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THE RELIGIOUS MONITOR,

OR,
EVANGELICAL REPOSITORY.

—•—
DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET
FORTH IN THE FORMULARIES OF THE WESTMINSTER
DIVINES, AND OF THE CHURCHES IN HOLLAND.

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Hold fast the form of sound words.

II. TIM. I. 13.

For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, *even* our Lord Jesus Christ.

JUDE, 4.

¶ Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls.

JER. VI. 16.

50

ALBANY:

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1824-5.

INDEX.

MAY.

	Page.		Page.
Preface,	1		
Thoughts on Godly Zeal,	5	Abda—to a friend,	35
On Religious controversies,	8	<i>Religious Intelligence.</i>	
Reflections upon Phil. iv. 6.	12	Revival of Religion and persecu-	
Field of Waterloo,	13	tion in Switzerland,	36
Yesterday—To-morrow—and		<i>Public Affairs.</i>	
To-day,	14	South America,	38
Thoughts on Psalms liv. 9.	18	United States,	ib.
Elucidation of Heb. v. 4.	19	<i>Poetry.</i>	
On the Administration of Justice		Psalm cxvii.	38
in Palestine and the East,	ib.	On Death,	39
The Doctrine of Grace, a Sermon,	21	Hymn,	ib.
The Glory of God,	31	Impromptu—Occasioned by the	
Anecdote of Dr. Gill,	34	death of Henry Jansen, Esq.	40
Mary Magdalen's character con-		To the Christian Public,	ib.
sidered,	ib.		

JUNE.

Thoughts on Godly Zeal, (con-	41	Hon. De Witt Clinton's Address,	
cluded from page 8.)	45	to the Presbyterian Education	
The Believer's Union to Christ,	53	Society, May 13, 1824.	72
On the truth of God,		Extract from a speech of the	
The Doctrine of Grace, a sermon,	56	Rev. Mr. Cone, of New York,	
(Continued, from page 31.)		before the American Bible So-	
An Exposition of II. Peter, II. 20,	61	ciety,	74
21, 22; with some accompa-	67	Rev. Mr. Fisk's Letter,	76
nying remarks,		Constitution of the Theological	
Detached sentences,	68	Seminary of the South,	77
<i>Religious Intelligence.</i>	70	Ordination,	78
Jewish Wedding,		Summary,	79
Persecution at Damascus,		<i>Poetry,</i>	80
Anniversary of the American	ib.		
Bible Society,			

JULY.

An Address delivered May 19th,		An Exposition of II. Peter, II. 20,	
1824, to Mr. James Martin, at		21, 22; with some accompany-	
his ordination to the office of		ing remarks. Concluded from	
the holy Ministry and pastoral		page 67,	94
charge of the Associate congre-		The chastisement of our peace	
gation of Albany,	31	was upon him. Isaiah. liii. 5.	98

INDEX.

	Page.		Page.
The Doctrine of Grace, a sermon,		Churches in England,	115
Concluded from page 60,	101	The Ten Tribes,	<i>ib.</i>
Dr. Proudfit's sermon, notice of,	105	New Publications,	116
Story of Lionel, in a letter from		Dedication,	117
Blendon to his grandson,	108	Summary,	<i>ib.</i>
Conduct after public worship,	111	Death of a Jewish Rabbi,	118
Gaming,	112	Questions to Ministers and peo-	
<i>Religious Intelligence.</i>		ple,	<i>ib.</i>
Lord Byron, notice of,	112	Associate Synod of North America,	<i>ib.</i>
Indian Missions,	113	<i>Poetry.</i>	
New York State Tract Society,	<i>ib.</i>	The hour of Death,	120
Syria Mission,	114	The Funeral,	<i>ib.</i>
General Synod of the Reformed			
Dutch Church,	115		

AUGUST.

Thoughts on Hebrews, iv. 4.	121	ting the condition of the Jews,	147
Reflections on I. Timothy, iii. 9.	123	True Reformed Dutch Church,	149
Addresses delivered at the ordi-		Singular proposition,	154
nation of the Rev. James Irvine,		Bethel Society,	<i>ib.</i>
to the pastoral inspection of		Ordination of the Rev. James	
the Associate Congregation of		Irvine,	155
Hebron, N. Y. July 7th, 1824.	124	Best mode of Christianizing the	
Thoughts about searching the		Indians,	<i>ib.</i>
Scriptures,	131	Summary,	156
The great Physician,	135	<i>Gleanings.</i>	
Moral Excellence,	140	Difficulty of praying Arminian-	
Psalms LXII.	141	ism,	158
Dignity of the Christian Ministry,	143	The Proverbialist,	159
Remarks on Revivals,	145	St. Bernard's three Questions,	<i>ib.</i>
<i>Religious Intelligence.</i>		To Correspondents,	160
American Society for Meliora-			

SEPTEMBER.

Letter to the Editor,	161	Summary,	192
On Modern Liberality in Reli-		London May Meetings,	193
gion,	162	Literary,	195
On the Abuse of our wordly Sub-		Society for disseminating through-	
stance,	169	out Ireland the principles of the	
Experimental Divinity,	176	Reformation,	<i>ib.</i>
Notice of the History of the		Case of the late Rev. John Smith,	
Abyssinian Church,	179	Missionary at Demarara,	197
Deliberate Reflections,	186	Anecdotes,	198
Sermons for Children,	187	Obituary,	199
<i>Religious Intelligence.</i>		To Correspondents,	<i>ib.</i>
The Atonement,	190	<i>Poetry.</i>	
Society Islands,	<i>ib.</i>	The Grave,	200
Commencements,	191	Night,	<i>ib.</i>

INDEX.

v.

OCTOBER.

	Page.		Page.
The Christian Conqueror,	201	Questions on the Historical parts	
Wardlaw on Ecclesiastes,	207	of the New Testament,	<i>ib.</i>
Notice of the History of the		Items of Intelligence,	229
Abyssinian Church, (Concluded from page 186.)	215	Palestine mission,	231
Faith,	224	Paris Bible Society,	232
Extracts from Reynold's life of		Jews in Germany,	233
Christ,	<i>ib.</i>	American Melioration Society,	234
Extract from Tucker on Predes-		<i>Gleanings.</i>	
tination,	227	Examples of dying Infidels,	236
Query,	228	Anecdote,	238
<i>Religious Intelligence.</i>		Lord Byron,	239
Synod of Albany,	228	<i>Poetry.</i>	
		The Farewell to the Dead.	240

NOVEMBER.

On Religious Affections,	241	Palestine Mission,	268
The danger of depending on re-		<i>Summary,</i>	270
ligious impressions,	246	Cherokee Mission,	271
A condensed History of the Wal-		Trinitarians Rational,	272
denses and Albigenses, No. I.	250	Re-baptism,	273
On the pardon of Sin, and Ac-		Thanksgiving,	274
ceptance with God,	253	Synodical Meetings,	275
Review of Dr. Murdock's Ser-		Burman Mission,	276
mon on the Nature of the		<i>Gleanings,</i>	277
Atonement,	257	<i>Poetry.</i>	
Modern Liberality,	264	The unknown grave,	280
Thirteenth Annual Report of the		Life's little lines,	<i>ib.</i>
Albany Bible Society,	265		

DECEMBER.

A condensed History of the Wal-		Isles of the Pacific,	313
denses and Albigenses, No. II.		Emigration to Hayti,	314
and III.	281, 284	New Discovery,	315
Lecture on I. Pet. iv, 17—19,	289	Anecdote,	316
Remarks on the accounts of the		Rensselaer School,	317
death of David Hume, Esq. and		<i>Gleanings.</i>	
Samuel Finley, D. D.	294	Godly Sorrow,	317
Wardlaw on Ecclesiastes,	302	Natural Religion,	318
Honesty,	306	Illustration of Isaiah, xxvii. 5.	<i>ib.</i>
Remarks on the History of the		Ministerial Office,	319
Waldenses and Albigenses,	308	Advantages of Faith,	<i>ib.</i>
Earl of Roden's Speech before the		<i>Poetry.</i>	
Bible Society,	309	Extract from Wordsworth's "Ex-	
Mungo Park,	311	cursion,"	320
<i>Intelligence.</i>		Africa,	<i>ib.</i>
Proceedings of the A. S. M. C. J.	313		

INDEX.

JANUARY.

	Page.		Page.
Sketches of the History of the Waldenses and Albigenes, No. IV.	321	Revivals,	356
Thoughts on the Lapse of time ; proper for the beginning of the year,	326	Liberality,	356
On Indiscriminate Hearing,	330	Religious Newspapers,	357
Observations on an Assembly of Worshippers,	339	Sandwich Islands,	<i>ib.</i>
Remarks on the Atonement, with special reference to its extent,	343	Catholicism in Hungary,	<i>ib.</i>
<i>Gleanings,</i>	352	Proceedings of the American Society, for Meliorating the condition of the Jews,	<i>ib.</i>
<i>Items of Intelligence.</i>		Baptist General Tract Society,	359
Installation,	355	Restoration of the Jews,	<i>ib.</i>
		Presbyterian Church in the West Indies,	<i>ib.</i>
		<i>Poetry.</i>	
		What is time ?	360

FEBRUARY.

On indiscriminate hearing,	361	The Price of Happiness,	392
The personal glory of God,	371	Devotional Studies,	393
The personal glory of the Son,	373	Auld Lang Syne,	393
The personal glory of the Spirit,	<i>ib.</i>	The danger of a Spurious Charity,	394
Remarks on the Atonement, with special reference to its extent,	375	<i>Items of Intelligence.</i>	
New denomination,	380	France,	396
An address delivered at New Brunswick, at the interment of the Rev. Dr. LIVINGSTON, on Sunday the 30th ult. by the Rev. Dr. Milledoler, of the city of New-York,	386	Abyssinian Church,	397
A Strange Assertion,	390	Petition for the removal of J. V. N. Yates, &c.	398
A Remarkable Dream,	391	Edict respecting the Jews,	<i>ib.</i>
		Missionary Stations,	399
		New Publication,	399
		<i>Poetry.</i>	
		Consolation,	399
		Lines by Montgomery,	400

MARCH..

Remarks on the atonement, with special reference to its extent,	401	<i>Items of Intelligence.</i>	
On the pleasures of Evangelical Holiness,	407	Relief of distressed widows,	431
<i>Illustrations of Scripture.</i>		Sandwich Islands,	432
The genealogy of Christ,	415	Paris Bible Society,	433
They shall call his name Immanuel,	415	Unitarian Celebration,	433
Thoughts on the difference between Speculative and Spiritual religion,	416	An Explanation,	434
Children punished for the sins of their Parents,	419	Conversion of the Jews in the Netherlands,	434
Remarks on Revivals of Religion,	424	<i>Gleanings.</i>	
		The importance of Unity of Sentiment in matters of religion,	436
		Anecdote of Mr. John Newton,	439
		<i>Poetry.</i>	
		Translation from an ancient Spanish Poem.	439

INDEX.

vii.

APRIL.

	<i>Page.</i>		<i>Page.</i>
Works of Charity an Evidence		Fourteenth Annual Report of the	
of a gracious state.	441	Albany Bible Society,	467
Pleasures of Evangelical Holiness,		American Bible Society, .	470
in two letters to a friend. Let-		Ram Mohum Roy,	470
ter II, *	453	New-Jersey Monthly Magazine,	470
Review,	461	Obituary,	470
Vindication,	465		

PREFACE.

The importance of periodical publications is known and felt, by the religious world. At a time like the present, when contempt is poured upon the word of God by many, when infidelity is openly avowed, and industriously propagated, and when false doctrines are so insidiously interwoven into many of the religious writings of the present day, it surely behooves the christian to arouse from his slumbers, *and earnestly contend for the faith which was once delivered unto the saints.*

A work, therefore, conducted upon evangelical principles will doubtless contribute in no small degree, to furnish an antidote against these pernicious evils and will tend to arrest their alarming progress. And, such a work will moreover help, to confirm and illustrate the leading doctrines of the gospel, and thus, invigorate the faith and influence the temper and conduct of christians, that, they may the more effectually resist, the seductions of error and guard against the allurements of vice.

To disseminate the knowledge of divine truth, is an object, which has engaged the minds of great and good men, in every age of the church; and whatever means are put in operation *really* calculated to promote this object, should receive the countenance and support of those, who are anxious for the ultimate establishment of the Redeemer's kingdom among all the nations of the earth.

PREFACE.

The publishers of **THE RELIGIOUS MONITOR** impressed with the belief, that they might aid the cause of religion and morality, have commenced the present work, not however, without some misgivings for its success, as they are well aware that many similar attempts have failed. Nor, are they insensible of the many difficulties which are to be encountered, in the prosecution of their design. For, there are readers of so many different tastes, humours and abilities, that to please all cannot be expected. But they trust, that their unwearied exertions, to obtain a variety of well written papers, both on doctrinal and practical subjects, will render it to most of their readers, not only acceptable, but it is hoped, highly pleasing and instructive.

Although this work is confessedly a compilation from European Magazines, it will not exclude Original Essays. And the publishers would suggest to those of their friends who hold the *pen of a ready writer*, to contribute to the pages of **THE RELIGIOUS MONITOR**, sensible, that the value and duration of their work depend much upon their support and friendly assistance. Expositions of difficult passages of scripture, Biographical sketches, Religious anecdotes &c.—will be particularly acceptable.

We shall also endeavour, to lay before our readers the most important religious and missionary intelligence, which may come within our reach, so far as our limits, and the design of our undertaking will admit,

Of the importance to families of a work similar to that proposed, nothing here need be said, as it is abundantly obvious, that the introduction of religious knowledge and intelligence among young people, cannot fail to have a happy effect, both upon the heart and conduct.

Those who devote their time *either to tell or hear some NEW thing*, and who have perhaps a considerable knowledge about re-

PREFACE.

ligion, and can say many fine things respecting it, but whose minds have never deeply pondered the solemn relation in which man in this life stands to his Maker, may deem our miscellany *dry*. But, it is confidently believed, that to the humble christian, who is making his way with earnestness through the mazes of ignorance and folly to his final destination, it will be a welcome guest. From such, we have no fears of incurring the charge of *dryness*.

The publishers respectfully solicit the pecuniary aid of the christian public, in order, to enable them to execute as they hope their benevolent design. All contributions therefore, either in subscriptions or communications, will be thankfully received and duly acknowledged.

Albany, May, 1824.

THE
RELIGIOUS MONITOR.

MAY, 1824.

SELECTIONS.

From the Christian Magazine.

THOUGHTS ON GODLY ZEAL, *from*
Gal. iv. 18. But it is good to be
zealously affected always in a good
thing.

The churches in Galatia received the gospel by the ministry of Paul, and seemed to be in a flourishing state for a while ; but in process of time, when Paul was absent, Judai-
zing teachers crept in, sowed tares, and turned them away from that simplicity which is in Christ ; the simplicity of dependence on Christ's righteousness for acceptance with God ; the simplicity of the life of faith on the grace that is in Jesus ; the simplicity of worship in the spiritual ordinances of the gospel church ; and the simplicity of obedience in a holy conversation.—
These teachers covered their insidious designs with a mask of zeal for the good of the Galatians, at the same time they secretly undermined the authority, and destroyed the influence of the Apostle Paul. The apostle, who in preaching the gospel had no sinister end to promote, in this chapter asserts the

spiritual liberty of the church, and shows that she is no longer in her minority ; but in Christ enjoys a generous freedom from sin, from the curse of the moral law, and from the ceremonial yoke, which the church in no age could bear. He narrates the reception they gave him when he first preached the gospel among them, ver. 15—and contrasts it with their present conduct to him in treating him as an enemy because he told them the truth. In the 17th verse, he describes the character of these false teachers, "that they zealously affected the Galatians," used every art to conciliate their regard, "but not well," not in a lawful honourable manner, but to promote some mercenary design. "Yea," says he, "they would exclude you," from the church, by excommunication, or otherwise nullify the christian church to bring you into one of their own framing. Some manuscripts read *us* instead of *you*, and probably this is the true reading, and sets their hatred at the true apostles of Christ in a just light: that they would exclude them from any part in Christ, that they might affect, or show their mighty zeal for the churches in Galatia.—

In the 18th verse, the apostle describes true zeal, wherever it is. "It is good," that is, lawful and praiseworthy, agreeable to the moral law, and, exercised upon proper occasions, it is profitable to men, "to be zealously affected," not only to possess the principle, but to have it in a great degree, and in vigorous operation. The original word in the Greek for it, is one which cannot be expressed by any one English word sufficiently energetic, and therefore our translators have with great propriety used two, "zealously affected." It is good "always" to be zealously affected. Not only on great occasions, or when we are in the fervour of youth, and can procure applause for our zeal, or for some particular notions, which are dear to us as life; but always, while God has a cause in the world, while truth is intrinsically valuable, and while its enemies are many, powerful, and subtle,—But it is "in a good thing," i. e. in a thing lawful in itself, and exercised when Providence gives a proper opening. Many are zealous, but their zeal is the intemperance of their own passions boiling over to the hurt of the church and the injury of society. We shall endeavour, therefore, in this paper, briefly to describe true and false zeal, to specify some objects about which our zeal is to be exerted, and—offer a few thoughts to kindle that sacred flame in our breasts.

Zeal, in its ordinary and scriptural sense, is a strong affection of the mind to any object, with corresponding exertions in its behalf, and in opposition to its contrary. It is either good or bad, as the objects about which it is conversant are so. The false teachers in Galatia zealously affected the church; but sure-

ly their zeal was not inspired by the Spirit of God, nor regulated by his revealed will. The pharisees compassed sea and land to make one proselyte, and their conduct certainly ought not to be imitated by us. Nothing in it deserves imitation, but their diligence and assiduity in prosecuting their end. Jehu said to his friend, "Come see my zeal for the Lord." But if he had had real zeal for the Lord, it would not have been so ostentatious; and the whole history of that man proves that his political aversion to the family of Ahab, and some other sinister motive, animated him in his bloody career. He did a piece of work for God, but was at the same time pursuing his own ends, and seeking his own honour. False zeal is commonly blind, proceeding from a narrow unenlightened mind; it confounds things that ought to be matter of testimony, with those that should be matter of mutual forbearance among all good men, and especially in the same religious society. It is, like the pit whence it proceeds, all fire, and yet is destitute of light. This principle generally is all on fire about matters of trifling importance: Our blessed Lord loosed the woman, who met him in the synagogue, from her infirmity on the sabbath-day.—Surely a most benevolent action, and no breach of the moral law, which allows works of necessity and mercy. But the narrow-minded ruler of the synagogue could not brook such a violation of the law; and he had indignation, or was constrained by a religious zeal to reprove the friends of the woman, for bringing her within the sphere of Christ's beneficence on the sabbath. Our Lord, however, knowing at whom he aimed, withstood him to the face for

his want of humanity and knowledge in the law. "Thou hypocrite," &c. Luke xiii. 11,—18.—Ungodly zealots are very bigotted and intolerant to others, as if none knew any thing, or were zealous for any thing, but themselves. The disciples of Jesus, even the benevolent John also, reckoned themselves very zealous, because they forbade a man, who cast out devils in Christ's name, and did not follow with them. Our Lord set them right in this particular, and tactily reproved them for such contracted notions, Mark ix. 38,—40. False zeal is furious, and tends to persecution. We know who says of himself, concerning zeal, persecuting the church, Phil. iii. 6; and the disciples of Jesus showed that they were of the same spirit, when they were desirous of power from him, to command fire to come down from heaven, and to consume a village of the Samaritans, Luke ix. 51,—57. False zeal, whatever mask it assumes, is always and universally selfish: how can it be otherwise, for it flows from an unrenowned selfish mind? Every natural man "is buried," as one says, "in a gulph of selfishness," and every thing he does is just a modification of self-love.—These sublime principles, the honour of God and the salvation of men, never animated a carnal mind. Nay, the zealot pursues an interest totally distinct from the glory of Jehovah and the general advantage of the universe, and sets the honour and interests of an animated atom in competition with these important ends. In fine, false zeal puts on a religious grimace and affects a religious end, though the means are unlawful. Paul thought, in the days of his ignorance, that he ought to do many things against the name of

Jesus of Nazareth. He reckoned it the most important duty of his life to kill christians and efface christianity from the earth! Uzzah had perhaps a good intention when he endeavoured to support the tottering ark of God; perhaps he meant to preserve the dignity of the procession, and make it venerable to every spectator; but his conduct was rashness, and a breach of a law which he ought to have known.—And the Jews, in killing the followers of Jesus, reckoned they did God service; whereas they could do nothing more abominable in his sight.

On the other hand, godly zeal is from heaven, is kindled at God's holy altar, and is a fruit of his Holy Spirit. When a person is regenerated, his principles and views changed, he then begins to be zealously affected. His zeal is according to knowledge; not a blind furious passion, but an enlightened regular affection. It is not like a comet, which shakes desolation from its tail, and alarms the world; but like the sun, which irradiates, warms, and cheers the universe. This zeal is not directed against men's persons, but against their errors, and for their real advantage. It is fully consistent with the most unfeigned sympathy, mutual forbearance, highest exercise of charity, and undissembled humanity towards our brother. It does not push to extremities, till more lenient measures have been used. It is, however, bold and resolute in the cause of God and truth. Nothing will make it hide its face, or stop its mouth.—When a prince in Israel wrought folly in the face of a weeping congregation, and the judges neglected their duty, being intimidated by the frown of power, Phineas rose from his seat, grasped a javelin in his

hand, and in the purest zeal for Jehovah executed judgment upon the daring wretches. See his stern countenance, his stretched-out arm, and his firm step in the cause of God! Numb. xxv. 6,—10. Elijah was also very jealous for the Lord God of hosts: nothing could damp his zeal. He almost stood single and alone, as to a faithful profession, in a very degenerate time. Ahab and Jezebel, and their deluded imitators, felt no grief when the altars of Jehovah were thrown down, his covenant broken, and his prophets slain; but not so Elijah. The zeal of God's house eat him up; and his zeal was inflamed at every thing which dishonoured his invisible Friend.—Paul, though in general a most accommodating man, yet in the face of his senior, but dissembling brethren, stood like a rock, and would not give subjection, no not for an hour, to any man, nor any custom, that retarded the progress of the gospel. The world being judge, Paul was fastidiously scrupulous; but in the light of scripture, we discern in him a well informed, steady, unaccommodating zeal. See Gal. ii. throughout. This boldness is not, however, rashness or fool-hardiness. Sometimes God cries to his church "to sit still and to keep silence," and happy are they who discern time and judgment; but if we sit still or keep silence when we should come forth or speak to the glory of God, our want of zeal is obvious and striking, Isa. xxx. 7.; Amos v. 13.;—Judges, 5th chapter throughout.—God had a cause to plead, and a battle to be fought with his enemies. On that occasion, the tribes should, with the utmost dispatch, have turned out to a man. A sense of common danger, the honour of their country, love of liberty, and a spirit

of religion, should have made them all heroes in this glorious cause.—But alas! how few are zealous for their God and country? Reuben was divided, and weak as water, and lingered so long that the victory was over. Gilead abode beyond Jordan, and allowed them to fight who pleased. Dan shut themselves up in their ships, and underneath their hatches sold their liberties! Asher heard of the battle at a distance, and hid themselves in the gaps of their sheep-folds. Meroz, cursed Meroz, scorned to share in the honours of the day. But other tribes jeopardised their lives, and hazarded all for the honour of Israel. Let us go and do likewise. In consequence of much prayer to God, and with the deepest humility of mind, let us be very jealous for God and his truth.

(to be concluded in our next.)

From the Christian Magazine.

ON RELIGIOUS CONTROVERSIES.

We have heard of a time, when the whole human race spake one language, but we never heard of them all thinking in the same manner. In their sentiments there seems as great variety as in their external appearance; so that we can neither find two minds, nor two bodies, in all points the same.—Even upon religious subjects, respecting which it is of the utmost importance to be right, there is great diversity of opinion. Every doctrine is disputed. In managing our religious profession, we must hold a weapon with one hand, while we work and build with the other. To see truth without a veil, to have every thing which obscures

it removed, is one of the privileges of that state, where that which is in part shall be done away, and that which is perfect shall come. The saints have an anointing from the Holy One, teaching them every thing essential to salvation, and in these they do not differ; but there are many things of less importance, on which they are not likeminded, and about these they often dispute with the greatest keenness. These differences, and the way in which they are generally managed, grieve the minds of those who are for peace; so that, for the relief of such, it may be proper to consider the design with which God permits such differences, and the benefits which result from them to the church.

When mention is made of the benefits arising from religious differences, no one, certainly, will conclude, that it is meant to represent them as good things, or to recommend disagreement to the members of the church. No: In themselves, and in the way in which they are conducted, they are generally very bad. They are conceived by lust, and they bring forth sin. They are productive of good, but it is nearly in the same way as the sword, the famine, the noisome beast, or the pestilence. They are the Lord's sore judgment; but he sends them abroad in the earth, that the inhabitants of the world may learn righteousness. From the greatest evil, the Divine Agent can extract good. He makes the wrath of man to praise him; and even when it leads to religious differences, and breaks forth in intemperate disputes, it is made to promote the interests of his kingdom.

Had there never been among men any difference of sentiment upon divine subjects, their religious

knowledge, in all probability, would have continued much more limited than it presently is. The enemy hath brought in error like a flood, and the Spirit of the Lord hath lifted up against him a standard, to which we must look in our religious warfare. The pernicious opinions maintained by the Scribes and Pharisees gave rise to many of our Lord's most excellent discourses; and to correct errors which had crept into the primitive church, the apostles wrote the greater part of their epistles. To similar causes have we been indebted for the greater number of those excellent religious books which have been wrote since the age of inspiration passed. They are books of controversy, composed for the destruction of errors. It seems often to be necessary, that a doctrine should be brought forward to view as a subject of dispute, ere it can attract general attention, or be studied with diligence; for few doctrines of our religion have obtained a careful investigation till they were controverted. "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend." The spirit of controversy hath often given an uncommon keenness and perseverance to the human mind, and hath led men to a diligence in searching the scriptures, and an ingenuity in discovering their meaning, which perhaps they would not otherwise have attained. Thus truth hath been studied with astonishing industry and success. The most important doctrines of religion have successively been brought forward, and made the subject of controversy, till the truth respecting them hath been so firmly established, that it must carry conviction to the mind of every man who ex-

amines the subject impartially.— Some matters of less moment have not yet been so fully discussed ; but there is reason to hope, that they also shall be so convincingly illustrated, as to enlighten every mind not altogether blinded by ignorance, interest, prejudice, or passion.

Religious differences have taught men, not only to think more properly, but also, to express themselves with more precision. They have improved our knowledge, and our manner of communicating our knowledge. Through want of attention, we are often in danger of using language upon divine subjects, which will bear a bad interpretation, and may mislead the minds of the unwary. Conscious that we mean nothing amiss, we ourselves observe not the ambiguity of expression, and it is overlooked by our friends, who are disposed to put the fairest construction upon our words ; but an adversary sees it at once, and seldom fails to expose it. Thus we are led to study a precision in our language which otherwise we would not have observed, and labour to find words which express neither less nor more than we actually mean. The first uninspired christian writers, not rendered cautious by having sentiments wrested from their words which never entered their minds, wrote so vaguely upon many religious topics. that men of opposite sentiments have each thought themselves supported by their writings ; and previous to the disputes introduced by Arminius, men of undoubted orthodoxy used expressions respecting the doctrines of grace, that appear to us very exceptionable. Their inferiors in other respects excel them at present in propriety of language.— Though less able warriors, yet

grown cautious by experience, we more seldom suffer an enemy to take us at a disadvantage.

There is also some reason to conclude, that the cause of morality hath at times been indebted to the differences in opinion among mankind. These give light to our understandings, precision to our language, and regularity to our lives. Men of opposite sentiments are centinels upon each others conduct. The fear of reproach from one of another party, deters some from indolence and sin, who are not deterred by the fear of God, and often increases the caution and the exertions of those who are influenced by better principles. Observation does not teach us, that piety prospers most where there is the greatest harmony in sentiment ; for there, men are often found to give themselves up to ignorance and indolence, while true religion is more flourishing where there is much diversity of sentiment. When a man's principles are different from those of many around him, and meet with much opposition, he studies to understand them, and must be regular in his conduct.— His principles are attacked, and he must be able to defend them. His conduct is narrowly inspected, and he is afraid of incurring reproach. A Papist in a Protestant, and a Protestant in a Catholic country, are generally much more intelligent and respectable characters than the greater part of their brethren in places where their own opinions prevail.

Disputants often administer to each other very necessary reproofs. No religious sect is blameless, and even those who write for the reformation of others, are far from being themselves without fault. But

often they are left to learn their faults from their enemies. Their friends through partiality overlook them, or want the courage which is necessary for a faithful reprovcr. Their opponents are neither so blind nor scrupulous. From them they will hear fully their own faults, and the faults of the party with which they are connected, and will have laid to their charge things which, they abhor, but for which, from something incautious in their words or conduct, they may seem to be justly blamed. Thus we are taught to avoid real errors, and to flee even from the appearance of evil. It is the duty of every man to listen to those who differ from him, for the sake of the information which he may thus obtain respecting himself; for it is often the only way by which he can learn the errors and improprieties of his conduct. From the depravity of the human mind, men are often in danger of running into an extreme even in their opinions, and perhaps are often obliged to those of opposite sentiments for keeping them from extravagancies, and leading them to think with moderation. Even the wisest might not hold the balance so steadily between truth and error, if an adversary were not throwing somewhat into the lighter scale.

A traveller, with a map of the country through which he is journeying, when he finds his way dividing into a great number of paths, consults his instructor concerning the one he should pursue. Religious disputes have led candid inquirers after truth more frequently to their Bibles for instruction.—When bewildered by the reasonings of men, they betake themselves for relief to the oracles of God. Were all the religious world of one mind, the choosing our principles would be comparatively a light matter; there would not be the same need for diligent inquiry as the considerate now exercise; men would be in more danger than at present of being guided by external circumstances, and taking their religion upon trust. But as things are now situated, we are brought under a kind of necessity to think and inquire before we make a choice. There are such a variety of opinions, that the voice of God calls aloud, “Prove all things, hold fast that which is good.” Even after we have adopted opinions, we are led by the controversies which are agitated, to examine the foundations of them, and thus are more likely to change our principles, if they are wrong, or to be established in them, if they are true.

Religious differences also inculcate prayer. Such diversity of opinion must undoubtedly teach the wise to be more diffident of themselves, and more dependent upon God. When every doctrine is controverted, and we must dispute every step we take; what can be more proper than prayer to the Father of Lights, that he would shine into our minds, guiding our feet into the way of truth, while, at the same time, we surrender our understandings and hearts to his management? This is the duty of all, and the faithful will perform it.

But if it must be admitted, that from religious disputes some good results, it cannot be denied, that they are also productive of much evil. Men engage in them, as often from pride and passion as from zeal to the truth; as soon as they commence, all love between the

parties is often at an end ; their minds are alienated from each other, their passions are inflamed, railings and false accusations occupy the place of arguments, friendly correspondence and kind offices are at an end. The controversies of professed Christians resemble the perverse disputings of men of corrupt minds ; the ungodly laugh at both, and the cause of truth, which each pretended to vindicate, is materially injured. By the spirit of controversy the most excellent persons have often been misled. It raises every inflammable principle of the mind ; and touched by it, they who formerly seemed meek, explode with violence. Nor is this intemperance confined to those who differ about the most important truths. They indeed often treat one another, with a tenderness and decency, which neither of them observe towards those whose differences with them, are less material. The more numerous the truths in which men agree, the less forbearance do they often exercise toward one another respecting the remaining few in which they differ ; and the bodies which appear to touch in almost every point, repel one another with the utmost violence. The greatest jealousy and ill-will often exist between those who with respect to their principles are most nearly the same.

Much of this mischief, however, might surely be avoided. Were those who engaged in controversy actuated by no other motive but love to the truth ; if, while they combatted the opinions of their brethren, they maintained an ardent love to their souls, and urged all their arguments with the law of benevolence and kindness, they would less frequently give offence, and find

their reasonings attended with more success. A Christian ought certainly to conduct himself in this manner, especially when his opponent is one of whom charity leads him to hope well. Anger, and reproach, and railing accusations, are always improper, but most so, when they are directed against the excellent ones of the earth. "The servant of the Lord must not strive ; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God, peradventure, will give them repentance to the acknowledging of the truth ; and that they may recover themselves out of the snare of the devil who are taken captive by him at his will." If thus we are to conduct ourselves toward the enemies of Jesus, with what gentleness and affection ought we to speak to his friends ! The period, however, at which controversies commence, is the hour of temptation, and we never have more need than we have then to watch and pray. The grace of God only can teach us to contend earnestly for the faith once delivered unto the saints ; and at the same time to live under the influence of that important truth, "that we ought to love one another as Christ hath loved us."

From the Evangelical Magazine.

REFLECTIONS UPON *Phil.* iv. 6.—

Be careful for nothing, but in every thing by prayer and supplication, with thanksgiving let your request be made known unto God.

Anxious cares torture the mind, and mar the pleasure of human life.

When the Apostle says, *be careful* is thy petition? Think well. Do *for nothing*, he does not mean that you wish a new heart, the pardon we should be careless. Far from of sin, an humble mind, power it. He was a man of considerable over indwelling sin, assurance of diligence himself, and charged with hope, sanctification? Then let cares of the most important kind; your request be made known unto and he has positively asserted, that God by Jesus Christ, as your Mediator, and great High Priest.

for his own, he has denied the faith, and is worse than an infidel. The word which the Apostle here uses signifies a painful, anxious, and distrustful concern,* which is dishonourable to God, and distracting to the believer. From the passage thus introduced to our notice, we may observe,

I. *That great anxiety about the world is a powerful obstacle to progress in religion;* inasmuch as it occupies the mind, and chokes the seed of divine truth, so that it cannot thrive.† It divides the affections, and makes a man halt between two objects, as in the case of Demas. "Love not the world, neither the things of the world, for if any man love the world, the love of the Father is not in him." It interrupts devotion. The closet, the family, and the temple, all rise up in loud complaints against the man of care, the man of the world. It precludes, yea, destroys the communion of saints. Worldly minded professors have no time, and less inclination for meetings of social prayer and christian conference.

II. *Prayer is of divine appointment, and must be regarded accordingly.* It is commanded, Matt. xxvi. 41.—and indeed men ought always to pray and not to faint. Prayer has been used in all ages in proportion as religion has prevailed. Reader, what dost thou request? What

III. *Gratitude for favours received is highly becoming the Christian.* It is an amiable temper of mind, highly ornamental to the character. It shone in David with peculiar lustre, as appears from the Psalms; and as it stands connected with deeds of kindness and charity to our brethren, it is our principle offering. "Whoso offereth praise glorifieth me."‡

The grand favour which demands our gratitude is the gift of Christ; the way, the truth, and the life.—"He suffered for our sins, the just for the unjust, that he might bring us unto God. He is the foundation and the chief corner stone. Yea, he is all in all."

FIELD OF WATERLOO.

The tenth article in the last number of the North American Review is upon a work by an American, published at Edinburgh in 1823, entitled,—*Essays Descriptive and Moral, on Scenes in Italy, Switzerland, and France.* In briefly describing the general character of the book, the reviewer remarks, "It has been the object of the writer to give a deep and religious interest and colouring to a few separate scenes and circumstances, that chiefly arrested his attention, without attempting to mark the course of his journeys, or to give a minute description even of

* To think solicitously, with trouble of mind.

† Luke viii. 14. &c.

‡ Heb. xiii. 15.

the portions on which he has chosen to dwell." One of the scenes is the *field of Waterloo*; and the reviewer has given us the following extract from his reflections suggested by a view of this field :

It struck my imagination much, says he, while standing on the last field fought by Bonaparte, that the battle of Waterloo should have been fought upon a Sunday. What a different scene for the Scottish Grays and English infantry, from that which at that very hour was exhibited by their relatives; when over England and Scotland each church bell had drawn together its worshippers! While many a mother's heart was sending up a prayer for her son's preservation, perhaps that son was gasping in agony.

Yet even at such a period, the lessons of his early days might give him consolation; and the maternal prayer might prepare the heart to support maternal anguish. It is religion alone which is of universal application, both as stimulant and lenitive, as it is the varied heritage of man to labour or endure. But we know that many thousands rushed into the fight, even of those who had been instructed in our own religious principles, without leisure for one serious thought; and that some officers were killed in their ball-dresses. They made the leap into the gulf which divides two worlds, the present from the immutable state, without one parting prayer or one note of preparation!

As I looked over this field, now green with growing corn, I could mark with my eye, spots where the most desperate carnage had been marked out by the verdure of the wheat. The bodies had been heaped together, and scarcely more than

covered. And so enriched is the soil, that in these spots the grain never ripens; it grows rank and green to the end of the harvest.— This touching memorial, which endured when the thousand groans have expired, and when the stain of human blood has faded from the ground, still seem to cry to Heaven that there is awful guilt somewhere, and a terrific reckoning for those who had caused destruction which the earth would not conceal. The hillocks of superabundant vegetation, as the wind rustled through the corn seemed the most affecting monuments which nature could devise, and gave a melancholy animation to this plain of death.

"When we attempt to measure the mass of suffering which was here inflicted, and to number the individuals that have fallen, considering that each who suffered was our fellow man, we are overwhelmed with the agonizing calculation, and retire from the field which has been the scene of our reflections, with the simple concentrated feeling; the armies once lived, breathed and felt like us, and the time is at hand when we shall be like them."

YESTERDAY—TO-MORROW—AND TO-DAY.

What is Yesterday? A name given to what is dead, which, but for its death, could not have had a name. Yesterday gives up the very pretension to life: its fate is strange. Good deeds may have been performed during its existence, or crimes may have marked its progress; but they are buried with it in the grave of time. True it is, their consequen-

ees remain to bless or punish the beings who transacted them. The moment Yesterday receives its name, is the moment that proves it dead: it leaves a survivor, whose name is, To-day, the name that Yesterday bore, and whose lot it will be to receive its predecessor's new name, and to follow him to the region of silence and death To-morrow.

To-morrow's fate is still more singular, it can never be said to live; but it never perishes. When the bell speaks the midnight peal, fancy may picture it as being born; and during the dull hours of darkness its expected approach may excite all the feelings of which our nature is susceptible the crime-covered wretch anticipates its coming with hope; the avaricious man, with impatience; the philosopher, with unmoved placidity; but it disappoints them all—it never comes; loved and dreaded as it is, still it shrouds itself in obscurity—still it remains unseen. It is like a disembodied spirit permitted to haunt the mind of man. It is ever suggesting to us that the day is departing, that it is rapidly sinking to the tomb of its predecessor, Yesterday, and either buoys up the mind with hope, or harrows it with fear of what it shall produce—but lo! the morning breaks, and it is To-day!

This is the best boon of heaven to man. To-day gives us every opportunity of improving our existence, and becoming, what the Omniscient intended we should become, useful members of society, virtuous and happy beings. The past disappears from our view—a glorious future opens upon the sight; but let us not supinely wait the promised To-morrow's arrival to improve that future; let To-day en-

gross all our attention, for the future must be rendered either happy or miserable to us, as we acquit ourselves of our duties to God and our neighbour in the present.

If we look back upon Yesterday, it is a very shadow, empty and useless as the promised gifts of To-morrow: how incumbent, then, is it upon us to

Improve the present hour, for all beside
Is a mere feather on the torrent's tide.

From the Christian Magazine.

THOUGHTS ABOUT SEARCHING THE SCRIPTURES.

The word of God is a treasure of inestimable value. Happy are they that, like the noble Bereans, search it daily, and with increasing delight. In order to direct some humble enquirer into the mind of Christ in the scriptures, I shall suggest the following cursory hints.

I. We ought to read and search the scriptures with deep attention of mind. We ought to inrerest ourselves in what we read, and this will not fail to arrest the attention. To read the Bible as a tale of other times, is infinitely dishonouring to God. We should remember that, in that book, God speaks, and speaks to us about things of eternal importance: Surely then it becomes us to hear what the Spirit saith to the churches. As we ought to take heed what we hear, so we ought to attend while we read. There is a general inattention among men to divine things, and a heedless perusing of the scriptures; but these things ought not so to be. Reader of the Bible, do not read this sa-

cred volume superficially. Let thine heart be impressed with the majesty of God, which is every where apparent in this blessed book. Read all the Bible, and let every part of divine truth have its own use and influence. God's words are all infinitely precious : let none of them, then, escape thy notice. Search for divine knowledge as for hid treasures. Read as those who believe that the scriptures contain all things necessary to be believed and done, all that can delight in this world and prepare for the next ; peruse them as containing the legacy of Christ to his church—eternal life. Read as an heir would read the testament of his deceased friend, or as a criminal the pardon of his Sovereign ; and as one who believes that the Bible shall be produced at the day of judgment, before all worlds, as the rule of our condemnation or acquittal.

II. Search the scriptures with a teachable heart. Be willing to know and practice the word of God. Say to the great Prophet of the church, What I know not teach thou me. Open mine eyes, that I may behold wonders out of thy law : and beyond all peradventure thou shalt be savingly instructed ; for the meek will be guide in judgment, and teach them his way. The secret of the Lord is with those that fear him. The rich in learning and critical knowledge he often sends empty away ; but the spiritually hungry he filleth with good things. Be not high-minded, but very humble and diffident of thyself, when searching the scriptures. Sit at Christ's feet with all the modesty and docility of a child ; and then, and never till then, wilt thou wonder at the gracious words which proceed out of his mouth. Let thy daily pray-

er be, Lord, what wouldst thou have me to do ? Read, to get the conscience better informed about duty : a heart to love it more, and opportunities to discharge it ; to hate sin and love God more than thou hast hitherto done. Let an acquaintance with the scriptures make thee fitter for the service of God in this world, and for his enjoyment in eternity. My dear friend, be thou a walking Bible ! a living example of all that is lovely and of a good report before God and man ! Let the volume of inspiration be a light to thy feet and a lamp to thy path, and thus shalt thou walk in thy way safely, and thy foot shall not stumble.

III. Read the scriptures with reverence as the word of God. Banish levity from thy mind when performing this duty. God is greatly to be feared, and his words have a sublimity and majesty in them that never can be equalled. They have a force when spoken to the conscience by himself as a God of wrath or mercy, that none can resist or avoid. As a hammer they break the rock in pieces. They are sharper than any two-edged sword.—God's word is heaven or hell, according as he speaks peace or war. He will magnify his word above all his name. Heaven and earth will pass away, but the truths of revelation will shine with eternal splendour. Read, therefore, the Bible with awful reverence. God will not allow man with impunity to slight, burlesque, or blaspheme it. Remember that the Bible contains the laws of heaven ;—the rule of duty ;—a revelation of the destiny of the universe ;—the words of the high and lofty One, who inhabiteth eternity : and who will trifle with such a volume in his hand ? Search

this book, therefore, with an awe of and love, and it will never fail to God on thy spirit. Remember that yield thee fresh strength and consolation. It will never grow stale and the wraths of Jehovah is revealed in ation. It will never grow stale and the threatenings, and his mercy and insipid. Inspect this blessed book salvation in the promises. Reflect as a map of the heavenly country to on the authority of the great God, which thou art travelling, and use who can kill both soul and body for it as a staff on thy way thither. In ever. Read as in the presence of all thy doubts and fears it will be di- the God of the spirits of all flesh, rection, life, and comfort to thy and let his terrors make thee afraid, mind. With this resist the devil, overcome the world; triumph in death, and his promises convey strong consolation to thy heart. See that thou and rejoice in it for ever and ever. tremble at his word. When reading, remember that the effect of thy unchangeable God; it will re- these words reaches into eternity; main when heaven and earth have that none of them will return unto passed away! Live by faith on the him void. And oh! think what an word of the truth of the gospel. awful thing it will be in a future Draw consolation in all thy infirmi- state to have rejected and despised ties from these wells of salvation, the word of God in this! Once and look, through the light of scrip- ture, to the eternal world, where it more.

IV. Search the scriptures frequently, and with delight. We join these not one word hath failed of all that two together, because the one is the the Lord hath spoken. It is all come the cause of the other: for what we to pass! Ye young men, hear the greatly love engages our frequent word of the Lord. Wherewith shall study. If we love God, we will rejoice a young man purify his way, but by in his word, as one that finds taking heed thereto according to great spoil; and if we hate him, his God's word? Be strong, and let the precious word will be the object of word of God abide in you. Lay it of our greatest aversion. We may up in you: memories, engrave it on search it as scholars, and speculate the tablet of your heart. Let the about it as philosophers, but will word of Christ dwell in you richly, never receive the truth in the love and bind it as a sign upon your hands, of it, till we are renewed in the spir- and as frontlets between your eyes. it of our minds. David read in the Ye infidels, where will you find any law of God day and night; and the thing like the doctrine of God's ho- Bereans searched it daily. Mark ly word? Search all the Koran of the expression, reader, they did not Mahomet, all the wrangings of Plato, peep into it, or glance it once a- all the romances of our day; and month, but they searched it daily. then say, whether they contain any Go thou and do likewise. Beware thing worthy of God like the Bible? of formality on the one hand, and of any thing to afford man present com- sloth on the other. Let not the Bi- fort, or to give him good hope against ble lie unopened beside thee one an approaching eternity! Why do single day. Consult it as a daily you hate the Bible, and so ima- oracle; follow it as a guide neces- gine a vain thing? Remember that sary every hour. Read it in faith the word of God is true, and if you

do not now believe it, it will fall upon you through eternity, and grind you to powder.

From the Evangelical Magazine.

THOUGHTS ON PSALM LVI. 9. "*When I cry unto thee, then shall mine enemies turn back; this I know, for God is for me.*"

Bishop Horne somewhere remarks that "the whole Bible is like the garden of Paradise; and the book of Psalms like the tree of life in the midst." And, indeed, the living consolations furnished to believers from the psalms in general, shew the justness of the comparison.

The above passage will furnish three observations relative to christian experience. The believer is often pursued and oppressed by enemies—Prayer to God is a principal means to overcome all enemies—And, finally, confidence of success arises from an assurance of God's favour.

I. The believer is often pursued and oppressed by enemies.—The world with its various allurements. These entice the mind with pressing solicitude, and too often entangle the affections. Thus Demas was caught, and forsook his best connections, and left the noblest pursuits, at least for a time.—"Demas hath forsaken me, having loved this present world." And, alas! how many since that period have forsaken the church of Christ, and abandoned his righteous cause, from the same principle. Reader, learn from the folly of others, and stand upon thy guard. The devil with his numerous and strong temptations; and the flesh with its pow-

erful corruptions. These unite to oppress the believer, and cause him to heave many a bitter sigh. The circumstances and experience of David, of Hezekiah, of Peter and of Paul, might be introduced to elucidate and prove the truth of these remarks. But for the sake of brevity (and magazine pieces require brevity) I pass on to observe,

II. That prayer to God is a principal means to overcome enemies. "When I cry unto thee, then shall mine enemies turn back." Moses prayed and overcame—Hezekiah prayed and overcame—Jehoshaphat prayed and was victorious—David prayed and proved a conqueror. In short, who ever prayed in sincerity and failed of ultimate success? It was a truth formerly and it is a truth now, that "whosoever shall call upon the name of the Lord shall be saved." Then let me, let my reader, in the way of faith and prayer, "resist the devil and he will flee from us."

III. Confidence of success arises from an assurance of God's favour. "This I know, for God is for me." The true believer may adopt this language (notwithstanding the objections which some have urged against appropriation and experience) and add, I know it from hence—He hath enlightened my dark mind, whereas I was blind, now I see—He hath sanctified my affections, I love the things of God, which I once despised. He hath renewed my will and disposed it to submission. He hath mortified my lusts, so that they do not reign, they have not the dominion over me.—He hath made his word precious to me a thousand and a thousand times. In short he hath revealed Christ to my heart as the only hope of glory, as "all and in all." "God is for

me." Yes, believer, he is indeed for thee. His promises are for thy comfort, and they are "exceeding great and precious." His Son is for thee, his blood was the ransom of thy soul, and he ever liveth to make intercession for thee. His Spirit is for thee; in conjunction with his word he is thy sure guide in the path to heaven. His grace is for thy daily support, and it is sufficient for thee. His power is for thy defence. His counsels are for thy direction. His heaven is for thy future and eternal residence. His angels are for thy companions. God himself is for thine everlasting portion.— Adopt the language of the prophet, and say, "The Lord is my portion, saith my soul, therefore will I hope in him." Is God for thee believer? Then be sure to be for him in all thou hast, in all thou art.

the High Priest of our Christian profession. Into this most honourable office he did not obtrude himself uncalled; but was authorized by the father, in the same extraordinary manner as Aaron, the first High Priest of the Jews.

This being the sense of the passage, I have often been grieved to see it applied to the ordinary call of a Christian minister. For no Christian minister is (strictly and scripturally) a Priest, much less a High Priest; nor can any one pretend to be called of God, as was Aaron. The ordinary call of a person to the ministry consists in due qualifications for the work, a strong inclination to it, and the approbation of competent judges. But all this is totally different from the call of Aaron, or of Christ, to the High Priesthood; and I fear the misapplication of the passage may terrify from the work of the Gospel, many modest and diffident persons, whose light might usefully shine before men.

E. Mag.

ELUCIDATION OF HEB. V. 4. *And no man taketh this honour unto himself, but he that is called of God, as was Aaron.*

The honour here spoken of is, the honour of being a *High Priest*, as appears by the next verse—so also Christ glorified not himself to be a High Priest, but he that said unto him, thou art my son, to-day have I begotten thee. This office was for the purpose of—offering gifts and sacrifices for sins, ver. 1; and the Apostle having shewn ver. 2, that Jesus Christ was well qualified for the office, he proceeds here to observe, that he was properly called to it; called to it in the same extraordinary way as Aaron was.

The design, therefore, of this passage is obvious. Jesus Christ is

On the administration of justice in Palestine and the East.

EXTRACT "FROM PAXTON'S ILLUSTRATIONS OF SCRIPTURE."

Another mode of capital punishment, to which the inspired writers refer, is crucifixion. It was used in Greece, but not so frequently as at Rome. It consisted of two beams, one of which was placed across the other, in a form nearly resembling the letter T, but with this difference, that the transverse beam was fixed a little below the top of the straight one. When a person was crucified, he was nailed to the cross as it lay

upon the ground, his feet to the upright, and his hands to each side of the transverse beam ; it was then erected, and the foot of it thrust with violence into a hole prepared in the ground to receive it. By this means, the body, whose whole weight hung upon the nails which went through the hands and the feet, was completely disjointed, and the sufferer expired by slow and agonising torments. This kind of death, the most cruel, shameful, and accursed that could be devised, was used by the Romans only for slaves, and the basest of the people. The malefactors were crucified naked, that is, without their upper garments ; for it does not appear they were stripped of all their clothes, and we know that an oriental was said to be naked, when he had parted with his upper garments, which were loosely bound about him with a girdle.

The miserable wretches that were fastened to the cross, often lived long in that dreadful condition ; some are said to have lingered three days, and others nine. Eusebius speaks of certain martyrs in Egypt, that hung upon the cross till they were starved to death. Sometimes the malefactors were devoured by birds and beasts of prey ; and after death, they were generally cast out into the open field, to become the prey of every devourer. To prevent the relations of the criminals or others, from taking them down and burying them, a guard was placed around the cross. A guard of Roman soldiers was accordingly stationed round the cross of Jesus, to watch him both before and after he died ; for it appears from the inspired narrative, that Joseph of Arimathea durst not take down the sacred body of his Lord, till he had obtain-

ed permission from the Roman governor.

It was the custom to crucify without the walls of their cities, on some eminence, or on the top of a mountain. Hence, our Lord was led away to be crucified without the gate, on the top of Calvary, a mount in the neighbourhood of the city, which for that reason was chosen as the common place of execution.—He “went forth bearing his cross,” which, according to Plutarch, every person was compelled to do that suffered crucifixion. Among other instances of ignominy and suffering which accompanied the death of Christ, it is written, they platted a crown of thorns, and put it upon his head. In the opinion of Hasselquist, the naba or nabka of the Arabians, is, in all probability, the tree which furnished that instrument of insult and cruelty. It grows in great abundance in various parts of the east, and is well fitted for the purpose, being armed with many small and sharp spines, that, when applied with violence to the head, must produce exquisite pain. The crown might easily be made of the soft, round, and pliant branches of this thorny plant ; and, what he considers as the strongest proof, is, the leaves much resemble those of ivy, in the darkness of their colour.—The cruel and malicious enemies of the Saviour, would probably choose a plant somewhat resembling that with which emperors and victorious generals were usually crowned, that there might be calumny even in the punishment. Others are of opinion, that it was the acacia, or white thorn, or the *juncus marinus* ; but after all, the matter must be left indeterminate.*

* Burder 1. Ob. 422.

THE DOCTRINE OF GRACE, A SERMON
For by grace are ye saved. Eph. ii. 8.

We copy the following Discourse from the "*Gospel Magazine*," believing that it will richly repay our readers for the trouble of perusing it, and that its intrinsic excellence will more than make amends for the deficiency of a modern style. It is needful for us to refer occasionally to the testimony of those who have borne the heat and burden of the day in "troubled times," in order to stir up our minds to the remembrance of the truth. "It is translated from the French of Peter Du Bosc, formerly one of the Pastors of the church at Caen in Normandy; a Divine, whose memory will ever be precious in the church, both for the purity of his doctrine, and the fidelity and zeal with which he discharged many weighty negociations at the court of Louis the XIV. on behalf of the Protestants in France. His admirable understanding and unwearied labours contributed much to ward off, for a while, the fatal revocation of the Edict of Nantz, which at length drove him, at an advanced age, to Rotterdam, where he at last ended his course, triumphing in that grace, which was the unceasing theme of his preaching and conversation."

MY BRETHREN—The conduct of God to Israel of old, is undoubtedly admirable throughout, and when we attentively consider it, we see in it a wisdom incomparable and divine. But it especially appears in this, that the deliverances, the success, and the advantages of this people, neither came from themselves nor their efforts, but from God and his goodness. For if the tyrant who oppressed them in Egypt, was constrained to set them at liberty, it was not because Israel took up arms to free themselves from his yoke, that they raised troops, fought battles, undertook sieges, blocked up Pharoah in his city, or forced him

in his palace; but it was God alone who fought for their deliverance, and who, arming his angels with an avenging sword, destroyed, by their invisible hand, all the first-born in that great kingdom, to oblige them to let his people go. If afterwards we see them pass the Red Sea, it is not because they equip a fleet, or build themselves ships, it is not because they collect pilots and expert mariners, and employ either the sail or the oar, but it is God, who by his wonderful favor cleaves the gulf before them, and makes a dry path for them through the midst of the waters. If in the desert they feed at their ease, it is not because they plough the ground and sow their grain, and plant their trees, that they may reap crops of corn, or harvests of fruit for their support—but it is God himself who prepares them bread, and sends it them every morning at the doors of their tents, by a miraculous shower from above. If they are healed of the venomous bites of the fiery serpents, it is not because they apply remedies and take medicine, employ the virtue of plants, the power of minerals, or compound antidotes and theriacas* for themselves, but it is God himself who is their physician, and who miraculously heals them by the sight of a brazen serpent, that he commanded to be erected before them. If they happily pass over Jordan, it is not because they make bridges over that river, because they look out for fords, or undertake to swim across, and reach the opposite shore by the strength of their arms, or the assistance of oars; but it is God present in his ark, which was the symbol of his majesty, who arrests this river in the midst of its channel, and

* Theriaca, the name of a celebrated counterpoison.

constraining it to return towards its source, by that means, leaves the passage through it clear. In fine, if this people become masters of Jerico, which lay in the way of their conquests and settlement, it is not because they annoy it by their assaults, make trenches and plant machines around it; employ the battering ram, or the mine, and advance against it with the forces of their tribes; but it is the God of battles who overthrows, by his powerful arm, the walls of this insolent city, and renders his children victorious over it, not by the soldier's sword, or the captain's valour, but by the mere breath of the priests. What are we to say, my brethren, to this remarkable and mysterious conduct of God—but this—that it is not to Israel, to their forces or exploits, that we are to attribute their success—that it was not to their arms they owed their deliverances; that it was not by their own labor and industry they were supported; that it is not to their battles we are to ascribe the honor of their victories and their triumphs—but that it is to the grace of God alone, that all the glory of them belongs—and that this great deliverer, who saved them by so many illustrious displays of his infinite power, merits all the praise thereof himself. And as the deliverance of Israel was an expressive figure of the salvation of the Church, God intends thereby to lead us to a higher and more important mystery: namely—that the salvation of men does not proceed from themselves, is not acquired by their strength, does not depend on their works, is not obtained by the merit of their labors and their virtues, but that we are entirely to refer it to the grace of the Lord, who grants it us as the pure effect of his merci-

ful goodness. It is this important truth that the apostle of the Gentiles teaches us in our text, where you see he lays down this fundamental maxim, that we are saved by grace—to teach us that we are not saved by our works, as he himself plainly expresses it in the sequel, when after having uttered this excellent sentence, that “we are saved by grace,” he adds, to explain it more clearly, “through faith; and that not of ourselves, it is the gift of God: not of works, lest any man should boast.”

