *power*, a *cause*, a *quality*, and the last an *effect*. p. 32. "Power is this uniform relation and nothing more." "It is only from a confusion of casual with uniform antecedence, that power can be conceived to be something different from that invariable relation; for it is impossible to form any conception of it whatever, except merely as *that which has been, and is and will be constantly followed by a certain change*." p. 39.

Now if the powers of substances are only the substances themselves, we may banish the word power, and use some specific substance in its place, in every instance. If we should hear one say for instance, "Dr. Brown has logical powers," we might correct him, and require him to say, "Dr. Brown has logical substances:" or if we should hear, that Dr. B. "has great powers for writing," we might conclude the correct meaning to be, that Dr. B. has great substances for writing; such for instance, as a great quill, great sheets of paper, and a great quantity of ink. According to the same theory, the attraction of gravitation, and of cohesion, together with all magnetic, and galvanic influences, and all chemical affinities, must be *substances*. Pray what kind of substances must they be? Has gravitation thought, or extension, or any of the attributes of mind, or of matter? Until we can find some of the attributes of substances in the attraction of gravitation, we shall be content to call it a property of material substances, and not a distinct substance itself.

His doctrine of *cause and effect*, Dr. B. thinks equally applicable, "to phenomena of every class;" p. 34, and *power*, when applied to mental operations, or to bodily motions, means nothing more, he says, than the invariableness of antecedence and sequence in those phenomena which are called causes and effects. "When we voluntarily move our hand, the antecedent is our will or desire to move it; and we have perfect foreknowledge, that the motion is immediately to take place." p. 47. The *desire* to move the hand is, he says, the *cause* or *antecedent*, and the motion of the hand the *effect*, or the *sequence*. *One event*, and *another following event*, are here the phenomena; and if we say, as he does, that one is the *cause* of the other, or the *power* which produces the second event, we ought to mean nothing more than to predicate uniformity of relation between these two

events. "When I say that I have mentally the power of moving my hand, I mean nothing more, than that when my body is in a sound state, and no foreign force is imposed on me, the motion of my hand will always follow my desire to move it. I speak of a certain state of the mind, as invariably antecedent, and a certain state of the body, as invariably consequent. If power be more than this invariableness, let the test be repeated which I used in a former case;" (p. 49.) that is, let a true proposition be stated concerning the power of moving the hand, which contains some additional information to that which is given, when it is said, *there is an invariable relation of antecedency and sequency between the desire to move the hand, and the actual motion of the hand.* p. 36. "When a proposition is true, and yet communicates no additional information, it must be of exactly the same import, as some other proposition, formerly understood and admitted." "This test of identity appears to me to be a most accurate one."

We may *desire* to move our hand, yet *judge* that it is not best to do it; and so not *will* to do it; for the will often is (and it would be well were it always) guided by judgment, or conscience, in direct opposition to powerful *desires*. We could have agreed with our author, had he written, "When I say that I have mentally the power of moving my hand, I mean nothing more, than that when my body is in a sound state, and no foreign force is imposed on me, the motion of my hand will always follow my *exertion* to move it; and my *exertion* to move it, will always, under such circumstances, follow my *will* to move it; and my will to move it will always follow the presentation of some sufficient inducement." We can speedily try the doctor's test, thus: *There is an invariable relation of antecedency and sequency between the exertion of a voluntary agent to move his hand, and the actual motion of the hand: and, this sequency of the event will-*

ed, to the voluntary exertion to produce it, is owing to the agent's possessing and exerting a faculty of efficiency in the case. These propositions we judge to be true, and to communicate some additional information, to all which is contained in the statement of an invariable relation of antecedency and sequency in events.

To maintain his favourite theory, Dr. B. denies the distinction, which is commonly admitted, and which to us seems perfectly natural and just, between a *desire*, and an act of the *will*, or a *volition*. He admits, however, that there is a distinction, and hence he calls *those desires*, which are immediately followed by some voluntary operation, "brief feelings," in opposition to desires, of longer continuance, which are not succeeded by any such operations.

With this writer *desires, volitions, wishes, choice, conceptions, notions, and remembrance*, are all *feelings*, and feelings differing only in the time of their continuance; and in the circumstances of their sequencies. p. 54, 67, 343. It is no wonder that he should make *power, causation, energy, and efficiency*, mean nothing more than the invariable relation of antecedency and sequency in any two given events. "The theory of power, then," he concludes, "or causation, (p. 81.) seems to receive no additional light from a consideration of mental energy, as exhibited in the bodily movements that depend upon the will; for we find, as before, only a sequence of two phenomena, that are believed to be, in the same circumstances, uniformly antecedent and consequent. But the feelings of the mind are followed, not by bodily movements only; they are followed, also, by other feelings of the mind. We have antecedents and consequents, where the whole train is mental;" but still he concludes, that the *causation* of each and every one of these "*feelings*," by which he must mean every mental operation, is only the uniform relation of some antecedent to it as

a consequent. "What we call exertion, in our bodily operations, is nothing more, as we have seen, than the subsequence of muscular motion to the feeling which we denominate desire or will." p. 83. In our view, mental exertion is the immediate antecedent to, and cause of muscular motion. Of this mental exertion we are conscious; and therefore must know that it exists. *Bodily exertion* is the effect of some *mental exertion* to produce it: but *bodily motion* is called *exertion* only when it is of some continuance, and is the result of volition. Unintentional bodily motion is never dignified as exertion.

To extend his work of simplification, Dr. B. tells us, that to "term matter *inert*, as if capable only of *continuing* changes, and to distinguish mind as alone *active*, and capable of *beginning* changes," is setting up "a very false distinction." p. 93. "If mind often act [acts] upon matter, as often does matter act upon mind; and though matter cannot begin a change, of itself, when all the preceding circumstances have continued the same, as little, when all the preceding circumstances continue the same, is such a change possible in mind. It does not perceive, without the occurrence of an object to be perceived, nor will, without the suggestion of some object of desire." p. 95. If there is no such thing as activity, efficiency, energy, exertion, power of producing effects, in any substance, then all may be called *inert*; and mind will be as deserving of the attribute as any lump of matter: but the observation and experience of mankind have ever taught them, that matter never acts without being acted upon; and that it never of itself produces any effect. If not first acted upon by some intelligent agent, every portion, with which we are acquainted, is seen to remain without change. We shall not deny, "that certain changes of mind invariably precede certain other changes of mind, and certain changes of matter certain other

changes of matter, and also that certain changes of mind invariably precede certain changes of matter, and certain changes of matter invariably precede certain changes of mind." p. 95. This is all true: but matter, before it acts upon matter, must first be put into a proper situation, and in some way be acted upon by some intelligent agent. Before matter can act upon mind, it must have been brought into the requisite state in some organized body. When the mind *perceives* an external object, through any of the five bodily organs of sense, we cannot admit that the external object acts upon the mind; for, in perceiving the mind performs a mental operation, which terminates on the external object. We add, that there may be a train of mental operations, or changes in the mind, which arise only in a given order, and yet no one of these operations may be the cause of the one immediately sequent. The mind by its inherent faculties causes each operation, yet only in a certain relative order.

His definition of power, Dr. B. judges to be as applicable to the Deity as any other being. "In that great system which we call the universe, all things are what they are, in consequence of his primary will." p. 105. "We consider only his will as the direct antecedent of those glorious effects, which the universe displays. The power of God is not any thing different from God, but is the Almighty himself, willing whatever seems to him good, and creating, or altering, by his very will to create or alter." p. 126. "When we analyze those great but obscure conceptions, which rise in our mind while we attempt to think of the creation of things, we feel that it is still only a sequence of events which we are considering, though of events the magnitude of which allows us no comparison, because it has nothing in common with those earthly changes, which fall beneath our view. We do not imagine any thing existing intermediately, and binding as it were the will of the Omnipotent Creator

to the things which are bursting on our gaze; we conceive only the divine will itself, as if made visible to our imagination, and all nature at the very moment rising around." p. 128. "In our highest contemplation of his power, we believe only, that, when he willed creation, a world arose, and that, in all future time, a similar volition will be followed by the rise of whatever he may will to exist—that his will to destroy any of his works, will be in like manner followed by its non-existence—and his will to vary the course of things, by miraculous appearances. This will is the only necessary previous change; and that Being has *almighty power*, whose *every will* is immediately and invariably followed by the existence of its object." p. 132.

In opposition to these statements we make some, which we are persuaded will better accord with the judgment of our fellow men. The power of God is one thing; and God himself another. The Almighty wills to do, whatever seems to him good; and performs what he wills. His *willing to create* the worlds was one act of the divine mind; and his actually producing them another, resulting from the former.

We have now presented to our readers the substance of Dr. Brown's theory; and it appears, from it, that there is, strictly speaking, no such thing as creation, or causation, or efficiency, or cause, or effect; but that all things which exist are connected in certain trains of being, from the will of God down to the last change which will ever take place. The will of God he makes the first antecedent, and the existence of all substances the first sequent; and from these substances hang down innumerable chains of antecedents and sequents; no one of which does any thing more towards producing its immediate sequent, than merely to exist as its invariable antecedent in all similar circumstances.

In this manner he would banish all notions of ability, power, energy,

causation and creation, because he was not so happy as to light on any *definition of power*, which would allow power to have any being. Still, all men *conceive of power*; and all believe that it implies more than invariable priority to some sequence.

What, then, is power? It is not a substance, strictly speaking, whether mental or spiritual: although the term is frequently applied to the wedge, the axle, the pulley, and to various faculties both of body and mind, because their existence is essential to the power of producing the operations appropriate to those faculties. Again, *power* is not any distinct operation of any faculty of body or of mind. What then is it? Nothing? or something? Dr. Brown comes near to the truth, when in Part II, he endeavours to show the sources of illusion on this subject. He says, "we know that power is always a relative term, applicable to a substance, only in the particular circumstances in which a change of some sort is uniformly consequent." p. 178. "Power, then is not something latent in substances, that exists whether exercised or not. There is, strictly, no power that is not exerted." p. 176. "In the intervals of what is termed exertion, there is truly, as I have said, no power, if the meaning of that word be accurately considered; for in these particular circumstances, there is no change, nor tendency to change, in any thing, and therefore no relation of antecedence to change:—the circumstances have not occurred, which are requisite to constitute the state of efficiency;—and if these never were to occur, the substance of which we speak would remain for ever powerless. The power, in short, is wholly contingent on certain circumstances, beginning with them, continuing with them, ceasing with them." p. 168. "A man, who has no desire of speaking [or rather, no *will to speak*,] has truly, if we are to express ourselves with strict philosophic precision, no power of speaking, as long as the mind continues in that state." p. 462.

These extracts are all true; but they do not contain the whole truth.

To follow Dr. Brown any further, and to quote any more assertions would be tedious and unprofitable. We shall conclude this article with three sentences, on the subject of power.

The word is an *abstract relative term*.

It always relates to some effect: and it includes the actual existence of every thing essential to the production of the effect, to which it relates.

Where any thing is wanting to the existence of any contemplated effect, there is not power then in existence, to produce that effect.

E. S. E.

Conversations on the Bible: by a Lady of Philadelphia. Second edition, enlarged and improved, in two volumes. Published by Harrison Hall, for the Author, at the Port Folio Office. Philadelphia, 1821.

Every judicious attempt to render the study of the sacred scriptures easy and attractive to young people, deserves to be noticed and encouraged by the Christian community. The Bible is acknowledged by all Christians, to be incomparably the best of books. It comprises the law of our duty, and furnishes a well-authenticated history of the providence and grace of God towards the human family; and, as we would bring up our children in the nurture and admonition of the Lord, we must endeavour to make them acquainted, betimes, with this blessed book. In this arduous undertaking, patience and perseverance are indispensable. We must give line upon line, and precept upon precept; here a little, and there a little. The method which we may adopt, however, in prosecuting this labour of love, will be found, by experience, to be a matter of some importance. The more fa-

miliar and easy the manner, and the more of entertainment we can afford, in connexion with instruction, the more likely we shall be to gain attention and secure success. In this respect, these "Conversations" are conducted with admirable skill. The mother is, as she ought to be, the chief speaker, while the children propose their inquiries, and make their short observations, not only with perfect freedom, but with that eagerness which is natural to youthful curiosity thoroughly awakened.

How usefully might parents, who are disposed to teach their children and domestics the things of religion, spend their Sabbath evenings, in such conversations as are contained in these little volumes!

The author has confined herself to the Old Testament. We could wish she might receive sufficient encouragement to induce her to extend her labours through the New Testament, at least to the end of the Acts of the Apostles. But a knowledge of the former is indispensable to a right understanding of the latter; and, therefore, should the work be extended no further, it is a valuable accession to the means with which our country is blessed, for the moral and religious improvement of the rising generation.

The principal design of the work is to give a connected view of the most important historical facts recorded in the Old Testament; yet it contains many happy illustrations of difficult passages, interspersed with practical observations of excellent tendency. The following remarks, on Saul's consulting the witch of Endor, will show something of the author's style and manner:

"That the unprincipled persons called witches, and wizards, and necromancers, and magicians, and so on, were the agents of Satan, and influenced by him in their pernicious practices, is a defensible opinion: for we must surrender the testimony of holy writ before we can deny that Satan is permitted to exercise a limited degree of dominion over this world. But we

have the consolation also to know, that it is abridged under the gracious reign of the Messiah. The titles by which our great enemy is distinguished, such as, the prince of this world, the prince of darkness, the prince of the power of the air, &c., are indicative of some species of authority: nor is any thing more certain than the existence of a most deplorable disease in the early days of Christianity, which was ascribed to his taking entire possession of the afflicted party. Many instances, as you know, are related in the gospels, of the removal of this malady by the simple command of the Saviour." vol. ii. p. 65.

The chapter on Prophecy is judicious, and well calculated to promote a taste for reading the sublime and interesting writings of those ancient seers, who spake of future and far distant events, as they were moved by the Holy Ghost.

The author of these Biblical Conversations is a lady of respectability in the communion of the Presbyterian church; and she has certainly manifested, in the work before us, a commendable measure of zeal for the promotion of revealed truth, by furnishing, within a moderate compass, a valuable amount of useful and entertaining matter, derived, chiefly, from that holy book, which constitutes the only infallible rule of faith and practice. The writer of this short notice, after perusing these "Conversations" with some care, can cheerfully recommend them to families, schools, and Bible classes, as pleasing and important helps, in the study of that portion of the inspired volume to which they relate: and he begs leave, for himself and his children, to tender to the author his grateful acknowledgments, for the publication of a work which must have cost considerable labour, and which, with a divine blessing, cannot fail to prove beneficial to the community.

W. N.

Obituary.

FOR THE PRESBYTERIAN MAGAZINE.

Departed this life on the 11th of July, 1821, at Woodville, Missis-

sippi, Mr. WILLIAM HASLETT, late a merchant of this city.

Mr. Haslett was a native of Ireland, but early in life emigrated to this country, which he adopted as his own, and became completely naturalized; not as it regards civil privileges only, but also as to his feelings and attachments. It is not proposed, in these remarks, to enter into any detail of the events of his life, but to give a short sketch of his character.

Mr. Haslett was endowed with a vigorous intellect; his judgment was sound and discriminating; his memory retentive, and his fancy lively. He had not, indeed, enjoyed the advantages of a liberal education, but his mind was cultivated, and strengthened by reading, by reflection, and by an acquaintance with the world. In the transaction of business he was prompt, methodical, and decisive. He had a strong predilection for the *shipping business*; and in the prosecution of this branch of commerce, he manifested considerable sagacity and energy. His principal defect, perhaps, was, that he was too bold in his enterprises. As long, however, as our trade was unembarrassed, his success was rapid, and uninterrupted.

As an officer of the church, Mr. Haslett displayed no common talents. He was independent and firm in forming and maintaining his own opinions: but respectful and conciliatory towards those with whom he acted. In all deliberative bodies to which he at any time belonged, the weight of his influence was felt, and the benefit of his counsels perceived. Few laymen, in our country, were better acquainted with ecclesiastical law; and none, perhaps, has exhibited more skill and address, in the management of a perplexed and difficult cause. It is far from the intention of the writer of these remarks, to revive those feelings which unhappily prevailed, during the lengthened contest be-

tween the Session and the majority of the people of the Third Presbyterian Church in this city, and which are now, happily, almost buried in oblivion. On the merits of that dispute no opinion shall be expressed; but it is right to state, that in this whole affair, Mr. Haslett, however calumniated by some, acted in the most conscientious manner, and from the purest motives; pursuing steadily that course, which, in his deliberate judgment, tended to the peace and prosperity of the society over which he had been appointed a ruler. And that he sustained his cause with uncommon ability in all the ecclesiastical courts before which it was brought, will be granted, I suppose, by those who differ most from him in opinion.

But Mr. Haslett was still more distinguished by the qualities of his heart than of his head. He was in an eminent degree susceptible of the emotions of sincere and constant friendship; and it was his felicity, during his life, to number in the list of his friends many excellent and distinguished persons, both of the clergy and laity. In this delicate, but delightful species of social intercourse, he conducted himself with fidelity, candour, cordiality, and constancy. No man, that I have known, seemed to set a higher value on genuine friendship, or to relish its pleasures more sensibly. To envy, vanity, and suspicion, he seemed to be a stranger; and in his intercourse with friends, there was uniformly manifested so much hearty good-will, so much sincerity, and so much innocent cheerfulness, that whatever might be their station or talents, they were always fond of his society. Indeed, few men possessed the faculty of pleasing conversation in a higher degree; there was in it a pleasant vein of wit, or rather an unexpected turn of thought, without any mixture of sarcasm or severity, which gave a zest to sayings otherwise not remarkable.

Mr. Haslett was peculiarly what may be called a *domestic man*. In the bosom of his family he was truly at home. Blessed with a numerous, healthy, and promising family of children, who, like olive plants encircled his board, he seemed, when the business of the day was over, to find in this little circle, with the company of a few choice friends, exquisite pleasure. His attachment to his family was evident and strong: as a husband he was affectionate and respectful; as a father kind and indulgent.

The brightest trait in Mr. Haslett's character, however, was his deep and unaffected piety. He had received in his father's house a religious education; and before he became the subject of efficacious grace, was moral and amiable in his deportment; but when it pleased a gracious God to open his eyes, his conviction of his sinful and miserable condition was deep and severe. For some months he went mourning under a sense of his guilt, with his head bowed down like the bulrush; but when Christ was revealed, his deliverance was sudden and great. Assurance of acceptance accompanied the first exercise of saving faith. He found peace and joy in believing. And the comfort now received was not transient, but in its continuance bore some proportion to the protracted length of his previous distress. Indeed, it is not known that he was ever afterwards much perplexed with distressing doubts respecting his justification. His religious exercises, however, were subject, in other respects, to as great vicissitudes as most others. He was accustomed to exercise uncommon vigilance over his own heart, and had a deep insight into the corrupt fountain from which all evil proceeds. His knowledge of experimental religion was uncommon: the distinguishing evidences of genuine piety he had diligently studied. Much of his reading was of authors whose writings were of the

most spiritual and searching kind. The pious Flavel was, perhaps, his favourite; and deservedly so, for he owed more to him than to any other person living or dead. This subject also, was with him a frequent theme of conversation with his pious friends. It seems to have been an object with him, all his life, to search out exercised souls, who had a rich experience of the various dealings of God, both in his providence and his grace. By these means he became eminently skilful in casuistical divinity; and in those associations of pious men, sometimes held in this city, for conference on *vital religion*, he was always considered an instructive and useful member. He was much in secret meditation, reading, and prayer: his closet he considered the place where the surest test of the present state of his soul might be found. If all was right here, it was so every where else; and here, the first symptoms of declension and backsliding manifest themselves. But he delighted greatly in public ordinances. The Sabbath was to him a *delight and honourable*; and he was evidently glad when they said, *Come, let us go up to the house of the Lord*. Many a time has the church proved to him a Bethel; and while the messenger of God displayed the riches of grace, his heart has been filled to overflowing, and he has been ready to exclaim, *It is good to be here. One day in thy courts is better than a thousand.*

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Addenda.

Faith which has not been tried, cannot be known to be faith. Affliction is the test of virtue. That ore which appears very brilliant, often vanishes when cast into the furnace. The character which has stood fair in the day of prosperity, is frequently withered by the blasts of adversity. This remark is verified, in a greater degree, in no class of persons than merchants, who become bankrupt. The change in their

circumstances is often so sudden; their families have been accustomed to live in ease, and often in luxury, and are totally unprepared to endure hardship; their opportunities of defrauding their creditors are so great, that however we must lament the fact, we cannot be much surprised, that many who have maintained lofty pretensions to honour and integrity, fall disgracefully on this slippery ground. Indeed, the evidence which would convict a man of fraud, is commonly wanting in these cases; but the ease and abundance in which the family of the bankrupt lives in retirement, but too plainly demonstrates that there has been some unfair *management*. This trial was endured by Mr. Haslett without a suspicion affecting his integrity. He honestly gave up every thing; and the circumstances to which his family was immediately reduced, showed that he had passed through this severe ordeal *unhurt*.

The temper with which he met and endured all his reverses and afflictions, deserves to be mentioned. He neither murmured at Providence, nor sunk into despondency. He viewed all as the wise but mysterious dispensations of a gracious and faithful Father. He bowed his neck to the yoke submissively, and seemed to say by all his conduct, *It is the Lord, let him do what seemeth him good. The Lord gave, and the Lord hath taken away, blessed be the name of the Lord*. His friends could observe no perceivable difference in his tranquillity, or his cheerfulness, and yet his nature was remote from insensibility.

In a letter to a friend, after the death of his three sons, he says, "You have doubtless heard of the afflictions I have experienced during the past season. They have, indeed, been trying and severe, but they have been tempered with mercy." ☉

'The burning bush was not consumed,
Because the Lord was there.'

"You may remember it is said of Aaron when he lost his sons, *And Aaron held his peace*; and by another Old Testament worthy, *I was dumb, and opened not my mouth, because thou didst it*. But, my dear sir, think not that I have uniformly felt this disposition; alas, no; I was sometimes like a bullock unaccustomed to the yoke. At first I thought I experienced some degree of fortitude and submission, but when the waves became high, and 'billow upon billow rolled,' I had no alternative but that of sinking Peter, *Lord save, I perish*."

Religious Intelligence.

SOLID PRAISE.

The following letter from the Rev. John Codman, of Dorchester, (Mass.) contains the most *solid praise* of Professor Lindsly's Plea for our Theological Seminary. We publish it, to do honour to whom honour is due; and with the hope, that others may consider the necessities of our school of the prophets, and imitate this truly liberal and benevolent benefaction.

E. S. E.

Copy of a Letter from the Rev. John Codman, to the Rev. Professor Philip Lindsly, dated Dorchester, Sept. 13, 1821.

Dear Sir—I know not whether I am indebted to you, or some other friend at Princeton, for a copy of your Plea in favour of theological institutions, which I received a few days since, through the medium of the post office. I have read it with peculiar satisfaction. The arguments are unanswerable. As to the manner, style, and execution of the discourse, I could say much, were I not writing to the author. I have long felt deeply interested in the prosperity of the Theological School at Princeton. I was a member of the General Assembly in 1812, when it was located, and shall

never forget the interesting discussions of that day, nor the solemnity of the hour when the question was finally taken and decided. Although a Congregational minister, I received my theological education in the Presbyterian church; and, on many accounts, shall always feel attached to that denomination of Christians. At the same time, I do not mean to imply an indifference to my own denomination, nor to the Theological School, established in our part of the country. What I most admire in your *Plea* is, its entire freedom from *bigotry and sectarianism*. I regret to learn the low state of your funds, and am desirous to afford you some little aid. I am inclined to do something for your Seminary, more from the hope that my example may induce others to do likewise, than from the expectation that the little it is in my power to give, consistently with other numerous, and pressing calls, will be of essential service to the institution. You will therefore consider me an annual subscriber for \$100 per annum for *ten years*. In case of my decease during that period, I will make provision for the payment of the entire sum, and should that provision through any unforeseen dispensation of Providence, be prevented, you may consider this letter as a sufficient guarantee, and order upon my executors for the payment of the sum that may be due; which I have no doubt will be readily admitted. Below you will find an order for the payment of the first subscription upon a house in New York. With great respect, your friend, &c.

JOHN CODMAN.

Extracts from the Report of the Board of Missions to the General Assembly in May last.

(Continued from page 476.)

THE REV. ROBERT WILSON,
In performing his mission of three

months, between the waters of Licking and Ohio, bestowed his labours chiefly in the counties of Mason, Fleming and Bracken, though he passed into as many as eleven or twelve counties on the waters of the Ohio. A summary view of his labours he has given in the following words :

"I have preached to about ten thousand hearers; have administered or aided in administering the sacrament of the Lord's supper to about one thousand communicants; and farther that I have preached upwards of one hundred times, beside social prayer, visiting the sick, and from house to house; and I desire to praise the Lord that I have not laboured in vain: for I have aided in receiving forty members and in baptizing fifty-nine adults and forty-one children, of which a majority belong to the church at Washington. I have attended one meeting of the Synod of Kentucky, three meetings of W. Lexington Presbytery, and one meeting of Ebenezer Presbytery, which, at its organization, consisted of seven members and one candidate, and has received a second candidate. I have ordained two elders in the church of Washington; and although I have not organized any church as stated in the journal, yet there is some progress towards the organization of two or three churches."

MR. WILLIAM B. BARTON

Itinerated six months in the state of Indiana. That state is rapidly filling with inhabitants, and deserves particular attention. Already the fields that open for missionary labour would furnish employment to fifty preachers of the gospel. In the course of his mission he preached 103 times, visited 36 families, and catechised 5 times. Family visitation your missionary justly deemed important; but owing to difficulties arising from the severity of the weather, he had not seen as many families as he wished. His labours appear to have been blest. He has consented to give one half of his time to Jefferson church, of which he observes, in the close of his journal, that "the attention to religion has continued to increase more and more, until a greater part of the inhabitants who

are not professors, either entertain a hope or are inquiring what they must do to be saved. It is refreshing to the soul to be among them." A few selected parts of Mr. B.'s journal here follow :

"Dec. 17.—I rode 6 miles to Newburgh. Preached twice to-day to an audience of from 150 to 200 people. The Lord seemed evidently present by his Spirit. Many were affected, and I trust good was done in the name of Jesus. After service visited Mrs. Fuller, who seemed to be filled with the deepest reverence, while she indulged a trembling hope of her interest in Christ. Since my last visit she had had much enjoyment. I was solicited by the people to remain, and if I could not do this, to return. I thought there were strong indications that God was about to bless that people;—such as great searching of heart among professors—great anxiety among them for the impenitent—an unusual attention to the means of grace—some inquiring what they must do to be saved, and much tenderness under preaching. There is no Presbyterian church in this place, although many are friendly to that persuasion. There is not a settled Presbyterian minister in the county of Cuyahoga, which contains, according to last census, 6322 inhabitants. Euclid and Cleveland are very desirous to obtain a minister. In Cleveland attention to religion is increasing; a church has recently been formed there, consisting of nineteen members. In Euclid they have had the ministry stately for more than ten years, but are now destitute: about fifty were added to this church during the last summer. They are a very affectionate people, and will support a pastor one half of his time. There are many adjacent counties almost entirely destitute. I consider this part of the state of Ohio as uncommonly important missionary ground. I found it difficult to leave it."

"Feb. 18.—The audience consisted of more than 100. In the afternoon many of them were in tears. I hope some good was done, especially among the young. Some offered me one half of what they raised if I would settle among them.

"20th.—To-day I preached to about 30. The meeting was unusually solemn. God was evidently in the midst of us. Several wept during the discourse, and afterwards still more. One young woman threw herself on a bed in an adjoining apartment, bitterly mourning over her wicked heart.

"21st.—Rode 5 miles to the Dutch settlement. Visited one family.

"22d.—Catechised to-day in this place. Twelve recited. They had made some proficiency since the last time. Preached

afterwards. Appointed to preach here next Friday: after which it was proposed they should make arrangements for building a place for worship.

"23d.—Rode 2 miles. Preached in the evening to 20 persons.

"24th.—Went three miles to the Scotch settlement. The Scotch are moving in very fast, and this will doubtless be an important place in a few years. They are reserved, but kind, and reverence their ministers."

"March 1.—Preached 3 miles north of Vevay, to about 40 people.

"2d.—Rode 10 miles, and preached in the Dutch settlement. After worship they unanimously resolved to build a house of worship, 30 by 35.

"3d.—Spent the day in preparing for the Sabbath.

"4th.—Delivered two discourses to-day. Prospects in this place more and more encouraging. Rode 2 miles after service.

"5th.—Rode 5 miles, and visited one young man and one young woman under very serious impressions. The Lord seems to be moving up on some hearts by his Holy Spirit.

"6th.—Rode 3 miles, and preached to 35 in the Dutch settlement.

"7th.—Travelled $5\frac{1}{2}$ miles. Wrote an answer to the people of Worthington: informed them I could not comply with their request. I have already spoken of this place.

"8th.—Preached to-day to about 30. The direction to the inquiring, 'Be much alone,' affected them very much.

"9th.—Rode 3 miles, and preached at Mr. Bonefield's in the evening, to a numerous assembly. This meeting more solemn than any preceding. Several wept aloud during the whole discourse. There was indeed a shaking among the dry bones. Several were awakened this evening. It is not by might nor by power, but by thy Spirit, O God.

"10th.—Travelled 13 miles to Versailles. Several had died in this place since I left it, and many were now sick.

"11th.—This morning visited a sick family. Several were present, and appeared solemn. Preached twice to-day to about 70. I bless God that they are more and more attentive. Two professors moved into the place since I left it, one of which is a Presbyterian. After service had much serious conversation with a few of the people, in which I was encouraged. One of them informed me, he supposed nobody had told me his situation, but it appeared to him I had been preaching all the time particularly to him."

"22d.—Preached to-day at 12 o'clock in this place (Miller's Settlement) to about 40. Conversed with a few after meeting. Rode 5 miles."