My dear brethren, it is necessary frequently to state to you this salutary doctrine. For it is certain that man is by nature equally miserable and proud. In his misfortunes he is always haughty and arrogant—he insolently presumes on his own strength—it grates him to be dependant on another for happiness, and he does every thing in his power to attribute it to himself. Not only have the blind philosophers of Paganism considered themselves as the architects of their own virtue and fortune—but even under the christian dispensation, in which the voice of grace should have taught men better, numbers at all times have considered themselves as the authors of their own salvation. Nevertheless, to err on this subject is attended with terrible and fatal consequences. For it robs God of the glory which is due to him—a theft the most atrocious that can be conceived. If robbing temples, pillaging altars, stealing sacred vessels, is sacrilege and impiety, what must it be to deprive God of the honor of our salvation, and to arrogate it unjustly to ourselves. If then you love the glory of Jehovah, and are jealous for his name; if you would render to God the things which are God's:

if you would avoid affronting him by a presumption and ingratitude which dishonor him—you must hold fast this apostolical doctrine, that “we are saved by grace.” I very well know we cannot defend this sacred aphorism, without opposing the sentiments of many, who do not ascribe to grace so much as they ought, but still I am not come here with a spirit of contention and controversy. I have no end to answer but truth, and I mean to consider its simplicity in itself, without any intention of displeasing or contradicting any body. My design is to keep close to St. Paul; and if in following him I get at a distance from some, let them apply to the apostle and not to me, who only walk in his steps. As for any thing further, remembering that I treat to-day of grace, I shall act as in the bosom of grace. Far from bringing bitterness into a subject so full of sweetness, flowing with milk and with honey, I will only speak of it in terms that are suitable to the benignity of grace. I will maintain its rights without exasperating its adversaries, as indeed so far from hating them, and intending to disoblige them, we earnestly pray God that it may please him to fill them with all the blessings of the grace which we preach, and to bring them hereafter into his heavenly kingdom by that grace which St. Paul preaches, and we after him. Let us then consider with all that charity which befits the spirit of christianity, and the genius of that doctrine we are going to explain; let us, I say, consider, what that grace is, which the apostle speaks of in this passage, and the proofs there are that we are saved by it.

St. Augustine formerly speaking of peace, (*De Civ. Dei. Lib. 19. Cap. 11.*) observed, that it is a bless-

ing so excellent and so great, that the very name of it is delightful, and that we can hear of nothing in the world more agreeable. Certainly we may say the same of grace—it is so charming, so gladdening to the heart, that the name of it has I know not what of sweetness in it. One cannot hear it without pleasure, and I persuade myself that when you hear the word grace, you immediately figure to yourselves an admirable sweetness, goodness that is unparalleled, mercy that is infinite, charity that is immense, and liberality that is inexhaustible. For, in fact, grace includes in it all that is most delightful in goodness, most tender in mercy, most indulgent in charity, most obliging and communicative in liberality. Grace properly signifies favor; hence it is often used in scripture, to find grace in the sight of such an one—that is to say, to gain and obtain his favor. But we must especially remember, that grace signifies gratuitous favor, not merited, not founded on the excellence or dignity of the person who receives it, but on the mere benevolence of him who imparts it. In this, grace differs from love. For love may be merited—and we are often absolutely obliged to love, so that we cannot refuse it without sin and injustice. Thus children love their parents, servants their masters, subjects their king, and men love God from duty and obligation. Hence the regard of subjects for their princes, and that of creatures for their Creator, is very properly love, but not grace, because they are strictly and indispensably obliged to it. On the contrary, the regard of a king for a subject, and that of God towards man, is not so much love as grace; because kings are not bound to honor those

whom they may choose for their favorites with any peculiar kindness : and above all, God, the Sovereign King of Kings, can never be under any obligation to any of his creatures.

Further, we must remark, that grace is of two kinds, one which is merely gratuitous ; the other which is merciful also.—That which is merely gratuitous, is that which God manifests towards innocent creatures. That which is merciful, is that which he displays to miserable and sinful creatures. For the good that God does, even to the most holy, the most just, and the most perfect creatures, is always grace, because he owes them nothing ; while on the contrary, they owe every thing to him. If he has placed the angels in heaven, if he has admitted them to the contemplation of his presence, if he has maintained them in their original integrity, if he has honored them with his confidence and his secrets—it is grace—because nothing can oblige him to elevate those spirits to that height of excellence and glory which renders them the first and noblest intelligences in the creation. If he placed Adam in paradise, if he gave him dominion and empire over the works of his hands, if he appointed him his lieutenant, and made him in a manner, the visible God of the earth—it was grace, because he might have withheld all these favors from him, and when he drew him from nothing, he might have contented himself with putting him in the same rank as bulls and elephants, nay even as caterpillars and snails. And although Adam had always continued in his original righteousness, all the happiness and advantage he could ever have possessed, would have been grace : be-

cause owing his whole self to God, he could have received nothing from his hand but as a gift and present from his liberality. Nevertheless, this would not have been mercy—because not having offended God, he could have had nothing to do with that goodness which pardons criminals. Hence grace has been distinguished into creating grace and saving grace. Creating grace is that by which God has given existence to angels, with the incomparable privileges of their celestial nature, and life to men, with the wonderful privileges with which he first ennobled them. Saving grace is that by which he has raised us from our fall, has given us his Son, endues us with his spirit, forgives us our offences, and at length brings us to glory. It is this merciful grace that divines sometimes call delivering grace, because it delivers us from the bondage of satan, of sin, and of death ; and sometimes healing grace, because it heals our spiritual diseases—and the sacred writers express it by a word which properly signifies *bowels*, as representing to us an affection in God, similar to the emotion we feel in our bowels at the sight of the wretched, and above all, that vehement emotion of a mother's bowels, that she feels so strongly when she sees some accident happen to her child. It is of this grace the apostle speaks in this passage—"Ye are saved by grace," that is by gratuitous and merciful favor. Grace, which is the asylum of the sinful, the refuge of the miserable, the real treasure of indulgences, the source of all the blessings, of all the talents, and all the advantages that we possess in this world. Hence, all the gifts of God to us are called by the name of grace. Grace, that we may repre-

sent to ourselves as a celestial virtue, whose liberal hands are always open to bless us, whose sacred mouth pronounces nothing but pardon and deliverance, whose bowels are always yearning with compassion, whose gentle and compassionate eyes never look but with tenderness and pity. A propitious and welcoming virtue, which is seated upon "a throne of grace, to which we may come with boldness, to obtain mercy and find help in time of need. A helpful virtue, whose only employment is to heal the sick, to comfort the afflicted, deliver the captives, enlighten the blind, restore the wandering, and to save souls that are lost and overwhelmed in sin. A virtue pure and disinterested, which has no other motive for its benefits than itself. As one said of old, God is just with ours, but good with his own—because he finds in us cause enough for his judgments and his vengeance, but he finds only in himself the reasons for his mercy and his grace. In a word, my brethren, to understand grace aright, we must especially attend to this rule;—that in the holy scriptures, grace is opposed to works, as a thing which is directly and diametrically opposite to them. This we are taught expressly in this axiom of our divine apostle—"If it is of grace, then it is no more of works; otherwise grace is no more grace," which evidently shows that grace excludes righteousness by works, and that to establish the one is unavoidably to overturn the other. This also appears clearly from our text, in which Paul having said—"By grace ye are saved," immediately adds, "not of works," opposing these two as absolutely repugnant the one to the other. So that we see he means in this passage to

say, that we are saved, not on account of, nor in virtue of, nor by the merit of, our works, but by grace alone; by mere gratuitous favor, and the merciful kindness of our God.

In order to show this more fully, let us consider all the different parts of salvation, let us take a view of it in its different degrees, let us examine it at all its periods, and you will see that we are saved throughout by grace. And if we may compare salvation to Jacob's great ladder, which reached from earth to heaven, you will see there is not a single step at which we shall not be constrained to cry—GRACE, GRACE. It is by the grace of God that we are saved in all. Salvation has four principal parts; election, calling, justification, and glorification. Election is the source, calling is the stream, justification is its course, and glorification the ocean; into which this river discharges itself, and runs from everlasting to everlasting. Election is the foundation, calling is the porch, justification the holy place, glorification the most holy, and the wonderful sanctuary where God is to be seen in his glory. Election is the root, calling the branch, justification the fruit, glorification the harvest, at which we gather the marvellous fruits in abundance, and taste them in the perfection of maturity and excellence. Consider then these four degrees of salvation, and you will infallibly subscribe to the sentence of St. Paul, that by grace we are saved, and not by works.

I. With respect to election and predestination to salvation, it is expressly called the election of grace; to teach us that God chooses us, not in consideration of our works, or from any foresight of our merits,

but by the mere inclination of his mercy. The great God does not act like men. They choose things because they think them good, or foresee that they will become so. Thus, when a prince forms his establishment, he casts his eyes upon persons that he considers as endowed with such qualities as are most eminent, and best suited to his designs. But God in electing, men does not choose them because they are good, but because he designs to make them so. He foresees no virtue in them, but what he intends to give them by his grace.—As these words of Paul directly testify—"he hath chosen us that we might be holy," Eph. i. 4. He does not say he has chosen us because he foresaw that we should be holy, but in order that we might be so. So that holiness is not the cause, nor the condition, nor the motive which precedes election; but on the contrary, the effect that follows it. This is also proved by another sentence from the same apostle, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." For is not this ascribing every thing to grace, and leaving nothing to works? According to this maxim, what could be this imaginary foresight that some people talk of in the divine election. Could it be the first movements of our will to good? But St. Paul says, "it is not of him that willeth." Could it be the consequence of our faith, and our perseverance in piety? But St. Paul says, "it is not of him that runneth." On what then must this pretended for sight be founded, since it is neither on the beginning, nor on the progress of our sanctification?—This appears clearer than daylight when considered with relation to young children, who die in the early days of their life, before the use of their reason begins. For in that state of weakness, when man is but as it were the outline of man, infants are neither capable of faith nor good works. They come into the world and go out of it, without having either practised or known any christian virtue whatever. If then God only chose men from a foresight of their good works, we must conclude that not one of these little creatures, whom death snatches from the cradle, could pertain to the election of God. Contrary to the declaration of the Son of God, who assures us in his gospel, that "of such is the kingdom of heaven." * We find this argument employed by St. Prosper, that famous disciple of St. Augustine, who was one of the most admirable and conspicuous lights of our country. "The riches, (says he,) of the goodness of God, are manifested towards little children, who not being elected either for preceding or consequent devotion—being renewed as soon as they are born, are immediately taken out of this life, and put into the possession of eternal felicity." Lastly—this is what the teacher of the Gentiles clearly shews us, by the example of Jacob and Esau, Rom. ix. 11, 12. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, the elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated."—This great apostle had just adduced the example of Isaac whom God had chosen to be the blessed seed and heir of the promises, while he had rejected Ishmael. But as it might have been replied, that we need not wonder these two children

should be treated so differently, because Ishmael was born only of a servant, while Isaac was the son of a free woman, being the true son of Abraham and the mistress of his house. That even Isaac did not come into the world till after Ishmael had given proofs of his evil disposition, and furnished God with sufficient reasons to reject him—Well then, says St. Paul, let us take another example which does not admit of this objection, and which may convince the world, that the election of those who are predestinated to life, proceeds only from the gratuitous love of God. See here, says he, are a Jacob and an Esau, one of whom he loved, and the other he hated. What reason can you assign for the difference in these two children? Both were begotten of the same father, both born of the same mother, both conceived at the same moment, both born at the same time, both brought up in the same house, both taught in the same school, both finished by the same hands. And think not that it was in consideration of their works, they were treated so differently, for before they had done either good or evil, God said to their father Isaac, “the elder shall serve the younger.” Let us then confess that with respect to election, we are indeed saved by grace. Wherefore our sacred writer, in the beginning of this epistle to the Ephesians, from whence our text is taken, says, that God “hath predestinated us in himself, according to the good pleasure of his will, to the praise of the glory of his grace. Admirable words! in which the wisdom of the spirit of God shines forth in an exalted manner. Not a single word here but discovers some ray of its glory—for St. Paul says, that God “has prede-

tinated us in himself.” He has not then looked for the reason of his choice in us. He says, that he has chosen us “according to the good pleasure of his will”—not then according to his foresight of our deservings. He says that he has chosen us “to the praise of the glory of his grace.”—Not then by an act of justice founded upon our works, but by a pure movement of mercy, that can be attributed to nothing but his grace.

II. From election let us proceed to calling, in which God calls us to himself, brings us into communion with his Son, unites us to the church, enlightens us with his wisdom, warms us with his love, and fills us with his fear: and it will be equally clear in this, that we are saved by grace. For this is the meaning of those words that deserve to be engraved on marble, in letters of gold, 2 Tim. i. 9. “God hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” We are not then to imagine, that if God calls some into his church, and to the enjoyment of his salvation rather than others, it is because he sees in them better dispositions and preparations for grace; that it is because they use their natural light and strength better; that they lead a life more moral, more pure, more commendable than others, and that therefore God feels himself invited to communicate to them supernatural favor, and the heavenly and saving light of faith. For, I ask, what disposition is there in a dead man to raise himself from the grave, in a blind man to distinguish colour, in a deaf man to distinguish sound, in a man who has no existence

engender himself? And such the word of God informs us are we by nature, dead in trespasses and sins, blind to the things of heaven, deaf to the word of Christ; our conversion is frequently called a new birth, and since St. Paul teaches us that every thing that is not of faith is sin, and that without faith it is impossible to please God—must we not necessarily conclude, that before our heavenly calling by which we receive faith, there is nothing in us but what is sinful, abominable and offensive in the eyes of the Lord: nothing that could either oblige him or induce him to do us good. Consequently it is God, who of his pure mercy, without being in any wise induced by our virtues, calls us to the knowledge of himself and to the enjoyment of his favor. “Father I thank thee,” said truth itself, “that thou hast hid these things from the wise and prudent, and revealed them unto babes.” And what is the reason of this difference? “Even so, Father, for so it seemed good in thy sight.” Calling grace then, does not find us disposed to receive it; on the contrary, it finds us in a condition entirely miserable, having nothing upon our understandings but thick darkness, in our wills but deplorable perversity, in our affections but wild disorder, in all the faculties of our souls but corruption and monstrous deformity. Therefore, the prophet Ezekiel describing in figurative terms, God making a covenant with his church, says that he, when he passed by her, she was a girl thrown upon a field, polluted in her blood, lying in her dung, and exposed by a nakedness which shocked every beholder; intending thereby to signify to us, that if God honours us with his love, and espouses us in his eternal compassion, it is not on account of any excellence he finds in our persons. You see also, that in those remarkable calls which are recorded in scripture, God was pleased to take men and call them, when they were in the worst of all states in which they could possibly have been found. What was Abraham when God called him to be the father of the faithful, the stalk of the church, and the trunk of the tree of life? He was an idolater, plunged in the abominations of his father, and in the criminal worship of his country, in that of Ur of the Chaldees; so called, most probably, because there the Chaldeans paid religious honours to fire, and paid their homage with the greatest solemnity to that element, which they had always been remarkable for worshipping. For the word *Ur* in Hebrew, properly signifies fire. So that it was from the very heart of idolatry, from off the most noted theatre of error, from among the impure flames of superstition, that God took this patriarch into covenant with himself. What was Matthew, when Christ spake to him, and called him by his grace? He was a publican, a miserable extortioner, a public minister of oppression and tyranny, and was even in the very exercise of that odious profession. He was sitting on his bench, at his counter of iniquity, zealously occupied in rapine, when Jesus favoured him with one of those admirable looks which immediately convey holiness to the heart, calling him thus from the custom-house to the apostleship, and from a notorious sinner, transforming him suddenly into an eminent saint. What was Mary Magdalen, when the Lord converted her? She was possessed with seven devils, an hold of unclean spirits. She was a living hell, when it

pleased him to change her into a cation, but to allow it the whole, paradise of holiness.—What was St. Paul when the Son of God called to him from heaven? He was a roaring lion, furious bear, a tyger glutted with the blood of the faithful, and who only breathed murder and carnage. He was in the highway to destruction, running to massacre, with his heart filled with rage, his mouth with blasphemies, and his hands with swords and chains; and it was precisely at this remarkable instant that Christ called him, and took him for a chosen vessel to himself, to make him the most astonishing messenger of his grace. What were the Ephesians to whom St. Paul speaks here in our text. They were the most famous magicians in the world, and the most noted idolaters upon earth—they were people who employed all their strength to cry, “Great is Diana of the Ephesians.” What then could oblige God to call them to christianity, and to make them co-heirs with his Son, but that mercy and gratuitous goodness, which the apostle set before them, when he says, “By grace are ye saved.”

And here my brethren we should take great care lest we do wrong to grace, and take away part of its glory and praise. For it would be doing it a mortal injury only to ascribe our salvation to it by halves. To ascribe to it the commencement of our calling but not the continuance; or the habit of spiritual health without the acts; or that sufficiency which makes us capable of believing and living well if we will, and not that efficacy and power which inclines us, and infallibly makes us willing so to do. O my brethren, we are not thus to conceive of grace. We are to attribute to it not only one part of our calling and sanctifi-

cation, but to allow it the whole, universally and without reserve. The beginning, and the progress, the continuance and the close, the habit and the acts, the sufficiency and the efficacy, equally belonging to it. If we enter into the career of salvation, it is grace that places us there—if we walk in it, it is grace that moves us—if we run, it is grace that advances us—if we persevere, it is grace that sustains us—if we reach the goal, it is grace that conducts us to it, in so much that from the first step to the last, it is grace that leads us and brings us to happiness. “For of ourselves,” says St. Paul, 2 Cor. iii. 5. “we are not sufficient to think any thing.” If then we think, say or do, any thing praiseworthy, it must necessarily be from the assistance and operation of grace, and not at all from ourselves. Not that we are to deny the freedom of the will in works of piety; for that is inseparable from man, and it would be to destroy his nature, to ruin his very essence, to deny him this capital privilege, which is unalienable from his soul. But this free will can do nothing in supernatural matters without the efficacy of the Spirit of God, from which it receives all its strength and derives all its motions. Wherefore the celebrated Bernard, who has been classed in the number of saints, exclaims with equal elegance and truth—“What then does free-will? I answer, *it is saved*. Take away grace, there is nothing which saves; take away free-will, and there is nothing which is saved.”—Showing, that in the work of salvation, these two principles, grace and free-will, do actually unite, the former as an active principle, which produces good, the latter as a passive principle actuated by it. Not that our

will cannot act in good works, but that it only acts by the energy and impulse of grace.—If we give alms, it is grace that opens and unbinds our hands—If we sing the praises of the Lord with propriety, it is grace that moves our tongues and animates our voices. If we pray with fervor, it is grace that warms our prayers. If we repent of our sins, and weep bitterly for our iniquities, it is grace that breaks our hearts of stone, excites our sorrow, and makes the tears flow from our eyes.—In short, whatever we do that is good and virtuous, we must say with St. Paul, It is not I, but the grace of God which is in me. For, my beloved brethren, I ask, if grace did but put it into our power to live well, and then left all the rest to our will, how could the Apostle say—Who maketh thee to differ from another? The believer might then reply—It is I who make myself to differ. It is I who by my own sufficiency and the goodness of my inclinations have separated myself from the vicious of mankind. It is not the grace of God that has put me into the holy state I am in, for this grace is general and common to every body; every body has it, and has enough of it; all that it does is only to put men in a state of indifference and equilibrium between good and evil. But I, by the pious use I have made of my own free-will, have taken myself from among the wicked and profane. Neither could he say, “What hast thou that thou hast not received?—And if thou hast received it, why gloriest thou as if thou hadst not received it. For at this rate a christian might say, I have a hundred things that I have not received from above, for I possess them by the power of my own liberty. The charity that I have exercised to- wards the poor—The prayers I have uttered with so much zeal—The afflictions I have supported with patience and courage—The mortifications, the fasts, and the self-denials by which I have mortified my flesh and subdued my lusts; in short, many virtues I have of which I have a right to boast, because I need not have practised them unless I had chosen it; and the motive that has obliged me to adopt them, and determined my inclinations to regard them, proceeded from my own free-will and not from grace; insomuch that I consider them as my own work, and vaunt of them as the productions of my own mind—Far, my brethren, far from us be such language and such notions, as would divide the glory of our salvation between human strength and the grace of God. It was the pretended mother that consented to divide the child—The true mother demanded it entire. Thus nature, which is no more than the pretended mother, does all she can to attribute to herself a part at least of the new man; of that blessed child that regeneration forms in believers. But grace will have it without separation or division, and the great and celestial Solomon declares in her favour. He declares that she alone, hath a right to claim this spiritual child, because it is she who gives it birth, and entirely produces it; wherefore St. Augustine, whom we may very properly style the second apostle of grace, because since the time of St. Paul, no person preached it better than he did, constantly inculcates in his writings, that grace is equally preventing, as it precedes good works; preparing, as it disposes us to them; operating, as it produces those acts which our will conceives and executes; and subsequent, as it

confirms us and makes us persevere. So that we should acknowledge that the whole miracle of our salvation, and the whole conduct of our sanctification is of God, and that we are in every particular indebted to his grace.

[To be Concluded in our next.]

For the Religious Monitor.

THE GLORY OF GOD.

It is generally if not universally confessed, that God is glorious. The prevalence of this conviction is easily accounted for. It necessarily arises from the conceptions we form of him. For Jehovah according to our most correct apprehension, is that being who possesses in the highest degree, all possible excellence, and consequently is altogether glorious. Besides, many of the works of creation, such as the sun, moon and stars, angels and men, are very glorious; and we readily perceive, that he who made them must be still more glorious. For he could impart to them, no excellence superior to what he himself possessed. And the scriptures ascribe to him majesty, greatness and excellency, all plainly implying his glory. They call him the God of glory; the Father, the Father of glory;—the Son, the Lord of glory;—and the Spirit, the Spirit of glory.

But while all confess that God is glorious, and while we profess to give glory to him, we find it very difficult to form and exhibit clear and definite views of his glory. And no

wonder, for to be able to do so, we must comprehend him that is past finding out. We may sooner contain in the hollow of our hand, and measure with it the waters of the ocean, than search out and publish all his glory. Indeed the more we muse on it, the more we feel our inadequacy to conceive of it. In treating of it therefore, the greatest caution is necessary, lest we darken counsel by words without knowledge.

Glory is eminency or excellency *manifested*. There is no real permanent fame, honour or glory, without the possession and display of eminent excellence. Intrinsic eminent excellence is the foundation of all glory; and glory itself is the lustre, the brightness, the shining forth of this excellence; then, it is seen, admired and praised. We find the terms excellency and glory, used in the scriptures to the same import. Isa. 35, 2. "The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the Lord, and the excellency of our God."

Intrinsic excellency, is called essential or subjective glory, and the display of this manifestation declarative or objective glory. This distinction obtains in respect to the glory of God. His glory is generally defined (as well perhaps as human language can express it,) by the combinations displayed in his acts, or the

bright splendour of his excellencies. There are scattered rays of ex-
 It is not properly a perfection of cellency belonging to creatures, usu-
 God, but the united manifestation ally called their perfections.—
 of his perfections. This glory of These are all, but mere shadows,
 God we have said, is either essen- mere reflections of the infinite per-
 tial, or declarative. To the first of sections of God. Creatures may
 these we shall direct at present our be holy, just, intelligent and power-
 attention. ful; but none of them are so, as God

The subjective or essential glory is. He possesses without any im-
 of God, is his intrinsic excellency. perfection, and in the highest de-
 It is his intrinsic worth.—It is what gree, every perfection found in any
 God is in himself, and independent of other being: and his incommunica-
 all manifestation of it. And there ble attributes are so peculiar to him-
 is an excellency of glory belonging self, that not a vestige of them is to
 to Deity, which is common to all be found among even the most exal-
 the persons in the God-head; and ed creatures.

Conceive of this Divine Nature, and of all the perfections belonging
 of glory belonging exclusively to it, as possessed by Jehovah.—
 each of these persons, by which Collect into one sum, one whole,
 they are distinguished from one the amount of all this excellency,
 other. The former, is usually called and let this flow in one stream; let
 the essential, and the latter, the it shine forth in all the lustre of its
 personal glory of God. Both of combined splendor, and we behold
 these constitute the subjective glory all, that we can behold, of the es-
 of God. Each of these must be sential glory God. And hence its
 briefly adverted to. obvious properties are the follow-
 ing:

I. It is peculiar and incompara-
 Jehovah is not like the Gods of ble. There is no excellency posses-
 the heathen, an imaginary being, sed by any creature, but the same is
 but the living and true God. He has possessed in an infinitely transcen-
 a real existence. His peculiar name dent degree by Jehovah. It is in him
 Jehovah strongly marks and express- as in the fountain; in them as in the
 es the reality of his existence and stream. He is the very standard of
 essential glory. It intimates that all excellency; and the excellency of
 his being is underived, absolute, in all others depends on the approxi-
 dependent, immutable and eternal. mation of their resemblance to him.
 This name proclaims that his being, He is excellency itself. The spouse
 his essential glory, is peculiar to
 himself, and exalts him above com-
 parison with any other.

asserted that her beloved was "altogether lovely," and with equal truth we may assert, that our God is altogether excellent. And he is so, in respect to his nature and perfections in a manner and degree, altogether peculiar to himself. Creatures are indebted to him for being. He is underived, self-existent. They are all formed for one another and ultimately for him; but as he is of none in respect to origin, so he is to none in respect to subserviency or ultimate tendency. This would be utterly inconsistent with his essential glory. All, are so dependent on him, that if he withdrew for a single moment support and communication, their existence and enjoyments would cease; but their extinction would not affect either his existence or blessedness. He is the independent Jehovah.—They are constantly experiencing changes;—He is unchangeable, the same yesterday to-day and forever. In comparison with him, all the inhabitants of the earth are reputed as nothing, and less than vanity. In a word, his glory is so peculiar that it is essential to himself. Devils have been divested of all the glory belonging to them as holy angels, and yet, their existence is continued;—but his glory is so inseparable from his essence, that the one cannot be destroyed without the destruction of the other. This is involved in the answer to the prayer of Moses, "I beseech thee shew me thy glory."

VOL. I.

To this request God answered, "No man can see my glory and live."—God's face is God himself, and the same as his glory. There is no difference between God himself, and his face, but that his face is God as manifested; and this is his glory.

II. His glory is infinite and incomparable. He dwells in light inaccessible to creatures, and so dazzlingly bright, that it quite overwhelms them. A little of this was put upon the face of Moses, and the children of Israel, were so unable to behold it, that when conversing with them, he put a vail on his face. The angels standing in his immediate presence, cover their faces with their wings, expressive of their inability to contemplate his brightness. The glory of kings, at times, covers a little spot of our little world; but his glory is above the earth and the heavens. It is unbounded—He alone can comprehend it.

III. It is everlasting. Some have risen into excellency, gotten themselves the fame of a great name—shone for a while—and again sunk into obscurity, and oblivion. The fame of others, continues undiminished; but there was a time, when neither their fame, nor themselves existed. It is altogether different with God. While the fame of others depart, his remains. "The glory of the Lord, endures forever."

We shall in another paper, proceed to consider the personal glory of God.

5

ANECDOTE OF DR. GILL.

DR. Gill was preaching once on the natural depravity and spiritual inability of man. A gentleman who heard the sermon was greatly offended; and taking an opportunity sometime after, of calling on the Doctor, told him, that in his opinion, he had degraded that noble being man, and laid him much too low. "Pray, Sir," answered the Doctor, "How much, do you think, can men contribute toward their own conversion and salvation?"

Many can do such and such things, replied the gentleman, reckoning up a whole string of free-will abilities. "And have you done all this for yourself?" said the Doctor. "Why no, I can't say I have yet; but I hope I shall begin soon." "If you really have these things in your power," replied the Doctor, "and have not done them for yourself, you deserve to be doubly damned, and are but ill qualified to stand up for that imaginary free-will, which, according to your own confession, has done you so little good. However, after you have made yourself spiritually whole (if ever you find yourself able to do it) be kind enough to come and let me know how you went about it; for at present, I know but of one remedy for human depravation, namely, the efficacious grace of HIM, who worketh in men both to WILL and to DO of his own good pleasure."

MARY MAGDALENE'S CHARACTER
CONSIDERED.

The grace of God in the salvation of sinners is displayed in its

riches and sovereignty, particularly as it hath been dispensed to the chief of sinners, and to those of the very worst character. Accordingly it hath been very common, when illustrating the riches of divine grace, to mention some distinguished objects of it, who had been sinners above others; and among these Mary Magdalene has seldom been forgotten. With what propriety she has been put upon that list, is not a needless enquiry.

Mary Magdalene was made by grace a very eminent saint, but we have no evidence that she had been an infamous sinner. She, like every saved sinner, would no doubt have been disposed to abase herself and to exalt free grace: but this is no reason why we should represent her character otherwise than as the scriptures warrant. The only reason, I suppose, why she has been considered as one whose character had been very infamous, is the account given, that she had been possessed, and seven devils were cast out of her. I shall not enter into any discussion of the nature of that possession which, prevailed so much at that period, and in the cure of which, the miraculous power of the Redeemer was so eminently displayed; but all the accounts we have of it in the scripture, represent it unto us as a calamity and affliction, and give us no reason to suppose that those who laboured under this grievous affliction were sinners above others; more than we have reason to suppose those eighteen were so upon whom the tower of Siloam fell. But if Mary Magdalene must be put upon the list of infamous sinners, because she had been once possessed by seven devils, one may justly wonder how the

Gadarene comes to be overlooked, who had been possessed by a legion.

It is needless to add more on this subject, than to observe, that this shews us that an assertion may be at first made without examination, and afterwards repeated and retailed, till it almost be accounted a maxim.

C. M.

From the Christian's Magazine.

ABDA—TO A FRIEND.

You speak of conflicts! certainly, "no chastening for the present seems to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Though we are severely tempted by Satan, and exposed to much trouble and affliction, yet there is a need-be for it, and it will be for good. When Paul was buffeted by Satan, he besought the Lord thrice. Though his Prayers—his frequent and repeated wrestlings, were not answered in the way which he wished them to be; yet the answer which he received was more to God's glory and Paul's good; he was taught by it a new and most profitable lesson; namely, "My grace is sufficient for thee."

We are some times, if not very often, impatient under the good hand of God. We speak unadvisedly; our hearts are hasty to utter things before the Most High—yea we would have his will to be ours. Because the corrections of his love are sometimes heavy upon us, we often wish a release by death. Did

we know who suggests such an idea, that it is hellish, and comes from the Prince of the Power of the Air, what horror must seize our souls!

If our desire to depart is in submission to the Lord's will, from a longing to be delivered from the body of sin, and to be with Christ, it is not sinful. In this view the Apostle had a desire to depart, and be with Christ, which is far better.—Being taught the above lesson, it was not on account of his trials and afflictions that he desired to depart: no, he rejoiced in his sufferings.—He took pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake. He gloried in tribulations also; knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

The Lord subdue our stubborn wills; O that we knew no other will than his! we must be brought to this ere we die. Part of Christ's prayer is, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." This should be our soul's continual desire, even to be kept from sin, however violent its motions within us, and however we are encompassed with difficulties, sorrows, and afflictions.

If we have experienced any thing in the ways of God, I think that we can truly say with the Psalmist, "Before I was afflicted I went astray: but now have I kept thy word. I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me."

What love! What unparalleled encouragement, forbearance, and condescension appears in the following! "They also that erred in spirit shall come to understanding: and they that murmured shall learn doctrine. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light?

Let him trust in the name of the Lord, and stay upon his God."— May the Lord subdue pride in us! may he, in love, humble us under his mighty hand, and fatherly correction, and enable us cheerfully to will whatever he doth will!

I am, &c.

ABDA.

RELIGIOUS INTELLIGENCE.

REVIVAL OF RELIGION AND PERSECUTION IN SWITZERLAND.

In the Evangelical Magazine for March, we find the following letter to the Editor, from the Rev. Mark Wilks, dated Paris, January 30, 1824. Our readers will be surprised to learn from this letter that a bitter persecution has commenced in the *Pays de Vaud* or *Leman*, one of the *Protestant* cantons of Switzerland. Three of the ministers, it seems, have already been expelled from the church, and an order has been issued by the government prohibiting serious Christians from holding conference meetings, or associating in any manner for private religious worship. No religion is to be tolerated hereafter but that of the state, and parents are not even to be allowed to select the schools where their children are to be educated. Such intolerance has no precedent in modern times, even in the Catholic countries of Europe, and we were little prepared to witness it in a land which boasts of its free institutions, and of the protection it gave to the early reformers. *N. Y. Obs.*

MY DEAR SIR,

If I do not more frequently communicate to your readers what may interest them in this part of the world, it is not because I have nothing of that nature to communicate, but because I cannot find sufficient leisure for correspondence. I

must not, however, delay to transmit the following information, which will produce, I am sure, in your breast, varied and powerful emotions. A few days since, I received, from a friend in the Canton de Vaud, a letter, of which I send you a translation.

"Since you were here, our parish has been blessed; several persons have been added to the church of Christ, and several catechumens have received the word of the gospel, and are walking in the fear of the Lord and the comforts of the Holy Ghost.

Here the writer proceeds to give an account of the signal success of the gospel, in a number of the adjacent towns, which we omit for the want of room.

"I should not easily terminate my letter, were I to mention all the instances of the power of the gospel that have occurred; but on the other hand, we have great cause for anxiety and affliction. The government of the Canton has determined on open persecution, and has promulgated a decree which will affect us all; the magistrates are ordered to prosecute all who provoke, or hold, or permit any religious meetings; our persecutors and calumniators will be our judges, and fine, and imprisonment, and probably banishment, will be inflicted. We expect to be called before the tribunals, to give a reason of the hope that is in us, and to bear in our bodies the brands of the Lord Jesus; but the Lord is faithful, and he will make us 'as iron pillars and brazen walls,' against our adversaries. (Jer. i. 18.) The church will be purified as by fire. Blessed be the Lord, who counts us worthy to suffer for his name; may he enable us to endure all

things, as said St. Paul, for the elect's sake, that they may obtain the salvation that is in Jesus Christ with eternal glory. Strive with us by your prayers to our Heavenly Father, that he may fill us with his spirit of fortitude, faith, prudence, charity, patience and joy."

I had scarcely read this letter, when I received a large printed placard containing the *Arrete* of the council of the state of Lausanne, and its printed circular to the magistrates of the Canton de Vaud, documents worthy of the days of the Stuarts, or the authors of the revocation of the edict of Nantz. The principles and the very expressions of ancient persecutors are revived. The persons persecuted are designated by the term of reproach applied to them by the rabble; they are declared to be fanatics, to profess doctrines, and to adopt practices subversive of sound morality and social order, to divide families, and to bring into contempt the religion of the state;* they are therefore forbidden to hold any meetings, or to associate in any manner whatever; the magistrates are ordered to dissolve by force, if necessary, any meetings that may be holden, and in all cases to prosecute instantly those who may perform any function, those who may lend their rooms or premises for the purpose of meeting, and every individual forming part of the assembly; and further, to punish with fines, imprisonment, &c. and with severity, all who may thus be found guilty of conversing, singing, praying, and expounding God's word. No worship is to be allowed, save that of the state, no education in fact, permitted but that prescribed by the government; and those who, after all this provocation, may absent themselves from the churches, where their persecutors preach, and withdraw their children from the schools where the agents of these persecutors preside, are denounced as enemies and rebels.

O spirits of Farel, of Viret, and of Beza! could ye revisit these scenes of your sufferings and toil, these retreats of Huguenots, persecuted by edicts as impolitic and as wicked—with what grief and indignation would you look on the men who have entered into your labours, and who

* And the government thus pronounces on their doctrines and opinions, and garbled expressions used or said to have been used by the ministers, while it pretends not to meddle with theological sentiments, or to limit liberty of conscience, or freedom of opinion.

owe their liberty and their power to oppress to the struggles and sorrows of your lives, and to the gospel ye preached.

Three of the ministers of the canton, after suspension or expulsion from the church, had petitioned the government for permission to imitate their brethren at Geneva, and establish a regular separate worship. The government has not only refused their prayer, but has decreed the unchristian and despotic prohibition of all means of religious edification. To its honour, the civil government of Geneva pursued a line of policy directly contrary to the system of the council of Lausanne. The government of Geneva allowed and protected, first, the succession and separate worship of M. Guers, Emssayty, &c. and subsequently that established by Mr. Malan; while the council of Lausanne, pretending to greater piety and purer faith, has prohibited and denounced the most private social meetings of peaceable and pious Christians.

I do not mean to answer for every shade of religious sentiment that may have been entertained, or for every expression that may have been uttered by these persecuted ministers, nor for the perfect expediency of every act of men goaded and irritated by calumny, by deprivation, and by insult, attacked by mobs, and assailed in their dwellings; but I will pledge myself for that which is notorious, that they were devoted and exemplary christians—peaceable and submissive citizens—kind and benevolent neighbours—faithful and disinterested ministers of the Lord Jesus; that they merit the protection and respect of their governors and of their fellow-citizens, and the fellowship and love, and prayers, and support of all the real friends of the glorious reformation, and of all the real disciples of the despised and crucified Nazarene.

As for the cause of Christ itself, my dear Sir, we know it is destined to triumph; not only over the idolaters of the Southern Ocean—the colonists of the Antilles—and the Brahmins of India, but also over the Protestants of the Vaud. In Egypt, "the more they afflicted them, the more they grew;" and at Rome, the things that had "happened fell out to the furtherance of the gospel;" but in the sufferings of our brethren, we ought to take an affectionate and sympathetic interest, and for the fate of persecutors themselves, we ought to feel a solemn and benevolent concern. For myself, I cannot contemplate without pain and anxiety the present state, or the future prospects of the Swiss Confedera-

tion, when I see, in some cantons, popery as corrupt, as active, and as malignant as in the days of the Reformation: in others, an abuse of Christian institutions, and a general relaxation of Scriptural doctrine and Christian morality; in others, the principles of religious liberty attacked, and the servants of God persecuted by Protestant power and Protestant clergymen; when I see the whole confederation selling the blood of its children to foreign states, and hurrying their souls into eternity in unholy combat for the triumph of Jesuitism and the Inquisition, I confess, in proportion as I love Switzerland and revere her history, I tremble as I behold, at the apprehension of those judgments she may yet have to endure, and my hope for her is only in that mercy which transcends all our thoughts, and in that remnant which the Lord estimates out of all proportion to the rules of human calculation. I am,

My dear Sir,
Yours affectionately,
MARK WILKS.

P.S.—Since the publication of the order of the Council of State, M. R., one of the most able and pious ministers of the canton, has resigned his benefice, and has informed the government, “that he cannot remain in a church which orders him to persecute the ministers and the doctrines of Christ.” His example will be followed by several of his brethren.

Ordained.—In Northampton, the Rev. Mark Tucker, as associate Pastor with the Rev. Solomon Williams. Officiating Clergy,—Rev. Dr. Nott, of Union College;—Rev. Dr. Lyman, of Hatfield;—Rev. Mr. Williams;—Rev. Mr. Wisner, of Boston;—Rev. Mr. Williams, of Easthampton.

The Treasurer of the Trustees of the General Assembly of the Presbyterian

Church acknowledges the receipt of the sum of 1,424 dollars and 7 cents, for their Theological seminary at Princeton, N. J. during the month of March last.

PUBLIC AFFAIRS.

South America.—Our space does not permit us to go into details in regard to this interesting portion of our continent. Mexico is convulsed by parties, and we think the issue uncertain; but hope that freedom will prevail. The Brazils are also in agitation, and the issue doubtful. Our minister, Mr. Rodney, has been received at Buenos Ayres, with every demonstration of respect to him, and of exultation on the part of those to whom he is sent as a plenipotentiary. On the western coast, the conflict in Peru and Chili continues. In upper Peru, the patriots we believe—although the accounts are flatly contradictory, have suffered a serious defeat. We hope that Bolivar may retrieve their losses. *Ch. Adv.*

United States.—Our congress, during the past month, have been occupied on various subjects.—In the house of representatives, the tariff bill has claimed the principal attention, and is yet on the tapis. In the senate, all the propositions for changes in the constitution have been postponed for the present session. The subject of postponement, when under discussion, drew on a warm debate relative to caucus meetings of the members of congress.—The prevalence of the disease called *Varicoid*, has not been as general throughout our country as we feared it would be. It is fast vanishing from this country, and we doubt not will soon be entirely extinct. The inhabitants of our heaven favoured land have causes innumerable for gratitude to the Giver of every good gift.—May the goodness of God lead us to repentance. *16*

POETRY.

[From Sacred Odes.]

PSALM CXVII. PARAPHRASED.

Ye nations, wheresoever found,
Dispers'd o'er earth's capacious round,
Who freeze in regions yet unknown,
Or pant beneath the burning zone,
From your lips let anthems rise
To the monarch of the skies;
Let your new-taught voices sing
Praise to heav'n's Eternal King.

For now his mercy never ending
Appears all former bounds transcending
His truth, unshook in ages past,
To ev'ry coming age shall last.
Haste, your grateful tribute bring;
Hallow'd hymns of rapture sing;
Let your choral voices raise
Hallelujahs to his praise.

FROM THE "MARTYR OF ANTIOCH,"

BY H. H. MILLMAN,

HYMN.

For thou didst die for me, O Son of God!
By thee the throbbing flesh of man was
worn;

Thy naked feet the thorns of sorrow trod,
And tempests beat thy houseless head
forlorn:

Thou that wert wont to stand
Alone, on God's right hand, [born.
Before the ages were, the Eternal, eldest

Thy birth-right in the world was pain and
grief,

Thy love's return ingratitude and hate;
The limbs thou healest brought thee no relief,
[thy fate;

The eyes thou openedst calmly viewed
Thou, that wert wont to dwell
In peace, tongue cannot tell,
Nor heart conceive the bliss of thy celestial state.

Thy dragg'd thee to the Roman's solemn
Hall, [dour sate;

Where the proud judge in purple splend
Thou stood'st a meek and patient criminal,
Thy doom of death from human lips to
wait;

Whose throne shall be the world
In final ruin hurled, [fate.
With all mankind to hear their everlasting

Thou wert alone in that fierce multitude,
When "Crucify him!" yell'd the general shout;
[rude,

No hand to guard thee mid those insults
No lip to bless in all that frantic rout;
Whose lightest whispered word
The seraphim had heard,
And adamant arms from all the heavens
broke out.

They bound thy temples with the twisted
thorn, [pain,

Thy bruised feet went languid on with
The blood, from all thy flesh with scourges
torn, [grain;

Deepen'd thy robe of mockery's crimson
Whose native vesture bright
Was the unapproached light,
The sandal of whose foot the rapid hurricane.

They smote thy cheek with many a ruthless
palm,

With the cold spear thy shuddering side
they pierced,

The draught of bitterest gall was all the
balm

They gave, t'enhance thy unslaked,
burning thirst:

Thou, at whose words of peace
Did pain and anguish cease,
And the long buried dead their bonds of
slumber burst.

Low bow'd thy head convulsed, an droop'd
in death, [cry;

Thy voice sent forth a sad and wailing
Slow struggled from thy breast the part-
ing breath,

And every limb was rung with agony,
That head, whose veiless blaze
Fill'd angels with amaze,
When at that voice sprang forth the rolling
suns on high.

And thou wert laid within a narrow tomb,
Thy clay-cold limbs with shrouding
grave-cloths bound;

The sealed stone confirm'd thy mortal
doom, [ground,

Lone watchmen walk'd thy desert burial
Whom heaven could not contain,
Nor th' immeasurable plain
Of vast infinite enclose our circle round.

For us, for us, thou didst endure the pain,
And thy meek spirit bowed itself to
shame, [stain;

To wash our souls from sin's infecting
T' avert the father's wrathful vengeance
flame;

Thou, that couldst nothing win
By saving worlds from sin,
Nor aught of glory add to thy all-glorious
name.

ON DEATH.

Hail, midnight horrors, awful gloom!

Ye silent regions of the tomb,
My future peaceful bed:
Here shall my weary eyes be clos'd,
And all my sorrows lie repos'd
In death's eternal shade.

Ye pale inhabitants of night,
Before my intellectual sight,
In solemn pomp ascend!

O tell! how trifling now appears,
The train of idle hopes and fears
That human life attend.

Ye faithless idols of our sense!
Here own how weak your vain pretence,
Ye empty names of joy!

Your transient forms like shadows fly,
Delusive to the mental eye,
While ye the senses cloy.

Can wild ambition's tyrant pow'r,
Or ill got wealth's unbounded store,
The dread of death controul?
Can pleasure's more bewitching charms,
Avert or sooth the dire alarms
That shake the parting soul?

Religion! ere the hand of fate
Shall make reflection plead to late,
My erring senses teach,
Amidst the flatt'ring hopes of youth,
To meditate the solemn truth
These awful scenes still preach.

By thee sublim'd, the soul aspires
Beyond these trifling low desires,
With nobler views elate:
Unmov'd: her future change surveys,
And with intrepid courage pays
The universal debt.

In earth's soft bosom sooth'd to rest,
Thy children sleep, and the distress
Do there no quiet miss:
Till the last morn's fair op'ning ray
Unfolds the bright eternal day
Of active life and bliss.

IMPROMPTU,

BY W. B. TAPPAN,

OCCASIONED BY THE DEATH OF HENRY JANSEN, ESQ.*

JANSEN, the wish was thine, to view
His Court whose trophy is the tomb;
To scan the scenes that genius true
Hath sketched with more than fancy's
gloom.

Fate heard the prayer, 'twas worthy one
Longing for immortality;
And suddenly; thy labour done,
Called thee to dread reality.

* This gentleman having purchased a ticket of admission to Peale's Painting of "The Court of Death," exhibiting in the Capitol at Albany, while in the act of crossing the threshold leading to the room, fell down and instantly expired.

Mr. Jansen was at the time of his death, a member of the Convention of 1821, from the County of Ulster, which remodelled the Constitution of this State.

Pub. R. M.

Yet shall not terror o'er thee rule,
Nor DEATH retain his boasted prize;
His COURT was but the vestibule
That led thee to thy native skies.

TO THE CHRISTIAN PUBLIC.

In presenting to the public the first number of the RELIGIOUS MONITOR, the publishers cannot but indulge the hope, that it will meet with a friendly reception; and that it will be found enlisted in the cause of truth. For, with whatever defects or inaccuracies it may be chargeable, it is confidently believed, that it will contain nothing which is materially unscriptural. It is also necessary to state, that the value of the work will be enhanced in proportion to the support which it receives. For should sufficient encouragement be given, we shall import a considerable variety of the best European religious publications; which, with the contributions of our correspondents, will furnish materials which will be calculated to ensure the work the approbation of an enlightened community. With this explanation of our views, conscious of the purity of our motives, and relying on the blessing of God, we send our Miscellany abroad to the world, hoping that it may be a humble instrument in promoting among men, the cause of that kingdom which is destined to prevail, and rule over the nations; and in which all mankind are vitally interested.

THE
RELIGIOUS MONITOR.

JUNE, 1824.

SELECTIONS.

THOUGHTS ON GODLY ZEAL.

(Concluded, from page 8.)

We are, in the next place, to specify some objects about which our zeal is to be exercised. We should be very zealous for the honour of God. In this, our zeal, when well directed, cannot exceed. A higher and better end we cannot propose to ourselves. That God in all things may be glorified through Jesus Christ, is the desire of every believer, and the scope of all his actions. If we love God in Christ supremely, we will be zealous that he be honoured by ourselves and others. Sound views of God lie at the root of all holy zeal; sound views of the Trinity, of the counsels, perfections, and will of God; otherwise we are zealous for we know not what. When we obtain the promised discoveries of God, then we are jealous for each divine person, and for the peculiar doctrines of religion, which are the glory of God, and our own life. Every thing should be subordinated to this chief

end. This is the single eye, that illuminates the whole body, and gives dignity and importance to the lowest action of life. Without this, actions, however splendid in the eyes of men, and though materially agreeable to the revealed will of God, will be an abomination in his sight. This principle flows from the deepest self-denial, and in our most successful efforts to honour the Lord, constrains us to say, "Not to us, not to us, but to thy name be the glory." Our zeal should burn with an intense and unextinguished flame for such a glorious God, and for every thing whereby he maketh himself known. Here, believer, put forth all your strength, and the oftener you burn, the more seraphic you will become. This fire will never die, and will increase when death has extinguished every other kind of love. Put the crown on this gracious God, and rejoice that though you may decrease he will increase.—We should be zealous for the salvation of men.—The glory of God and the happiness of men are so nearly connected, that

what promotes the one secures the other. How much is the honour of Jehovah advanced in the redemption of sinners by Christ? Here God appears "full orb'd and complete." Here is a glory that excelleth all other glory. In this he abounds towards us in all wisdom and prudence. In this we contemplate the utmost energy of his power the greatest display of his love and mercy, the most awful manifestation of justice and holiness. In this, we see all his goodness passing before us; and should not we co-operate with God in this great salvation? God is the great efficient; but this does not exclude, but encourage the use of means. Using the means he has appointed with diligence, is altogether consistent with the most confident assurance that his blessing alone maketh rich. The doctrine of efficacious grace neither encourages presumption nor slackens evangelical efforts. When God blesses the means of salvation, the honour is reflected upon himself, and the instruments he employs have their honour: And what an honour is it to be employed in the conversion of sinners, and the edification of the body of Christ? Our zeal for the salvation of immortal souls should be constant and unquenchable; as an evidence we justly appreciate the value of souls, and reckon that, in being instrumental in saving one soul; we are more honoured than though we could communicate liberty, and all its attendant blessings, to the numerous millions who inhabit the globe! This should quicken us to prayer and confidence in the promises of God, and a desire to send the means of salvation to those who do not enjoy them; knowing that faith cometh by hearing and that when God

designs the end he will not be wanting in the means. Our zeal is not to be damped by our want of knowledge of the object to whom the means of grace shall be ultimately successful. With this we have nothing to do: This is the will of God, and not the rule of our duty. That watchman certainly deserves not the name, who sees a house in flames and yet uses no efforts to save it, from a foolish pretence, that perhaps God has decreed the destruction of its inhabitants! Our hearts should leap at hearing of means used for the conversion of the heathen and others; and we should, in simplicity use the means, and leave events to him that worketh all things after the counsel of his will.

We are to be zealous for truth.—We are to love the truth and the peace; to buy the truth, and not to sell it. Nothing appears more valuable to a believer than the truth of the gospel, and he uses all means that it may continue in the church. He contends, as in an agony, for the faith once delivered to the saints. He endeavours to receive, observe, keep pure and entire, all such religious worship and ordinances as God has appointed in his word.—The distinction of truth into fundamental and circumstantial is absurd, and was never made for the honour of truth, but to serve the views of a party, and to accommodate truth to the fluctuating taste of the world. "Teaching them to observe," says Christ, "all things whatsoever I command you; and lo I am with you always." Truth, Lord: But may we not reply, The partizans of this opinion only teach fundamentals, and bury circumstantials, and fritter away the most obnoxious part of truth to please men! No; teach

them to observe all things. "O Timothy, keep that which is committed to thy trust." But, Father Paul, might not Timothy rejoin, May I not keep only the most important parts of truth, and give those which are circumstantial to the wind? No: keep all the trust, as a sacred inviolable deposit. Touch not, taste not, handle not, when the traitors of truth say, touch, taste, and handle. Avoid profane babblings, and oppositions of science, falsely so called. Bow not in the house of Rimmon. Keep thyself pure. We are not to surrender truth to please any body of men, or to serve any purpose. As well might the Greeks at Thermopylæ have been ordered to sell their shields to the Persians, and bury their swords in the dust without striking a stroke, as bid Christain heroes abandon the cause of their God! When truth is opposed, then we should show our zeal. The cry then is, who is on the Lord's side? Who? Then, if ever the zeal of God's house should eat us up. When truth falleth in the streets, when the enemy comes in like a flood, when the enemies of truth are bold and impertinent, and its professed friends deal with a slack hand; then let the friends of truth, in their several stations, with their several talents, and as Providence directs, rush into the glorious contest! Let them go forth with their lives in their hands, and their heart in all their actions. Great is the truth, and it will prevail. The worthies of old, scorned to abandon a parcel of ground full of barley to the Philistines. They stood in the midst of it, and in every direction kept them off, 1 Chron. xi. 13, 14. So should we, in defence of all the truth; for it is all valuable. Let us resist the boar from the forest, which is rapidly wasting the heritage of the Lord, and watch against the slow influence of a detestable neutrality and indifference. Let us oppose that spirit of innovation by which the faith and edification of the church are assaulted, and the niceties of a false philosophy are put in the place of the simple doctrines of the gospel. The old wine is better. We ought to be zealous of good works; zealous for the honour and holiness of the law, and for the credit of religion in the world. Not only are we to be zealous for the peculiarities of our creed and profession, but we ought to pourtray the beauties of holiness in our every station. We are to have orthodox lives as well as orthodox sentiments. We are not, under the mask of a flaming zeal, to detain the truth in unrighteousness, but to show to all men, that by the faith we establish the law. Our zeal should burn at home against the corruptions of our own hearts, and we ought to promote personal holiness and secret religion in all its branches. To burn in zeal before men, while we indulge any sin in our hearts, and omit the means of secret fellowship with God, is but acting a farce, which will end in our future shame. We should be zealous in our families, among our children and servants, and occasional visitants, and exert ourselves to make the favour of Christ's knowledge known among them. How much might a zealous parent and master do under his roof, by divine grace, for the honour of God? What divine satisfaction will spring in the breast; when we reflect, that some have been converted by our means? When the conquests of empires are forgotten, the gathering of sinners to Christ will be remembered. Our zeal should

operate in promoting the good of the neighbourhood where we dwell, and of the society of which we are members. One sinner destroys much good, and one active member of the church is a great blessing to it. How much might a person do, if he is a hearty friend, to men's best interests, even although he move in a humble sphere by a holy life, earnest prayer, seasonable advice, circulating good books, visiting the sick, encouraging the young to religion, relieving men's temporal straits, and every thing showing a cheerful, disinterested, and contented mind. Zeal, thus recommended, will not in ordinary cases, fail of producing some good effects. Let us all be very zealous for the credit of that religion which is our present consolation, and on which our all for eternity is suspended.—We are to be zealous against sin. God is angry at sin, and so should we be. As we cannot estimate the malignity of sin, so we cannot be too zealous against it. We should have continual heaviness of heart on account of it, as committed by ourselves and others. Rivers of waters should run down our eyes, and horror should take hold of us, when ill men forsake God's law. We should sigh and cry for all the abominations done in the midst of the land. Hereby we would discover our love to God and his law; that we cannot see his commandments transgressed without grief of mind; and where we cannot be performers, we will be mourners; in our life and in our heart we should enter a solemn protest against prevailing sins, however fashionable, or tending apparently to advance our interests. Glorious flame! Oh that it were more common in this degenerate world!

We can only drop a hint or two as to the motives which should animate our zeal. The greatness of the cause in which we are engaged should quicken us in pleading it. If the glory of God, the salvation of men, the value of truth, the credit of religion, the honour of the law, are great things, it becomes us to be zealous in seeking them. *Ah, tantamne rem tam negligenter!* If the comfort of life, the triumph of death, and the happiness of eternity, can rouse to action and excite zeal, then let us not sleep, as do others who neglect these things. Let us consider Christ, whom the zeal of God's house consumed—consider the depth of his condescension—the magnitude of his work—the unshaken fortitude with which he performed it; and look at the concluding scene of his life, the bitterness and agonies of his death, and thence infer how zealous he was for the honour of his Father, and the welfare of men! He set his face as a flint, and was not discouraged, till all was finished. What storms blew in that face, and marred it, and yet he turned not back! Reflect on the number, the union, the power, and cunning of the enemies of truth. Every stone is moved to promote the cause of infidelity and practical abomination: and alas! the success is proportionable to the means employed. Let this excite the zeal of the followers of Jesus, if they have one spark of it remaining in their hearts. Consider the state of the churches at present, how lukewarmness and indifference prevail every where.—All men seek their own, and not the things of Jesus Christ. God's truths are impugned, his ordinances changed, and his everlasting covenant

broken, and men regard it not. If their own interest is touched, or their name reproached, they are all on fire; but when God calls to be valiant for truth upon earth, they are deaf as the adder. They see truth buried, and shed no tears, heave no sighs, and exert none of their powers! They are at ease in Zion, and Jerusalem is the least of their joy. It would give many little trouble though the cause of God were obliterated from the face of the earth, and the fox looked out at the windows of the temple of Jehovah! Consider in fine, the state of the world, that darkness covers the earth, and gross darkness the people. What a dreadful state are the bulk of men in at present, and what an awful eternity awaits them continuing in that state? Let us pray frequently, and to prayer add active exertion, for the universal spread of the gospel, and for grace to improve the day of our own merciful visitation.

From the Christian's Magazine.

THE BELIEVER'S UNION TO CHRIST.

There are multitudes of things, whose existence we are most intimately acquainted with, yet of whose special manner of existence, we can have no idea. It is, however, a sufficient confirmation of the truth of this doctrine, that our experience agrees with what is revealed in the word of God. Numbers of divines have written well upon the delightful subject: though it is too little considered by many of our practical writers, as the foundation of both our practice and hope. Were it more distinctly considered, more particularly explained, and more

frequently insisted upon, it would be a probable means to check the growth of those dangerous errors, which prevail among us; and to give men a deeper sense of the necessity of experimental vital piety, in order to a well grounded hope of the favour of God.

This union is sometimes represented in scripture, by the strongest expressions that human language can admit, and even compared to the union between God the Father and God the Son. Thus, John xvii. 11, 21, 22, 23. "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.—That they all may be one, as thou Father art in Me, and I in Thee, that they also be one in us. That they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one."

It is compared to the union of a vine and its branches. Thus John xv. 4, 5. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye except ye abide in me. I am the vine, and ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

It is compared to the union of our meat and drink with our bodies.—Thus John vi. 56, 57. "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me."

It is frequently compared to the union of the body to the head.—Thus, Eph. iv. 15, 16. "But speaking the truth in love, may grow up

into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying itself in love."

It is sometimes compared to the conjugal union. Thus, Eph. v. 23, 30. "For the husband is the head of the wife, even as Christ is the head of the church, and he is the Saviour of the body. For we are members of his body, of his flesh, and of his bones, Rom. vii. 4.—"Wherefore my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."

It is likewise compared to the union of a building, whereof Christ is considered as the foundation or chief corner-stone. Thus, I. Pet. ii. 4, 5, 6. "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.—Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner-stone, elect, precious."

This union is sometimes represented in scripture by an identity or sameness of spirit. Thus, I. Cor. vi. 17. "He that is joined unto the Lord is one spirit."

It is sometimes represented by an identity of body. Thus, I. Cor. xii. 12, 27. "For as the body is one, and hath many members; and

all the members of that body being many, are one body; so also is Christ. Now ye are the body of Christ, and members in particular."

It is also represented by an identity of interest. Mat. xxv. 40.—"Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Christ and believers have one common Father. John xx. 17. "I ascend unto my Father, and your Father; and to my God, and your God." They have one common inheritance, Rom. viii. 17. "Heirs of God, and joint heirs with Christ." And they have one common place of eternal residence. John xiv. 3. "And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also."

We now proceed to consider something distinctly, what is the special nature of this union, and what we are to understand by it.—And it may not be improper in the first place, to consider it negatively, and say what it is not, before entering upon an illustration.

This union is not an essential or personal union. The unity of the Trinity in the Godhead, is essential: the union of the divine and human nature in Christ, is personal. But it were blasphemy to suppose either of these kinds of unions in the case before us. Should we suppose the former, we should attribute divine perfection to ourselves. Should we suppose the latter, we should make ourselves joint-mediators of the covenant, with the glorious Redeemer. Though Christ and believers are one, as he and the Father are one, this is to be understood with respect

to the resemblance there is, in point of reality and nearness of union; and not with respect to the nature and kind of it.

Though the word union is apt to carry our minds into an imagination of a contact, mixture, inhesion, or the like, we are to remember, that these are too low and gross conceptions of this astonishing mystery, to be entertained by us. We are to remember, that our union is to him, who "is by the right hand of God exalted," and who is "set down on the right hand of the majesty on high."

We shall now proceed to consider (according to the light given us in the scripture) what the nature of this union is.

The reality and certainty of this union is clearly revealed, and the blessed effects of it are experienced by all the children of God: but the manner of it (like the divine person, God incarnate, to whom we are united) is not only above our knowledge, but above our search and enquiry. This may perhaps be matter of prejudice in the minds of some against the doctrine before us, that it is inscrutable and unintelligible: but the same objection lies against the most important articles of our faith and hope; and even against many undoubted certainties in the kingdom of nature, as well as of grace. There is the same reason to doubt of the union of the three persons in the Godhead, of the union of the divine and human natures in the person of the Son of God, and even of the union of our own souls and bodies. We may have reason to believe, what our souls cannot search out, nor enquire into; and when that is the case, the more mysterious and unsearchable is the modus of any thing, which God hath

revealed, the more should it be the subject of our acknowledgment and admiration. Thus in the present case, because this is the Lord's doing, and marvellous in our eyes; therefore we should adore the wonderful dispensation of grace, and rejoice and be glad in it.

This is a spiritual union. Such an union whereby, being joined to the Lord, we are one spirit with him, I. Cor. vi. 17. By which we may understand that believers partake of the same divine Spirit, and the same divine influences and operations, with our blessed Redeemer and Master: this difference being excepted, that we have only lower degrees of the divine communications; but "to him God giveth not the Spirit by measure." We partake of rays; he of the full sun of divine light and grace; and in him are all the treasures of grace as in the repository or fountain; from whence we derive those supplies, which we are partakers of. The blessed Spirit, who is in Christ an infinite fountain of all grace, communicated some emanations of the same grace to us, whereby we are (though in a low and imperfect degree) conformed to the divine will, made "partakers of the divine nature, have Christ dwelling in us, and we in him."

By this union believers have all needful supplies of grace treasured up for them in Christ. In which respect, it is said, "all things are theirs: for they are Christ's; and Christ is God's;" I. Cor. iii. 21, 23. "In Christ are hid all the treasures of wisdom and knowledge: and we are complete in him, who is the head of all principality and power," Col. ii. 3. 10. By which means believers are blessed with all spiritual blessings in heavenly places in Christ,"

Eph. i. 3. And "Christ is made of God unto them wisdom, and righteousness, and sanctification, and redemption," I. Cor. i. 30. By these and other like texts of scripture, believers have matter of great consolation, even in their sharpest temptations and lowest frames; in that how dead soever their affections may be, and how dark soever their circumstances may appear, they have an inexhaustible fountain of grace treasured up for them in Christ; and by virtue of their union to him, they have an interest in his person, they have an interest in his graces, and are secure of all necessary communications of grace as he shall see their case require. The believer's refuge therefore, in all his trials, in all his prevailing darkness, deadness, temptation, and imperfection, is to act faith in Christ, for grace to help in time of need. There is a sufficient stock laid up for him in the hands of Christ: and if he will reach forth the hand of the soul, and by a believing view of the fulness of Christ, be ready to receive, he shall surely find the grace of Christ sufficient for him; and the strength of Christ made perfect in his weakness. If he will eat Christ's flesh, and drink his blood, that is, if he will exercise a lively faith in him, he shall, by virtue of this communication of the Spirit of grace, "dwell in Christ, and Christ in him." John vi. 56.

It is by their union to Christ, and supplies derived from the fulness which is in him, that glorified saints attain to the perfection of knowledge and grace. By this they are perfectly delivered from all remainders of sin and corruption: by this are all the powers and faculties of their souls brought into a glori-

ous conformity unto Christ himself, that they shall be like him, when they see him as he is: and by this they are completely qualified for the ravishing joys of the heavenly state; and the eternal praises of redeeming love. "In the dispensation of the fulness of times, God will gather together in one, all things in Christ, both which are in Heaven, and which are in earth, even in him.—That we should be to the praise of his glory, who first trusted in Christ." Eph. i. 10. 12. "I in them, and thou in me, that they may be made perfect in one. Father, I will, that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me." John xvii. 23, 24.

Here, Reader, it will be proper to make a pause; and to consider this with a special application to your own state. It is proper to consider, where it is that you are looking for supplies of grace; to your own good purposes and endeavours, to your prayers, meditations, good affections, and resolutions; or to this inexhaustible treasury of grace, that there is in Christ, to be obtained by the renewed exercise of faith in him. It is proper to consider, whether you are indeed joined to the Lord; and have one spirit with him. Whether you have a sensible experience of the blessed operations of the Holy Spirit, divorcing you from your idols, mortifying your appetites and passions, quickening your graces; and inflaming your affections to God and godliness. At least whether you are groaning under the burthen of your imperfections; and groan after the quickening influence of the divine spirit in your soul, to bring and keep you nearer to God; and whether the Spirit does thus help your infirmities,

with groanings which cannot be uttered. It is proper to consider, whether you have the evidence of your union to Christ, by your being a partaker of the divine nature, by your steady desire of conformity and subjection to the divine will, by your having the interest of the Redeemer's kingdom at heart, and by keeping your eye upon his glorious example, that you may follow his steps; and whether you are still looking to him by faith, for his quickening influences, and for an interest in his intercession, whenever you find yourself come short in these attainments. You will remember, that I am not explaining the fundamentals of Christianity, as a mere matter of speculation, or to entertain your curiosity; but that you may know what is the hope of your calling, what the foundation of your confidence; and where the returns are to be made for all your experience of grace and life.

The whole church, whether militant or triumphant, are by their union to Christ one church, one family, and one body, whereof Christ himself is the head. The family in heaven indeed, as adult children, have their inheritance in possession, while the family on earth, as minors in their non-age, have only necessary supplies for their support, comfort and growth, till they come into a perfect man, unto the measure of the stature of the fulness of Christ. But then the fulness of the glory in the one, and the gradual progress of grace in the other, are both the product of their union to Christ. And as the whole church is the body of Christ, so each particular believer is a member of that body; and hath both his body and soul united unto the person of Christ; by an union

that can never be dissolved, by an union that will not only continue with the soul, in its separate and intermediate state; but will also continue with the body, in its state of dissolution, whereby its glorious resurrection and final renovation will be secured; and them which sleep in Jesus, will God bring with him.

This union is such, that Christ and believers have one common interest. In the great design of reconciling sinners to God, and preparing a chosen number for eternal glory, Christ and the church were one mystical person: so one, that what he did was imputed to them, as if done by them; and what they deserved was imputed to him, as if he were personally obnoxious. Thus the Lord Jesus Christ is called the LORD OUR RIGHTEOUSNESS, Jer. xxiii. 6. And the church by virtue of this union to Christ, is considered as the same person, and has the same character ascribed to her.—

“This is the name wherewith she shall be called, the *“Lord our Righteousness,”* Jer. xxxiii. 16. The identity of person was founded on the eternal covenant of redemption. The Lord Jesus Christ was foreordained to the office and work of a Saviour and mediator “before the foundation of the world,” 1 Pet. i. 20. And “we were chosen in him, before the foundation of the world; and predestinated unto the adoption of children by him: and thus we become accepted in the beloved,” Eph. i. 4, 5, 6. And as he was foreordained to the work and office of a Redeemer, so likewise to all that grace, righteousness, strength, and glory required thereunto; not only to that which was peculiar to himself; but to that also, which was needful to be communicated to the church, and to all

that should ever believe on him, in their state of probation here, or perfection hereafter. And on the other hand, as believers were chosen in him, so they were chosen to be partakers with him, in that common stock or depositum committed to him for both their present and eternal interest and happiness. Thus the obedience of our Lord Jesus Christ becomes our righteousness, his sufferings our atonement; and he is a fountain opened for all supplies of grace, upon our union to him by faith.

"He bore our sins in his own body on the tree," I. Pet. ii. 24. And "we are complete in him;" Col. ii. 10. Thus likewise, the believer's sufferings in his cause are the sufferings of Christ, Col. i. 24. "In all their afflictions, he is afflicted," Isa. lxiii. 9. The believer's graces are the graces of Christ, owned by and derived from him; and "of his fulness they all receive, and grace for grace," John i. 16. And "the believer's good conversation is in Christ," I. Pet. iii. 16. In fine, the whole interest of the church is the interest of Christ, and is by him taken care of, and provided for, as his own: and the whole interest of Christ, is the interest of the church; and the believer is most nearly affected with the interests of Christ's kingdom, as what most nearly concerns him. Thus is the church united to Christ; and thus has he graven her upon the palms of his hands, and her walls are continually before him.

The union between Christ and believers is such as that they have thereby one common relation.—He is their everlasting Father, their head, their husband, their brother, their friend, theirs by all relations of nearest intimacy.—His Father is their Father, his

brethren are their brethren, and his God is their God. "Go to my brethren; and say unto them, I ascend unto my Father and your Father, and to my God and your God," John xx. 17. Thus are believers distinguished from the rest of the world, dignified and exalted above all those who are esteemed great and honourable among men, by their near relation to him who is "higher than the highest, and is the prince of the kings of the earth."

The union between Christ and believers is such, that they have thereby one common inheritance. "They being children, are heirs of God, and joint heirs with Christ," Rom. viii. 7. "And if I go (says the blessed Saviour) and prepare a place for you, I will come again, and receive you unto myself, that where I am ye may be also," John xiv. 3. There is nothing can break the band of union between Christ and believers: the union will not be dissolved, but perfected by death. "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord," Rom. viii. 38, 39. This is the hope of their calling. This the inheritance of the saints, that when they have a little longer struggled with the temptations and imperfections, distresses and calamities of this militant state, they shall arrive safe to the end of their desires and hopes; and be ever with the Lord. They shall dwell in his presence, and partake of the joys at his right hand for evermore.

This union is accomplished by the omnipotent agency of the Spirit

of God, and as the author and efficient; and by faith, as the bond of union. Vain therefore are their pretences, and they have but a delusive and destructive hope, who ascribe all the change in conversion to mere moral persuasion, or to the exercise of our own natural powers or endeavours only. It is beyond the power of men or means to persuade a sinner into this strict and intimate union with Christ. It infinitely exceeds the capacity of any such sinful worms as we are, to make ourselves one with the Lord Jesus Christ, as the Father and he are one. No! We dwell in him and he in us, because he hath given us of his spirit, I. John iv. 13. And by one Spirit we are baptized into one body, I. Cor. xii. 13. Vain likewise is the pretence of an eternal union to Christ, or of an union to him from the time of his passion, or of his finishing the work of our redemption. For it is to them, and none but them, who receive him and believe on his name, that he gives power to become the sons of God, John i. 12. And Christ dwells in your hearts by faith, Eph. iii. 17. The blessed Spirit shining with a ray of divine light into the soul of a sinner, thereby discovers to him his own misery and impotence; and shews him the fulness and excellency of Christ, the freeness of the gospel-offer, the faithfulness of the promises, and the readiness of this precious Saviour to accept and save such guilty perishing sinners as he is.

Our justification before God necessarily and immediately depends upon our vital union to Jesus Christ. It must be confessed by all men, who know any thing of human nature, and have any belief of a divine revelation, that we have all

sinned, and that we are all become guilty before God. And which way shall guilty sinners be reconciled to God? This, Reader, is the most important concern in the world. Consider the question, with an attention worthy of its infinite consequence. Can you quiet your conscience with hopes of appeasing the divine justice by your reformatations, good endeavours, or duties? Alas! they are all so defective and sinful, that the iniquity of your holy things will greatly increase the score, and add to the weight of your guilt. Will you flatter your hopes, from the mercy and goodness of the divine nature? But what claim can you have to mercy, when open to the inexorable demands of justice! Do you expect acceptance with God upon Christ's account? This is indeed a sure foundation of hope, for all who are interested in Christ and united to him. But what pretence can you make to the righteousness of Christ and the benefits of his redemption, if you have no interest in him, or in any of his saving benefits! If you have an interest in him, you are united to him, as I have already demonstrated. If you have not an interest in him, you have no plea to make for justification and acceptance with God upon his account. Our Lord-Jesus Christ has indeed made a sufficient atonement for sin. He has wrought out a perfect righteousness for sinners, whereby they may be acquitted from guilt, reconciled to God, and freely justified in his sight. But what is this to impenitent unbelievers, who have never been drawn to Christ by the powerful influences of his holy spirit, who have never received him by faith, so have never belonged to him; and there-

fore, could never have any part in either his active or passive obedience? If a man abide not in me, (says our blessed Lord) he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned, John xv. 6. We cannot be justified by works. We cannot be justified by a conformity to any imaginary law of Grace, without a vital union to Christ by faith. For he that believeth not is condemned already, John iii. 18. And he that hath not the Son of God hath not life, I. John v. 12. But then, on the other hand, being united to his person, we are united to his benefits; and partake with him in all the merits of his obedience, in his righteousness, victories, graces, and inheritance.

Our sanctification likewise immediately and necessarily depends upon a vital union unto the Lord Jesus Christ. The scriptures do indeed exhort us to be holy, as our Father which is in heaven is holy; and to that end exhort us to watch and pray, to crucify our flesh with its affections and lusts, to mortify our members which are upon earth, and to place our affections upon things that are above. But they no where exhort us to attempt these in our own strength, or to expect a renewed nature by any performance of them within our power.

To attempt our sanctification merely by our endeavours, were to press oil out of a flint. For in the Lord, shall men say, we have righteousness and strength: his grace, and that only, is sufficient for us; and without him we can do nothing. Can the branches of an olive tree flourish without the root? Surely

we cannot bear the root; but the root must bear us: and we must therefore be grafted in, if we would partake of the root and fatness of the olive tree, Rom. xi. 17. Can we live and act, when separated from our life? Christ is our life, Col. iii. 4. and until he quicken us, we are dead in trespasses and sins, Eph. ii. 1. In a word, our carnal minds are enmity to God, we are altogether as an unclean thing; and when love to God can be the production of enmity itself; and purity and holiness of nothing but defilement and uncleanness; then, but not till then, can we be holy without an union to Jesus Christ.

Our communion with God likewise wholly depends upon our union to Jesus Christ. All quickening, comforting, and strengthening grace, must flow from the same source as converting and sanctifying grace does. Would you be humbled and abased before God? you must learn of Christ to be meek and lowly of heart, Mat. xi. 29. Would you have your affections placed upon things above? you must remember, that you are dead, and that your life is hid with Christ in God, Col. iii. 2, 3. Would you have enlargement of soul, and a cheerful hope in God's mercy, when you approach his presence? Christ in you is your hope of glory, Col. i. 27. In whom you may have boldness and access with confidence by the faith of him, Eph. iii. 12. And be accepted in the beloved, Eph. i. 6. Would you enjoy the earnest of your future inheritance? it must be upon your believing in him, that you are sealed with that holy Spirit of promise, which is the earnest of your inheritance, Eph. i. 13, 14. Would you have joy and peace in believ-

ing? you must rejoice in Christ Jesus, without confidence in the flesh, Phil. iii. 3. Would you have the communications of divine love to your soul? it must be from Christ's loving you, and manifesting himself to you, John xiv. 22. To conclude, certain it is, that without union there can be no communion; and it therefore concerns you not only to consider, whether you are indeed united to Christ, and have access to God through faith in him; but also whether your deadness, formality, and distractions in duty, which you so often complain of, are not owing to the want of a cheerful dependance upon Christ, as the head of influence; or else to your vain attempts to quicken your soul by some endeavours of your own without looking to him for the incomes of his Spirit and grace.

And now, reader, you are to judge, whether there be not more than a doctrinal acquaintance with our union to Christ necessary for us, if we would either be justified in the sight of God, obtain that holiness, without which no man can see the Lord, live near to God, or hold the beginning of our confidence stedfast unto the end.

If you are in doubt about your state, and in an uncomfortable suspense whether you are united to Christ or not; do not rest satisfied in such a case, wherein your eternal ALL is at stake, and in a precarious uncertainty. But labour to resolve your doubts, by the lively exercise of faith; and by an humble cheerful confidence and delight in the blessed Saviour. Then may you know that he dwells in your heart by faith, when you are rooted and grounded in love, Eph. iii. 17. Labour to evidence your union to Christ, by having your heart pu-

rified by faith; and your affections spiritual and heavenly.—Then may you know that "you are risen with Christ, when you seek those things which are above, where Christ sitteth at the right hand of God, and when you place your affections on things above, and not on things on the earth," Col. iii. 1, 2.

That Christ may abide in you and you in him, that you may win Christ, and be found in him at his appearance and kingdom, and that you may reign with him for ever, is the prayer of J. D.

From the Christian Magazine.

ON THE TRUTH OF GOD.

Truth is every where in scripture ascribed to God as his distinguishing attribute; and the persuasion of his inviolable veracity has been in all ages the terror of the wicked, and the source of strong consolation to the godly. Though the scriptures were silent, reason would cry out that God can neither lie nor deceive. Even Plato could say, that if God were to appear in a bodily shape, he would take light for his body and truth for his soul. Men, indeed, may falsify their word, to the great stain of their reputation; but he is not a man, that he should lie, nor the son of man, that he should repent. Though they deviate from truth, sometimes from the fear of evil, and at other times from the hope of good, what evil can he have to fear, or what advantage can he hope to gain, that he should impose upon worms? Can he speak untruth by mistake, who knoweth all things; or by design, who is immaculately holy? Can he repent, who is

unchangeable ; or he prove unable to perform, who is almighty ?

It must therefore be ever remembered, that our God is the faithful God ; that he keepeth covenant to a thousand generations ; that he keepeth the truth forever ; and that he can no more recede from truth, in any the smallest instance, than he can deny himself. If we speak of his counsels of old, we must remember that they are faithfulness and truth ; if of his words, that there is nothing froward or perverse in them ; if of his ways, that all his paths are mercy and truth. Wheresoever he goes, faithfulness is still the girdle of his reins ; whatsoever he speaks, no guile is found in his lips ; whatsoever he does is the performance of his word. Truth is the inseparable companion of the living God. She goes before his face. Now she walks forth accompanied with mercy, in the accomplishment of the promise ; now accompanied with justice in the fulfilment of the threatening ; and though clouds and darkness should conceal her for a while from the view of mortals, she will soon be revealed, to the joy of the godly and to the confusion of the wicked, in all her glory. Tremble, ye sinners, for he will bring evil upon you, and will not call back his words. Rejoice in the Lord, ye righteous ; for he is ever mindful of his covenant. Sooner shall the stars of heaven fall from their orbits, sooner shall the ponderous mountains be heaved from their foundations, than one tittle of his sacred word fall to the ground. The word of our God shall stand forever.

And where shall we find a more illustrious display of this glory of God than in the face and person of Jesus, whose name is the truth, and

in whom all the promises and all the threatening are yea and amen.

With respect to the promises, this is certain. What promise may we not confidently depend upon, though its accomplishment should seem ever so difficult, when not one good word has failed of all that was foretold of the Messiah ? It was thus the ancient prophets sung concerning the mercy promised to the fathers. " A virgin shall conceive, and bear a son ; and thou, Bethlehem Ephratah, shalt give him birth. The sceptre shall not be quite departed from Judah, when he shall appear. A voice of one crying in the wilderness shall proclaim the approaching Deity. Then the ears of the deaf shall be unstopped, and the eyes of the blind shall see out of obscurity and out of darkness ! It is true indeed his ungrateful countrymen shall despise and abhor him ; for he shall be wounded for our transgressions, and bruised for our iniquities. But he shall arise from the grave, and swallow up death in victory. He shall go up with a shout, and lead the oppressor away spoiled. Behold, he shall call a nation that knew him not, and they shall run unto him ; kings shall see and arise, and princes also shall worship, because of the Lord that is faithful." As in water face answers unto face, so does Messiah in the promise, to Messiah in the flesh. To him gave all the prophets witness, and in him the word of the Lord is tried. Seek ye out of the book of the Lord, and read ; not one of his words hath failed. Now the seed of the woman has bruised the head of the serpent ; the people are gathered unto Shiloh, and the prophet like unto Moses is raised up. The sword has now awaked, and smitten the man that

is God's fellow. The Messias is now cut off, though not for himself. Haggai's desire of all nations is now come; Jeremiah's Branch of Righteousness is sprung up; and Malachi, thy Son of Righteousness is arisen with healing under his wings.

And as the promises are in Christ yea, and in him amen, so the threatenings are fulfilled in him in the most striking manner. Thy sentence, Adam, is fully executed on him, "In the day thou eatest, thou shalt surely die;" because we thus judge, that if one died for all, then were all dead. And thinkest thou, O sinner, that he will not be true to his word of threatening against thee, when, for the honour of this, he stained the cross with his beloved Son? In vain did the tears of his holy humanity, and the yearnings of a father's bowels, plead that the bitter cup should pass from him. Though it were to save a son from death, it is impossible for God to lie.

Having before us such glorious illustrations of the truth of God, no room is left for doubting the truth both of his promise and of his threatening in other instances. Without all controversy, the less is confirmed of the greater, and though the Lord should seem slack concerning his promise, there can never be reason for saying, "Doth his promise fail for evermore?" The promise is sure to all the seed; and whatever delays may take place, whatever difficulties may intervene, it will be accomplished in its season, and not one of all the good things which the Lord hath spoken shall fail. I will not therefore call in question the faithfulness of God; for he that believeth not, maketh him a liar. I will, by believing his testimony, set to my seal

that God is true; and even when the time between the promise and the performance seems long, I will not make haste. Though the vision tarry, I will wait for it; for at the end it will speak and not lie.— Though providence should seem to contradict the promise, I will not cast away my confidence, which hath great recompence of reward. Though the world should frown, I will hold fast the profession of my faith without wavering, because he is faithful who hath promised; and when I suffer for righteousness sake, I will not be ashamed, but commit my soul to a faithful Creator. How can I suspect that one good word shall fail, when he is ever mindful of his covenant, and when he is strong that executes his word? Though affliction should visit me, I will reckon that it is in faithfulness.— Though conscience should accuse me, I will remember his oath who hath sworn that he will no more be angry, as the waters of Noah shall no more overflow the earth. Though the adversary the devil tempt me, yet will I rest assured that he will not be suffered to cast me utterly down; for God is faithful, who will not suffer me to be tempted above what I am able to bear. And when I am called to die why should I fear? Into thy hand I will commit my spirit, thou hast redeemed me, O Lord God of truth.

If it be incivility to give the lie to an equal, insolence to give it to a superior, treason to give it to a Prince, what must it be to give the lie to the great God? Yet this ye do, O fools and slow of heart to believe what he hath spoken. He has threatened to punish the wicked with everlasting destruction; yet ye helie the Lord, and say, It is not he, no evil shall come nigh us.

He hath promised salvation through Christ in the gospel; yet ye treat it as a cunningly devised fable, and will not account it a faithful saying and worthy of all acceptance. How long will ye provoke him to anger, and refuse to believe his word? Shall not the men of Nineveh rise up in judgment against you for your unbelief? Why will ye die? And die you must, if you persevere in treating the faithful God as a liar, by disbelieving alike the threatenings of his law and the promises of his gospel. Lo as justice and truth meet in the law, so mercy and truth meet in the gospel. God has purged himself by oath that he has no pleasure in your death. He promises eternal life in Christ; and if this salvation is refused, he has sworn that you shall never enter into his rest. Whether therefore ye will hear or forbear, know, that as he is not mocking you when he makes this promise, nor attempting to deceive you, so you cannot deceive him, and he will not be mocked.

THE DOCTRINE OF GRACE, A SERMON.

For by grace are ye saved. EPH. ii. 8.

(Continued, from page 31.)

III. Its rights are not less evident in justification—which is another thing that manifestly proves the truth in our text, that “we are saved by grace.” For, says our apostle elsewhere, “we are justified freely by the grace of God.” In fact, my brethren, it is impossible that it should be by our works, because the whole scripture assures us, that “there is not a man upon earth who sinneth not;” that “in many things we offend all; that if any

one says he has no sin, he makes God a liar; he deceiveth himself, and the truth is not in him;” and St. James expressly teaches us, “that he who offends in one point of the law, is guilty of all.” There being therefore no man in the world who does not commit some fault, there is not one who in virtue of the law can pass as innocent in the sight of God, and obtain a sentence of absolution in judgment. This is the declaration of the most upright man in his time, “How shall man be just with God? If he will contend with him, he cannot answer him one of a thousand.” It is also the declaration of the holiest of kings. “Enter not into judgment with thy servant,” said David, “for in thy sight shall no flesh living be justified.” It is also the decision of the most celebrated of teachers. —For St. Paul, after having long considered the subject, after having formally disputed upon it, after having amply explained it, at length concludes in these remarkable words—“Therefore we conclude that a man is justified by faith, without the deeds of the law”—By which this admirable Doctrine of Grace excludes from justification all sorts of works without exception, be they whatever they may. For is it said that he rejects only those of the ceremonial law, the righteousness of which was only typical and incapable of supporting us before God? But he himself declares that the law of which he speaks is that which forbids theft, and the commission of adultery, and the worship of idols—Commandments, as every one knows, of the moral law. Is it said that he only means to condemn works done in a state of nature, and by the mere powers of free-will, as for instance, the vir-

ties of the Pagans, and not those which are wrought in a state of grace, as those of righteous persons? But he is equally clear on this head also, when he produces the examples of Abraham and David, who according to him, were not justified by their works. For were not Abraham and David in a state of Grace? Were not they in the number of the saints?—Was not one the father of the faithful, and the other the man after God's own heart? Yet nevertheless, the works of these two illustrious patriarchs are asserted to be the cause of their justification. If man then cannot be justified by his works, the only way which remains for him is the grace of his God, the mercy of his judge, the clemency of his sovereign. And thus in fact are we justified by grace, by mercy, by the kindness and love of our heavenly Father, who finding no righteousness in us, looks for the motive of our justification in his own compassion, and absolves us by an act of indulgence, as a prince grants a pardon to a criminal. Hence it is that the scripture makes justification to consist in the remission of sins, as the apostle proves from these words of the Psalmist—“Blessed are those whose iniquities are forgiven, whose sins are covered. Blessed is the man to whom the Lord imputeth not sin.” He does not say blessed are those who possess perfect holiness, and unspotted purity, in which the eyes of the holy of holies can find nothing to reprove. For alas! there are no such blessed ones in being! It is a blessedness imaginary upon earth—an ideal felicity, never realized in this world. But the true happiness of a man consists in the pardon of his sins, and the grace of his God. There it was this great prophet

VOL. I.

sought his justification when he cried, “If thou, Lord, wast to mark iniquity, O Lord, who could stand? But there is forgiveness with thee.” O my God, I find nothing in myself that can justify me in thy sight—When I look at myself, I see nothing in me but ground for despair—The blood of Uriah, the seduction of Bathsheba, the numbering of my people, and an hundred other black and atrocious crimes, stare me in the face. My conscience accuses me, thy law condemns me; every day of my life reproaches me with some wanderings, I groan at the thought of the number and enormity of my offences. Thus lost in myself, I turn to thee, O my God, to implore thy mercy, and to seek of thy grace, what I cannot expect from thy justice. So also the apostle addresses us in the epistle to the Hebrews, saying, “Let us come to a throne of grace, that we may find mercy.” He would not have us come to the throne of justice, for there we could not stand, and should only return with confusion of face. That is a throne much more formidable than that of Solomon which was flanked by twelve lions; there we might well cry out with the wretches mentioned in Rev. vi. 16. “Mountains fall on us and hide us from him who sitteth upon the throne.” It is then to the throne of grace we must go for salvation. It is at the foot of mercy we must present ourselves to obtain from it—not a declaration of our innocence, but an abolition of our guilt. St. Bernard knew this, and with the same sentiment he uttered that beautiful and just expression—“The righteousness of man is the favour of God.” It is in this divine favour, says the true believer, that I look for my merit. When I ap-

pear before my God, I will not alledge the purity of my words, for I am of unclean lips; nor the holiness of my thoughts, for I am naturally uncircumcised in heart; nor the integrity of my actions, for I cannot do the good I would, but that which must sustain me before the tribunal of the most High Judge, is his mercy and his fatherly compassion. Or if I must have righteousness to stand before his judgment seat, where I must necessarily give an account of my actions, it shall not be my own that I will produce, for alas! "All my righteousnesses are as filthy rags."—But it shall be the righteousness of my Saviour, which alone can abide the test of the rigorous scrutiny of Jehovah, and which alone is of weight in the balance of the sanctuary, to make it descend on the side of life and salvation in my favour. Righteousness which, so far from being opposite to grace, is itself the first and greatest of all graces. For it is grace which offers it, it is grace which gives it, it is grace which applies it, it is grace which procures it in every form, and we are eternally indebted for it to the grace of him who has made his Son "to be sin for us that we might be made the righteousness of God in him." And it was this wonderful righteousness that St. Paul himself, that chosen vessel, wished for his own justification, when he desired to be found "not having on his own righteousness which was of the law, but that which is by the faith of Christ. Phil. iii. 9.

IV. Lastly, let us ascend to the highest degree of salvation, which is glorification, and there it is that we shall see grace shine in all its lustre, and the inestimable value of glory will force us without doubt to

acknowledge, that "we are saved by grace." For if we properly consider the immense grandeur and infinite excellence of glory and eternal life, we must confess that it cannot be a merited reward. That we obtain it not as a thing which is our due, but as a pure favour. That God gives it us, not from obligation, but from charity; and that it is rather a profusion of his liberality, than a retribution of his justice. Also our blessed apostle assures us that it is "a gift," yea, a gratuitous gift.—For this is the import of the word he uses in the original, in that famous passage, "The wages of sin is death, but the gift of God is eternal life." A fine instance of the wisdom of this holy man. For to make the antithesis perfect, and he very well knew how to do that, he must have said, the wages of sin is death, but the wages of God is eternal life. Why should he thus alter the terms in making the opposition, where the words ought exactly to answer to each other, but to impress this thought upon our minds, that "the free gift is not as the offence,"—and that to sinners death is justly their reward, but that to saints life is a mere gift, and a gift of grace? And indeed how is it possible our works should merit it?—For in order to merit, it is necessary that our works should proceed from ourselves and our own strength; it being clear if they proceed from another, he who works them in us is not obliged to us for them. And do not all good works proceed from God?—Are they not the fruits of his spirit, and the productions of his grace? Since it is he who worketh in us to will and to do of his own good pleasure. "No man can even call Jesus Lord but by the Holy Ghost."—In order to merit, our works must be perfect,

and our persons without defect ; for where there is imperfection or vice, there is need of pardon ; but pardon and merit are utterly incompatible. It is then impossible for men to merit. For who is he that can say, "I have purged my heart, I am cleansed from my sins," as David speaks. And where is the soul on earth so sanctified, to whom the Lord might not say as to the angels of the Asiatic churches—"I have something against thee?" To merit, there must of necessity be some proportion between works and glory, the two must be nearly equal in value, for a man must be out of his senses that would pretend to merit the throne and the diadem of his prince, because he had given him a handful of grass, or a glass of water. And how evident and great is the disparity between our works and the life to come. The former are finite, the latter infinite ; the former are transient, and last but for a moment—the latter is eternal, and lasts for ages of ages. The former are imperfect and defective—the latter is perfection itself. Undoubtedly, martyrdom is of all good works the most glorious, and the most worthy of admiration, both from men and angels. It is the crown of holiness, it is the highest effort of the greatest virtue, the most difficult and precious sacrifice the believer can make. Nevertheless, it comes nothing near to the incomprehensible excellence of celestial felicity, for when the apostle balanced the two together, he found "that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us." To merit, we must be under no obligation to do the good works that we perform, for obligation destroys merit. A man merits nothing of his creditor for

paying him what he owes him, and certainly, if he was to go to law to be recompensed for the sum he has paid him, he would not be very well received. And do not we owe to God our persons, our being, our life, our thoughts, our words and our actions?—Invincible argument, by which the eternal Son of God casts down merit, and overturns it from top to bottom in these words in Luke xvii. 10. "When ye have done all those things which are commanded you, say we are unprofitable servants"—and why?—"because you have done that which it was your duty to do."

Let us then acknowledge, my brethren, let us acknowledge in every view, if we are saved, it is by grace ;—that our salvation is so the work of grace, that at whatever period we consider it, on whatever side we regard it, we can never derive it from any other source. For as that Father of the church, whose words have always passed as oracles on this subject, excellently observes, "grace is not grace in any way ; if it is not gratuitous every way." Let us drop every opinion of the dignity of our works ; let us banish the thought of merit from our minds and our belief—or if we will retain it, let it be only in the sense of the good and ingenious Abbe de Clairvaux, whom I quote expressly on this subject, because his testimony cannot be suspected—"My merit," says he, "is the mercy of the Lord. I am not entirely destitute of merit while he is not destitute of mercy. Am I to sing of my righteousness, Lord! I will make mention of thine only, and sing eternally of thy mercies."—This is the only innocent and orthodox merit. Let us never acknowledge any other, and let us not pretend to heaven as a con-

quest that belongs to us in virtue of our own exploits. Let us not hope we shall scale it by our own strength, though we heap mountains upon mountains, and add work to work. It will only be like the enterprize of the giants, which God will infallibly overthrow with his thunder bolts. Let us remember that when Esau went to hunt for venison he lost his father's blessing.—But Jacob by remaining at home with his mother, and putting on his eldest brother's garments, and only using the skin of a kid of the goats, obtained the precious and wished-for blessing:—that is to say, those who pursue salvation by their own works, and seek after the righteousness of the law, undoubtedly lose all they want to find. But those who are attached to grace, that kind mother whose tendernesses are infinite;—who clothe themselves with the sweet smelling garments of their elder brother, Jesus Christ our Lord, whose righteousness covers our defects; who present to God that Lamb of the flock with which he is well pleased, that Lamb without spot that taketh away the sin of the world; they will undoubtedly carry away the blessing of their heavenly Father. Or to take another illustration from the life of the same Jacob. You know that he wrestled with the Lord and came away victorious. But do you know how he overcame this powerful antagonist? It was, says the prophet Hosea xii. 4.—“By weeping and making supplication,” tears were his arms—his strength was the ingenuous confession of his weakness. It is thus we are to strive with God; if we stand with him in judgment; it must not be by haughtily asserting our integrity, but by deploring our sins.—Nor by standing it out against his justice, but by supplicating his grace, and humbly praying him to have mercy upon us. Let us then consider salvation really as a favour.—Let us imitate those twenty-four elders in the Revelations, by which the Holy Ghost represents to us the whole body of the universal church, both under the Old and under the New Testament; they “cast their crowns before the throne of God,” as an acknowledgment that they only possess them through his pure liberality. Let us never think of the bliss which is promised and reserved for us in heaven without immediately saying, as David did, Ps. cxv. 1.—“Not unto us, O Lord, not unto us, but to thy name we give glory, for thy mercy and thy truth's sake.”—Thou mightest have destroyed us, and thou hast saved us—thou mightest have cursed us, and thou hast crowned us—thou mightest have sunk us to hell, and thou hast raised us to heaven—“It is of thy mercies, O Lord, that we are not consumed,” and we can assign no other reason for it, but thy grace alone.

My beloved brethren in our Lord Jesus Christ, what sentiments ought this excellent doctrine to produce in us? Certainly, it is so fruitful, so abundant in instruction, that we may compare it to those fountains that emit water through different pipes, and seek an exit by innumerable conduits and different channels. For thus grace is a water springing up into everlasting life, diffusing itself in different ways on every side. Let us stop a while at this divine spring to fill our vessels, and to draw some of the principal lessons it affords us, for the instruction of our minds, the comfort of our consciences, or the sanctification of our souls.

(Remainder in our next.)

COMMUNICATION.

(For the Religious Monitor.)

AN EXPOSITION OF II. PETER, II. 20,
21, 22. WITH SOME ACCOMPANY-
ING REMARKS.

For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

In interpreting the scriptures a strict regard should always be maintained to what is termed the "analogy of faith." By this term, nothing more is meant, than that uniform and golden line of truth which runs through the centre of the whole word of God. This is the rule of interpretation given us by God himself, Rom. xii. 6. "Let us prophecy, or (explain the scriptures) according to the proportion or analogy of faith." All the leading and more important doctrines of revelation, are delivered to us in plain and unequivocal terms;—terms that admit of but one genuine signification, and any gloss that may be thrown over them by the enemies of the truth, can be easily detected. These same

truths may be delivered to us again in other parts of scripture in figurative language; or in a manner not so easily comprehended; or even in words of an apparent contradictory import. Now the only mode of arriving at the genuine mind of the Spirit in all such cases, is, to consult the "analogy of faith;"—that is, to have recurrence to those scriptures where the doctrine in hand is taught in plain, literal and easy language. The figurative then becomes easily explained, and what appeared at first contradictory readily reconciled. Had this method always been assiduously pursued, there would not have been at this day such a variety of doctrine and practice in the Christian world; nor would there have been so much temporizing with heresies in the church of God.

Having premised thus far, we observe, that the passage under consideration, and one or two more of a similar nature have been advanced, as incontestible proofs of a doctrine which originated wholly in the mind of man—the whole current of scripture to the contrary notwithstanding. The doctrine, to which we allude, is that, which teaches men that they have no security whatever against future misery, but what lies in themselves; and hence that the best of Christians may fall away from a state of grace and finally perish. Notwithstanding, however, the Arminian faith and practice here, we earnestly contend that the final perseverance of

the saints, is the *true* doctrine; and that which is inculcated upon us by the word of God. This glorious and comfortable truth besides being inferred from the whole current of scripture, is particularly taught us in such plain and perspicuous language, that the perversion of it by (rational beings,) would appear wholly unaccountable were we not previously made acquainted with the perversion of the human mind. "Whom he did foreknow," says the scripture, "he also did predestinate to be conformed to the image of his Son; and whom he did predestinate *them* he also called; and whom he called *them* he also justified; and whom he justified *them* he also glorified."—What can be plainer or more decisive language? As many as are foreknown or elected, are glorified. The chain continues unbroken.—Not one link is lost. The word of God again plainly informs us, that, "there is no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." According to this text in its original form, those who are *once* in Christ Jesus, walk no more after the flesh, but perseveringly after the Spirit. To such there is no condemnation forever. Innumerable other scriptures speak the same decisive language. We see therefore, that the passage before us, can add no weight to the doctrine we are opposing. If it did, we must believe that the Holy Spirit has by it, con-

tradicted his own plain asseverations. But this, is impossible; and without having to contend with any such dilemma, this portion of scripture admits of an easy and satisfactory explanation. It contains facts indeed, of a very important nature, and such as must excite the attention of every unprejudiced reader. The first thing, then, which claims our attention in these words, is the attainments of the persons spoken of. These may be reduced, to two heads.

I. Their attainments in knowledge. We speak of their knowledge first, because it always necessarily precedes reformation; and that so uniformly, that no reformation without it need be expected.—The understanding must receive a certain degree of illumination before the will can ever be induced to forsake the pleasures of sin, and engage in the duties of holiness. These persons then, are said to have attained to a knowledge of our Lord and Saviour Jesus Christ; and to a knowledge of the way of righteousness. The objects of knowledge here spoken of, *Jesus Christ*, and *the way of righteousness*, strictly taken, mean one and the same thing. They are merely exegetic of one another.—Jesus Christ is the way of righteousness, and the only way of righteousness. For no sinner can possibly be accounted righteous in the judgment of God, but in, and through the imputed righteousness of Jesus

Christ. And this corresponds with his own declaration, "I am the way, the truth and the life, and no man cometh unto the Father but by me." "God hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." Christ Jesus then, is properly the way of righteousness; the way in which God can be just, and yet the justifier of the ungodly. But, as the gospel is the index which points out to us this way ;—as the righteousness of God is therein fully revealed, and exhibited to the faith of sinner's—it figuratively may be termed *the way of righteousness*. And the apostle here uses the phrase in this extended sense ; including by it, all that system of divine truth exhibited to us in the gospel, as the sure and only way of a sinner's justification before God. Hence it appears, that the persons in the text had a very extensive acquaintance with the way of salvation through our Lord Jesus Christ—their knowledge of the doctrines of the gospel was very great. And so much knowledge one might be ready to suppose, would in every instance, be accompanied with a supernatural and saving change ; and would excite to all holy obedience ; to a performance of all commanded duties. But such is not the case.—Nor is all this knowledge, in every instance accompanied, even with an outward appearance of holiness.—How often do we find persons among

us, who, by waiting for a length of time on the ministry of the word, have acquired such a degree of knowledge, as to enable them to answer almost any question in divinity ; and yet, who, during all that period, have never refrained from a single sin—nor engaged in a single duty merely from the consideration that their own knowledge and the law of God, obliged them to such a course of conduct.

This leads us to notice three kinds of knowledge which obtain among men, with regard to divine things.—The first and lowest, is that which is purely natural ; that is, acquired by the natural powers of the mind unaided by any assistance of the Holy Spirit. And this degree of knowledge is attainable by every person who will diligently apply the powers of his mind to the truths of revelation.—But all the reformation of conduct to which such a knowledge will ever induce, is, merely to refrain from sin as long as there are no temptations to the commission of it. That there is such a knowledge as this and accompanied with such barrenness, is too often verified among us.

The second kind of knowledge, is that, which is immediately produced in the soul by the common operations of the Spirit, through the instrumentality of the word. Yet, not being that knowledge which is saving in its nature, it may therefore, be possessed by those who shall finally perish. The following are

some of the evidences of this knowledge. It is accompanied with a greater degree of clearness and perspicuity, than that which is merely natural; and hence is often productive of a temporary faith;—thus Simon the sorcerer is said to believe, though afterwards he was declared “to be in the gall of bitterness and bond of iniquity.” This knowledge is also accompanied with some sudden motions of joy;—thus the stony ground hearers in the parable are said to have received the word with joy, but having no root in them, it soon withered away.—It may also be accompanied with great spiritual gifts;—thus Balaam the son of Bosor prophesied, and Judas Iscariot cast out Devils, though the one loved the wages of unrighteousness, and the other went to his place. And in our own day we may find those who are only thus far enlightened, speaking with a remarkable fluency and correctness on spiritual subjects, and in the gift of prayer, perhaps excelling many of the saints of the most high God. And lastly, this knowledge is generally accompanied, not only with some conviction and sorrow for sin, but also, with a considerable degree of reformation in the outward walk and conversation in the world. This is the kind of knowledge that was possessed by the persons here spoken of, through which they were induced for a while “to escape from the pollutions of the world.” And in consequence of the difficulty in distinguishing between this and saving knowledge; seeing, it is so generally accompanied with the external fruits of righteousness, persons may not only deceive themselves with the hope that they are justified before God; but may also impose upon others the belief, that they are really the genuine converts of grace. And hence they may be admitted by the ministers of Christ into communion with the visible church, and be treated as brethren in Christ Jesus. For they come so near to the kingdom of heaven, that none but God knows that they are really out of it. But besides this, there is a *third* kind of knowledge, possessed only by the genuine children of God.—Persons possessing this knowledge are no longer barren, or unfruitful in the way and work of the Lord.—But having their consciences thereby purified, they are constrained to hate every false and wicked way, and anxiously to engage in the duties of new obedience. God having graciously shined into their souls, to give them the light of the knowledge of the glory God in the face of Jesus Christ, they are hereby changed from glory to glory, even as by the spirit of the Lord. This knowledge is always accompanied with a true and saving faith; a faith of God’s own operation in the soul. And persons possessing this knowledge, cannot therefore remain in a state of irre-generation—they are savingly con-

verted, they persevere in holiness, they die in the Lord. But,

II. Besides their attainments in knowledge, these persons had also made considerable progress in reformation. They are said to have “escaped the pollutions of the world.” And in the 21st verse it is implied, that they had been engaged in the performance of commanded duties—going on in the way of the holy commandment which had been delivered unto them. And this they did in consequence of the knowledge they had obtained, of the Lord and Saviour Jesus Christ; and of the way of righteousness exhibited to them in the preaching of the gospel. By their knowledge they had obtained a view, no doubt, of the necessity of holiness, in order to the seeing of the Lord in peace;—and thus, were furnished with temporary motives, to change their ordinary mode of life; or, in the language of the Apostle, to escape the pollutions of the world &c.

Here, we observe, that in every man by nature, there is to be found, not only a privation of that original rectitude, which once characterized human nature, but also, a positive defilement, which renders the soul totally unfit for God’s holy and pure service. This pollution or corruption of nature, as propagated from Adam, consists principally in a propence inclination, bent, or disposition of the soul for sinning; a habitual detestation of God and holi-

ness; and a total impotency for performing the requisitions of God’s holy and righteous law. This pollution is natural and common to all men;—“For what is man that he should be clean? and he that is born of a woman that he should be righteous?” But besides this original impurity of nature, there are additional impurities in the soul, arising from the commission of actual transgressions. For the nature of every sin is such, as to pollute the soul, and to render it more and more unfit for the performance of holy duties. Thus, the newly born infant is not so impure, nor so much defiled, as the aged reprobate, who has spent a long life in the ways of unrighteousness. Now these actual sins, which promote and increase the defilement of the soul, are either such as consist in acts of the mind, or such as consist in acts of the body. Of the former kind, are all those sins, which are produced and completed within the soul, without requiring the agency of the body; such, are all unholy thoughts, feelings, and volitions. Of the latter kind, are all those sins, which, though produced in the soul, are completed through the instrumentality of the body; such, are all murders, adulteries, fornications, thefts, falsewitness, blasphemy, and the like. Now it is evident, that the Apostle does not intend by “pollutions,” that pollution of nature, which we inherit from Adam;—for from this Peter

himself, had not yet escaped, nor is a complete escape from it attainable in the present life. Nor does he intend those pollutions which arise from unholy acts of the mind; for to escape these, or the sins which produce them, is also impossible without undergoing a complete course of sanctification. But he intends those pollutions which necessarily result from the outward transgressions of God's law—from those transgressions that are outwardly committed through the instrumentality of the body. And hence he calls them, "the pollutions of the world," because contracted by those external sins that are committed *in the world*. Now, all that is necessary in order to escape the pollutions of the world, here mentioned, is merely to *refrain* from those external sins, by which they are contracted. For if, as we have said, every sin leaves behind it a stain, or pollution on the soul, then, by avoiding the commission of the sin, we escape its necessary pollution: the cause being removed, or shunned no effect will ensue.—And in consequence of this necessary connexion between sin and its pollution, the apostle makes use of the latter term, to express both the cause and effect, that is, both the sin, and its concomitant pollution; and hence, in escaping the one, we necessarily escape them both. To escape then, the pollutions of the world, simply means outward reformation; not a reformation of the

heart, but a reformation of the life; or, in other words, a walking in the way of the holy commandment, as mentioned in the next verse, from which they afterwards turned away. By the "holy commandment" here, we are to understand that system of precepts, which, accompanying the gospel, inculcate the observance of all moral duties. The gospel being purely a system of grace, containing nothing but the offer and the promise of mercy through Jesus Christ, takes no cognizance whatever of the conduct of men. *This*, is the peculiar office and property of the law; and, however it may be deprived of its power as a covenant of works, it still remains unalterable as a rule of moral conduct. And as such, it is highly subservient to the gospel; and should always be connected with it, in the public ministration of the word. *This*, was the uniform practice of the Apostles. In all their epistles we find the practical part of religion inculcated along with the doctrinal. And hence, the manner in which the holy commandment, or system of moral practice, was delivered to these apostates. And according to this system, for a time they regulated their conduct. They refrained, not only from the more outward violations of God's law, but were also found uniting themselves in the holy service of God. They might be seen, we suppose, reading the scriptures, waiting on the dispensation of the

word and ordinances, punctually engaging in the duties of the family and closet, and even making a public profession of their love to Jesus, by taking a seat with the saints at the table of the Lord. And were it not for the extreme corruption of the human heart, this reformation would at length, have terminated with them in a saving conversion.— But alas! the ways of sin are often found more attractive, than the ways of holiness; and men who have come very near to the kingdom of heaven, are, by giving way to their lusts, eternally excluded.

Hence we learn what was the true character of these persons.— No intimation is given either in the words before us, or in the context, that should lead us to conclude that they were ever the genuine followers of Christ. Nothing is said of their being the elect of God, the called of God, the sons of God, or the heirs of God. And nothing is said of their faith in Christ, their union to him, or their redemption by him. But such, is the uniform language of scripture, in describing the character of true believers.—

And such, is the language used by the Apostle in the beginning of this epistle, in his salutation to the saints. The description he gives of them, is entirely different, from that given of the persons in the verses under consideration. We can only conclude then, that these persons were such, as had forsaken their former

religion, whether Judaism or Gentilism, and had professed the religion of Jesus Christ; that they were such, as had made great proficiency in the knowledge of the doctrines of this holy religion—such, as had received the word with joy, and had felt a sort of willingness to become the disciples of Jesus; had had their hearts warmed with zeal in the cause of the truth which they had espoused, and would probably have persecuted any, that would have openly avowed hostility to their newly professed religion; and, that they were such persons, as had advanced far in reforming their former habits of life, had forsaken in a measure, the sins of the world, had engaged in the duties of religion, and had made a respectable appearance in the church of God. Nevertheless, they were still unregenerated, and stood exposed to the storms of sin and Satan; their foundation was still on the sand; and as the event proved, they were swept away by the floods of their own heart's lusts.

(To be continued.)

DETACHED SENTENCES.

Christianity is the highest perfection of humanity. Our comfort, our honour, and our happiness, will be in proportion to our attainments in it. He who opposes the spread, and prevents the success of the gospel, is an enemy to mankind. Upon him the crimes which ignorance

produces are chargeable ; as to one who destroys a light house, the calamities of shipwreck are imputable. "Woe unto you, lawyers, for ye have taken away the key of knowledge ; ye entered not in yourselves, and them that were entering in, ye hindered."

The grace of God molifies the heart, sweetens the temper, polishes the manners, dignifies the character, and beautifies the conversation more efficaciously than all the fine arts of the world. Christianity promotes civility, and civility, recommends Christianity. In Paul we discern the understanding of a man, the candour of a christian, the intrepidity of a hero, and the breeding of a courtier. "I am not mad, most noble Festus ; but speak forth the words of truth and soberness."

In a disputation between a Jew and a Christian about Jesus being the promised Messiah, the Christian argued so convincingly from Daniel's prophecy of Seventy Weeks, that the learned Rabbi, unable to resist the force of the argument, put an end to the debate, by saying, Let us shut up our Bibles, for if we proceed in the examination of this prediction, it will make us all become Christians. How forcible are right words ?

RELIGIOUS INTELLIGENCE.

JEWISH WEDDING.

Mr. Fisk, gives the following account of a Jewish Wedding at Cairo, at which he was present.

The gentlemen assembled in a large apartment, in reality the court, but now used as a parlour. We were seated on a Divan at one end of the court, where the ceremony was to be performed. Near us stood a large wax candle, and from the ceiling were suspended seven chandeliers. Some of the candles were burning, though it was not dark.—All the Orientals have a great fondness for burning lamps and caudles in their places of worship, and on all religious occasions. At the opposite end of the court was a kind of gallery, where the bride was making preparation for the ceremony, and in front of which hung stripes of different coloured paper, red, pale

red, and yellow, some of them covered with gold leaf. Now and then the bride showed herself through the lattice or wooden net-work, which stood in front of the gallery. It reminded us of Solomon's Song, 2, 9. "My beloved is like a roe, or a young heart ; behold he standeth behind our wall, he looketh forth at the windows, showing himself through the lattice."

About 5 o'clock the High Priest, (Rabbi Mercado,) and five other Rabbins came in, and took their seats on the Divan, and the service soon commenced. First, the clerk and people repeated in Hebrew the eighteen benedictions of the name of God. Then the High Priest arose, and said, "Blessed are they who dwell in thy house ; they shall praise thee forever." The people responded, "Blessed people, whose God is the Lord." After this, the evening prayer was said, in which the name

of God occurs eighteen times.— Each time this name was repeated the Rabbies shook and trembled.— After this prayer the nuptial torch was lighted. It was a large wax candle, dividing itself into nine branches, all of which were burning. This was carried up to the gallery of the ladies, where the bride was waiting, the bridegroom being all the time among the gentlemen below. Boys then began to beat on cymbals and the bride was conducted downstairs, covered with a long white veil, preceded by three women with cymbals, and led by two others. Several women also followed her, one of whom occasionally uttered a hideous shriek which we at first supposed a shriek of distress, but were afterwards told it was an expression of joy. The whole court now rung with cries, shouts, and the noise of the cymbals. The bride being led to the Divan, the bridegroom took his place by her side, and both continued standing, while Rabbi Mercado, accompanied by the people, repeated the 46th Psalm. "My heart is inditing a good matter, &c." The Rabbi then took a cup of wine, and said, "Blessed art thou, O Lord our God, King of the world, who hast created the fruit of the vine." The people responded, "Blessed be he, and blessed be his name."—*Rabbi*. "Blessed be thou, O Lord, who sanctifiest thy people by wedding and by marriage." *People*. "Blessed be he, and blessed be his name."

One of the Rabbies then took a ring and put it on the finger of the bridegroom, and then on the finger of the bride, and then gave it to the bridegroom, who placed it on the finger of his bride, saying, "Verily thou art espoused to me by this ring, according to the law of Moses and of Israel." A large shawl was then

thrown over the new married couple and the Rabbi, twice giving them wine to drink, said, "Blessed art thou O Lord our God, King of the world, who hast created all things for thy glory. Blessed art thou, O Lord our God, King of the world, who hast created man in thy likeness, and hast prepared for him and from him a house for ever and ever."— At the end of each sentence the people responded, "Blessed be he, and blessed be his name." *Rabbi*.—"Rejoice, shout and be merry, thou barren. Thou wilt soon gather thy children about thee in joy. Blessed art thou, O Lord, thou that makest joyful Zion's children. Thou makest joyful with joy a lovely pair, as thou didst make joyful thy creature according to thy image in the garden of Eden of old. Blessed art thou O Lord, who rejoicest bridegroom and bride! Blessed art thou, O Lord our God, King of the world, who hast created rejoicing and joy, and also bridegroom and bride.— The voice of love and affection, cordiality, peace and friendship, shall be speedily heard in the cities of Judah and in the streets of Jerusalem;—the voice of rejoicing and the voice of joy;—the voice of the bridegroom, and the voice of the bride;—the voice of shouting, and of wedding days, and of marriage, and of feasting days, and the voice of the music of the youth. Blessed art thou, O Lord, who makest joyful the bridegroom with the bride, and makest them prosper."

After this the bridegroom took the cup of wine and tasted it, and then gave it to his spouse. Both of them continued standing during the whole service. Then the Rabbi said, "Praise the Lord, for his mercy endureth for ever. Joys shall increase in Israel, and joys shall flee away,

and it shall be for a good sign." As the Jews present offered their congratulations to the bridegroom they said, "A good sign." The nuptial torch was then extinguished, but immediately lighted again, and the bride was reconducted to her chamber by the women with the sound of cymbals.

While the Rabbies were performing the service, some of the people attended to it with great appearance of devotion, but others were talking, laughing, and walking about the room. The Rabbies went through the service in the hurried, indistinct manner, which seems to pervade all religious services in the East.

PERSECUTION AT DAMASCUS.

It appears from a letter written by the Rev. W. B. Lewis, dated, Beyrout, November 1st, 1823, that the Turks have commenced their outrages, against both Jews and Christians. Raphael Farkhi, the man who held in that Pachalic the high office of prime minister, and also that of High Priest, and upwards of twenty of the principal Jews had been thrown into prison. On hearing this the Turks began to shout, and said, smiling, "grace to the Lord; a curse over Raphael Farkhi, their Hakam; a curse over all the Jews, their fathers, mothers, grandfathers, and grandmothers, their children, and their children's children." "The consternation excited among the Jews at Damascus, will spread over all the Jews in Palestine; for Fark-

hi was their strong hold, and their protection. When a Jew at Jerusalem was oppressed by a Turk, he applied to Farkhi, who procured for him immediate satisfaction." The writer adds, "It was an awful sight, to see weeping women, crying children, old men trembling and praying, in short, I felt what it is to see a whole congregation in silent mourning and sorrow. The men did not dare to express the sorrow of their hearts, lest it might cost them their heads, but still it was greatly and visibly manifested."