"28th.—Rode 7 miles to Ryker's settlement. Was informed the seriousness continued to increase: that at a prayer meeting the preceding Sabbath, almost the whole assembly were bathed in tears, and that an aged Baptist, whose son was weeping aloud, rose in the audience, and with his eyes streaming with tears, cried out, 'We are all one, we are all one.' I was also informed that some were awakened under my last sermon. On the 9th I found many of God's people in great darkness and in great distress.

"29th.—To-day I preached in this place. Owing to peculiar circumstances the audience was small, yet uncommonly solemn and tender. After sermon visited three families. In the first the man was a professor, and thought he had a comfortable evidence of an interest in Christ, but was greatly bowed down for neglecting family worship. He has since attended to this duty, and his countenance has assumed a very different aspect. His wife had been serious for a long time, but much more so for a few weeks. She opened her mind freely, had a very affecting view of the depravity of her heart, and gave very good evidence of having been born again. In the second family, the man had been in great distress of mind since the 9th March. Indeed his view of the wickedness of his heart seemed almost to overcome him. His wife had been serious a long time, but thought it wrong to express her feelings, and had incorrect views of the evidence of a change of heart, expecting something miraculous. She now entertained an humble hope, and seemed filled with holy joy, while the tears of penitence streamed from her eyes. I endeavoured to impress upon Mr. C.'s mind the importance of family worship; told him he would find it easier to begin now than at a future period. He said it seemed a very great task, but he would try to perform it; which he did, and it was made a great blessing and comfort to him. In the third family two young people were serious. Rode 5 miles.

"30th.—Next Sabbath being the day appointed to administer the sacrament of the Lord's supper in this congregation, brother Searle had agreed to preach in the Dutch settlement to-day at 12 o'clock. The people having assembled, and brother S. being providentially detained, I preached to them. As the service concluded, brother S. arrived. He also preached, and baptized one child. This was a solemn delightful day with God's people, and a day of power among the unconverted. Rode 14 miles to-day.

"31st.—It rained very fast until eleven o'clock, when we rode 3 miles to Ryker's settlement. About 50 were present. I preached first. Brother S. spoke after me. Many were in tears. Six came before the

session, and having given satisfactory evidence of a change of heart, were admitted into the church. Many were prevented from attending to-day by the rain and high waters.

"April 1.—This morning one woman came before the session, and was admitted to church privileges. Brother S. preached the action sermon, and administered the ordinance. About 50 partook; 7 for the first time. Several more would have come forward, if the weather had been favourable. The audience was considerably large. I addressed them in the afternoon. The Lord was evidently present to-day. It was a day of great solemnity, of trembling and rejoicing. Christians seemed to feel much alike—all mourning over the hardness of their hearts; yet this was mingled with the most tender affection. In the evening we had a prayer meeting: God's people were still lamenting their darkness and stupidity: they felt as if they wished to hang upon each other's neck, and wept. Brother S. and myself both addressed them: it was a precious season.

"2d.—To-day I was informed they had subscribed 105 dollars in this congregation, for one half of my time for six months. Having previously told them I would remain for 100 dollars, owing to their indigent circumstances, I accordingly told them I would remain. Brother S. preached at 10 o'clock. The influences of the Holy Spirit seemed sweetly yet powerfully to melt the hearts of the assembly. After sermon, 8 children were baptized. This being the last day of the feast we parted, and I trust considerably refreshed."

THE REV. FRANCIS H. PORTER

Was appointed to itinerate in the missionary service, two months, in the state of Alabama. He was induced to continue his labours for the benefit of that destitute region three months. He preached 48 sermons, attended 4 communions, baptized 2 adults and 11 children, and collected \$38 for the missionary fund. In consideration of the time he spent, the Board deem it proper, under the circumstances of his case, to allow him to retain what he collected as a compensation for the additional month's service; though it is always to be understood, that when a missionary extends his mission beyond his appointment, the Board will be under no obligation to augment his compensation. The following paragraphs in Mr. Por-

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ter's journal will manifest that there is reason to believe that his labours have not been without a blessing.

"July 11.—I arrived in the Pleasant Valley, Dallas county, and remained there about four weeks. During my visit, an opportunity was afforded of preaching twelve sermons, baptizing two adults and six infants, administering the sacrament of the Supper, and of performing some other missionary duties. The exercises of public worship were generally well attended. On Sabbaths the assemblies were large, attentive, and serious. Here a church was erected, and gospel ordinances administered by your missionary, two years ago. The great Head of the church has been pleased to smile on this infant society. Its original members, at the time of their association, occupied Congress land; and their continuance within the sphere of the society was suspended on the uncertain results of public sales. Not a single family was obliged, on this account, to remove beyond its limits; nor has a single member been cut off from the society of the faithful by death, or the discipline of the church. I met them all again at the table of the Lord, and found their number doubled. These facts bespeak the kind and gracious interposition of Divine Providence. On Sabbath, the 30th of July, we assembled in a grove near Valley creek, which since my arrival had been consecrated to the worship of Almighty God. Mr. Kennedy of Cahawba, a licentiate of Union Presbytery, was with me, and assisted in the exercises of the occasion. The gospel was preached; two adults were admitted into the church by holy baptism, and the sacrament of the Supper was administered. About fifty of the professed disciples of Jesus complied with the dying injunction of their Master, "Do this in remembrance of me." Four of these were admitted for the first time. The assembly was large, and characterised by a propriety of conduct seldom surpassed. Serious attention prevailed through the various exercises of the day. Much good I hope was done. The children of God were refreshed and strengthened, and many evinced a deep interest in the solemn scenes exhibited before them. The following day the sum of 29 dollars 75 cents, was collected for the Missionary fund. This church is yet without a pastor, and had received during the interval of my visits, only three or four sermons from missionaries. May God soon send them a faithful shepherd!"

"Aug. 23.—I arrived in White's and Story's settlement, on the western bank of the Black Warrior, Green county; and remained five days. During this short

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visit, an opportunity was afforded of preaching seven sermons, and administering the sacraments. I found myself among a pretty numerous and very worthy people, mostly members of the Presbyterian church. They are generally emigrants from South Carolina, and have inhabited this wilderness about two years. They received your missionary as a messenger of peace; and attended his labours, by day and by night, with a punctuality seldom equalled. His demands on their time and attention were many and pressing, but a prompt and cheerful compliance on every occasion, furnished a pleasing evidence of the enjoyments they realized in the delightful exercises of public worship.

"26th.—After public worship, the preliminaries relative to the formation of a church were adjusted. A paper with a preamble expressive of the object, was signed by the heads of families; and the names of individual members enrolled on the records of the church, which received on this occasion the appellation of New Hope. The following day presented before me a large and interesting congregation, assembled to behold, for the first time in this land of spiritual destitution, the celebration of the holy eucharist. The duties of the day were introduced with a sermon from John, v. 40: "And ye will not come," &c. At the close of the sermon, the ordinance of baptism was administered to four children. After a short interval, the Supper was solemnized. This holy feast was furnished with thirty guests, two of whom were admitted for the first time to hold communion with their Lord and his saints at his table. The people of God appeared to be much edified—they were much delighted. Their feelings were in unison with the expression of the Psalmist: "Blessed are they that dwell in thy house; they shall be still praising thee." I retired from the consecrated spot in deep meditation on the condescension and goodness of my Divine Master. My labours were arduous and numerous, and yet he sustained me. My body as well as my soul seemed refreshed. Thither let missionaries direct their way. And may the great Head of the church send them a pastor, who will feed them faithfully with the bread of life. Here I received 8 dollars 25 cents for the Missionary fund."

MR. CHARLES J. HINSDALE, AND
MR. AZARIAH G. ORTON,

Have reported the fulfilment of their mission to Georgia. In travelling to the scene of their labour, they passed on rapidly through Pennsylvania, Maryland, Virginia,

North and South Carolina, till they reached Georgia, preaching as often as opportunities were offered, consistently with a due regard to the place of their destination. Circumstances prevented their formally putting themselves under the direction of the Synod of South Carolina and Georgia. They however followed the advice of a member of their Board of Missions, and of two other members of that synod. The region which they selected by the advice of these brethren, embraced seven of the western counties of Georgia; viz. Baldwin, Jones, Twiggs, Pulaski, Laurens, and Wilkinson, lying between the rivers Oconnee and Ocmulgee, and the southern part of Washington between Oconnee and Ogechee rivers.

Their plan was first to explore the principal towns and places in these counties, and then to visit them as frequently as they could. One of the missionaries thus describes this portion of Georgia:

"It has been purchased from the Indians within about 14 years, and has been settled within 13 years. Of course, as must be expected, it shares largely in the vices of new population, whose design in leaving older settlements is to acquire property. The want of an enlightened and faithful ministry is seen in its deplorable consequences among them. Religion is lightly esteemed by the major and more influential part of the community, many of whom are shrewd, discerning and intelligent men. But this, alas! is too much to be ascribed to the inconsistent and ungodly walk of professors, and even of some who call themselves the ministers of Christ. Such examples, though not common, have had a baleful influence on the minds of multitudes. Neither is religion from the desk arrayed in that lovely garb, nor presented in that beautiful consistency, nor supported by that weight of evidence, which justly belongs to her, and which is calculated to win the attention and command the respect of discerning men.

"Within the circuit above referred to, I believe there was no Presbyterian preaching before our arrival. In fact, many expressed great desire to hear us, and came out of curiosity perhaps more than from any other motive, as they had

never heard a Presbyterian. Yet there are a great number of Baptist and Methodist preachers. These two denominations are the prevailing and exclusive sects, if we except a few scattering professors, who are principally Presbyterians."

In some of the places the people were very indifferent to the preaching of the gospel, but in others they were desirous of enjoying this privilege. In some of the towns there was a prospect that Presbyterian congregations might be organized, from whom contributions might be obtained toward the support of the ministry.

From the Synod of Ohio the following report has been received:

*"Circleville, State of Ohio,
March 21, 1821.*

"The Missionary Board under the direction of the Synod of Ohio, present to the Board of Missions acting under the authority of the General Assembly, the following report of their proceedings during the last year.

"In April, 1820, we appointed ten missionaries for different periods of time, amounting to twenty-four months, and in October last seven were appointed, the term of whose services, when added, amounted to twelve months; that is, we have, during the last year, appointed missionary labour amounting to the period of three years. Satisfactory reports have been presented to us of the fulfilment of twenty-four months of this time. The missionary ground within our bounds has been generally visited, and nearly 500 sermons have been preached; many families have received ministerial visits, and many sick and dying families have had the truths and consolations of the gospel presented to them. And the Board feel happy in being able to add, that in some instances which have come to their knowledge, the labours of their missionaries have been the means of bringing sinners to the knowledge of the truth.

"The embarrassments under which we have laboured during the past year have been many, especially those which have arisen from the deficiency of our pecuniary resources; but if we, as instruments, have succeeded in rescuing one of our guilty race from the darkness of nature, the blessing of God has attended our labours, which should excite our gratitude, and urge us on in the benevolent work.

"During the past year the Rev. James Scott, by our direction, visited the Indians residing in the neighbourhood of Upper Sandusky, and took with him a pious in-

terpreter, through whom he addressed them, in different places seven or eight different times. In general they appeared attentive and solemn, but not willing to encourage us in establishing a school for their children, being under the impression that the President of the United States would do this.

"We acknowledge with gratitude the attention and care of the Board of Missions toward this remote and comparatively destitute region, manifested by the appointment of Mr. Khent to labour among us for six months. We hope that we shall continue to receive your friendly notice, and partake of your liberality according to your ability and wisdom. A large portion of territory in the north-western corner of this state has lately been purchased from the Indians, and is now settling. If these infant settlements could be early visited by missionaries, we might hope for salutary effects.

"The expenses incurred by this Board during the last year, have been \$800, and we are sorry to add that our treasury is exhausted, and upwards of two hundred dollars of this sum unpaid.

"Signed by order.

"JAMES HOGE, President.

"ROBERT G. WILSON, R. Sec."

The Board of Trust of the Western Missionary Society have sent the following report:

"The Board of Trust of the Western Missionary Society, report to the Board of Missions of the General Assembly, that, during the last year, the following missionaries have been for different terms of time, from two weeks to three months, employed in the service of the Board, and in the parts of the country respectively mentioned, viz.

"The Rev. Mr. Core, for six weeks, in the settlements north of Youngstown, Ohio.

"The Rev. Mr. Sullivan, two months, in the county of Huron and parts adjacent.

"Mr. Solomon Cowles, three months, in the destitute settlements contiguous to his residence in the Presbytery of Steubenville, Ohio.

"Mr. James Rowan, a licentiate of the Presbytery of Ohio, one month, on the waters of Conewango and Propenstraw, Pennsylvania.

"The Rev. Wm. McClain, two months, in the destitute settlements in the vicinity of Canton, Ohio.

"The Rev. Robert Lee, one month, in the state of Ohio.

"The Rev. Hezekiah N. Woodruff, of the Presbytery of Bath, one month, in

Ashtabula county, Ohio, and parts adjacent.

"The Rev. Joseph Badger, two months, in the new settlements of Ohio, bordering on Lake Erie.

"The Rev. Amos Chase, two months, on the route prescribed to Mr. Rowan.

"The Rev. Mr. Allen, one month, on the Monongahela river; and

"The Rev. Mr. Simple, for two weeks, on his former route.

"In some cases these missionaries have been unable to fulfil their appointments for the whole time for which they were appointed, and in others their missions remain yet partially unfulfilled.

"It however appears, that the Board have been able to bestow upon the destitute settlements from ten to twelve months of missionary services, in addition to which they have expended better than \$230 upon the Indian school established at Sandusky, under the care and patronage of this society. From the journals of their missionaries it appears, that they have been received with gratitude and affection by those to whom they were sent, and that in general their ministrations have been promptly attended. Though there has not appeared to be any special divine influence, or peculiar success attending their labours, yet they seem to have imparted some degree of strength and encouragement to those feeble congregations to which our attention has been particularly directed; and in one or two instances our missionaries have been induced to settle in congregations unable fully to support them, in the expectation of receiving annual appointments from this Board, and devoting a portion of their time to the destitute regions around them. The expenditures of the Board, amounting to about \$700, have not been as large during the last as some former years, owing in part to the diminution of the amount of congregational collections received into the treasury, and the difficulty of collecting monies due the Board, and partly to the want of one or more acceptable missionaries, who were able to devote a considerable portion of the year to the exclusive service of the society. The missionary ground in the bounds and on the outskirts of our Synod, is extensive and needy, and there are a few small congregations, whose existence will be rendered extremely precarious, if they do not speedily enjoy a larger amount of missionary labour than it seems possible for us to yield them. The Board have recently appointed one of their members to visit the different Indian towns on the shores of Lake Erie, and to report upon the expediency of making a permanent missionary establishment in that region; and they are also de-

signing, as soon as their knowledge of the field will permit, to divide the country, which is the principal theatre of their exertions into distinct missionary circuits. On the whole the Board, though they have not been able to do as much as in some preceding years, or as they could have desired, feel encouraged by the success which has appeared to attend their efforts, and rejoice that by their exertions many in the barren and desolate regions of our country have been blessed with the occasional visitations of the messengers of truth and the heralds of the gospel of peace.

"Which is respectfully submitted.

"Pittsburgh, May 1, 1821."

From the Missionary Herald for September, 1821.

PALESTINE MISSION.

While this sheet was preparing for the press, letters were received from Mr. Fisk, down to June 1st, containing intelligence from Mr. Parsons to March 13th.

We mentioned, in our number for July, that Mr. Parsons had written to Mr. Fisk from Castello Rosso, Jan. 13th. We now have before us a letter to the corresponding secretary, dated at the same place, Jan. 25th, giving an account of the voyage thus far, of which we shall lay before our readers a brief outline.

At Scio Mr. P. had an opportunity to call on Professor Bambas, and give him an account of the tour in Asia Minor, especially of the distribution of books. He replied, "Much good may be done in this region by activity and perseverance." The number of students in the college had increased rapidly, and the Young Minister's Companion was in high reputation. At Samos the vessel took refuge for four days, in a solitary harbour, far from any human dwelling.

On the morning of Dec. 18th, they passed between Samos and the ancient Melitus. Mr. P. read to the pilgrims the 20th of Acts, and pointed to the place, where Paul had his affecting interview with the elders of Ephesus. Towards evening of the same day, passing near Patmos, the epistles to the seven churches were read. There was perfect silence; and the pilgrims informed Mr. P. that they never before heard these epistles, in their own language.

After being becalmed off Coos, they arrived at Rhodes on the 21st, and were detained there six days. During this time Mr. P. became acquainted with the Greek bishop, the English consul, an Archimandrite of Jerusalem, and the president of a distinguished monastery. On Mr. P.'s pro-

posing to the bishop to leave with him tracts for distribution, and showing him specimens, he replied, "Your offer is very generous; I will send a man with you to bring the rest." Mr. P. sent 150 copies for the priests and the schools, and the next day received a message from the bishop approving the tracts, and expressing gratitude for them.

"According to the statement of the bishop, there are on the island about 10,000 Turks, a greater number of Greeks; 60 Greek churches; 100 priests; 22 monasteries; very few monks; one school of some distinction; others smaller for children."

The English consul is friendly to the distribution of the Bible, though a Catholic. Mr. P. experienced from him marked tokens of friendship and hospitality.

Mr. P. visited a synagogue, and a school for Jewish children. There are 200 Jewish houses in Rhodes. The Archimandrite, and the president of the monastery very gladly received tracts to distribute. The latter made "repeated professions of his gratitude, and implored a blessing upon those, through whose benevolence the favour was conferred."

Leaving Rhodes on the 28th, they were driven into a solitary harbour, where they were detained eight days. With considerable difficulty, the vessel reached the harbour of Castello Rosso, Jan. 7th. Some young men from the village coming on board, tracts were distributed to such as were able to read. These tracts were circulated, and a general desire was excited to obtain a greater supply. In the morning, as Mr. P. passed through the village, a multitude thronged the streets, each crying aloud in modern Greek, "Sir, will you give me a tract?" Mr. P. gave 125 tracts to the schools, at the particular request of the teachers; and 50 to persons who came to the vessel for the purpose of obtaining them. There was but one copy of the Romaic Testament in the village. This had been purchased at Rhodes, and was circulating among the inhabitants. While there Mr. P. sold five Testaments, containing the ancient and the modern Greek in parallel columns, to individuals in the village, and five to pilgrims. "In no place," he adds, "have I seen a greater desire to read the word of God."

Castello Rosso contains 250 or 300 houses, of which 30 belong to the Turks, and the rest to Greeks. It has a fine harbour, but is little else than a barren rock. The vessel left that place on the 10th; but was driven back by very tempestuous weather, and remained there at the date of the letter. "Notwithstanding our frequent disappointments," says Mr. P. "the goodness of God to us has been peculiar, and very affecting."

"Larnica, Cyprus, Feb. 7, 1821.

"Rev. and Dear Sir—In a letter, dated Jan. 25th, I gave a short account of the voyage from Smyrna to Castello Rosso. The next morning we left that harbour with a favourable wind, which conveyed us very rapidly to the port of Limesol, in Cyprus. The captain had given orders to have the anchors in readiness, and we were all rejoicing in the assurance of a safe arrival at the destined haven. But our pleasant prospects were soon blasted. The wind changed almost instantaneously, and blew from the east with great violence during the night. Again the vessel was driven back to sea, but the next day, we were enabled to enter the harbour of Baffo, (anciently Paphos,) 40 miles to the west of Limesol. At that harbour, I left the vessel; and proceeded by land to Limesol for the purpose of distributing Testaments and tracts. The first place which I visited was Paphos. The priests of the village immediately conducted me to the church, where *they say*, St. Paul preached the gospel; from thence to the hall, where he was condemned; and to the pillar, where he was bound, and received 'forty stripes save one.' It was truly affecting to see so many churches destroyed—some used for stables, others for baths, others completely in ruins. Of the 365 churches, once the glory of Paphos, only 4 or 5 now remain. Twenty-five or thirty miserable huts are all that remain of the once most distinguished city of Cyprus.

"From this place I went to the house of a Greek bishop, in a village two or three miles from the shore. There I was received with the utmost cordiality; and all the proceedings of the bishop were marked with great seriousness and dignity. He said, that it was his delight to entertain strangers, and he wished for no pecuniary compensation. He highly approved of the tracts, which I brought with me, and engaged to distribute them among his people. Under his government are 200 churches, but only 50 are now open for religious service. In each of these churches is a copy of the modern Greek Testament procured at Nicosia from those sent to Cyprus by the Rev. Mr. Conner.

"On the way to Limesol spent one night in a small village called Pisouri. The priest of the village purchased of me a Greek Testament, and received a sufficient number of tracts to supply all who could read. There is but one church in the place, and no school of any importance.

"The English consul at Limesol requested me to reside in his family, till the arrival of our vessel. This afforded me a favourable opportunity to visit the churches and schools, and to distribute

tracts to the best advantage. A little boy, as an expression of his gratitude, presented me a handful of flowers.

"The English consul made a request, in behalf of two poor churches in the vicinity, for two Greek Testaments. I mentioned to him that it was not agreeable to the wishes of the members of the Bible Society, that Testaments should be permitted to remain useless, but that they should be constantly read. He assured me, that he would accompany the Testaments with a letter, and the wishes of the donors would be strictly regarded.

"Near the centre of the island is a distinguished monastery, which is visited by all pilgrims, on their way to Jerusalem. The consul engaged to send two tracts to that monastery, and 50 to the monastery called the Holy Cross.

"In Limesol are 4 churches—10 priests—one flourishing school upon the system of Coray, other small schools designed merely for learning the church service; four mosques; houses of unburnt brick; port not convenient. Four or five vessels lay at anchor. In the vicinity of Limesol are large and rich plains, now green with wheat and barley. The mountains are white with snow.

"Monday evening, Feb. 5th (63 days from Smyrna,) arrived at Larnica. Letters, which I brought with me from Smyrna, introduced me to Mr. Vondiziano, the English consul, in whose house I resided with great satisfaction. I sent to the bishop of Larnica 200 tracts; 100 for his own use, and 100 for the archbishop of Nicosia. The next day the bishop, in company with the principal men of the village, came to the house of the consul to express their approbation of the truths contained in the tracts, and their gratitude for the favour. It was my design to go to Nicosia by land from Limesol, but the rain prevented. The tracts which I send to that city will be distributed, as in other places, among the priests and schools."

The last letter, which has been received from Mr. Parsons himself, addressed to the corresponding secretary, is the following:

"Joppa, (Jaffa), Feb. 12, 1821.

"Rev. and Dear Sir—I arrived at this port Saturday morning, after 48 hours passage from Cyprus. A considerable number of pilgrims took passage with us from that island, so that, at the close of our voyage, there were not less than 75 souls on board. Eight hours after leaving Larnica we came in sight of Mount Lebanon in Syria; and from thence we passed near the shores of the Holy Land, and had a distant view of Sour, Acre, Caiffa, and Mount Carmel. We looked upon Mount Carmel with uncommon interest

as the place where the prophet Elijah 'cast himself down upon the earth,' and prayed for rain, till there arose 'a little cloud out of the sea like a man's hand.'

"The English consul at Jaffa, had received information of our arrival, and his son and dragoman waited at the shore to take us and our baggage to his house. Every assistance which he could afford, was generously offered, while we should remain at Jaffa, or at Jerusalem, 'My garden,' he said, 'will afford many articles for your comfort, which cannot be well obtained at Jerusalem.'

"The Russian consul at Jaffa, Mr. Mostras, to whom I had letters of recommendation, invited me to occupy a room, which he has under his own direction, in a monastery at Jerusalem. After the Passover, in May or June, he proposes to take a tour to Mount Lebanon, and he wishes me to accompany him. If it should be thought best to pass the summer there, I may improve this favourable opportunity.

"Yesterday morning I attended service in the Greek church of this place. The assembly consisted, I should say, of 250 people, all standing and repeating prayers, as is the custom in all the churches. The only difference which I observed was this, that the scriptures were first read in ancient Greek, then in Turkish, and then in Arabic, as the Arabic is the common dialect of the country.

"After service, the president of the monastery in this village called at the house of the Russian consul. He examined the tracts, which I brought with me, and approved of the plan of distributing them among the people. He took 50 or 60 for the use of pilgrims, and others who could understand them. As it respects the distribution of tracts and Bibles, Jaffa is a station of high importance. Almost all the pilgrims from Russia, and from Natolia, land at this port, and frequently remain here many days. Bibles and tracts can be landed here without taxes at the custom house, and can be distributed without the danger of suspicion attending a portage to Jerusalem. If a mission should be established at Jerusalem, Jaffa can also be under the charge of the missionaries, with the prospect of great usefulness to the souls of men.

"The Russian consul at Jaffa will take charge of all the letters, or packages, directed to his care; and forward them directly to Jerusalem. He designs himself to be there at the Passover, for the purpose of protecting the Russian pilgrims.

"This letter will be forwarded immediately to Cyprus, to the care of the English consul at Larnica. In the morning, we design to set forward for the Holy City. I now feel the need more than ever before, of the prayers of God's peo-

ple. Surely they will wrestle in prayer till the Lord appears in his glory, and builds up Zion."

Mr. Fisk had received two letters from his beloved fellow labourer, beside those which he had before mentioned. In the first written at Jaffa, Mr. P. states, that "the Russian consul says, that, in his opinion, a printing press may be in operation at Jerusalem without suspicion."

The other is dated at Jerusalem, March 13th, about a month after Mr. P.'s arrival there. It is the third which he had written to Mr. F. from Jerusalem, though the only one which had come to hand. Mr. Fisk makes the following extracts from it. "I have made some short excursions in the vicinity of Jerusalem; that is, to the pool of Siloam, to Gethsemane, Mount Olivet, Bethany, the tomb of Lazarus, Mount Zion, &c. I have twice been to see the tomb of our blessed Saviour, and twice to Mount Calvary. The pilgrims weep and sob over the tomb of our Saviour, just as they would over the grave of a parent or a sister.

"A Greek priest reads with me two chapters in Greek almost every day; and we often converse upon passages, relating to the new birth, human depravity, and salvation by grace.

"I have sold two Greek Testaments, one Persian, one Italian, and one Armenian in Jerusalem.

"It grieved me to hear of the death of brother Larned. Soon our work will be done. Let us be diligent."

Mr. Fisk's journal from February 17th to May 18th, is among the communications transmitted by him. Early in April, he visited Ephesus, in company with three Americans. On his return he found Smyrna in a state of alarm, on account of the insurrection in European Turkey. The commotions at Smyrna, and in the neighbourhood, rendered it unsafe travelling, and presented obstacles in the way of distributing books. After describing the state of the country, Mr. F. writes as follows: "Now the question is, what effect should this have on our plans? Brother Parsons, I trust, will go on with his labours in Judea without molestation. For myself, I see no course but to remain here, and wait the event.

"But what shall be done as to the printing press, &c.? I should like to know how, with the facts before you, the prospect seems to you in Boston. So far as I can understand the state of affairs, there is no ground for despondency; and I rather think none for delay. One thought occurs to me. If any body is ready to come out here, he may get passage to Malta; and there he will learn whether things have become quiet in this region; and if they have not, he can remain there a little while, most profitably employed in studying Italian and Greek."

On the whole, it does not appear that the present troubles in Turkey should damp the zeal of Christians among ourselves, or elsewhere, for promoting the cause of truth in that part of the world.

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

Of Rev. Dr. Moses Waddel, per Mr. W. W. Woodward, one instalment of his subscription for the Professorship to be founded in part by the Synod of South Carolina and Georgia	\$50 00
Of Mr. Z. Lewis, six months' income of the Le Roy and Banyer Scholarships, due in November next	200 00
Of John Sergeant, esq. in full of his subscription for the Permanent Fund	50 00
Of Aaron Denman, esq. in full of his do. for do.	50 00
Total	350 00

P. S. October 1. The Treasurer has just received of the Rev. John Codman, of Dorchester, Mass. per Rev. Professor Lindsly, of Princeton, a draft payable in New York, for \$100, being his first annual payment on his generous subscription for ten years, in aid of the funds of the Seminary.

LATE PUBLICATION.

An Etymological Dictionary, or Analysis of the English Language: containing the radicals and definitions of words derived from the Greek, Latin and French languages;

and all the generally used technical and polite phrases, adopted from the French and Latin; by William Grimshaw, Philadelphia.

Selections.

DR. WRIGHT ON REGENERATION.

This is one of the best treatises on the subject, that we have ever met with. Excepting a few antiquated expressions, which might be expected in a book composed upwards of a hundred years ago, it is written with perspicuity and great force of argument. The general topics discussed are the *nature*, the *necessity*, the *means* and the *evidences of the new birth*.

The notes appear to have been added by the editor of the American edition, from which we copy. We commence the publication, in this number of the Magazine, intending to give the whole, in a few of the succeeding numbers, in such portions as our limits will permit. And, in the full persuasion that, "Except a man be born again he cannot see the kingdom of God," we do earnestly and affectionately recommend the work to our readers, as well worthy their careful perusal and serious attention.

W. N.

CHAPTER I.

Wherein the Doctrine of being Born again, is carefully laid down.

When we read so peremptory a determination, that none shall see, or enter into, the kingdom of God, but such as are born again; it is reasonable to expect, every soul that has any hope or desire of being saved, should be put upon the most solicitous inquiries after the meaning and import of this expression. And therefore I shall set myself to give such an account of it, as that every one who reads the following treatise seriously, may both be helped to understand and experience this second birth. In doing this, I would aim at,

First, Informing the mind.

Then, Awakening and convincing the conscience.

After That, Directing the practice.

And Finally, Settling and composing the spirit; by stating the evidences of this mighty change.

In this chapter I shall endeavour to inform the mind of the attentive reader, by giving him as clear and satisfying thoughts as I can, of the nature of this birth.

It was something of which Nicodemus, even as a Jew and a ruler in Israel, might be supposed to have a previous knowledge; or, at least, to have been sufficiently prepared for the reception of it: For otherwise our Saviour would not, in such a manner as we find he does, have reproved his ignorance and slowness of apprehension; Art thou a master of Israel, and knowest not these things?

The writings of Moses might inform him, that when man first came out of the hands of his Maker, he had a soul breathed into him, by which he was rendered wiser and more excellent than the beasts of the earth: And from hence Nicodemus might have concluded, that the same Almighty power could, by a further inspiration and influence, at pleasure, raise a man to a higher and nobler state and condition, than that, in which he now found himself, and the rest of mankind.

The writings of David and the prophets do also describe a person's being brought into a state of grace and favour with God, by having a clean heart created in him, and a new heart given to him. And this was so particularly foretold of the gospel times, that it must be strange inadvertency in Nicodemus not to reflect on those passages, which in such a likeness of expression, describe the very same change that our Saviour here calls being born again.

But that which yet farther condemns this Jewish ruler, was, (according to Dr. Whitby) a prevailing and common notion among the Jews, that when any man became a proselyte to their religion, he was to be looked upon as an infant new born.

These several things may all of them, be very helpful to our understanding this doctrine at present; and I would rather choose to look upon them with such a view, than as merely serving to aggravate the fault of Nicodemus.

From our Lord's explaining himself in this matter, 'tis evident, that to be born again, includes something both external and internal: Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Now this being born of water, or made a proselyte by baptism, was so intelligible, that we find a bare mention of it is thought sufficient. But however men may value their outward privileges, yet if these are rested in, and the greatest stress be laid where the gospel lays the least, the hopes and pretensions of such will avail them very little.

'Tis a being born of the Spirit that is chiefly insisted on: And without this, none were to be looked upon as members of the Messiah's kingdom, considered either as a kingdom of grace or glory.

I know not how we can better compre-

hend all this in a few words, than by saying, with one of our English expositors, "He that will enter into the state of the gospel, must be baptized: and he that will enter into a state of grace, and be fitted for glory, must be renewed." Thus much is very plainly expressed in the Epistle to Titus: According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Titus iii. 5.

Ignorance of this work of the blessed Spirit, and a vain boasting of external ordinances and advantages, we have reason to fear, is the ruin of multitudes.

Hence it is that men, who profess the Christian name, and are admitted into the Christian church, are yet notorious for their ill lives. And whereas, at first it was the glory of the gospel to change the worst of sinners; it is now reproached by many, as patronizing even the worst of crimes. Christianity has sometimes found men in a state of brutish sensuality; but where it has savingly prevailed, it has not left them in such a condition. Be not deceived, (says the apostle to the Corinthians) neither fornicators, nor idolaters, nor adulterers, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And though it is added, and such were some of you; yet we ought carefully to observe the change that was wrought in them; ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God. 1 Cor. vi. 9, 10, 11.

So that to be interested in this the work of the Spirit, is of the utmost importance to us; and in order to that, 'tis highly requisite we should have a right notion and understanding of it. I shall therefore, according to the best and most regular thoughts I have been able to form of this matter, explain it farther to you in the following particulars.

I. To be born again, is to have something done in us and for us, which cannot be done by us.

This is beyond all doubt and controversy the plain sense of scripture. Less than this cannot be meant, by those many high expressions which the sacred writers frequently use: such as, being created again in Christ Jesus, and being made new creatures; being raised to newness of life, even as Christ was raised from the dead by the glory of the Father. So that adding these expressions to this I am upon, [a being born again,] all laid together must undoubtedly signify, that something is effected for us, and wrought in us, which is entirely owing to the power and grace of God.

I shall speedily endeavour to guard against any false and ill consequences,

that men may be tempted to draw from hence; but in the mean time it must be maintained, that regeneration is the work of the Holy Spirit. There is one passage in the 1st of John's gospel, the 13th, that does expressly deny any other agency in this matter. "Which were born," says the evangelist, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." The meaning of that place is this: to become the sons of God, we must be born of him; and that in such a sort as is not by blood, or by any thing communicated to us in our first generation: nor according to the will of the flesh; that is, any natural inclinations in ourselves to what is holy and godlike: nor of the will of man; that is, the persuasion and influence of others like ourselves: but it is wholly owing to the agency and grace of God. So in the 1st of James, the 18th, we are told, that of his own will begat he us. These, with other places that promise a new heart; and that God will take away the stony heart out of our flesh; and that he will put his fear into our hearts, and write his law in our inward parts; and the declaration, that it is not of him that willeth, or of him that runneth, but of God that sheweth mercy: These I say, and such like texts of scripture, undoubtedly prove that the change here called the second birth, is of God.

From hence, therefore, before we advance any thing farther, we may draw this conclusion; that since something is to be done in us and for us, which cannot be done by us, we should be very earnest and unwearied in our application to God for his grace and spirit. This is evidently the most natural and just way of arguing, however some men may indulge to the quite contrary. There is certainly an awkwardness in thinking as well as acting. And when this is encouraged by a slothful temper, or a prejudice against any particular set of men and their opinions; or when it is supported and improved by the suggestions of the devil, it is hardly to be rectified. For otherwise one would think it impossible that ever the metaphors, of being created anew, raised to newness of life, and being born again, should be pleaded by men, as if they were literally to be understood. Which is downright to say, that an unregenerate man has no reason, no life, no being. The same almighty power and efficacy by which we were made at first, and shall be raised at last, is undoubtedly necessary to our renovation at present; but then upon a conviction of this, we should with the greatest concern apply ourselves to him who has this all-sufficient power and grace. Thus we are wont to do in other cases where our interest is concerned; to be very earnest in soliciting such, as have it in their power to do that

for us, which we are not able to do for ourselves. And this is what the sacred scriptures every where require, and that in the plainest expressions, in the case of regeneration; as I shall have occasion to show more fully at the close of this chapter.

II. That which is done in us and for us when we are said to be born again, I take to be this; the infusing of some inward principle of life and action, to which we are naturally strangers; and by communicating of which, such a life begins, as shall last forever.

There is something which so far prevails over all the powers, desires, and relishes of the sensitive and animal nature, as to bring it unto a thorough subjection and subserviency. Hence it is, that a man finds his corrupt inclinations as powerfully crossed, and as effectually kept under, by something within himself, as if he was debating the matter with a being different from himself. And he therefore acts under the controlling power of something superior to himself. If any man that reads this, thinks it unintelligible, I can only assure him in the words of our Saviour, toward the close of his conference with Nicodemus; Verily, verily, we speak that we do know, and testify that we have seen, and ye receive not our witness. Our Saviour knew it by intuition, and observation of what was done upon others: those that are regenerate know it by experience of what has been done in themselves: and, however those that are strangers to this work of grace, may refuse to receive the witness, yet it is nevertheless true and real.

This principle of a new life, I have said is infused into us, that it may be sought for, and esteemed as something supernatural. It is not only a habit of the mind, but the spring and cause of every good and gracious habit in us. From hence, probably, a principle of grace is called the root of the matter; to signify to us (among other things) that it is really different from the soil in which it is planted: and that it is something brought to us by a divine hand. It is a root that would otherwise have remained foreign to our nature, and we should for ever have been barren, and destitute of those fruits that are the product of it.

I have chosen to say farther, that by communicating this principle of grace, such a life begins as shall last for ever, to put you upon observing this very comfortable propriety in the use of the metaphor of being born again; namely, our entering into such a state of being, as much better deserves the name of life, than that which we are born to in this world. In our first birth we are born to die; in our second, we are born to live for ever. In our first

birth we enter upon a manner of existence suited to a changeable and perishing state of things: in our second birth we begin a manner of living suited to an eternal duration and happiness. As, therefore, the new life which hereby we receive, will survive the former, the commencement of it is very fitly called a new birth.

There are two conclusions I would draw from hence, for the better and fuller settling of this point.

1. If there be such an inward principle of life and action communicated in our regeneration, it will follow, that a mere outward change, and altering the course of our lives, is not sufficient to a person's being born again.

It is possible a man may be reclaimed from a loose, and vicious way of living, only by external motives and inducements: or, by changing open and notorious sins, for more secret and concealed ones, there may be a seeming alteration, when there is not a real one: or one vice, it may be, is forsaken, in order to fall into another: or men may be wearied out with their sins; and so are not properly said to leave them, but to outlive them. However, this is certain, that a civil outward deportment may be maintained, where there is nothing of the power of religion at the heart. For so the apostle Paul tells us (who was far from magnifying any thing in himself before his conversion) that as touching the law, meaning the outward observance of it, he was blameless. So that we have abundant reason to keep up the distinction betwixt restraining and renewing grace.

2. If it be only a new principle of life and action that is infused in regeneration, it will follow, that the new birth does not give us new, and different natural powers and faculties, from those which we had before.

As we have the same body and bodily organs; so we have also the same souls and intellectual faculties that we had in our natural state. It is certain, that a change very great passes upon us; but then it is as certain, that we remain physically the same afterwards: that is, the principle of life and action which is infused into us, new models our souls, our tempers, and the whole of our behaviour; but it does not alter our make as to any essential part of us. As we have the same eyes, ears, and senses; so we have also the same understanding, will, and affections, that we had in an unregenerate state: but these are all differently used and employed to what they were before. And the change is great enough, to support me in what I have farther to advance under another head of explication; to which I hasten.

III. When we are thus said to be born again, we do as truly become new crea-

tures, as if we could in a natural sense be born afresh, or had other kind of beings given us.

There needs no other than the different use and exercise of the same reasonable powers, to make us either as brutes or as angels. And indeed, the change would not be so great, to see a clod of earth brighten into a star, since we know that an earthly body can reflect the rays of the sun; as to see a poor brutish sinner become a saint, shining with all the radiant graces of a Christian, and ripening for glory.

Such is the change that is made by the grace and Spirit of God in the new birth, that it very much resembles the first creation of this visible world; wherein light was brought out of darkness, and beauty out of deformity, and harmony out of confusion. For so the mind in regeneration is enlightened; and all its jarring disorderly passions and affections are brought under rule and government. Those powers and capacities that lay wholly unexercised and unactive, are now taught to exert themselves. And those that were busied in a fruitless, or a hurtful manner, now are exalted to the most useful and comfortable employments. In the apostle's comprehensive language, all old things are passed away, and all things are become new.

The distinction, indeed, between the regenerate and unregenerate, is not at present visible enough to convince the world of common spectators, that it is so great as really it is: but at the day of judgment, when those things that are now hid shall be revealed, the difference shall be manifested to all. He that looks only on the rough surface of the seas, and observes the mire and dirt which is cast out by its waves, may imagine there is nothing amiable and desirable in it: but he that has dived to its bottom, and discovered the jewels and treasures which lie buried there, will form a very different judgment. The man that is renewed, is greatly enriched by the gifts and graces of the Spirit of God; but yet there may be no beauty or excellency that shall appear to such as look no farther than the outside, and observe only the corruptions that arise in his outward actions and conversation: but when things that now lie hid shall be discovered, it will be quite otherwise. Hence it is that we read so often in scripture of the world's not knowing such as belong to Christ; and St. John, speaking of those that were now the sons of God, adds that it does not appear what we shall be.

This, however, must be maintained; that where things are spiritually discerned, and where there is a close and strict inquiry into the character of him that is said to be born again, he does appear even at present more excellent than his neighbour; and

such an one knows himself to be quite another person, than he was in his first and natural state. He has a new image and likeness stamped upon him, which grows more and more visible, both to himself, and all about him: his behaviour and conversation will be such, as to show forth the virtues, and excellencies, of him who hath called him.

Now from this head two things are deducible.

1. That a pretended honouring the grace of God, and a presumptuous confidence in it, whilst men go on in their sins, will by no means argue that they are in a state of grace.

Men's changing their opinions, or getting new notions in religion, will not prove that they are born again, if their lives and actions be not changed, so as to render them quite other persons than they were in their natural and corrupt state. This is so obvious that I should not so much as have mentioned it, had I not met with instances of those, who have pretended to talk of free grace at such a rate, as if they hoped to be saved by it, when they were utter strangers to the renewing power of it. And some there are, who have distinguished themselves by a set of principles, whereby they pretend to magnify the riches of God's grace in its abounding towards them, when at the same time it has no suitable effect and influence upon them. As if, by a decree in their favour, God had engaged himself at all adventures to bring them to heaven, whether they were made fit for it or not; or as if they thought miraculous grace would prepare them for it some new way, and not by the ordinary appointed means of the gospel. For, if they would receive the assurances of grace as they are settled in the gospel, they would never pretend to an interest in the Lord Jesus Christ, without such a change as I am speaking of: since 'tis as express as words can make it, if any man be in Christ, he is a new creature. Those persons then will find themselves miserably mistaken, who, instead of being really changed, trust to some ineffectual speculations: these will not avail them at last, how much soever at present they may be pleased with them, or how zealous soever they may appear for them.

2. For the same reason it will also follow, that no gifts or attainments, how great and eminent soever they be, will pass for this new birth, if there be not a new life.

Judas, with all his gifts, was but a lost man. Simon Magus, notwithstanding all the wonders which history says he wrought, yet had neither part nor lot in this matter; his heart and life being unchanged and unrenewed. What the apostle says of charity, must be said of this change: Though I had all languages that have been spoken

by men, yea, though I had the tongue of an angel; and with these the intellectual abilities of men and angels too; though I could understand all mysteries and sciences; though I had the faith of such as could work miracles; or was ready to impoverish myself in giving alms to the poor; yea, though I might give my body to be burned, as a martyr to the best cause in the world; yet if I am not a new creature all will avail me nothing. I heartily wish that such as are valuing themselves upon their attainments in human learning, or upon their outward profession of religion, and their sufferings in common with others on account of their profession, would allow themselves to enter into such a way of thinking as this. And whilst some are valuing themselves upon their conformity to the national church; and others upon their strict adherence to what they apprehend the purer worship and appointments of the gospel; it were well if both would lay to heart such a text as that, neither circumcision availeth any thing, nor uncircumcision, but a new creature. Gal. vi. 15.

IV. This being born again, is in some respect like our being born at first, instantaneous and perfect; but, in other respects, regeneration may be looked upon as gradual and progressive.

When first a man is said to be born from above, he has every principle of grace and goodness, that is necessary to constitute him a child of God: though as yet all is but in miniature, and very inconsiderable, compared with what it may, in time, grow to. The new creature is formed not like a statue, in the making of which one limb or feature may be carved out and completed, whilst all the rest lie shapeless, and in the rough stone: but it is formed like a child that is born into the world, which has all the parts of the human body at first, though very small and little, and must have time to grow to their full size and perfection. Those that are born of the Spirit have the divine image and likeness, as to every essential part, drawn upon the soul; but yet they are capable of continual improvements, till they become perfect as their Father which is in heaven is perfect.

Hence it is that the apostle teaches us by his own example, not to take up an opinion of ourselves, that our attainments are sufficient as soon as we are thus renewed. Though we could say, with him, that what things formerly were gain to us, those we now count loss for Christ; yea, (that we are so much altered from what we were in our natural state) that we count all things (even the best and greatest in the world) but loss for the excellency of the knowledge of Christ Jesus our Lord; yet we are not to look upon ourselves as already perfect: but this we are farther to do, forgetting the things that are behind,

to reach forth unto those things which are before. And another apostle calls upon us to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. 2 Pet. iii. 18.

This, I thought proper to make a distinct head, for the sake of these two conclusions:

1. There can be no state betwixt that of the regenerate, and the unregenerate.

Whatever preparations there may be for such a change, yet these are certainly to be distinguished from the change itself. All men are either born again, or not; there is no middle state that can be allowed: for that would infer, if any died in such a state, that they were disposed of accordingly in the other world; and appointed to some intermediate place betwixt heaven and hell. Which is a notion I need not stay to expose. There is something of more immediate consequence to be guarded against, which I had chiefly in my eye, upon the mention of this head; namely, to prevent men's taking up with any of those things which are preparatory to this new birth, as if they were really to pass for it. Hence it is, that many have been carried into very sad and destructive mistakes; who have imagined, that some short-lived convictions, and ineffectual purposes and resolutions, might pass for this change; or that some partial regards to their duty, which have arisen from their first serious impressions, have been sufficient to denominate them new creatures. And so resting in what has been only preparatory, they have at last fallen even from that.

2. There may be such as are truly regenerate and born again, that are yet very weak in grace, and very little in their spiritual stature.

'Tis possible such a change may be wrought upon men, when yet the infant state of the new creature may hardly discover that it is so. However, if any man be really passed from death to life, this life will show itself by growing every day more vigorous and active: and if any man be passed from darkness to light, this light, though very dim at present, will shine more and more unto a perfect day. But for this reason we should not rely on any thing that has been done for us, so as to grow secure or negligent, upon an apprehension that all is safe and well; for if what has been wrought in us be indeed of God, it will be continually advancing till it comes to perfection. As for God, his work is perfect. This work of our regeneration is so: perfect at first, in every essential part; and therefore fixes in us a regard to all God's commandments: and perfect at last, in every attainable degree; and therefore makes our growth and improvement necessary.

V. This change, which is called the new birth, may be, and commonly is, effected by the outward means of grace.

As in the 3d of John, we are said to be born of the Spirit; so in the epistle of James, regeneration is ascribed to the word of God. And in the former place we read of being born of water, [that is, by baptism] as well as the Spirit. 'Tis certain that outward ordinances and appointments are, of themselves, insufficient to produce such an effect; but it is as certain, from the whole current of scripture, that the Spirit of God does make use of such means, and ordinarily renews the heart in and by these.

There have been, indeed, miraculous productions of this kind; and God has sometimes manifested himself to those that inquired not after him; yea, to those who, with a persecuting blasphemous temper of mind, have set themselves against him: but such cases are to be looked upon, just in the same manner as we do upon the miraculous cure of diseases; or a miraculous supply of bodily wants, which some, upon extraordinary occasions, have obtained. Such miracles, both of grace and providence, were necessary to the first settling of Christianity in the world: and they may be wrought again whenever, and wherever, it pleases God suddenly to restore and advance the credit of decayed religion. But I think these cases should no more be taken into our common accounts of regeneration, that the removing of the most inveterate distempers with a word, or the feeding of five thousand with five loaves and two fishes, are to be taken into the usual method of healing our diseases, or providing our daily bread.

That man would certainly be accounted very inconsiderate, and vain in his expectations, that should sit still and refuse to seek after and provide his necessary food; because he reads that Elijah was fed by ravens, and the clouds rained down manna on the Israelites. And is it not every whit as wild and unjustifiable, for men to neglect the means of grace, and expect to be converted by some miraculous appearance of Christ from heaven, because the apostle Paul was so! or to promise themselves that they shall be renewed suddenly on their death-bed, because the thief on the cross was suddenly changed in his last moments?

He that can be so wretchedly misled, as in this last case, may as well advance one step farther, and promise himself that he shall go to heaven without seeing death; because he reads of one, that in a fiery chariot was taken up thither. Yea, I will venture to say, that on this account he has more reason to expect a translation, than he has to look for such a miraculous renovation: because he has two instances of

persons being taken to heaven without dying; (viz. Enoch and Elias); but he has only one instance in the whole Bible, of a conversion so extraordinary as that of the crucified malefactor.

Let the new birth I have been explaining, be looked upon then, as a change that is generally wrought by the outward and ordinary means of grace. And let it be considered, that there is no case in which those means would fail of obtaining such an end, could we procure the blessing of God in and with them.

From hence we may safely conclude,

1. That men ought to apply themselves, with great diligence, to these appointed means.

As we learn from what has been said, that none should encourage themselves to hope for extraordinary grace, in the neglect of the common and ordinary method of salvation; so no man can reasonably hearken to despondent thoughts, whilst he does, in a way of duty, cry to God for renewing grace and mercy. What means are to be used, and what method we are to take in our applications to God, I shall lay before you in the 3d chapter: my business here, is only to establish this conclusion, that we ought to look upon the new birth, as a change that may be attained by us; and so to seek after it with suitable concern and diligence.

And if this was not really the case, wherefore should God call upon those that are in a state of corruption, to cast away from them all their transgressions, and to make them new hearts and new spirits? Wherefore should he declare with so much solemnity, As I live I have no pleasure in the death of the wicked, but that the wicked turn from his way and live? And then, wherefore should he call after sinners with so much importunity, Turn ye, turn ye, for why will ye die? Wherefore should our Saviour put men upon striving to enter in at the straight gate? And bids us ask, seek, and knock; assuring us that God gives the Spirit to them that believably and importunately ask him? Wherefore should one apostle urge us, to work out our salvation with fear and trembling? and another, to draw nigh to God, as one that is willing and ready to draw nigh to us? Wherefore, I say, should these scriptures, and many others of the like import, speak to us in such a manner, if the change I have described, were not attainable in the use of ordinary means!

But possibly it may be said, can a man do any thing toward his own birth, or creation, or resurrection, by all which this change is described? To this it is readily answered, that we are actually called upon so to do: Awake thou that sleepest, and arise from the dead, and Christ shall give thee life. Metaphors are generally made

use of in scripture with some one considerable view; and to give light in some particular matter, for the sake of which they are produced; but it is a manifest wrong to the design of them, to stretch them to every thing which a brisk and warm imagination may suggest. Suppose as to this very point, that you explain a man's being dead in sin, to signify his being able to do no more, than a man naturally dead, is to revive himself: when you have done so, carry this explication of the metaphor to another text, and see how far it is from being true and agreeable there. Such as are alive to God, are said to be dead to sin, which according to the sense just mentioned, must denote, that such are no more able to do a sinful action, than a dead body is to move or stir.* And

* Dead in trespasses and sins, an unregenerate man can as little do any thing preparatory to the new birth as produce it. But enjoying natural, though destitute of spiritual life, in many instances, sinners might act otherwise than they do. This is happily illustrated by the author, Chap. iv. § 2. Especially they should be careful to apply diligently to the means of divine appointment, which Christ has promised to countenance and bless. Assiduous application to these means is a duty which never can be too much inculcated, or too carefully performed. And when a conscientious performance is aimed at, it is more than probable that with the sinner, as with the poor impotent man at Bethesda, all shall be well at last. Instead of effecting a cure, he could not even put himself into the waters, and, till troubled, they were as inefficacious as any common stream; still, however, he waited, and when he could find no means nor ability to go to health, health came to him.

But it must always be remembered, that the soul is passive in regeneration; that the connexion between the most diligent use of the appointed means and the end, regeneration or salvation, is neither natural nor necessary, but absolutely dependent on the divine blessing. After we have done all, an attainment which few, if any, pretend to, we are unprofitable servants. Duty is ours; salvation is wholly of grace. But considering the rich grace of God in his kind invitations and precious promises, these things should rather encourage than discourage poor sinners.

In obviating the objection to the use of means which is urged from man's being spiritually dead, the author's language is rather dark and inaccurate. His observation concerning scripture metaphors is true and deserves attention, but in the present case is rather misapplied. The particular truth which the metaphors alluded

to are designed to inculcate is, man's utter inability to put forth any exertions which can have the least efficiency to produce or even prepare for his regeneration. But this by no means either cancels or diminishes his obligations to duty. Being a moral agent he is under the strongest obligations to obey the Most High. But though without power to produce a supernatural change, calls to use the means, and endeavours, on the sinner's part, are neither useless nor without advantage.

Like the gospel call at large, every particular call to sinners, and among others that, Eph. v. 14. Awake thou that sleepest, and arise from the dead, and Christ shall give thee life, points out duty, exhibits privilege, and is the great mean appointed by God to be the vehicle of that life which dead sinners need, but cannot produce. Tabernacled in the flesh Jesus said to the young man and maid, Arise; and to Lazarus after he had been some days in the grave, Come forth. In some such manner, and with similar effect, he addresses the dead sinner in the day of effectual calling. He says, Awake thou that sleepest, and arise from the dead. With the call he conveys power and communicates life. Then is accomplished that emphatic promise, The dead shall hear the voice of the Son of God, and shall live. Besides, as the gospel is the ministration of the Spirit, He often communicates certain influences which excite, and in some degree enable, gospel hearers to do many things, and these even gladly; but instead of cherishing and improving his influences, many neglect and quench them, and provoke the Holy Spirit to depart.

It is true a regenerate person is dead to sin and cannot live in it, Rom. vi. 2. And yet commits sin in thought, word and deed every day. But from a renewed man's committing sin, we cannot argue that an unrenewed man either can or will perform any thing spiritually good. Both are dead; the one to sin, and the other in it. In an unrenewed man there is but one principle; in the believer there are two, contrary in their nature, incessantly opposing one another, and absolutely irreconcilable. These are denominated flesh and Spirit, the law in the members and of the mind, and the old and new man. Every believer may and should join with the apostle, when with the greatest propriety he designates his own character from that internal principle which was the most powerful and permanent, saying, as in Rom. vii. 20, "Now if I do that I would not, it is no more I that do it, but sin that

upon earth that doeth good, and sinneth not: and at the same time, they must talk against all the observation and experience in the world.

But dropping all metaphors, it is farther objected against the plain and express scriptures I have quoted, that our Saviour tells us plainly, whilst there are many that strive to enter in at the straight gate, yet there are few that find it. And again, he says expressly, that no man can come unto him, except the Father draw him. And the apostle tells us, that it is God who worketh in us both to will, and to do, of his own good pleasure.

To which I think the answer is very obvious. When these and the foregoing places are compared together, they amount evidently to this, and no more: we must work, because God works in us, and with us; we must go to Christ by the grace of God assisting and enabling us; and we must strive in a believing expectation of God's accomplishing our desires; because those that have made attempts, without this dependance on him, and help from him, have been disappointed and baffled. And that leads to a

2d Conclusion, that for the success of all means, and the effecting this happy change of the new birth, our reliance must be on God, and him alone.

We must make the best use we can, of all outward helps and advantages, but we must not trust to these: 'tis God alone that can give a principle of new life (concerning which I have spoken very fully in the beginning of this discourse); and therefore we should take care to fix all our hope on him. Grace is the gift of God, as well as glory; and should be sought for and esteemed as a gift, in what way soever it may be bestowed. If any means had been sufficient of themselves, to work such a change in men, it must have been the preaching and miracles of Jesus Christ, when he was here upon earth: and yet we find those that allowed him to speak as never man spake; and were sensible that he proved his words, by such works as never man did, notwithstanding such convictions, turned away and forsook him. But afterwards, when God sent his Spirit to work upon the hearts of men, in and with the preaching of the gospel, we read of thousands converted at a time. Yea, those very administrations, which men of wit and learning have scorned and derided, have yet by the mighty power of God,

dwellth in me." The moment the old man is thoroughly rooted out, the saint will be as incapable of sinning and as averse to it, as the natural man is to perform any duty spiritually good.—*Editor.*

produced such effects as the wisest and greatest might be glad to own.

To sum up all, therefore, in a little; we are taught to pray, Turn us, O Lord! and then we shall be turned, for thou art the Lord our God. And the more I am convinced, that this change is of God; the more earnestly, and importunately, should I cry unto him that performeth all things for me.

Here, reader! stay a while; review the heads of what thou hast been reading; and say, if thou canst, that this doctrine of the new birth is a doctrine not to be understood. I am very sensible indeed, that after all my care to explain it, in the most orderly and affecting manner I could; yet if the good Spirit of God is not pleased to give thee a discerning mind, and if he does not open thine eyes to see the evidence and importance of what has been suggested to thee, it will be of very little service. But if God does graciously concur with these endeavours, he can render them as useful to thee, as they have been to some others: and however inconsiderable they may seem in themselves, this will stamp a value upon them.

"Thus may it please thee, O Father of lights! to enlighten those that sit in darkness, and in the region of the shadow of death: give them the knowledge of salvation, for the remission of their sins, and so let the day spring from on high visit their souls. One ray from thee, blessed God! would make day in the most benighted breast. Be thou, therefore, the teacher of those that are yet ignorant of thee, and of their way to thee; and bring them out of their natural and sinful darkness, into thy marvellous light."

(*To be continued.*)

GREAT OSAGE MISSION.

Through the kindness of Dr. Goodsell, of Woodbridge, we are enabled to communicate intelligence from the Mission Family to the Great Osage Nation considerably later than any that has been published. It is pleasing to notice, that although our friends are at a great distance from us, the passage of this letter has been remarkably short. It is dated 6th of August, post marked St. Louis 17th, and received at New Haven 12th inst. May we not indulge the hope that the time is not far distant when our missionary friends and the heathen around them, will be brought within a few days sail of us by means of steam boats, which shall measure this vast extent of inland waters. [*Rel. Intel.*

Missionary Boats, Osage River, August 6, 1821.

Dear Sir—Under the guidance of a kind Providence, I with my associates have ar-

rived in the midst of the heathen Osage Nation. On Thursday the 2d ult. we came to the first Osage camp. Our first view of the sons and daughters of these western wilds, was highly flattering; but for a more particular account you must wait till I can forward my journal. A chief who had been directed by his nation to wait our arrival, and give information, met us at the bank, with apparent pleasure. Next morning he started to call in the hunters and assemble a council. The chiefs were gone on a Buffalo hunt. This chief said he should return in four days.

Friday, 3. Went several miles to view a site for our establishment. Good water privileges, timber and stone are not abundant; but good land for cultivation is not wanting.

Saturday, 4. Moved our boats up until shoal water stopped us. We are now a short distance to the north of the old village. The Osages have recently left their old village and built them new ones further westward. It is one of God's remarkable providences that we have been able to progress so far with our boats at this season of the year; probably the like cannot be done oftener than once in ten years. A chief was asked why there was so much rain this year, he replied, he "supposed it was on account of the missionaries. They wanted water to come up with their boats, and they prayed, and the Great Spirit sent the rain;" observing at the same time, that "when traders attempted to come up with boats, they never got them up, there was no water."

We now consider ourselves as at our station; we endeavour to thank the Lord for his many mercies. We have none sick, but some are feeble. Myself and children are in excellent health. Our journey has been long, laborious and healthy. We believe this country to be healthy. The air circulates almost as well as upon the ocean; the land is sufficiently uneven to carry off the surplus water. I think many situations here would enrapture most of my northern friends. You may talk about prairies, but the eye must behold them to conceive of their grandeur. Capt. Boge departs in a few moments, you must therefore receive this empty sheet from your constant friend, &c.

SAMUEL NEWTON.

COLLEGE AT SERAMPORE.