It appears also, that the fanatics of Damascus, are now much incensed against Christians. Mr. Wolff, the associate of Mr. Lewis, on entering Damascus, was compelled to get off his ass, and run after it on foot.—It is more than probable that an effusion of blood will ensue. For it would seem that the intercourse of the Turks with civilized nations, instead of taming their ferocity, has, if possible, added to it.

ANNIVERSARY

OF THE AMERICAN BIBLE SOCIETY.

On Thursday, the American Bible Society celebrated their eighth anniversary at the City Hotel in Broadway. General Matthew Clarkson, one of the Vice-Presidents of the Society, took the chair, and the meeting was opened precisely at 10 o'clock. The exercises commenced with the reading of the 65th chapter of Isaiah, by the Rev. John Armstrong, late chap-

lain of the British settlement at Honduras.

The President of the Society, the Hon. John Jay, being unable from age and infirmity to be present, an address prepared by him for the occasion, was read by the Rev. James Milnor, D. D. the Society's Secretary for foreign correspondence.

Letters from the Hon. Bushrod Washington, John Quincy Adams, Andrew Kirkpatrick, Charles Goldsborough, William Phillips, David L. Morrill, Francis S. Key, Joseph, and Smith Thompson, Vice Presidents of the Society apologizing for their absence at the anniversary, were then read; after which William W. Woolsey, Esq. Treasurer of the Society, exhibited his annual report of the State of the treasury. By this document it appears the receipts for the eighth year have been \$42,416 95 cents.

Last year the receipts, exclusive of subscriptions to the Depository, amounted to D36,136.

From the annual Report of the Society, which was read by the Rev. Dr. Woodhull, it appears that during the last year, there have been printed at the Society's depository, 34,000 Bibles, and 42,875 Testaments; in all

Bibles and Testaments in foreign languages, received from the British and Foreign Bible Society,	76,875
German Testaments purchased,	350
Printed by Kentucky Bible Society from plates belonging to the American Bible Society,	2,000

Making in the whole,	79,575
Which added to	323,777

the number mentioned in the last report, makes a grand total of *four hundred and three thousand three hundred and fifty-two* Bibles and Testaments, or parts of the latter, printed from the stereotype plates of the society, or otherwise obtained for circulation, during the eight years of the Society's existence.

There have been issued from the Society's depository during the past year,

Bibles	31,590
Testaments	28,849
	<hr/> 60,439

which added to 248,623 issued during the seven preceding years make a total of *three hundred and nine thousand and sixty-two* Bibles and Testaments, and parts of the latter, issued by the American Bible Society since its establishment.

There have been added forty-four new auxiliaries during the past year, making the whole number four hundred and four.

The number of Bibles and Testaments which have been issued gratuitously, to auxiliary societies, is 14,729, and the value of them D8,26 23.

"The Society have realized all the advantages which they expected from the building erected for the transaction of their mechanical and other business operations; the debt incurred by the managers for that purpose is in a course of liquidation, and in a few years will be extinguished, without diverting any portion of the ordinary funds of the Society from their destined objects.

Very considerable and valuable additions have been made by the liberality of Bible Societies abroad, and individuals in the United States to the Biblical library.

A set of stereotype plates has been procured during the past year for a Testament of a large size, and another is partly completed for the Bible in the Spanish language."

After finishing the reading of the Report, the following resolutions were unanimously adopted, viz :

On motion of the Rev. President Day, of Yale College, Conn. seconded by the Hon. Stephen Van Rensselaer.

1. Resolved, That the report of the Managers, now read, be adopted and printed under their direction.

On motion of the Rev. Mr. Peters, of Bennington, Vermont, seconded by the Rev. Mr. Cone, of the Baptist Church, N. York—

2. Resolved, That the thanks of the Society be given to the Board of Managers, for their services during the past year.

On motion of Col. Richard Varick, seconded by T. Dwight, Esq.—

3. Resolved, That this Society feel the sincerest gratitude to the President for the address with which he has favoured them on the present occasion, and for the important benefits which the institution has received from the exertions and talents, and the influence of his example.

On motion of Thos. Eddy, of the Society of Friends in New York, seconded by the Rev. Dr. M'Murray, of the Dutch Church in New-York—

4. Resolved, That the thanks of the Society be given to the Vice-Presidents for the continuance of their patronage and support.

On motion of the Rev. Mr. Nichols, of the Episcopal Church, Bedford, N. Y. seconded by Mr. S. K. Tallmadge, of Nassau Hall, N. J.—

5. Resolved, That the thanks of the Society be given to the secretaries and treasurer for the important services gratuitously rendered to the Society.

On motion of Major-General Gaines, of the United States Army, seconded by the Rev. Dr. Rice, of the Presbyterian church, Virginia—

6. Resolved, That the thanks of the Society be given to their auxiliaries, for their contributions to the treasury, and for the other important services they have rendered to the Society.

On motion of the Rev. Mr. Brown, of the Methodist Church, N. York, seconded by Dr. David Husack—

7. Resolved, That this Society offer their cordial congratulations to all the kindred Societies throughout the world, and particularly to the parent institution, the British and Foreign Bible Society, on the continued prosperity and rapid progress of the great cause in which they are severally engaged.

On motion of the Hon. David Daggett, of New-Haven, Conn. seconded by Alexander Jones, Esq. of Rhode-Island—

8. Resolved, That the Society, with unfeigned gratitude to Almighty God, and with humble yet confident reliance on His blessing, feel themselves under the strongest obligations to persevere with increased zeal and diligence in the prosecution of their labours.

In support of the resolutions, addresses were delivered by the Rev. President Day, the Rev. Mr. Peters, the Rev. Mr. Cone,

Mr. S. K. Tallmadge, Major General Gaines, the Rev. Dr. Rice, the Rev. Mr. Brown, and the Hon. David Daggett; and in acknowledgment of the vote of thanks to the secretaries and treasurer, by the Rev. Dr. Milnor.

Among the distinguished strangers present on this interesting occasion were his Excellency Governor Yates, the Honourable De Witt Clinton, one of the Vice Presidents of the Society, the Chief Justice and the Associate Justices of the Supreme Court of the State, and Major General Gaines of the United States Army. The number of persons from abroad was greater than at any preceding anniversary.—*N. Y. Observer.*

HON. DE WITT CLINTON'S ADDRESS
To the Presbyterian Education Society,
May 13, 1824.

In consequence of the resignation of the worthy and respectable President of this institution, I have been honoured with an invitation to act in his place. And in acceding to this request, I have felt all the responsibility attached to the occasion, and all the solicitude connected with the important duties which we are assembled to perform.

It is certainly a work of supererogation to expatiate on the high interests which are blended with the prosperity of this institution. The solemnities of the Jewish Ritual have given way to the mild administrations of Christianity, and the establishment of the cross has destroyed the sanguinary prescriptions of the heathen mythology. With this change of the character of religion, the offices and functions of its ministers have received a correspondent improvement; and instead of the Priest, presenting victims at the altar to propitiate the fabulous deities of superstition; the Christian divine offers up prayers to the Almighty Father of the Universe, expounds the revelation of heaven, administers the

solemn ordinances of religion, and exerts all the powers of his mind to inculcate the observance of morality.

The experience of mankind evinces that religion is essential to cement society and to promote good government: and in reference to a future state, it determines our destinies for ever. The influence of religion must be co-extensive with the number and the character of its ministers. An able and pious clergy will produce a moral and religious people. And in proportion to a deficiency in the number and a failure in the qualifications of the ministers, in that ratio will the morals of the people be affected and the interest of the community impaired.

In this state, the functionaries of religion are constitutionally interdicted from office, and in most of the states they are practically proscribed. And it is well known that the emoluments of the sacerdotal office furnish no allurements to cupidity. The sons of the great and the powerful, of the opulent and the ambitious will seek the road to civil distinction or wealth through other professions; and it thus unfortunately happens that those most able to bestow the blessings of education on their children, are not the most willing that they should devote themselves to the ministrations of religion. The defect must be supplied, this evil must be remedied by gratuitous education. And with this view institutions like the present, which cherish merit without any regard to the factitious distinctions of society; which rescue poverty from privation, and elevate humility above depression, and which appreciate talent and virtue in the abstract without any connexion with the endowments of fortune or political distinction, are calculated to enlist in the cause of religion, men of gigantic minds and wonderful energy. In the dark abodes of poverty, and in the sequestered shades of obscurity, genius often exhibits its powers, and the virtues of a saint and a martyr are

frequently cherished with holy enthusiasm. Cultivation and patronage must unite in drawing forth these latent and dormant energies, and in enlisting them in the service of mankind.

It is in vain to contend that the functions of a Christian minister can be successfully performed without education. The apostles of Christ were, at first, men without the benefits of literature, but they were armed with the gift of tongues, the power of miracles and the visitations of the Holy Ghost. But besides these preternatural endowments, all the learning and philosophy of the ancients were united in St Paul, who was called into the Christian church by a mysterious interposition. His writings display the most powerful talent, and he has even condescended to refer to some of the great classical authors of antiquity. His eloquence was of Demosthenian energy; and to his intellectual cultivation must be ascribed, to a certain extent, the vast consequences that resulted from his labours in the cause of Christianity.

An able divine ought to understand the original languages in which the inspired writers promulgated our religion. And it would be well if he extended his acquisitions to the other radical languages of the eastern hemisphere. His acquaintance with literature and science ought to be extensive and profound: and he should be deeply read in moral philosophy, metaphysics, and theology. He should also be master of all the points of polemic discussion, and be prepared not only to defend Christianity against the assaults of scepticism and infidelity, but to vindicate his particular creed against the objections of opposing sects. In order to attain this intellectual eminence, so becoming an ambassador of heaven and a minister of the Most High God, he must pass through all the seminaries of education, from the rudimental school to the university, and devote year after year to the attain-

ment of pulpit eloquence and acquisition of theological knowledge.

How are these great blessings to be acquired? By the union of the friends of religion in the education of a Christian ministry—by inducing our youth to devote themselves to the altars of God—and by dispensing the benefits of gratuitous instruction to the favourites of piety and genius, wherever to be found. And let it be understood that the interests of good government as well as of religion, are seriously affected by the want of religious instructors. Thousands of places are now destitute of Christian ministers: and the evils are felt not only in religious privations but in the prevalence of practices incompatible with the public welfare. Wherever a good and able divine is settled, he will acquire the love, the confidence, and the respect of his congregation. His influence will be felt in all their conduct, and a commerce of benefit and gratitude will be established, which will reach the sources of the noblest virtues and exercise the most powerful control over the whole field of human action.

The aspect of the world is replete with wonderful indications. Within the memory and observation of many of us, the most extraordinary events, from the American revolution to the present period have occurred. A new power, unknown to the ancients, has risen up to direct the energies and to superintend the destinies of mankind. Its authority is unlimited, its progress irresistible, and its force irrepressible. It derives its existence from the lights of Christianity, the invention of printing, and the diffusion of education. It governs the monarch on the throne, as well as the peasant in the cottage. Need I say—the power of public opinion—which influences all the operations and is felt in all the ramifications of society.

This power, in order to be beneficial, ought to be predicated on just and

proper grounds. It ought to be directed by piety and knowledge. Monitorial education, Sunday schools and Bible societies are the great levers which must raise public opinion to its proper elevation: and when reinforced and impelled into activity, by the ministrations of a virtuous and enlightened clergy, then the cause of liberty, order, and good government will be established on a firm basis, and the prospects of blessedness in another and a better world, will brighten the gloom of seclusion, alleviate the burden of affliction, and solace the hour of death.

Such are the objects and such the tendencies of this institution; and recommended as it is by all the considerations, which ought to operate on the man, the patriot, and the Christian, I feel happy on this occasion to offer my humble mite for its support, and to raise my feeble voice in its favor.

Extract from a speech of the Rev. Mr. Cone, of N. Y. before the American Bible Society.

There is one book in the world, and but one book, which claims the God of heaven for its author. The bold cavils of Infidels, the severe scrutiny of critics, and the hearty investigation of serious inquirers, have resulted in the assured conviction of its divine authenticity. The age of Voltaire and Hume, of Gibbon and Paine, has passed away as a morning cloud, and as the early dew. The opposers of the Bible have deserted the field of open and manly argument; and the genuineness and inspiration of the Holy Scriptures have been so clearly and irrefragably demonstrated, that we may with propriety reason from them, as from self-evident principles of truth.

An acquaintance with a covenant God in Christ Jesus, whom to know is life eternal, is unquestionably the most

honourable and felicitous of all human attainments ; and to be zealously engaged, therefore, in the distribution of that sacred volume by which life and immortality are brought to light, is a necessary and proper manifestation of our desire to promote the declarative glory of the Redeemer, in connexion with the best interests of our fellow-men.

Is it true—is it indeed true—that there is but ONE NAME under heaven given among men, whereby we must be saved ? O ! then what heart-thrilling rapture ought to swell the bosoms of those highly favoured individuals, whose time, and talents, and substance, and persevering labours, are all tending to spread the savour of *that name* to earth's remotest shores ! Mr. President, this is our magnificent destiny ; this, our illustrious avocation ; this, the grand object contemplated by the American Bible Society at its formation, and towards the accomplishment of which, the subsequent exertions of the Board of Managers have been uniformly directed.

That we have difficulties to encounter ; difficulties arising from the fearful influence of the prince of the power of the air ; from popular ignorance and prejudice ; from the baleful effects of idolatry and superstition ; and, as your report suggests, though *last*, not *least*, from the negligence and apathy of professed friends ; need neither be denied nor concealed. What then ! shall these things *move us* from the path of duty ? God forbid ! for *that path* has been made plain to our feet ; and the sure word of prophesy, to which we shall do well if we take heed, furnishes ample encouragement to walk therein with accelerated and undeviating step. He who is not a man that he should lie, nor the son of man that he should repent, hath declared that in every place, incense shall be offered unto his name, and a pure offering. The glory of the Lord shall be revealed, and all flesh shall see it to-

gether. In that day, the deaf shall hear the words of the Book, and the eyes of the blind shall see out of obscurity. All the ends of the earth shall remember and turn unto the Lord ; and it shall come to pass that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. Blessed, for ever blessed, be the name of our God, who hath not left us in this important matter, to build our hopes of success upon hypothetical calculations, which might ultimately deceive and betray. Let then him that hath ears to hear, hear what the Spirit saith unto the Churches :—“ The kingdoms of this world have become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.” Blissful period ! glorious era ! The moral atmosphere of our guilty and miserable world is purified from all its abominations—from all its plagues.

“ The breath of heaven hath chased them ; in the heart

No passion touches a discordant string,
But all is harmony and love !
One song employs all nations, and all cry,
Worthy the Lamb, for he was slain for us !
The dwellers in the vales, and on the rocks,
Shout to each other ; and the mountain tops

From distant regions catch the flying joy,
'Till nation after nation taught the strain,
Earth rolls the rapturous hosanna round.”

It is said—and does it operate as a discouragement upon any of our minds, that “ we shall not dwell upon the earth during the millennial reign of the Messiah ? ” Why, Sir, the mere anticipation of those halcyon days should animate us with holy joy, and strengthen us with invincible fortitude. It was not the privilege of David to build the temple of the Lord ; but to gather together materials for the splendid edi-

fice, was his honourable and delightful employ. What though we may not see the walls of Zion extending from the river to the ends of the earth, is it nothing to behold her already enlarging the place of her tent, and stretching forth the curtains of her habitation? It was not the pleasure of Jehovah, that the sword should depart from the house of Israel's king while he lived, yet his wars were indispensably necessary, and preparatory to the peaceful reign of Solomon.

If it be not our lot to hear the shout of victory bursting from the marshalled host of Jesus, at the decisive battle of Armageddon, in that great day of God Almighty, when the Lord shall come out of his place to punish the inhabitants of the earth for their iniquity; yet enlisted under the banners of the great Captain of Salvation, and knowing that the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds, every nerve should be exerted, and every heart beat with all a soldier's ardour, while engaged in those Church militant operations which are introductory to that interesting epoch when the dragon and his followers shall sink beneath the all-conquering arm of Michael and his angels.

Nor are we cheered alone by prophetic vision; or by the exceeding great and precious promises with which the Holy Book abounds; our souls are quickened, and our hands strengthened by actual and extensive success. Copies of the Bible have been greatly multiplied and widely circulated; and many of our immortal fellow beings, looking into the precious volume, and with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.—The American wilderness and solitary places are glad for them, and the desert begins to rejoice and blossom as the rose.

* * * * *

But, sir, I have done. The age and experience and talents all around me, cry, "Say no more"—the claims of the occasion, and the feelings of my full heart, would not allow me to say less.

From the Northampton Oracle.

*Mount Lebanon, Palace, of the Emir, }
Beshir, July 17, 1823. }*

DEAR SIR,

I slept last night for the first time on the lofty, rugged, and rocky mountains of Lebanon. We came yesterday from Beyrout to this place, riding ten hours on asses, across high and precipitous elevations and deep stony vallies. We came here to visit the Emir Beshir, the prince of the Druses and Christians who inhabit these mountains. He is almost a king, though he is subject to the Grand Seigneur; and also under the Pacha of Acre. The office is hereditary in his family.—They were formerly Mahomedans, but they have embraced Christianity, though they still keep up the appearance of Mussulmans when among the Turks. We have had an interview with him to-day, and he has given us a letter to visit the different places in the mountains, and reside to learn Arabic wherever we please. We intend to spend the summer in these parts. Mr. King is with me, and we occupy a room in the palace of the prince, who has sent us word, since we saw him, that we are at liberty to remain in his palace, if the place suits us, for ten or fifteen days, or as long as we like. The palace is an immense stone build-

ing, containing yards, houses, &c.—Here the prince resides, with a great retinue of soldiers and servants. It stands on a high hill, by the side of one of the deepest vallies I ever saw. When you stand in the valley, the mountains seem to rise on both sides almost to the clouds; and when you stand on the hill, on either side, and look downward, the valley presents a frightful precipice. There is but little earth on the rocks, of which the mountains are composed yet much of the ground is cultivated, and you see a great variety of gardens and fruitful spots, and a multitude of olive fig-trees, also mulberry trees, which are cultivated for the support of silk worms. It is wonderful what labor is bestowed on some of the mountain sides to fit them for cultivation. Stone walls are built at short distances from each other, parallel with the base of the mountain, and the earth is scraped into the hollows until it is level with the top of the wall, on which are planted trees, shrubs, and vegetable; and in this manner the mountains are formed into offsets or steps.

The greater part of the inhabitants of the mountains are Maronite Christians. A large proportion, however, are Druses—there are very few Musulmans. Travelling is very tedious, on account of the badness of the roads; no pains are taken to make them good, and large rocks and loose stones render it in many places almost impossible to ride. The mountains are not covered with forest, as in America, and you see only a few small pine trees here and there. There being very few

Turks here, and in most of the villages none at all, the people enjoy a great degree of liberty. The men are stout and active, and more civilized than in other parts of Turkey.

We anticipate the time when they will be instructed in true Christianity; and if it should please God to pour out his Holy Spirit upon them, they will then be a happy people. Pray, dear sir, that this may take place soon, and that a blessing may attend the feeble efforts of your unworthy, but affectionate servant,

PLINY FISK.

Constitution of the Theological Seminary of the South, adopted by the Presbytery of South Carolina, April, 3, 1824.

ARTICLE 1. This Institution shall be called the Classical, Scientific and Theological Seminary of the South; and shall be located in the District of Pendleton, South Carolina.

2. The members of the Presbytery of South Carolina shall be, ex-officio, a Board of Trustees and shall meet semiannually or oftener if necessary.

3. The officers of the Board shall be a President, Vice-President, Secretary and Treasurer, to be elected annually.

4. The Treasurer shall be subject to the order of the Board, and shall report to them semiannually the state of the funds.

5. It shall be the duty of the Board to select a site for the Seminary; have the necessary buildings erected; form laws for the regula-

tion of the Institution ; prescribe the course of study, elect the Professors and Tutors, fix their salaries, regulate the price of tuition, procure the philosophical apparatus, select books for the library, and manage all the concerns of the Seminary.

6. No student shall be admitted to the classical and scientific departments of this Institution, unless he produces a certificate of good moral character ; nor shall any student be admitted to the theological department, unless he be hopefully pious ; of these qualifications the faculty shall judge.

7. The advantages of this Institution shall be open to all denominations.

8. The Faculty shall have the the power of suspension and expulsion ; but the suspended or expelled student shall have the privilege of appealing to the Board, at any regular meeting of the same.

9. The Professor of Didactic Theology shall be the Principal of this Institution, and previous to his inauguration, shall solemnly pledge himself to the Board not to teach any doctrines contrary to those contained in the confession of faith of the Presbyterian church.

10. This constitution shall not be altered without the consent of two thirds of the Board ; notice thereof having been given at least six months previous.

Resolved, That it shall be the duty of the members of the Presbytery to solicit subscriptions, payable in three annual instalments, for the purpose of forming a permanent fund for the benefit of the Seminary, the

interest only of which shall be appropriated.

Resolved, That as soon as the permanent fund shall have amounted to fifteen thousand dollars, the Institution shall go into operation.

Resolved, That if any individual or society shall contribute, in the space of three years, the sum of fifteen thousand dollars for the endowment of a Professorship in this Seminary, the Professorship so endowed, shall bear for ever the name which may be given it by the donor.

Resolved, That Brother Richard B. Carter, be appointed a special agent to solicit in the lower counties, contributions for this Seminary, and that his pulpit be supplied during his absence.

HENRY REID, *Sec'y.*

ORDINATION.

In this city, on the 19th ult. Mr. James Martin, was ordained to the office of the ministry, by the Associate Presbytery of Cambridge ; and installed Pastor of the associate congregation in this place. Officiating clergy ; Rev. Dr. Shaw, Albany ; Rev. Mr. Goodwillie, Barnet, Vt. Rev. Mr. Whyte, Argyle ; Rev. Mr. Miller, Putnam ; Rev. Mr. A. Bullions, Cambridge ; Rev. Mr. P. Bullions, Argyle ; Rev. Mr. Campbell, Florida ; Rev. Mr. Ferrier, Rygate, Vt. Rev. Mr. Beveridge, Cambridge. The ordination sermon was preached by the Rev. Mr. Campbell, from Col. 1. 28. The charges to the minister and con-

gregation, were given by the Rev. Dr. Shaw. for the present abandoned the idea of purchasing land, and have vested their funds in public stock.

It is with pleasure we inform our readers, that we shall be enabled to lay before them these charges, in full, or in part, in our next number. A second Presbyterian church was organized in the village of Utica, on the 6th ult.

SUMMARY.

Late accounts from the Sandwich Islands, inform us that the Missionaries at that place, were about putting to press an edition of Hymns, in the language of the natives ; also, soon, a tract and catechism.

The Treasurer of the American Tract Society, acknowledges the receipt of \$254 99, in the month of April.

Palestine Mission.—It is stated that several Bibles distributed among the people at Alexandria, by the Rev. Mr. Wolff, had been taken from them, by the Catholic priests, and it is supposed, burnt.

Mission at Ceylon.—The Missionary Herald, for May, states, that there are attached to that Mission, 42 schools ; containing 1300 children, who daily attend them.

The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges the receipt of \$2,143 97, from March 13 to April 13 inclusive.

The attempt which has been recently made to endow a professorship of Biblical learning, in the theological seminary at Auburn, is likely to succeed.

The American society for ameliorating the condition of the Jews, have

The honorary degree of D. D. has been recently conferred by the trustees of Washington college, on the Rev. John Knox, of New York, and on the Rev. John De Witt, Professor in the Theological Seminary at New-Brunswick, N. J.

Edwards' works.—S. Converse, of New Haven Conn. proposes publishing a new and complete edition of the works of the first president Edwards. The proposed edition will comprise all his published works, together with several volumes which have never been published. To be edited by the Rev. S. E. Dwight, of Boston.

The Rev. Dr. Mason, President of Dickinson college Carlisle, Pa. has resigned the Presidency of that institution in consequence of ill health.

The tariff bill has passed both houses of Congress, and become a law. It is to take effect on the 1st of July next.

The last accounts represent the affairs of Greece, as being in a prosperous condition.

Turkey.—Preparations for war are continuing at Constantinople with as much alacrity as the state of the Imperial Exchequer will allow. The Government is absolutely resolved to have an army of 100,000 men on foot by the month of May. They are also busy in provisioning the fleet of the

Captain Pacha. The most difficult part is to complete the crews of ships of the line of frigates, and to compose them of experienced sailors capable of contending with the Greeks.

NOTICE.

Owing to the absence of the writer of the article on "the Glory of God," published in our last, it will be discontinued for a few numbers.

POETRY.

From the National Gazette,

EXPOSTULATION.

Occasioned by the conduct of the Georgians towards the Cherokee Indians.

Stay, yet, white man! Heaven no longer
Can thy lust of gain endure;
Stay thy hand, yet, bold oppressor!
Crush not the defenceless poor!

"Lo the Indian!"—child of sorrow;
Remnant of a mighty race:
Grief is his, no ray of gladness
Beams upon his dwelling place.

Free as were his mountain breezes,
Once he roam'd, the son of Kings;
Boundless was his rude dominion,
Where he drank his native springs.

Wouldst thou chase him from his covert,
Bid him to the desert fly?
Wouldst thou tear him from the hill-side,
Where his father's ashes lie?

Thou hast seen upon his reason,
Science her mild influence pour;
Thou hast seen the Star of Bethlehem
Shine, where all was night before.

MAN! of these wouldst thou despoil him?
Filch his Heaven—drive hope afar?
Yes, for sordid gold, the white man,
Would blot out Redemption's Star.

God of Justice!—though pavillion'd
Mid the thunder—misery's sigh
Claims thy notice. Thou'rt a Helper,
When no other help is nigh!

W. B. TAPPAN.

From the Religious Intelligencer.

"His candle shall be put out with him."

JOB. xviii. 6.

When to the cold and voiceless tomb
The lifeless form of man descends,
Each earth-born light that cheer'd his
gloom,
In deep, sepulchral darkness ends.

Perchance wild Fancy's meteor fire
Had kindled in his sparkling eye,
Or maddening Anger's transient ire,
Or Love's unclouded extacy,

Or proud Ambition's fiery glow,
Or Lucid hope with lambent ray,
Yet all to earth's chill breast shall go,
Extinct and quench'd in humid clay,

But in the bosom purg'd by heaven,
Is sown a seed of livig flame,
Whose radiance burns when Death has
riven,
The fleshy vase from whence it came:—

Undimn'd it lifts its holy beam,
When darkness o'er the eye is drawn,
Victorious o'er the grave shall gleam,
And greet the resurrection morn.

H.

PRIDE.

Most people had rather be told
their fortune than their faults, or
their duty.

M. Henry.

PROSPERITY.

It is harder to know how to abound,
than how to be abased.

Id.

THE RELIGIOUS MONITOR.

JULY, 1824.

For the Religious Monitor.

AN ADDRESS DELIVERED MAY 19TH, 1824, TO MR. JAMES MARTIN AT HIS ORDINATION TO THE OFFICE OF THE HOLY MINISTRY, AND PASTORAL CHARGE OF THE ASSOCIATE CONGREGATION OF ALBANY.

DEAR BROTHER,

You have this evening been solemnly dedicated to the gospel ministry. All the official powers implied in the full character of a minister of the gospel have been conferred on you "by prayer, and the laying on of the hands of the Presbytery." You have deeply pondered, I trust, and strongly felt the full import of the vows which your lips have uttered. My present duty is altogether of a preceptive nature, and consists in charging you in the name of the great Head of the church, and as the mouth of the Brethren of this Presbytery, to "take heed to the ministry which thou hast received in the Lord Jesus, that thou fulfil it." Suffer me then to accompany you hand in hand, as it were, through the several departments of your exalted

VOL. I.

vocation, and to perform, as we hasten onward from act to act of the Pastoral office, the part of a friendly counsellor.

I. You have to appear every Lord's day in the sanctuary, publicly officiating at the altar of your God. Under this head I would invite your attention to two ministerial acts, *prayer and the ministry of the word*, both of them of the greatest importance, and of regular recurrence.

Public Prayer—for I now speak of prayer only as it is one of your public duties—is an act of the whole congregation, in which, by the minister as the leader of their devotions, they offer up their desires to God.—You must then, though but dust and ashes, take upon you to speak unto the Lord as the mouth of the people of your charge. Formularies of public devotion, being considered as unedifying, and unwarranted by the authority and example of Christ and his apostles, are disallowed by us, as they are by every other section of the Presbyterian church; but you are not on that account to permit yourself to pour forth the loose and vapid effusions of a light

and irreverent mind. On the contrary, the possession of a state of mind befitting humble petitioners imploring the Throne of Light and Mercy, and the evolution of a series of thoughts and words suited to the ever-varying exigencies of times, places, and persons, demand some previous religious recollections and meditations. Prayers conducted in this manner, it appears to us, preserve the just medium between the two extremes of cold established forms, and the unedifying wanderings of enthusiasm. By much reading of the scriptures, and inwardly digesting them, especially the Psalms of David, and other devotional parts, you will quickly be supplied with the richest materials for your public prayers, both in regard to thought and language. I have always deemed it a great excellency in public devotion, when the very language of scripture is happily introduced; that has a weight and falls on the ear and the heart with a power peculiar to itself; but in using the words of scripture, you must guard against the slovenly and unseemly practice of some who recite text after text, without even the form of petition, as if they were engaged in preaching, rather than in praying.—Ability for public prayer, is one of the ministerial gifts conferred by Christ, which, how great soever, is but the mere outside of the duty—the spirit and life of the service are quite a different thing, proceeding from an understanding and a heart under the teaching and impulse of the Holy Spirit, as is abundantly evident from these scriptural expressions, *a spirit of grace and supplication, praying with all prayer and supplication in the Spirit, praying with the Spirit and with the understanding, praying in the Holy Ghost.* There may be the reverential attitude of worshippers, and *sound speech that cannot be condemned*, there may be eloquence, order, and harmony in your periods; but where there is not the devotion of “*the manner man*,” kindled by a live coal from Jehovah’s altar, where there are no breathings of the soul after God, where there is not the presence of the praying graces of faith, love, humility, the whole ceremony, how imposing and attractive soever, is a fool’s offering, a mere heartless form, which can never be acceptable to Him who requires the heart. Seek then to excel both in praying gifts and graces to the edifying of the church. Whilst you prefer, as the organ of the congregation, their petitions to the throne of grace, let your whole manner evince that, in your supplications and cries for mercy you really mean what you say, that you enjoy felt communion with Jehovah, and have an experimental feeling of the spiritual necessities of your flock, and of the incomparable preciousness of the spiritual mercies for which you cry. *Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven and thou upon earth; therefore let thy words be few.*

The ministry of the word, was the other act of Pulpit duty which I mentioned. There will be a regular weekly demand upon you for two public discourses of very different description, a lecture and a sermon. Lecturing consists essentially, not in handling any insulated text or topic, but in expounding a whole para-

graph, argument or book, in its connexion and practical bearing on the heart and conduct. An acquaintance with learning and science both human and divine, will be found requisite for the just interpretation and illustration of writings so ancient, so various, and so comprehensive; but if with all the helps one may in this age command, the sense of scripture be painfully and prayerfully investigated, and if the judicious expositor be attended in his progress by an anxiously listening audience with their Bibles in their hands, I can conceive of no other species of discourse so likely as *lecturing*, to create a taste for and convey a knowledge of the word of God, nothing that bids so fair to form both an accomplished Divine, and an enlightened congregation. The Jewish priests interpreted the law of old, and so did the rulers of the Synagogues. Thus Christ and his Apostles preached. And I believe that I speak the experience of all the ministers in our connexion, when I say, that it is felt as a real defect in the ministry by their congregations when the expository lecture is omitted.—It is matter of regret that it has fallen into desuetude in any of the Presbyterian bodies; and in this age of pious and benevolent projects, is it not surprising that this truly christian, this divine method of disseminating truth and reviving true godliness in all Zion's borders by a sound exposition of the scriptures, should be so generally overlooked?

A *Sermon* is the prosecution of some single scriptural topick, in the way of proof, or illustration, or vindication. You have the whole Bible before you where to choose your subject of address, but those subjects which are of most frequent recurrence in scripture are fairly

entitled to the greatest prominence in your Pulpit ministrations. This principle of selection will reduce you at once to the adoption of Paul's determination, "*not to know any thing among your people save Jesus Christ and him crucified.*" But then the "*cross of our Lord Jesus Christ*" is the great subject-matter of all Revelation, it is that central doctrine on which all the truths of religion and morality have a direct and intimate dependence. I cannot therefore allow the validity of that excuse for not preaching Christ in every discourse, that He is not named in every text, because Revelation is one grand whole, and every discourse, in order to be scriptural, must be conducted upon the broad principles of Revelation, and represent christian truth, privilege, and duty, as emanating from, and bearing closely on Christ and his cross. Let the doctrine of the cross then be your favorite theme, let it shine like a rich vein of golden ore in every part of your ministry. But having sacredly pledged yourself to this, and I trust in thorough good faith, let me, in order to the fulfilment of your pledge, say to you,

I. Be at pains to familiarize yourself with the whole system of christian doctrines and duties. Clear, explicit and solid statements of the genuine doctrines of Christianity are much wanted in our day. Truth and accuracy are qualities of the first importance in didactic medicine, because of the necessary connexion of this science with the lives and comfort of man; but the same qualities are as much more necessary in the dispenser of the divine medicine of the gospel, as the soul is greater in worth than all worldly good. He dips his hand immensely deep in guilt who dogmatizes in

Theology without being himself deeply versed in the oracles of God. Theology is a science of vast extent, and not without its thorns and difficulties, and should you, by cultivating its individual regions with unceasing toil, ever become, like Apollos, "mighty in the scriptures," like him too, you would still be far enough from having gained the heights, or penetrated the depths of the "great mystery of godliness."—"There is a path which the Vulture's eye hath not seen. The secrets of wisdom are double to that which is." Much remains to be brought to light that lies hid in the sacred writings—much pure ore to be digged from the mine of scripture. As in the great book of Nature, so in that of Revelation, much knowledge, we venture to say, is even openly exhibited, that has not yet found an accurate observer, and still more that will one day be discovered by original observation. To make yourself familiar with such boundless treasures, you must be a constant and severe student of the scriptures, and of other subsidiary branches of knowledge. It is the order of nature throughout all the departments of her kingdom, that the fruit of the tree of knowledge shall be reaped, like sustenance for the body, by the sweat of the brow; and those labours, whether of the mind or the hand, which have been consecrated to a single object, have always produced the most useful and esteemed works. Of this kind are yours.—Keep your eye, therefore, always on the main point, turn all your intellectual gatherings to your own greater accomplishment as a minister and the spiritual improvement of your people. But if contrary to all duty and all expectation you hang back, the mean victim of in-

dolence, vain will be your hope of rising to excellence or usefulness in your profession; your faculties, no matter what they naturally are, will fade, your knowledge will vanish away, common-place topicks and tiresome repetitions will become your constant but pitiful resort, and the common ground on which the flock feeds, offering but a green tuft, as it were, here and there, their souls will be lean and barren for want of fat and green pastures. Without watching, without acts and deeds, your very prayers will be of no avail. The era of the glorious Reformation produced a race of men unequalled from that day to this for their acquaintance with the word of God, and this pre-eminence they reached by devoting, under the teachings of the Holy Spirit, their days and nights to the scriptures and other kindred studies.

II. Be perspicuous, easy, and agreeable to the utmost of your power, in the communication of scriptural knowledge. Much reading and a retentive memory will provide you with a stock of knowledge to meet the large and frequent demands, which will be made upon you; but an accumulated stock of ideas will, if not accurately arranged be like valuable goods irregularly piled up in a store-house, or rather little better than lumber in a garret, unready for profitable employment. Lucid order and distinctness of arrangement are not only highly laudable, but are indispensable conditions to the construction of a useful system of instruction in any branch of human science and learning. Indeed, next to the faithful exhibition of sound principles, ~~bold clear~~ arrangement of the materials to be the chief virtue of every particular discourse, as being above all things,

necessary to the easy apprehension and firm retention of knowledge by an ordinary congregation. The want of a clear and comprehensive knowledge of divine truths in their mutual bearings and connexions followed, as it necessarily must be, by an inability to convey correct and satisfactory ideas of a subject to the hearers, shows not only a want of clear intellect and good taste, but as may be seen in the productions both of the pulpit and the press, is a fertile source of error and mischief in the church of God. Here I might notice two or three points which, from a prevailing want of accuracy and fidelity in the exhibition of them, demand your special attention.

Hence arises the error of disjoining, contrary to the constant manner of the word of God, the christian doctrines from the christian character. A tendency to this error is manifest in two opposite classes of Theologians. There is, on the one hand, the credulous enthusiast who has a vain confidence of intercourse with God, independently of the knowledge of the truth by which alone God dwells in the heart. The manifestation of the presence of God among his people, is a subject of blissful and imperishable interest, but all our expectations of gracious manifestations are positively limited to the truths and ordinances of religion, as the established channels of conveyance.—Conversion, revivals of religion, the advancement of believers in grace, and all other saving effects of the divine presence stand evermore connected with the dispensation of the word of truth. With the prayer of Christ, "Father, sanctify them through thy truth," and the words of the Apostle, "I have begotten you through the gospel"

before us, can we acquit those of vain and fanatical pretensions to the special presence of the Divine Majesty, who avowedly connect, at least in words or on paper, conversions and revivals with ignorance of the truth, or even with pernicious errors? If the salutary outpourings of the spirit may be experienced through the medium of ignorance and error as readily as through the medium of truth, then may men be saved without the Bible, and that which is the glory of our age, namely, the efforts of christians to disseminate that book of truth, must be quite a superfluous enterprize. But there is an opposite class of Theologians, strictly orthodox, it is true, in their doctrines, and it may be, acute disputants, expert logicians, powerful reasoners, who nevertheless fail in handling in a touching, practical manner, the high and holy mysteries of redemption, rarely if ever dilating upon them as persons who have themselves felt, and wish their hearers to feel these doctrines in all their humbling and sanctifying energies. These doctrines, I believe, will not fail to do much good in whatever mode they are administered; but it is not enough that you reason orthodoxly and logically upon them, you should not in a single discourse forget to set forth in the strongest light the necessary connexion between the blessings of redemption and universal purity, and that the grand object and distinct tendency of the doctrine of the cross is, to implant in the heart that love which is the fulfilling of the law. This is the true scriptural method of preaching; let it be yours. It is a first principle in christianity not to be lost sight of for a moment, that God blesses his own word and ordinances, but no

other doctrine, or scheme of worship for doing good to the souls of men—act intelligently upon this principle, carry it out into all its practical details, and it will be a constant safeguard against all enthusiastic and antinomian tendencies.

Another error, and which I fear is not uncommon, respects the manner of addressing admonitions, cautions, and exhortations to gospel hearers. I am always much pleased to hear bold, animated, practical addresses, when judiciously adapted to the different conditions of the hearers; but to teach sinners to repent before they come to Christ is surely to begin at the wrong end, is to make repentance a sort of mediator between Christ and the sinner, to reverse the scriptural connexion between faith and holiness, and in short, to turn the covenant of grace, into a new covenant of works, of which repentance is a condition. Thorns will just as soon bear grapes, and thistles, figs, at your bidding, as a sinner who has never returned to God through Christ, will, by virtue of your admonitions, lay down the enmity of his heart, and do works meet for repentance. First make the tree good. Nothing else than the communication of life from Christ can ever make a sinner alive to God, and this life is communicated by the knowledge of the truth—the truth especially respecting the Redeemer's person, character, office and work, and the truth respecting which, and not legal exhortations, the Holy spirit employs as the instrument of life and holiness. It is the sinner's duty as well as the believer's to keep the whole law, but the way to do so is, first of all to receive Christ Jesus the Lord, without whom we can do nothing, but from union with whom

all holiness, root and branch, proceeds, as streams from a fountain. Hence, it is imperative upon you to deliver the truth on this, as on every other article, pure as it came from heaven; to guard your addresses and exhortation to your people, from being a dangerous and confused mixture of truth and error, of law and gospel, of free grace and free will.—When men hearing the benevolent invitations of the gospel, are persuaded to accept the free offer of salvation, they are then to be instructed in all things pertaining to the whole compass of duty, as the man who has freely entered the service of his country, is afterwards to be instructed by his officers in all things pertaining to the military life.

Style and delivery, contribute not a little to the first great object of public preaching, the easy communication of scriptural knowledge.—Some proficiency in these, is a necessary ministerial accomplishment. The scriptures themselves have condescended to remind us that the palate is the test of savoury food, and the ear of acceptable words.—In the matter of your preaching, you must not for a moment accommodate yourself to the likings of depraved nature; but in your manner of writing and speaking, you should aim to engage, please, and animate your hearers. Perspicuity is the first quality of style, which should always flow, as one has said, like a limpid stream, where we see to the very bottom. To make our meaning clearly, fully and easily understood, is not, however, so easy or petty an attainment as some may suppose. I deem it, on the contrary, a rare and peculiar merit in a preacher, to deliver his thoughts so as to leave no ambiguity in the minds of hi

hearers, and require no labour to comprehend or interpret his meaning. That must be very well understood by ourselves, which we can make so very plain to others : high degree of perspicuity can proceed only from a clear intellect, combined with good taste and much practice. An address, plain, simple, affectionate, grave and earnest, becomes the pulpit, and seems fitted to profit and please the educated, as well as the illiterate classes of society.

We seek divine simplicity in him
Who handles things divine ; and all besides
To us is odious.

The scriptures are written with the most unaffected simplicity, and yet are the most solemn and sublime of all compositions. You will find them teeming fountains of all the varied excellencies of thought and diction on religious subjects.— Drink deeply at these fountains, enlist their language freely in the service of truth, you have them always at hand, and they express the substance of volumes in a verse or two.

But here, let me invite your attention chiefly to what I would call the *spirit* of preaching ; by which I mean entire devotedness to the cross and glory of the Redeemer. Under a ministry marked with the brand of callous indifference, and odious lukewarmness, can the hearers be otherwise than cold, lifeless, and formal ? But let your preaching give proof of being impregnated with an exalted spirit of devotedness to your work, and this single quality, will, more than any other, procure for you a welcome as an angel of God having the everlasting gospel to preach, and the willing oblivion of a thousand minor defects. The great charm of pulpit eloquence consists

in the manifest interest which the Preacher takes in his subject. An affectionate zealous spirit in the Preacher strongly seizes the affections of the auditors—it was visible as the noon-day sun in the whole ministry of Paul. He preached not himself ; he did not think of himself, he gave himself up entirely to his subject. He always manifested a peculiar spirit of straight-forward earnestness which thinks only of the end, and presses on in the broad high road of duty, without turning aside to the right hand or to the left. He could appeal to the heart-searching God that he felt and possessed this admirable ministerial spirit. “ God is my record how earnestly I long after you all in the bowels of Jesus Christ.” And a greater than Paul said, “ My meat and my drink is to do the will of him that sent me.”*

II. Let us now descend from the Pulpit to the humbler and more homely duties of the pastoral office, Catechising, and Family visitation, to the strict performance of which you have also sacredly pledged yourself.

Catechising is a familiar mode of instructing by asking questions and

* The above remark might be illustrated by a reference to the great English divines of the 17th century, both Episcopalian and Nonconformist. The Quarterly Review No. 58, after noticing their innumerable quaintnesses, their extreme subtilty, their metaphysical niceties, their learned quotations and repugnancy of style to real taste, and the great rules of writing, thus proceeds : “ Assured as we are from history of the extraordinary influence possessed, by the preachers during all the succeeding turbulent and disastrous period, when we first examine the remains of pulpit eloquence of that day, we are filled with wonder, nothing appears so ill-calculated to excite the passions of the multitude as the prolix, elab-

receiving answers. Socrates, the most illustrious of the ancient philosophers, followed this method with his disciples, as Xenophon, has informed us in the account of his master's life. Our blessed Lord frequently instructed his hearers in conversations with them by way of question and answer.—There is no doubt that the apostles taught their converts in this very way. Hence Paul says, "Let him that is taught (literally catechised) communicate to him that teacheth (catechiseth) in all good things."—This mode of instruction consecrated by such high authority as that of Christ and his apostles has commanded, as it well might, the reverence of all the churches. Catechetical schools were established in the primitive ages of Christianity, over which men eminent for talents and acquirements thought it no disparagement, but an honour, to preside. Assemblies of ministers, and the most illustrious Reformers as Luther and Calvin, and famous Divines since that day have written and issued Formularies of this sort for the instruction and edification of the church. Episcopalians and Presbyterians have agreed in proclaiming the ordinance of Catechising to be a main stay and support of christian

orate, and cumbrous style then in use.—We scarcely apprehend how the political and religious feelings were incited to action, by the long and learned harangues which form the huge folios of Owen and others. But take into account the spirit of the times, and the real excellence of these preachers, and you have as it were a key to the manner, in which they obtained their authority. There is a lofty, serious, earnest and even impassioned tone throughout their lengthy periods, which even now impress the mind with a conviction that they were entirely devoted to their cause."

truth and principle. What success would a teacher of youth ever have were he to content himself with pronouncing formal lectures to his pupils, instead of subjecting them to rigid and frequent personal examination? And hence may not the worst consequences be dreaded, should the establishment of congregational schools, for the catechetical instruction of the younger part of your flock, be on any account neglected? But a similar process will prove highly available in the case of full church members; for you will find, if you make the experiment, that numbers who have heard sermons for years, but have not been subjected to this treatment, continue still but children in understanding, when compared with those, to whom this powerful instrument of instruction, has been faithfully applied. Its great power to do good arises from its particular distinct application to individuals, which always tends to awaken thought, to force attention, to sharpen and enlighten the intellect, and impress the memory.* As to yourself, this exercise, if pursued in an orderly systematic course, will eminently promote accurate knowledge of divine truth, and that acquaintance with your flock, which will prepare you to preach to them and pray for them in a suitable manner. Should this ordinance become obsolete, or be carelessly observed, through the pastor's love of ease and the people's love of ignorance, the most baneful effects on the intellec-

* "It is a more likely way" says Quintilian an eminent Roman rhetorician and advocate, "to fill narrow-mouthed bottles, to take them single in the hand, and pour water into them, than to set them together, and throw ever so much water upon them." Inst: Book 1. ch. 2.

tual and religious character of societies will ensue, it may be written on our Zion, the glory is departed, and she will sink gradually into the darkness of error and corruption, as many famous churches have done before her. "In exact proportion, as catechising has been practised or neglected, in the same proportion have the public faith and morals, been seen to flourish or decline."*

As to Family Visitation, we have the high example of Paul who "taught from house to house," to authorize our practice. It will not require apostolic inspiration to accomplish it, but only a little apostolic earnestness, a feeling of that "love of Christ which constraineth." Edifying conversation with the families of your flock will not be lost, either upon them or yourself. Grave and prudent inquiries into the state of personal and family religion, followed by suitable exhortations, may be attended with the most beneficial practical results, such as will well reward your labour, but which we can, neither now state nor illustrate; nor yet offer advice for the acceptable performance of the duty. If some men of note, under pretence of preparation for the service of the sanctuary, have presumed to decry this duty, their conduct is to be regarded, not as a model for imitation, but as a futile attempt to palliate official delinquency.

With regard to your conduct as a member of an ecclesiastical court, I would only say, in every cause give an impartial hearing, judge candidly, and act with singleness of heart, as in the sight of God. Hold a tight rein over those proud, overbearing, irascible, obstinate, selfish tempers, which will make you as a briar and a thorn in the sides of your brethren.

On all the duties of the ministry, especially that of public preaching, I would recommend to your frequent perusal the *Directory for Public Worship*, bound up with the Westminster Confession of Faith.

III. Let me now speak to you as a man who has to watch for his own soul, and over his own conduct.—Personal character has an intimate and powerful connexion with ministerial usefulness. History assures us, that nations and provinces are indebted in a high degree for prosperity, happiness, and tranquillity, to the personal character of the servants, to whom their internal affairs are entrusted. On this principle, a sacred regard to *themselves*, seems to be enjoined on ministers as a part of their official duty.—"Take heed to *thyself*, and to thy doctrine, for in so doing thou shalt both save *thyself* and them that hear thee." This influential, personal character, has for its basis real piety to God, and consists in the daily unequivocal manifestation of all those gracious, affectionate, mild, humble, charitable, generous, heavenly tempers, which are at once the highest ornament of man, and of the minister. Unto the *wicked* God saith, what hast *thou* to do to declare my statutes?" Official rank and station naturally give influence, but undoubted piety, sound principles, integrity and goodness, will give you a more legitimate and honorable weight of character by rendering you abundantly more amiable, and by inspiring confidence in your counsels and instructions. I do not say that the grace of God, which alone, can make you what you ought to be, as a man and as a minister, is the true, proper, and immediate cause of grace in the hearers; or that the validity of your administrations, will

* Christian Obs. 266.

depend on *your* character and intentions. Judas was no heart disciple, and yet an apostle. & Ordinances become effectual means of salvation, not from ~~any~~ ^{any} virtue in them or in him that doth administer them, but only by the blessing of Christ and the working of his spirit in them that by faith receive them." A man may draw well the godly man, and yet be himself as far from the character he describes, as the poet from the hero, whose character and exploits he sings; or as substitute of the lineaments of the child of God, as the painter who has himself none of the features which his pencil delineates on the canvass. But, Oh! how inconsistent, how mean the character, and comfortless the situation of such a minister! He pleads for God, but is himself "a child of the devil"—he preaches divine truths, but neither sees their glory nor feels their power—he talks of righteousness, but is a heart "enemy of all righteousness"—he speaks in behalf of God and Christ and grace, but is himself Godless, Christless, and graceless—he extols a physician whom he himself does not employ—is secretly on the enemy's side, in the enemy's pay, and under the dominion of principalities, and powers, whom he pretends to fight against—and has his eyes on heaven, whilst his feet are carrying him swift to hell, like the philosopher that fell into the ditch whilst gazing on the stars. He keeps not his own vineyard; to the eye and the heart of the spiritual discerners, the christian does not appear in the minister. In the end he will be "a cast a way," one of those wretched creatures who shall say "Have we not taught in thy name?" to whom Christ will reply, "Depart from me. I know you not." So lamentable will be the eternal issues

of your present undertaking, if always a stranger to the grace of the gospel. Though in the honourable station of a gospel minister, yet, if graceless, you occupy in fact but the mean station of a page standing at the door of a great house with a torch to light the guests in, while you yourself must stand without.—How much more glorious to be one of the guests to enter in to the presence-chamber of the great King, to eat at the King's table, having fellowship as a son with the father and with his son Christ Jesus. For your own sake, then, as well as of your flock, I say "O taste and see that the Lord is good. If so be, ye have tasted that the Lord is gracious," you will be able to say with the beloved apostle, "that which we have seen and heard, tasted and handled of the word of life, that declare we unto you." If you experimentally feel and know the sweetness that is in Christ as exhibited in the offer and promise of the gospel, then you possess one of the most important qualifications that a ministers can have for the edification of the church, as is evident from that remarkable passage in which Christ having thrice said to Peter, *Lovest thou me*, and thrice having received an answer in the affirmative, said to that apostle *Feed my lambs, feed my sheep*. This experience of the grace of God will shed a moral beauty and glory over your whole conduct, and render your life of a piece with your doctrine. And depend on it, if you are not that manner of person through the week which your preaching on the sabbath would lead your people to expect, they will regard you, and justly too, as rather a fellow-worker with Satan for their destruction, than a fellow-worker with God for their salvation.

————— The voice
Is but an instrument, on which the priest
May play what tune he pleases. In the
deed,
The unequivocal authentic deed,
We find sound argument; we read the
heart.

Prayer is a most important ingredient in the character formed by divine grace, and in that watchfulness over yourself, which you should always exercise. If you would be eminently happy and prosperous as a christian and useful as a minister, you must "pray without ceasing," for yourself and your flock, for the Israel of God, and the world at large. Living near to God in the exercise of believing prayer will diffuse the heavenly odours of sanctity, piety, humility and charity over the whole of your preaching and the whole of your deportment, will lighten all your labours, sweeten your sorrows, exert a most benign influence over the circle in which you move, giving a tone to their manners, morals, taste, and opinions. Let every thing furnish you with an errand to the throne of grace. Bring the cases of your people and urge them earnestly before the Father of mercies. Prayer has power with God to draw down blessings, and avert or remove calamities. Pray much when engaged in preparations for public service.* The present moment is to you a most interesting occasion, and demands the wrestlings of holy prayer. Cry then mightily to God,

* "It is indubitable" says Ernst who has been pronounced the most elegant scholar of modern Germany, "that persons of piety, anxiously desirous of the knowledge of divine truth, are aided by the spirit of God in searching out the meaning of scripture, particularly in such subjects as have an especial relation to faith and religious practice."

"Show me thy ways, O Lord, teach me thy paths; lead me in thy truth and teach me: open mine eyes and I shall behold wondrous things out of thy law." How else have the greatest ministers proved the greatest blessings to the church, but by being eminently men of God and of prayer, as well as of well-directed activity. The spirit of grace and supplication is a benevolent and catholic spirit, it will make you an earnest observer of the public state of christianity, and inspire your bosom with a deep interest in the promotion of the glorious coming of the Redeemer's kingdom.

I have now, as required, laid before you an outline of the duties of the ministry. Truly if you fulfil your pledge of discharging them faithfully, you will be as far as any man living, from eating your bread for nought. What other special purposes of existence may be answered by the drone who wastes his time in indolence, we stay not to inquire; but this one thing we will say, that for the sublime vocation of feeding the church of God such a man was never intended. Besides the labour of duty you will have difficulties to encounter, such as are incident to the ministry everywhere, and some also of a local nature. No matter, however, be the duties or discouragements what they may, you are in the state of one consecrated to God, you have put your hand to the plough, and it would be a robbery of heaven even to look back. Duty must be done. You must set your face like a flint, as did your Master, and not be discouraged. An impressive sense of his own utter insufficiency to preach Christ Jesus the Lord with all boldness, and to face difficulties with intrepidity, is a most desirable state of mind in every minister, and

is the experience of every faithful one. Luther in his old age after a long life of hard service declared, "that he was often afraid to ascend the pulpit." Moses expostulated with his Maker on his mission to Egypt; Jeremiah had similar feelings, and so had Paul.* Do you feel paralyzed, as it were, at the mention of so much work, and the suggestion of so many difficulties? Let this be your rejoicing, "*My grace is sufficient for thee; for my strength is made perfect in weakness:*" and this your consolation, "*as I was with Moses so will I be with thee: I will not fail thee, nor forsake thee; be strong and of a good courage. Lo I am with you always even unto the end of the world:*" and this your sheet-anchor in every storm, "*I am God Almighty, walk before me, and be thou perfect.*" That you may be able to stand as a Christian and a Minister, take unto you the whole armour of God.† See that you always possess the pure satisfaction in your own bosom, that there is nothing to object to in your ministry but the real doctrine of the word of God faithfully delivered, nor in your life, but your good conversation in Christ.

Would to God, my brother, that, before closing this address, I could add a word or two tending to excite pure, lofty and fervent emotions of spirit, befitting the present occasion, and profitable to be remembered. With this view let me put you in mind,

I. That your people have this evening solemnly committed to your pastoral inspection, under Christ the Chief Shepherd the charge of their

immortal souls. The trust of souls is great; feel tenderly for them.—Suffer not the flatterer to come near you with his worthless and dangerous incense—seek not vain applause—but rather the glory of God and the salvation of your hearers. One of the ancient fathers used to weep when his hearers applauded his sermon. "Would to God," said he, "they had rather gone away silent and thoughtful!" To have the happiness or misery of immortal souls in any degree intrusted to you, Oh! it is a solemn and tremendous thought. I mean not that the application of redemption is at all left to contingency, but I do mean that the unchangeable purposes of God do, in no degree, lessen your official responsibility. By making full proof of your ministry, you may be the honoured instrument of your peoples salvation, or by "*doing the work of the Lord negligently*," you may be basely accessory to their eternal ruin. These are awful words—they should make your bowels yearn within you; *So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.*‡ As you would avoid the detestable character of a cowardly timeserver, of a hireling priest who cares not for the flock, of a loitering slothful servant, and at the same time compass the great ends of your office, I would affectionately exhort you to squan-

* Exodus 3, 11 and 4, 10. Jerem. 1, 6.
I Cor. 2, 3. II Cor. 2, 15.

† Eph. 6, 13—19.

‡ Ezek. 33, 7, 8, 9.

der away none of your time in cultivating useless friendships, or in unprofitable visits, but to fill up every hour with duty, to declare the whole counsel of God, to contend earnestly for the faith, to cease not to warn night and day, in a word to resemble that *God who keepeth Israel, who neither slumbers nor sleeps.* "Up and be doing is the task of man." *Buy the truth and sell it not. Keep that which is committed to thy trust.* Hold not the truth loosely, but grasp it with a firm hand. Let there be no fear or shame, but the utmost decision and steadiness in declaring it. The charge of training up souls for heaven and eternity by means of the truth is a trust altogether unrivalled in interest and grandeur. Had you the temporal fate of this whole continent in your keeping, and dependent on your will, the trust would be small in comparison with the spiritual and immortal interests of the precious souls of this little flock, over which the Holy Ghost hath made you an overseer.