Dr. Marshman, in a letter, says—"Our College will be open to all; and no Pædobaptist, or Episcopalian, or Calvinist, or Arminian, or even Roman Catholic, will ever be constrained to attend a lecture which would offend his conscience. We humbly trust that it will be a blessing to the cause; every pious youth who can

make known the truth in English, may here receive what instruction he needs; every native youth of talents, Christian by mere profession, may here receive that Indian classical education, which will raise him in literature above the generality of the Brahmins, while he is also instructed in the scriptures, and enable him to defend and do honour to Christianity, whether he serve society in a legal, medical, or literary capacity, or be engaged in commerce; and from all these we may reasonably suppose that a body of native translators will be formed, which will improve the translations in their own language, far beyond what any foreigner will soon be able to do; and finally, every ingenious heathen youth, who loves knowledge, and is able to support himself, may attend the lectures in the college, and live out of it, according to his own ideas of cast, as long as he complies with the rules in point of morality and diligent attendance. It is his business to guard his mind against that light which will shine around him on every side."—*Chris. Spec.*

THE MISSIONARY.

BY JAMES MONTGOMERY.

I sing the men who left their home,
Amidst barbarian clans to roam;

Who land and ocean cross'd,
Led by a star discerned on high
By Faith's unseen, all-seeing eye,

To seek and save the lost;
Where'er the curse on Adam spread,
To call his children from the dead.

Strong in the great Redeemer's name,
They bore the cross, despised the shame;

And, like their Master here,
Wrestled with danger, pain, distress,
Hunger, and cold, and nakedness,

And every form of fear,
To taste his love their only joy,
To tell that love their best employ.

O thou of old in Bethlehem born,
A Man of sorrows and of scorn,

Jesus! the sinner's Friend!
Oh thou enthron'd, in filial right,
Above all creature power and height;

Whose kingdom shall extend,
Till earth like heaven, thy name shall fill,
And men, like angels, do thy will.

Thou, whom I love, but cannot see;
My Lord, my God! look down on me,

My low affections raise:
Thy spirit of life and light impart,
Enlarge, inspire, inflame my heart;

And while I spread thy praise,
Shine on my path, in mercy shine,
Prosper my work, and make it thine.

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THE
PRESBYTERIAN MAGAZINE.

DECEMBER, 1821.

An Address of the Conductors.

The importance of periodical publications is well understood by reflecting men. The philosopher and statesman, the physician and divine, have recourse to them, as very convenient vehicles for conveying to others the views they wish to prevail in the different branches of science to which they have devoted their lives. A large portion of the information now circulating in the world has been derived from such publications.

They are powerful agents in the religious world. In the hands of errorists and enemies to the truth, they are destructive as the spirits of darkness, beguiling and misleading unstable souls; but in the hands of the friends of truth, they go forth like angels of light, on messages of grace and love, instructing the ignorant, consoling the disconsolate, supporting the weak, succouring the tempted, and encouraging all in the good ways of the Lord. A weapon of such potent efficacy it were treason to our Sovereign Lord to leave in the hands of his enemies. Christians in both hemispheres have felt it to be their duty to avail themselves of periodical publications as powerful auxiliaries in promoting that great cause of truth and righteousness which has engaged the best affections of their heart. In England "The Christian Observer," conducted by members of the established church, and "The Evangelical Magazine," edited by

VOL. I.

Episcopal clergymen and Dissenting ministers, have for a series of years been ably supported and extensively circulated. Blessings to England, they have powerfully maintained the interests of evangelical truth, and widely diffused the influence of genuine Christianity.

Religious Magazines have not prospered so much in this country. After a few years labour, they have been relinquished by their conductors. Various causes might be assigned for their failure. The density of the population in England and the arrangements of business, the result of time, offer facilities for circulating publications and collecting the avails, which cannot be found in a new country, whose population is widely scattered over an extensive territory. Literary men in England are less occupied with business foreign to the life of a student, than that class of society are in this nation; and consequently a larger mass of talents can at any time be put in requisition, for furnishing the necessary materials for a periodical publication of a religious nature.

The difficulties to be encountered in this country in conducting a Magazine, should not deter from the attempt. The best plan, in our opinion, for such a work, would be to commit it to a man of piety and talents, who should devote to it all his time, and derive from it his support. Such a man, properly qualified, consecrating to it all his faculties, aided by a number of literary

3 X

gentlemen, would give to it an interest, and command for it a circulation, which ought not to be expected on a different plan. In such an employment a man of talents might be as useful, as if he were engaged in preaching the gospel. If every Christian denomination of any extent in this country had a person duly qualified employed in conducting a Magazine, they would find their respective interests greatly promoted, as well as benefit resulting to the cause of our common Christianity.

The circulation of a religious Magazine among that numerous class of Christians who go under the name of Presbyterians, has long been felt by some as very desirable. Had the Association which originated this publication been able to procure a suitable individual in circumstances to devote his whole time to its support, they would have gladly availed themselves of his services, and appointed him the Editor. But such a person was not at command. They therefore embarked in their undertaking, not because they had not business enough to occupy their time, but from a conviction that something ought to be attempted; not to promote their secular advantage, but to promote the great cause of truth and piety, to which they have in this undertaking gratuitously lent their aid.

In reviewing their work, they are sensible of its imperfections in several respects. Some of them are to be imputed to the circumstance that, from several concurring causes, the burden of writing has fallen chiefly on a few of the conductors; and others, to the want of sufficient leisure from the pressing avocations of a public nature in which the writers were engaged. Still, however, communications, it is hoped, have appeared in the Presbyterian Magazine calculated to interest the feelings and improve the judgment of its readers. They could wish it

had been much better, and had higher claims on public notice.

The contributors have no cause to complain of the want of patronage. It has been liberal and encouraging. Desirous of repaying the kindness of the public in the flattering support given to their labours the first year, they have contemplated important and beneficial alterations in the mode of conducting their work. They have been in treaty with a brother, respectable for piety and talents, on the subject of his assuming the editorship of the Magazine. From his situation at the time the application was made, they were led to entertain hopes of succeeding; but, from a letter lately received from him, they have been constrained to relinquish their expectations. Sensible, however, of the importance of having a single Editor, who shall devote a considerable portion of his time in superintending the general concern of the work, they have prevailed with the Rev. Dr. Neill to consent to assume the responsibility of such an undertaking. His character for piety, talents and prudence, is too well known to need commendation. The time that he can spare from his official duties as pastor of a church in this city, will be applied to this work.

This appointment involves an alteration in the plan of conducting the Magazine, which it is proper to state. Being all Presbyterians, belonging to churches holding the same doctrines and approving of the same great leading principles in church government, the standards of these churches constituted the basis of their Association; and of course nothing manifestly inconsistent with those standards could with propriety be admitted into this publication. No department of the Magazine was committed to one member of the Association more than to another; each being left to select his subject, and make what

communication he deemed proper. It was anticipated, that perhaps some of the writers might feel inclined to publish their own peculiar views of truth; and it was distinctly understood that, in such case, any other member who did not adopt them, would have the privilege of stating his views of the same subject. Controversy, however, was to be avoided. No attack was to be made by one member on another; no *formal* reply to be published. The writer was to content himself with stating, illustrating, and proving the views he entertained on a point in which he might differ from his fellow contributor.

As each contributor, by signing his name, or the initials of it, to his communication, became responsible for the contents, he had a right to claim the insertion of any paper he might send that did not militate with the basis of the Association. The editing committee consequently inspected the papers of their fellow labourers no further than to ascertain the subject, so as to enable them to make a proper distribution of them in respect to the order in which they should appear in the publication. This committee were responsible only for the admission of selected matter and pieces furnished by individuals who did not belong to the Association. To the principles of the convention they have carefully adhered, and yielded to every one the exercise of his rights as a contributor.

The present Editor will be assisted by an association of literary gentlemen, and will conduct the Magazine with due respect to the standards of the Presbyterian churches. The control of the publication is committed to him; he will have authority to decide on the admission of every communication; and, of course, will assume a general responsibility in respect to the contents of the Magazine. It is, however, to be understood, that he will not stand pledged for the correct-

ness of all the sentiments that may appear in the Presbyterian Magazine; though he will feel it to be his duty to admit no communication militating against those great doctrines of the Bible to which his associates have yielded their assent, unless it be with a design to publish an answer to the erroneous statement it may contain.

By committing the Magazine to the care of a single Editor, it is expected, that, if properly supported, he will, by a steady inspection of it, be enabled to preserve a better proportion between the different kinds of materials of which it will be composed. From a single individual, even if he were released from the important and numerous duties which a pastor of a church in this city has to perform, it would be unreasonable to expect that variety of matter a publication of this description requires. Nor will he depend entirely on the aid of those gentlemen who stand pledged to assist him, for communicating to the work a quality so desirable to meet the various tastes of the numerous subscribers, who honour us by perusing the pages of our Magazine. The Editor has reason to calculate on receiving contributions from several other literary individuals whose pens will do credit to the pages of the Presbyterian Magazine. He is authorized too to make such proposals to others as will, it is expected, call forth the aid of talents that will increase the interest he and his associates wish to impart to this work.

The design of the publication will be the same as stated to the public in the preface to this volume; and the articles contemplated for insertion such as are comprised under the several heads there specified. A larger space will be appropriated to religious intelligence than heretofore. It is proper however to apprise the public, that it is not intended to make this Magazine a vehicle of religious intelligence in

minute detail. Events interesting to the feelings of Christians, are now transpiring in the Christian world so rapidly and in such numbers, that a circumstantial account of them would fill the pages of our Magazine. For minute particulars, our readers must be referred to publications designed expressly for the purpose of diffusing religious intelligence in all its detail. The principal features contemplated for this Magazine, will be composed of the several articles comprehended under the two first heads of materials mentioned in the preface. Nothing more than can be expected than a summary of religious intelligence, together with some "well attested accounts of revivals of religion" that may be obtained for this work.

Objections to the name by which this Magazine is distinguished have been heard; but none of force sufficient in the minds of the Association to induce them to exchange it for another. The fact is, there are so many periodical publications with such different names, that it was a difficult matter to select an appropriate one not preoccupied. At first it was determined to denominate it "*The Christian Watchman*:" but finding afterwards that this was already in use, it became necessary to choose another; and that of "*Presbyterian Magazine*" was deemed proper and characteristic of the members who composed the Association. The objection that this is a *sectarian* name should not, it is conceived, have any weight in reflecting minds. The Christian church is broken down into *sects*; and while this unhappy state of things continues to exist, these sects will be distinguished by characteristic names. The conductors of this work, it is well known, are all avowed Presbyterians; and if the assumption of this denomination involves no offence against Christian charity, it would seem that the application of their name to their work,

should not occasion the slightest pain even to the most delicate sensibility. No reflecting person of a different denomination will be repelled from honouring our pages with a perusal by a bare name. If in our work he meet with sentiments to which he cannot subscribe, he will find other sentiments relating to our common Christianity with which he will accord. Had the name "*Christian Watchman*" been retained, it would have effected no alteration in the contents of this publication; the opinions advanced and maintained would have been precisely the same. The title of the Magazine does not convey so distinct notice of what may be expected in it as the publication of the names of the conductors and their prefatory address to the public. If any individuals have been so influenced by a *bare name* as to refuse to subscribe to our work, we should regret it; still, however, it may be proper to state that the name has gained us many subscribers.

As the use of a larger type will be a real improvement in the Magazine, as well as meet the wishes of some of its readers, the Association have determined that the next volume shall be printed with a type one size larger than the one now in use, and generally in a single column, which will present a handsomer page to the eye.

Should the number of subscribers continue as large as at present, and especially if it should, as is anticipated, be increased, the profit arising from the Magazine, after deducting all necessary expenses will enable the contributors to make a donation to "*The United Foreign Missionary Society*," or to some other charitable institution, as may be judged most useful.

To the present subscribers, the conductors tender their sincere acknowledgments for their liberal patronage, and respectfully solicit a continuance of their subscriptions.

Should any wish to withdraw their names, they are requested to give notice of their determination to the present publishers, by the 25th of December; otherwise they will be considered as subscribers for the next volume. Should others, who have not honoured the *Presbyterian Magazine* with their patronage, feel disposed to peruse it, their names will be thankfully received. The next volume it is hoped, will be found to possess more interest than this. Whatever it may be, we humbly commit it to the blessing of the Great Head of the Church, and earnestly pray that his guidance and assistance may be vouchsafed to the Editor and his fellow labourers.

J. J. J. }
S. B. W. } *Committee.*

Communications.

LECTURES ON BIBLICAL HISTORY.

No. V.

“And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth. And the days of Adam, after he had begotten Seth, were eight hundred years; and he begat sons and daughters. And all the days that Adam lived were nine hundred and thirty years: and he died. And Seth lived an hundred and five years, and begat Enos. And Seth lived, after he begat Enos, eight hundred and seven years, and begat sons and daughters. And all the days of Seth were nine hundred and twelve years: and he died.” GEN. v. 3—8.

The descendants of fallen Adam are, universally, degenerate plants of a strange vine. Divine grace, however, has, from the beginning, been marvellously manifested in calling and sanctifying a people,—a peculiar people, zealous of good works, and disposed to honour and serve the living and true God. The distinction of righteous and wicked obtained in the days of Cain and Abel; and the Bible, in giving us a faithful history of mankind, as, also, of the providence and mercy of

Heaven towards them, affords us some concise notices of both these classes. Of the wicked, we have information so far only as their general character had a bearing on the interests of society, and as their bad conduct and unhappy end furnish a solemn warning to all the world, that “the wages of sin is death.”

When Cain, by evincing his unbelief in the promised Saviour, as well as by murdering his brother, incurred the divine displeasure and proved himself to be “of the wicked one,” he appears to have abandoned the worship of God and the society of his people. Retiring to the eastward of Eden, he took up his abode in a place called the land of Nod, a name which signifies vagabond, and which seems to have been so called, in allusion to his character, as a fugitive and outcast from the ordinances of God, and the fellowship of the pious. Here he built a city, and called it Enoch, in honour of his first born son. After Enoch we have barely the names of Irad, Mehujael, and Methusael, without any account of their character, or pursuits. Lamech, the son of Methusael, and the fifth in descent from Cain, was the first transgressor of the law respecting marriage. He had two wives, at the same time; and, though his example was followed by Abraham, Jacob, and others, who appear to have been, in the main, amiable and excellent men, yet the practice is manifestly an infraction of the law of nature, and an unwarrantable departure from the original and benevolent institution of the Creator. The fact, that instances of polygamy are recorded in Scripture, by no means proves that it was right: nay, we are taught, even in the Old Testament, indirectly, at least, that it was wrong; as it was, invariably, a source of family feuds, favouritism, jealousy, and other serious and distressing evils. The names of Lamech’s wives were Adah and Zillah.

The former had two sons, viz. Jabal, who seems to have made such improvements in the shepherd's occupation, that he was distinguished, as "the father, or instructor of such as dwell in tents and have the care of cattle:" and Jubal, "the father of all such as handle the harp and organ:" i. e. the inventor of such musical instruments as were used in those early ages. Zillah had a son and a daughter: viz. Tubal-cain, "an instructor of every artificer in brass and iron:" i. e. one who introduced useful improvements in the implements of husbandry, and who, probably, invented some of the first weapons of war, which are formed out of the hard metals: and the sister of Tubal-cain was Naamah.

Lamech's speech to his wives, on a certain occasion, is supposed to contain a difficulty: "Hear my voice, ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding and a young man to my hurt." Gen. iv. 2, 3. Whatever difficulty may be in this passage, it can be of no great importance, as it does not relate either to any doctrine which we are to believe, or to any duty which we are to perform. The sentence is abrupt, and evidently elliptical, more being implied than is expressed. The family seems to have been agitated and unhappy from some cause or other. Perhaps, conscious of their guilt, they began to express their fears to one another, that the judgments of God might one day overtake them. Hereupon Lamech, either in a fit of anger, or with a view to quiet their fears, by vindicating his past conduct, and by quoting the supposed impunity of Cain, their wicked ancestor, interposes his authority, and commands attention to what he was about to say, which I suppose might be paraphrased thus: Dismiss your groundless apprehensions of the Divine judgments. If there be a God, he is not strict to mark iniquity: and, admitting we have our failings and

have done some wrong things, we are not greater sinners than some of our neighbours: We shall, therefore, fare as well as most other people. Have I been guilty of any heinous crime? Have I slain a man, that I should be wounded, or a youth that I should be hurt? If Cain, who committed fratricide shall be avenged seven-fold, truly Lamech, who has never been guilty of so great a crime, shall be still more secure. Should any one attempt to injure or disturb him, he shall be avenged of his adversary, seventy and seven-fold. Here the sacred historian closes his account of the descendants of Cain; and we hear no more of them, except incidentally, in the history of progressive wickedness, which provoked that tremendous expression of Heaven's hatred of sin, the deluge.

Our attention is next directed to another, and a more hopeful branch of the human family. Abel had fallen by the hand of violence—and, with him, the chief earthly comfort of our first parents, and the hope of the world seemed to have perished. But that the purpose of God might stand, and that there might be a seed to serve him on the earth, Seth was born unto Adam, in the hundred and thirtieth year of his life. This son, designed as a substitute for Abel, and as the first link in the long chain of our Lord's progenitors, "as concerning the flesh," is said to have been begotten by Adam, "in his own likeness and after his image;" an image differing widely from that, in which Adam came from the immaculate hand of God. Had the first man retained his original integrity, his offspring would, of course, have inherited his moral purity; but having become a sinner, his children must, by parity of reason, be conceived in sin, and brought forth in iniquity. Human depravity is propagated by a universal law of procreation; i. e. in every species of creatures continued, by a series of generations, the offspring pos-

esses the specific qualities of the parent stock. And this law operates as certainly and uniformly upon moral and accountable beings, as it does either in the vegetable kingdom, or among the various orders of animals. Hence we learn, that, though, as we have reason to hope Adam was pardoned and saved, through the grace of the Redeemer, yet having become a transgressor before he was a father, his children were all born in sin; and if Abel and Seth were pious and righteous men, *divine grace*, and not their natural disposition, made them differ from Cain the vagabond and the murderer. And to the same cause are we to attribute the difference between the saint and the sinner, in all ages of the world. Sin is hereditary; it is interwoven in our very nature, pervades our entire moral system, and is, therefore, propagated from generation to generation. But piety, or true holiness is owing, solely, to a divine and gracious influence upon the heart: it is, in fact, supernatural; i. e. foreign to our fallen nature: and, it cannot, therefore, be transmitted to posterity by any law of ordinary generation. Supposing Adam to have been a good man, a subject of saving grace, when he begat Seth, he could not convey his goodness to his son, for this obvious reason—it was not an essential, but a superinduced quality of his degenerate nature. Indeed, most of Seth's descendants, as well as those of Cain, gave unequivocal proofs, in process of time, that they bore the image and likeness of a corrupt and sadly dilapidated nature. And it is a mournful and undeniable fact that pious fathers and mothers are, in many instances, the parents of ungodly children. Yes, readers, the image of apostate Adam is the wretched inheritance which we entail upon our beloved offspring: let us spare no pains to bring them up in the nurture and admonition of the Lord, and while we live, let us not cease to

entreat the God of all grace, that he would impress upon their hearts the image and likeness of the heavenly Redeemer.

The birth of Enos, the son of Seth, took place about the year of the world two hundred and thirty-five. In his time, it is said, men began to call on the name of the Lord; or, more properly, then began men to call themselves by the name of the Lord. As one of the objects had in view, in these lectures, is to ascertain the church of God, observe its growth, and notice the changes which were made, from time to time, in its visible form and rites of worship, the age of Enos is worthy of some regard. It is evident that God was worshipped before this time, by the use of thank-offerings and expiatory sacrifices, as we have seen in the history of Cain and Abel. These services included prayer and praise, with confession of sin and a profession of faith, and hope in the promised Redeemer. Hitherto divine worship seems to have been confined to the family altar. Every pious head of a family officiated as priest in his own house, teaching his children, praying and praising God with them, and offering, on their behalf, the stated and prescribed oblation. And much is it to be lamented, that this primitive mode of acknowledging God as the kind preserver and gracious benefactor of our families, is so generally laid aside. It is a neglect of duty for which no apology can be offered; it borders closely on practical atheism, or living without God in the world; and there is a fearful doom denounced in scripture against the families that call not on God's name. Jer. x. 25.

In the days of Enos, mankind had multiplied considerably, (for we are not to suppose that the Bible gives us the names of all the people then living,) and with the increase of population, there was no doubt an increase of wickedness. Hence it became necessary, for those who

feared God and loved the institutions of his worship, to associate for the maintenance of truth and piety; to form a religious community distinct from the ungodly and the profane. Thus separated unto God, and meeting stately, on the Sabbath, for the performance of religious service, they, as a body, either called themselves, or were designated by others, in a way of derision, "the sons of God;" as we find them, in the next chapter, distinguished by that title, from the family of Cain, and others who followed their bad example. It is also probable, that some additions or modifications were now made in the rites of religious worship; but what they were, we are not told in the Bible, and therefore have no means of ascertaining. As there does not appear to have been any particular order of men set apart, as yet, to the priests' office, we naturally conclude that their religious ritual was simple, and that their ecclesiastical government, like their civil polity, was patriarchal. Here then, was the visible church, in its infancy; a seed to serve the Lord; a people distinguished and recognised as the sons of God, united, and adhering to the service of Jehovah; bearing testimony against infidelity, idolatry, and all the works of darkness. And it seems probable that Seth and his seven descendants, whose names are recorded in holy writ, with many of their families for several generations, were church members, and gave evidence that they were a peculiar people, zealous of good works.

Of Enoch, the son of Jared, the sacred historian gives a most amiable and exalted character, in four words: "He walked with God." And for his eminent piety, he was indulged the rare privilege of an early and deathless removal from this vale of tears. "God took him." "By faith, Enoch was translated that he should not see death; and was not found, because God had translated him; for, before his trans-

lation, he had this testimony, that he pleased God." Heb. xi. 5. "Blessed are they whose God is the Lord!" Thrice blessed, they who love his service, think upon his name, and keep his testimonies, hearkening unto the voice of his word! Be it our glory, readers, to be called by his name, and our care to walk worthy our high vocation. "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God!" Surely it cannot be less the duty and the privilege of men to call themselves by the name of the Lord 'now-a-days, than it was in the days of Enos. The church is the glory of the whole earth; a blessing is in her; the oracles of truth, with their infallible counsels and comforts; the covenant of mercy, with its seals and promises; the charter of immortality; the tree of life; the throne of grace, and the blood of sprinkling, which speaketh better things than that of Abel. Let no sinner be ashamed of the gospel of Christ; it is the power of God unto salvation. The world lieth in wickedness; and the Lord hath set apart him that is godly for himself. The workers of iniquity shall be destroyed, though hand join in hand. The church of God is a visible and consecrated community, governed by holy laws and fed with bread from heaven. It has its precepts, its promises, and ordinances, to which every sinner, who hears the glad tidings, should submit thankfully, without regard to the fear or favour of man. "What agreement (saith the apostle) hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people: Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the

Lord Almighty." 2 Cor. vi. 16—18.

"And all the days that Adam lived, were nine hundred and thirty years, and he died; and all the days of Seth were nine hundred and twelve years, and he died."

The great age to which many of the antediluvians lived, appears very extraordinary to us, whose term of continuance here below, is but as a dream when one awaketh. Seth and his descendants, whose names are recorded in scripture, with the exception of Enoch, who was translated, at the age of three hundred and sixty-five, lived from seven hundred and seventy-five, to nine hundred and sixty-nine years; on an average, twelve times three score and ten. So that Adam, who lived to within seven hundred and twenty-six years of the flood, may have seen his descendants to the twentieth generation. This was a longevity truly astonishing; yet, it is indubitable: the fact, we admit, on the testimony of God, by the ministry of Moses, corroborated by the suffrages of several of the oldest, and most credible profane writers, with whose works we have any acquaintance. Manetho, Berosus, Hesiod, and Hecateus and others, as Josephus informs us, generally agreed that the ancients lived about a thousand years. It were absurd to make the years of Moses lunar years, or months, as some fancy we should do. This hypothesis, while it might help us out of one difficulty, would involve us in at least three, viz: "First, this calculation reduces their lives to a shorter period than our own: Secondly, some of them must have been fathers under, or about six years of age: and Thirdly, it contracts the interval between the creation and the flood to less than a hundred and fifty years."* It is impossible for us to account for this extraordinary lon-

gevity, on any natural, or philosophical principles. It has been ascribed to their plain diet; to the excellence of their vegetables and fruits; to the disuse of animal food; to the healthfulness of their atmosphere; to the vigorous organization of their bodies; the strength of their stamina, &c. But these causes are all imaginary and inadequate to the effect. We resolve it into the good pleasure of the Creator. And it was an appointed means of peopling the world, in its infancy. True, it gave an opportunity for the rapid growth of impiety; as the event proved. And, we cannot, therefore, but regard the present reduced term of human life, as a wise and merciful arrangement of Providence. Life is still long enough to afford us an opportunity of preparing for eternity; and this is the great purpose for which it is given. To the pious, it is better, if the Lord will, to depart and be with Christ; and to the wicked, a protracted term of probation is, in many instances, through their own fault, an occasion of aggravated guilt and awful condemnation. But how forcibly do the comparative brevity and great uncertainty of this life urge us to make preparation speedily, for that which is to come! Hear the scripture: Set your affection on things above; not on things that are on the earth. Give all diligence to make your calling and election sure. Work out your own salvation with fear and trembling. Whatsoever thy hand findeth to do, do it with thy might. What is thy life? A vapour that appeareth for a little while, and then vanisheth away. Behold! now is the accepted time; behold, now is the day of salvation!

Reader, do you believe these sayings of the Holy Ghost? Do you think much, and pray much concerning them? If you receive the Bible, as the word of God, you know and acknowledge that you are going into a future state, where you will be either happy, or miserable for

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* See Dr. Colliyer's Lectures on Scriptural Facts.

ever. What provision have you made for an exchange of worlds? You have a hope; on what is it founded? Have you peace with God, through faith in our Lord Jesus? Then may you say, with Paul the Apostle: To me to live is Christ; and to die is gain. "Lord, so teach us to number our days, that we may apply our hearts unto wisdom!" W. N.

FOR THE PRESBYTERIAN MAGAZINE.

EARLY ASSOCIATIONS.

Some how or other we feel attached to places and scenes, with which we have been familiar in early life. We may forget much that we have seen on a journey, or read of in books, but it is difficult to find a person, who can forget the oak that shades the spot of his nativity, or the blue line of the mountain which his eye has often traversed. We may explore countries at a distance, and make a right estimation of their beauties, but our native woods and hills, never lose their charm entirely. Hence when individuals and families remove and form new settlements, they always contrive to raise in the mind a pleasing remembrance of the place they have left. They lay out their villages and gardens in the same way, give the same names to their towns, trim their trees after the same fashion, and build churches like those in which they used to worship.

The gospel does not condemn this strong bias of the mind to local scenery, but only directs and controls it. Productive it evidently is of great blessings, and we could point out many ways in which its agency is concerned, in adding to our stock of happiness. Perhaps the holy angels, as they rove around the universe, may receive fresh views of their Maker's goodness from fields of being, which have been wrought out, with more

than ordinary beauty, by the Divine hand.

It has often occurred to me, that the associations, to which the mind is accustomed, if properly directed, might aid the cause of holiness. Hence well written lives of pious, devoted men, have always been considered among the most useful kinds of reading. We pause with delight, to view a character, shaded with comparatively few imperfections. We are ever curious to know the early habits of great men, the villages or cities where they were born and lived, the scenes which were consecrated by their presence, and the causes by which they became eminent in the world.

Here Christianity opens a wide field of employment for the youthful mind. Men of the deepest learning have unfolded the evidences of religion, divines have illustrated its doctrines, martyrs have bled in its defence, poets have portrayed its charms, patriarchs and apostles have exemplified its precepts. But above all Christianity has exhibited in our Lord Jesus Christ, a model of unrivalled perfection. He is the source of that moral excellence, which has adorned so many wise and holy men.

Hither as to a fountain, other stars repair,
And in their golden urns draw light.

The present state of the church lays us under peculiar obligations to rise in our affections above local attachments and associations. Missionary establishments can be carried on, only by men, whose holy devotedness to religion qualifies them for every difficulty, because there is a principle in man which often leads him to look back upon the friends of his bosom. But we cannot compromise with the requirements of religion. He that loveth father or mother, houses or lands, more than me, is not worthy of me. The command to Abraham was explicit: Get thee out of thy country and from thy kindred

and from thy father's house unto a land that I will show thee. These declarations lead not to stoical insensibility. No persons are more warm in their friendships than pious holy men. Scarcely ever was there an individual of greater decision than Henry Martyn, but it was a decision blended with the finest sensibility. He reminds us of some angel whose wing is bold and untiring, but who bends with a lowly soul, before the throne of his Sovereign, and he who wept, when surveying for the last time, the shores of his native land, was destined amidst unexampled difficulties, to deposit in eastern deserts, the beautiful germs of their moral renovation.

But if Christianity demand sacrifices in her ministers and followers, it is not without presenting a rich compensation. She contrasts the shortness of the present with the ages of futurity: What is our life? it is even as a vapour which appeareth for a little time and then vanisheth away. My days have departed like a shepherd's tent. All flesh is grass, and all the goodness thereof as the flower of grass. Thus does she teach us the vanity of time, but pours over this contracted state of being the light of eternity, unfolding at the same time wreaths of glory for the Christian soldier, woven by those pure spirits who inhabit around the throne of God:

Waving however all those pure enjoyments, which flow to the heart from the prospect of the future, Christianity gives present consolation. Let the heart be kept glowing with love to Christ and filled with a sense of his presence, then a desert or an island of the deep, teems with comforts more than can be numbered.

Should He command me to the farthest
verge
Of the green earth, to distant barbarous
climes,
Rivers unknown to song, where first the
sun

Gilds Indian mountains, or his setting
beam
Flames on the Atlantic isles, 'tis nought
to me
Since God is ever present, ever felt
In the void waste, as in the city full.

With such views, it becomes the ministry to act. Success waits on the footsteps of every herald of salvation, who keeps his heart disengaged from the world. The Moravian missionaries have accomplished much in the lapse of a few years. They have reared in the depths of the wilderness living monuments to their Saviour, and a hundred forests have borne witness to their diligence and devotion.

Attracted by the love of fame or gold, thousands make present sacrifices. They leave their homes and every object that the heart holds dear. Shall the follower of a Redeemer, indulge slothfulness in the midst of all that enterprise exhibited around him, by the men of the world? Conscious we are that these remarks have been often made, but it will be necessary to repeat them, till the last hut of the moral wilderness shall feel the light of the gospel.

The present system of education has no small agency in fostering local attachments. Children are not reared on the noble principles of the gospel, which seems to pass beyond the limits of place and country. With what apparent delight do aged persons recur to the scenes of childhood. The minds of the young become insensibly fixed on the seats and walks of those who have gone before them in life, and the range of affection towards the families of our world, becomes narrowed into a circle that comprehends but a few. If but a small share of the diligence which parents use in teaching children to promote their own little interests, were employed in spreading before them the map of a lost world, much more good would be likely to result. In that map they would behold cities,

now the strong holds of error, where the gospel once shone with the purest brilliancy; countries covered all over with Mahomedan delusion, and whole continents filled up with savages who know not the way to life eternal, with only here and there some green spots, reclaimed by men of missionary spirit.

Nothing, however, contributes so much to nourish the pleasing associations of the mind as poetry, which renders engaging whatever it touches. It casts renewed attractions round our dwellings, sheds gleams of felicity over our mountains and glens, and deepens the shade of our native groves. She paints to the life, whatever interests the heart, and blends her colours with all the tender associations of the mind. If the bard sojourn in distant countries, it is to assemble their charms to make out a perfect picture for his native land. We may detect something of this spirit even in the strains of Hebrew poetry. The Hebrews, says an elegant critic,* were a simple people of husbandmen and shepherds, with no commercial pursuits, or foreign intercourse, to withdraw their attachment from their native soil. Their lands, which were equally divided among the heads of families, could not, without difficulty, be alienated from their possessors, and, if alienated, were always allowed to be reclaimed at the return of the jubilee. These circumstances were strong contributives to the growth of those local affections and patriotic prejudices which give an ardent and heartfelt character to poetry.

It may not be improper to remark here, that at times when we are the least conscious of it, the heart may be insensibly gliding away from a fixed attachment to the person of the Saviour. There is a charm in science, and a fascination in the pursuits of elegant literature, which insensibly steals on the affections.

But it is possible to consecrate the researches of science, with each embellishment of taste, to the service of our Redeemer. Never was there a poet who touched the harp more skilfully than Cowper. Whether he portray the vices of a city population, or linger in contemplation on rural objects, it is evident that a master handles the lyre. He has drawn us nearer to our firesides. His graphic pencil has imparted fresh interest to our villas, gardens, woods, and waterfalls. Yet Cowper was a Christian, and this is his highest praise, that, more than any other poet, he has laid in a divine sanctity, with the most deeply cherished associations of the mind.

It has been made a question how far poetry may be applied to sacred subjects, and whether religion does not entirely reject poetical ornaments. There is, indeed, a majesty in religion, which seems at a great distance from the inventions of men, and nothing can be more out of place, in hymns constructed for popular use, than the gay decorations of fancy. Nevertheless we should be sorry to embrace, in all its latitude, the opinion of a great critic* on this subject, or to think that poetry is not destined to perform important services for religion.

In the opinion of Sir W. Jones, the greatest orientalist of his day, the highest strains of poetical composition are to be found in the Bible. In proof of this we may appeal to the songs of Moses and Deborah, and to the CIV and to the CVII psalms. Had the psalms, or the book of Job, or some parts of the prophets, been the productions of any old heathen bard, the intense curiosity of the learned would be diligently applied to their investigation.

It would not be difficult to trace the history of this art from the dawn of revelation, with a view of showing that its finest materials have

* Campbell's Lect. on Poetry.

* See Johnson's Lives of Watts and Waller.

been drawn from the scriptures. But the present state of the art gives evidence that sacred themes are the legitimate province of the poet. Is it fanciful then, to anticipate a period when there shall be a still deeper reformation in our national strains; when the mythology of the ancients shall be less venerable in the view of our youth; when the war song shall give place to the hymn of gratitude, and poetry shall contribute its benign influence to the cause of religion.

In connexion with this subject it may be proper to remark, that the associations of the young are often tinged by romances and novels. Nothing fires the imagination so quickly as reading about castles and chateaus in the forests, country seats, and the thousand nameless objects which enter into the wild descriptions of a picturesque writer. In this way so many are disappointed in their estimation of life. They fancy many more pleasures in existence than they find on trial, and thus contract a distaste for solid happiness. Perhaps our Bible classes will go a great way in correcting this taste, for even intellectually considered, the Bible is the most entertaining of all books.

T. B. BALCH.

ON THE WARS OF OUR INDIAN TRIBES.

It has afforded the Christian public great delight to hear of the arrival of the two Osage Mission Families, at their respective places of future residence and labour. They have endured the trials of a long and fatiguing journey; and each company has buried two of their companions on the way; but probably had they remained quietly in their native homes, as large a proportion of them would have sickened and died. Certain it is, that some small families in this healthy region, and living under the most

favourable circumstances, have experienced, during the last summer, more sickness than either the Great or the Little Osage Mission Family. This should encourage our dear missionary friends; for their health and lives are in the hands of our almighty Redeemer; and they shall, if he pleases, be vigorous in any clime, and under all the privations to which he may call them.

The most discouraging and afflictive circumstance at present known relative to our Osage missions, is the impending war between the Cherokees of the Arkansas, and the Little Osages. On this subject, the superintendent of the *Union* station, the Rev. Mr. Vail, has offered some remarks, which ought to excite the attention of our fellow Christians in the United States. He asks, *if it would not be wise and proper for our national government to interfere for the prevention of wars between the Indian tribes.* We apprehend that it would; and that such an interference would meet with the approbation of all our moral and religious fellow citizens. Indeed, none could oppose such a measure, unless they were influenced by the cruel and wicked desire that the Indian tribes should mutually destroy each other, and thereby desolate the lands which they now occupy.

As to the *right* of our government to put the strong hand of power on all the Indian nations, and say to them, "you shall no longer wage war among yourselves;" we have no question: for to us it would seem a strange anomaly in national policy and law, that there should be various tribes of people within our territorial bounds, independent of the sovereign power extending over the same limits. If any portion of our territory and its inhabitants is exempt from national control, why may not half or the whole of it, be equally exempt; and so present us with a government without a loca-

tion, without limits, and without subjects.

It may be objected, that the *Indians* do not enjoy the privileges of citizens, and therefore ought not to be subjected to the restraints of government. But it may be replied, that the *slaves* within our borders are no more in the possession of all the privileges of citizens than the *Indians*: are the *slaves*, then, not the subjects of our national government? May the *slaves* with impunity, and without restraint, wage war among themselves? Shall one tribe of *Africans* in our land, commence hostilities against another, without being compelled to desist by the military force of our country?

So far as our *Indian* neighbours are qualified for the enjoyment of civil privileges, let them be accorded to them: we say the same of the *negro slaves*: but if war is to be declared any where within the limits of these *United States*, let our government be a party to it, on one side or the other. If such a determination were known to the *savages* of our western wilderness, they would soon bury their hatchets and scalping knives. The arts of civilization and the blessed work of *Christianizing* the *aborigines* might then rapidly progress, and our *red brethren* in time would be fitted to participate in all the blessings of *freemen*. E. S. E.

FOR THE PRESBYTERIAN MAGAZINE.

Brief Review of a Debate on Christian Baptism, betwixt Mr. John Walker, a Minister of the Secession, and Mr. Alexander Campbell, a Minister of the Baptist Church; in three Letters to a Friend.

(Continued from page 495.)

Having thus examined all the instances of *Christian baptism* that are mentioned with any degree of detail in the *New Testament*, you

will have perceived that there is not a circumstance attending any one of them that favours immersion; and you will also have perceived with what caution *Mr. C.*'s assertions and conclusions on this point are to be received. In p. 141, when summing up his arguments in favour of immersion, he mentions this one: "the places where this rite was administered—in rivers, and where there was much water." There is no river, nor even much water mentioned in any of them, the baptism by *John* excepted. The three thousand on the day of *Pentecost* were baptized in the city of *Jerusalem*, where there was no river, nor even much water; *Saul* in the city of *Damascus*, and in the house of *Judas*; *Cornelius* and his friends in *Cornelius's* house; and you and the reader will draw the conclusion whether the jailer and his household were baptized in the prison, or elsewhere.

I have intentionally postponed a consideration of *Christ's baptism* by *John*, to this place, because it had not the most remote resemblance in its design to *John's baptism* as administered to the *Jews*; nor yet to the baptism afterwards appointed by himself; and to reason from it, with respect to either the nature or mode of *Christian baptism*, is something worse than preposterous. *John's baptism* was a baptism unto repentance, or a mean designed to produce repentance; and *Christian baptism* was a mean appointed for obtaining "the remission of sins, and the gift of the Holy Ghost:" and I need not tell you, that to say that *Christ* was baptized that he might obtain repentance, and the remission of sins, would be blasphemy of a very atrocious kind. What was it then? It was his solemn inauguration to his priestly office. The *Jewish high priest* was a type of him in this respect; and hence we find *Jehovah*, in the 40th chapter of *Exodus*, giving *Moses* this charge, respecting the inauguration of *Aaron* and his

sons to this important office. "And thou shalt bring Aaron and his sons unto the *door of the tabernacle of the congregation*, and thou shalt wash them with water. And thou shalt put upon Aaron the holy garments, and anoint and sanctify him, that he may minister unto me in the priest's office." Now the whole of this typical transaction was exactly fulfilled in Christ's baptism, or his being washed with water by John. When Jesus was baptized, we are told, that Jerusalem, and all Judea, and the region round about Jordan, had resorted to John's baptism—here then was the congregation of Israel. And when he was baptized, the Spirit of God, prefigured by the holy anointing oil, descended like a dove, and lighted upon him. Then, and not till then, did he enter upon his mediatorial office, which is an additional proof of the propriety of the explication I have given to that memorable transaction. And here I cannot but observe, that those ministers who call upon their hearers to go down into the water in imitation of Christ; and those persons who say they have followed their Lord and master in his baptism, know not what they are saying. I would only farther remark on this point, that as the Jewish high priests were washed with water before the *door* of the tabernacle of the congregation, we may safely infer that it was not by immersion, as we do not read of any sufficient bath provided for the purpose; and that the type might be fulfilled in all its parts, another fair inference follows, that Jesus was not baptized by immersion; and to this I would add, that here is another instance of the verb *baptizo* being used in another sense than "to immerse."

I shall only notice another argument of Mr. W.'s on this point, with Mr. C.'s reply. As a proof that pouring or sprinkling, are scriptural modes of applying water in baptism, Mr. W., says Mr. C., p. 124, argued, that baptism had not only a refer-

ence to the Spirit's influences, which are frequently said to be "poured out;" but to the blood of Christ, which is called "the blood of sprinkling." Mr. C. admits that water in baptism is an emblem of the Spirit's influences; but denies that it is an emblem of the blood of Christ. I admit that it is not so, directly, but indirectly, it is; as it was in consequence of Christ's obedience unto death, that the Spirit's influences are given for the purpose of regeneration and future holiness. And that it is so, is evident from the words of Peter on the day of Pentecost—"Be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Here the obtaining the remission of sins, the consequence of receiving the blood of Christ by faith, and the renewing influences of the Spirit are conjoined by the apostle, and urged as an argument to induce the Jews to submit to the ordinance of baptism. But although Mr. C. admits that water in baptism is an emblem of the Spirit's influences; yet he tells us, that "when baptism is spoken of in relation to the influence of the Holy Spirit, it denotes the *overwhelming* influences of that almighty agent, in consequence of which all the faculties of the mind are imbued by it." The *overwhelming* influences of the Spirit is not a scripture expression, and you may be ready to ask what he means by it. I will not positively say that he means the same thing as *immersing*; but as he pleads for baptism by immersion, and as immersion is a being literally overwhelmed in water, and is so termed by Baptist writers; then I may suppose that he means the same thing as being *immersed* in the Spirit's influences. But why not use the word *immersed* in the Spirit's influences. That would have startled, and had an unfavourable effect on the reader of the Bible, who has met with the words, "the blood of sprinkling"—

“the sprinkling of the blood of Jesus Christ”—“the pouring out the Spirit on all flesh”—“the pouring out a spirit of grace and of supplication”—and “the pouring out the Spirit on the seed” of the people of God; but never of immersion in the blood of Christ, or being immersed in the Spirit’s influences. You will now judge, to which of the two systems, the argument of baptismal water being an emblem of the Spirit’s renovating influences, belongs. You will also judge whether Mr. C. has produced such “positive precept, or precedent,” as authorized him to say, “that all who have not been immersed in the name of the Father, Son, and Holy Spirit, after professing the faith of the gospel, have never been baptized, and are yet in an unbaptized state:” thereby unchurching all the churches in the world, the Baptist church excepted, and the Baptist church too, unless he can prove unequivocally, that the apostles baptized by immersion, and by immersion only; and also trace a succession of Baptist churches from their time to the present day. “Hic labor, hoc opus est.” Mr. C. is in honour bound to do so in defence of his new catechism; and the public expectation will be, that if this is ever done, it will be by the theological hero who, on the subject of baptism, has “DEFIED ALL CHRISTENDOM.” But ere he attempts this, let me beg leave to observe to him, that the proof of the apostles baptizing by immersion only, must be (according to his own rule,) “by positive precept or precedent:” and with respect to the latter, there must not be a broken link in the chain. For as not only infant baptism, but the baptism of adults, if not by immersion, is according to his catechism a nullity; then, as persons baptized in either of these ways, “are still in an unbaptized state,” they have no right to preach the gospel, much less to administer the ordinances of the Christian dispensation to others. I am persuaded

that there is not a moderate and intelligent Baptist, who will say with him, that a mistake in the mode of administering baptism, infers this sweeping and inadmissible consequence. As well might it be said, that the death of Christ is not commemorated by the humble communicant in the ordinance of the Supper, because, instead of a full meal or supper, he eats only a small piece of bread, and drinks but a spoonful of wine; as that baptism is null and void, because water is applied to only a part, and not to the whole of the body. Nor can the above consequence be inferred from a mistake respecting some of the subjects. For, admitting that Pædobaptists are mistaken with respect to the right of the infant children of church members to baptism, the utmost that could be lawfully inferred is, that in those cases they misapply the ordinance. I repeat my persuasion, that there is not a moderate and intelligent Baptist who will admit of the foregoing consequences, and who will not consider their cause weakened by those novel and crude doctrines, whence he has attempted to draw these illegitimate conclusions.

I shall close this review, with briefly noticing a number of heavy charges, which Mr. C. brings against the Pædobaptist system, as a system, in the 3d No. of the Appendix to his book.

1. “It is will-worship, or founded on the will of man, and not on the will of God.”

2. “It has carnalized and secularised the church.”

3. “It imposes a religion upon the subjects of it, before they are aware of it.”

4. “It has *uniformly* inspired a persecuting spirit.”

5. That it inspires the subject as soon as he recognises the action, and understands it as his parents explain it, with an idea that he is better than a heathen, or now in a state differing from an unbaptized person.

The first and fifth of these charges have been incidentally noticed, and I trust fully obviated, in the preceding letters. The second can never happen, but where the church and state are amalgamated; and we are not to argue against a thing, from the abuse of it. The third is silly, as it is well known, that the prejudice of education is as strong in the children of Baptists, as of Pædobaptists. The fourth, "that it has *uniformly* inspired a persecuting spirit," is indeed a serious charge, and if well founded, would be a strong argument, that it is "founded on the will of man, and not on the will of God." But what is the proof which Mr. C. adduces in support of this heavy charge? A detailed account from Benedict's History of the Baptists, of seven persons being ill-treated in Virginia, and three or four in Massachusetts, on account of their opposing and probably vilifying infant baptism. I think I am as much opposed as Mr. C. can possibly be, to persecution of any kind, and to any degree, on account of religious tenets, but who can refrain from smiling when he reads this mighty proof of Mr. C.'s unqualified assertion, "that infant sprinkling (as he is pleased to term it) has *uniformly* inspired a persecuting spirit?"

As principles, however acquired, are the sources of action, it may be worth while to inquire if there is any thing in the Pædobaptist system, that has a tendency to beget and cherish the hateful spirit of persecution. According to the Pædobaptist system the minor children of church members are *planted* by baptism in the vineyard or visible church of God; and their parents are thereby brought under obligations, and voluntarily promise in the more immediate presence of God, and of the assembled church, "to bring them up in the nurture and admonition of the Lord." Now one would think that children thus

educated, bid as fair to imbibe the mild and benevolent principles of the gospel, as the children of Baptists whose parents are not under the influence of the foregoing obligations. Again: According to the Pædobaptist system, baptized minors are taught, or ought to be taught, that in consequence of their being planted in the vineyard of the Lord, they are under special obligations "to avoid the pollutions of the world, and to seek by prayer and a diligent attendance on the means of grace the thing signified by baptism," the washing of regeneration, "by the Holy Spirit." Now I should also think, that children thus instructed, and whose minds are imbued with this principle, bid as fair, if not fairer, to be respecters of things divine, and to be as humane, benevolent, and orderly members of society, as the children of those who are taught, that they are under no such obligations from the aforesaid privileges; but taught that they are in the visible kingdom of darkness, and if God converts them it is well, if not they are not blameable; for Mr. C. tells them in p. 197, that "for his own part, he conceives it to be as reasonable to blame a man for being black, or for not being seven feet high, as to blame him for not being a Christian." And I will venture to affirm, that children thus educated, and thus early impressed, will bear a comparison in the aggregate with the children of Baptist families, for a respect for things divine, and for all those charities that are the supports of society, and the sweeteners of social life. I will venture to affirm more, that three-fourths, if not nine-tenths of those who are at present engaged in suppressing the current of abounding immorality, and in spreading the benign principles of the gospel of peace, and of love, are those who have been baptized in infancy. Facts are stubborn arguments, and all theories and speculations, how-

ever specious, must give way to, and bow before them. I freely admit, that many baptized in infancy were persecutors, and addicted to all kind of wickedness; but the question is, was this the consequence of their being baptized in infancy, or of the Pædobaptism system as a system; or the abuse of it in those churches that are unhappily amalgamated with the state, or in those churches that have departed from the truth, or in those where the doctrine of baptism is not correctly understood?

After Mr. C. had thus roundly and unqualifiedly asserted "that infant sprinkling has *uniformly* inspired a persecuting spirit;" he also informs us, "that every body knows, that Quakers and Baptists have never persecuted." Quakers have nothing to do with the present question, but it may be also worth while to inquire into the fact as it respects Baptists; and also to examine whether or no, there is any thing in the Baptist system, that has a natural tendency to produce this hateful and wicked spirit.

Baptist historians are very fond of telling us, that they are descended from the PÆTROBRUSSIANS, and other ancient sects, who are usually considered amongst the witnesses for the truth in the dark ages of Popery. Be that as it may, it is unquestionably certain that the present Baptist churches, both in Europe and America, are sprung from the Anabaptists, who started up in Germany, at the commencement of the Reformation. Their peculiar principles are distinctly recorded, and transmitted to us by MOSHEIM, and other ecclesiastical historians. "They held," says MOSHEIM, "that the church of Christ ought to be *exempt* from all sin: that all things ought to be common amongst the faithful: that all usury, tithes, and tribute, ought to be entirely abolished: that the baptism of infants was an invention of the devil: that every Christian was in-

vested with power to preach the gospel: and consequently, that the church stood in no need of ministers or pastors: that in the kingdom of Christ civil magistrates were useless: and that God still continued to reveal his will to chosen persons by dreams and visions." Eccl. Hist. London ed. vol. iv. p. 440.

And what was the practical operation and effect of these principles, and especially of the leading principle of a spotless church, whence all the others naturally and necessarily sprung? Was it a high respect for things divine, and humanity, and benevolence, and orderly obedience to the laws? No: but the most unparalleled blasphemy, anarchy, and licentiousness, with an attempt under MUNZER, STUBNER, and STORCK, and other leaders, to overturn all government in church and state: and after disturbing the peace of Germany, and of the surrounding countries for a considerable time, and wounding the Reformation in its very vitals, they were at last with considerable difficulty discomfited, and dispersed by the German princes.

And who is there, who has carefully read Mr. C.'s book, but must have noticed the leading and distinguishing principles of those turbulent fanatics? They plead for a spotless church, and so does Mr. C.—a plausible and imposing idea indeed, but which I trust I have shown is contrary to the design of Jehovah in erecting a church amongst guilty men. They hated and despised the Pædobaptist clergy of the day; and who has read Mr. C.'s Catechism* and other parts of his book, but has been struck by the rancour manifested therein against the Pædobaptist clergy of the present time, and the attempts he has made to bring them into contempt and disrepute? They called "infant baptism an invention of the devil;" and although Mr. C. has

* Vide Quest. 11. 16. 18. 19. 58. 60.

not used the same language, yet he has given the fullest evidence that he hates it as cordially as ever the German Anabaptists did, by the unceasing ridicule he has attempted to pour upon it in almost every page. And if it is a fact, (as I believe it is,) that he is the writer of several essays published in the *Washington Reporter*, with the signature of CANDIDUS, against moral societies, and the laws of Pennsylvania against vice and immorality, who is there who has read these essays, but must have seen that he has imbibed all the leading theological, and political principles of MUNZER, STUBNER, and STORCK; and that should those principles be generally imbibed, then as similar causes produce similar effects, the orderly, happy, and respectable state of Pennsylvania would soon experience all the calamities that Germany and the low countries once experienced from the Anabaptists under the specious pretence of erecting a spotless church?

As these letters may be read by some who are not acquainted with Mr. C., or who know not his general moral character, I feel it to be a duty which I owe to him to say, that I do not think he has any such designs, and that should such an event take place, his moral habits would not suffer him to take any part in scenes of anarchy, licentiousness and blood. It is a plausible and unscriptural theory that has led him to speak and write as he has done, and what is no uncommon thing with even good men, his head is at variance with his heart. But although I believe that Mr. C. would take no part in the practical operation of his own principles, yet as human nature is the same in all ages, and in all countries, I have no doubt that there are daring and unprincipled men amongst us, who, if a favourable opportunity offered, would react the scenes of Germany in the 16th century, under the plausible pretext of erecting a spot-

less church here below. I have not however any apprehension of present danger from the principles inculcated in the essays alluded to, as they have been encountered by a writer with the signature of TIMOTHY, whose strictures have completely neutralized their deleterious tendency to all, the grossly ignorant and the lawless excepted, the number of which, when compared with the mass of our citizens, is, I trust, but small.

It was with reluctance that I have introduced the German Anabaptists at all into this review. It was not with the design of hurting the feelings, or casting a reflection on the present Baptist Church. For although I think them mistaken on the subject of baptism, with respect to the infants of church members, and the mode of administering that ordinance, yet I feel happy in saying, that they have evinced for upwards of a century past, that they have renounced the anarchical principles of their predecessors, and that they are as firm supporters of lawful civil government as any other religious denomination. It was to point out to Mr. C. the dangerous tendency of those principles he has imbibed and avowed, to induce him to review his *present* creed; and to induce those who have read his book to reflect before they adopt those principles. His book has been published at a most inauspicious time. For some years past, Christians of different denominations were gradually approaching each other, and a hope was entertained, that all who held the doctrines of grace, would at no very distant day be consolidated into one impenetrable phalanx, and be to the enemies of God, and of his Christ, "as terrible as an army with banners." The writings of Dr. Mason of this country, and of Dr. Hall of the Baptist Church in England, on Christian communion, were producing a happy effect: but Mr C.'s inflammatory publication

is directly calculated to widen the breach, and as far as it may have effect, to set those who hold the same fundamental articles of religion, in bitter hostile array against each other. I hope, however, that the time will come when he will reflect on this part of his conduct with regret; that he will retrace his steps and repair the evil which I am persuaded he has done to the church of God, and the interest of a benevolent religion.

I have now finished my brief review of Mr. C.'s-book. Mr. C. may perhaps say that it is a brief review indeed; for there are many things in his book which I have not even glanced at: That is indeed *true*; but I expect that it will be admitted, that I have noticed all his prominent points, and principal arguments against Pædobaptism; and if I have overturned these, then the minor points and arguments must necessarily fall with them, for when the foundation is removed, the superstructure must fall to the ground. It is highly probable that he will reply to these letters, and I would just conclude by observing, that should I reply to him, it will be upon the following conditions only. 1. That my arguments are to be met and combated by the word of God, or sound logical reasoning; and not by such apostrophes as I have already noticed, and the following addressed to Pædobaptists in his book. "O human tradition how hast thou biassed the judgment, and blinded the eyes of them that should know; under thy influence we strain at a gnat and swallow a camel!"—"What a compound of inconsistencies is necessary to constitute a Pædobaptist!!!" 2. That we are to hear no more about sponsors in baptism, nor of parents promising that their children shall be religious: such things are as absurd and ridiculous in the eyes of Presbyterian Pædobaptists, as they are in his. Nor any more bills of fare for dinner on occasion of the bap-

tism of the children of right honourable or dishonourable men. An intelligent public should never be insulted with such miserable stuff instead of argument. Perhaps Mr. C. thinks himself entitled to a little indulgence in such things, as he tells us in the conclusion of his book, that he has a dash of satire in his constitution, and which he finds it difficult to suppress; or to use his own language, he has a "*genius* naturally inclined to irony, which he has often to deny." Well, although ridicule is not a test of truth, yet as it is of use, for exposing and correcting buffoonery, pedantry, extravagant opinions, and extravagant and immodest pretensions to superior talents and attainments, he has my full and free consent to indulge it liberally against any thing of that kind in these letters, or any thing else, that deserves the satiric lash. But it must be irony; for genuine satire is one thing, and punning on letters in the alphabet, quibbling on single words, horrific apostrophising, and empty declamation, are another. To such things, or such like things, I will assuredly never again reply. Once is enough; perhaps too much.

SAMUEL RALSTON.

FOR THE PRESBYTERIAN MAGAZINE.

SOUND POLITICS THE FRUIT OF A
SOUND RELIGION.

"Righteousness exalteth a nation: but sin is a reproach to any people." PROV. xiv. 34.

There is no word in the catalogue of vocal sounds which has been more prostituted and abused than the term politics. It is an articulate sound which we hear almost from the mouth of every individual who speaks the English language—but it is a sound, we are certain, very often used without being affixed to any definite idea. It seems, however, in these enlightened times, to be pretty generally understood to

apply to a something with which religion has little or nothing to do. How this impression has become so very general, it may not perhaps be very easy to determine; but that such an opinion has obtained a wide circulation, no one, who is much conversant with the opinions of men, can possibly doubt.

But, notwithstanding this opinion may have become popular with many, and its influence may be widely spread and extensively felt; it is an opinion which, we fear not to declare, has its basis in the grossest error.

This error may perhaps have partly originated from the practice, which is very prevalent in states, of appointing persons to places of distinction and trust who are totally destitute of the recommendations of religion and virtue. When such appointments frequently take place; and, when it appears that money and interest, rather than true merit, have been the causes which produced them, men are very apt to conclude that wealth, however it may be procured, and *that* interest and influence which wealth commands, are of more advantage to promote any one to honour in the state, than that religion which teaches us to fear God and to do good to our fellow men. Were the practice of appointing to offices of state, therefore, different, in those political communities into which mankind are divided, we have little doubt but that the associations of men also, in regard to the connexion of religion and politics, would naturally undergo a similar change. Were those of sound sentiment and inflexible integrity invariably stationed at the helm of public affairs, men would be apt to conclude, that there was indeed some connexion between that principle which binds us to worship and reverence our Creator, and that conduct which we ought to observe when we are promoted to situations of trust in that country or nation to which we belong. They would then

be led to see that a true saint and a genuine patriot were not two distinct characters, but that patriotism was but one feature of that character which constitutes a genuine saint.

Another cause, probably, which has given rise to this very destructive error which we are now endeavouring to trace to its origin, is that very prevalent mistake, which exists among many of the pious, of conceiving that there is a kind of opposition between religion and the common duties and affairs of life. Many seem to think, that nothing deserves the name of religion, except those acts of devotional worship by which we are supposed to pay our respect immediately to the Deity. All other actions, they appear to imagine, ought to be ranked under a very different head than that of religion. We think this conception, wherever it may have had its origin, exceedingly absurd. Devotional exercises are not religion; they are only expressions of it, and may be viewed as calculated, like any other of our actions, to have a reciprocal influence on the principle from which they spring. Religion, *which consists in rectitude of heart and purity of principle, produced by a sound faith in the doctrines of the gospel,* prompts us to worship God; but, when we have continued to worship God for some time, the influence of the habit, which repeated acts of this kind naturally generates, is felt in strengthening the principle which gave them birth. The exercises of devotion, consequently, may be considered in one sense as a proof of our regeneration, and in another as means of grace, appointed by God, to aid our progress towards heaven.

From these remarks, then, it will appear obvious, that acts of worship can only be considered as ranking among the other good works which may be denominated the fruits of religion. When one loves and does good to his neighbour, therefore, in

obedience to the will and commandment of his God, he certainly endeavours to honour him, as well as when he bows the knee before him in the attitude of devotional homage. The one of these acts, consequently, cannot be justly viewed as opposed to the other. They spring from the same principle—tend ultimately to the same point—and derive their difference of aspect from the circumstances merely in which the actor is placed when he performs each. When he engages in any devotional exercise, he approaches God immediately, and tenders to him the homage of his heart; but when he does a good action to his neighbour, his conduct does not seem to point so immediately to God; and therefore, this latter action is considered as having far less connexion with religion than the former. But this idea is entirely wrong. For *he who does not love his brother whom he hath seen, cannot be supposed to love his God whom he hath not seen.* 1 John, iv. 20. Hence, so far are the devotional acts of religion and the common duties of life from being opposed to each other, that it appears evident, on strict and proper examination, that he who does not carefully attend to the performance of both, cannot, according to the doctrines of Biblical religion, be reckoned among the spiritual children of the living God.