II. Christ your master will come shortly to say, *Give an account of thy stewardship.* Should your people then rise up in judgment against you, your Lord's indignation will smite you with such severity as to cut you asunder. And can you bear the distant thought that the Saviour and Judge should then say, *Thou slothful servant, I gave thee a talent, but thou hast not traded with it, and I now require at thy hand the blood of these precious but lost souls.* Come, my angels, take this faithless steward; bind him hand and foot, and cast him into outer darkness. Now, who has so little solid satisfaction, hereafter, who will have such a portion of misery (because who so gully?) as faithless minis-

ters? But I hope better things of you, and my heart's desire and prayer for you and this congregation is, that you may obtain seal after seal of your ministry among them, to whom in the presence of the Almighty Sovereign and Judge, you can turn with ineffable complacency and say, *are not ye my joy, my crown?* Wouldst thou then be greeted before the assembled universe with these cheering words, *Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord;* let me repeat to you at the close what I said at the outset of this address, *take heed to the ministry which thou hast received in the Lord Jesus, that thou fulfil it.* Follow in the steps of the great Preacher of Righteousness as your most illustrious pattern. Ponder also particularly the life and writings of his chief Apostle. His epistles to Timothy and Titus are a most admirable manual of instructions—treasure them in your memory, and present them daily to your heart. Go then, my brother, enter heart and soul on the sublime occupation of feeding the church of God which he hath purchased with his blood: ever speak to the honor of God's eternal Son, ever magnify and exalt him. At the close of your life and ministry may you be able to say, as did Paul to the Ephesian elders, *Ye know, how I kept back nothing that was profitable unto you, but have showed you, and taught you publicly and from house to house—wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.**

I charge thee therefore before God, and the Lord Jesus Christ, who shall

* Acts 20, 18—28.

*judge the quick and the dead at his appearing and his kingdom ; preach the word ; be instant in season, and out of season ; reprove, rebuke, exhort, with all long-suffering and doctrine. Watch thou in all things endure afflictions, do the work of an evangelist, make full proof of thy ministry. The Lord Jesus Christ be with thy spirit. Grace be with you.—Amen.**

For the Religious Monitor.

AN EXPOSITION OF II. PETER, II. 20, 21, 22. WITH SOME ACCOMPANYING REMARKS.

(Concluded, from page 67.)

Having, therefore, briefly considered the attainments, which the Apostle ascribes to the persons of whom he is here speaking, it may not be improper, for the further elucidation of these words, to attend a little to the supposition which he makes with regard to their apostatizing. “*If, after they have escaped the pollutions of the world—they are again entangled therein and overcome*” &c.

There had been no doubt many apostates in the christian church before the writing of the present epistle. And from the deceitfulness of the human heart, from the allurements of the world, and from the number of false teachers that had crept into the church, many more might be expected. Whether the Apostle here intends those who had actually apostatized, or whether he

only makes a supposition with regard to a possible case, is needless for us to enquire. It is sufficient for us to know that persons possessing all the attainments attributed to these may turn their backs again upon religion, may enlist anew in the cause of Satan, and suffer eternally, as apostates from Jesus. For as none but those who are the foundation of God stand sure : as none but those that have this seal, “*The Lord knoweth them that are his,*” have any security against the fierceness of the wrath of Almighty God ; so all others, whatever may be their attainments, or whatever may be their profession, will eventually perish, whether that be in the character of ordinary sinners, or in the character of apostates. And accordingly the persons here intended, notwithstanding their great attainments both in the knowledge and practice of religion, are supposed by the Apostle to be again entangled in the pollutions of the world and overcome. The word “*to be entangled*” here used, signifies, “*to be ensnared or entangled as fishes in a net, and beautifully expresses the irrationality of the conduct of these men. Like the fishes devoid of all reason they foolishly run into that which proves their own destruction. The net in which they are caught, is “the pollutions of the world.” And what aggravates their folly as well as sin, is to be caught again in the same net from which*

* II. Tim. 4, 1—2. 5—22.

they had formerly made their escape. Those who spread this net, are the false teachers described in the former part of this chapter. In the 14th verse, they are said to beguile unstable souls, or as the word signifies, to catch them with a bait, as the fishermen do the fishes by concealing a hook under the bait. And in the 18th verse, we are informed of the kind of bait used for this purpose. It was the lusts of the flesh and much wantonness.— And with this bait they allured or caught those “that were clean escaped from them who lived in error.” And as fishes when entangled in the net are considered as overcome; so these persons, being ensnared in “the pollutions of the world,” are also overcome. All with them is now lost. They are no longer free, but the bond slaves and servants of corruption. “For of whom a man is overcome of the same is he brought in bondage.”— The idea expressed under this metaphor, is in the next verse expressed by “a turning from the holy commandment.” To turn from a commandment, is to act in defiance of that commandment—to avoid the performance of the duties which it enjoins, and to engage in the sins which it prohibits. These persons formerly regulated their conduct, as we have seen, according to that system of precepts, which, being delivered to them along with the doctrines of the gospel, inculcated all

the practical duties of religion.— But, now, from this sublime system of morality they are supposed to have turned aside. They follow the suggestions of their own wicked and depraved hearts; engage with greediness in their former practices of iniquity; despise the thoughts of religion and drive with the fury of Jehu down the broad road to everlasting ruin. “It is happened unto them according to the true proverb; the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.”— “The latter end is worse with them than the beginning.” Their destruction is certain. “It had been better for them never to have *known* the way of righteousness.” Their aggravated guilt will procure for them aggravated punishment. Matt. 12, 43—45. Heb. 6, 4—6. Luke, 12, 47 48.

But we are not to suppose that these were the only apostates that ever appeared in the world. Far from it. Perhaps there never was a congregation of Christians upon earth but has had cause some time or other to weep over the apostacy of more or less of its members.— Considering then the evil that is every where in scripture denounced against apostates, it becomes important to know what constitutes their real character. Here we only remark in general that a true apostate is one, who, after having fairly professed the christian religion—after hav-

ing experienced some of its power on his own mind—after having learned that its ways are ways of pleasantness, and all its paths peace—and who, after having been satisfied with it as the only religion that can possibly conduct to glory and happiness, renounces it forever. He is one who will no longer be influenced by it; and who would even rejoice in the subversion of it. This renunciation, too, is most generally accompanied with a rancorous malignity against all that is called good and holy; against God himself; and especially against his anointed Son Jesus. Yes against Jesus of Nazareth, as was exemplified in the case of Julian, their persecuting rage and malice are particularly displayed. It is in their heart to trample under foot the Son of God, and to destroy his kingdom and his glory that are upon the earth. It is not necessary, however that this renunciation of religion and this malignity be always openly professed and acknowledged. It is sufficient if they lurk in the heart, though they never make their appearance in the life. For, persons may be induced by temporal motives to conceal their apostacy, by still professing friendship to God and religion, though both God and religion their hearts abominate.—Hence it appears that there can be no apostacy, where there has not previously been some operation of the Holy Spirit. For mere natural illumination will never lead a person as high as that point from which apostacy becomes possible. And it is from this previous work of the Spirit that the crime in question becomes so aggravated and so heinous in the sight of God. To be once enlightened, to have tasted the heavenly gift, and to be made a partaker of the Holy Ghost, and then to fall away is truly an enormous sin, and highly deserving of the punishment so often denounced against it. But though this holy work be lost in the soul and that soul lost eternally, yet no reflection whatever can be thrown upon the character of the Spirit. He is a voluntary agent—He works when and where he pleases. And if he be found working, to answer his own hidden purposes, in the hearts of those for whom salvation was never intended; who can say unto him, what doest thou? Though he work in some but sparingly, producing only slight and momentary effects; though he work in others more liberally, even to the production of great light, conviction, and reformation; and though he work in others again to the saving of their souls, yet in each case he equally accomplishes his purpose, and equally performs the work which he intended. The only reason, then, that can be assigned for his forsaking any who were ever the subjects of his operations, is that which resolves itself

into his sovereign will and pleasure. "My council," says he "shall stand, and I will do all my pleasure."

What are the causes of apostasy? This, after what has been said, forms a necessary and important inquiry. For if the causes be known the wise and prudent will guard against them. We shall conclude the present remarks then by stating a few of these. And the first we shall mention is a giving heed to false teachers. This proved the ruin of the persons before us. For not being grounded in the faith, being as yet "unstable souls," the bait was too alluring to be rejected. They gorged it. But alas! it was poison. False doctrines have a very seductive influence over the minds of men; especially too when these doctrines beat in unison with the depraved propensities of the human heart. And persons not well established in their principles become easily enamoured and ensnared thereby, and may be brought in time to embrace the most damnable heresies, even to the denying of the Lord that bought them.—And hence we are particularly exhorted to beware of false teachers, and "to cease from the instruction that causeth to err."

An inordinate attachment to the world, is frequently another cause of apostasy. Demas, one of Paul's attendants in the ministry, we are informed forsook the Apostle having loved the present world. Judas having loved his thirty pieces of silver

more than his Saviour, betrayed him into the hands of his enemies. The truth is no man can serve two masters.

It is impossible to serve both God and mammon. Let a man make ever so fair a profession of religion; let him engage ever so cheerfully and punctually in the service of God, the moment he sets his affections supremely upon the world, that moment they become estranged from God, and will continue so as long as he makes the world his treasure.—"For where the treasure is, there the heart will be also." And farewell then to all religion! The heart that once embraced it will soon become as cold and barren as mountains of snow, or fields of ice.

A voluntary indulgence in sin becomes another cause of apostasy. Every sinful lust is of such a greedy and clamorous nature, that it continually cries, GIVE, GIVE. And the more you satisfy its cravings, the more and louder it will cry. It is easy then to see the tendency of indulging in any sin. Thereby the conscience becomes seared, a sense of the guilt of sin becomes weakened, religious impressions obliterated, and the whole heart hardened in the ways of iniquity. The Lord's Spirit will not always strive with man; but he will give up to their own heart's lusts such as willfully persevere in the gratification of sin, such, as, notwithstanding the light of knowledge and the voice of conscience, continue to be carried along

with the tide of their lusts, without making an effort to stem and resist them. The progress of any indulged lust in destroying the soul, is well exemplified in the case of the drunkard. If you observe him from the time he commenced the intoxicating draught down to the time he was debarred from the table of the Lord, and from thence to the time when from his looks and actions you would judge him to belong to the brute as soon as to the rational creation, you will see the manner in which sinful indulgence may become the cause of apostacy from God and his worship.

There is another cause which we may just mention, and it is one of a very singular character. The scriptures inform us that when Jesus was preaching a certain doctrine, many of his professed disciples became thereby offended, and said among themselves "this is a hard saying who can bear it;" and it is witnessed of them that they went back and walked no more with Jesus. This same conduct has been verified in latter times. Persons have since been found, who, after professing to believe in the inspiration of the Bible, and who, after professing to walk according to its precepts, have yet been inconsistent enough to take offence at the preaching of some truth therein obviously inculcated; and who thereupon have forsook the church of God, laid aside their former religion, gone

back, and walked no more with Jesus. We do not say that these causes always necessarily produce apostacy. But their tendency is nevertheless that way; and they are at least most generally attended with a sinful course of backsliding; to the great injury of the cause of religion, and to the injury of the peace and happiness of those engaged in them. But between backsliders in the scriptural use of the word, and genuine apostates, there is a wide difference, the former have a promise of pardon. "Return unto me O backsliding Israel, and I will return unto you saith the Lord." But of the latter it is said, "it is impossible to renew them again to repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." M.

THE CHASTISEMENT OF OUR PEACE
WAS UPON HIM.—ISAIAH, LIII. 5.

There is, as every one knows, a wide difference between chastisement or parental correction, and judicial punishment. It is certain, however, that the term (*musar*) used by the prophet in treating of the sufferings of Christ, signifies properly *chastisement*, and is therefore accurately rendered in our very faithful translation. Not having met with any satisfactory attempt to elucidate this point, the following remarks are submitted.

It cannot refer to the Sonship of Jesus. This will surely require no demonstration. Chastisement, though a privilege, is not absolutely essential to Sonship. Had Adam perse-

vered, children would have been, and passed through the different stages of infancy and youth, but there would have been no necessity for this mode of exercising the parental prerogative. Chastisement belongs to a state of minority; it arises from circumstances, and supposes transgression or fault. Angels are the sons of God, but not subject to chastisement, neither are glorified saints, though fully manifested to be the sons of God. If we think again of Jesus as man, the idea of chastisement could have no place, for in our nature he never offended, and could not need to be reclaimed.

As little can the term *chastisement* be viewed as setting aside or interfering with the judicial nature of the suffering of Jesus, which it is the express design of this chapter to establish both by direct assertions, and a beautiful detail of evidence. It was not paternal correction, it was the wrath of the Judge of all, to which we had become liable, by having "turned every one into his own way," and for those iniquities which "the Lord laid upon him." His soul was made "a sacrifice for sin." He became a curse for us.

When we look to the history, we find that *scourging*, which, though judicially inflicted, was often styled chastisement, constituted a part of the sufferings of Jesus at the hands of men. "I will chastise him and let him go," said Pilate, Luke xxiii. 16. Now in this passage the prophet foretells the various forms of his passion at the hands of men. "He was wounded," smitten on the face, as well as crowned with thorns, and pierced by the nails and the spear; "he was bruised," by the blows he received, and by the stroke of the reed;—at the command of the governor he was scour-

ged, or "chastised," and this produced "the stripes," or, as the words mean, the livid and discoloured wales on his body, by which we are said "to be healed." Beyond this solution of the difficulty, the usual interpretation does not proceed. But the attentive reader cannot but feel that something more is necessary. He will say to himself, though the words met their fulfilment literally in the scourging of Jesus, yet his maltreatment at the hands of men was but part of his sufferings, and only the outward sign of his true state, of the Lord's bruising and putting him to grief. Then it must occur, that the prophet, while he accurately predicts the several instances of his maltreatment by men, places each as a part for the whole, by ascribing the whole effect to each;—"our transgressions and iniquities" are mentioned as the cause of his being "wounded and bruised;" they are the cause of his whole sufferings, and the whole were intended for their *expiation*;—"our peace," is stated to be the result of his "chastisement," it was founded on the whole of his passion as the basis of his *reconciliation*,—"our healing" is said to be the effect of his stripes, but this spiritual *restoration* must also be ascribed to the whole of his sufferings. That each part stands for the whole, and is intended to connect with the other parts, and all the subsequent detail in the chapter is evident from the quotation of the last cited clause singly, in I. Pet. ii. 24. "By whose stripes ye were healed."

Now, if the word which notifies each part stand for the whole, it must be considered as accurately descriptive of the whole. The question therefore recurs,—Wherein consists

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the significance and propriety of the term *chastisement* in this extensive application?

The 1st thought that may arise, is the *temporary* nature of our Lord's sufferings. Chastisement, whether inflicted by a parent, or a ruler like Pilate, does not retain the subject always in a state of suffering, like imprisonment or exile for life; nor is the result permanent, as in the case of capital punishment. Our Lord was to die; he was judiciously to suffer the full amount of that curse which on the sinner is necessarily protracted into eternal suffering. But in his case, "the pains of death" will soon be loosed, "it was not possible he could be holden of them," and it would not be necessary to display the infinitude of God's hatred of sin by an eternal duration of the curse. Then, *2dly*, there was a strange conjunction of *love* and *wrath* in the sufferings of Jesus, no where else to be found, yet easily explained by a very simple distinction.—Though they were all judicial, strictly and properly an infliction of the curse, this by no means excluded the existence and operation of love in the party inflicting the punishment. While God was dealing with Christ in the capacity of a judge, he loved him both as a Son, and as the Mediator,—loved him on account of his spotless purity, and because of his submission. "Therefore doth my Father love me, because I lay down my life." The wrath displayed was not against the person or the office of the Surety; God was not angry with these, but with the sin that was charged upon him. He "condemned *sin* in the flesh of his own Son." Nay he loved the very party for whom Christ suffered, was displaying his love to

them, and the punishment was inflicted for their good, in the highest sense of the expression. *3dly*, To all these sufferings Jesus submitted in a *filial temper*. This is another strange peculiarity. They were respected, and felt by him in their true character as wrath; but with regard to temper, they were as chastisement ought to be borne. What reverential awe, resignation, and patience, were manifested by Jesus! Nay, here was love in the very party suffering the curse—a fact never realized, nor to be realized in another. "That ye may know I love the Father, and do as he hath given me commandment, arise, let us go," said he, when he went forth to suffer. Consider, *4thly*, That one great design of the sufferings of Jesus was *correction*, in the way of affording the most solemn admonition to mankind as to the true nature and demerit of sin—an end not proposed by the last infliction of wrath in the miseries of hell. "If these things be done in the green tree, what shall be done in the dry?" But while this was only a secondary object, agreeing with the *pædagogy* or discipline of the law, and subservient to something farther, consider the intended and real *effect* of the sufferings of Jesus, not on himself, but on those for whom he suffered, and who were the party punished in him.—This is benefit and amendment.—Such is neither the design nor effect of the wrath inflicted on the wicked in their own persons here, or hereafter, but simply the glorification of Deity. In addition to this, however, the design and effect of punishing the elect in Christ is "their peace." They are reclaimed to God, brought into a state of reconciliation and made holy.

While, therefore, the prophet proclaims the truly judicial nature of our Lord's sufferings, this term suggests the grand peculiarities by which they are distinguished from other judicial inflictions; and all these, according to his scope, evince their sacrificial nature.

[*Christ. Mag.*]

THE DOCTRINE OF GRACE. A SERMON.

• *For by grace are ye saved.* EPH. II. 8.

(*Concluded, from page 60.*)

I. I beg you to observe the superiority of our religion. Which is the safest and best of the two doctrines, one gives to man the glory of his salvation, the other ascribes it wholly to God. For what must be the end of any good and true religion?—Doubtless to glorify God—And how can we better glorify him, than by attributing all our happiness to his grace. At least it will be allowed me that the belief of this proceeds from a principle that is good, from a holy humility, a religious respect towards God, and a laudable desire to honour him and celebrate his goodness. Now granting that we are deceived in this notion, and that we mistakenly render to God a glory that does not belong to him—how innocent is this error! how consistent with holiness—how incapable of displeasing him that gives grace to the humble? My crime then is that I ascribe too much to God—that I refer too much to his grace when I own him to be the author of every thing in me that is good.—Happy fault! for which I shall never repent, or fear to be punished.—Much rather had I abase myself thus through humility, than aim to exalt myself through pride. How much safer is it for me to renounce my own

glory, the neglect of which is certainly innocent, than to encroach upon that of God's, where the least encroachment is infinitely criminal. Although I had been called like St. Paul by an extraordinary and splendid call from heaven; although I was an apostle like him; although I had even been taken up into paradise by an incomparable indulgence like him, I had rather with him account myself the greatest of all sinners, and acknowledge that mercy had been shown me, than vaunt with the Pharisee of not being as other men, and of having some particular quality that had obliged God to prefer me to others. Let us bless, my dear brethren, let us for this, bless our religion, which inspires us with a sentiment so holy and so salutary. Let us acknowledge that it could only proceed from God, since it ascribes every thing to God, and only tends to enhance his glory. Let us own that it is the work of grace, since it preaches nothing but grace breathes nothing but grace, and taking away from nature every pretence for presumption, it puts us into a holy abasement, which cannot fail of being acceptable in the sight of him who "resisteth the proud."

This Doctrine of Grace must infallibly therefore lead to humility, since it takes away all our opinion of ourselves, and makes us "believe with the heart and confess with the mouth to salvation," that the grace of the Lord is the cause of all that we have. If we are just, if we are faithful, if we possess a religion that is pure, if we lead an honest and holy life, if we have advantages that make us of consequence in the world, and which make us love heaven, let us not be so blind and so ungrateful as to give ourselves the

glory of it. Let us not "sacrifice to our own net, nor burn incense to our own drag." All is of God, and "descendeth from the Father of light, from whom cometh every good and perfect gift." All our talents are taken from his treasury. They are presents from his bounty, and not the revenues of our own flock.—For in us there is naturally nothing but what is evil; in our flesh dwelleth no good thing, and we say of it positively what Nathaniel said doubtfully of Nazareth, that "no good thing can come out of it." The virtues are not plants which grow of themselves in our land, nor that our care and culture are capable of propagating. They are sent us from the Indies on high, and it is the heavenly Father himself who plants them in us with his own hand, who waters them with his grace, and gives them their increase by his spirit. As David then when he conquered Goliath, put the sword of that giant into the tabernacle of the Lord, to do him homage for his victory, and strongly to testify that he obtained it, neither by his courage, nor his strength, nor his address, but by the assistance of the God of hosts. So should we render to him the honour of all our success, and pay him the just and lawful tribute of our acknowledgments. Since all our sufficiency comes from him, and we draw it, not from nature, as the spider draws its web out of its own bowels, but from his grace, as the bee draws its honey from that sweet manna that descends from heaven. We must ascribe it entirely to that admirable author, and write upon every commendable quality we possess, and every virtuous action we do, "It is not of ourselves, it is the gift of God." Are you thus abased into a holy humility by the consideration of grace? Raise yourselves now, believers, by a firm and christian confidence; for this is one of the principal effects that grace ought to produce in your hearts.—I confess indeed that if you had to satisfy the justice of God, if you were to be judged according to the rigour of the law, if your salvation depended on the goodness and dignity of your works, O truly then you would have cause to mourn, to be alarmed, to live in uncertainty and doubt and fear. You might well cry out with Moses on Mount Sinai when he saw the insupportable splendor of the majesty of God, and heard the thunders of his dreadful justice, "*I exceedingly fear and quake. But you are saved by grace;*" and consequently you should banish your apprehensions. You have to do with a merciful and gracious God, "who delighteth not in the death of a sinner," but in his conversion and his life; who excuses our weaknesses, who bears with our imperfections, who freely forgives our offences, "and like as a father pitieth his children, so doth he pity them that fear him." Courage then poor sinners. If your iniquities make you cry, "O wretched man that I am," the mercy of God will soon make you break forth in that delightful song of triumph, "Thanks be to God through Jesus Christ our Lord. And tell me not that your sins are great, and that the number of them fills you with terror. For how great and numerous soever they may be, that which saves you, far exceeds them. It is immense, it is infinite, and "where sin has abounded, this grace has much more abounded." It is an abyss without a bottom; an ocean without a shore; and as that universal flood which deluged the world, covered the tops of Caucasus and Ararat, the summits

of the Alps and Pyrenean mountains, as well as the smallest hillocks and lowest vallies of the earth, so is the grace of God, a blessed and saving deluge which covers the greatest sins as well as the least. This grace is a city of refuge, where not only sins of inadvertence, but even the most atrocious crimes are covered from the pursuit of divine vengeance, when by true repentance we depart from them. It is a temple of mercy, where publicans themselves, that is to say, the greatest of all sinners, have no sooner smote their breasts from sincere contrition of spirit than they go down "justified to their houses." The throne of this marvellous grace, is a throne where there are letters of remission for all kinds of sinners. Incestuous persons like Lot, adulterers like David, persecutors like Saul, and dissolute persons like the woman who was a sinner, mentioned in the Gospel, provided they go with serious reformation, are received with open arms, and obtain the absolution they want. I will rely therefore on this grace of my God, whatever may have been the meanness of my life. I will reason as David did, and say, Lord there is iniquity in me, but with thee there is forgiveness. I am a transgressor from the womb, but thou art merciful from all eternity; my sins are more in number than the hairs of my head. But thy mercies are more abundant than the stars of heaven, or the sand that is on the sea shore. It is this that gives true peace to the conscience. It is in grace that real tranquility of soul is to be found; every where else there is nothing but trouble and alarm. This we see in the experience of those who look for salvation from the merit of their works. They openly acknowledge, they doubt, and well they may.—

For whatever they say and whatever they do, their conscience within convicts them of having sinned against heaven and before God, and that they have not a righteousness that will abide the examination of the Judge of the world. Thence those doubts which cannot be resolved; those agitations which cannot be calmed, those agonies and fears which throw them into distresses without relief; and especially when the hour of death draws nigh, and they must prepare to appear before that awful tribunal from whose sentence there is no appeal. For however gay and careless men may have appeared during life, when it draws to its last hour, the judgment of God that they perceive at hand, the formidable sword of his justice affright them; and feeling themselves guilty in themselves, if they have recourse to nothing but their works, they expire in convulsions, palpitations and pangs, which proceed less from the destruction of the body than the heaviness and sinking of the soul. Hence a learned and celebrated cardinal pressed by the force of truth, after having with all his might defended the question of good works, and spent all the diligence of his mind in maintaining their merit and dignity, could not refrain from making this confession at last, "That because of the uncertainty of our own righteousness, and the danger of vain glory, the surest method is to put all our confidence in the mercy and favour of God alone." Gracious God! why are we to torment ourselves to establish the merit of our works, when vain glory in them is evident?—For if it is most safe to trust to the mercy of God alone, who can blame us for choosing that which is safest, of leaving the uncertain for the certain, the

dangerous for the infallible—the shifting sand which may deceive all who trust it, for the rock of ages which sustains unshaken all who rest upon it. It is in the arms of grace alone that perfect rest is to be found. A man who through faith casts himself there for refuge, enjoys a peace “which passeth all understanding;” he knows that God is his father, that Jesus Christ is his Redeemer, that his reconciliation is made, that his condemnation is cancelled, that his pardon is certain; he sees in spirit the heavens opened, and Jesus extending his arms towards him from his throne above: and thence arises that wonderful calm in his soul, that all the storms of life and all the horrors of death cannot destroy. He cries out with St. Paul, “Who shall lay any thing to my charge? It is God that justifieth. Who is he that condemneth? It is Christ that died, and has rose again, and ascended into heaven, where he maketh intercession for me. I am therefore persuaded that neither death nor life, nor things present, nor things to come, shall be able to separate me from the love of God which is in Christ Jesus our Lord.

But, believers, if this doctrine secures us, it must not make us sleep. If it gives us confidence, it must not plunge us into carelessness, or abate our love of, and aim after holiness. I well know that grace has been defamed in all ages. It has always been accused of opening a door to the licentiousness of mankind, of indulging the debauches of the vicious and the dissipations of the worldly, and of producing a contempt for good works. But it is long since St. Paul has cleared it of this reproach, and if since his time they have revived it against us, God be praised,

that only serves to show the conformity of our doctrine to that of this great apostle. For they reproached him while he lived, that his divinity led men to say “Let us continue in sin that grace may abound.” But he repels this injurious slander with that execration which he commonly employed, “God forbid;” and we say after him, “God forbid”—that grace should authorise sin! For this divine grace is an asylum indeed, but not for those who continue unruly and incorrigible rebels. It is not a connivance at the crimes of those who persist obstinately in wickedness. There is forgiveness with God, but it is that he may be feared. Wherefore this holy apostle declares to us, “that the grace of God, which bringeth salvation, teaches us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world.” For what does grace require? Certainly it obliges us to gratitude, to acknowledgments, to thanksgiving, to testify to God our sense of his benefits. And how does this sense show itself? Chiefly by a pious and holy life. What, my brethren, has God received us into peace with himself, that we might declare war against him, and enter into an alliance offensive and defensive with his enemies, Satan, the world, and the flesh? Has he washed us from our pollutions that we might return to our vomit again, and begin afresh to wallow daily in the filth and ordure of vice? Has he opened to us the arms of his mercy that we might pierce his bosom, and stab him to the heart by our offences? Can we be so mad as to believe that he has pardoned our sins, that we might become more hardened and insolent in affronting him? That he has opened to us the gate of heaven that

we might carry into it the darkness and stink of hell? That he has received us to the foot of his altar that we might erect idols to satan, that we might offer sacrifices to mammon or burn incense to Astarte, that impure Venus who is the mother of fornication? God forbid that we should entertain so despicable a thought, that turns the grace of God into lasciviousness, and makes us worse than the very devils themselves. For those spirits of darkness having no part in grace, they cannot abuse it, so, that those who profane it by a wicked life are malicious in a degree that renders them worse and more criminal than devils. Know then, that although we are saved by grace, we must not fail to allow the absolute necessity of good works. For to speak once more with St. Bernard, "They are not the cause of our reigning, but they are the way to the kingdom, because we cannot go to heaven by the road to hell." So that if we would arrive at the completion of that great salvation, which the grace of the Father has procured us, that the Son has obtained for us, that the power of the Spirit applies to us, we must walk thitherward continually by true holiness, "without which no man shall see the Lord." This is the design of St. Paul. For after having laid down this axiom so important in purity of doctrine, that we are saved by grace and not by works, he immediately establishes this other, which is so essential to holiness of life, that we are the workmanship of God created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." He allows we are not saved by works, and yet he declares they are ordained that we should walk in them. Let us then keep this road; let us pursue this royal way; which alone can bring us to the end of our heavenly calling. Far from imitating the cursed language of the profane, "Let us sin, that grace may abound," we may say on the contrary, "Let us not sin, because grace has abounded in such mercy towards us." God has freely forgiven us our faults, let us not then begin again to offend and provoke him by fresh crimes.—He has delivered us from the curse we have deserved, let us then live as the blessed of God, and bless him forever with all the powers of our souls. "He has bought us with a price; let us therefore glorify him with our bodies and our spirits which are his." He has saved us by grace, let us then serve him in return from inclination and duty, that by his grace we may one day go to glory, where our salvation shall be finished, our holiness complete, our felicity perfect, our triumph eternal; and where having no more evils to fear, nor good to desire, we shall sing praises to that God for ever and ever who has saved us by grace. AMEN.

For the Religious Monitor.

DR. PROUDFIT'S SERMON.

The efforts to spread—to teach—and to recommend the Bible, is one of the "signs of the times," which distinguishes and honors this generation. This *sacred book* is daily spreading—it is more valued than at any previous period, and it will soon fill the whole earth with the knowledge of the Lord. It contains all that is essential; and he who embraces its truths and gains its spirit, is *made wise unto salvation*, and finds in his own happy experience that it is the WISDOM of God and the POWER of God.

Every attempt to illustrate or recommend it is to be cheered with our approbation, and assisted with our co-operation. We have witnessed with pain, that this Book, in some instances has been banished from our schools, and we rejoice that we have found in Dr. Proudfit an able advocate for its restoration in some schools and its adoption into all.

The whole Sermon is worthy of the zeal and good sense of its Author, and of the attentive perusal of every Christian professor, Patriot and Minister. It is our wish to call public attention to its contents in the hope that the sermon itself will be extensively circulated. This Sermon was preached at a meeting of the Scholars and Teachers, Inspectors and Commissioners of Common Schools in Salem. It is founded on a most appropriate passage. Deut. vi. 6, 7. *And these words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children.*

After a brief but appropriate introduction and commentary, he announces his plan in this energetic prayer—"May the Spirit of God and of Glory, who originally wrote these words on the tables of stone, now engrave them indelibly on the tables of their hearts, while I attempt to show,"

I. Why the scriptures should be taught *diligently* to our children: and inquire,

II. On whom this duty is incumbent.

1. the scriptures should be *taught to our children*, as they are a most authentic historical record.

I am free to assert that as an historical document, venerable for its antiquity, undeniable in its evidence, concise, yet distinct in its narrative, consistent in all its parts, comprehensive in its range, reaching back to the commencement, and by its prophecies carrying us forward to the consummation of time, the Bible is a book in which our youth ought early to be instructed.

2. The scriptures are most suitable and profitable for youth as they exhibit exalted specimens of the beautiful and sublime in composition. The Creator has formed the human mind susceptible of enjoyment from various sources, but perhaps from scarcely any source do we derive pleasures either more rational, or refined, or exquisite than from the contemplation of objects lofty in their nature.

As our extracts must necessarily be limited, we pass on from the second to the fourth head of his first division.

But there is another and still weightier reason why the Scriptures should be taught to our youth; and that is

4. As they constitute the great means of salvation. This I pronounce the principal reason, because the soul is incomparably more precious than the body, and the interests of eternity infinitely more important than all that concerns us in the present world. The Bible therefore alone surpasses in value all the other volumes with which the earth has been deluged.

I appreciate human learning, and lament that I have not been more avaricious for its acquisition, but I appreciate the learning of the Bible ten-thousand-fold more. I wish to see my children educated in the literature of the age; to see their intellect expanded, and their memories enriched from the exhaustless treasures of human erudition, yet first of all, and above all, I desire to see them taught the rudiment of that *gospel which brings life and immortality to light*; which shows them how they may be reconciled unto God, how they may serve him acceptably here, and enjoy him eternally in the regions of glory. "*Si Christum scio, nihil est quod nescio; sed si Christum nescio, nihil est quod scio*: If I know Christ, it is of little consequence what I know not; but if I know not Christ, it is of little importance what I do know."

II. But, on whom is this duty incumbent? was our second inquiry, and to this your attention is now respectfully invited.

1. This duty is incumbent on parents themselves.

2. This duty is incumbent also on those who officiate in the capacity of public teachers.

3. This duty is incumbent on the ministers of religion.

I have been adverting to the high responsibility which rests on those who have the management of youth, and I now feel constrained to add that upon you, respected teachers, no inconsiderable portion of this responsibility devolves. Common schools, altho' they appear to form only the incipient grades of education, may be regarded as the most important literary institutions in our country, and the design of all the subsequent instructions which are given in academies, in boarding

schools, in colleges, in seminaries of medical science, of legal science, and of theology, is merely to complete the superstructure, the basis of which has been previously laid in them. But, in a republican government, like ours, common schools appear in a light pre-eminently interesting because the perpetuity of our civil liberty is involved in the general diffusion of knowledge, and in the cultivation of morality and religion through the great body of our population. A nation the most illiterate, the most unprincipled and profligate may be controlled by the iron arm of despotism, but a people who expect to govern themselves must be intelligent, upright, orderly and temperate. Therefore I can avow, with all solemnity, that, although I were completely a libertine in religious principle; if I secretly regarded as mere "priestcraft" the doctrines of a future retribution, of a heaven for the penitent and holy, or of a hell for the impenitent and impure; yet merely as a republican in sentiment, recognizing the equal rights of all; as a patriot, a friend to the liberties and prosperity, and glory of that country which gave me birth; and as a philanthropist, feeling an interest in the happiness of the human family of which I constitute a member, I would urge the introduction of the Bible into every school in our country, and the incorporation of its moral and religious principles with every mental faculty of every youth. Without making the least pretensions to the spirit of prophecy, I readily predict that the cultivation of learning, and morality, and religion, and the blessings of free government, will be coeval in our land.

An extract from a treatise on the same subject by Dr. Rush, accompanies it.

J. C.

THE STORY OF LIONEL, IN A LETTER
FROM BLENDON TO HIS GRANDSON.

We have been induced to lay before our readers the story of "Lionel," believing that it will be read with interest. It is certainly calculated to encourage the Christian in exerting all his influence to reclaim a friend, or perhaps a near relative, from so destructive a vice. Of all the evils that afflict communities and individuals intemperance is the most to be dreaded, and its rapid augmentation throughout our country, is truly alarming to the Christian and Philanthropist. This pernicious vice has wrung from many a mother's heart the bitterest tears of anguish; and cast many an orphan unprotected upon a world, which presents at every step snares and temptations to which he becomes an almost certain prey.

MY DEAR H.

Poor Lionel has just sunk into his grave; while my tears are yet flowing for him, let me attempt to present before you the instructive picture of his life.

Lionel and myself were bosom friends, from our earliest years.—Born in the same village, and nearly of the same age, we acquired an attachment for each other almost before we could utter the name of friend. Both being destined by our parents for the University, we pursued our preparatory studies with equal pace, and commenced our residence at college in the same class. The happy and endearing relation of class-mate, room-mate, and friend, all conspired to assimi-

late our tempers to each other, and to produce in us a congeniality of taste. This was what my father particularly desired; for he often said to me, "My son, I hope by associating with one so mild and amiable as Lionel, you will learn to overcome that impetuous temper of yours, which if not restrained in early life, I fear will prove your ruin." If I really did succeed (as my father seemed to think) in gaining the victory over a disposition so unhappy, I must ascribe it to my admiration of that mild, uniform, and gentle spirit which appeared so sweet and charming in my friend. Nor was it by me alone that his excellences were felt and acknowledged: I do not know that Lionel, while in college, ever had an enemy. Though he surpassed most of his class-mates in collegiate honours, yet as he was evidently not ambitious or vain, he was never envied. Though he had a very satirical turn of mind, yet it was tempered with so much good nature and benevolence, as never to offend. Conceive of one who added to a fine form and most winning countenance, a modest and unassuming demeanor; to talents higher than ordinary, a humble and unambitious temper; to wealth which few others could command, a plainness of dress that merely made his appearance respectable among his class-mates, and so generous and charitable that several indigent students were nearly supported out of the fund which his father annually allowed him; I say conceive of one who exhibited this bright assemblage of good qualities, and you will have an exact picture of what Lionel was at College.

Not long after he had completed his education, his father was sud-

denly removed by death, leaving a very large estate to my friend, who was his only child. The care of so much property conspired with his natural inclination, to deter him from studying a profession; and he relinquished without regret every prospect of literary or political distinction, for that quiet seclusion, which he was both by nature and education eminently fitted to adorn and enjoy. The loss of his father had indeed deeply affected his tender heart, and for a time clouded him in melancholy; but the numerous cares which now devolved upon him, and especially his union with one who had long engrossed his affections, at length restored his mind to its accustomed serenity.

Being myself at this time transferred by professional duties to a neighbouring town, my opportunities of seeing him have since been only occasional: yet they have been such as to afford ample means for marking the tenor of his life. Indeed for many years afterwards, our families interchanged long and frequent visits. His companion was in every respect fitted to render him happy, and made him the father of two amiable and lovely children, a son and a daughter. When she was removed, (for she died in early life,) these two babes were all that saved Lionel from sinking under the pressure of grief. These two children from that time, constituted the principal solace of their father, and their education and future happiness became the darling object of his mind. Repeated solicitations were made to him by his fellow-citizens, to become a candidate for political appointments, but his love of retirement, and his unwillingness to be separated from his children, in conjunction with his unambitious temper, induced him to decline every public honor. Yet his life was not idle nor useless. Besides the numerous cares arising from the concerns of his own ample estates, he was the guardian of many orphans, and employed more than any man I have ever known, in adjusting the concerns of the widow and fatherless.

In this quiet and honorable career, Lionel had attained his full meridian, before I had suspected that any cloud was rising to darken his declining day. I cannot describe what were my feelings, when I first saw a demon of subtle and cruel aspect, collecting his thunders over the peaceful abode of my friend.—It was intemperance! I wept in secret; I debated with myself what I should do for his rescue, and more than once resolved to direct his eye to the awful clouds that were impending. Would to heaven that my resolution had then been stronger! but how could I so late begin to disturb the joyous emotions, which each others presence had always mutually inspired? how could I wound a spirit so gentle as his? Unhappily I yielded to my feelings; and after a day or two more spent at his house, took my departure for a distant country, where important avocations detained me for three years.

On my return I hastened to the house of my friend. As I drew near, my apprehensions were excited by the universal aspect of decay, that was exhibited by a place formerly distinguished by its neatness and affluence. What were my emotions, when I met my friend and saw his eyes inflamed and watery, his cheeks flushed and bloated, and his limbs trembling, as with the palsy. I cannot express with what surprise

and grief, I heard from his faltering tongue sure signals that the cancer was preying within. My apparent fatigue was the excuse for mixing at once the fatal potion, which, on my declining to receive, he drank off himself. It was late in the day and the state of my health furnished me with an apology for retiring very early to my chamber. I set down by my bed-side and gave vent to my feelings in a flood of tears. Why (said I to myself) did I shrink from the kindest office of a friend three years ago, when my admonitions tenderly and affectionately offered, might have baffled the destroyer.—Falling on my knees, I asked the forgiveness of God for neglecting the opportunity which he then put into my hands, and resolved by his grace to attempt the recovery of my friend even at this late hour. I passed a sleepless night in devising the best means for effecting my object, and felt cheered by the belief, that he whose assistance I had implored, had heard my prayer, and pointed me to the path which seemed to lie open before me.

After breakfast the next morning, when all the other members of the family had retired, and Lionel and myself were left alone without any danger of interruption, I waited for the favourable moment to begin.—This was partly furnished by my friend himself. “Blendon (said he) I am glad that you have not forgotten me—most of my old friends have been very cold of late.” I replied; “My dear sir, I am sure I never can forget you, and why should they?” “I don’t know (added he) perhaps the fault is my own.” I inquired what he had done to provoke neglect. “Nothing purposely; but we never kept any thing from each other, and I

will tell you what I suppose has given them offence. Perhaps you remarked last night a failing to which I am subject.” “I did indeed, my friend, and I am going with your leave, to persuade you to renounce it.” “O that is impossible: I have made a number of attempts but it is all in vain—I cannot live without it.” “You can, dear Lionel, I know you can; there is power in heaven to enable you to do it if your own strength is insufficient;—and forgive me while I set before you the motives which urge you to renew the attempt.” “Forgive you:” he exclaimed—“I would hear any thing from you.” I began with distant objects. I remarked on the decaying aspect of his buildings so inconsistent with his former taste; upon the loss of his authority over his domestics; upon the decline of his reputation, and the neglect which he was beginning to feel. All this time Lionel paid strict attention, and the tears had begun, one by one, to steal down his cheeks. I next mentioned the grief which those very friends, so long tried and beloved, must feel to be obliged for their own credit to avoid his society. At last I came to his children—the scene was too much—I could not proceed—such floods of tears, such heart-rending sobs broke forth, as I never witnessed before. We sat without exchanging a word for half an hour. At length his feelings had become calm and he broke silence. “My dear Blendon, said he, these are the wounds of a friend. I am resolved never again to taste the fatal draught; do you offer our united supplications to God, that he will enable me to persevere in this resolution.” We knelt together, and my lips animated by these symptoms of returning life,

glowed with a fervour seldom known to me before. When we rose, joy and hope beamed from the countenance of Lionel as he bade me direct such measures to his family as prudence should dictate, and tendered to me his keys. I directed every drop of spirits to be carried at a distance, and prescribed such alterations in his diet as I deemed necessary. We passed most of the day in walking over his lands, and enlivened the hours with those sweet recollections of our earlier days upon which we both loved to dwell. As evening approached, Lionel complained of severe pain and grew melancholy. I consoled him under his sufferings by persuading him that they would not be of long duration, and by holding up to his view the prize he would win. We had made arrangements to lodge in the same room, and by his consent I took the keys. At short intervals I heard him utter such groans as evinced great suffering. The morning came but brought no relief. A spasmodic affection, attended with excruciating pain, a universal trembling and an uneasiness that threatened to make him frantic; were the symptoms that commenced with that memorable day. Had he requested I do not know but I should have readily consented to abandon the trial. I even hinted that his sufferings were alarming; but he took no advantage of the opportunity then given him. At his request we united in prayer, and spent most of the day in the exercises of devotion. Towards evening his distress was somewhat mitigated, and he slept quietly during the night ensuing. Sufferings similar to the former returned the next day, but evidently in a milder form. It was a week before he was entirely free from pain, a great part of which time he had passed in reading the scriptures and in religious exercises. He now felt an ineffable degree of joy and triumph. The grace of God, which had enabled him to gain the victory, was his constant and darling theme. The tidings of his reformation were soon spread abroad: many feared it was only temporary, but after a year had elapsed, the strength of his resolution was so apparent in the natural hue that was restored to his features, in his regular attention to business, in his exemplary life and ardent piety, that, no one any longer doubted the reality of the change. The church welcomed him to her communion, and afterwards made him one of her elders; and his fellow-citizens showed by various marks of respect, that their confidence was fully restored.

Ch. Spect.

BLENDON.

—
From the Columbian Star.

CONDUCT AFTER PUBLIC WORSHIP.

MR. EDITOR,

In some places, it is very customary among professors of religion, immediately after returning from divine service on the Sabbath, to bring forward a variety of ardent spirits, and urge all present to drink. Admirable method to render the mind solemn, and to assist it in digesting a gospel sermon! Such *Christians*, instead of retiring to their closets, and praying God to bless what they have heard, repair to the bottle for the excitement of life's wearied powers, and then sing:

"The sorrows of the mind,
Be banished from the place;
Religion never was designed
To make our pleasures less."

Having thus prepared themselves for judicious and charitable criticism, they enter upon an examination of

the sermon, the prayers and singing which they have heard, and of the dresses of the hearers. After a sumptuous dinner and a few sapient political discussions, they recollect that unfortunately they were out late the night preceding, at an auction, or party, or show, and were deprived of rest. The Sabbath is a day of rest, therefore why not restore their languid frames by reclining an hour or two before afternoon service. Beds and sofas are soon put in requisition, and all with them is as "still as the Sabbath." When the hour for meeting arrives, they go from their couches, their bottle and a hearty dinner, prepared to nod and dream through another of God's messages to a perishing world.

EZEKIEL.

GAMING.

The wages of sin is death.—We do not remember to have seen the malignant consequences of this vice presented in stronger colours, than in an account of the fate of a great body of gamblers at Hanburgh, which was originally published in a German Gazette, by an intelligent spectator, as the result of his attentive examination during a period of two years.

Of six hundred individuals, who were in the habit of frequenting gaming-houses, he states, that nearly one half not only lost considerable sums, but were finally stripped of all means of subsistence, and ended their days by self murder. Of the rest, not less than a hundred finished their career by becoming swindlers or robbers on the highway. The remnant of this unfortunate group perished; some by apoplexy; but the greater part by chagrin and despair. He mentions, that during the whole space of two years, to which his journal is confined, he did not see one of the six hundred gamblers with a single new dress. *Bost. Tel.*

RELIGIOUS INTELLIGENCE.

LORD BYRON.

Our readers have doubtless seen an account of the death of this great, but singular man, who has acted so conspicuous a part in the literary and political world. The Greeks very justly regard his death as a national calamity; and the deep interest which he manifested for their cause towards the close of his life, will endear his memory to the friends of liberty throughout the world. But it is to be regretted, that his writings which everywhere exhibit the gigantic powers of his mind, are calculated instead of promoting, to subvert the best interests of mankind; and, so far as their influence extend, to banish from the world all religion and morality. Disgusted with the common pursuits of men, and dissatisfied with earth and heaven, he boldly set at defiance the laws of God; and he scrupled not treat with supreme contempt the most sacred feelings of our nature. Vainly attempting to be more than man, he became less; and his proud soul chose rather to exult in its own misery, than yield submission to the will of Heaven.

The youthful admirer of Byron who possesses no fixed principles of religion, and who adopts his sentiments, is furnishing himself with an armour, which will in all probability, prove

impervious to a conviction of the important truths of Revelation.

The evil of his works consists, not so much in avowed hostility to the inspired writings, as in diffusing erroneous principles of happiness and true greatness:—principles which are opposed to the spirit of the gospel, and which may continue to exert for centuries an unpropitious influence over the minds of the youth both of the Old and New world.

This indeed, is the real shape which modern infidelity has assumed. It deals rather in insinuation, than in open avowal;—and often gratulates itself for its superior refinement, and happy escape from the superstitious narrow-minded notions of the common herd of mankind, which are indiscriminately applied by it, to all religions. By this mode more is effected, than the writings of Voltaire, Paine and others could ever accomplish. Thousands of the unwary seize the bait and are irrevocably lost. How true, how forcible, is the declaration of an inspired Apostle! *“The natural man receiveth not the things of the Spirit of God, neither can he know them.”*

INDIAN MISSIONS.

On sabbath evening the 4th inst. the Rev. Mr. Crane, Agent of the United Foreign Missionary Society, delivered a discourse in the first Presbyterian church in this city on the subject of Indian Missions, and took a collection in aid of the funds of the Society. Seldom have we heard

any cause more ably supported; and never have we been more gratified with any thing on this subject. We understand that Mr. Crane is engaged in an extensive agency in our churches; and we feel a confidence that the interest that will be excited in this branch of Missionary enterprise must be commensurate with his agency. We have heard but one expression in regard to the very able and interesting discourse which we had the pleasure of hearing—it has been that of the most entire gratification. It is understood that Mr. Crane will soon return to this city, and favour the other churches that may be disposed to hear him, with an opportunity of co-operating in this cause. The amount of the contributions in the church where he officiated, as stated to us, was 101 dollars and 33 cents.

NEW-YORK STATE TRACT SOCIETY.

This Society which was formed in this city in February last, holds out a fair inducement to the different religious societies in the state to lend a helping hand in promoting the object for which it was formed, by forming Auxiliary Societies, for the purpose of contributing to its funds, and by receiving from it, Tracts for circulation. The Hon. Stephen Van Rensselaer, is President, and Ebenezer Watson Esq. Secretary. We extract the following from their address.

"In our own State, in the counties of Albany, Saratoga, Montgomery, Schoenectady, and Schenectady, it appears from careful investigation that there are at least 50,000 persons destitute of the stated ordinances of the Gospel. How many then *must there be in the whole state*? Do not these thousands need Tracts? From the report of the Superintendent of common schools to the Legislature at the present session, it appears that there were about 400,534 children between the ages of five and fifteen years, instructed in the *common schools*. Is no good to be expected from giving to every one of these children, to carry to their parents' houses one tract every month; or even to the meritorious, one every week? The Canal Commissioners estimate the number of boats now employed on the canals at 600: and their increase baffles all calculation. How many thousands will live in these boats without any Sabbath!—And who does not know that the population which lives on the waters—from the sailor who circumnavigates the globe, to the river-man whose home is the raft—is vicious to a proverb."

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SYRIA MISSION.

Messrs. Goodell and Bird, give the following description of the inhabitants of Bairout, in a letter dated, January 1, 1824. We copy from the Religious Chronicle.

The whole population of Bairout and the vicinity, amounts probably to about five thousand souls. And, when we look down upon the abodes of these immortal beings, that are sunk in ignorance and sin, and then cast our eyes upon the lofty heights

of Lebanon, we cannot but exclaim, "How beautiful upon the mountains, *would be* the feet of them that preach the gospel of peace, and bring glad tidings of good things." But alas! of this country it must be said, "the prophets prophecy falsely, and the priests bear rule by their means, and the people love to have it so." Among the many, who call themselves christians, it is to be feared, that not an individual can be found, who feels the power of religion in his heart, or who has the least idea of exhibiting the excellency of it in his life. The people of this country are literally "a mixed multitude;" and, as to religion, the Rev. Mr. Jowett, (who is now with us, waiting for an opportunity for Malta) states, that they are divided and subdivided into more than twenty different sects, all mortally "hating one another."—And, as to their character as individuals or communities, some of the prominent traits may be found in the following passages of Holy Writ; "Every one from the least even unto the greatest, is given to covetousness; from the prophet even unto the priest, every one that deal-eth falsely." "Both prophet and priest are profane." "Every one speaketh lies, and there is none valiant for the truth." Profaneness and lying appear to be characteristic of every man, woman and child. Even those, who are in the highest repute for sanctity are yet so profane, as to shock the ears of common decency; and it is so uncommon to find a man of truth, that Mr. King has received in this region, the appellation of "the man that speaks the truth." "There," say they, as he walks the streets of Bairout, "comes the truth teller." This land is truly dark. The smoke,

that ascended from the bottomless pit, has cast a horror of great darkness on all around. The Beast and false prophet have united their baleful influence in robbing this part of creation of its chief glory. But we trust the time is near when these enemies of the church shall be judged. "The Lamb shall overcome them." The true light shall shine. The superstition of the Christian and the abomination of the Turk shall vanish. The old waste places shall be built again, and the desolation of many generations shall be repaired. "The glory of the Lamb shall be revealed, and all flesh shall see it together."

GENERAL SYNOD OF THE REFORMED DUTCH CHURCH.

The General Synod of the Reformed Dutch Church closed their session in the city of New-York, on Thursday, the 10th ult. At the opening of the session, a sermon was preached by the Rev. Jesse Fonda, the former President of Synod.—The Rev. Thomas De Witt was chosen President; the Rev. John Ludlow preached the annual missionary sermon; and we understand that an unusually large amount of business important to the church was transacted.

CHURCHES IN ENGLAND.

Another appropriation of near D2,000,000 has been made by the British Parliament to build churches in England. The Dissenters are petitioning against this, and say the Episcopalians are rich enough to build for themselves, without taking money partly derived from other religions.

Upwards of D4,000,000 were appropriated a few years since to build churches—and 98 had been erected, affording accommodation to 450,000 persons. Still it was said there was a want of room in churches.—Mr. Hobhouse denied that there was any general want of room.—The official papers said 3,000,000 people wanted accommodation, and yet this grant would only give it to 75,000. So that D90,000,000 would be wanted to complete the accommodation. Mr. H. recommended double or treble service, and said that churches in abundance would be erected if those who built them were allowed to choose their own ministers.

Mr. Hume said the way to promote religion was to have pious clergymen, not to erect stone walls. He had seen churches well built, but very ill filled. Of 10,600 parsons, there are 6,804 non-residents.

THE TEN TRIBES.

Among the communications to the London Jews Society published in the Expositor for May, is a letter from Thomas Jarrett, Esq. Acting Secretary to the Madrass Corresponding Committee, on the supposed discovery of the long lost Ten Tribes. It is dated Madrass, Sept. 19, 1823.

The letter is mainly occupied with an account of Mr. Largon's Mission in search of the "Beni-Israel," its result is the statement of the following particulars respecting the people among whom he prosecuted his inquiries.

1st. These people, in dress and manners, resemble the natives so as not to be distinguished from them, but by attentive observation and inquiry. 2d. They have Hebrew

names of the same kind, and with the same local terminations, as the Sepoys in the 9th Regiment Bombay Native Infantry. 3d. Some of them read Hebrew, and they have a faint tradition of the cause of their original exodus from Egypt. 4th. Their common language is the Hindoo.— 5th. They keep idols and worship them, and use idolatrous ceremonies intermixed with Hebrew. 6th. They circumcise *their own* children. 7th. They observe the Kippoor, or great expiation-day of the Hebrews. 8th. They call themselves "Gorah Jehudi," or White Jews, and they term the Black Jews "Collah Jehudi." 9th. They speak of the Arabian Jews as their brethren, but do not acknowledge the European Jews as such because they are of a fairer complexion than themselves. 10th. They use the same prayer as those of whom we have already heard, namely, "Hear, O Israel, the Lord our God, (Jehovah, Elohim) is one Lord, (Jehovah)." Deut. vi. 4. 11th. They have no Cohen, (priest,) Levite or Nasi among them, under those terms, though it appears they have elders and a chief in each community, who determine in their religious concerns. 12. They expect Messiah, and when he comes, that they will all go to Jerusalem; that the time of his appearance will soon arrive, and their return at which they would much rejoice, since at Jerusalem they would see their God, worship him only, and be dispersed no more.

Mr. Jarret observes that the account given of these people by Mr. S. is, in his opinion, sufficient to prove them "Israelites" and not Jews of the two tribes and a half, and probably we may from all the circumstances, safely include them among the long lost ten tribes.—

He remarks that they have, however, adopted some of the idolatrous practices of the Hindoos, fulfilling the prophecy of Moses. The Lord shall scatter thee among all people, from one end of the earth to the other, *and then shalt thou serve other gods, which neither thou nor thy fathers have ever known wood and stone.*
R. Chron.

NEW PUBLICATIONS.

Proofs that the common theories and modes of reasoning respecting the depravity of mankind exhibit it as a physical attribute, with a view of the scriptural doctrine relative to the nature and character of man as a moral agent. New-York: published by F. & R. Lockwood, No. 154 Broadway. pp. 104 octavo.

"A Discourse pronounced before His Excellency William Eustis, Esq. Governor; the Honourable Council; and the two Houses composing the Legislature of Massachusetts, May 26, 1824, being the Anniversary Election; by DANIEL SHARP, Pastor of the Third Baptist Church, in Boston."

"The Trials and Encouragements of Christ's Faithful Ministers, a Sermon, delivered in the Chapel of the Baptist Literary and Theological Seminary, Hamilton, (N.Y.) March 19, 1824, occasioned by the recent deaths of Rev. Obed Warren, of Covert, (N.Y.) and Rev. Clark Kendrick, of Poultney, (Vt.) by NATHANIEL KENDRICK, D.D. Professor of Theology in the Seminary."

If the Baptists says the Columbian Star, have been left behind, in point of literary acquisitions, by their brethren of other denominations, it must be allowed that they have, within a few years, made vig-

orous efforts to overtake them. As a taste for education becomes more diffused, the number of individuals who possess cultivated minds, and literary attainments, daily increases; and the effect is witnessed, in the number and merits of the productions, from Baptist pens, which multiply around us.

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DEDICATION.

On the 4th inst. a new Presbyterian Church in Esperance, Schoharie co. was dedicated to the worship of God. Two discourses were delivered on the occasion, by the Rev. Dr. Yates of Union College, and the Rev. Luke Lyons, pastor elect of the congregation. A few months since, this place was destitute of the stated ordinances of the gospel, and was literally a region of darkness, in religious matters.

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SUMMARY.

The Rev. Alexander M'Clelland, has recently been elected, by the Trustees of Dickinson College, Carlisle, Pa. Professor of the Philosophy of the Mind and Belles Lettres, and Principal of that Institution.

Noah Webster Esq. and his son, of New-Haven, Conn. have sailed for Europe. Mr. Webster's object, is the completion and publication of his Universal Dictionary, upon which he has been employed for twenty years.

On the 23d ult. at the Cathedral Church in Quebec, a Sermon was preached and a collection taken up, to aid the designs of the Society for Promoting Christian knowledge, and the National Schools. Upwards of D320, was collected.

Sir John Malcom says, that within the last 30 years, above 1000 women have been put to death as *witches*, in central India.

A subscription of D10,000 has been raised in New-Hampshire, for the support of indigent pious young men at Dartmouth College. The interest alone can be applied to this purpose or any other—the principal is to remain a permanent fund.

Great preparations are making in New-York, and elsewhere for the reception of La Fayette.

Long winded.—The London Missionary Society, (says the New-York Religious Chronicle,) held its anniversary on Thursday the 13th May. The celebrated Mr. Irving, of the Caledonian Chapel, preached one of the anniversary sermons in the evening, and spoke for more than *three hours and a half*.

Hamilton Institution, N. Y.—A public examination of the students in the Baptist Literary and Theological Seminary in Hamilton, was held on the 28th of May last, and several succeeding days. The number of graduates was ten. It is said, that the examination was highly creditable to the students and reflected honor on their teachers.

There has been for the last four months, a very general attention paid to religion in Moreau, Fort Edward, and some of the adjoining towns, and many have given evidence, of having met with a saving change of heart. Numbers apparently discover the keenest sorrow, for their former neglect of God's worship, and contempt of his ordinances.

Mr. Granville, has been commissioned an agent to the U. S. from the government of Hayti, to make arrangements for the transportation to that Island, of such of our cot-

oured population as may choose to avail themselves of the offer.

The Rev. Dr. Lindsley, late president of Princeton College, has accepted the appointment of president of Columbia College, at Nashville, Tenn. which is to be opened, under his auspices, about the 1st of November next.

Odained.—At Stillwater, (N. Y.) June 1st, the Rev. David Bernard.

At Marietta, Pa. June 4th, Rev. Orson Douglass.

At Becket, Mass. June 9th, the Rev. Charles Goodrich.

At Falmouth, Mass. June 9th, the Rev. Benjamin Woodbury.

At Middletown, Conn. June 10th, Rev. Enoch Green, Jr.

At Harpersfield, N. Y. June 9th, the Rev. Sayres Gazley, and Rev. Marcus Harrison.

At Gardner June 16th, the Rev. Sumner Lincoln.

A meeting of the General Convention of the Baptist Churches of the State of Connecticut and its vicinity, was held at Middletown, on the second Wednesday, of June, A. D. 1824.—Fourteen churches were added to the Convention the present session.

On the 10th of June the Annual commencement of the University of North Carolina occurred at Chapel Hill. On this occasion, thirty-four young gentlemen received the degree of A. B. and seven that of A. M.

R. Chron.

Statistics of the Presbyterian Church in the United States.—From the Synodical and Presbyterial reports presented to the General Assembly at their recent session, it appears that there are under the care of the Assembly 13 Synods, 77 Presbyteries, 1679 congregations: the number of pastors is 769; licentiates, 173; and candidates, 195.—The number of communicants added

during the past year is 10,431, and the whole number of communicants is 1,129,555.—The number of adult baptisms during the year has been 2,120 and infant baptisms 10,642.—The amount of collections for missions, D6,795; for commissioners' fund, D1,465; for Theological Seminary, D1,465; for Presbyterial fund, D360; and for Education fund, D7,928.

Col. Star.

A German paper says, the Pope has made an additional grant, of D24,000 annually to the Congregation *de propagande fide*, for the special purpose of encouraging the progress of the Catholic religion in the United States of America.—*Id.*

Death-bid of a Jewish Rabbi.

When Rabbi Johannan Benjazi was sick, his disciples came to visit him, and when he saw them he began to weep. They said unto him Rabbi, the light of Israel, the right hand pillar, the strong hammer, wherefore dost thou weep. He answered them, if they were carrying me before a king of flesh and blood, who is here to day, and to morrow in the grave, who, if he were angry with me his anger could not last forever; if he put me in bondage, that bondage would not be everlasting; and if he condemned me to death, that death would not be eternal; whom I could sooth with words and bribe with riches, yet even in these circumstances I could weep. But now I am going before the King of of kings, the only blessed God, who liveth and endureth forever and ever, who if he is angry with me, his anger will last forever; if he puts me in bondage his bondage will be everlasting; if he condemns me to death, that death will be eternal; whom I cannot sooth with words or bribe with riches; when further, there are

before me two ways, the one to hell the other to Paradise, and I know not to which they are carrying me; should I not weep? [Talmud Bara-cooth, fol. col. 8.]

Who does not long to point the mourning Israelite to the "Lamb of God, which taketh away the sins of the world." *Israel's Adv.*

A correspondent of the Columbian Star, puts among others, the following apposite questions. As we are not celebrated for guessing and have a tolerable share of curiosity, we should like to have the writer inform us to what particular "part of our country" he refers.

"Awake, awake, put on thy strength, O Zion."

Is not religion in a very low and declining state in a certain part of our country?

May not the injunction, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee life!" (Eph. v. 14,) be aptly addressed to professors there?

Should they not honestly inquire into the causes of their decline, and faithfully apply the remedies?

Is not their standard of Christian practice a degraded one?

Are not professors too little in communion with God and with each other; but little engaged in the service of God; and much in the world, and greatly conformed to it?

Do ministers preclude themselves, by other engagements, from devoting a due portion of time to personal religion? By such omission, they grieve the Holy Spirit of God, and he departs from them: They become cold and joyless, and their ministrations are without unction: A light and worldly spirit, "foolish talking and jesting," (Eph. v. 4) and

sinful compliances, are also probable consequences. They cannot feel, too, the force of the question, "thou, therefore, which teachest another, teachest thou not thyself?" (Rom. ii. 21) and they adapt their preaching to their practice. They discourse largely of the privileges and the comforts of the Gospel, and but rarely and slightly of its personal evidences and its requirements.

Do ministers omit due preparation for their public ministrations? Are their prayers the mere suggestions of the moment, and consequently inapplicable to the condition of their people and to the occasion? Do their discourses combine a complete course of Scriptural instruction, doctrinal, experimental, and practical? Do they, as "Scribes instructed unto the kingdom of heaven, bring forth out of their treasure things new and old," (Matt. xiii. 52. and "study to show themselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth?" (2 Tim. vii. 2, 15.)

Do ministers, not only "in the temple," but, also, as they have opportunity, "in every house, cease not to teach and preach Jesus Christ;" (Acts, v. 42) "exhorting, and comforting, and charging every one" of their flock, "as a father doth his children, that they would walk worthy of God, who hath called them unto his kingdom and glory?" (Thess. ii. 11, 12.)

"Awake, awake, put on strength, O arm of the Lord!" PAUL.

Associate Synod of North America.

The Associate Synod of North America closed their twenty-third annual meeting, in the city of Philadelphia, on Wednesday the 2d of June. At the opening of the Sy-

nod a sermon was preached by the nesday of May, 1825. It appears Rev. David Goodwillie. The Rev. that there are under the care of the Alex. Murray, was chosen Modera- Synod, 7 Presbyteries; 48 Minis- tor. The Synod adjourned, to meet ters; 91 congregations; 2,996 fam- in Pittsburgh on the fourth Wed- ilies; and 8,069 communicants.

POETRY.

THE HOUR OF DEATH.

Leaves have their time to fall,
And flowers to wither at the north wind's breath
And stars to set—but all,
Thou hast all seasons for thine own, oh, Death!

Day is for mortal care,
Eve for glad meetings round the joyous hearth,
Night for the dreams of sleep, the voice of
prayer—
But all for thee, thou mightiest of the earth!

The banquet hath its hour,
Its everish hour of mirth, and song, and wine;
There comes a day for Grief's overwhelming
power,
A time for softer tears—but all are thine!

Youth and the opening rose
May look like things too glorious for decay,
And smile at thee—but thou art not of those
That wait the ripened bloom to seize their prey.

Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set—but all,
Thou hast all seasons for thine own, oh, Death!

We know when moons shall wane
When summer birds from far shall cross the sea,
When autumn's hue shall tinge the golden
grain;
But who shall teach us when to look for thee?

It is when spring's first gale
Comes forth to whisper where the violets lie?
It is when roses in our paths grow pale?
They have one season, all are ours to die!

Thou art where billows foam,
Thou art where the music melts upon the air;
Thou art around us in our peaceful home,
And the world calls us far—and thou art there!

Thou art where friend meets friend,
Beneath the shadow of the elm to rest;
Thou art where foe meets foe, and trumpets
rend
The skies and swords beat down the princely
crest.

Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set—but all,
Thou hast all seasons for thine own, oh, Death!

From the Connecticut Mirror.

THE FUNERAL.

I saw a dark robed train, who sadly bore
A lifeless burden toward the house of God—
I enter'd there—for I had heard 'twas good
To see the end of man. Then slowly awoke
The organ's dirge like strain—soft—solemn—
sweet—

Its mournful modulation seem'd to breathe
A sound of sorrow o'er the slumbering air,
With its deep drawn and linked melody
Enforcing tears. But at the words sublime
Of inspiration—"Though we seem to sleep,
As for a moment—we shall rise, be changed,
And in the twinging of an eye put on
The victor robe of immortality,"
Quick, at the warmth of so divine a faith
Vanish'd those tears—as fleets the transient dew
From the morn's eye.

There lay the form of one,
Who many a year had in that hallow'd place,
Constant as came the day which God had bless'd,
Appear'd to pay his vows.—Yes, there he rose,
With reverend front—and strong, majestic frame,
Where now, as powerless as the smitten babe,
He waits for other hands to bear him forth.
Firm at each post of piety and peace
Where Christ hath bade his servants watch, he
stood,

Even till the gather'd shades of evening blanch'd
His shuddering temples with unmelting frost.
He had the praise of men who knew to prize
The noiseless tenour of an upright course;
And he had drank of sorrow.—Those who shed
The holy charities around his home,
Had long been tenants of the voiceless tomb;
And from that home, and those bright-shadow-
ing trees,

The lingering solace of his hermit hours,
He by a freak of winged wealth was driven,
But now his head on that cold pillow rests,
Where sleepless anguish dares not plant a thorn.
No more his bruised heart pours strong incense
forth

To him who smote it—nor his lonely tears
Freshen the turf where his loved treasures lay.
And is there cause to weep, that yon pale clay
Should liberate its tortured prisoner?
Mourn we because the radiant realms of bliss
Have gain'd a guest?—or that the countless ill,
Which poise on vulture wing o'er helpless man,
Have lost a victim? Is it time to weep,
When at this very hour, perchance, the soul
Reads in the sun-bright register of heaven
The need of all its discipline—and pours
Its rapturous being forth to the Great Sire
In one eternal hymn?

Hartford, June 9th, 1824.

H.

THE RELIGIOUS MONITOR.

AUGUST, 1824.

From the London Christian's Magazine.

THOUGHTS ON HEBREWS IV. 3.—
For we which have believed do enter into rest.

'Tis a truth, attested by the experience of thousands, respecting the consolation attending the paths of religion, that "a stranger intermeddled not with their joy;" and what still enhances the possession, 'tis a "joy that no man taketh from them." 'Tis indeed true, that the general idea the people of the world have respecting a life of holiness, is, that it sours the comforts of life, and makes the possessors of it either melancholy or mad; but you, Christian, and I, can set to our seal of the truth of the Apostle's assertions, that as believers in Jesus we have entered on, and do indeed enjoy real rest; a rest that before we were ignorant of; but now we find it is a way of pleasantness; and all the paths, yea, the most rugged of them, are paths of peace. 'Tis true these words may have reference to an external rest, which the Hebrews entered on by believing in Christ; for they, when under the Mosaic dispensation, were under obligations to the performance of the ceremonial law, which while it held

up to the view of faith a Saviour to come, yet the Apostle calls it a burden that "neither they nor their fathers were able to bear," Acts xv. 10. The expensive nature of those sacrifices, as offered under the law, was a burden that under the gospel dispensation we are freed from: nor was it possible that the daily offerings which were made, could answer the important end of making the comers thereunto perfect, Heb. x. 1: and consequently there could be no real rest. But the believer in Jesus may properly be said to enter into rest; as by the one offering Jesus our great High-priest has made, he has for ever perfected those who are sanctified. Heb. x. 14. These words can by no means be confined to an external rest; and I think it would be doing injustice to the subject thus to limit them; when they evidently extend to that soul-rest which the Christian even here participates, as an earnest of that rest that remains for him above.—Who can describe the joy that soul feels, that has entered on that rest, arising from a sense of pardon through the blood of Jesus! and this the Christian knows something of, by sweet experience.—Something, did I say? yea, there are seasons when he can use the language of appropriation, and say,

"He has loved me, and given himself for me—yea, he has washed me from all my sins in his own blood." None can form an adequate idea of this, but him who has felt his guilty and depraved condition, and fled for refuge to this blessed hope the gospel holds forth to view; and when this is the case, the soul knows what the Apostle meant, when he said, "Being justified by faith we have peace with God." Rom. v. 1. Let your experiences, Christians, speak, and they will testify with me, that one moment of this peace, is of more value than all the world besides:—to view Jesus as our great sacrifice, delivering us from the guilt of all our transgressions, by bearing the punishment due to them on his own body on the tree; and so bringing us into a state of pardon with that God, whom we had so greatly offended: well might one cry, "Herein is love." And this is one part of that rest which the Christian enjoys by believing, even in this state of sin and imperfection.

Secondly. By believing we do enter into that rest that arises from a sense of justification and acceptance before God. The Apostle to the Romans asks this question;—"Who shall lay any thing to the charge of God's elect? It is God who justifies; and if we ask, how does God justify sinners, his word informs us, Rom. iii. 26. that it is Christ's righteousness which is now declared, as that only in which God can be just, and yet justify sinners. God is infinite holiness: and nothing but perfect holiness can come before him with acceptance. We as sinners are destitute of this holiness, even though grace may have changed the heart; for the remains of depravity that still dwells in us, taints every duty we

perform: and on that account they are exceedingly offensive to God. Our compassionate High-priest knew this; and therefore he not only suffered the penalty due to sin, but also obeyed the law: and by so doing made it honourable: he fulfilled all righteousness, and that for his people. 'Tis this righteousness God accepts, and this righteousness believers are called to exercise faith on; for this is the "righteousness of God by faith;" and if you and I, Christian, have fled to this complete obedience, then we know what true peace means: it is here only we have rest, though the holy law of God appears with all its awful curses; and justice, with drawn sword, ready to see them executed; yet even then the believer can with the poet say,

"My faith can answer thy demands,
By pleading what my Lord has done.

Yea, though conscience may bring a thousand accusations against him, accusations that he feels himself guilty of, yet one of faith's looks on Jesus, as the end of the law for righteousness to believers, stills the tempest, and restores peace to the soul.

Need I ask you, Christians, if you know any thing of this soul-rest? if you are christians, I am sure I need not; it has been, and still is, your earnest desire to be found in this blessed robe; and you count all things besides but dung an dross:—happy case; to such there is no condemnation, nor shall any thing pluck such out of Christ's hands.

Thirdly. By believing in Jesus we have a rest from sin, as to its dominion; "For sin shall not have dominion over Christ's people."—By nature, sin has the dominion

over us, and we are its willing servants: not by constraint; but we love it and indulge it. But when God's Spirit convinces us of our real condition, then we see what sin is; how offensive it is to God; how much it makes us unlike him: and I am satisfied if our convictions are of a right kind, we shall not rest in desires of pardon without having in connection therewith, "a new heart, and a right spirit." The desires of our souls will be, that the Lord would take away all iniquity from us: for old things are done away—all is become new; we shall have new pursuits, new desires, new delights; and we shall have in a degree, "put off the old man with his deeds." But those things are the effect of the work of God's Spirit on our souls; and faith is the means by which they are accomplished; and in proportion as faith is exercised on Christ, so will our victory over those things be: "For this is the victory that overcometh the world, even our faith," says an Apostle: and the more we are made conquerors over those, the more real rest shall we enjoy. May I appeal to your experiences, Christians; what is it breaks your peace with God, deprives you of communion with him, and makes you go on your way mourning? I doubt not but you will answer, sin: and you will also acknowledge, that the nearer you live to him, and the more you are enabled to act faith on Christ, the more real rest your souls enjoy.—JUNIOR.



TO THE EDITOR OF THE CHRISTIAN'S MAGAZINE.

Rev. and Dear Sir,

You know it is natural for every one that loves God to love also his word, as being the copy of

his heart—the exact delineation of his nature—the express declaration of his will; in which every thing necessary to salvation is revealed, containing all that concerns our faith and obedience. It follows, certainly, if we love it we shall be very often thinking upon it; and when we think upon it, we shall desire to understand it. A text in St. Paul's first epistle to Timothy iii. 9. where speaking of Deacons, he says, *Holding the mystery of the faith in a pure conscience*; suggested the following reflections:

Faith may here intend the doctrines which are *objects of faith*—the *profession of faith*, or the real possession of it considered as a *divine grace*. While a Christian preserves his conscience pure, living unspotted from the world—having his conversation as becometh the gospel—resembling his divine Lord, who was holy, harmless, and undefiled, walking worthy the vocation wherewith he is called—adorning the doctrine of God his Saviour, while he lives above the world; walking by faith and not by sight; that is, I humbly apprehend, under the direction and influence of invisible heavenly objects—while he has a conscience purified by the blood of Christ, and void of offence towards God and man, *he is a mystery to the unregenerate part of mankind*. His springs of action, his motives, and the governing principles of his life, are to them unknown, and they wonder how it is! They are astonished that he is not inclined to love what they so passionately admire; and they think him to be, what he really is, *a person of a different nature*.

But if he be found wandering from the path of duty, conforming in the least degree to their sinful customs and practices, through the

overcoming influences of Satan's temptations; or be allured by the bewitching charms of this painted idol, the world; or overpowered by the Devil's confederates within him; or by whatever means, he be seduced to join with the world in the commission of sin; then *the mystery is unfolded, and the secret intuitively discovered*. They immediately exclaim, "Art thou also become as one of us? We thought you pretended not to belong to the world; we used to think you a strange creature: but now we see plainly you are no better than ourselves. You, who formerly was afraid of coming near us, lest you should be defiled and corrupted, do not scruple now to make one of our jovial company. We are fully convinced of what we have been always inclined to believe, that there is no reality in religion. It is an idle fiction!—it is priestcraft!—it is composed of old wives' fables!—it is any thing!—it is nothing! Your conduct confirms the truth of this. Where are now your fine pretences to sanctification and godliness?"

Thus they will soon give evidence that the Devil is their father, by imitating his mode of action; which is, first to seduce poor sinners to transgress, and then bitterly accuse them of it. They, with their father, always act perfectly consistent with their character, as *accusers of the brethren*.

Let true christians learn hence, carefully to preserve the mystery of the faith; to be very anxious to have a pure conscience, or rather to beg of God the Holy Spirit to make their consciences clean, and purify their hearts by faith, that they effectually prevent all such accusations; lest by opening the mouths of gainsayers against them,

they make their own lives uncomfortable, lay stumbling blocks in the way of their brethren, grieve the Holy Spirit, plant their dying pillow with thorns, and dishonour the profession they make of the spotless religion of Jesus.

W. N.



ADDRESSES DELIVERED AT THE ORDINATION OF THE REV. JAMES IRVINE TO THE PASTORAL INSPECTION OF THE ASSOCIATE CONGREGATION OF HEBRON, N. Y. JULY 7TH, 1824.

BY THE REV. ANDREW STARK,
OF NEW-YORK.

MY DEAR BROTHER,

You have now been solemnly set apart to the office of the holy ministry, and to the pastoral inspection of this congregation, by the laying on of the hands of this presbytery. You are constituted an ambassador for CHRIST, and a steward in his household. It thus becomes your duty to explain and enforce the mysteries of the kingdom of God—Mysteries that have been hid for ages and generations, but which are now made manifest in the preaching of the gospel.

This is an office of great honour and usefulness, but it involves in it a very high degree of responsibility, and has its discouragements and difficulties, as well as its hopes and its joys. In undertaking it, the minister of the Gospel becomes responsible, not merely for his own soul, but also for his faithful dealing with the souls of others. If he warn not the wicked, and they die in their sins, their blood will I require at his hand saith the LORD. In taking upon you

this highly interesting charge, let me beseech you, that "with meekness you would suffer the word of exhortation;" which it becomes my duty now to address to you, and which I also desire to apply to myself, with a view to that account we must in a short time give of our stewardship. In doing this I will make use of no other exhortation than that of Paul to Timothy. "Take heed unto thyself and to thy doctrine, continue in them, for in doing so, thou shalt both save thyself and them that hear thee."

Suffer me then freely to speak to you of your personal conduct, and your ministerial labours.

1 As to your personal conduct. Let me exhort you to examine closely into the state of your own heart. Our first enquiry should be into our sincere belief of those truths which we are to teach others. This should be made the foundation of a faithful discharge of our Ministerial duties. For to make these duties either pleasing or profitable to us, it is essentially necessary that we be able in some measure to say "that which we have seen and heard declare we unto you." This is of singular advantage in leading us to speak suitably to the case of others. For if we watch diligently the corruptions of our own hearts, we have only faithfully to delineate those, and we will commend ourselves to every man's conscience. "As in water face answereth to face, so doth the heart of man to man." Moreover we will become more earnest in persuading

others when we ourselves know the terrors of the Lord.

Besides seeking an acquaintance with your own heart take heed also to your outward conduct. "Be careful to maintain good works" and "let your conversation be such as becometh the gospel of Christ. Immorality and vice are offensive in every man, but they are odious and monstrous in the servant of Christ. You are well aware that no labour, no industry nor talent, will ever convince men of your sincerity, nor make your work successful unless you in some measure walk as Christ also walked. As a minister of the gospel you are like a city set upon a hill that cannot be hid. Let your light therefore shine before men that others seeing your good works may glorify your Father who is in heaven. "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

As to your conduct towards the people of your charge, in all things study their edification. In your intercourse with them endeavour to connect gravity with humility and to mix dignity with condescension, that you may secure that respect which is necessary to the successful discharge of your duty. Do not court the society of the rich to the neglect of the poor who may stand most in need of your counsel and direction, remembering that God hath chosen the poor of this world, rich in faith and heirs of the kingdom which he hath promised to them that love him. Make it your study to honour piety

and worth rather than opulence and power, for the fashion of this world passeth away. But whilst you study to please all men to edification, do not suffer any spirit of accommodation to draw you aside from the truth as it is in Jesus. When you seek to please men let it only be for their edification, but edified they cannot be if the truth be gainsayed. For if we seek to please men we are not the servants of Christ.

As an ecclesiastical Ruler let a desire to promote the glory of God, the good of his church and the benefit of the people of your charge be the leading principles of your conduct. Let no schemes of policy however wise or sagacious they may appear, ever divert you from that simplicity and godly sincerity so becoming in a Christian Minister: For be assured that however enticing worldly policy may be, it can neither be permanently honourable to yourself nor beneficial to the church. But by following out the course of conduct to which I have adverted, you will be in the path of duty, and whatever success you may have you will be satisfied with yourself, and you will have the testimony of a good conscience, that with simplicity and Godly sincerity, not with fleshly wisdom, but by the grace of God you have had your conversation in the world.

2. Suffer me to add a few words in relation to your doctrine. In taking upon you the ministerial office you have become a steward in the household of Christ, and it is required in a steward that a man be found faith-

ful; your professed employment is to preach Christ crucified. Let then the personal glory of Christ be the great and ultimate end of your preaching. These are times in which many pervert the truth, and endeavour to obscure the glory of Christ by denying his divinity. For this cause it is the more incumbent on you to proclaim to men that he is the only begotten son of God—higher than the angels and the only Saviour—to declare him to be one with the Father—his equal and the image of the invisible God.

But while you make the personal glory of Christ the chief object, let the advancement of his kingdom of grace among men be the secondary and subordinate end of your ministry. Christ came into the world to save sinners and you are ordained to promote the same salvation. Endeavour in all your preaching to convince men of sin, to bring them to the faith of Christ and to make them holy, that they may become partakers of that blessed hope and the glory to be revealed.—Make it your study by all means to save perishing sinners and yet aim always at a higher end, to be accepted in your work and then whatever may be the effects of your ministry you will be a sweet savour of Christ unto God.

Make Christ the great subject of your preaching, set forth the dignity of his person in the light of his word as God manifest in the flesh. Unfold his mediatorial office, and endeavour to make your people well acquainted with the design of his gra-

cious undertaking. Exhibit to them all the particulars of his incarnation, life, death, resurrection, ascension and intercession. Explain the gracious characters he bears as the prophet, priest and king of his church. And above all demonstrate the perfect sufficiency of his satisfaction : I urge you to this the more earnestly from the consideration of the loose way of speaking on this subject too common even with those who have been reckoned sound in the faith. You will sometimes hear them exhorting their hearers to do all that they can for themselves and Christ will do the rest. This to say the least of it is directly opposed to scripture doctrine and is a serious injury to the truth as well as to the best interests of men. For the Scriptures assert in terms too plain to admit of any doubt that the righteousness of Christ imputed to us and received by faith, is the only but sufficient ground of our acceptance with God, who declares himself well pleased for his righteousness' sake.

But while you assert the perfect sufficiency of Christ's atonement, be careful to urge men to their duty and a strict obedience to the law of God, as the necessary fruit of faith in Christ and the only evidence of a gracious state. With this view, expound the law of God and enforce its observance, and teach men all that Christ hath commanded, stimulating them to diligence by all the powerful motives with which the word of God abounds. In one word, shun not

to declare the whole counsel of God. In your ministerial duties, when you preach in public, when you visit from house to house, and when you enter the chambers of the sick and dying, exhibit Christ as the wisdom of God and the power of God unto salvation.

In the discharge of public duties, avoid as far as consistent with truth the thorny paths of controversy, which ministers strife rather than godly edifying. Employ your strength and your talents in holding forth the word of life, that all may know the truth ; and whether they will hear or forbear, let them know that they cannot reject it but at the hazard of taking away from the things that are written in the prophecy of this Book. So shall you be clear from the blood of all men.

Duly considering the insufficiency of man for so important a work, in all your difficulties and trials let your dependence be on the promised help of your great Master.— Lay your account with difficulties and tribulations in the world, and be not surprised although you meet with unkindness and ingratitude from those who may now be your warmest friends. These are troubles which would overwhelm you if you had nothing but human dependence to rely on. But if you trust in God, he will strengthen and support you in the hour of temptation. His promise is Lo ! I am with you alway to the end of the

world. Rest on this promise and you will never be disappointed.

In fine, you are now a minister of the New Testament, and set for the defence of the gospel. Consider the unlimited extent of your commission—"Go ye into all the world and preach the gospel to every creature." Let this be your warrant for declaring the gospel of the grace of God to all within your reach. But let it be your special and constant care to watch for the souls of those who have chosen you for their pastor. Take heed to all the flock over which the Holy Ghost hath made you an overseer, to feed the church of God which he hath purchased with his own blood.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall Judge the quick and the dead at his appearing and his kingdom, preach the word, be instant in season, and out of season: reprove, rebuke, exhort, with all long-suffering and doctrine—watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." "Neglect not the gift that is in thee."—"Meditate on these things, give thyself wholly to them, that thy profiting may appear unto all men." And now may the Lord himself bless your labour—May he establish the work of your hands—May he give you many seals of your ministry, make you a blessing to this people and receive you late

into heaven. Grace be with thee —AMEN.

ADDRESS TO THE PEOPLE.

My friends and fellow christians who are members of this congregation—you have before your eyes the Teacher of your own choice who in the good providence of God has been this day ordained to be your pastor. He has been called by you—he has accepted your call and he has been appointed over you according to the rules of God's house. And in him I trust the Lord has given you a pastor after his own heart, to feed you with knowledge and understanding. You have just heard something of the pastoral duties, and much of the utility and comfort of this new relation into which you have entered, is to be expected from a careful discharge of your reciprocal duties. Suffer me now briefly to remind you of some of the duties which belong to you.

The sum of your duty to your pastor, is that you receive him in the Lord. When our Lord sent forth his disciples he said unto them, He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.—In these few words your duty to your minister is plainly marked out. In receiving him as an ambassador of Christ you receive the Lord Jesus Christ himself, by whom he is sent, and in receiving

Christ you acknowledge the Father who clothed him with his office.

1. This supposes that you should receive him as an ambassador for Christ. You are to consider whom he represents, and in whose name he speaks and to honour him for his Master's sake. Attend to the messages he delivers not as to the words of a man like yourselves, for they are indeed and in truth the words of the living God.

2. It is your duty to attend punctually on his ministrations. If he finds you are careless and indifferent about the things of your peace—it will discourage his heart and it will be most injurious to your own best interests. Besides you must know that it is truly incongruous to call a minister as if desirous to have the gospel preached unto you and then to neglect the appointed opportunities of hearing it. Forget not then the assembling of yourselves together, as the manner of some is; but exhort one another, and so much the more as ye see the day approaching.

3. Receive his testimony, mixing faith with the hearing. Where you meet to hear the word preached give attention to every part of the sermon. There is a portion some where in it for yourselves. Beware of applying the word you hear to others, on the common but absurd principle that it suits them, when in fact it perhaps suits you better than them. Above all, when

you hear the word, do not pretend to entertain doubts about it. If it be the word of God, that is authority enough for believing it. God's authority gives absolute credibility to every word of his, and therefore, every word of God should be received with unshaken confidence, what ever may be your opinion of the preachers talents.

4. Let it be your care to minister to his necessities. He who studies to approve himself in the work of the ministry should not be embarrassed with the things of this world. You ought to attend to this matter with all possible delicacy. You ought not to wait till he complains, for some men will never complain. But if you are not attentive in this manner, worldly cares must intrude themselves into the heart and closet of him who labours for your salvation. In this case it is easy to see your own loss will be incalculable. I have no particular reason to suppose you will fail in this particular of your duty. Nevertheless, I will remind you of the apostle's declaration on this subject, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things!"

5. When reproofs and warnings are necessary receive them with meekness. It is no pleasant task to be the messenger of evil tidings, but, it is justly considered a burthen—some part of the ministerial duty.

When your minister then finds it his duty to do what is painful to his own feelings, you ought not to suspect him of selfish motives. It is on the contrary your duty to look on his reproofs, as the most convincing proof of his love to you, and of the deep interest which he takes in your spiritual welfare. It is therefore your duty to hear them patiently and to study to improve by them.

6. As an excellent means of promoting the comfort of your minister and your mutual benefit, cultivate peace among yourselves. Love while it covers a multitude of sins, makes our duty pleasant as well as profitable. But where envying and strife is, there is confusion and every evil work.— Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing and forgiving one another.

7. As the most effectual means of promoting all good amongst you, let me exhort and beseech you to be frequent and fervent in prayer for your pastor and yourselves. God only can make you mutual blessings to one another, therefore look to him who is the Lord of the harvest that he may crown his labours with success. In this way you have reason to expect that in answer to your prayer you will have suitable messages by him and

on all occasions a word in season. In so doing you will have real comfort in one another. Your souls will prosper and be in health, and ye will grow up unto him in all things, which is the head, even Christ. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Finally. I exhort every one of you, each in his station to labour for the interest of religion and the prosperity of this congregation. Especially the elders who are among you, I exhort to co-operate diligently with your pastor, in promoting the spiritual good of this people. The trust of souls, which is very great is in some measure committed to you also. For the faithful discharge of this trust ye are responsible to God, and no doubt he will call you to account. Study to be ensamples to the flock. Have a conversation in all godliness and honesty, seeking to shew yourselves approved. And all ye who are members of this congregation, see that ye reckon them worthy of all honour and esteem them very highly in love. Strive together for the faith of the gospel; ye have embraced a profession of religion in which ye have come under strong obligation to contend earnestly for the faith once delivered to the saints. Be ye therefore steadfast and unmoveable always abounding in the way and work of

the Lord, for as much as ye know your labour is not in vain in the Lord.

And now brethren, obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account; that they may do it with joy and not with grief, for this is unprofitable for you. May the Lord of heaven and earth before whom you this day stand, bless you and your pastor. May he grant you abundant peace, and send you prosperity. May the spirit be poured out from on high, that he who soweth and ye who reap may rejoice together. Now the God of peace that brought again from the dead, our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever.—AMEN.

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From the Edinburgh Ch. Mag.

THOUGHTS ABOUT SEARCHING THE SCRIPTURES.

Having in a former paper* hinted at some things about searching the Scriptures, I shall suggest the following thoughts, with a humble design to make the Bible better loved and known.

I. When reading the Bible, we should beware of pride of under-

* See No. 1. page 15.

standing. Many wise men and disputers of this world pretend to believe and admire the secrets of nature and Providence, whilst they superciliously reject the glorious mysteries of religion. In every thing around them they meet with the hiding of God's power, and will allow, that "man was not made to question, but adore;" yet in the pride of their minds, will not allow the God of heaven to be wiser than they; will weigh the most tremendous mysteries of Revelation in the scale of depraved reason, and pronounce them wanting! Thus they hold a lamp to divine wisdom, and aid the operations of Omnipotence! But the natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned. Let us, in searching the scriptures, not lean on our own understanding, but on the Spirit of God, who will lead into all truth. Let us be open to the truth, and receive with humility what God has deigned to reveal in his word. The most sublime and consolatory truths will be foolishness to us, till a ray from the Sun of Righteousness enlighten our minds in the knowledge of Christ: Then, and never till then, shall we see light in God's light. God did not write to us the great things of his law to be judged at our tribunal, or measured by our narrow grasp. In the Bible he hath spoken the truth, and challenges the belief, and reverence, and obedience of the world. Let us not be offended though we meet with many things in scripture hard to be understood. This must be expected in a revelation from God, made about things invisible and future, and made to sinful ignorant men. Let us hum-

bly sit at Christ's feet, and what now appears dark or contradictory, will, in due time, appear clear and consistent. What he saith, as well as what he doeth, we shall know hereafter. We are but children in our views of divine truths. Let us be diligent in the use of means, and in understanding we will be men. Reader of the Bible, be not proud in your own conceit.—Be faithful to the light received, and press forward towards the things that are before. Bless God for what is plain in the scriptures, pray for the Spirit to discover what is hidden, and long for heaven, where that which is perfect will be come, and that which is partial will be for ever done away.

II. When searching the scriptures guard against prejudice and preconceived opinions. Remember that the scripture is the test of our opinions, and not our opinions the test of the scripture. Beware of mistaking the sense of the Spirit, or of palming upon the Bible the figments of your own brain. If your judgment be formed about religion, why do you search the scripture, and pray for the direction of the Spirit of truth?—Do not make the word of God a covert to your errors, or a shelter to your favourite systems. Be willing to rise and fall by this infallible touchstone. Imitate the noble Bereans, who no doubt had entertained many prejudices against Christianity, and against Paul; but by searching the scriptures daily, they found the truth of the one, and fidelity of the other. They made a sacrifice of all their prejudices, and acceded to the truth as it is in Jesus. Go you and do likewise.—Let no names, nor party-prejudices, nor the authority of any man,

preponderate against the force of truth, and the authority of Christ.

—Call no man master on earth. Seek to know, obey, and submit to the will of the Lawgiver in the church. Be you like Paul, who thought he should do many things against the name of Jesus, and yet was overcome by the evidence of Christianity, and built the faith he once destroyed. How hard was it for Paul to quit with all his Jewish prejudices against Christ! But great is the truth, and it shall prevail. He conferred not with flesh and blood. He did not enquire at Gamaliel, nor solicit the leave of the Sanhedrim to believe in Jesus, and preach the gospel. Many search the scriptures as the Jews did, (Jer. xlii. 1, 4,) in asking of God the way in which they should walk, and the thing they should do; but were determined to walk in their own way, and go to Egypt, whatever was the answer from God. This was mocking God with a witness! So do many to this very hour.—They build their absurd and blasphemous opinions upon the Bible, and father their errors on the Spirit of God. They search the scriptures, not to become acquainted with the truth in the love of it, but to defend their own nostrums; and thus they wrest the scriptures to their own destruction; and, as Paul did once to the disciples of Jesus, they compel the Bible to blaspheme! But, my friend, be a friend to truth and holiness. Be not biassed in favour of a party, or of your own prepossessions received by tradition from your fathers. Embrace and contend for the truth, whatever be the consequence. *Amicus Plato, Amicus Socrates, sed magis amica veritas.* Whatever God reveals, that believe; whatever he

prohibits, that avoid ; and whatever he commands, that do.

III. Beware of indulging any lust, however great a favourite, when searching the scriptures.—Love to sin will blind your eyes, and tempt you to resist the evidence of divine truth. Men are sanctified by the truth or by the Spirit working by the word. I have hid thy word in my heart, says David, that I sin not against thee; and I through thy precepts get understanding, therefore I hate every false way. While he increased in knowledge, he increased in holiness. As an old divine phrases it, “There is a communication between the head, the heart, and life of a saint, but not in the hypocrite.” A saint holds fast the word of life, and walks in gracious liberty, because he has respect to all God’s commandments. No man who loves darkness rather than light, will long and cordially search the scriptures. It is only when men do God’s will that they shall savingly know that the doctrine is from him, John vii. 17, 19. To the pure all things are pure, but to the impure nothing is pure : even the holy Bible is made to add fuel to their lusts. The Pharisees were so infected with the lust of applause from men, that they were like the deaf adder to the blessed doctrines of Jesus; and the Jews, through their lust after a temporal deliverer, continue to resist all the evidences of christianity. The vail is on their eyes when they read Moses. My friend, do not spare any lust, for sooner or later it will war against the soul. It will darken your understanding, defile your heart, and pollute your life. Do not, we beseech you, fortify yourself in sin, by arguments brought from scripture; this is borrowing a

sword from the royal armoury, in order to thrust it into the heart of the king! Throw off the works of darkness when putting on the armour of light. You cannot make progress in spiritual knowledge, if you hold fast sin, and refuse to let it go.—Christ and Belial will not have any correspondence together. If you indulge any lust, you will be partial in the application of scripture, will only read what pleases yorself, and by and by the Bible will be neglected altogether. You will not come to the light, lest your deeds be made manifest that they are not wrought by God. Pray to God to make you more and more conformed to his mind in the scripture, and having clean hands, you will wax stronger and stronger.

IV. Guard against a formal spirit when searching the scriptures. It is not easy to read over and over the same truths, and yet preserve the mind from formality. To read the scriptures every day with fresh delight, is a rare attainment. The greatest and best of things are apt to become common, and of consequence to be despised and disregarded. Ministers especially, whose employment and office occasion a frequent perusal of the Bible, are in great danger of falling into this sin. The most tremendous and exhilarating truths, through the force of custom and deceit of the heart, neither alarm nor refresh their spirits. They speak frequently of heaven without delight, and of hell without terror. Unsanctified ministers are generally infidels. Persons being accustomed to hear and read the scriptures from their infancy, are very apt to overlook their divine beauties, and to trifle with their awful mysteries. The truths of revelation pass through

the mind, dwell in the memory, and strike the attention as the veriest trifles. When we hear the doctrine of God's holy word, unless when attended with some human conceit, or dressed in the finery of human oratory, we are apt to sneer, and say, We knew all this before, and what do we care for it! Formality is the very bane of religion. It tends to make our hearts cold as death, and our worship mechanical as the striking of a clock. My friend, beware of formality. When you read the word of God, do it in faith and with the deepest reverence, and this will be an antidote against a careless spirit. Pray for that unction from above, and you will never weary at this blessed work. Do not sport with the deep things of God. Never read about him in the Bible but with increasing fear and affection; and let Jesus be as ointment poured forth to your soul. Never think little of sin, though you have been long accustomed to hear the term mentioned, and let the ways of your God never, never be hard to you; for whatever unbelief and hypocrisy may suggest to the contrary, his commandments are not grievous.—Once more,

Search the scriptures in due order, and in a proper method. Do not read them as if they were a confused jumble, without connection or coherence. They are the words of the God of order. They indeed contain many parts, but all these parts form one beautiful whole. The Bible contains the most ancient and authentic history, the most sublime and interesting doctrines, the most striking discoveries, the holiest laws, the most animating examples, the surest prophecies, and the most comforting

promises. Search into their connection and order. Endeavour to distinguish between the law and the gospel, the precept and the promise, the prediction and its fulfilment. Read them over and over. Do not always read what you call favorite passages, but read the whole, and by reading *three chapters* in a day you will peruse the whole in a year. All the Bible points, as with the finger, to the mystery of redemption through Christ, and deserves our most serious attention. Use all the helps for understanding the scriptures that Providence puts within your reach. Consult commentaries; make use of the margin in your Bible, and attend to the exposition of it by your ministers. Compare one scripture with another. Scripture is the best interpreter of scripture. Comparing spiritual things with spiritual, is a pleasant and profitable employment.—Though there be no real darkness or contradiction in the scripture, yet all things are not revealed in one place, and what is less clear in one place may be elucidated by a parallel passage. The Bereans searched and compared one scripture with another. It is easy to build an absurd doctrine, or system, or practice, upon a detached passage; but when the scripture is consulted as a whole, it falls to the ground. Judge nothing before the time. Truth loves to be seen, but error has many a subterfuge. God's word is a tried word, and has never been found false. Judge of scripture by the analogy of faith, or consent of the whole of it. Remember that the glory of God and the happiness of man are the great themes of the Bible; and whatever tends to eclipse the one and ob-

struct the other, is not a doctrine contained in the sacred volume.

Ye saints of God, bless God for the Bible. Peruse it frequently. Live as those who believe it.—Hide its promises in your hearts against a dying hour; and when you take a farewell of it in this world, you will find a blessed commentary upon it in the heavenly state!

LEUMAS.

From the Edinburgh Ch. Mag.

THE GREAT PHYSICIAN.

Some persons ruin their constitution and shorten their days by the injudicious use of medicines unsuitable to their disease, or unskillfully prepared. But for one person guilty of this folly, thousands may be found who ruin their souls by the total neglect, or the most absurd treatment of their spiritual case. Many, feeling no pain, apprehend no danger, and suffer matters to take their course. Others are occasionally apprehensive of the issue of the disease under which they labour; but either trust to their own supposed skill, or with fatal credulity believe the professions of every bold pretender, and use his prescriptions as an infallible cure. Every quack, indeed, is followed by crowds whom he deceives and murders, while the Great Physician finds few who are persuaded of his skill, or will entrust their souls to his care.

A propensity to neglect, or to employ the most absurd means to cure our spiritual malady, is general amongst diseased mortals; and the consequences of either conduct are fatal, when the error is not discovered and rectified in time. The sinner, deceived by vain hopes, fancies himself almost whole, while

the disease rages within him with more than wonted violence. Or if he be at last undeceived, he discovers to his inexpressible confusion, that after he has spent his all in such attempts, he is nothing bettered, but has rather grown worse.—It interests each of us, therefore, to take warning from the errors of our diseased brethren, to seek the best advice respecting our case, to employ the most approved method of cure, lest we should increase a distemper already alarming, and ruin our souls by ill-advised attempts for our recovery.

Thousands around us apply to the world for a cure. They seem confident of the efficacy of its prescriptions, and not only use them themselves, but recommend them to others. When they feel uneasy from the sharp twinges of a wounded conscience, they fly to the amusements, they intermingle with the society, they immerse themselves in the business of the world; hoping that the diversion of the mind from its spiritual malady, may effect a radical cure. But has it such power? Can company, amusements, or business, indeed cure a diseased soul? It can do *this*: it can ease a sinner of the intolerable burden of reflection; it can deliver him from agonizing apprehensions of the fatal tendency of his disorder. But it can do even this only for a little while. The disease in the mean time is neglected, and grows worse; and he prepares for himself, when the noise and hurry of the world are over, more bitter reflections, acuter pains, and more alarming fears.—Begone, vain world, thou canst be no physician to me: amusements, society, business, miserable comforters are ye all.

Some, and they are reputed wise men, have warmly recommended philosophy, as one whose doctrines are powerful sedatives to the soul, and whose consolations can fortify the sinner against every fear. But the philosophy of the world is often "science falsely so called," and "vain deceit;" and is there not the greatest reason to fear lest those who swallow its boasted antidotes to spiritual distress be thrown into an awful stupor of conscience, from which they shall not awake till they sleep the sleep of death? Has even genuine philosophy ever cured a soul of sin? Ah! no. It cannot probe to the bottom of the sore. If it close the wound, it cannot prevent it from breaking out again, with more alarming symptoms than before. Its precepts are prescriptions which, though followed, cannot rectify what is wrong in the heart, where the seat of the sinner's disorder is fixed. Its doctrines are an ingenious, but ill-supported theory of the method of the cure; the disease of the heart has never yet yielded to medicines prescribed according to this system, nor can they in any case be employed with any prospect of success.

Others, however, despairing of the efficacy of the philosophical mode, have with much zeal recommended the law as the proper resource in every case of extremity; and much declamation has been employed to convince the sinner, that by observing its precepts, he will find speedy relief. But those who have tried this experiment have found that their folly has almost proved their destruction.—The law is much apter to kill than to cure. It prescribes what the sinner finds to be impracticable; and

the rigor of its prescriptions serves rather to irritate than to cure the disease, and either inflames the sinner with rage against the Lawgiver; or drives him to despair.

It is said, however, by the advocates for this method of cure, that the prescriptions of the law are not so rigorous now as they anciently were. Finding that the strictness of the old regimen was too severe, that the constitutions of the patients could not bear it, nor their temper submit to it, nor their former habits permit so great and sudden a change; the law accommodates itself to their case, and by more gentle means performs the cure of the soul with equal success. Repentance for past misconduct, and abstinence in future from gross immorality, are all that it requires; and if to perform these exactly be too much, sincerity of intention and endeavour will be sufficient for restoring the soul to perfect health. But when men prophesy these smooth things, can it be doubted that they prophesy deceit? They may sooth the mind of the patient with the hope of an easy and certain remedy, but the wound will fester within. Sooner or later the commandment will come, sin revive, and the sinner die to all his hopes of recovery by the law; and what will it profit to heal the wound of the sinner thus slightly, and say, Peace, peace, if it be found in the issue that there is no peace?

Yet let it not be said that the case of the sinner is hopeless.—Though the world and its amusements, though philosophy and its consolations, though the law and its precepts have no efficacy to save the soul from death, there is balm in Gilead, which is of sove-

reign efficacy, and a Physician there, by whose wonderful skill it has been prepared, and whose reputation for attention, experience and success, is deservedly great. The case is highly interesting and it deserves our inquiry, whether his ability be equal to his reputation, and whether it be safe for the diseased sinner to entrust his soul to his care.

Many, it must be acknowledged, despise him as a Physician of no value; but of his singular ability we have the amplest attestations, not only from heaven, where he received his commission, but from every individual on earth who ever applied to him for help. Besides, he has been long in practice, and has most extensive experience in the management of the diseases of the soul. From the first entrance of sin into the world to the present time, he has been surrounded by crowds who have flocked to him for relief. The first pair were visited by him on the evening of that day on which they were stung by the old serpent; and he administered to them a cordial in what is called the first promise, which there is reason to believe they took, and which, when taken, had an instantaneous effect in raising their drooping spirits, and produced in due time a perfect cure. Stung Israelites, in every age of the old dispensation, looked to him for help, and whosoever applied to him was made whole. At a subsequent period, he appeared in the world in the habit of a poor man, and went about doing good, curing the spiritual plagues as well as the bodily distempers of all who would employ him. Nor has he ever in latter ages been altogether out of employment, nor ever been reproach-

VOL. I.

ed, by any person who has put his case into his hands, with want of compassion or of skill.

Though the seat of the sinner's disorder is uniformly in the heart, it exhibits an almost infinite variety of symptoms. It sometimes breaks out into gross immoralities in the life, and sometimes manifests itself by evil communications proceeding out of the mouth. It sometimes produces stupidity of mind, inflexibility of will, or hardness of heart; inflates the soul with pride, distracts it with vain imaginations, consumes it with envy, or torments it with malice and hatred. It shows itself sometimes by the lusts of the flesh, and sometimes by those of the mind. But this great Physician has experience and skill in the treatment of the universal disease, in all the aspects which it assumes, and in every stage of the disorder. What wonderful cures has he performed in every age! The eyes of the blind have been opened by him, and the ears of the deaf unstopped; he has made the lame man to leap as an hart, and the tongue of the dumb to sing. To his skill it was owing that Solomon was cured of idolatry, Nebuchadnezzar of pride, and old Manasseh washed from blood. He expelled Satan from the heart of Mary Magdalene, as well as seven devils from her body. He cured Saul of Tarsus of the most inveterate enmity to the name of Christ. He purged the Corinthians from the most abominable impurities of the flesh.

Yet may there not be some cases of so intricate a nature as to baffle his skill, and so obstinate as to resist the efficacy of his medicines? These are no uncommon occurrences in the practice of the ablest physicians. Indeed their

knowledge of the nature of diseases is so limited, they are so imperfectly acquainted with the peculiarities of the constitution of their several patients, and are so ignorant of the manner in which the remedies they prescribe may operate, that they often employ all their art in vain: the disease resists every effort to remove it, and the patients die under their hands.— But a patient never asked advice from the great Physician with whose case he was not perfectly acquainted; for his discernment is so accurate, that he searches the hearts and tries the reins of the children of men. And, though the disease of the sinner, whatever form it assumes, is so malignant that nothing short of the most thorough change of the constitution of the whole soul in all its faculties can effect a radical cure; yet the blood of Jesus, the medicine which he has prepared, when sprinkled on the conscience of the sinner by faith, and by his spirit applied to the heart, proves a remedy of sovereign and never-failing virtue.— Its efficacy failed not, even in the case of those by whose wicked hands it was shed. To this moment it has lost none of its virtue; it can perform every wonderful cure which it ever did. After the experience of many centuries, it may be affirmed, that no case ever miscarried which the great Physician took in hand; that no poor diseased sinner, trusting to him for relief, ever died of his distemper. He gave an earnest of his success in the cure of souls by the invariable success which attended him when he acted as a physician to the bodies of men. All kinds of bodily distempers were then cured by him completely, instantaneously,

by a word, or a touch. There is not one exception on record. It was a proof of his omnipotence, for this only was equal to the cures he performed; and what more can be necessary for restoring to perfect health the soul which is in the most hopeless and desperate state? Can any thing be too hard for the Lord? Or can it be affirmed that ever a sinner applied to him whom he dismissed as incurable? He who needed only to say, I will, be thou whole, has only to speak the word, and the soul which was in the very jaws of death will revive.

Many, indeed, have perished who were within the reach of the Physician of souls; but it must be added, for his credit, never one through his fault. Among the multitude, there is not one who can account for his damnation by saying, I applied to Jesus, but Jesus was unable to save me. They perished, because they disdained to ask his help. They would not come to him that they might have life. On no other principle can their destruction be accounted for; for it is an eternal truth, and ratified by the experience of all who have ever employed him, that “none perish that him trust.”

But this is not all. His ability and success are not greater than his condescension and grace. Let no sinner say, that the great Physician will not deign to attend to his case. His sovereign skill is at the service of all the diseased. His language is, Whosoever will, let him come, and I will heal him. What is still more delightful, he discovers equal compassion, and pays equal attention, to the poor and to the rich. He neglects no poor man's case because he is poor. It must be acknowledged that he is much

employed; would to God that he were more: but the multitude of applications made to him neither occupies his time, nor distracts his mind so as to make it difficult for any poor diseased creature to find admission into his presence, or have the necessary attention paid to his case. He has leisure to listen to every petitioner, to examine into every case, and to apply the proper remedy: Besides, his hours of attendance are not circumscribed, nor does he deem it an impertinent intrusion to approach him at any hour. The kindest of his servants are not half so condescending and compassionate as he himself is; for though they have been known to throw discouragements in the way, he never disdains to lend a gracious ear. Though a blind Bartimeus was considered by many of them, as unseasonably intruding, yet the great Master despised not his prayer; and, forbid the sinner who will, he still continues to make him welcome. For though he is surrounded, in the place where he now resides, by a crowd of admirers, who listen continually to his conversation, and celebrate his skill in their songs of gratitude, yet he waits that he may be gracious, and is exalted, that he may have mercy on the meanest and most wretched.

It deserves farther to be remarked, that the great Physician performs his cures gratuitously. Inability to bear the expense, it is well known, deters many from employing those who are most celebrated for their skill; the narrowness of their circumstances obliges them to satisfy themselves with persons of inferior reputation. But the diseased sinner has no discouragement from this quarter. Christ is truly the poor man's physician.—He asks, he takes no fee. He is

rich, and needs nothing; he is generous, and will accept of nothing. A greater affront cannot be put on him than to offer him any consideration to induce him to pay attention to our case; and he who presumes to offer any thing of this kind has reason to tremble, lest the insult should be resented with such a repulse as that wretched man Simon Magus anciently received, "Thy money perish with thee, because thou thinkest that the gift of God may be purchased with money." It is the good of men, and not his own emolument, that he seeks; and he seeks it, by dispensing to them freely and liberally those blessings which he has to bestow. What indeed has the sinner to give? Is he not a very Lazarus, not only covered with sores, but moreover in rags and wretchedness? Is he not a poor prodigal, who, having spent his all in riotous living, reaps as the fruit of his folly, not disease and want? And shall such a creature talk of paying for his cure? Were the great Physician to stand upon terms, the sinner must perish; for he has nothing but what is worthless and vile, nothing which the Saviour would deign to receive. All that Jesus demands is the gratitude of those whose iniquities he pardons, and whose diseases he heals; for the cure itself he will have nothing. "Without money and without price" is the label affixed to all his prescriptions.

What a great and kind Physician! Is it not our comfort that we have heard of him; our duty, our interest to employ him? Shall we suffer ourselves to be any longer deluded by those deceivers who expose to ridicule the old Christian method of putting our case into Jesus's hand, and implicitly follow-

ing the prescriptions of his word ? No ; let us spurn them from us, saying ye are forgers of lies, ye are all physicians of no value ; and turn to Jesus, saying, To whom shall we go but unto thee ? thou hast the words of eternal life.— There is not indeed salvation in another. Applying to others, we must in every instance be disappointed ; applying to Jesus, never. Whatever Jesus has not prescribed is not medicine, but poison to the soul. Its deleterious properties may not be discovered by the insatuated creature, while he is swallowing the sweet but noxious draught ; but it will be found to be bitter in the belly ; it will make our spiritual wounds fester like a gangrene, and, unless we hasten ere it be too late to the great Physician, occasion the bitterness of eternal death. But the balm of Gilead, which he has prepared and administers, has virtues peculiar to itself ; for it grew on the Plant of Renown, the very leaves of which are for the healing of the nations ; and has never been applied without the most astonishing and lasting benefit. Heal me, O Lord, and I shall be healed.

ÆGROTUS.

From the *Columbian Star*.

*"A good man seen, though silent,
counsel gives."*

Moral excellence possesses a dignity which is revered, even by those who are not influenced by its principles, and, on this account, we need not wonder that every one is desirous of being esteemed virtuous by others. Wicked men are sometimes capable of advancing very judicious moral sentiments ; but it will be found less difficult for every class of persons to re-

commend genuine goodness by their words, than by the general deportment of their lives. The discrepancy which is observable between what people approve, and what they practice, springs from a defect which lies deep in the human constitution, and no adequate correction can be applied but such as the Gospel furnishes.

We have no criterion so safe and proper, by which to Judge of the real disposition of a man's heart, as that which is afforded us by the tenor of his actions. In vain may he speak to others of the excellencies of religion, when he does not display its transforming power, by a well ordered life ; they will not believe he has received the truth in the love of it, when he lives contrary to its dictates. Although the utmost caution is necessary on the part of every description of individuals, in order to avoid censure and reproach, yet in none is it more so, than in the professed followers of Christ. The prominent character which they sustain, draws the eyes of all towards them. Being truly "the light of the world," although mankind are unwilling to acknowledge them as such, they are rendered conspicuous.

Even those men of this world, who are not in the habit of construing the faults of Christians with malicious intentions, will make an improper use of them, for the purpose of sanctioning their own irregularities. And furthermore, Christians themselves copy after each other, and an erroneous course pursued by one, is often the cause of many offences among his brethren. "The lives of Christians," says a writer, "are books which all men read." They are brought under the most rigorous scrutiny ; and

the least delinquency seldom escapes observation.

The great object of the saints should be to display such a character as will *tend to win men to Christ*. Were this kept constantly in view, they would be more careful to lead irreproachable lives, and to manifest to others, that according to their solemn declarations, they are not of this world. But how can so laudable a purpose be accomplished? Not, surely, by pursuing the round of fashionable pleasures: not by joining with the wicked in vain conversation.

So great a resemblance in these respects do we often witness in the conduct of Christ's professed disciples, and of the devotees of Satan, that we cannot tell where to draw the line of distinction. They go on in such harmony, that we might suppose them to be animated by the same principles, and to have set before them the same prospects of reward. But a correct and amiable deportment, one which is uniformly guided by the precepts of the Bible none can despise; for when true goodness appears in its majesty and loveliness, it proves an admonisher of evil doers, and commends itself to the consciences of gainsayers as an invaluable possession. A holy life speaks more than volumes in praise of vital godliness; its voice is more powerful than the most noisy declamation. These reflections cannot be passed over lightly by any Christian who considers the efficacy of a good example to deter from crime and to excite to virtue. "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—

The Apostle Peter addresses us in this language: "For so is the will of God, that, with well doing, ye may put to silence the ignorance of foolish men." DION.



From the Christian Monitor.

PSALM XLII.

The author of this elegant complaint, exiled from the temple, and from the public exercises of his religion, to the extreme parts of Judea, persecuted by his numerous enemies, and agitated by their reproaches, pours forth his soul to God in this tender and pathetic composition. The ardent feelings of a devout heart are admirably expressed, while the memory of former felicity seems to aggravate his present anguish. The following paraphrase, though infinitely short of the original in sublimity, will perhaps serve to evince the correspondence of the subject and sentiments of this Poem, with the elegiac productions of modern times.

BISHOP LOWTH.

As pants the wearied heart for cooling springs,

That sinks exhausted in the summer's chase;

So pants my soul for Thee, great King of Kings!

So thirsts to reach thy sacred resting-place.

On briny tears* my famished soul has fed,
While taunting foes deride my deep despair;

* It seems odd to an English reader to represent *tears* as *meat* or *food*; but we should remember, that the sustenance of the ancient Hebrews consisted for the most part of liquids, such as *broths*, *pot-tages*, &c.

" Say, where is now thy great deliverer
fled ?

Thy mighty God—deserted wanderer
where ?"

Oft dwell my thoughts on those thrice
happy days,

When to thy fane I led the jocund
throng ;

Our mirth was worship, all our pleasure
praise,

And festal joys still closed with sacred
song.

Why throb, my heart? Why sink my
sadd'ning soul?

Why droop to earth with various woes
oppress'd?

My years shall yet in blissful circles roll,
And joy be yet an inmate of this breast.