Another circumstance, which has tended, in these times, to separate the character of the saint from that of the politician, in the judgment of men, may be found in that *ecclesiopolitical* system, which seemed to grow out of Christianity, a few centuries after its first appearance. Many have thought, and many do still think, that religion ought not to be much encouraged in any state, because it once seemed to lend its aid to such a fabric as that to which we have at present alluded. Those who thus judge, however, must be regarded as having formed their opinion from a partial view of the

case. They do not consider that the very circumstance for which they contend, namely, a separation between the character of a saint and politician, was the very thing which led to that chief mischief, against which they pretend, by their wise politics, to guard themselves and their proselyted disciples. The separation of saint and politician, soon produced separate interests in the church and state; the clergy, therefore, endeavoured by craft to secure their interests; and the statesmen, by means not more honourable, strove to fortify theirs; but as the former appeared to have the air of religion on their side, they by degrees obtained an advantage over the latter. Hence the ecclesiastical interest rose completely above that of the state, and consequently proved, in the hand of a designing and worldly priesthood, the means of entirely subjugating the political powers of Europe.

The power which the clergy thus obtained, made the secular princes glad to court their notice and influence. Princes were afraid to incur their displeasure, because the excommunication of the church was felt to be a visitation of a most awful kind. Thence sprung that slavish fear and abject superstition which, for a long time, involved the European states in the grossest ignorance and most degrading barbarism. Thus did both clergy and laity, by their mutual jealousies, become divested of those religious principles which, if their influence had been felt, would have restrained them from pursuing those schemes, which brought upon the states to which they belonged so much darkness and misery.

This overwhelming evil, then, might have been prevented, had the statesmen of those times been men of enlightened piety; men influenced by those principles which teach governors and legislators to regard, in all their transactions, the rights and comforts of the people; and men willing to throw the weight of

their influence into the government of the church, so as to have balanced correctly the ecclesiastical scales, and prevented the preponderance of clerical power. Had statesmen and clergy thus amalgamated their influence in the management of ecclesiastical government and discipline, the rights of private conscience, and the political liberties of mankind, might have been secured, while the interests of religion and morality would neither have been impeded nor destroyed.

Having therefore thus endeavoured shortly to trace the steps of that false reasoning, which seems to have led to the popular opinion that religion and politics have no necessary connexion, we shall now proceed to show, more directly, that the latter cannot really exist, in a sound state, without the former.

The term politics, if rightly understood, must certainly be considered to mean that science which teaches how to frame judicious laws and regulations for promoting the internal comfort and good order of any particular state or community. These laws, therefore, that they may be effective, should have, in their formation, regard to the natural principles of those beings for the government of whose conduct and proceedings they are framed. If it be found then that no legislative enactments are sufficient to deter men from vicious conduct without the aid and influence of certain constitutional principles; and that these constitutional principles cannot be brought to bear with much force upon human action unless called into operation by the assistance of a certain species of religious education; it must be granted, we should think, that all the labours of the statesman, if unaided by the influence of religion, will be inadequate to construct a code of laws sufficiently effective to answer the great and important object at which he pretends to aim. That this is not a mere gratuitous assumption

the whole history of man and of states fully attests. More has always been effected, in states, by those habits which are generated under the influence of an enlightened piety, than by all the threatening enactments and pompous proclamations, which have ever been issued from the combined wisdom of a host of mere politicians. No state has ever long maintained its comfort and its peace when its subjects began to lose on their minds the influence of piety. Even the ancient states, which possessed not the knowledge of the true God, found it more for their advantage to use the mythology of their poets than to be destitute altogether of the image of religion.

If the fact now stated be founded in truth, what are we to think of that sentiment which goes to establish the opinion, that the safety of a state grows in proportion to the increase of the distance which is produced between religion and the political creed of its statesmen and legislators? Is a state really safer, when its governors and lawgivers are without the fear of God and those honourable principles which the religion of the Bible teaches, than when its rulers and legislators, actuated and influenced by correct motives, become a *terror to evil doers and a praise and protection to those who do well*? Let the consciences of those (if they have any conscience) who are continually guarding states against the influence of godly and upright rulers give a categorical answer to this question. If they are disposed for the sake of consistency to answer it in the affirmative, we demand of them to show us, in the whole annals of political history, an instance of a single state, which has stood stable and respectable, for any length of time, under the guidance of a government such as that which they recommend.

But those, who espouse the sentiment which we are now combating, may endeavour perhaps to evade the

force of our argument by asserting, that our doctrine would go to maintain the necessity of every country having an ecclesiastical establishment. We do not see, however, that this is a necessary consequence of the doctrine which we are endeavouring to inculcate. We have already attempted to show, that, by leaving the government of the church entirely to the management and control of the clergy, much mischief accrued to the political communities of Europe, which might have been prevented, had a mode of government more presbyterial been pursued. We have also endeavoured to establish the fact, that religion does not consist in mere external pomp and ceremony, but in rectitude of heart and principle; and, hence, we cannot see, that when statesmen are required to exemplify and recommend such a religion by their conduct and practice, that they are necessarily required to make laws to support and sanction any particular set of ecclesiastical rites, which would have a tendency to give any class of worshippers more weight and stability in the state than another. We contend not for rites; but we contend for principles. We say, let no grant be given, by the state, to support any society of worshippers merely because they assume a particular name and perform their worship in a particular way; but we say, at the same time, let not statesmen become so irreligious and immoral as to make the other subjects of the state suppose, that corruption and profanity are the best qualifications to procure promotion; and that all honest principle and worthy conduct are to be disregarded as the degrading effects of cant, superstition and priestcraft. Statesmen, and the teachers of religion and morality, should never be so completely separated in their principles and operations as never to appear to meet on the same ground. They should each, in their respec-

tive spheres, give evidence, by their proceedings, that they do indeed desire to promote the temporal and eternal comfort of those over whom their doctrines and their laws may have any influence.

If then this doctrine be allowed to be correct, it must at the same time be admitted, that it is the incumbent duty of the statesman to lend the aid of his influence to the demolition of all those establishments, in the community, which may have a direct tendency to corrupt the principles and destroy the morality of his fellow subjects. The mere interest of individuals should have no influence in preventing him from engaging in such an operation. Ought the religious and moral principles of a whole community to be endangered for the temporal advantage of a few? This would be to sacrifice the comfort and stability of a whole state, to gratify a few who care not to promote its general interest, unless it can be done without requiring them to make a single relinquishment of any thing which they consider productive to them of any temporal advantage. Are those, then, who seem to be so destitute of every generous and patriotic feeling, so much entitled to countenance and patronage, that the safety, honour and peace of the whole community must be risked, rather than they should be disturbed in any one point where their worldly interest may appear to be concerned? Can it be sound policy, on the part of the statesman, to view with indifference the conduct of those individuals who, thus to enrich themselves, are continually opening places of allurements and erecting vehicles of amusement, to entice away the youth of the state from those places of moral improvement which have been established, in Christian communities, for the worship of God and the inculcation of lessons of sound religion and correct morality. Ought the youth of

the state to be taken from their usual employments, on the first day of each week, merely that they may become the dupes of such designing men, and be led by them into the demoralizing scenes of vice and dissipation, and be induced to spend in such debasing pursuits that property which may have been procured by the sparing parsimony of their parents, or the hard labour of their own hands? Of what use are governors and legislators, if they do not employ their exertions to preserve the youthful subjects of the state from ruin? If immoral, dissipated, and sickly youth are likely to become the ornaments of a state, then stigmatise religion and morality—demolish all moral institutions—open, in every quarter, places of dissipation—erect, every where, vehicles for Sabbath days' amusement—and let the Sundays, instead of being appropriated to the worship of God, be devoted to the worship of demons; and we say, that such *precious ornaments* to a state, where such practices are encouraged and sanctioned, will not be wanting. But, if such subjects would be regarded as a disgrace to any community in which they might be found, we hope it will appear to be the duty of all statesmen to pursue a contrary course to that which is so well calculated to produce such characters.

But, when statesmen attempt such a work of reformation as that to which we have now alluded, their own moral conduct should be such as to give weight and authority to their proceedings. He who makes laws against immoral practices, ought not himself to be the first transgressor of these laws. The true patriot ought to show that he does not wish to be instrumental in imposing laws upon others, to which he himself would be unwilling to render obedience. Hence we naturally infer, that the very circumstance of any one's being a legisla-

tor should lead him to conclude, that his own conduct ought to be virtuous and exemplary. We cannot see, therefore, how an unworthy and immoral statesman should be tolerated in a state that regards its own safety and respectability, any more than an ungodly clergyman should be continued in the possession of his office. Why are clergymen so much condemned when they act improperly, while the immoralities and profanities of statesmen are past over with such indulgent eye? We do not pretend to apologise for the misconduct of unworthy clergymen; but we certainly do not hesitate to declare, that the immoral behaviour of an ungodly and unprincipled statesman, is as dangerous and as destructive in its influence as that of an unworthy clergyman, and ought consequently to be branded with a stamp not less odious. The ruin of that state is hastening on apace, where wickedness walks with an unblushing face in high places. But much good may be augured of that community where the rulers do, by their enactments and example, countenance the side of virtue, and strive to stem the current of irreligion and vice. For the fear of the Lord, and the observance of morality, in any state, have always been found to be the safeguards of its stability. This fact, no wise and unprejudiced observer will deny. The downfall of all states may be traced to the want of those principles in the rulers, which true religion requires them to possess. We venture, therefore, to conclude our present remarks with this unqualified, and, in the estimation of some perhaps, too sweeping a declaration, that *that man*, who is destitute of those principles which the religion of the Bible inculcates, is not a character whose political proceedings will long be attended with much real advantage to the state or community to which he belongs.

T. G. M'I.

Extracts from the Report of the Managers of the Female Domestic Missionary Society.

Five years have elapsed since the Female Domestic Missionary Society was first instituted. The proceedings have been regularly handed down by the Report of each year. Its existence to the present period has been contrary to the expectation of many persons, and cause of gratitude to all those who are interested in the extension of the Redeemer's kingdom. By being so highly favoured, we have been taught to trust in the Lord and not be afraid. He will not disappoint in that which he has engaged to perform. To *Him* we look for a blessing. A steady zeal and unwearied exertions, on the part of the missionary and the managers, are essentially necessary; for which, we are not only accountable to our Heavenly Master, but also to those who have patronized the society by affording pecuniary aid. O, that many more would come out to the help of the Lord! O, that they would consider those among whom sanctuary privileges are but scantily diffused! what a pleasure they might enjoy in adding to the *little store* which would keep in employ the faithful missionary, who feels that it is meat and drink indeed, to do the will of his Heavenly Master; who shrinks not from his arduous undertaking, but willingly foregoes many social enjoyments, and many religious privileges, in order to accomplish his round of duties. In all these he is strengthened and refreshed by a firm reliance on the promise of the Lord Jesus—"Lo, I am with you always." Hence, he is enabled to foster a hope of future good resulting from his visits to the hovel of poverty, the bed of languishment, and the house where affliction has become a guest.

Feeling assured that some extracts from the journal of the missionary will afford more real satisfaction to the society than general

proceedings, we with pleasure present them, in preference to a regular Report.

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Sabbath, Nov. 19, 1820.—Preaching, as usual, in the mission house. In one of the exercises I was assisted by Mr. Scott. The house was well filled and the audience attentive.

Nov. 21.—Called to see Mrs. B. who is just recovering from a severe indisposition. Previous to her illness, affliction of another kind had led her to a serious consideration of her ways; but not till she found herself drawing near to the gates of death, had she such a view of her sins as to compel her to fly for refuge to the Saviour of sinners. She then felt herself guilty and deserving of death, and was convinced that she must perish without hope, unless Jesus extended his kind hand to save. In her distress she called upon the Lord, and he was graciously pleased to bring her back from the borders of the grave, and to permit her to hope for mercy. She was asked, if she believed that Jesus was able and willing to save sinners? She replied that she did, and that he would save all that came unto him in the *right way*. "But," says she, "I do not know what is the *right way* to come unto him." Repentance and faith were then explained to her, as the way in which a sinner comes unto Christ and is made a partaker of his salvation. After solemnly exhorting her to remember and fulfil the vows made unto the Lord in the hour of distress, I prayed with her and departed.

In the evening I attended the Bible class. They manifest an increasing desire to become well acquainted with gospel truths, which encourages me to hope that much good will be done. O, that the King of Zion would hear, and answer the ardent prayer—"that the seed sown may bring forth fruit to everlasting life, and that every member of this class may become an heir of glory."

Nov. 27.—In the course of my visits I met with a young man who appears anxiously concerned for the salvation of his soul. In a late voyage, whilst in a sickly climate, he was attacked with the fever, and brought to the verge of dissolution. The guilt of his past life oppressed his soul. He had departed far from those principles of truth and holiness in which he had been educated, and had plunged into dissipation and vice of various kinds. The recollection of these things filled him with terror and dismay. He believed that he must die, and knew that he deserved to suffer the pains of the second death. No pious friend—no Christian minister was near to exhibit to his view the truths of that gospel which he had so much neglected—to explain unto him once more the plan of salvation through a crucified Saviour. All was darkness, and despair. With strong cries and tears he besought the Lord to spare his life, and restore him once more to the land of his nativity, where the means of grace are so abundantly enjoyed, and vowed that the remainder of his life should be consecrated to God.

Whilst many of our countrymen, who despise the privileges of the gospel at home, but are made sensible of its value abroad, and die without consolation and without hope in some distant region, this youth was mercifully spared. His prayer was heard and answered, and now he remembers and endeavours to fulfil his vow. His health is still delicate, but whenever he is able, he steadily attends the worship of God at the Mariners' church, and bears decided testimony to the happy effects produced by the labours of the venerable Mr. Eastburn among the seamen. I explained unto this youth the mode of a sinner's reconciliation to God; endeavoured to invigorate his resolutions to persevere in the way of life; and pointed out to him the aggravated guilt which would most

assuredly accompany a return to the ways of sin.

Tuesday, Nov. 28.—Visited four or five families accompanied by one of the managers. We found persons of a great variety of character. Some were careless and indifferent, others inquiring. Of the members of the church at Moyamensing, some were lukewarm, some were desponding, others rejoicing in the hope of salvation. We endeavoured to adapt our remarks, as much as possible, to their peculiar state. The immense importance of religion, the danger of self deception, the encouragements and consolations of the gospel, were exhibited to their view, as the nature of the case seemed to demand.

Wednesday, Nov. 29.—Recommenced preaching and visiting in the Alms-House, which had for some time past been discontinued on account of the prevalent sickness.

This receptacle of poverty and distress usually contains, during the winter season, more than a thousand inhabitants. Some of these once moved in the first circles, and enjoyed, of the good things of this world, all that heart could desire. Now they are destitute and forsaken, and compelled to retreat to this asylum to obtain a support for their wretched existence. This reverse of circumstances has deprived some individuals of their reason. But the greater portion of the inhabitants of this house have drudged on through life, between a comfortable and scanty subsistence, till, being at last reduced to absolute want, they have become totally dependant on public charity. Misfortune, indolence, intemperance, and iniquity in its endless variety of form, are the causes which send such numbers to this abode of the destitute.

I preached in one of the wards, from *Ecc. vii. 14.*: "In the day of prosperity be joyful, but in the day of adversity consider." The audience was attentive and solemn.

Some were dissolved in tears. After sermon I had some conversation with several of my hearers. Mr. G., who, during my former labours appeared truly penitent, is in a desponding state of mind, and fears, that, notwithstanding his repentance and reformation, the Lord will cast him off. The sins of his past life appear so great, that he knows not how they can be forgiven. He was directed to the Saviour whose "blood cleanseth from all sin." Instances were then adduced from scripture, in which the greatest sinners had been forgiven, and texts quoted to prove that the Lord would not cast off the repenting and returning sinner.

I then proceeded to the female sick ward. Here thirty or forty are lying on their sick beds. Many are evidently near their end, and but very few prepared for that dreadful event. I spent the remainder of the day among them, endeavouring to bring them to a sense of their condition as sinners, and of their consequent exposure to the wrath of God, and instructing them in the way of salvation through the Lord Jesus Christ, that, by repentance and faith, they might be prepared for another world.

My attention was at length directed to one whose pale emaciated countenance indicated, that her final change was near at hand, and whose frequent deep drawn sobs betrayed the distress of her mind. A short time before she had refused, with no small degree of rage and malignity, to converse on the subject of religion with a person who had visited her, vainly endeavouring to exclude the thoughts of death and eternity from her mind. To avoid giving unnecessary pain, and prevent, if possible, her being again excited by any thing undesirable or abrupt, in this season of feebleness and distress, one of the ladies who accompanied me was requested to inquire whether she was desirous of conversing with the missionary.

The inquiry was tenderly and affectionately made, and eagerly answered in the affirmative. I approached her bed side and asked her, "Do you expect to recover from this sickness?"

"No, I shall die, I cannot live!"

"Have you any hopes of happiness beyond the grave?"

"Oh, no! I shall die, and my soul will be lost! I shall be miserable throughout eternity!"

"But there is a Saviour for all who repent of their sins and believe on his name. In him we have redemption and forgiveness of sin through his blood."

"Ah! it is too late for me to obtain forgiveness."

"But Jesus receives even at the eleventh hour. The thief expiring on the cross obtained mercy."

"Oh! my sins! my sins! They are so great, they never can, they never will be forgiven!"

"But Jesus is able to save even to the uttermost, all who come unto God by him."

"O, yes! he is able to save, and he will save others, but he will never save me. Did you know, sir, what a sinner I am, you would think so too. I have led a profligate life. Good people have tried to reclaim me. They took me, placed me out of the way of temptation, and provided for me. I was instructed in the truths of religion. I once hoped that Jesus would save me. Yet, after all, I made my escape from them and went back again to my wicked way of living. I threw myself beyond the reach of mercy. The just judgments of God have overtaken me. I must die without hope. I must be miserable for ever!"

Whilst she uttered these things such horror and despair were visible in her countenance as cannot be described. She had exerted all her remaining strength to make this declaration. She sunk down exhausted, and lay, for a moment, almost motionless. At length fresh floods of tears gushed from her

eyes. She clasped her hands and looked up toward heaven. Then, as though confounded and terrified, she hastily hid her face in the bed clothes, and lay in an agony that convulsed her whole frame.

My own feelings were so powerfully excited, that for several moments I could not utter a word. The awful declaration of God, Prov. i. 24—28, occurred to my mind. I trembled when I thought, that, probably, upon this very person his threatening would be executed. But secret things belong unto God. His revealed will is the rule of conduct. It was my duty to declare unto her the truths of the gospel, and leave the event in the hands of the Sovereign Disposer of all things. I therefore mentioned the invitations of the gospel, noticed the description of persons to whom they were addressed, the “weary and heavy laden,” the “thirsty,” the “humble and contrite.” I stated the promises of forgiveness and acceptance, and told her that the experience of thousands in every age bore testimony to their fulfilment, and that Jesus himself had said, “Him that cometh unto me I will in no wise cast out.” She heard me with tears and groans, but made no reply. Having committed her to the hands of a just and merciful God, by prayer, I departed.

Wednesday, Dec. 6.—Attended at the Alms-House, called immediately to see the wretched Emeline. She continues in the same state. No ray of hope cheers her soul. She says but little. I endeavoured once more to direct her to the “Lamb of God, that taketh away the sins of the world.”

I then preached in the married ward. The audience was attentive. After sermon I conversed with a poor old woman who is rapidly sinking into the grave. She is rejoicing in the full assurance of a blessed immortality.

Dec. 20.—Found Emeline still living. She conversed freely to-

day, but *utterly* despaired of mercy. I was much surprised and grieved to find that she retains a spirit of enmity towards one of her best benefactors, who had endeavoured to reclaim her from her wicked ways. This is truly alarming. Whether her repentance is of that kind which is required in the word of God, none but the Searcher of hearts can determine. Her distress is, indeed, great, but it appears to arise, not so much from a sense of the odious nature of sin, as from a dread of impending wrath. If it arises from the latter source alone, we have no reason to conclude that her repentance is genuine. They who are already in the world of wo experience the same kind of repentance, but it does not relieve them from the pressure of wrath, it is of no avail. It is distressing beyond expression to see her standing on the verge of eternity, unable to lay hold of the promises of the gospel—it is appalling to hear her declaration that her everlasting destruction is certain. But a false hope would be of no real advantage. It might alleviate present distress, but must fail the moment she passes the threshold of eternity, and the shock which her soul must then sustain would be rendered still more tremendous. The only relief which can be obtained when meditating on this painful subject, is derived from the truth, that she is in the hands of the “Judge of the whole earth, who will do right.”

Dec. 24.—Preached in the female sick ward, from Jer. viii. 22. After sermon I conversed with E. who is lying in this ward. Her life has been prolonged beyond all expectation, but now it is evidently on the eve of extinction. She was so low that her voice could scarcely be heard; she informed me that she was *dying without hope*. She had forsaken the Lord, and he had now *utterly forsaken her* and refused to hear her prayers. As it appeared probable that this would be the last

time that I should see her in the land of the living, I addressed to her once more the invitations and promises of the gospel, and told her of the *ability* and *willingness* of Jesus to save even the *chief* of sinners, but she replied only with sobs and tears. It did not alleviate, it seemed to increase her distress. How shall I comfort those whom the Lord refuses to comfort? How shall I say peace unto them for whom there is no peace? May the Lord ever prevent me from being instrumental in deceiving souls. The darkness of death is fast gathering around this unhappy creature. The darkness of despair has already settled upon her, and she is completely subjected to its horrors. She acknowledges the justice of God in casting her off, and fearfully awaits her doom. O, what folly! what madness to forsake the Lord, to plunge into sin, and defer repentance till laid on a dying bed, when there is scarcely a possibility of salvation.

Jan. 3.—On my return to the Alms-House this day, I was informed that the unhappy Emeline is no more, Her spirit has entered upon the realities of the eternal world, and her everlasting destiny is fixed! During the first part of her illness, continually expecting to die, and being without hope of salvation, her agony was dreadful. But as the thread of life was lengthened out, she sunk into a state of fixed and stupid despair. I am informed that the near approach of death once more aroused her to a sense of her real condition. Her agony was revived with redoubled force, and her horror was indescribable. Nearly the last words she uttered were "Hell is opening to receive me!" Fearful, indeed, is the end of the ungodly. "The wicked are driven away in wrath, but the righteous hath hope in his death."

Jan. 13.—Was requested to visit M. A. a sick woman in the Alms-House, in the female sick ward. She was very ill, but in a happy frame

of mind. From her statement to me, and from the testimony of others, I learned that she had lived a dissolute life, and experienced the bitter fruits of sin. Destitute, forsaken, and plunged into the deepest distress, conscience commenced its operations; but after the pressure of affliction had continued for some time, her convictions gradually subsided, and she sunk into a state of stupid indifference as to the fate that awaited her. In this state about three weeks ago, she was taken to the Alms-House. Here she lay stupid, indifferent, and almost lifeless, till the day of preaching in this ward. Jesus was then announced to her as the physician of souls. She was aroused from her lethargy. Feeling her need and inspired with hope, she determined without delay to seek his healing power. She sought earnestly, and a short time ago, she obtained an assurance that her sins were forgiven. She now employs the little strength she possesses in praising the Lord for redeeming love. I spent some time in conversing with her, and exhorted her to examine well the foundation of her hope, and mentioned several scriptural tests to aid her in the examination. She does not appear to have experienced such deep convictions as we might reasonably expect to find in one of her description of character, yet she feels herself a ruined sinner, justly condemned to die, whose hopes of salvation are founded on Christ alone. The accuracy of her knowledge of the plan of salvation is, indeed, surprising, considering her ignorance and stupidity on other subjects, and the small opportunities for religious instruction she has ever enjoyed, and cannot easily be accounted for but by the supposition that she has been instructed by the spirit of God. If indeed he has changed her heart the good work which is now begun will be completed.*

* I have had an opportunity of ascertaining the manner of her walk and conduct

January 19, 20.—Visited the Alms-House, in company with several of the brethren, from the seminary at Princeton. We went from couch to couch, conversing with the sick and the dying. Some were hardened; others inquiring what they must do to be saved; and but *very few* rejoicing in the hope of forgiveness of sin. We endeavoured to awaken the hardened sinner to a sense of his danger; to direct the inquiring; to inspire the truly penitent with the hope of salvation; and to confirm the hopes, and soothe the sorrows, of the children of God in their afflictions. One whose heart affliction has softened, told me that she suffered justly, for she had loved the things of this world more than she had loved her God. She had wasted her strength, and destroyed her health, in endeavouring to get together a little property, whilst she neglected the one thing needful. Instead of attending the worship of God on the Sabbath, she spent that holy day in adorning her house, and sometimes in trying to increase her gains, by doing work in secret. "But," says she, "the curse of God has fallen heavily upon me; now I am stripped of all that I so much loved, and sent to the Alms-House. I know that I do not deserve to have even this place to go to. I am now anxious only for my soul."

Another said, that she had seen us pass from bed to bed, and converse with others, but no one came to her. She began to fear that the Lord had given her up, and would be gracious to her no more. "O, sir," says she, "you know not what a burden rests upon me." She was,

after her recovery. Her manner of life, from that time, has been totally changed. At one period, several circumstances rendered her piety doubtful. But since, we have had reason to conclude that her change is radical. I was sent for, on the 29th of October, to visit her, as she was extremely ill. She sought herself to be on her dying bed; but had a full assurance of a happy immortality.

for a few moments too much agitated to proceed. At length, with a countenance expressive of the greatest anxiety, she inquired, "Is there any hope for one who has apostatized from a profession of religion?" I replied, by quoting Mal. iii. 7, "Return unto me, and I will return unto you; saith the Lord of hosts." I told her that these were the words of the Lord to apostates. Her pale countenance was instantly illuminated with a smile of joy. "These are indeed precious words," says she. "Yes, the Lord will surely receive the returning sinner."

Wednesday, 24.—Attended at the Alms-House. There are four or five in one ward, that profess to have lately received a hope of acceptance, and some of them give as satisfactory evidence of a renewed heart, as can generally be expected from new born souls. The evidence of others is of the doubtful kind.* There are six or seven anxiously concerned for the salvation of their souls. But there are many that give deplorable evidence of their ignorance and depravity. One poor young creature, about fourteen or fifteen years of age, did not know that she had a soul, and appeared greatly surprised, when I told her that although she died, and her body was put in the grave, a part of her, her soul, would never die. Another told me she had suffered so much in this world, that she would surely be happy in the world to come; for she did not believe that the Lord would make her miserable in both worlds. I told her that it was her sins that made her miserable, and not the Lord; and if they made her miserable here, then most assuredly they would, if not forsaken, make her miserable hereafter. Her hope of future happiness was, therefore, entirely without foundation. She was much displeased, and

* All those of whom I have at present any knowledge, continue to give evidence of genuine piety.

began to complain bitterly of the pains of her body. I then told her, that unless she repented of her sins, the pains she now felt would be nothing, in comparison, with what she would suffer in another world.

Another said she hoped to be saved, for she had taken the sacrament, and had never committed a sin in her life; and all attempts to convince her that she had sinned, and needed a Saviour, were unsuccessful.

Wednesday, Feb. 7.—Preaching had been appointed in the men's sick ward, but as no preaching is ever allowed there, I concluded to spend the day in visiting. Here I found several persons who appeared to be pious, and who rejoiced greatly to have an opportunity of conversing with a preacher of the gospel. One man remarked, that he could truly say with the Psalmist, "It is good for me that I have been afflicted. Before I was afflicted I went astray, but now have I kept thy word." He declared that he was happier in this diseased state, lying on a pallet of straw in the Alms-House, than he had ever been whilst he enjoyed health, possessed property, and was surrounded by friends. "For," says he, "I never knew till now what it was to have peace of conscience, and joy in the Holy Ghost. I never knew what it was to hold communion with God. There is enjoyed, in these things, a greater degree of happiness than earth can afford."

I conversed likewise with Mr. H. a lawyer, who has passed through many vicissitudes of life. Having lost his property; being totally disabled for the active duties of his profession by a stroke of the palsy; and destitute of such friends as could grant him effectual aid, he is compelled to take up his abode in this asylum for the destitute. He had imbibed deistical opinions, but says that he finds them a wretched support in the day of adversity.

He requested me to furnish him

with some books on the evidences of Christianity. He said, that if the Bible did actually contain the revealed will of God, it was of immense importance to him, and he ought to be convinced of the truth. He now had leisure for a thorough investigation of these evidences. I engaged to supply him with such books as he wanted.

Friday, March 9.—Visited Mr. H. He has just finished reading the books with which I furnished him. In the course of his inquiries many difficulties occurred to his mind, but they have been happily removed, by means of the explanations given him by myself, and others who have occasionally visited him. He says, that he never expected to find the Christian religion supported by such irresistible evidence. He had rejected it without examination; and supposes that this must be the case with every one who does reject it; for he says, that he is convinced that no real lover of truth, who possesses even a small share of intellectual vigour, can examine those evidences, and then deny the divine origin of the Christian religion.

His faith is merely speculative. He has declared his rational conviction that the Bible is a revelation from God; but confesses that he has not a realizing sense of the important truths it contains, and gives no satisfactory evidence of a renewed heart.

It was necessary faithfully to inform him, that his faith was not such as constituted its possessor a partaker of the righteousness of Christ.

The difference between speculative and saving faith was then, as distinctly as possible, stated to him, and he was informed that the one, without the other, would not profit him. Some works on practical religion were then left in his hands, which he engaged faithfully to peruse. He was then told, that reading of the word of God and of pious books, meditation and prayer,

were the means of grace, which could never be effectual of themselves, but were made so only by the power of God. In the use of these means, therefore, he must look up unto him, and depend on him alone, to render them effectual unto salvation.

J. H. VAN COURT.

Philadelphia, Nov. 12, 1821.

Reviews.

FOR THE PRESBYTERIAN MAGAZINE.

GENTLEMEN,

I have lately read with some attention, a new work, entitled "The Mediatorial Reign of the Son of God," &c.; and shall trouble you with a few observations which occurred to me on perusing it.

The author informs us, that he wrote purposely for the use of Students of Theology. No Christian will hesitate for a moment, in agreeing with the author, "that these men are an object of great interest in the Christian church." The love of truth at all times powerfully influences its possessor. The truth, as it is in Jesus, has a transforming influence upon all who savingly know it. It teaches them "to deny ungodliness and worldly lusts, to live soberly, righteously, and godly, in this present world." And when we find the advocates of that truth exemplary in their lives for sobriety and practical godliness, we attend the more readily to any new discoveries they may have made in the illustration of gospel doctrine, or in the detection of error.

The author in his dedication informs the students of theology, "that he owes them a duty of love, which he endeavours to discharge, by putting into their hands the present publication;" and further adds, "that it is in fact, rather a sense of personal duty, and a desire to acquit himself to himself, than any other consideration which have in-

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duced him to trouble them with this production." He lets them know, that at one period of his life, it was his lot to get entangled in certain questions and speculations, which in his simplicity he supposed to belong to the system of Christian doctrine, and the settlement of which, he imagined, to be indispensable to the man who would preach the gospel correctly; and that this unfortunate mistake had led him into distractions, toils, and perils. No doubt the benevolent author, from "the duty of love he owes these students of theology," or rather his "sense of personal duty, and his desire to acquit himself to himself," will cheerfully contribute all in his power, to preserve these young men from similar distractions, toils, and perils.

In page 21, the author justly observes, "that the Christian church has often suffered fearful calamities from the rashness and incompetency of her sons." Now, that he will be able, both to preserve the students of theology, from distractions, toils, and perils, and quiet the fears of the church against being once more exposed by the rashness or incompetency of her sons, there is no reason to doubt, since he informs us that "he knew the gospel as well at fifteen, as he does now at fifty years of age; that he does not know at this day one principle of the Christian faith, which he did not know then," notwithstanding his entanglement in certain questions and speculations, and the distractions, toils, and perils, into which his unfortunate mistake led him. He declares, "he does not come forward to propose discoveries in Christian theology: he has not a discovery in Christian theology to make." This his Christian readers ought carefully to keep in mind, lest they should be led to draw a different conclusion, when meeting with such passages as these: "I have discovered in confessions, and creeds, and systems, &c. (he makes no exceptions) things which

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I never could find in the Bible, and which I am sure are not to be found in it," p. 22. "They will wonder at me, that I cannot see that confessions, &c. I shall wonder at them, for not believing that these instruments are wedges of division; that their necessary effect is to organize society into factions of hostility," &c. p. 437. "The Augsburg Confession, the Thirty-nine Articles, and the Westminster Confession of Faith, are the documents of my mother's degradation," &c. p. 446.

There are novelties not a few in the work under consideration. Nevertheless we are not willing to admit that the author takes new ground every where, even when he would persuade us that he is maintaining doctrines denied by Calvinistic writers, systems of divinity, &c. He seems to hold out the idea, that the value of Christ's atonement is not sufficiently admitted, and that the offer of the gospel is too much limited. We might, however, inquire, who of the reformers or their successors ever refused, that there is an intrinsic worth, sufficiency, or merit, in the death of Christ, for the salvation of all men, if it had been so determined by God? Who ever denied that there is an indiscriminate, free, and unrestricted offer of the gospel to be made to sinners of mankind without exception, wherever the opportunity is afforded? It is apprehended, that it would be difficult to find any confession of faith, system of theology, or sound Calvinistic writer, in which these things would be denied.

The author sums up all that he thinks he has proved through six chapters of his book, in "eight propositions, or grand principles of gospel truth," p. 74, 75; and it would be hard to point out any confession of faith, or system of divinity approved by Calvinistic churches, that would contradict a single iota contained in them. By them no

new idea is added to the common stock.

To us it does appear, notwithstanding, that there are some things exceptionable in this book, some of which we propose to notice.

In page 48, two questions are proposed to the reader's very serious consideration:

"I. Has Jesus Christ the power to verify his own commission, by bestowing on all mankind, that which he has commanded his ministers to offer them?"

"II. Is it the anxious desire and wish of Jesus Christ, that all should obey him and be saved?"

It is evident that the author intends to maintain the positive of both these questions. In p. 62, he hints that the righteousness of Christ is capable of saving the reprobate. In p. 68, 69, he maintains by consequence, that there is remission of sin in the blood of Christ for more than the elect. This is but skirmishing, however. In chapter vii. and viii. he comes to close fighting, and directs all his artillery against the doctrine that would confine Christ's atonement to the elect. He uses every argument in his power, to prove that Christ procured salvation for the whole human race; that his remedial righteousness is of the same extent, bounds and limits, as the transgression of Adam: p. 91. In p. 70, he asserts that election is no way connected with the merit of Christ's atonement; and in p. 401 and 402, he seems to be at a loss what to do with election, and renews a question, proposed in his *Fiend of the Reformation detected*, "What is precisely the use which the sacred writers make of the doctrine of election?" and complains that "not one had paid the slightest attention to that question."

The author inveighs with bitterness against the use of logic, metaphysics, philosophy, and systematic divinity, in theological discussions. Against metaphysics particularly:

he wages eternal war. He represents this science as an "infernal fiend, emerging from the bottom of Erebus and old Night, croaking an endless and unblest ditty," p. 109. Yet, strange to tell, he draws largely on all these. Scarcely a page in his book is found without employing them.

It is proposed to make some remarks on the author's views in relation to the above subjects, and, if time permits, on some other subjects which he has discussed.

His two questions, p. 48: "Has Jesus Christ the power to verify his own commission," &c.—It would be necessary, first, to settle the question, what is this commission? Or what does Christ command his ministers to offer to all mankind? Is it that Jesus Christ will save you, O sinner, embracing his salvation; believing in his name? Without a single exception, the missionary of the cross is authorized and commanded, to offer salvation to every sinner of Adam's family, to whom he may have access, assuring him, on the authority of his Lord and Master, that thus believing, he shall be saved. "Believe on the Lord Jesus Christ, and thou shalt be saved." If this is the commission, as we verily believe it is, what does the author gain by proposing the question? But this does not seem to be his view of the subject. If we understand him rightly, he views it thus: O sinner, Jesus Christ has purchased salvation for you, whether you receive it or not! To us this would appear both absurd and impossible. *Absurd*, inasmuch as it would then be a salvation that does not save! That purchased salvation, for the sinner not receiving it, remains with the purchaser, entirely inefficient, and as to any purpose of salvation, he might as well not have procured it. It may be answered, however, that it may serve for other purposes. This would be one of the discarded metaphysics. It would be a shifting

the question of salvation away to something that is not salvation. We therefore dismiss it.

But the thing is *impossible*. Let us put it to the test. *Jesus Christ purchased salvation for all men.*—What is salvation? I speak not of every or any kind of salvation, but of that salvation which was purchased by the Saviour of sinners. This matter will be cleared by referring to his name, Matt. i. 21: "And thou shalt call his name **JESUS**, for he shall save his people from their sins." Is this the reason why the divine Redeemer shall be called A SAVIOUR, because he shall save from sin? Then the salvation which Jesus purchased is a salvation from sin. Jesus Christ purchased this for all men, that they shall be saved from sin, whereas some, yea many of them, shall die in their sins. Saved from sin, but not saved from sin! The thing is impossible. The salvation of our Doctor will turn out the salvable state of the Arminians at last.

"Has Jesus Christ the power to verify his commission, by bestowing on all mankind," &c.—Is this what will verify his commission? If the Lord Jesus Christ never gave a commission to any man to make such a declaration to sinners, as that he had purchased salvation for the final rejecters of that salvation, how could the bestowing of it be a verifying of that commission? A commission is verified by the granter of the commission furnishing the holder of it with sufficient documents to verify his powers, i. e. to prove satisfactorily that he actually received such a commission. Thus the Redeemer verified the commission given to his apostles, by enabling them, in his name, to work miracles, as an irrefragable proof that he had commissioned them. And thus his own commission from his heavenly Father was verified: "The same works that I do bear witness of me that the Father hath sent me."

Quest. II. "Is it the anxious desire and wish of Jesus Christ, that all should obey him, and be saved?"

We answer, 1. The question is not definitely stated. That Jesus Christ sustains both a human and a divine character, will not be disputed. Some things in divine revelation, are predicated of him in his human character and some in his divine. He was, indeed, more than a man, but he was a man. In his human nature, he increased in wisdom and stature. Of him, as a man it is said, "But of that day knoweth no man,—neither the Son, but the Father." "If thou be willing, remove this cup from me; nevertheless, not my will, but thine be done." If "the anxious desire and wish," be applied to Jesus Christ, as a man, we might answer in his own words to his Father, "Not my will, but thine, be done." It might be the natural feeling, inclination, or dictate of humanity, which the blessed Saviour would nevertheless resolve into the will of his Father. And from the epithet *anxious*, applied to *desire* and *wish*, one would scarcely imagine it would, or could, be, at all, ascribed to the Divine mind, unless metaphorically, or speaking after the manner of men, and then it could be no proof of the author's sentiment. When it is said of God, that "he rested and was refreshed," who would reason that he had been weary, or was actually refreshed?

But, 2. Let it be applied to the divine character of Jesus Christ, as the Doctor seems evidently to apply it. We then reason thus: Either Jesus Christ has an anxious desire and wish, which is a part of his counsel and pleasure, or he has not. If he has, we are assured from undoubted authority, that his "counsel shall stand," and "he will do all his pleasure;" and so all shall obey him and be saved. But if this anxious desire and wish be no part of his counsel and pleasure, we beg to be informed what it is? And how

it is possible, that the almighty Jesus, our God and our Redeemer, who "worketh all things according to the counsel of his will," can have any thing that is not among the *all things*? and particularly how he can have a wish, an anxious wish, that forms no part of his pleasure?

The Doctor, notwithstanding his denunciation of metaphysics and logic, sometimes argues by syllogisms. Suppose, after his example, we try the following.

The counsel of the Lord Jesus Christ shall stand, and he will do all his pleasure:

But it is the anxious desire and wish, i. e. counsel and pleasure, of the Lord Jesus Christ, that all men should obey him and be saved:

Therefore, all men shall obey him and be saved.

Whatever the Lord Jesus Christ is both able and willing to do, shall be done:

But the Lord Jesus Christ is both able and willing to save all mankind:

Therefore all mankind shall be saved.

This we think sound reasoning, if the assumption or minor proposition in the above syllogisms be only true. This, however, we have reason to believe is not the case, because we are assured from the word of God, that some shall be eternally damned.

In order to get correct views, of what our glorious Redeemer is both able and willing to do in the article of salvation, it will certainly be better to examine the covenant of grace, than torture our minds with syllogistic arguments. The sacred scriptures reveal that covenant: "I have made a covenant with my chosen."

Jesus Christ was made man, and "was made under the law to redeem them that were under the law." How could this be? How could the second person of the blessed Trinity, be made under the law? We would be forever unable

to answer this, were it not for the covenant of grace. And it appears that this covenant itself would be utterly unintelligible, were it not for the doctrine of election. It is indeed all important to inquire, "What is precisely the use which the sacred writers make of the doctrine of election?" And by pursuing this inquiry for a little, we may remove the complaint of Dr. G. "that not one has paid the slightest attention to that question."

It will appear, upon examining the sacred writings, that election lies at the very foundation of the system of grace. The whole purpose of God, respecting the salvation of his people, is according to election. Rom. ix. 11. It is so essentially connected with that love which is the spring and the origin of the system of grace, that it is usually termed God's electing love. John iii. 16: "For God so loved the world, that he gave his only begotten Son." By the *world* here, we must necessarily understand the elect world, the objects of Jehovah's love, on whose account, and for the redemption of whom, God sent his Son. These are not the whole world, i. e. all the descendants of Adam, for some of these are hated of God—some who are not the sheep of Christ, for whom the good Shepherd gave his life—some for whom Christ would not pray. John xvii. 9. This is further evident, from the fact, that at the last day, Christ says to those on his left hand, "I never knew you;" but he expressly says, "I know my sheep." John, x. 14. This will still further appear, from Rom. viii. 29: "For whom he did foreknow, them he did predestinate," &c. Whatever the word *foreknow* means, in the order of nature here, it precedes predestination. It cannot then signify mere prescience, because God cannot foreknow any thing, unless that thing is certainly to happen. Foreknowledge must be certain, otherwise it would be doubtful. But

doubtful, i. e. uncertain knowledge, is not knowledge. "If God foreknow any thing, that thing is evident to the Divine mind, i. e. the Divine mind has evidence of that thing." No evidence can be furnished from the thing itself, because it does not exist. The same thing may be said of every other thing before it exists. No evidence, then, can be furnished from any thing else. From whence then can the Divine mind possess evidence of the future existence of any thing? Only from his own purpose, decree, or predestination of that thing to exist. Simple foreknowledge, therefore, is posterior in the order of nature to predestination. But the foreknowledge in the text comes before it. Now, nothing can be before the predestination of any to eternal life, but that *choice of love*, which is the fountal spring of the whole appointment. We have a similar application of the word *know*, in the first Psalm, verse 6th: "For the Lord *knoweth* the way of the righteous." In as far as mere knowledge is concerned, the Lord knows the way of the wicked as well as the way of the righteous, yet the one is set in opposition to the other. The word plainly means, to approve, love, or delight in. So also in Matt. vii. 23: "I never *knew* you;" where the same verb is used as in Rom. viii. 29. In respect to the fact of knowledge simply, the omniscient Judge of the quick and the dead, knew the wicked as well as the righteous. But I never approved of you, I never loved you, I never delighted in you as in beloved objects, must be the meaning of the word. In like manner, those whom God foreknew, are those whom he loved before. More examples would be unnecessary.

Now this love, this electing love, this primary principle in the system of grace, is *in Christ*, who is also the Father's *elect*. Eph. i. 4: "According as he hath *chosen* us *in him* before the foundation of the

world." Not that he is the cause of their election, or that the choice of him is, in the order of nature, anterior to theirs. Indeed, "his election is subordinated to theirs, as a mean to an end." In their election they were given to him as a body to a head. He was to effect the purpose and end of their election. They were given to him to be redeemed: "Thine they were," says the Redeemer to his heavenly Father, "and thou gavest them me." John xvii. 6. They were the property and possession of the Father, before they were given to Christ, not merely by creation, for so were others as well as they, but by the Father's choice, the Father's electing love.

They are definite and fixt as to their number: "The Lord knoweth them that are his." 2 Tim. ii. 19. Those that are his by election, otherwise there would be nothing definite in the expression. Their very names are known and recorded: "Their names are written in heaven—in the book of life."

The covenant of grace is wholly about these persons. Here then is precisely the use the sacred writers make of the doctrine of election. They make it the very groundwork—the very matter about which the covenant of grace treats. The covenant of grace is a covenant of redemption. Jesus Christ is the Redeemer in that covenant. He engages to pay a ransom, a price, for those who were given him. Does he so engage for others that were not given him? Does he also pay their ransom? Election is not, with sound Calvinists, "a mere element in a metaphysical theory," but, according to the Bible, it is, indeed, an elementary principle in the system of grace. It also shows the value, but certainly not the imputability, of Christ's righteousness, in the covenant of redemption. The righteousness of Christ is imputable to those who possess it. There are indeed *elect* persons, but it is not

imputable to them; simply as *elect* persons, but as *believers*.

The responsibility of the Lord Jesus Christ for those who were given him, further shows the use of election in the system of grace. The sheep delivered to his care, as a flock to a shepherd. God the Father gave them to him, and will one day require them at his hand. "Where is the flock that was given thee, thy beautiful flock?" Jer. xiii. 20. Then will he be able to say, "Lo, here am I, and the children that thou hast given me. Of all that thou gavest me, have I lost none." Here is the place to ascertain the value of Jesus' blood, the nature and the worth of his atonement. The abstract or intrinsic value of the blood of Christ, is a thing with which we have nothing at all to do. Who could form an adequate idea of that which is infinitely valuable? Jesus Christ represented the elect in the covenant of grace. In their name he engaged, and for them he became surety. He took their guilt upon himself; he said to the divine law, "If they owe thee aught," or whatever they owe thee, "set that to my account. In due time, I will repay thee." Unconnected with the elect, Jesus Christ appears not in the whole transaction. The covenant of grace embraces them, and no others. The value of the satisfaction of Christ was settled in the eternal covenant. It was to be accounted as worth, precisely, what was agreed upon, between the Father and the Son in that transaction. It is not its intrinsic value (though it must be, intrinsically, of infinite worth), but the persons for whom it is shed, those whom Christ represented in the shedding of it, that will show the extent of its worth in the everlasting covenant. It is worth all that the law requires, for them, or in their behalf, but it is of no value at all in the covenant, for those who are not recognised in that covenant.

The broken law had equal claims

upon all the human family. Does Jesus represent them all in the covenant of redemption? If he does, then they are all redeemed. If he does not, then those who are not represented have neither part nor lot in this redemption. It is to them as though it had never been, in as far as redemption is really concerned. How then can that be imputable to them, in which they have no interest? But we forget that Doctor G. uses the word *imputable* in a sense hitherto unknown in the English language. If he explains his meaning, he may, however, be indulged in the oddity, as if one should say, I mean the Monongahela river, but I choose to call it the Mediterranean sea.

It is in the covenant stipulations, that we see the application and the bearing of the atonement. Jesus Christ made atonement for men. Atonement removes the offence, and restores the culprit to favour. Jesus died the just for the unjust, that he might "bring us to God." All those whose sins he expiated are brought to God. These are God's chosen. The principle of election is never lost sight of through the whole of his sufferings. If he is taken, those who are elected are let go their way.

The nature of angels he took not, and therefore he satisfied not the law of God for them. He could not represent them, not being one in nature with them. For this is the law, "that he that sanctifieth, and they who are sanctified, be all of one," Heb. ii. 11: i. e. of one common nature.

But he did take on him the seed of Abraham. Heb. ii. 16. Two things are here observable.

1. The nature that belonged to the seed of Abraham is human nature. Jesus, therefore, took on him human nature.

2. It is not said by the apostle, "He took upon him the seed of Adam," but "the seed of Abraham." This would appear evident-

ly to intimate God's design of limiting the benefits resulting from the death of his Son, to a part of the human family. Independently of a restriction originating in Divine Sovereignty, intimated to us in this passage, as well as in many others, the merits of his obediential life, and satisfactory death, should have been not only imputable, but also must have been, in due time, imputed to all mankind. Then it is evident, that "the remedial righteousness of Jesus Christ would have the same extent, bounds and limits, with the covenant transgression of Adam," and all that were lost by the one would be saved by the other. As it is, Doctor G. attempts a comparison, in every respect, between the two (p. 91.) in these memorable words: "Therefore the remedial righteousness of Jesus Christ has the same extent, bounds, and limits, with the covenant transgression of Adam; the latter has destroyed all mankind, the former is capable of saving all mankind." The comparison is, however, not homogeneous. It is made not between destruction and salvation, but between destruction and the capability of salvation.

We shall not charge this with being either logical or metaphysical. It is far enough from either. The actual doing of a thing, and the capability of doing it, will not, generally, be allowed to identify. One man works, and another is capable of working: therefore, they are both alike. It is believed, that few would be disposed to admit this conclusion.

That the righteousness of Jesus Christ has the same "extent, bounds, and limits, with the covenant transgression of Adam," in relation to *all for whom it is wrought*, will be readily granted; but that it has the same extent, &c. in relation to others, certainly does not follow. Were we to present the reasoning in the form of a syllogism, it might run thus:

Jesus Christ undertook to satisfy, in human nature, for all the seed of Abraham:

But the seed of Abraham are part of the seed of Adam:

Therefore, Jesus Christ undertook to satisfy, in human nature, for *all* the seed of Adam.

Logicians have a name for this kind of reasoning, but no man covets to have it applied to his.

We learn here the precise use which the apostle makes of election, in this part of the system of grace. Abraham is called the father of believers. His seed are the elect, and the elect only. Such are the children of Abraham's faith. Rom. ix. 8: "But the children of the promise are counted for the seed." Gal. iii. 7: "They which are of faith, the same are the children of Abraham."

Jesus Christ took human nature, having the satisfaction which he was to make in that nature limited by covenant agreement to the seed of Abraham. Abraham's seed are, in relation to this transaction, believers, and believers only. All the elect shall be made believers. No reprobate shall ever be a believer. Consequently, Jesus Christ purchased nothing for reprobates.

It is not disputed by Doctor G. that the covenant of grace is a covenant of redemption; that in this covenant Jesus Christ acted as a Redeemer. Whom did he engage to redeem?—The elect only? or all mankind?

This question, it is presumed, will be satisfactorily answered by attending to two things.

I. From what did he engage to redeem those whom he represented?

II. To whom, or what, did he engage to redeem them?

These two questions are fully answered in the sacred volume.

That, from which Jesus Christ actually does redeem his people, must be *that* from which he engaged in the covenant of grace to redeem them.

In Rev. xiv. 3, 4, we are informed that they are "redeemed from the earth," i. e. from among carnal, earthly men. Did he both redeem them from among carnal, earthly men, and redeem those men too? In Ps. cxxx. 8, we are assured that "he redeems his Israel from all his iniquities." Can all men, elect and reprobate, be said, in truth, to be *his Israel*, or to be redeemed from all their iniquities? The same truth is taught in Tit. iii. 14: "Who gave himself for us, that he might redeem us from all iniquity." It is evident from this passage, that the object which the Redeemer had in view in giving himself, was, to redeem from all iniquity, those for whom he gave himself. And is it not, on this very account, that the blessed Redeemer gets the name of *Saviour*, (Matt. i. 21,) "And thou shalt call his name JESUS: for he shall save his people from their sins." The salvation which Jesus procures, is, primarily, a salvation from sin.

Are the reprobate as well as the elect saved from sin? If Jesus procured salvation from sin for the reprobate, how could he say of any "ye shall die in your sins?"

Again: Those whom Jesus redeems, he redeems from the broken law. Gal. iv. 5: "To redeem them that were under the law." Are all the human family thus redeemed? Certainly not. They only who are under grace, are redeemed from the law as a broken covenant. Rom. vi. 14: "For ye are not under the law, but under grace."

II. To whom or what did Christ engage to redeem his people?

1. To God. Rev. v. 9: "For thou wast slain, and hast redeemed us to God." To God as their own God, to the everlasting enjoyment of God, as their soul satisfying portion. "The Lord is my portion, saith my soul." Can this be said of such as shall never see God in mercy, but be eternally excluded from his blissful presence?

2. To what are they redeemed? To the adoption of sons. Eph. i. 4, 5. "According as he hath chosen us in him—having predestinated us to the adoption of children by Jesus Christ." This adoption is from election as its source and spring: "According as he hath chosen us—having predestinated us unto the adoption of children."

It is by or through Jesus Christ. He, by his death, procured for those he represented, the removal of their alienation, and their introduction unto the family of God. Was all this arranged and settled in the covenant of redemption? And have reprobates any thing to do with it?

Here then is precisely the use which the sacred writers make of election in this part of the system of grace. It regulates and determines who shall be the children of adoption; and further, that all this is by Jesus Christ. He is made the elder brother, head, and representative, of this blessed family. He procures all their privileges. He obtains for them, all needed blessings. He redeems them from the curse of the broken law, and purchases for them salvation. Gal. iv. 5: "To redeem them that were under the law, that we might receive the adoption of sons." Did the Lord Jesus Christ thus engage in the everlasting covenant? And what is there in all this for the behoof of the reprobate? What do we find here that Jesus purchased for them?

Again: The sacred writers make a precise use of election in relation both to the *end* for which those whom Christ represented were redeemed, and the *means* of obtaining it.

The *end*, salvation. 2 Thess. ii. 13: "God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth." Salvation, in subordination to the divine glory, is the *end* for the enjoyment of which they were chosen. Now their

election is in Christ. He procures for them eternal life and salvation. Is there any thing about the reprobate here? Not any thing.

The *means* in order to the obtaining this end, *sanctification of the Spirit, and belief of the truth*. These are qualifying and preparing means, of which the elect only will be the subjects. The decree of election contemplates the sanctification of the Spirit, and belief of the truth, as means for its own fulfilment. But is there any thing of all this contemplated, about, or concerning the reprobate? Nothing at all.

It is no wonder that Doctor G. endeavours to keep the idea of election out of view, in speaking of the righteousness of Christ. If it is to be equally applicable to all the human race, it is very necessary that election should not appear, or at least, should have nothing to do in the system. For the same reason, representative identification must be kept on the background.

For if Christ engaged in the covenant of grace for the elect only—if he represented the elect only, the ability and willingness to save the reprobate, so much contended for by Doctor G. must rest on a very precarious foundation. Will Doctor G. be so obliging as to let the world know, what is *precisely the use* of election in his own scheme of the system of grace? For our own part we sincerely think, that his system would be much more consistent without it.

Doctor G. informs us, p. 402, that "a number of modern theologians, make election the measure of the value and imputability of Christ's righteousness." We must beg leave to suspend our belief of this assertion until Doctor G. shall have favoured us with the names, and referred to the writings of some of these theologians. We believe it will be difficult to find any theologian, either ancient or modern, that "makes election the measure of the

imputability of Christ's righteousness." The righteousness of Christ is imputable to the elect, and to them only, but it is not, simply, as they are elect, but as they are believers.

In representing the righteousness of Christ, if not an "abstract righteousness, yet a righteousness abstracted from election, representation, or persons"—as being "the righteousness of the law"—"capable of saving all mankind," but not wrought out, or performed in the name and room of certain elect men, Doctor G. and the whole tribe of Arminians, will exactly harmonize.

The truth is, disguise it as you will, the systems of all these men come to this, that the Lord Jesus Christ satisfied law and justice, by yielding to the law, the very righteousness that it demanded. The idea of persons, or the elect, is kept entirely out of the question.

Now if this is not an abstract righteousness, I ask, in the name of common sense, what is it? Let us press this inquiry a little, and I think it will puzzle the ingenuity of the most subtle metaphysician to find in it a single idea good or bad.

What is the righteousness of the law? A righteousness which the law demands from those who are its subjects. These must be persons, and persons under the law. Jesus Christ never had a human person. For himself, he never could be under the law. On him abstract from representation, it had no claims. It could have none. He never could present the righteousness of the law, for the law must, in every case say to him, thou owest me nothing. I never can accept a payment where I have no demand. "This furnishing of the righteousness of the law, where the law has no claim, is therefore, impossible. It never could say in such a case, "pay me what thou owest," and if it were possible that the law could receive this payment, it would act contrary to law.

To say that a dollar is a dollar let it be paid by whomsoever it may, touches not this subject. The law demands a dollar, only from the person who owes it a dollar. It is evident then, that a supposed fulfilling of the law by the Lord Jesus Christ, without identifying himself with those on whom the law had claims, is incompatible with its very nature, would be a cheating of the law in its just demands upon its own subjects if pleaded by them, and if accepted, would be a violation of the principle of moral righteousness.

The righteousness of the law, as furnished by the Lord Jesus Christ requires, that there be persons on whom the law has demands—that these demands they are unable to fulfil—that Jesus Christ so identify himself with them that he and they be viewed as one in law reckoning, and that he, therefore, owe and pay their debt.

Did he in this manner owe and pay for the reprobate, as well as for the elect? Did he, for the sake of the reprobate as well as the elect, sanctify himself? (John xvii. 19.) i. e. consecrate himself unto the Lord a priest and a sacrifice without spot or blemish to make atonement for their sin, that they might be sanctified through the truth. Certainly not.

If these observations be correct, it will appear that there is a *precise use of election* made by the sacred writers, which never did enter, and which never could enter into Doctor G.'s scheme.

In page 396, Doctor G. proposes the following question: "Does Christ's righteousness derive any of its worth or merit from the dignity of his divine person?" which question he answers in the negative; and offers four arguments to prove that Christ's righteousness derives no merit from the divinity of his person. He, however, has observed, (for he is a man of reading) "that some of the ancients

had given an affirmative answer to this question, and that some modern authors give it a similar answer." What a discovery! Yet we might be permitted to ask, what Calvinistic divine before Doctor G. ever denied it? But the Doctor thinks he sees a cockatrice, putting his head out of his shell, and with the specific instinct of his nature, aiming a bite, before his fangs are grown, or his poison concocted; and therefore, he judges that it may be best to tread on him now, and not to wait till he shall have done some eminent mischief." This cockatrice reader, is the merit of Christ's *personal dignity* in the work of salvation! If it be a cockatrice, it is an old one, and long, very long indeed, has it been a hatching if it be yet in the shell.

The Doctor's four arguments to prove that Christ's righteousness derives no merit from the divinity of his person, are,

1. The idea is contrary to the scriptures.
2. Is absolutely inconceivable.
3. Is dishonourable to Christ.
4. If it were possible, it is not imputable, and therefore can be no part of his righteousness.

We cannot weary ourselves much longer in following up these arguments. The thing is absolutely fatiguing. Yet to pass them over altogether, might furnish a conclusion, the very reverse of what we intend.

On his first argument the Doctor asks, "What was the riches which Christ laid down, when he became poor?" "Of what did he empty himself?" He answers "it could not be his divine nature, for that is impossible—it could not be any perfection of his divinity," &c. He gives a reason why it could not be any of these, "because all the divine perfections inhere in the divine nature, and are bound together by immutable necessity." He answers positively, to the above ques-

tion, *it was precisely his personal dignity.*

Then, of course, this answer cannot, according to the Doctor, be liable to the above objection. And is it really true, that the personal dignity of Jesus Christ does not inhere in the divine nature? Can the second person of the holy Trinity lay down his divine personality? And is not personal dignity essential to divine personality? A divine person divested of personal dignity! Astonishing! I am afraid a cockatrice shows his head. Is not the personality of the Son of God essential to the very being of the Godhead? And as this personality is divine, is it not necessarily dignified? Our glorious Redeemer could no more part with his personal dignity, than he could with the divine nature. Even in his lowest state of humiliation and degradation, it was the imperative command of Jehovah to the highest class of created beings, that they should do him homage: "Let all the angels of God worship him!"

In one sense, the Redeemer had all the personal dignity he ever had. He was, even on Calvary, the "Father's equal—the man that was his fellow." In another sense, his glory was veiled, or he "emptied himself, and took the form of a servant." Bad as metaphysics are, they are sometimes useful, to enable us to make proper distinctions. Let us never forget the two-fold character of our glorious Mediator: Christian, let no subtle theory, no new invention of speculative reasoning, rob you of your Saviour God.