By Jordan's bank with devious steps I
stray,

O'er Hermon's rugged rocks, and des-
erts drear ;

E'en there thy hand shall guide my lone-
ly way,

There thy remembrance shall my spir-
it cheer.

In rapid floods the vernal torrents roll,
Harsh sounding cataracts responsive
roar :

Thrice angry billows overwhelm my soul,
And dash my shatter'd bark from shore
to shore.

Yet thy soft mercies, ever in my sight,
My heart shall gladden through the
tedious day :

And midst the dark and gloomy shades
of night,

To the I'll fondly tune the grateful lay.

Rock of my hope! great solace of my
heart!

Why, why desert the offspring of my
care,

While taunting foes thus point th' invid-
ious dart?

" Where's now thy God! abandon'd
wanderer where?"

Why faint my soul! Why doubt Jeho-
vah's aid?

Thy God, the God of Mercy still shall
prove!

In his bright fane thy thanks shall yet be
paid;

Unquestion'd be his pity and his love !*

* This Poem seems to have been com-
posed by David, when he was expelled
from his kingdom by his rebellious son,
and compelled to fly to the borders of
Lebanon, as it is plain he did, from
2 Samuel xvii. 27. Undoubtedly, who-
ever composed this Psalm was expelled
from the sacred city, and wandered as an
exile in the regions of Hermon, and the
heights of Lebanon, whence Jordan is
fed by the melting of the perpetual snow,
verse 7. Let it be remembered, by the
way, that David never betook himself to
these places when he fled from Saul, but
concealed himself in the interior parts of
Judea. Here then he pitched his camp,
protected by the surrounding mountains
and woods, and hither the veteran sol-
diers, attached personally to him, and ad-
verse to change, resorted from every
part of Palestine. Here also, indulging
his melancholy, the prospects and the
objects about him, suggested many of
the ideas in this poem. Observing the
deer which constantly came from the
distant vallies to the fountains of Leba-
non, and comparing this circumstance
with his earnest desire to revisit the tem-
ple of God, and perhaps elevating his
thought to a higher, celestial temple, he
commences his poem :

" As the hart panteth after the water
brooks,

" So panteth my soul after thee, Oh! God.

"My soul thirsteth for God, for the living God ;

"When shall I enter, and appear before God !"

That is, enter into the temple, from which I am now an exile. He adds a bitterer cause of grief than his exile, namely, the reproaches of the multitude, and the cruel taunt that he is deserted of his God, and that the Deity of whom he had boasted, fails to appear to his assistance, than which nothing can be more grating to an honest mind, and a mind conscious of its piety.—Compare 2 Sam. xvi. 7, 8.

"My tears have been my sustenance,
"By day and by night,
"While they continually say unto me,
"Where is now thy God ?"

The repetition of the name of God raises in him fresh uneasiness, and causes all his wounds to bleed again ; this forces him to exclaim : "I remember God, and I dissolve in tears : when I went with the multitude to the temple of God, with the voice of joy and gladness, with the multitude leaping for joy."

He now restrains his tears :

"Why art thou so cast down, O my soul ?
"And why art thou so disquieted with me ?
"Hope thou in God, for I still shall praise him."

He again breaks forth into lamentations, with which he elegantly intermingles a poetical description of Lebanon. There are upon those hills frequent cataracts, and in the spring season, the rivulets are uncommonly turbid by the melting of the snow ;

"Deep calleth unto deep at the voice of thy cataracts !

"And all thy waves and thy billows are gone over me."

These form the principal imagery of the Poem, and I omit the rest, lest I should fatigue the reader by the minuteness of criticism, which is both useless and impertinent, when the subject wants no illustration.

PROF. MICHELLS.



From Robert Hall's Sermon's.

DIGNITY OF THE CHRISTIAN MINISTRY.

If the dignity of an employment is to be estimated, not by the glitter of external appearances, but by the magnitude and duration of the consequences involved in its success, the ministerial function is an high and honourable one.—Though it is not permitted us to magnify ourselves, we may be allowed to magnify our office ; and, indeed, the juster the apprehensions we entertain of what belongs to it, the deeper the conviction we feel of our defects. Independently of every other consideration, that office cannot be mean which the Son of God condescended to sustain : for *The word which we preach first began to be spoken by the Lord ;* and, while he sojourned upon earth, the Prince of life was chiefly employed in publishing his own religion. That office cannot be mean, whose end is the recovery of man to his original purity and happiness—the illumination of the understanding—the communication of truth—and the production of principles which will bring forth fruit unto everlasting life. As the material part of the creation was formed for the sake of the immaterial ; and of the latter the most momentous characteristic is its moral and

accountable nature, or, in other words, its capacity of virtue and vice; that labour cannot want dignity, which is exerted in improving man in his highest character, and fitting him for his eternal destination. Here alone is certainty and durability: for, however highly we may esteem the arts and sciences, which polish our species, and promote the welfare of society; whatever reverence we may feel, and ought to feel, for those laws and institutions whence it derives the security necessary for enabling it to enlage its resources and develope its energies, we cannot forget that these are but the embellishments of a scene we must shortly quit—the decorations of a theatre, from which the eager spectators and applauded actors must soon retire. *The end of all things is at hand.* Vanity is inscribed on every earthly pursuit, on all sublunary labour; its materials, its instruments, and its objects, will alike perish. An incurable taint of mortality has seized upon, and will consume them ere long. The acquisitions derived from religion, the graces of a renovated mind, are alone permanent. This, is the mystic enclosure, rescued from the empire of change and death; this is the field which the Lord has blessed; and this word of the kingdom, the seed which alone produces immortal fruit, the very bread of life, with which, under a high economy, the Lamb in the midst of the throne, will feed his flock and replenish his elect, through eternal ages. How high and awful a function is that which proposes to establish in the soul an interior dominion—to illuminate its powers by a celestial light—and introduce it to an intimate, ineffable, and unchanging al-

liance with the Father of Spirits. What an honour to be employed as the instrument of conducting that mysterious process by which men are born of God; to expel from the heart the venom of the old serpent; to purge the conscience from invisible stains of guilt; to release the passions from the bondage of corruption, and invite them to soar aloft into the regions of uncreated light and beauty; *to say to the prisoners go forth, to them that are in darkness, shew yourselves!* These are the fruits which arise from the successful discharge of the Christian ministry; these are the effects of the gospel, wherever it becomes the power of God unto salvation: and the interests which they create, the joys which they diffuse, are felt in other worlds.

In insisting on the dignity attached to the ministerial office, it is far from my intention to supply fuel to vanity, or suggest such ideas of yourself as shall tempt you to lord it over God's heritage. Let the importance of your station be rather felt and acknowledged in its beneficial results, than ostentatiously displayed; and the consciousness of it, instead of being suffered to evaporate in authoritative airs and pompous pretensions, produce a concentration of your powers. If the great Apostle was content to be a helper of the joy, without claiming dominion over the faith of his converts, how far should we be from advancing such a claim. If he served the Lord with humility and many tears; if he appeared among the churches which he planted, in fear, and in weakness, and with much trembling, we may learn how possible it is to combine, with true dignity, the most unassuming deportment, and the deepest con-

fiction of our weakness and unworthiness, with a vigorous discharge of whatever belongs to the apostolic, much more to the pastoral office. The proper use to be made of such considerations as have now been suggested is, *to stir up the gift which is in us*, to apply ourselves to our work with becoming resolution, and anticipate, in dependance on the divine blessing, important effects. The moment we permit ourselves to think lightly of the Christian ministry, our right arm is withered; nothing but imbecility and relaxation remains. For no man ever excelled in a profession to which he did not feel an attachment bordering on enthusiasm;—though what in other professions is enthusiasm, is, in ours, the dictate of sobriety and truth.

REVIVALS.

It is difficult to arrive at any certainty respecting those revivals of religion, as they are termed, which the religious papers represent to have taken place in different parts of the country. For it appears to us, that sufficient care is not taken to ascertain the *reality* of revivals, by those who report them to the world. It frequently happens, when the word of God is faithfully applied to the consciences of sinners, that, through the common operations of the Holy Spirit, and the *workings of a natural conscience*, a temporary conviction of sin and guilt is produced; terrors are excited in the mind, and the cry is *what shall we*

do to be saved, saved, however, not so much from sin as from its alarming consequences? Some text is then suggested to the mind, which is eagerly embraced as the ground of hope and joy; the next thing is visibly to be added to the church, and for a time all is well; but the understanding being all this time unenlightened as it respects gospel doctrines, gospel motives, and gospel practice, and being themselves secretly slaves to their lusts and corrupt propensities, they are really nothing more or less than *the stony ground hearers in the parable*—*it happens unto them according to the true proverb, the dog has returned to his own vomit again, and the sow that was washed to her wallowing in the mire.*—Yet, many in their zeal to be the bearers of good news, without proper examination, and without waiting a sufficient time to prove the *genuineness* of the work, represent such persons to the world, as true converts to the religion of Jesus.

We have once witnessed more than eighty persons make a public profession of their faith in the Saviour at one time, and in less than two years from that time, we have seen many of them prove to be mere carnal professors, polluting by their abominations the church and ordinances of God. We do not assert that this always happens, for we believe otherwise, but that

such is often the case, we are confident to affirm.

But if the gospel be really making such rapid progress among us, we inquire, where are the fruits of it to be found? Is heresy becoming less common? Is practical godliness increasing? It is to be feared, that these important questions cannot be answered in the affirmative; if so, how account for the acts passed, and the language held, by our highest church Judicatories, within whose bounds those revivals have been most common? "The Reformed Dutch Church," says the Evangelical Witness, "at the late sessions of its General Synod has condemned, by act, the Hopkinsian errors, and those pamphlets, written by some of its members advocating them."

And, says the General Assembly's Narrative of the state of Religion within their bounds,—“From almost every direction, we learn that the Lord's day is most shamefully profaned, and that even professors sanction this destructive and most offensive sin by the looseness of their example, or their open conformity to the world, in some of the most popular modes by which its sanctity is invaded. Even ministers, in some instances, have been known to travel in public conveyances on this “day of rest.” The Assembly have learned this fact with pain; and while they deplore, they wholly disapprove it.”

The Convention of Congregational ministers of Massachusetts, at their meeting in May last, also, lament the profanation of the sabbath, and passed a resolution to “inculcate its better observance in future.”

With these proofs before us, have we not reason to fear, that, notwithstanding all the noise which is made about Revivals, that religion is *really on the decline*.

Mankind are continually prone to prophecy to themselves smooth things; this often prevents them from discerning their true condition, and leads them to boast of their attainments, while they have the greatest cause for mourning and humility. Let us not be puffed up, but let us take heed to the words spoken to us by the Great Head of the church. *Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.*

The following remarks from the Western Recorder, which express our own reasons for not more frequently noticing Revivals, shall conclude what we have to offer at present on this subject.

“The late Religious Newspapers contain several notices of Revivals: but after having examined them, we choose not to mark them for insertion. In some instances, the numbers are *small: but more*

are expected—in other instances, there are only favourable appearances, or hopes entertained of ensuing Revivals: and not unfrequently, we are presented with late accounts of Revivals, the existence of which, have again and again been mentioned with little variety of detail. This doubtless pro-

ceeds in some measure, from a sincere desire for the success of the gospel, as well as from a laudable wish to gratify the feelings of patrons: Yet ought we not to guard against creating misapprehension? If there be any subject respecting which we are to state facts with the utmost care and precision, it is this."

RELIGIOUS INTELLIGENCE.

American Society for Meliorating the condition of the Jews.

We have been highly gratified by a perusal of the second annual Report of the Board of Managers of this Society. The Jews have a claim upon Christians which can be urged by no other nation on the globe; for "unto them were committed the Oracles of God: and from them, according to the flesh, Christ came, who is God over all blessed for ever." We learn from this report, that the most favourable indications to co-operate in this cause, are daily appearing among both Jews and Christians in different parts of Europe. It is contended by the advocates of this Society, that the conversion of the world, and the commencement of the Millenium, will begin with the Jews; a sentiment which we do not feel disposed to controvert.

There has been received into the Treasury, during the past year,

the sum of D7668 25 cents; the expenditures of the year amount to D3975 30 cents; there is now in the Treasury a balance of D7,886 42 cents. The Board announces 213 Auxiliaries.

We have only room for one extract.

"We owe them [the Jews] too, reparation for the wrongs they have received at the hands of Christians. All the Christian nations of the old world are deep in the guilt of persecuting the Jews; and for this they need national expiation. The histories of Germany, France, Italy, Spain, Portugal and England present, century after century, nothing but a tissue of expulsions, of oppression, and of massacres of that hapless race. And although it must be conceded, that the finger of God is seen in these sufferings, pointing to their great and unrepented transgression in rejecting and crucifying their Messiah, yet this forms no excuse for those who have added to their afflictions, and rejoiced in the evils which have befallen them.—So far from this, that God has manifested his displeasure towards all

the oppressors of Israel. "I have learned," said Frederick King of Prussia, that determined enemy of all religions, "I have learned, by the experience of ages, that no man ever touched that people, but he smarted for it;" a remark, which the voice of inspiration, as well as the experience of mankind has abundantly confirmed. Thus saith the Lord, "I will contend with him that contendeth with thee; I will feed them that oppress thee, with their own flesh; and they shall be drunken with their own blood, as with sweet wine; and all flesh shall know, that I the Lord am thy Saviour and thy Redeemer." And with this prophetic menace before us, let us ask, what has been done to the nations which have afflicted Israel? Where is the crown of Pharaoh who enslaved them, of Nebuchadnezzar who carried them away captive, and of Vespasian, who sacked and burned their Holy City? Has not "Egypt become the basest of kingdoms?" Has not Babylon been swept with the besom of destruction? and proud imperial Rome been subverted and desolated by the Goths and Vandals? And there is no doubt, that in the controversy which the Lord has had with modern nations, the *oppressions and the blood of Israel* have been had in remembrance; that the *God of Israel*, has rode in that whirlwind, and directed that storm, which has spread so much desolation over the continent of Europe and the British Isles! It becomes those nations therefore, to testify against the sin of their forefathers, and to endeavour to repair the evils they have committed against the Jewish nation.—We would fondly hope, that what is now doing by the British nation

for the people scattered and pecked* will be some national expiation for the wrongs inflicted by their Edward,* their Henry,† and their Richard;‡ and that the nearly *Fifty thousand dollars* which the London Society report, as having been contributed to their funds during the past year, for promoting Christianity among the Jews, will present a memorial before God, which will arrest some of His descending judgments.§ And while we as fondly hope, that our severance from that nation, has cut off the entail of punishment upon us for their national sins; still we would remember that there are sins of omission as well as commission, and would not consider ourselves innocent, unless in this matter, we also come to the help of the Lord. By the hope then of averting the curse, and inheriting the blessing, let the *American people* sympathise with, and endeavour to assist the Jews, in their emancipation from the intolerance of the old world, and the moral debasement of unbelief in Jesus Christ. And let the *American Society* endeavour to restore them to their political rights—to those virtues and talents, which generally follow in the train of liberty; and especially to those

* The First.

† The Third.

‡ The First.

§ The idea of arresting the judgments of God, by a donation of "Fifty thousand dollars," is one which we did not anticipate from a *Protestant*. We must therefore, regard it as a slip of the pen; for we think the good sense of the writer of the report, would, upon reflection, lead him to discover the manifest evil of so erroneous a sentiment as that of representing Christian benevolence, or any other species of good works, as expiatory in their nature.

EDT. REL. MON.

privileges and hopes, which are connected with the saving influence of the gospel of the grace of God, our Saviour."



TRUE REFORMED DUTCH CHURCH.

A General Synod under the above title, was organized at Hackensack in June last, by a number of Ministers and Congregations, who have withdrawn themselves from the communion of the Reformed Dutch Church. It appears from their minutes, that the Synod consists of 2 Classes—16 Churches—10 Ministers—2 Candidates—1 Catechist. Notwithstanding it will occupy several of our pages, we have thought proper to copy the greater part of their Manifesto, which embraces their reasons for the separation—and leave it for our readers to judge for themselves, whether or not, they are of sufficient weight to justify the measure which they have adopted. But while this subject is before us, we cannot forbear expressing our conviction, that the species of *liberality* or Christian *charity*, falsely so called, which has obtained to an unparalleled extent at the present day; which has for its ostensible object, the augmentation of the visible church, with but little regard to a correct knowledge of scripture doctrine, and which makes the Apostolic injunction, "earnestly contend for the faith," of secondary importance, is overrunning the Churches of America with heretical principles and degenerate practices.

This modern *charity*, which seeks to form an **EXTERNAL** union, an union destitute of heart and soul, among the professed friends of the Redeemer, and to collect into one fold, a heterogeneous mass of principles and prejudices, will only add to the catalogue of jarring sects which already divide and distract the Christian church. Such an union is des-

titute of reason and has no foundation in the word of God. Every communion must have some standard, by which to test its members; and when any of its members *refuse*, or neglect to conform to such standard, or teach any new doctrine, on the ground that it is a "*minor point*," a mere "*shade of difference*," they at once destroy the union of the church, and sever the bonds of Christian fellowship. We know of no union but an union of **SENTIMENT**; for the Church of Christ is one, and in it, must be found order, and not confusion.—"Be ye of one mind," says an Apostle. Where, therefore, persons are of a very different mind on important points of gospel Revelation, is it not wise, scriptural and consistent with the principles of Christian charity, to separate, and as many as are found of "one mind," to associate themselves together in a distinct communion?

"When a Church once noted for its soundness in the faith, becomes corrupt in its principles and practice, the faithful among them, both clergy and laity, should not be precipitate in meditating a secession, but, with patience and zeal, apply every advisable measure to effect, if possible, a reformation. Yet, when it appears that every effort proves ineffectual, and that the flood-gates of error are opened too wide ever again to be closed by ordinary means, the peace of the Church is no longer to be maintained at the expense of truth and good government; it then becomes their indispensable duty, in imitation of the example of our forefathers, to avail themselves of the last and only resort, which is to retrograde and assume their original character. That such is the state of what is now styled the Dutch Reformed Church in America, will

fully appear upon due examination. And here we notice in the first place, what is taught in the Confession of Faith, and Heidlebergh Catechism. Confession of Faith, Art. 29th, it is said that the body and communion of the true Church must be distinguished from all sects who call themselves the Church; and that the marks by which the true church is known, are these: First, If the pure doctrine of the Gospel is preached therein. Secondly, If she maintain the pure administration of the sacraments, as instituted by Christ. Thirdly, If Church discipline is exercised in punishing of sin. In short, if all things are managed according to the pure word of God; all things contrary thereto rejected, and Jesus Christ acknowledged as the only head of the church. Hence the true Church may certainly be known, from which no man has a right to separate himself."

"Heidlebergh Catechism, Lord's day, 21, It is asked: "What believest thou concerning the Holy Catholic Church of Christ?" The answer is: "That the Son of God, from the beginning to the end of the world, gathers, defends, and preserves to himself, by his spirit and word, out of the whole human race, a Church chosen to everlasting life, agreeing in true faith."—"This we believe to be perfectly agreeable to the word of God."

"In the first place, then, for a body to afford the evidence that they are the true Church, the mere name and profession of it will not suffice, whatever show of sanctity and parade in ordinances may attend it. It must be found, that they maintain purity of doctrine, and agree in the true faith. For the Church, as taught in the inspired

volume, is built upon the foundation of the prophets and Apostles, i. e. the doctrines of truth taught by them, "Jesus Christ himself being the chief corner stone." All the members of Christ's body, the Church, are saved through sanctification of the spirit and belief of the truth, and so have the same common faith, and in this are of the same mind. "There is one body, and one spirit; one hope; one Lord; one faith; one baptism; one God and Father of all, who is above all, and through all, and in all." Eph. iv. 4, 6.

"Secondly. For a body to afford the evidence of their being the true Church, it must be found that they maintain the pure administration of the sacraments, as instituted by Christ. Of the nature of the sacraments, and who are the proper subjects of them, and accordingly, to whom they are to be administered, we are instructed in the Heidlebergh Catechism, Lord's days, 25, 26, 27, 28, 29, 30, 31.—Also in the Confession of faith, Art. 33, 34, 35, where it is taught that the sacraments are holy and visible signs and seals instituted and appointed of God; (not to make us Christians or believers) for this it is said, Lord's day 25th, ques. 65, "the Holy Ghost works in the heart by the preaching of the Gospel," but for the confirmation and strengthening of faith, of which grace they are visible signs and seals." "More particularly—

1st. In respect to Baptism, we are taught that it belongs to believers and their children, and to be administered to adults who manifest true faith, and to the children of such, and none others. This is also abundantly plain, from the forms appointed, for the

administration of Baptism, and from the whole word of God."

"Secondly. In respect to the Lord's Supper, we are taught, that that also is an ordinance appointed for the use and benefit of believers exclusively; accordingly it is asked, 30th Lord's day, ques. 81, For whom is the Lords Supper instituted? The answer is, for those who are truly sorrowful for their sins, and yet trust that these are forgiven them for the sake of Christ, and who earnestly desire to have their faith more strengthened and their lives more holy. But hypocrites, and such as turn not to God with sincere hearts, eat and drink judgment to themselves.—Ques. 82, Are they also to be admitted to this Supper, who by their confession and lives declare themselves infidels and ungodly? According to the Compendium, part 2d, ques. 62, May those be admitted to the Lord's Supper who teach false doctrine or lead offensive lives? Ans. No! Lest the covenant of God be profaned, and his wrath kindled against the whole church. Therefore it is the duty of the Christian church, according to the appointment of Christ, to exclude such persons from the kingdom of heaven, untill they show amendment of life." "And

Thirdly. As respects the exercise of discipline for false doctrine or offensive lives, by administering reproofs, in case of obstinacy, after proper reproofs have been given, by excommunication. The necessity of this is taught, Lord's day 31, and Confession of Faith, Art. 33, and it is so intimately connected with the proper administration of the ordinances of Baptism and the Lord's Supper, and the preservation of the church from

entire corruption in doctrine and practice, as to preclude the necessity of any proof."

"Such, then, as have been now noticed, are the marks by which the Church is to be known and distinguished from those bodies that falsely arrogate to themselves the name of Church. A serious attention to the state of that body, called the Reformed Dutch Church, as it now exists, and comparing it with these marks, will discover a departure of that body from its adopted standards."

"The Church must be pure and undefiled, at least as to doctrine; for God will not be mocked, and will judge of her by her own confession. It is plain to those who have true discernment, and know how to judge of things according to the testimony of God's word, that the Lord has had a controversy, and has been displeased with that body for many years. To begin with the discipline of the Church. How little, alas! of the exercise of this is known and practised in this connection! with a few exceptions, an almost universal and entire laxness prevails, with an outward garb of the sacred name of christian, and a profession of the holy name of the blessed Jesus. We behold members every where in the congregations of that body, living in utter ignorance even of the first principles of all true religion, and so without the love and fear of the true God: and as they are grossly ignorant, so too we behold them profane and ungodly in their lives, having no respect for the honour of God's holy name, his laws, word, and worship; and under these circumstances, without the exercise of discipline, admitted to the use of sealing ordi-

nances. Again—As for the sacraments of Baptism and the Lord's Supper, instead of being administered agreeable to the institution and appointment of Christ, do we not find in most congregations a prevailing prostitution of these ordinances, by an almost indiscriminate administration of them, without any regard to qualification. Is it not a notorious fact, that parents are admitted to present their children for baptism, without manifestation of any true knowledge of the nature of that ordinance, and thus, without any evidence of faith and piety, or even of morality, yea, often such as are grossly wicked?"

"And in regard to the administration of the Lord's Supper, we find that most of the Churches are composed of members, the most of whom are so far from manifesting evidences of true faith and piety, that when the fundamental doctrines of the Christian religion, as taught in the standards of their church, and for which they pride themselves, are brought in question, they appear not only ignorant of, but even the avowed enemies thereto. It is truly awful to behold whole churches, with perhaps a few solitary exceptions, composed of ignorant, prayerless, wicked baptized members; and not only so, but many also of this character recognised as members in full communion. And what has been the treatment of both ministers and elders, and lay members, who have endeavoured to be faithful in reforming the church from this wide-spreading evil? Have they not, in many instances, been hated, derided, and persecuted? Have they not been branded with the name of Antinomians, Schismatics, troubleshooters of Israel, inventors of new

things, and had all manner of evil spoken of them falsely? Have not such ministers been despitely used, driven away, or starved? and are not those ministers who please the ignorant, the vulgar, and the wicked, by giving them the children's bread, held in popular esteem and well provided for? Out of the body of members of the church thus composed, originate the consistories, who, together with the ministers, have the immediate care and government of the churches over which they are placed. To constitute Classes and Synods, every delegated minister has an elder attending him; and thus the judicatories of the church are made up, for the most part, of ignorant and impious men, who have not the fear of God before their eyes."

Here they complain that the church Judicatories have licensed for the ministry, numbers "who, when the real interest of the church, the maintenance of purity of doctrine, and the discipline of the church are brought in question, declare themselves on the side of error."—Then follows a minute statement of the case of Mr. Ten Eick, with which most of our readers are doubtless familiar.

"That the state of the church is such as before described, will farther appear from the acts and proceedings of her higher, and many of her lower judicatories for many years past; which violations of truth and order, the church at large has sanctioned and approved by her constant acquiescence, and thus evinced that she has drank deeply of the fountain of heresy. The following are stubborn facts: they have approved a call subscribed by the minority of a consistory;

with the seal of a corporation affixed to it, without an order from the body politic.

They have admitted an elder to a seat and voice in Particular Synod who was not delegated by any classis, and for the purpose of securing a majority on an appeal relative to said call: and on remonstrating against the unconstitutionality of their proceeding by the appellant, the reply was, where we can find no bridge, we must leap over the ditch!

They have formed a congregation within a congregation at Hackensack, and another at Schraalenburgh.

They have declared a Minister, as an individual, responsible for acts done by his consistory.

They have not only left Mr. C. Ten Eick in good standing, who, as noticed before, had from the press published and circulated Arminian doctrine, upon his giving ambiguous and equivocal answers to a few questions, but now suffer him to explain those answers, in such a manner as to make them appear to accord with the doctrines he had published.

They have refused, when earnestly solicited, to call to account ministers who had under their signatures declared their approbation of the publication above mentioned.

They have restored to office a minister who had been suspended for intemperance, barely upon his presenting in writing a very slight confession, not even mentioning the crime for which he had been suspended, amounting to nothing more than what every Christian would be willing to confess daily.

They have, by tolerating and countenancing men in the commu-

nion and ministry of the church who advocate the doctrine of indefinite atonement and natural ability, and by conniving at the prevailing opinion, that those errors are of little moment, suffered the church to be overrun with Hopkinsian errors; errors that have always proved to be a pernicious germ of apostacy whenever churches have relapsed into heresy.

They have rejected a motion for calling a general convention for the purpose of defining and explaining the doctrine of the Reformed Dutch Church relative to the atonement; and contrary to all legal proceedings, as if wishing to conceal the motion from the public, refused to record it on their minutes.

They have deposed ministers for no other crime but that they could not in conscience associate with men who advocate Hopkinsian errors. To all which may be added that Methodist ministers are allowed to preach in the pulpits of Reformed Dutch Churches, and persons of the Methodist persuasion are, by ministers of the Dutch Church, invited to the communion table, and the ordinance of the Lord's Supper actually administered to them.

WE, the undersigned, Ministers, Elders, and Deacons, finding our patience exhausted, and viewing with the most sensible regret the prevalence of the errors, offences, and irregularities above stated, and that all practicable endeavours to remove them have been frustrated; considering also, with the most solemn impression on our minds that when we entered on our sacred offices respectively, we have sworn to maintain and defend the doctrine and discipline of the Reformed Dutch Church at every hazard,

have unanimously agreed to restore the Church to its original purity, and, together with the congregations under our care, do unite in declaring ourselves the *True Reformed Dutch Church* in the United States of America; and as a rule of our faith and practice, do abide by all the standards ratified and established in the National Synod, held at Dortrecht in the years 1618 and 1619, without the least alteration, viz. The Word of God as the Supreme Law. The Netherland Confession of Faith. The Canons. The Liturgy. The Heidebergh Catechism, and the rules of church government; by which act, we do not *separate* from, but remain the identical Reformed Dutch Church.

For the justice and propriety of our conduct, and the purity of our motives and intentions, we appeal to the Great Head of the Church and searcher of all hearts, and invoke his divine blessing."

NOTE.—The reader will perceive by referring to the article on "Revivals," contained in the preceding pages, an extract from the Evangelical Witness, stating that the Reformed Dutch Church had condemned the Hopkinsian errors; (subsequently however, to the separation.) If this statement be correct, it destroys the validity of one of the most important reasons contained in the manifesto.

SINGULAR PROPOSITION.

A proposition has been made in the British house of Commons by a Mr. Robertson, to unite the Protestants and Catholics of Ireland, in order, as is alleged, to tranquilize the present state of fermentation with which that country is afflicted. In consequence of this proposition a letter has been addressed to Mr. Robertson by the Bishop of Kildare, in which he expresses a conviction, that "if

the Protestant and Catholic Divines of learning, and a conciliatory character, were summoned by the Crown, to ascertain the points of agreement and difference between the Churches, and the result of their conferences made the basis of a project to be treated upon between the heads of the Church of Rome and of England, the result might be more favourable than at present would be anticipated."

"The chief points to be discussed are the Canon of the Sacred Scriptures, Faith, Justification, the Mass, the Sacraments, the Authority of tradition, of Councils, of the Pope, the Celibacy of the Clergy, Language of the Liturgy, Invocation of Saints, respect for Images, Prayers for the Dead."

It is very easily discovered, notwithstanding the liberal sentiments expressed by the Bishop, that he is still ardently attached to all the fooleries of the Church of Rome. We do not believe that the Protestants of Ireland, are yet so degraded, as to be prepared for a serious discussion of "the Mass, respect for Images, Prayers for the Dead," &c. &c.—even if the Bishop's insinuation be true, that "the Catholic Clergy have despoiled them, in many places, of their flocks."

BETHEL SOCIETY.

We notice with pleasure the recent formation of the Bethel Society in this city, which has for its object the dissemination of the gospel among those persons, who are employed through the week on the river, and at the pier now erecting opposite the city; but who seldom enter a place of public worship.—Divine service is now regularly performed twice every Sabbath, on board some one of the sloops lying at the wharf.—It reflects honour upon our Clergy that they have, with a becoming zeal, uni-

tedly engaged in this manner, in proclaiming the gospel to a class of men, whose religious privileges are few, and who are consequently sunk to a state of moral degradation.

COMMUNICATED.

Ordained.—On Wednesday, the 7th July, Mr. JAMES IRVINE by the Associate Presbytery of Cambridge, to the pastoral charge of the Associate Congregation of Hebron, Washington County, in this State. The REV. ANDREW STARK, New-York, preached and presided on this occasion. After putting the questions of the Formula, and offering up the ordination prayer, Mr. Stark delivered the respective charges to minister and people, both of which are inserted in the present number of the Monitor. The audience was very large, and the whole of the services were conducted in the open air. The scene was solemn and interesting. May the gracious Redeemer eminently prosper the administration of the gospel and its ordinances in that congregation.

Best mode of Christianizing the Indians.

BY MR. LAIRD.

On this subject I wish to suggest a few things. The establishing of schools among the heathen tribes is perhaps the readiest way, which could be adopted, of bringing them to embrace the religion of the blessed Redeemer. But it leaves such as have arrived at maturity of age, out of view; at least in a great measure. It obliges the children to learn a foreign language, before they can read the scriptures. It is liable to be opposed by all the na-

tional prejudices and feelings of the people. I grant, that it is better to take the children and educate them than to let them grow up in ignorance of God the Father, and of Jesus Christ, whom he has sent. The plan is good as far as it goes. But, It is defective, in as much as it does not, in a direct manner, tend to the salvation of those who have attained to riper age:—of *men and women*. Surely their souls are as precious, as the souls of their offspring. Something is therefore wanted to be done for *their* benefit. The glad-tidings of salvation they must be made to hear. How can this be effected? Manifestly in only one way. Let suitable men thrust themselves into the wilderness—prepared to undergo every hardship—to live as the Indians live—to go with them from place to place—to sit down patiently to the study of their language, so that they may be able to preach the gospel to them in a known tongue. It would be necessary for these heralds of the cross to be men of the most ardent zeal—of the utmost self-denial—of untiring diligence—and of the greatest purity of life. If twenty such messengers were now to go amongst our northwestern Indians, there is every reason to believe, that in ten years' time, churches would be organized throughout the country, and hundreds converted from their miserable infatuation. The people would listen to one who could address them fluently in their vernacular language.

It is all a mistake that there is any thing especially hostile to the Gospel in the minds of the Indians.—Give them a fair opportunity of understanding what is said—tell them the simple tale of the Lord

Jesus Christ having come into the world to seek and save such lost beings as themselves—show them their misery and degradation, and point them to a blessed immortality beyond the grave: and, by the influence of the Divine Spirit, which might be confidently expected under such circumstances, they would hear, and believe, and embrace.

Rel. Chron.

SUMMARY.

Theological Seminary.—It is stated in the *Christian Advocate*, that the Professorship in the Theological Seminary at Princeton, which the Synod of Philadelphia engaged to found, is likely soon to be completely endowed. The endowment is D25,000, and of this amount D18,000 are already secured. Of this latter sum, the Presbyterians of Philadelphia have contributed D13,000. The Presbyterians of Baltimore, within the same time, have contributed D4,500. The remaining D7,000 there is every reason to believe will be secured before the end of the year. If the other Synods, which have engaged to found professorships, shall act with equal spirit and liberality, as we hope they will, we shall expect that the directors of the Seminary will be able to report to the next General Assembly, that their theological institution has all its professorships established on permanent funds. In the mean time, however, it should be remembered that a considerable sum should be raised by congregational collections, to defray the current expenses of the year. We hope these collections will be liberal; and if they are, there is a flattering prospect that

they are the last which will be needed for the support of the professors.—*Pitts. Recorder.*

Bombay. A letter from Mr. Graves, missionary at this station, bearing date, Jan. 13, 1824, says, there is no special news to be communicated, in relation to the mission. He remarks, however, that the influence of the Gospel on the minds of the natives generally is increasing; and also that a greater number than formerly, attended at the chapel, as well as at many of the schools.

The Presbytery of Glasgow at their meeting in the beginning of May, unanimously agreed to send a respectful letter to Earl Bathurst, representing the claims of Presbyterians in the West Indies to public countenance and favour.

Dickinson College.—On the 30th of June, the annual commencement of Dickinson College was held in the Presbyterian church, in Carlisle, Pennsylvania. The degree of A. B. was conferred on twenty-four young gentlemen.

Union College.—On Wednesday the 28th ult. the annual commencement of Union College was held. The degree of A. B. was conferred on seventy-nine young gentlemen.

The degree of Master of Arts, was conferred on seventeen.

The honorary degree of D. D. was conferred on the Rev. William Rafferty, Principal of St. John's College, Maryland. Rev. Lucius Bowles, Fellow of Brown University, R. I. Rev. Ernest Hazelius, Hartwick, N. Y.

The honorary degree of L. L. D. was conferred on Mr. John

Griscom, Chemical Professor, N. Y.

The degree of A. M. was conferred on the Rev. Lewis Leonard, of Albany, Rev. Samuel Lucky, of New-Haven, Conn. Rev. Mr. Prentiss, of Athens N. Y. Rev. William A. Clark, of N. Y.

Columbia College.—The annual commencement of Columbia College took place yesterday, when the degree of Bachelor of Arts, was conferred on twenty-three young gentlemen.

The degree of Master of Arts, was conferred on the following gentlemen, Alumni of Columbia College, viz.—Henry J. Whitehouse, Isaac Low, Wm. H. Munn, Wm. P. Hawes, Wm. Turner and John Tiebout.

The honorary degree of Master of Arts, was conferred on the Rev. Levi S. Ives, Rev. Wm. A. Clark, James Cooper, and James K. Paulding. *N. Y. Patriot, July 4.*

NEW PUBLICATIONS.

The Atonement.—Proposals are issued for publishing by subscription, four sermons on the doctrine of the Atonement, by Nathan S. S. Beman, pastor of the Presbyterian church in Troy. The first Sermon is on the necessity, the second and third are on the nature, and the fourth is on the extent of the atonement. The work is to be printed in the duodecimo form: Price to Subscribers will be, in boards, 50 cents; neatly bound and lettered, 75 cents.

Professor Stewart of Andover, has recently published two Sermons on the Atonement. 8vo. pp. 54. Flagg & Gould printers: Boston.

A Tour in Italy, in the year

1821, with a description of Gibraltar, accompanied with several engravings, by AN AMERICAN, price two dollars; has just been published in New-York.

Recently, in Washington city, Notes on Mexico, made in the autumn of 1822, accompanied by an historical sketch of the Revolution, By the Hon. J. R. Poinsett.

Two Sermons, delivered in the Baptist church, Augusta, Georgia. 1st, On parental duties. 2d, The Judgment of Enemies in Favour of Religion. By Wm. T. Brantly, A. M. Pastor of the church, and Rector of the Richmond Academy.

Col. Star.

The Massachusetts Baptist education Society, says The Columbian Star, has now under its patronage between twenty and thirty young men, preparing for the ministry.

Contributions to the United Foreign Missionary Society, during the Month of June last, amounted to 1,047 dollars 60 cents.

The Presbyterian church at Morristown, have, at a recent congregational meeting, given a call to the Rev. Mr. Griswold, late of Ballston, N. Y.

Rev. Professor McClelland has declined his appointment to the Presidency of Dickinson College, in consequence of a desire to continue his professorship.

We learn that the proprietors of the new line of Stages between Buffalo and New-York, by the way of Ithica, Oswego, &c. have made such arrangements as to avoid travelling on the Sabbath. Would that the example might be extensively circulated.—*Western Recorder.*

The New-York Presbytery at their late session, received the American Presbyterian church in Montreal, U. C. under their care.

ORDAINED.—On Wednesday June 30th, Rev. Charles Soule, as pastor over the first Congregational church in Belfast, Me.

In Trenton N. J. on the 10th of June, over the Baptist church, Rev. Griffith Jones.

On Wednesday, June 30th, Rev.

Calvin Lincoln, over the first Congregational church and society in Fitchburg.

In Steuben, N. Y. on the 16th of June, over the second Baptist church, Rev. Jesse Jones.

INSTALLED.—On Wednesday, June 3d, Rev. Mr. Benedict, over the church in Vernon, Conn.

On Thursday June the 4th, Rev. Mr. Burt, over the church in Manchester, Conn.

GLEANNINGS.

The difficulty of praying Arminianism.—Mr. W—— a respectable Calvinistic minister in R—— being visited by a young candidate for the ministry, on Sabbath invited him to preach. He readily consented and delivered an ingenious Arminian Sermon, though his prayer was very Calvinistic.—When the service was over, Mr. W——thanked him for his kindness, but told him that as they did not agree in sentiment, he could not invite him to preach again;—but continued he I have a favour to ask of you; when you go home will you set down and write a prayer to agree with the sentiments you have this day been preaching?—will you commit it to memory go into your closet and repeat it to God? The young man promised to do it. Accordingly when he went home he wrote the prayer, committed it to memory went into his closet and attempted to repeat it; but found through the power of conscience that he could not. A few years afterwards he came to Mr. W—— Mr. W. soon recollected him, and received him cordially. The young gentleman of-

fered to preach for him; Mr. W. at last reluctantly consented. Accordingly the young gentleman went into the pulpit; and, to the great astonishment of Mr. W. delivered a sound, sensible Calvinistic Sermon. When the service was over, Mr. W. asked him why he had altered his sentiments; the young gentleman asked him if he did not recollect a favour he had a few years ago requested of him? and being answered in the affirmative, he related the circumstances, and added that being greatly agitated, as well as surprised, he had carefully examined his sentiments, and had reasoned thus with himself:—can it be proper for me to preach to a congregation what I cannot offer up in prayer to God?

To this anecdote may be added what Dr. Owen says in his “Doctrine of Justification.” “It has been observed that the schoolmen themselves, in their meditations and devotional writings, wherein they had immediate thought of God, with whom they had to do, speak quite a different language as to justification before God, than they do in their wrangling, philosophical, fiery disputes about it; and I had ra-

ther learn what men really think on this subject, from their prayers than from their writings. Nor do I remember that I did ever hear any good man, in his prayers, use any expressions about justification, or pardon for sin, wherein any plea from any thing in themselves was introduced. Nor have I observed that any public liturgies (the mass-book excepted, wherein there is a frequent recourse unto the merits, and intercession of saints) do guide men in their prayers before God, to plead any thing for their acceptance with him, or as the means or condition thereof, but grace, mercy, the righteousness and blood of Christ alone."

—♦—
THE PROVERBIALIST.

Sins and debts are always more than we take them to be.

Riches have made more covetous men, than covetousness has made rich men.

Point not at others' spots with a foul finger.

Not to go forward in religion is to go backward.

Religion without piety has done more mischief in the world than all things put together.

Religion is the best armour but the worst cloak.

Seek not to correct every ones dial by your watch.

Impatience makes every ill double, but content makes it none at all.

The best way to see divine light is to put out thy own candle.

When we do ill the devil tempteth us, when we do nothing we tempt the devil.

The Heathens FORTUNE is the Christians PROVIDENCE.

Poverty is not a shame, but the being ashamed of it is.

The man that *lives* as if he had the estate he knows he has not, doth as truly lie, as if he was all day long to express it in words.

The *notion* of grace may be abused to licentiousness; the *principle* never can.

—♦—
St. Bernards three Questions.

St. Bernard was wont to put three questions to himself, before engaging in any work:—1, Is it lawful? may I do it and not sin?—2, Is it becoming me as a Christian? may I do it and not wrog my profession? 3, Is it expedient? may I do it and not offend my weak brethren?

—♦—
CHRIST THE WAY OF SALVATION.

All the advantages which the things of the world, together with the help and favour of men, can afford; all the opinions, sincerity, devoutness, good-meanings, and the most assiduous endeavours to walk according to the law, being without Christ, are of no avail to our salvation.—DR. ANDERSON.

FAITH.

To abide in the faith, is to abide in the truth which faith receives, and on which it relies.—*Ib.*

SERVING GOD.

God delights in our serving him; not because he is the better for it, but because we shall be so.

THE CHRISTIAN HOPE.

Let the Christian's cross be as heavy as it will, he has a crown of pardon and life to put against it in the balance of the promises. Standing on the rock of the divine promises, he can say—"Heaven is mine; and there are my God, my Father, my Redeemer, my Comforter, my

kindred, the friends of my youth. Though I must pass through a vale of tears, and through the dark valley of death yet how reviving is it to know, that I am now in the way that leads to that blessed kingdom, where every tear shall be wiped away, and where the heart shall be gladdened with the light of eternity, and with the fulness of joy.



TO CORRESPONDENTS.

The article "On modern liberality in Religion," transcribed from the Christian Monitor, by our correspondent P. B. A. has been received; but it came to hand too late for insertion in the present number. It shall appear in our next.

We acknowledge the correctness of the remarks made by a correspondent, respecting the typographical execution of our work, and shall endeavour to profit by them.

We take this opportunity to suggest to our correspondents, that they would confer an essential favour, by sending us pieces similar to those which will be found in the present number under the head of "Gleanings," for the most of which we are indebted to P. B. A.

The friendly reception which has been given to the Religious Monitor, by the friends of truth in different places, although it presented itself to them in rather a homely dress, demands our warmest thanks; and encourages us to greater exertion in the improvement of the work. It is true, it

has met the opposition, as was expected, of those professed friends of the Redeemer, who believe, that because there may be Christians among those denominations, many of whose tenets are manifestly repugnant to the truth and simplicity of the gospel, we cannot, without violating the rules of Christian charity, oppose their errors.

It is a fact, which should awaken our zeal for the truth, that many of those Christians who have adopted, and sworn to maintain, most excellent standards, expressive of the sense in which they understand the scriptures, are violently opposed to many of the doctrines therein exhibited:—and nothing will more irritate them, than to insist upon some of these fundamental truths as being of vital importance.—They consider all doctrinal discussion unprofitable, and not to be engaged in by those, who have at heart the welfare of the souls of men. Say they, "the interests of immortal souls should not be brought in competition with theological disputations." Strange perversion of reason and scripture.—*How is the gold become dim, and the most fine gold changed!*

But we only intended a notice to correspondents and patrons, and must therefore, dismiss this subject with the hope, that it will be taken up and discussed in a practical manner, by some of our correspondents.

THE
RELIGIOUS MONITOR.

SEPTEMBER, 1824.

To the Editor of the Religious Monitor.

SIR,

The following excellent Essay taken from the Christian Monitor for November 1821, is believed to be from the pen of Dr. Mason late of New-York. As it is not generally known, I have no doubt its insertion in the Religious Monitor, will be highly acceptable to your readers.

Permit me to suggest, that the *spurious liberality* so ably and justly condemned in the Essay, is no less injurious to the cause of truth and the best interests of men when it influences the conducting of a religious Journal, than in any other sphere of its operation.—What is said with so much truth respecting the minister of religion, may with equal propriety be applied to the Editor of such a Journal.—“Carried away by the current of a spurious liberality—and through fear of offence, or the ridicule of singularity—he avoids the peculiar doctrines of Christianity altogether: so that the utmost that can be said of him, is, that if he does not” exhibit “the truth” in his pages, “he” brings forward “nothing against it—i. e. his” work, “in eve-

ry thing affecting the salvation of a sinner contains—just nothing at all.” Is it any wonder then, that such publications fail to be interesting, and sink for the want of support?

A Journal which is “ashamed of Christ” and of his truth, and in order to gain the patronage of those who are enemies to both, shuns to declare the *whole* counsel of God, instead of promoting the interests of truth, is leagued with its enemies, and the sooner its course is ended the better. The testimony of the “True Witness,” is, *he that is not with me is against me.*” Avoiding this evil on the one hand, and with equal care to guard against wrangling and unhallowed contention on the other, it is hoped the Religious Monitor, with the spirit of *true liberality* and Christian meekness and wisdom, will steadily exhibit the truth as it is in Jesus—making a firm stand in behalf of the doctrines and principles of the Reformation, as set forth in the well known formularies of the Westminster Divines, and the Churches in Holland—not according to the forced construction, or rather wresting of some men, who privily bring in another doctrine, yet pretend it is the same that was from the be-

ginning, and thus destroy the faith they have subscribed and solemnly sworn to maintain—but according to the plain tenour and well known sense of these invaluable standards.

P. B. A.

ON MODERN LIBERALITY IN RELIGION.

A writer of celebrity* has said, that “when men are without some fundamental and scientific principles to resort to, they are liable to have their understandings played upon by cant phrases and unmeaning terms, of which every party in every country possesses a vocabulary. We appear astonished when we see the multitude led away by sounds; but we should remember, that if sounds work miracles, it is always upon ignorance. The influence of names is in exact proportion to the want of knowledge.”

As it is the truth of these remarks which gives a point to their severity, it would be some consolation were they applicable to the multitude only. But the same foible, though in a less degree, is discernable in men who are not to be ranked with the multitude; and to whom if we can yield our confidence, we may not deny our respect. The influence of fashion is so subtle and so imperious; the levity of social intercourse is so adverse to reflection; dissent from the circling opinion is, for the most part, so ungraciously received; a fling, whether in jest or in earnest, is so convenient a substitute for fact; and a popular epithet, without expense either of thought or of knowledge, is so expeditious a mode of determining controversies which otherwise

would be of stiff debate, that the judgment is surprised through the imagination, and the mind is hurried into its decisions without firmness to resist, or leisure to pause. He who has access to that sort of company which wears the reputation of intelligence, and does not recollect to have seen this course of things, has made a bad use of his eyes or his memory. How roughly individuals, communities, and even truth itself, is often handled by such summary sentences, every writer on logic or ethics accounts it his duty to show. The design of this paper is not so much to dwell on the general evil of the practice, as, on the one side, to repel an opprobrium, and, on the other, to sift a claim which it has been employed to sanction.

From the present state of society we look back on the intolerance of former ages with a surprise which does honour to humanity; but at the same time, it is to be feared, with a loftiness of self complacency, which proclaims that the retrospect administers as much food to our vanity as to our benevolence. The pendulum of fashion vibrating in morals, as in dress, from an extreme point to its opposite; we are now required to open the bosom of charity to every class of religious tenets, if we hope to be enrolled among *liberal* Christians, or to escape the pains and penalties decreed against *bigots*. As revolutions seldom happen in but one thing at a time, this exchange of feeling seems to have been accompanied with a change of principle; and to have included a large portion of the creed of our fathers in the same proscription with their sternness of temper. So that what Bishop Butler said of Christianity,

* Paley.—Preface to his “Principles of Moral and Political Philosophy.”

may truly be said of orthodoxy.—“It is come—to be taken for granted, by many persons, that orthodoxy is not so much as a subject of enquiry; but that it is now, at length discovered to be fictitious. And accordingly they treat it as if, in the present age, this were an agreed point among all people of discernment; and nothing remained but to set it up as a principle subject of mirth and ridicule, as it were by way of reprisals, for its having so long interrupted the pleasures of the world.”* Or if dislike to principles once held sacred by the most enlightened and excellent of mankind, has not gone all this length, it has, at least, thrown them into the rubbish of obsolete prejudices. Zeal for their purity and propagation is supplanted by a sort of community of persuasions; in which every one is not only privileged to assert his own right, while he lives in peace with his neighbours, but to demand their aid in repulsing an invader. Whoever shall dare to condemn the opinions of one, is the enemy of all the rest: he must be shunned as an intruder into the sanctuary of conscience, as a stranger to religious civility and liberal refinement, and unworthy of any rank but that which philosophical christianity has assigned to the *bigot*.

All this looks grand and magnanimous; and, no doubt, has its effect, especially upon youthful, undisciplined, and timid minds. But if it have more of show than of reality; if it be as intolerant in its own way as any thing it calls bigotry, and if under the pretext of obligations to charity, it sacrifice the truth of God and the eternal interests of men upon the altar of prac-

* Butler's Analogy.—Advertisement.

tical infidelity; we cannot turn away from it with too open disgust, nor hold it in too deep abhorrence.

One of the things which first strike a critical observer, is the indefiniteness of the ideas attached to the terms “liberal” and “bigoted.” It is easy to couple them with a man or a principle; and to extol or decry accordingly: and few are so loud in their panegyric or abuse, as those who do both by signal.—But still, what is your liberality? Is it measured by any standard, or confined within any limits? If not, for aught I can see, it is an attempt to abolish all intellectual and moral distinctions. If it is measured and limited—by what rule? By the word of God? Then you are bound to ascertain its sense; and to oppose every opinion which contradicts it; or else you must contradict yourself: for a rule which you do not apply is no rule at all. By your own good pleasure or your conviction of right? Then you assume the office of dictator as much as any man to whom you impute that arrogance; and if you intend to “pluck the mote out of his eye,” you must begin with taking the “beam out of your own.”—By your particular associates? Every sect under heaven does the same. The Arminian calls the Calvinist a bigot; the Socinian applies the epithet to the advocate of the atonement, and chants forth his own liberality; the Deist pities the slavish being who believes in Revelation, and the Atheist smiles at the “prejudices” of the Deist.*—Or are

* “Il a encore quelques prejuges,”—“he has some prejudices left,” said the Atheists of Paris, concerning David Hume, when he hesitated to shoot the gulph of Atheism. He appears, however, to have got rid of his “prejudices”

you liberal because you think and speak well of those who think and speak well of you? So did the publicans, and so do thousands with whom you would not wish to be suspected of any connexion. If your liberality takes a middle path between the contractedness of some men and the licentiousness of others, so that while you cherish the primary interests of religion, you overlook the minor differences among its professors, and embrace them as brothers upon the broad ground of the common Christianity, you are indeed more definite, but not less embarrassed. For it is impossible not to perceive *first*, that your very medium implies a boundary which you may not pass; and consequently, that your liberality is commendable, not for its own sake, but as it is controuled by truth: and *Secondly*, that the character of your liberality must be fixed by the relative value of those points which it surrenders under the title of "minor differences." Until this be settled you can have no permission to glory in being liberal; and to bestow contemptuous appellations upon those who do not go in your train: for you may take credit to yourself for that which shall turn out to be a crime.

Our next enquiry, then, respects these "minor differences." A soft sound with dreaded sense!—For, unless the writer grievously errs, the characteristic of the liberality now in vogue, is to ask nothing more than a general profession of Christianity; and to refer all its modifications to the head of "minor differences;" which in the affair of Christian and ministerial fellowship, should make no difference shortly after his acquaintance with those philosophers.

ence at all. If, therefore, one of these liberal Christians shall explain away the whole faith of the church of God concerning the new birth—if another shall teach the dogma of universal salvation for men, and, if he please, for devils too—if a third shall give up the plenary inspiration of the Scriptures—if a fourth shall argue against a particular providence—if a fifth shall deny the influences, or dispute the existence of the Holy Spirit—if a sixth shall abjure the sacrifice and deity of our Lord Jesus Christ—all this instead of diminishing confidence, or communion, is to be a matter of compromise. Every one retains his own views without contradiction. The generic term "Christian" belongs alike to all; and he who refuses to recognize their Christianity, must be branded as a bigot.

Three questions arise out of this subject.

First. How far such liberality is consistent with the love of truth?

Discrimination belongs to the essence of useful research. The man who transposes cause and effect, who classes phenomena without regard to their nature, or who huddles together a mass of incoherent facts, will never enlighten the community, nor obtain the suffrages of its well informed members. They all agree, that to encourage such blunderers, would be to banish knowledge and science from the world. The effect of such a chaos is the same, whether it be produced by individual folly, or by a sort of *pic-nic* collection, in which numbers contribute their respective shares, and fairly *club* a medley of contradictions. Why should that which is absurd in every thing else, be rational in reli-

gion? It is evident that within the domain of this idol liberality, there is not a spot on which truth can rear her temple or plant her foot; because truth of every kind, under every form, and in every degree, is necessarily and eternally intolerant of falsehood. And therefore to exempt from challenge a host of discordant sentiments, and that on the most interesting topics, is to waive the rights of truth to the whole extent of the exemption.—It takes for granted, either that the truth on these topics is not discoverable; or that it is not worth the trouble of contention. The first of these assumptions is a libel on the word of God, and the second, on his wisdom. They who thus abandon the claims of truth, by putting them virtually on a level with the claims of error, are not her friends; and the alternative is plain.

The next question is, How this liberality of theirs consists with fidelity to our Lord Jesus Christ.

He was himself the great Witness to the truth; and has commanded all his followers to imitate his example. Not one instance can be pointed out, of his countenancing, in the slightest manner, a catholicism which treats with nearly equal regard all opinions and doctrines that shelter themselves under his name. He has charged us to beware of "false prophets who come in sheep's clothing, but inwardly are ravening wolves."—And the Apostle who lay on his breast, and imbibed most of his tenderness, has written, "If there come any unto you, and bring not this doctrine, (the doctrine of Christ,) receive him not into your house, neither bid him God speed, for he that biddeth him God speed

is partaker of his evil deeds."—What the doctrine of Christ is can be determined only from his word. But the liberality which is now on its trial, draws its chief praise from never determining that point at all. Here, then, are two divine precepts of which it mocks the authority by frustrating the application. Who is to seize the "ravening wolf," if it is a settled rule in the theological etiquette to look no farther than the "sheep's skin?" Who shall chase the Antichrist from his door, if it be unmannerly and boorish to ask what "doctrine" he brings? There cannot exist a doubt, that if the Lord Jesus himself were to descend with his apostle, in veiled glory, and mingle again with men, one such sentence apiece as are quoted above, would expel them both from the circle of "liberal" Christians! That evangelical hero, Paul, took the Elders of Ephesus to record that he was "pure from the blood of all men." Why? Because he had thrown the reins on the neck of his charity?—had represented the precious truths of the gospel and their opposites as well qualified to harmonize?—and had refrained to enforce particular views of doctrine, lest he should infringe liberty of judgment, or the maxims of good breeding? No! But because he "had not shunned to declare the whole counsel of God." And they who do, must go to their Judge with "blood guiltiness" in their consciences. Let this be solemnly pondered by those ministers who, having had "the form of sound words," have been carried away by the current of a spurious liberality; have gradually dropped the peculiar doctrines of Christianity; and now through fear of offence or

the ridicule of singularity, avoid them altogether. So that the utmost that can be said of them is, that if they do not preach the gospel, they do not preach *against* it; i. e. that their discourses, in every thing affecting the salvation of a sinner, contain—just nothing at all—*Horresco referens!* Well may their flesh tremble, when they think, if ever they think, of the interrogatories that await them at the bar of Jesus Christ, concerning his suppressed truth, his abused gospel, his forgotten cross: and all this, for the fame of being thought “liberal,” by men who give themselves no trouble to escape the wrath to come.”

The *third* question is, How far the liberality under review, consists with real charity to men.