In the whole of this reasoning of Doctor G. no notice is taken of the penalty of the broken law—no notice of sin being an infinite evil. The whole tendency of this new theory is towards Socinianism. I tremble for the consequences. God grant that the author may be arrested in time, by the hand of mercy.

President Edwards has unan-

swerably demonstrated, "that, as sin is the violation of infinite obligation to love, honour, and obey God, it must be a crime infinitely heinous." The punishment must be according to the nature of the offence, for God is just. If an *adequate* satisfaction is made, it must be an *infinite* satisfaction. Why is the punishment of the damned eternal? Because *infinite* cannot be predicated of it, in any sense, but in the want of a limit to its duration.

The punishment Christ suffered, and the atonement he made, did not require unlimited duration. Why? Because the infinite dignity of his person, gave infinite value and efficacy to the satisfaction he made. The claims of the broken law are infinitely greater than the claims of the unbroken law. When Doctor G. speaks of "the righteousness of the law," and classes "the righteousness of Adam, if it had been completed," "our own righteousness, if we could produce it," and "the righteousness of Christ," as if these would be precisely the same thing, it is evident, that the penalty of the broken law is entirely out of view.

He certainly makes the claims of the broken and unbroken law, to be exactly the same. Perhaps, here lies the foundation of the greatest error in his book, and when carried out to its legitimate results, has the most direct tendency to lead to Socinianism.

"In Christ's person," says the very learned and accurate Turretin, "there is a fulness of divinity, a fulness of office, a fulness of merit, and of graces: who then can doubt, but that the satisfaction which he has made is one of infinite value and efficacy? For though Christ's human nature, which was the instrument in the obedience and sufferings, was finite, yet this does not lessen the value of the satisfaction, because it derives its perfection from the *divine person* of Christ, to which all his actions must be at-

tributed, as he is the person who obeyed and suffered."

In his second argument, p. 399, Doctor G. asks, "is not the law itself the alone and only standard of merit? Does the law command more than it commands?" &c.

Here, again, the whole argument turns on the claims of the unbroken and not the broken law, losing sight completely of its infinite requisitions.

The Doctor says, in his third argument, p. 400, "It is absolutely ridiculous to suppose that the righteousness of Christ has any other worth, merit, or value, than what it derives from the law."

Now, after all this, there will be no impropriety in saying that the righteousness of Christ derives its glorious excellency from the dignity of his person. The law did not give honour to Christ, but received honour from him, when he became its subject: "For he hath magnified the law and made it honourable." The Redeemer rendered to the law an infinitely more valuable obedience, than it ever could have received from even unsinning man.

Doctor G. asks, "Could the president of the United States pass off a dollar for more than one hundred cents?"

Here again, the old mistake—nothing of the penalty of the broken law. There is also a strange confounding of penal satisfaction, with pecuniary payment.

I shall satisfy myself with presenting to the Doctor's consideration a quotation from the celebrated Turretin, as translated by Willson, pp. 250, 251.

"Christ did not suffer eternal death as to duration, but a death of three days only, and yet he fully paid the debt of everlasting punishment, which we owed. His, which was one of finite duration, was equivalent to an everlasting death suffered by us, because of the *infinite dignity* of his person. A penal satisfac-

tion is not of the same nature with a pecuniary payment, which is only valued by the amount paid, without regard to the person who pays. Penal satisfaction is appreciated by the dignity of the person who makes it, and is increased in worth in proportion to his dignity. Money paid by a king is, indeed, of no more avail in the discharge of a debt than money paid by a slave; but the life of a king is of more value than the life of a vile slave, as the life of king David was of more worth than that of half the Israelitish army, 2 Sam. xviii. 3. In this way Christ alone is more excellent than all men together. The dignity of an *infinite* person swallows up all the infinities of punishment due to us; they sink into it and are lost." Much more might be quoted to the same purpose, but this is sufficient. Doctor G.'s views in this matter are constantly of something finite, and consequently are wholly inconclusive.

The Doctor's 4th argument, p. 400, is rather surprising. It is certainly one *sui generis*.

"If it were possible," he says, "that the dignity of Christ's person should amalgamate itself with the merit of his righteousness, that dignity never could become mine, and of consequence, is no part of his imputable righteousness. The law never required me to be a divine person: and never will condemn me, for not being a divine person."

It is not easy, precisely, to catch the doctor's meaning in these words.

1. The merit of Christ's righteousness is here presented, as an object to be conceived of apart from the dignity of his divine person. To assume such a position, and argue from it with those who deny that the merit of Christ's righteousness can either exist, or be conceived of at all, abstract from the dignity of his person, is certainly a begging the question.

2. He supposes the dignity of

Christ's person, as amalgamating with the merit of his righteousness. A case utterly insupportable, by those who differ from him, and who must necessarily grant his position before they can suppose it.

3. In such a case, he says, "that dignity never could become mine." And the reader has the reason before him, namely, "that the law never required me to be a divine person, nor will it condemn me for not being a divine person."

4. Of consequence it is no part of Christ's imputable righteousness. This may be reasoning, perhaps, and if it be, let it go for all it is worth. I must confess, however, that I can make nothing of it.

In the close of his remarks on this subject, p. 404, the Doctor "insists than God has brought the real righteousness of his law into the world, and offered it to mankind without exception." This is the same abstract righteousness again. A righteousness wrought out *per se*, and ready to be disposed of to any person willing to receive it. I wonder if this belongs to the metaphysics of Christianity. That Jesus-Christ, with all his righteousness, is freely offered to sinners, I can understand and do believe; but this righteousness of the law ready waiting (like a hundred cents to pay one dollar) for elect and reprobate alike, I cannot comprehend.

The last part of this work is, of course, *the conclusion*, p. 404, and a most extraordinary conclusion it is. It consists of forty-five pages. I cannot think of reviewing all this *book* of a conclusion. Suffice it to say, in general, that it contains much diversified matter, and many a subject. The author appears not in the least exhausted, but fights manfully to the last.

His closing war, his finishing battle, is with confessions of faith. He does not forget, however, to deal many a lusty blow upon church courts who would call a minister to account for "writing and publishing

any speculations he pleased on the philosophy of Christianity, provided he did not directly deny its essential doctrines." However, as he hopes to get rid of creeds, confessions, constitutions and liturgies, those human bibles, that have almost banished pure Bible Christians out of the churches, and as none should be called to account for writing or publishing, any error indirectly, there is, we think, little danger to be dreaded on that quarter.

But after all the outcry against confessions of faith by Dr. G. he has given us his own. I do not mean that confession which he, in common with the church of which he is a member, professes ecclesiastically to believe, but that which is, in a great measure, opposite thereto, contained in his "Mediatorial Reign." The truth is, every man must have some confession of faith, or be an absolute sceptic. Hear Dr. G. on this subject, p. 419. "I insist as strenuously as any man, that there must be an agreement in doctrine, in order to church fellowship." And yet men raise a clamour against confessions, and Dr. G. joins with them too, for "he has business on both sides of the road," and wonders, p. 437, that men, instead of believing that they are *bonds of union*, do not believe that they are *wedges of division, that their necessary effect is to organize society into factions of hostility.*

I here close my remarks on the "Mediatorial Reign," and cannot refrain from expressing my sorrow that such an arrogant performance, so hostile to the system of grace, and so subversive of the good cause of the blessed reformation, ever should have been sent forth to disturb the faith of Christians.

Pittsburgh.

JOHN BLACK.

The Retrospect: or Review of Providential Mercies; with Anecdotes of various Characters, and

an Address to Naval Officers: by Aliquis, formerly a Lieutenant in the Royal Navy, and now a Minister of the established Church of England. Philadelphia, published by David Hogan, 1821.

This interesting little work, intermingles the record of many unusual events, which occurred in the life of the author, with many pious remarks, and illustrations of evangelical principles. There are few such men as the writer of the *Retrospect* to be found in the Episcopal Church of England; and, indeed, considering the whole history of his life, in any portion of the visible church.

Many striking anecdotes selected from this work, without any acknowledgment of their source, have gone the rounds of our religious newspapers, and other periodical publications. It is but justice to remark, that in the *Presbyterian Magazine* we have published, from a manuscript selection furnished us, the story of the "hardened conduct and awful death of G. H.," an English mariner, without knowing that we were indebted for it originally to this publication.

The *Retrospect* ought to be better known, and read as a whole; and it certainly would be, were its merits as an entertaining and instructive volume fairly spread before the public. The style of the work is easy and natural; the facts it states are remarkable; and the reflections upon those facts judicious and savoury.

In this notice we shall simply state a few of the prominent incidents in the life of *Aliquis*. Sixteen years before the writing of the work before us, he was an abandoned young prodigal, impatient of parental restraint, "loud in blasphemy, and ever ready to burlesque and condemn the holy scriptures." To escape from the inspection of his natural guardians, to sin without control, and to obtain fancied

honour and happiness, he embarked on board a man of war. On the 2d of February, his "ship was stranded amidst shoals of ice on a foreign coast." The crew, deserting the wreck, attempted to pass the distance of six miles, to a small island, on which, within a little embankment, five families resided. In this attempt, *fifteen* of the companions of Aliquis "perished from the effects of cold, in the space of three hours." Among them, was a robust and hearty female, the wife of one of the mariners; while a delicate and tender partner of another seaman, who had been brought off with her husband unexpectedly, and who, eighteen hours before the ship struck, had been delivered of a still-born infant, was preserved in all the severities of the journey, and of a snow storm, which rendered a compass necessary to guide her in the way to the habitations of man. Thus "one shall be taken, and the other left."

The five families on the little island had no more provisions than would suffice for themselves during the winter season, in which access to the main land was difficult; it became necessary, therefore, that the shipwrecked crew, consisting of *one hundred and fifty* survivors, should gain the opposite shore as speedily as possible. On the day but one after their landing, all who could move, began their march through ice and water, from ankle deep to breast high; and were in perils many, "surrounded by the sea on all sides," with "guides bewildered and the main land undistinguishable," for nearly two hours. Covered with ice, Aliquis had no sooner reached a cottage, in one part of which the owner was threshing out grain, than he fell exhausted and senseless on the straw. The peasant dropped his flail, and all the family kindly ministered to his necessities. Soon after, he rejoined his naval companions, and the memory of their merciful deli-

verance was drowned in "drunkenness, oaths, and profane songs."

In October of the same year, Aliquis "was called on to share in the perils of another and more dreadful shipwreck," which occurred on the coast of Holland. We shall give the account in his own words.

"Let it suffice to say, just after midnight, when the wind blew strong, when thick clouds darkened the sky, and the angry surge was rising higher and higher, we dashed upon the fatal bank with such violence, that those on deck were thrown off their feet, and those below were instantly roused from their slumbers, to hear the doleful report, 'The ship is on shore! the ship is on shore!' All was dire confusion and alarm; the crew were seen on deck; some half dressed, and others just as they leaped out of bed. The long-boat was hoisted out, and instantly foundered; signal guns of distress were fired every minute; blue lights* were burnt; and measures taken to prevent the ship from falling over on her side. The chain-pumps were set to work, but our leaks defied all such resistance. The sand worked through the bottom, and long before dawn the well was choked up, and the lower part of the ship filled. Nothing now remained for us to do but to wait the return of day. O how anxiously did we look towards the east, if peradventure the opening light might show some token for good! For, as yet, we knew not where we were, or whether any or no prospect of relief or escape would present itself.

"The anxiety with which we passed these hours of darkness, and the eager desire with which we looked forward to the day, have often since reminded me of the Psalmist's earnest longings for the manifestation of God's love to his soul. It has been the best criticism on the force and beauty of the royal mourner's words, when he exclaimed, 'My soul waiteth for the Lord more than they that wait for the morning: I say, more than they that wait for the morning.'

"At length the sun arose, no doubt to gladden the hearts of millions, while its beams led them forth to the pursuits of the day; but to us it rather increased than diminished sorrow.—We indeed discovered our situation, but it was a mournful discovery! The land, at seven or eight miles distance, could not be approached; and our fleet (then in possession of the Texel) was at least four miles farther off, and, un-

* Certain fire-works, composed of sulphur and gunpowder, and which may be seen several miles at sea.

der existing circumstances, utterly incapable of affording the smallest aid.

"In this state of wretched suspense we continued till noon, when, to our inexpressible joy, the weather in some degree moderated, and a vessel was seen standing in from sea towards us. It proved to be a king's brig: our signals of distress had been observed: she came and anchored as near as her own safety would allow. It was now extremely desirable that no time should be lost in sending a boat, to concert the best and most prompt measures for our immediate relief. A consultation was held on the subject; but from the great surf which still surrounded the wreck, the commanding officer foresaw the very imminent danger which must attend those who made the attempt, and therefore very humanely forbore to issue any orders, leaving it to such as chose to volunteer their services. Seven seamen and three officers had already taken their seats in the boat, when I learnt the circumstance, and instantly filled up the remaining vacant place.

"All was now ready for lowering us down into the angry waves, when the commander ordered me out of the boat, and gave my situation to a stronger person. Filled with anger at being singled out, and denied what I considered as my privilege, I quitted that part of the deck, without staying to see how the others succeeded, and descended below. Here I had not indulged my sullen resentment more than five minutes, before I learnt, that the instant the boat was launched into the water, one wave dashed her against the ship's side and broke their oars, and a second overwhelmed them all in the deep, to rise no more! This intelligence stopped my murmuring; but it did not extort one sentence of thanksgiving, or lead me to see the hand of God in it! I merely thought, that as things had turned out, I was better where I was!

"By four o'clock the boats were enabled to pass and repass; and before dark about two hundred of the crew were taken from the wreck.

"It may not be improper to observe, that, as this ship had been but newly commissioned, the officers and men were strangers to each other. Hence there was much insubordination on the part of the latter during the whole of this melancholy event, the evil of which was severely felt; particularly when the boats from time to time came for more passengers: numbers rushing into them, not only obstructed the commander in executing the regular duty, but even endangered their own lives, and actually prevented many more from getting away in the same time.

"Not willing to add to these scenes of confusion and disorder, I kept back until

night began to set in, and the weather had much changed for the worse. Two boats were now coming along side, evidently for the last time. The remaining half of the crew, more than ever anxious to escape the dangers of another night on board the wreck, were hanging over the side, if possible to gain a place. Few of them, indeed, could be received into two small boats, yet every man hoped to be amongst those few. When I saw things in this state, I not only considered it my duty to make the attempt, in common with others, but regretted I had not done it earlier. That God, however, whose blessing I did not implore, was pleased to favour me; for, while numbers failed, I succeeded in leaping from the deck into the last of them, and by that means got on board the brig.

"They who remained on the wreck passed such a night as none can form any idea of but those who have experienced similar calamities. The sea continued to beat over them till nearly daylight; and though they had lashed themselves to the highest and most sheltered parts, yet many were swept away into the sea, and many were drowned in the wreck. But it pleased the Lord to send a fine morning, and in the course of the succeeding day the survivors were taken from their miserable situation, and conveyed on board our fleet in the Texel."

In the next ship in which Aliquis embarked, he was sent to the Mediterranean sea; "the events of war threw some famished prisoners" into the vessel; and they introduced a pestilential disease, which compelled the captain to resort to Minorca, that he might land his sick. Aliquis, with four others, was left in the hospital at that place, in a state of perfect delirium, which continued for ten or twelve days; during which time, three out of his four shipmates died. For three years previous to this sickness, "he had never read one sentence in the word of God;" and had continued one of the most vicious and profane on board his man of war. "This foreign hospital was a place where no man cared for his soul, much less for that of his fellow;" and Aliquis left it ignorant as a heathen of the way of salvation.

"But the time drew near when a ray of light was to dawn on a benighted soul.

My friend, captain W—, was blessed with a pious daughter, who, on the father's quitting home to command this ship, had put up Burder's Village Sermons in his trunk, with the hope, and doubtless the prayer, that they might not go forth in vain. The hope, as it respected the poor thoughtless father, was not realized. I knew him well: I saw him die. He quitted this world in much the same state as I think I myself should have done, had I departed at the hospital. There were neither bonds, neither were there any hopes in his death. But, although these little volumes lay unread by him for whom they were intended, the providence of God directed me to them, and commissioned them to dispel a portion of mental darkness, and to show me 'that God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, might not perish, but have everlasting life.' Amazed and confounded at my former ignorance, I blessed the Lord that he had not called me hence in my heathen creed, for I now saw there must be a peace-maker to stand between offending man and an offended God. Yet there was a strange veil still over my eyes. For, notwithstanding I read the two volumes attentively, and also turned often to the Bible, I continued ignorant of many essential truths. The depravity of the human heart, the necessity of regeneration, and the insufficiency of man to will or perform, were doctrines I saw no more of than an heathen; and as to the offices and work of the Holy Ghost, as a convincing, comforting, teaching, and sanctifying Spirit, I might be truly said not to know any thing of the matter. Confused and limited as my knowledge of Christianity was, I soon became proud of it, and even considered it as the faith spoken of in the scripture and treated of in the sermons I had read. But, alas! it little purified my heart, or wrought by love. Indeed, with the exception of having left off swearing, and ceased to ridicule religion, my practice was as bad as before; and, as conscience did its work more faithfully, my life was only more wretched. Sinning, and vowing against committing sin, repenting and transgressing, and transgressing and repenting, made up the whole round of my days and months, during the three years I was abroad. My companions thought me happy; I knew myself to be miserable."

The ship E— was put out of commission, and Aliquis "joined the D—, to offend still more, and to receive yet greater mercies." In this last vessel, he found a large and gay society of young men,

eager in pursuit of naval fame and promotion; and he outstripped them, so that he "was among the very first who received promotion from the commander-in-chief after the close of the battle of Trafalgar, in which the D— took no minor part." For more than two years he continued in this ship, one of the most passionate of mortals, striving to be a deist, and at the same time harrowed by continual remorse of conscience.

"Thus far all was esteemed by man; and yet all was abomination to God. He was not in all or any of my thoughts as the chief good; the glory of his name was not my motive of action; nor was his word my rule of conduct. But amidst all the dangers and mercies, the bustle and delusive smiles with which I was surrounded, I was far from being happy. The Lord did not suffer my conscience to become wholly callous, and every day I did more than sufficient to wound its feelings and raise its voice. Nothing short of the preventing mercies of God, kept me from destroying myself and others in my paroxysms of anger and passion. Once I so nearly brought on an apoplectic fit, as to turn giddy, become speechless, stagger, and almost fall on the deck; and often has this unworthy hand levelled a poor offending fellow mortal at my feet on a trifling occasion. No marvel then, that, when I retreated to my cabin, I was wretched in the review of my conduct."

"While these conflicts were passing within my mind, and while I was sinning on deck and repenting below, making resolutions and breaking them faster and faster, the Lord sent me one very striking personal call to turn and consider the madness of my ways. Having anchored off the coast of Suffolk, a party went on shore to shoot wild fowl. We had returned to the beach, waiting the arrival of the boat. The roar of noisy mirth had ceased, and I was at length become thoughtful; for I had greatly sinned against light and conscience that day. As I was pacing the shore thirty or forty yards from the main body of my companions, one of them levelled his peace; I noticed him, and thought his aim was well adjusted for my head, if he had any design to shoot me. Scarcely had the thought crossed my mind before he fired; when, feeling my hat jerk, I took it off, and, to my surprise found the contents of his piece had entered the crown, right in front; passed over the scalp of the head, and escaped through the back part of the hat! It appeared, on inquiry, that he had loaded with a pebble-

stone, the size of a musket-ball, which he foolishly supposed would fly to dust as soon as it escaped the barrel of the piece. When I saw how near I had been to the eternal world, I could not but say, 'This is surely the voice of God;' and under this impression I sat silent in the boat during the greater part of our way to the ship, a circumstance which one of my companions observed, and began to rally me on it, asking whether the thought of having been nearly shot had tied up my tongue. And now, does the reader imagine I honestly confessed the truth?—No! for, although I trembled at the recollection of the eye and hand of Omnipotence being so evidently about me, yet I trembled more at the prospect of human ridicule, and rather than endure the laugh of man for standing in awe of God, I ventured on another act of known sin, and positively denied that any such thought occupied my mind."

Not long after Aliquis was removed to the ship E—, from the D—, "she was lost and more than five hundred souls perished in her." "On returning to England the C— had to undergo some repairs;" which enabled him to be more on shore than formerly. He spent his time, at first in "gallanting ladies to shops and morning visits," in "sitting down to wine parties, or mixing in the card-room, the assembly, or the ball;" just as our naval officers in general do; but twice conscience made him steal away to attend "morning service, at a fashionable chapel of ease:" but, adds he, "I neither understood nor felt what I heard. Little, indeed, did I then know of doctrines; but I was vexed to find nothing about Christ in the preacher's discourses." On the third Sabbath of his being on shore, however, Divine Providence sent him to "Old Stoke church, just as the congregation were going in."

"I followed them, and saw, and heard, and felt what I little expected. To behold a minister address his audience, not from the pages of a formal, cold, moral essay, but from the Bible, with that seriousness, which bespoke him really in earnest—and with that affection, which showed that he indeed felt for their eternal peace: to behold all this in a minister of the Established Church, was to me (par-

don me, my clerical reader) as new as it was unexpected: nor was the subject-matter less new than the manner in which it was delivered—I may truly say by this servant of Christ, as the Athenians did by the great apostle, 'He brought strange things to my ears,' drawing a picture of man as a helpless undone creature, possessing a nature totally corrupt, and desperately wicked. I began to see the source of that evil I so often had found breaking through all the restraints, resolutions and vows with which I had endeavoured to bind it. Hitherto I had esteemed myself capable of doing great things; nor had all my failures swept away my vain conceits of a good heart and inherent strength. But now the word was commissioned to lay the axe at the root of all such vain boastings. I was told, and I felt I could neither think nor act of myself in any way pleasing to God, but that all my sufficiency must be derived from above. In short, a few sermons tore all my false props from under me, and I saw myself, 'poor, and blind, and wretched, and miserable, and naked.' But I was not left here; I was directed to the Lord Jesus as the great High Priest, whose fullness abounded, to the supplying all the wants of his church and people. What a display of those wants, and of the mercy and goodness of a covenant God to supply them, did I hear, in an enlargement on Psalm lv. 22: 'Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.' No longer surprised at my having broken through so many resolutions and vows of amendment, I stood amazed at the folly of having even made one in my own strength. I now understood, both doctrinally and experimentally, that 'it is not our willing or running, but that it is of God, who showeth mercy, and who worketh in us both to will and to do of his good pleasure.'"

After the word of God had wrought powerfully in the mind of our author, he visited this Christian minister of Old Stoke church; and through a divine blessing on his public and private ministrations, grew in grace and in the knowledge of our Lord and Saviour Jesus Christ. From this time he evinced, by his general deportment, that he was born of God; and soon began to seek the spiritual welfare of his naval companions. He endured "cruel mockings," but the Lord gave him courage and perseverance. From officiating as chaplain of his

ship, he finally became, and now is, an excellent parish minister of the Established Church of England. For many other instructive anecdotes concerning the author, his prayer-meetings in the *wing* of his ship, and several young officers, who became pious through his instrumentality, the inquisitive reader is referred to the book itself, which is hereby cordially recommended to our Christian friends.

E. S. E.

The Missionary Efforts of the present Day, considered in Relation to the Moral Discipline of the Christian Church.

God never suffered his church to be persecuted, but with a view to its moral discipline. He never permitted a fire to burn around it, but to purify it.

A time of rest has always been to the Church a period of decline. The favour bestowed upon it, during the reign of Constantine, was disastrous to its best interests. Down almost to the last century, persecution, in some form, seems to have been indispensable.

But such has been the advance of civilization, that open persecution can no more be expected in Christendom. The Church, however, as much needs a severe moral discipline now, as ever. Christians of this age are essentially the same, as those of former ages. What, in the providence of God, will be done? What has been done?

When the church began to feel the paralyzing effects of prosperity; when atheism began to scowl on the world; when the enemy was coming in from all quarters;—at that crisis, exertions,—extensive, systematic, and efficient,—commenced, for the moral renovation of man. We do not say, there were no efforts before. There were efforts; but they were not remarkable, in their results in regard to the heathen; nor general, in their influence on the churches. These enterprises, viewed as extraordinary means of moral discipline, may be considered as purposely reserved, in the moral administration of God, for a grand expedient, to be used in the more advanced stages of civilization, as well to preserve the purity of the Christian church, as to extend its limits.

We say, God designed this work, in part at least, for the moral discipline of his church;—and for this it is admirably adapted; much better adapted than persecu-

tion. It places the church on higher ground. It does not drive; but it draws most powerfully. It marks an advance in the economy of redemption.

The active virtues of the Christian may be improved by it to a higher degree, than by persecution; and, as a final result, he may be raised to a more elevated state of moral excellence. It is better adapted to strengthen, expand, and bring into action, the virtue of benevolence. It is better adapted to invigorate faith. That is a prodigious effort of faith, which apprehends, as certain, the conversion of the world, and nothing gives a livelier view, than such an effort, of the efficacy of the atonement, and of the power and goodness of God. If self-denial is produced, that self-denial has greater moral worth, than if produced by persecution: because there is more that is voluntary, in the method of its production. And thus, with most of the Christian graces.

As confirmation of what we have said, respecting the effect of missionary efforts on the Christian character, look at facts. In what town of our land, has a missionary spirit been generally excited, and the exertion for missions become extended and efficient, and there has not, at the same time, been a very perceptible rising in the tone of Christian feeling? We are prepared to assert, with little fear of being contradicted by thinking, observing, and serious men, that, great as has been the good produced, in heathen lands, by our Missionary Societies, there has doubtless been greater good produced by the influence, which they have exerted on the churches at home.

We go further. There is nothing in the word of God—nothing in the constitution of the human mind—nothing in observation, or experience, which will warrant the belief, that the churches can ever be carried to their highest pitch of moral purity, or can ever comprehend within their limits the mass of our population, united in a holy brotherhood, without such enterprises as the Foreign Missionary Societies of our land are now carrying forward. In other words, the church in this land, or in any other land, can never expect to be remarkable for its graces and its numbers, unless it engages extensively in efforts for the promulgation of the Gospel throughout the world. And this for three reasons. *First*, it neglects to avail itself of that mean of moral discipline, without which all other means must, as things are constituted, prove inadequate. *Secondly*, Such is the constitution of the human mind, that the sphere of its operation must appear large, and the work great, and the call for effort loud and imperious, to bring into constant and efficient action, all its energies;—and how all other works, which the

Christian is called upon to perform, with this out of view, generally appear to him, observation and experience will give abundant and satisfactory testimony. *Lastly*, A neglect to engage in this work, is as direct, and palpable an act of disobedience to a known and acknowledged command of God, as the history of the world affords. And how can the Church, under such circumstances, expect a large share of the gracious, sanctifying influences of the Holy Spirit?

The result is most animating. The lines have fallen to us in pleasant places; and we live in a most interesting period of the work of redemption. God is about to exalt his church to greater dignity by bringing it into a higher state of moral purity;—and is even now engaged in this work of sovereign, infinite mercy, doing it by means of the extended efforts of the church itself for the salvation of a world lying in wickedness.

In conclusion, let us take a brief view of the manner, in which God has seen fit to discipline his Church in past ages, marking the variations in the divine economy down to the present time.

From Abraham to Joseph he gave it no place of rest. It was in Egyptian bondage from Joseph to Moses. Then it was forty years in the wilderness. From Joshua to the coming of Christ, it was often poor, almost always harassed, and once was sent captive to Babylon. Then it spread among the Gentiles. But the efforts of that period were not sufficiently systematic, to exert a general and powerful influence on the churches; neither, as the world then was, could they be. Besides, they were not

designed, by the Head of the Church, to be permanent; as is evident from their want of system, and from the result. Persecution, therefore, raged all the while, till the reign of Constantine. Then, by actual experiment, it was demonstrated, that, as the world then was, persecution was essential to the best interests of the church. Again the flames burned against it, and continued to burn, down to a late period.

And now, when the progress of intellectual and moral light has put an end to persecution in Christendom, a milder, more efficacious, more heavenly economy, is adopted. The Providence of God is urging forward the whole Christian church to systematic and extended efforts for the conversion of the world. This is what God has substituted for persecution, as a means of moral discipline; and it throws additional glory over the divine administration. It allays the fear of any permanent decline in the missionary efforts, and other efforts of a like nature, of the present day;—unless we suppose that persecution may again return. It identifies the personal efforts of the Christian, with his advances in holiness; and shows most clearly, that we enjoy a happier age of the world, than any which has preceded; when God, in his manner of preparing men for heaven, sees fit to combine that which is most lenient, with that which possesses the highest efficiency—that which is most grateful to all the feelings of a sanctified nature, with that which is most purifying in its tendency. R.

[*Miss. Herald.*]

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

Of Rev. John Codman of Dorchester, Massachusetts, per Rev. Professor Lindsly of Princeton, the first annual payment on his generous subscription for ten years, for the Contingent Fund,	\$100 00
Of A. V. Sinderen, esq. from sundry individuals of the Presbyterian Church in Newtown, Long Island, stated to be the last instalment on their subscription for do.	100 00
Of Rev. Dr. E. S. Ely, from Rev. Samuel W. Doak's Congregation, in Tennessee, for do.	6 00
Of Rev. Professor Lindsly, from Job S. Halsted, esq. of Newton, Sussex County, New Jersey, for do.	10 00
Of Marcus Wilbur, esq. per Rev. Orsan Douglass, collected in New York, for the Permanent Fund,	700 00
Of James Whitehead, esq. of Philadelphia, in full of his subscription, for do.	50 00
Of Rev. Dr. Ashbel Green, the 3d instalment on his subscription, for the Professorship to be endowed by the Synod of New York and New Jersey.	50 00
Of Rev. John Goldsmith, the annual contribution in Newtown, Long Island, for do.	30 00
Of Rev. Dr. E. S. Ely, from his Congregation, towards the Professorship to be endowed by the Synod of Philadelphia.	37 00
Total	\$1083 00