The treating as non essentials and matters of accommodation all differences, which may occur within the precincts of that general term “Christian,” is not to be justified but upon the principle that such differences cannot endanger the “saving of the soul.” Is this true? One man believes and teaches that the Spirit of the living God must change a sinner’s heart, and unite him to the Lord Jesus, as the Lord his righteousness and strength, before he can be a Christian and obtain a “good hope through grace.” Another man laughs at all this as fanaticism, and maintains that nothing more is necessary to constitute a man a Christian, than a rational assent to the truth of divine revelation, and a good moral life. One man worships the Lord Jesus Christ as his Saviour and his God,—Another represents him as a mere creature; it may be, “a frail, fallible, peccable man.”—One rejoices in the sacrifice of Christ, by which he is redeemed

from the curse of the law; and another reputes the whole doctrine of redemption through the blood of Jesus to be an old wife’s fable.—Here are flat contradictions; and contradictions of such a nature, that if what is usually termed the orthodox side be true, the opposite involves nothing less than the eternal perdition of those who hold it. Yet all these men call themselves Christians. Now it is as clear as the meridian sun, that the word of God cannot stand with both sides; but that the one or the other “has made him a liar;” and it is no less clear, that he who makes God a liar, by not receiving his testimony concerning his Son, is under condemnation. It follows, that they who enlist themselves under the banner of the prevailing liberality, either by teaching that there is nothing in the doctrines of the different sects called Christian, which ought to excite controversy, or by professing their charity for those who hold these most detestable opinions; or by maintaining a studied reserve toward the peculiarities of the mediatorial plan,—are leagued in a conspiracy against the “glorious gospel” of the “great God our Saviour,” and those eternal interests of men, from which the faith of it is inseparable. Deceived by this traffic of complaisances, especially when they see the ministers of religion among the most active in promoting it, many rest in the conclusion, that it is of no consequence what they believe, if their character in society be fair. “Searching the scriptures” for the “words of eternal life,” becomes an antiquated employment. Occasional misgivings of conscience, are relieved by the soothing imagination that we are all Christians, and that is

enough. Gross ignorance of the gospel thickens apace, in a clime illuminated by its broadest sunshine. The barriers which ought to divide the church from the world are swept away, and every tract of discrimination effaced. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" is a tale of other times. And thus in a "land of Bibles," which cannot be opened without the lightning of God's reprobation of their folly flashing in their faces, miserable sinners, unjustified, unwashed, unsanctified, are praising each other's Christianity! The delusion is often fostered by the very men whose office should impel them to counteract and destroy it. And there is too sad reason to fear, that the loss of the soul is the first thing which awakens numbers from their dream. Yes, they "die in their iniquity; but"—but "their blood shall be required at the hand" of those pastors who "warned" them not. That liberality therefore, which lets all sorts of opinions pass under the large cloak of "Christianity," or which forbears to urge, without qualification, the peculiar topics of the gospel, deserves another epithet than "charitable." Of charity it has nothing but the abused name. Instead of executing its benign functions, it comes with perfidy, and cruelty, and death, to the souls of men.

If we look a little closer at this affected liberality, we shall perceive that, exclusively of its tendency, the very attribute of which it vaunts the loudest, universal *tolerance*, has no existence.

The proof is short. No men are more impatient of contradiction in the affairs of common life than these liberal thinkers,—no men contend for their political views with fiercer zeal, or deeper animosity. Why? Because human speculations are more certain than the truth of God? or civil arrangements of higher moment than the concerns of a future world?—That cannot be pretended. Why, then, do the bosoms, of these "liberal" philosophers swell with rage against a political opponent? And surely no men can pursue others with more contempt and rancour, than do they whomsoever they are pleased to stigmatize as bigots.—Yet, what have the bigots done? By the nature of the case they are under no obligation to be as condescending to a "liberal" man, as this latter to them. He is bound by his profession to be as charitable to a bigot as to any other. But the contrary is true. "Bigot" is a brand of infamy, not less than "heretic" or "infidel," and quite as freely applied. Serious as the subject is, one can hardly forbear smiling at the mistakes which we are apt to commit in estimating our own characters. The man who supposed himself inaccessible to flattery, was not aware, till his acuter friend detected him, that this supposition was precisely the point in which his vanity was centered, and was assailable by the flatterer. As little do they who plume themselves on their freedom from bigotry, suspect that their "liberality" is the point on which they betray the very temper they denounce in others. Touch this darling of theirs, and you will find they have as much bigotry as other people. There are no more decided bigots on earth,

than those who are *bigoted to liberality*. The fact is, that modern liberality is of the same kind and spirit with the old heathen toleration. One was at perfect liberty to worship his calf, provided another might burn incense to the queen of heaven. And thus Baal, and Jupiter, and Moloch, and Mithras, and all the rest of them, fraternized in the most liberal intercourse. "If you have but a god, no matter who or what; only do not interfere with your neighbour's." And it is very possible that, upon the same terms, Christians might, for a time have fared easier than they did. But the moment they taught men to *turn from these vanities* to serve the living God, the worshippers of Baal and Jupiter and Moloch and of the whole rabble of pagan deities, rushed upon them, and drenched the earth with their blood. So now; compliment my dogma and I will compliment yours. But let unbending truth fall in with the confederacy, and accost the members of it without ceremony. Let her arraign the carnality of one, the corruptness of another, and the unfaithfulness of a third. Let her deny at once the Christianity of all who reject the divinity and atonement of our Lord Jesus; or who, admitting both, live without the practical influence of either; and immediately the cry will be raised. "Bigot," "fanatic," will start from an hundred mouths; and, short of open violence, as little mercy will be shown to wisdom's children by modern, as by ancient toleration. Instead, therefore, of a pure and effective benevolence, this liberality of the age, is a mask drawn over the face of enmity to God's holiest truth, and to all who espouse it. That "love" which is

"without dissimulation," wears no such guise. It consists in kind affections and offices. It can do men good without flattering their corruptions, or sanctifying their mistakes. It is he "who converts a sinner *from the error of his way*," not he who treats it as harmless, that "shall save a soul from death, and shall hide a multitude of sins."—Between the incessant agitations of dispute, and the oblivious calm of indifference, there is a wide scope for the exercise of forbearance.

But let those who desire not to be entrapped into a fatal security, beware how they listen to the syren song. Let them remember, that an air of affableness and magnanimity is often a passport for error, both speculative and practical, to an indefinite extent. There is so much dignity in freedom from little prejudices, and so much flattery in the reputation of it, that generous minds are thrown off their guard by its very appearance. Impressions slight at first, are deepened by repetition; and advantages imperceptibly gained over the sternness of truth, and the caution of virtue; and the head and the heart are perverted, under the seductive notion of overcoming prejudice. But one image is presented to the eye, and that is liberality. Her features, her attitude, her voice, her weapons and her attire, are always the same. Her broad mantle covers the approach of the fiend, till the treacherous blow be given; and "truth falls in the streets." Certain it is, that such has been the ordinary course of those, who have turned away from the "holy commandment delivered unto them." They began with a shew of liberality,

and ended in downright apostacy. Nor can there be a worse symptom of a professor of Christianity, than an anxiety to be accounted liberal on points of principle. It is an anxiety which Christ and his apostles never displayed. It is the mark of one with whom "the answer of a good conscience," is of less value than the breath of a passing compliment;—one who "loves the praise of men more than the praise of God."



From the Edinburgh Christian Magazine.

ON THE ABUSE OF OUR WORLDLY SUBSTANCE.

As in the right use of our substance we honour God, and contribute to the promoting of his glory, and the good of his people; so, by our abuse of it we dishonour him, and expose ourselves to the effects of his displeasure. It is, therefore, no less necessary that we should be admonished and guarded against abusing our substance, than that we should be directed as to the proper manner of using it, and excited to honour the Lord with it. But the task is more arduous and delicate to manage, in a proper manner, so as to gain the end proposed. Persons will more readily and patiently submit to hear or read concerning their duties, than to have their faults exposed, and themselves corrected and weaned from them.—Here corrupt nature revolts, and becomes disgusted, and spurns at the restraints which are attempted to be imposed; and the old reply will be made, "Our substance is our own, and we will use it as we please." Such persons do not remember that God has given them what they have, and will exact an account

VOL. I.

from them at last, how they have used *his* corn and *his* wine, *his* silver and gold, which they have bestowed upon his enemies, when they should have honoured him with them. It is intended, in what follows, to mention some of those ways and methods by which men abuse their worldly substance to the dishonour of God, especially in the present time. This may provoke the resentment of many; but if a few are warned of their sins, and made to see the error of their way, the writer's pains will be amply compensated. If he is obliged to descend to what may be reckoned *low* and mean, this arises from the nature of the subject, not from his inclination.

I. We abuse our substance when we hoard it up, and make it our god, refusing either to take the lawful use of it ourselves, or to lay it out for the honour of God, according to the calls of his providence. There are some persons who display an uncommon anxiety for scraping together the riches of this world; they submit to the greatest toils and privations, in order that they may collect money; they are quite unsatisfied that they have amassed so little, though they be possessed of thousands; they live on the meanest and coarsest fare, in order that they may save as much as possible. What is more unaccountable? It will be found from observation and experience, that persons who have no near relations, are in general most addicted to this sordid vice. A sordid vice it may well be called, for it appears to consist in the mere desire of heaping up riches, without having any liberal end in view in doing so. They have no heart to use them as the gift of God for their own comfort,

22

far less to part with them in the service of God. Persons of this description "say to the fine gold, Thou art my confidence." They make a god of their substance, and worship it in the place of the living and true God, in direct violation of his law, which requires, that we should have no other gods before him. Though they are not guilty of that gross idolatry, which consists in bowing down and worshipping a molten or carved image, yet in as much as they set their heart inordinately upon their money, they are chargeable with mental and spiritual idolatry. "Covetousness is idolatry," in God's estimation. We are "to use this world as not abusing it," for this world, together with all its beauty and glory, vanisheth away; and we can carry none of it with us when we die, nor shall our glory descend after us into the grave. That man is poor indeed, who has no god but his gold, no portion which will out-live time.

II. We abuse our substance, when we waste it by luxury and dissipation. The miser is on one extreme, the prodigal on the other; and though the prodigal may not be so contemptible a character in the eyes of men, and may be considered as more useful in society than the miser, he acts a part equally dishonouring to God. The prodigal, indeed, does not make a god of his money, but he abuses and wastes God's bounty, to gratify his vile lusts, which are his god's; and he commonly abuses himself in doing so. There are three ways in which persons abuse the substance which God has given them, which we may consider here.

The first of these is gluttony.

This is a sin which is very prevalent in the present time, and by which many bring themselves to poverty. It consists in an immoderate use of the bounties of God's providence, both as to quantity and kind. The person devoted to this sin, loves to feast sumptuously every day, and is not satisfied, unless he is feasted on the most delicate and expensive fare. His belly is his God. If this is provided for according to his mind, all is well; if not, nothing is right. The whole comfort of such persons, mental as well as sensual, depends upon the quantity and quality of that which is set before them; and they grudge no expense, they care not whether they can afford it or not, provided they can gratify their fastidious appetite. Persons of this description are contemptible, and dissipate their substance in a most foolish and irrational manner. Their pleasure is of no higher a kind than the ox or the ass are capable of attaining, in as great perfection as they enjoy it. Besides, it is a maxim founded in experience, that the more simple and plain our provision is, the more salutary for the constitution. God has provided liberally for his creatures food convenient for them; and we may warrantably use the necessaries, and even the comforts of life, but we must not abuse his good creatures, nor ourselves by them. The rule binding on us in this matter is, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." When persons are so devoted to the pleasures of the table; as to devour that portion of their substance with which they should honour the Lord in supporting his ordinances, along with that which

is sufficient for their maintenance, they dishonour him. The glutton shall come to poverty.

The drunkard also abuses his substance. God has given us the use of generous liquors, as well as of food, and we may lawfully use them for the refreshment of our bodies, when necessary. We may also use them in moderation for sociality. He created the vine for the use of man, and he produces the materials from which other nourishing and invigorating cordials are made; every creature of God is good, and to be received with thanksgiving, and used for his glory and our own benefit. It is not, therefore, by the lawful and moderate use of drink that we dishonour God, but by the immoderate use of it, and abusing ourselves by excess.

The term *drunkard* is not to be restricted to the man who besots and brutifies himself by drinking till he be intoxicated. Nor is this odious epithet to be extended to the man who may be once in his lifetime overtaken. Noah was drunk, but he is not from this called a drunkard. But the man is to all intents a drunkard, who is devoted to the abominable vice of drinking ardent spirits, or intoxicating liquors, from a love to them. The man who from day to day, or as often as he has opportunity, *tipples*, is a drunkard, though he should not be intoxicated from the beginning of his life to the end of it; and he spends his substance in a way which is dishonouring to God, and ruinous both to his soul and body.—Such persons for the most part have no apprehension that they are acting a sinful part, in as much as they do not get drunk; their money is their own, and they imagine

they are at liberty to spend it as they please. They do not consider that they are debauching their consciences, gradually ruining their constitution, for though this poison is slow in its operation, the effect of it is certain; they are bringing themselves under the influence of a vicious and imperious habit, and wasting that substance which God has given them, that they may honour him with it, and for which he will call them to an impartial account.

But persons do not generally content themselves long with this. The *tippler* soon becomes a drunkard, in the utmost latitude of the expression. He looks on the wine when it is red, and when it giveth its colour in the cup. By degrees he drinks deeper of the intoxicating draught. The impaired constitution yields to the strength and fumes of the liquor; he is prepared for any temptation which Satan, his own corruptions, or his drunken companions, choose to lay before him, and by and by he rolls in his own vomit. One would think that, when the man returns to his reason, he would be so much ashamed and vexed at the abuse of his person and his means, that he would guard against similar excesses, and lead a life of temperance and sobriety for the future. Such expectations are for the most part disappointed, and resolutions made by such persons are for the most part speedily broken by the first temptation that offers. Solomon expresses the case of such persons, Prov. xxiii. 33. "They have stricken me, and I was not sick; they have beaten me, and I felt it not: *when shall I awake? I will seek it yet again.*" Such persons will not grudge to expend pounds on a

drunken debauch, with a few worthless companions; but the smallest mite demanded from them for the support of the gospel, or the relief of the poor, they cannot afford.

The person, whether male or female, who spends his or her substance on gaudy apparel, abuses it. While man retained the robe of primitive innocence, he needed no other; his nakedness was not shameful. But when sin entered, shame entered with it. When Adam and Eve had eaten the forbidden fruit, their eyes were opened, and they knew that they were naked; and they made themselves aprons of leaves to cover their nakedness. Clothes are the badges of sin, that shameful thing, and rendered necessary by it; and they should put us in mind that we are sinners. But, as matters now stand, and as these are necessary to cover our nakedness, and screen us from the inclemency of the weather, we ought to be aware of adding sin to sin, by wasting our substance in procuring gaudy attire. It is agreeable to custom, and sanctioned by general opinion, that every one should dress suitable to his station. But few are content with this.—The rich display their vanity and extravagance in the finery of their dress, and the poor endeavour to imitate them. The servant studies to imitate his master, and the maid presses hard upon the heels of her mistress; and these as studiously endeavour to get out of their track. Some in every place endeavour to lead the rest, and rule the fashion; others wish to be *neighbour-like*, and so the contest is carried on.—Few, either male or female, are anxious for the inward adorning, in the hidden man of the heart, or contend, which shall most excel in

holiness, and in the ornament of a meek and quiet spirit. If a new suit is necessary, in order to be in the fashion, they will strain every nerve to obtain it; but, when called upon to devote their substance for the honour of God, or the relief of his poor, they have little or nothing to spare, or they will invent twenty excuses to turn aside the application.

III. Many abuse their substance by games of hazard and the lot.—Both of these are unlawful in their nature, and hurtful in their consequences, in a temporal respect, to the most part who try them. But neither of these considerations prevent persons from whom better things might be expected, from practising them at least occasionally. Gambling by cards, &c. was long confined to those in the higher ranks of life, who generally are not over nice as to the morality of their conduct. But they are now matched by their inferiors, if not in the greatness of their stakes, at least by the eagerness of parties. Card-assemblies have at length found their way into the lower ranks of life, and even those who are in the humble sphere of servants, endeavour to imitate their betters. By this practice, which has been condemned by the wise and virtuous in every age, many waste not only their precious time, but foolishly squander away their substance; and the very desire of regaining what they have lost, often brings them in for more serious losses, subjects them to the temptation of acting villainously, rankles their spirits, and exposes them to manifold evils.

Many persons also waste their substance by appealing to the *lot*, in order to obtain an increase of it.

The allowing of, and resorting to, what are called lotteries, for increasing our public revenue, is one of our national sins,—a practice which is also fraught with manifold mischiefs to multitudes; it is the occasion of bringing many to an untimely end. There are many, however, who run all risks, and, under the influence of a delusive hope,—delusive it must be to the greater part who purchase tickets,—they venture their substance where they have not any sure prospect of obtaining it again, and where there are a thousand chances against them.

IV. We abuse our substance, when we give it away in order to procure sinful pleasures and amusements. Much of it is wantonly dissipated in this way, for which we shall give an account to Him who is ready to judge the quick and the dead. Passing over those gross and sensual pleasures, which are called the lusts of the flesh, we shall take a short view of some of those which are accounted more refined, and fit for the polite and accomplished, whether male or female.

And in the front of these we may place the theatre, vulgarly called the play-house. Multitudes lavish away their substance, in order to be amused for a few hours here; and there is too good ground to believe, that some who make a profession of religion, and who would be highly offended if you were to call their religion in question, resort to this place, and liberally give that substance for the support of profane and lewd play-actors, which they withhold from God's institutions and servants. Many arguments are collected and urged to prove the lawfulness and useful-

ness of the stage. These have been ably answered and refuted by Messrs. *Witherspoon*, *Collier*, and *Stiles*. The great argument on which most stress is laid by the more sober champions of the stage, is, that it is a *school* for teaching morality, and that *here* it is taught and enforced in the most impressive manner. But can it be naturally expected that a Christian will learn morality here? You may as well go to a thief to learn the principles and practice of honour and honesty; or to a bawd to learn chastity and modesty; or even to his Satanic majesty, to learn holiness from his precepts and example, as to the play-house to learn morality. Are not the most part of the actors and actresses immoral in their lives? This is notorious. Are not the very dregs of mankind, in a moral point of view, to be met with here? Here the honest citizen, with his wife and family, and the religious professor, it may be, are associated for the time with rakes, and pimps, and bawds, and pick-pockets, and all the dross and scum of mankind, concerning whom the godly person prays, "Gather not my soul with sinners, nor with the workers of iniquity."—But, it may be said, though these are indeed bad and immoral, the play itself is good. Well, to these let us refer the matter for decision.—Where do we meet with the play that teaches morality on the principles of the gospel; that urges universal obedience from the consideration of the amazing love of God towards us, and as a fruit of supreme love to God through Christ? Where is the play that teaches the necessity of a saving change, in order to our producing good works, that teaches us to de-

ny ungodliness and worldly lusts, and to live soberly, righteously, and religiously before God in this present evil world? Or, I might say, where is the play in which holiness and Christian morality are not *undermined* and counteracted, either directly or indirectly? Let any serious Christian, with a tender conscience alive to the honour of God and the interests of religion, give himself the trouble to read a few of those which are accounted the best calculated for teaching morality, and he will soon be convinced of the truth of the charge. There he will meet with oaths and imprecations, foisted in to grace the style, immodest inuendos, displays of pride, impatience, passion, scenes of murder, &c. &c.*

* There is another fact connected with theatrical representations, not enumerated by the writer, which can never consistently receive the countenance and support of a christian community; I refer to the practice of invoking the name of God as in the act of prayer, which cannot be otherwise than abhorrent to every principle of the soul regenerated by the spirit of God—a practice which treats as solemn buffoonry, that divine ordinance which is the very breath of that “new life,” upon which the Christian has entered.

There is also another evil which should be mentioned. The gaudy trappings, the pompous display, connected with these kind of exhibitions, strike the imagination of the young so forcibly, that conscience, integrity, and parental authority, are all ineffectual barriers to arrest the career of him, who has acquired an attachment to theatrical amusements.—And having gone thus far in violating known duty, he is fit game for knaves and the easy prey of vice. Yet

Are these the precepts and examples from which the Christian is to learn morality? If so, it is not the morality which God requires, or which will be acceptable to him. Any one who knows, and will recall to mind, the histories of Greece and Rome, of France, England and Scotland, will be convinced, that public and private virtue have declined, in proportion as the rage for theatrical amusements became general. Instead of either producing or promoting morality, the stage will uniformly be found to have produced the very opposite effect, and to have been a successful seminary for promoting vice and lewdness. Those who are anxious to learn the rules of morality, may have them, without

many, who believe that virtue and sound morality, are necessary for the preservation of order and good government, warmly advocate the cause of theatres—and that too, on the ground of their morality. But the reasoning of such men, is the reasoning of those, who make “light darkness, and darkness light; sweet bitter, and bitter sweet.” It is evident, that the theatre has its foundation in the corrupt principles of the human heart, from the fact that it originated in the gratification of personal enmity; and under pretence of public good, held up the opinions and character of one individual, or class of community to the ridicule and contempt of others—and from the fact that all attempts towards reform have failed of success. And even though nothing exceptionable could be charged upon the matter of the plays brought forward, still the evil resulting to those who attend upon their performance, which must have been noticed by every reflecting observer, could not be obviated.—Hence

alloy, in the oracles of God, and without any danger of having their minds perverted and debauched by false principles and examples.

Balls fall under the same censure with the theatre. They are another method of wasting and abusing that substance which God has given us, and with which he requires us to glorify him. For a long time these scenes of dissipation were confined to the great, who, it was supposed, had no other way to consume their time and substance. But now the old adage is verified, *Regis ad exemplum, &c.* By degrees the *little-great* imitated their *bettors*, and others pressed on their heels, as loth to be outdone in what is reckoned polite accom-

the absurdity of those who are constantly crying the "morality" of the theatre. "Who can bring a clean thing out of an unclean?"

Opposition to the theatre, may rouse the ire, and call forth the bitterness of those, who have escaped that "vulgar prejudice" as it has been termed, which gives credence to the word of God; yet, the conscientious Christian, is no less bound to draw the line of demarkation which separates the Church and the world, and to oppose whatever is opposed to the spirit of the gospel and the honour of God's law.

The writer is not led by the hope that he shall convince those, who are wedded to sensuality, who make a god of this world, that the position which he has taken is true; for, "they are as a deaf adder." Such persons regard as the effusions of a distempered brain, whatever sentiments oppose their darling lusts; but it would be well for them to take heed lest the very sentiments which they thus despise, should prove to be TRUTH;

plishments and amusements. We have now gentlemen's, farmer's, servant's, weaver's, shoemaker's, tailor's *balls*; and it is ten to one but we will also soon have beggars *balls*. The countenancing and supporting of these, either public or more private, has always been reckoned inconsistent with serious godliness; and those who did so, have been light and frivolous characters. We are exhorted, Rom. xiii. 13. 14. "to walk honestly, as in the day; not in rioting and drunkenness; not in chambering and wantonness; not in strife and envying; but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil it in the lusts thereof." If we act according to

truth derived from the unerring word of God—truth by which shall be fixed their eternal destination. But he does hope to convince the understanding of the Christian, that an attendance on the theatre is inconsistent with the character he has assumed. It ill becomes that man who has solemnly renounced the pomp and vanity and pride of this life, to be seen in a play-house; the transit from that to a communion table is too great for consistency of character. Can the Christian retire from such a scene, and lift up pure hands to the throne of mercy in supplication to the Father of his spirit, that he would enable him to keep "his garments unspotted from the world?" The experience of every Christian who has made the trial, will answer no! Let then, those who have been reconciled to God by the blood of his Son, as they value the peace of a good conscience, the honour of their divine Lord and Master, and his presence and support in a dying hour, shun such scenes of vice and folly.

EDT. REL. MON.

the spirit of this exhortation, we will keep ourselves aloof from such scenes of riot, as quite unsuitable to the christian character.

With these we might also class weddings. In many places these are carried to an extravagant length, and much substance is foolishly wasted, without doing any good by it. Perhaps four, six, or even ten score of persons, are invited to the wedding of one who is in the station of a servant, and perhaps nearly the whole number collect together on the day appointed. What a scene of confusion! and what a source of disorder! Here persons cheerfully throw away perhaps ten shillings without a grudge, and that as often as they happen to be invited to such meetings, who will not perhaps consecrate one shilling, from one end of the year to the other, unto the service of God.

V. Vexatious law-suits, and unjust litigations, is another way of abusing our substance. It is no uncommon thing for persons to raise an unjust action against their neighbour, which deeply affects his substance or credit, or to defend the possession of that which does not belong to us; or from pride of spirit, to contend for that which is not worth the contending for. In all these cases persons may, and often do, abuse their substance. But when shall we stop?

Various other methods of abusing our substance might have been mentioned, but as this paper is already too long, and as some may think more than enough has been already said, we shall draw it to a close. If what has been written, shall awaken any to consideration on this head, and make them study to make a proper use of their sub-

stance, the writer will have gained his end. M.



From the London Christian's Magazine.

EXPERIMENTAL DIVINITY. *Oh, that I were as in months past, as in the days when God preserved me.*—
JOB XXIX. 2.

This complaint of Job's was not wholly on account of temporal trouble, but was occasioned by the withdrawing of the Divine presence with which he had been so often indulged.

If Job had experienced in this trial any of those remarkable comforts which many of the martyrs enjoyed, we should not have heard this complaint from his lips.—But it is often the case, when the great Refiner is purifying his people, to try and exercise the soul, at the same time that they are oppressed with outward afflictions.

No doubt Jacob had something of this frame, when he cried out, *All things are against me.* How unlike the frame of soul he was in at Bethel, or Penue!?

Something of the same may be learned from David; though some of his most animated songs were in those seasons when his outward trials were most grievous; yet at other times he cries out, *I shall one day perish by the hand of Saul.*

Only those who are quickened by the Spirit of God, have any knowledge of what Job here complains.

Among physicians, to understand the cause of the disorder is of no small advantage.

The distress many have felt in this frame, has been greatly increased by a mistake that it indicates their state as bad, and that

they never had any real change of heart; this is shot as a fiery dart by the enemy, and is not easily extracted. So that those very feelings, which are evident proofs of spiritual life, partly through mistake, and also by the cunning devices of satan, distress, and almost sink the Christian in despair, which ought to have the contrary effect.

This is peculiarly the case of such as have never had any great terrors or comforts. What gloomy hours do many spend in a kind of secret despair! A little more knowledge of what is nature and what is grace in the heart, would in a great measure remedy this.

But it is evident we learn spiritual things slowly.

We see what fruitless ways most take, when under their first concern of soul; they have not then to complain of want of heart to go about religion; they then follow after it night and day.

Pardon is the thing the soul is seeking; but before the Holy Ghost leads us to see the glorious provision which God has made, and that with him there is plenteous redemption, what gloomy fears perplex and harrass the mind;—but, through ignorance, we frequently take the wrong way to find relief.

There is an absolute necessity for our being led to see a sufficiency in the merits of Christ for pardon; also, that we should see and understand the ability of the Holy Ghost to quicken and comfort us—and that this is peculiarly his office. This would enable us when tried to look where help is to be had.

We are sooner led to the person of Christ, and the atonement made by him, than to the person and work of the Holy Ghost.

But it is by such an experience

as Job felt in this complaint, that Christians learn the necessity of being helped by the Holy Spirit.

And as we cannot have joy in the atonement until we are enabled to see and appropriate it, so it is impossible for us to have that satisfaction in seeing such astonishing provision made for our quickning and comfort, until we experience that the Holy Ghost is as fully able to quicken and help us, as Christ to redeem us.

Why do we so frequently complain? because we are ignorant of the help that is provided; we either see it not at all, or in a very imperfect manner; for in other cases, that which gives us great comfort, and from which we have great expectations, we can scarce help thinking of, especially in time of need.

By repeated difficulties we are taught how weak and helpless we are, and from whence our help comes;—without this experience, we should not look out of ourselves.

The Christian, when in Job's trial, finds no inclination to make use of the appointed means. If he attempts to pray, it is all force;—conscience obliges him. To have told him once he should have found his heart in this frame, he would have said, as Hadad to the prophet, *Is thy servant a dog?* But now it is more than theory with him; he can say from the heart, *Oh wretched man that I am!*

His affections, that were set on things above, are surprisingly altered; much as Mr. Bunyan mentions: "At one time," says he, "I could scarce get my affections from heaven to any thing on earth, but now I find it difficult to get them towards heaven at all." Public or-

dinances are like dry breasts. The Bible which was opened with such pleasure, is now as a dead letter.

Corruptions, that were lost sight of, now strike double terror, and seem to preach to the soul, *All is wrong.*

Family difficulties were once borne as Sampson did the gates of Gaza; but now a small thing seems intolerable.

He who could read his pardon without a cloud, suspects all; and is ready to call all his experience false.

Is it then, any wonder to hear such an one cry with Job, *O that I were as in months past?*

But if such could see their true case, how differently would it operate. Are these the complaints of carnal men?

If a man was travelling to a city he had never seen, and should find in the road the rivers and difficult places he had frequently heard of before, ought they to make him suspect he was not in the right way; especially when he had been informed these were way-marks he must meet with.

Suspicion hinders the traveller; he steps forward with indifference. If any one could fully satisfy him that he was in the right way, he would exert himself to reach the end of his journey.

Christian, is Job's complaint thine? Canst thou believe the men of the world experience this? Would not thy complaint be unintelligible to them? Who made thee to differ from them? If thou couldst believe God by his grace had done it, what relief would it give thee!

The pharisee and formalist, are wholly ignorant of this complaint, and have an enmity against those that run well; but thy heart cleaves to such.

Why should the very frame that distinguishes thee from the world, be the cause of thy suspicions?

Who but the children of Zion ever said, (Isa. xlix. 14.) *The Lord hath forsaken me, and my God hath forgotten me?* The very complaints of thy unbelief, are marks of thy faith being sound; and that nothing but real communion with God can content thee.

This frame is generally brought on by neglect of a throne of grace, and follows it as the shadow does the substance; and many go a great part of the way to the heavenly world in this frame.

But there is no general rule.— Sometimes God intending some for both singular attainments and difficulties, exercises them with uncommon withdrawals; just as a wise general calls from the garrison such soldiers to difficult posts, who are both skilful and courageous: thus many of the martyrs were singled out for great sufferings and great exercises of soul; not because they were more negligent, but God intended peculiar glory to himself by them, as well as to crown them with glory in the end. Thus Job appears to have been singled out.

Let those who are thus exercised, consider, that there is as real a provision made for our quickening and support in this way, as for our pardon; and that peculiar honour ought to be continually given to the Holy Ghost by looking to him.

When this is considered, and when we are as fully convinced we can no more quicken and help ourselves, than we can atone for our sins by any merits of our own, we are then in the way to find comfort. As it is not common with God to give a sense of his pardoning love, until we feel our inability to save

ourselves, so neither to give much comfort, without making us feel how helpless we are.

What millions now in the heavenly world, who in their travel there wet their couch with their tears, and spent many hours and days in unbelief and mourning, who would have been filled with joy and thankfulness, if they had seen their state to have been safe, and that they should as surely arrive where they now are, as Christ himself.

T. P.



We cheerfully comply with the request made by a friend, to insert the following "*Notice of the History of the Abyssinian Church*," believing it will be read with interest by those of our readers who may not have seen it. It is taken from the *Christian Spectator*, for June and July of 1819.

To the Editor of the *Christian Spectator*.

SIR,

I should be gratified by your insertion of the following account of the missions of the Jesuits to Abyssinia, which constitutes the most of what is known of the church in that country. This account is contained in the Appendix to the proceedings of the Church Missionary Society for Africa and the East, for the year 1817-18, and which appear in the form of an octavo volume. The Ethiopian Church has claims to the attention of the Christian world, and all information respecting it must be interesting.—This Church is generally supposed to have been established about the year 330. The first discovery of its existence, appears to have been made by some adventurers, sent out by John II. King of Portugal.

The Courts of Lisbon and of Rome, were, of course, anxious that the Abyssinian Church should be included within the papal jurisdiction; and in the year 1538, Bermudes, a Portuguese, was consecrated Patriarch of Ethiopia by the Pope. Bermudes, from political motives, had been by the Emperor of Ethiopia, nominated successor to the Patriarchate, and had been dispatched to Europe, for the purpose of imploring assistance for the prosecution of a war with the Mohammedans. Succours were sent. The Mohammedans were defeated; but Bermudes could not prevail upon the Emperor to embrace the Catholic Faith. At this period the first mission of the Jesuits to Abyssinia was undertaken.—E. R.

Ignatius Loyola, the founder of the Society of Jesuits, probably aware that the Church of Abyssinia had by no means submitted to the Pope, as had been for some time erroneously reported in Europe, was very desirous of proceeding thither himself in order to bring about an union; but, not obtaining permission from the Pope, he proposed to send thirteen Missionaries of his new Society; hoping that the rich harvest before them would abundantly repay them for all their toils, and at once give his new order a respectability which none could dispute. In this proposal Loyola succeeded. He accordingly nominated one Nunes Baretto, a Portuguese, as Patriarch; and Andrew Oviedo, and Melchior Corneiro, as Bishops of Hierapolis and Nice, and, in turn, to succeed the Patriarch, should occasion require it. To these were added ten more Jesuits; in order, as he said, that this Mission should, in number and object, represent that of Christ

and his Apostles. These persons were all approved by the Pope; and were ordained, and sent to Goa.

Some doubts remaining on the mind of the King of Portugal, as to the real state of Ethiopia, and perhaps as to the propriety of sending another Patriarch while Bermudes continued there, he ordered one of his captains, about to sail for Goa, to send, on his arrival there, into Abyssinia, in order to ascertain this point, and, if possible, to bring away Bermudes. On the arrival of the fleet at Goa, envoys were dispatched into Ethiopia, according to the mandate of the King. James Dias Oprestes, Gonsalo Rodriguez, and Fulgentio Freyere, all Jesuits, after a short time landed at Arkeko; and, in about two months after, made their appearance at Court. This was in 1555.

The King was by no means pleased with the appearance of these priests; and much less so, when he heard that a great number more were waiting at Goa to be transported into his kingdom. Nor had the arguments of Rodriguez any effect on his mind. Though he very strenuously urged that the Pope was the Vicar of Christ upon earth, and that none could be saved out of the Roman Church, he was dismissed by the Emperor with this reflection, that these were points worthy the consideration of a council, and by no means to be determined by the private opinion of a priest; and, on that account, he must expect that the people of Ethiopia would not be very precipitate in relinquishing the faith of their forefathers. As to the missionaries, he said, some one should be appointed to meet them at Mas-sowah. The envoys were then

dismissed; and the Emperor, without making any provision for them, set forward on a journey of some distance into the country.

Rodriguez, not knowing which way to turn himself, was taken to the house of a wealthy Portuguese. There, during the absence of the king, he wrote a tract on the Christian religion, which, with some difficulty, he got translated into Ethiopic; and, on the return of the king, presented it to him. This, however, like the arguments that had already been urged in favour of Popery, seemed rather to alienate, than attract the affections of the Emperor.

Rodriguez, finding nothing was to be done at Court, hastened back to Bermudes, who was with the Baharnagash in the Tigre; and, after persuading the Patriarch that he was every day in danger of being murdered, prevailed on him to accompany him to Goa; and thus, though he failed of succeeding with the Emperor, he had the address to clear the way for the new Patriarch and the Jesuits.

On the arrival of Rodriguez and the ex-Patriarch at Goa, it was thought advisable first to send Bishop Oviedo, with some of the fathers, into Abyssinia; and, on their being able to send a favourable account of the state of things there, the Patriarch, with his associates, was to follow.

Oviedo accordingly embarked for Abyssinia; and, in a short time, arrived at Arkeko, and soon after at Deborowah. Meeting there, with the Baharnagash, the firm friend of the Catholics, and informing him of the intentions of the Court of Goa, he remained a few days; and, receiving advice that the Emperor wished to see him at

Court, he set out with his friend the Baharnagash, and soon arrived at the camp, where the Emperor then held his court.

Oviedo, being admitted to the presence, and delivering the letters of the Pope, and of the king of Portugal, observed the Emperor to be much disconcerted on examining their contents ; but he soon resumed his natural good humour ; and, nothing further being transacted, the Bishop was dismissed, without having gained or lost any thing.

In the next interview the bishop grew more bold, and roundly asked the Emperor, whether he intended to submit to the Pope, or not ; assuring him, at the same time, that, out of his jurisdiction, salvation was not to be expected. To questions of this kind, the Emperor mildly replied, that the Abyssinian Church had, from the beginning, been subject to the Patriarch of Alexandria ; and, as he and his people had hitherto had no reason to be dissatisfied with this subjection, he could not see why he should refuse to continue it ; and, as to the errors with which the bishop had been pleased to charge them in his tract, he might inform himself more correctly on that point by reading the Confession of Faith, which he had lately published.

The Bishop, however, being determined to stop at nothing short of the submission of the Emperor and his Church, again urged his plea, and again received a reply, if possible, less satisfactory than the former—that the matter should be laid before the council, and that the bishop should soon be informed of their decision.

Oviedo was well aware that he had nothing to expect from this proceeding ; and, in order to put

it aside, wrote a warm remonstrance to the Emperor, reminding him of the requests which his predecessors had made to the Pope, and the king of Portugal for learned men ; and of the submission that had already been made by his church to the Pope, and his own acknowledgment of Bermudes as a Patriarch among them ; cautioning him, at the same time, to beware of the advice of his mother the Empress, and of his own ministers ; and laying it down, as self-evident, that, in the present case, in which matters of faith were concerned, both father and mother should be hated, and that his greatest enemies were those of his own house.

Sophistry of this kind, it might be expected, would not have much weight on the mind of Claudius, who appears to have been a better divine, and a sounder reasoner than Oviedo. It had the effect, accordingly of alienating his affections more and more daily, both from the man and his cause. The bishop perceiving this, gave a public challenge to the learned in Abyssinia to dispute the point. This challenge was accepted ; and Claudius to manifest his zeal for his religion, and perhaps, fearing that the sophistry of the Jesuit might puzzle his Monks, took a principal part in the dispute ; in which, according to the Jesuit historians themselves, he very much foiled the bishop.

But Oviedo was not to be silenced by a public refutation, and determined to try what was to be done by controversy. He accordingly wrote a tract, exposing the errors of the Abyssinian Church, which, when completed, he sent to the Emperor, requesting him to give it a fair consideration. To this the Emperor acceded ; for he

not only read the tract, but wrote a direct refutation of every article in it.

The bishop, finding that neither disputing nor writing would serve his turn, determined on an expedient, which he thought would be more decisive. This was nothing less than that of excommunicating the whole Church of Abyssinia, which he did on the 5th of February, 1559, in the Church of De-combe.

These proceedings, as they served to expose both the errors and the spirit of Popery, were more than sufficient to confirm the mind of the Emperor in his own religion; *who, as Geddes has well remarked, (p. 119,) the more he knew of popery and its ways, the worse he liked it.*

But, while Claudius was exulting in the victories which he had obtained over the bishop, he was suddenly called to equip himself for a warfare of a very different description; and in which he was, in his turn, to be numbered among the vanquished. Nur, the son of the king of Adel, observing the unguarded state of the Abyssinian frontiers, marched in with a great army, plundering and destroying wherever he went. This news reaching the ears of Claudius, he got together an entirely undisciplined army, and met the enemy.—His army was completely routed, and himself slain in the field.—Thus fell a man, who, for piety, learning, and moderation, has perhaps had few equals; and who might have obviated, had he been spared, much of the distress and bloodshed that were permitted afterwards to visit Abyssinia. But we must stop, and adore the Power, at whose command nations and em-

pires flourish, and decay; and must confess, that His thoughts are not as our thoughts, and that His judgments are past finding out.

Claudius, dying without issue, was succeeded by his brother Adam, a man of a fierce and haughty disposition; who, on coming to the throne, vowed vengeance against the Catholics; upon whose account, he said, his brother had not only lost his life, but the whole empire of Ethiopia had been reduced nearly to ruin. He accordingly seized the lands, which his brother had granted to the Portuguese for their services in a former war; compelled such women as had married Catholics to return to their ancient religion; and threatened the bishop with death, if he persisted in corrupting his subjects with the dogmas of Rome.

Whether the Jesuits had really any hand in the overthrow of Claudius, or not, it is not now very easy to determine; but that Adam had some reason for his severity, is but too apparent; for the Baharnagash of Tigre, the sworn friend of the Catholics, on witnessing the little prospect of success which the fathers had in Ethiopia, retired from court; and, taking up arms against the Emperor, was joined immediately by the Portuguese. Sending one Andrew Galdamas to Goa to implore succours, without which, he said, no conversion was to be expected, he waited only for their arrival, in order to march against the Emperor. But, unhappily for the cause of the fathers, this Galdamas was hewn to pieces by the Mohammedans at Arkeko, as he was about to embark for Goa. In addition to this, and perhaps in conjunction with it, a rebellion broke out in one of the inland pro-

vinces, where they proclaimed one Tascaro, a nephew to the Emperor, King.

Adam, hearing of all this, immediately marched against the Baharnagash, in order to give him battle before he should be joined by the succours from India, and completely defeated him. He then marched against his nephew; and, meeting with similar success, had the young usurper beheaded in his presence. The Baharnagash, however, not falling into the hands of Adam, fled, with his Portuguese, to the Mohammedans; and, advising them of the confused state of the empire, and of the assistance which he expected from Goa, prevailed on them to march a large army into Adam's dominions. The Emperor immediately led his forces against them; but his army was completely routed, and he himself slain in the field. Nor did the bishop and his associates fare much better; for, being kept close prisoners in the train of the Emperor, they were after the battle, stript by the Mohammedans; and had nearly perished, before their friend, the Baharnagash, came up to their assistance.

Adam was succeeded in the throne by Malac Saged, his son; who, though he took no immediate steps against the fathers and their friends, who had retired in disgrace to Fremona, yet, as there is reason to believe, disliked them and their religion no less than his predecessors, Claudius and Adam.

The fathers, however, still hoping to regain their power, and with it the kingdom of Ethiopia, did not lie idle, at Fremona; but incessantly plied the Viceroy of Goa for the troops which they had so long expected; with which they said

that they could, with the greatest ease, reduce the church and kingdom of Ethiopia to the obedience of the faith. These requests, however, do not appear to have fallen in with the policy of Goa. The Viceroy, indeed, prevailed on the King of Portugal, to solicit the Pope for the recall of the fathers.

The Pope accordingly issued a Bull, dated St. Peter's, A. D. 1560, recalling Oviedo; and, at the same time, ordering him, forthwith, to sail for the Island of Japan, or for China, where he hoped his labours would be crowned with better success.

This, no doubt, gave a great shock to the feelings of the bishop; yet, as he was determined to leave no effort untried, for the object which he had in view, he wrote a submissive letter to the Pope, stating his perfect willingness to go whithersoever his holiness should think fit: yet he must be permitted to inform him, that, with the assistance of five or six hundred good Portuguese soldiers, he could at any time, reduce the empire of Abyssinia to the obedience of the Pontificate; and, when he considered that it was a country surrounded by territories abounding with the FINEST GOLD, and promising a rich harvest of souls to the church, he trusted his holiness would give the matter further consideration. The Pope was, however, for some reason, or other, disinclined to enter into the bishop's plans; and vessels were accordingly dispatched from Goa to fetch away the fathers from Abyssinia. And thus ended a Mission, which, for the extent of the mischief it did, and the villainy displayed by its abettors, can only be equalled by that which succeeded it—undertaken with similar views,

supported by the same base machinations, and terminating in similar disgrace.

On the failure of the first Abyssinian mission, the Jesuits appear to have given up, for some time, all thoughts of reducing that church to the authority of the Pontiff; but, on the accession of Philip II. to the throne of Portugal, the matter began again to be agitated; and, it was at length determined, that two fathers, Anthony de Montseratto, and Peter Pays, should be disguised as Armenian merchants, and sent into Abyssinia.

These Missionaries set out from Goa in 1588; and, after some difficulties, obtained a passage in a vessel bound for the port of Zeyla; but, a storm arising, they were wrecked on the coasts of Arabia; and, being discovered to be christian priests, were carried before a neighbouring king, who threw them into prison, where they remained about seven years.

News of this disaster arriving at Goa, the head-quarters of Oriental Persecution at that day, it was determined to send one Abraham de Georgys, a Maronite Jesuit, and with him an Abyssinian youth, into Ethiopia. They accordingly disguised themselves as Turks, and embarked for Massowah; but, the governor discovering that Georgys was a christian, told him, as he had feigned himself to be a Mohammedan, he must now really become one, or lose his head. Georgys chose the latter, and was immediately beheaded.

After this, one John Baptista, an Italian, was consecrated bishop, and sent into Ethiopia; but, being discovered by the Turks, at the island of Comera, he met the same fate as father Abraham.

Don Alexio de Menezes, who was at this time Archbishop of Goa, and busily employed in reducing the church of Malabar, hearing of the ill successes of the Abyssinian mission, determined to do something toward the reduction of that church. He accordingly prevailed on one Belchior Sylva, a converted Brahmin, at Goa, to undertake a mission into Ethiopia. Sylva accepted the proposal; and reached Deborowah, in Ethiopia, in safety.

Menezes, hearing of the arrival of Sylva, wrote to the Abuna of Ethiopia immediately to submit to the Pontiff, as he said his spiritual head, the Patriarch of Alexandria, had already done; and, that this letter might not fail to have some weight with the Abuna, it was accompanied by a considerable present, and an assurance that his circumstances would be much meliorated by acceding to these proposals. Menezes at the same time, dispatched a letter to the Pope, requesting that he would use his influence with the Patriarch of Alexandria, in order to compel the Abuna to submit; but, unfortunately for the Archbishop's plan, the Patriarch of Alexandria had, in reality, never submitted to the Pope, so that he completely failed.

The Jesuits, seeing the zeal of Menezes for the reduction of Ethiopia, were again roused to attempt a work in which they had encountered such signal disgrace. They accordingly prevailed upon the king of Portugal to grant them some transports to convey their missionaries into Ethiopia. As Peter Pays had but lately been ransomed from his imprisonment, he, with some others, was fixed upon to enter upon the work.

Father Peter arrived safely in

Ethiopia, in the summer of 1603. Having acquainted Jacob, who was then Emperor, of his arrival, he was ordered to wait the Emperor's pleasure. But a revolution taking place, in which Jacob was ultimately deposed, and Za Dangel succeeded to the empire, the father, in the mean time, employed himself in writing, and translating into the Ethiopic, some treatises on the christian religion.

Za Dangel, who appears to have been a weak prince, being established in the throne, and hearing of the great piety and industry of Peter, and perhaps hoping eventually to obtain some Portuguese troops to give stability to his power, sent for the father to court. Peter, aware of his rising reputation, and impatient of a rival in the reduction of Ethiopia, took this opportunity of remanding Beichior Sylvia to India; as he saw no probability that a converted Brahmin could enter, with any spirit, into the intriguing views of a Jesuit.—Sylva was, therefore, dispatched for India; and father Peter made his way to court, in order to avail himself of the prospects opening before him.

Whatever was the real cause of the encouragement held out to Peter, it is certain, that it had neither the advancement of religion, nor submission to the Pope, for its object. The father himself ascribes it to the admirable proficiency which two Portuguese boys had made in learning their catechism; but this is a mere feint, intended to amuse such as can look no farther for the motives of an intriguer. It is certain that Za Dangel had great reason to fear Jacob's party; and it is not improbable that Peter had held out to both a promise of Por-

tuguese troops. Both parties accordingly made their court to Peter; and, as we shall see in the sequel, that of the Emperor seems not to have succeeded with the Jesuit.

Peter, perceiving matters at court verging to a crisis, and knowing that it would be much safer to join the triumphant party, than to involve himself in disputes, of which no one could foresee the end, retired from court under pretence of confessing two Portuguese, who, as he said, were sick at some distance.

About a month after, a rebellion broke out, in which the Emperor lost his life. Father Peter receiving an invitation from his friend Athanateus, the leader of the rebels, to join the camp, he immediately proceeded thither.

On the arrival of Peter at the camp, he found the rebels far less agreed about the succession than he had hoped; and, hearing about the same time, of more Jesuits having arrived at Fremona, he requested leave of absence, which was granted; he intending to wait there, till the question of succession should be finally settled.

After much altercation, Jacob was again proclaimed Emperor by the insurgents; but, as one Susneus, a descendant of David, a former Emperor, had also declared himself the rightful heir to the crown, the throne of Jacob could not, as yet, be considered secure: but, as great expectation had been formed of the Portuguese succours, Athanateus took the opportunity of recommending Father Peter to his majesty's notice, intimating, at the same time, the great advantages that would arise from an alliance with the Portuguese.

Father Peter, on his arrival at court, followed up the hint given by the General : and great hopes were entertained by the father, of the speedy reduction of the Abyssinian Church.

The increasing popularity of Susneus, however, quickly put an end to the golden dreams of Peter ; for, having assembled a large army, it was necessary that Jacob should take the field against him. In the event he was slain, and Susneus succeeded to the throne. He took the name of Seltem Saged.

The next step to be taken by the fathers, was to make their court to the new Emperor ; but, as they deemed it imprudent to make father Peter of their deputation, on account of his known intimacy with Jacob, fathers Lawrence, Romano and Anthony Fernandez were chosen for this purpose. On their arrival at court, they were most kindly received, and had several conferences with the king.—In one of these, the Emperor is said to have enquired about father Peter, whose fame he had heard ; and whom he, therefore, very much desired to see. The father was accordingly sent for ; and, on experiencing a very warm reception, he took the earliest opportunity of suggesting to his majesty the great advantages to be derived from an alliance with the courts of Rome and Portugal ; which, he added, could not fail to give stability to his newly acquired power.

On the representation of father Peter, Susneus is said to have dispatched letters both to the Pope and to the king of Spain, requesting immediate succours to be sent into Abyssinia. These letters were seconded by others, from Athana-teus, who requested, that not fewer

than a thousand Portuguese soldiers should be sent for the preservation of the Empire. In the mean time, the Jesuits plied the Emperor on the necessity of embracing the Roman faith ; in which father Peter is said to have succeeded, by showing him a passage in one of their popular treatises on religion, in which the two natures of Christ were distinctly pointed out. But the Emperor's brother, Ras Cella Christos, seems to have been a much more apt scholar than the Emperor in these points ; for he was not only at once convinced of the orthodoxy of the Roman faith, but of the errors of the Alexandrian. There is some reason, however, to believe that arguments much more cogent than any to be found in the Abyssinian treatises on religion, had the effect of bringing the mind of the Ras to this conclusion.

(Concluded in our next.)



(For the Religious Monitor.)

DELIBERATE REFLECTIONS.

The more I reflect upon the natural condition of apostate man, the more satisfactorily my judgment is convinced, both of the blindness of his understanding, and the absolute alienation of his heart from the love and fear of his creator.—That this was the case as it respected myself, I am compelled to admit however humiliating the truth, and that too, on evidence the most irresistible. But that these principles should yet exist in the heart, and manifest themselves in the conduct of individuals on whom mercies

the most astonishing and unmerited, have been, and still are bestowed, gives most unquestionable evidence of the extreme corruption of the human heart.

Oh ! what would have been my condition, had I been left to the unlimited and perpetual dominion of these soul-destructive principles ? Their inevitable tendency would have been to increase the natural blindness of my mind, and to render my heart more and more obdurate—thus qualifying me for the contraction of that accumulated mass of guilt which must have been followed with eternal banishment from the blissful presence of God. Tremendous thought ! yet awful as it is, it must have been the ultimate effect of that innate depravity which still exists in my wretched heart. What but thy Almighty power, thou King of Zion, even that power which my rebellious will was not able to resist, could have rescued me so far, as an earnest of my complete emancipation from the complicated evils of apostasy ! O my soul, canst thou ever deny this truth—a truth that presents itself in every page of inspiration—a truth to which every godly soul yields an unqualified assent—a truth which is one of the principal themes of praise, in that song which is sung by the church triumphant.

This is therefore my solemn, my deliberate conviction—a conviction

resting on the positive declarations of the word of truth, and my personal experience, that “Salvation is of God,” through the righteousness of Emmanuel. From adherence to this truth, I never dare, (and by the grace of Him who is at the right hand of the Majesty on high,) I never shall recede. It is the sole ground of my safety—my last, my only refuge. Driven from it, the idea of my salvation, would be perfectly vain. Despair would instantly number me amongst its victims ; and the few remaining hours allotted me in “this vale of tears” would be occupied with forebodings of that doom which awaited me. W. M.



From the American Sunday School Magazine.

SERMONS FOR CHILDREN ; DESIGNED TO PROMOTE THEIR IMMEDIATE PIETY. By SAMUEL NOTT, Jun. 18mo. Vol. II. pp. 160, New-York : John P. Haven ; Boston, S. T. Armstrong. 1824. Price 50 cents.

For the class of books to which this belongs, we have been almost entirely dependent on the English press, and although many of them are excellent, and are well worthy an American impression, yet, nearly all retain some peculiarities, which either unfit them for general circulation, or circumscribe their usefulness when put in the hands of American children and youth. Piety is the same in all countries, but it does not follow that religious books, designed for a country

whose religious and political institutions, manners, customs, and even scenery are in many respects very different from our own, will be well adapted for our religious purposes. We therefore hail with great joy every successful attempt of our countrymen to supply juvenile religious books, suited to the condition of society in the United States.

It is with peculiar pleasure that we find an author so judicious as Mr. Nott, engaged in writing "Sermons for Children, designed to promote their immediate piety." The rapid sale of his "first volume," which was re-printed in London, and passed through two editions in this country in a short time, bespoke a favourable opinion for his "second volume," which we have read with delight, and cordially recommend it to every parent, or other person on whom devolves the responsibility of training up children in the "nurture and admonition of the Lord."

In the introduction to his former volume, he noticed the neglect of applying Christian principles and motives to the present case and circumstances of children; and the natural consequences, the failure of prayer and faith on the part of parents, and of immediate self-application and self-improvement on the part of children. The present introduction brings a charge of a more heinous nature against many parents of apparent piety, namely—*"that they do actually educate their children to unchristian principles!"*

We fear that amidst the formalities of religious instruction, and some anxieties for the spiritual welfare of their children, they do habitually, allowedly, and almost

conscientiously, forbid them to come to Jesus, and be present, acting members of the kingdom of heaven.

Hence the children of the church remain unchristian, not merely because we do not train them up in the way they should go, but because *we do actually train them up in the way they should not go.* So that it is no wonder, if, instead of enjoying the promised blessings, we fall under the implied curse, and find in so many multiplied instances, that when they are old they will not depart from the way in which *they should not go*, the way in which they were trained up by their *pious* parents.

We know of no better way of substantiating the charge we have made, than to ask those truly Christian parents whom it may concern, are you not conscious of allowing, encouraging, and even recommending, in your child, those feelings, principles, and actions, which, in yourself, if you do not entirely escape, you do utterly disallow and abhor? Or if a lower principled parent than this question supposes, which you would utterly disallow and abhor in a pious minister and missionary, or in any of our Lord's apostles, or which you clearly perceive could never have been found in the human life of our blessed Lord himself? If by this test you are found guilty, i. e. if you do allow and encourage in your children what you disallow in yourself, or would disallow in men of holy professions, or which could never have been found in the human life of Jesus our exemplar; *then* are you guilty of a *practical forbidding of your children to come to Jesus, and be present, acting members of the kingdom of heaven.*

The fundamental principle on which the whole error proceeds, (we mean in parents who are personally conscientious) is, that in childhood that is allowable and right which in adult years is folly and sin. The parents look forward with some anxiety to the period when the season for sin and folly will have passed away, and the season for wisdom arrive, but allow and sanction them as unavoidable in their season.

There is in this a striking resemblance to the Hindoo sentiment, "That all the corruptions of man's moral nature, wrong in themselves, are *right* under the necessities of the *Kule yuy*, the iron age, the age of baseness." But as Christians, we know neither age of the world, nor period of human life, when wrong is right; when sin and folly have heaven's sanction, and do not expose the sinner to the wrath of God.

It may be supposed, by a class of readers, that in the charge we have made we refer principally to those parents who encourage their children in what are sometimes technically called the vanities of the world; especially those in which late hours, and showing off, banish at once the desire and the opportunity for the exercise of piety; and for an indulgence in which the parents have for themselves long ago repented.

But we rather embrace in our accusation all those parents who in less obnoxious ways, who in any way, encourage and allow their children to "love this present world even as if it were more lovely than God; and to honor men, and strive to please men, more than God; as if *men*, whom God made, and who

sin against him, were more worthy and excellent than He."*

This great and prevailing error may be seen in the earliest stages of education, and goes on in regular progress until the child is sent away from his *Christian* home an educated worldling; *practically forbidden to enter the kingdom of heaven.*

The little immortal has his first thoughts directed to dress and show. While there is no other subject on which his propensity to prefer this world to God, can be drawn forth, nurtured and sanctioned, the mother pours out all the fondness of her heart in dressing her immortal charge; so that it may be admired by others and admire itself; so that it may equal or excel the appearance, it may be the mere gaudy finery, of other children. How much more in cases less gross, is the appearance urged, than comfort, and cleanliness, and decency, until these intrinsic uses of dress come to have their worth measured by it; and even to be sacrificed to it. How much more is the love of dress cultivated than the love of God; and how does even that base idolatry receive the permission of a Christian family to banish the love of God. pp. 1—5.

The system of education which is usually called "genteel," (a word in such unchristian use, as to deserve a whole chapter of moral stricture,) our author severely reprehends. The danger to which this system exposes the child, he conceives to lie "in the practical leaving out of view the obligations of God," and exciting and keeping alive an earnest desire for human praise.

* See Sermons Vol. 1. p. 153.

Mr. Nott does not confine his strictures to the undue encouragement given to loving the praise of men. He censures that undue encouragement of worldly expectations which many parents of reputed piety hold out to their offspring; and although they occasionally remark upon the vanity and uncertainty of the world, they do it with an air of unconcern which denies the sincerity of their professions, and renders "the thought of what the child is to be," of the highest consideration in every domestic arrangement. He fears that the children of many Christian families are educated in principles which their parents dis-

allow, and that they are "trained in a way in which their parents hope *they will not go.*"

The volume consists of *thirteen* sermons on the following subjects:—God's care of childhood—Piety in the morning—Piety at night—Patience—A sinful tongue—Self-excusers—Children's worldliness—The sin of vain glory—Let it rain—The reading of the Scriptures—Brotherly unity—Prayer—Death in childhood.

We shall be happy if Mr. Nott should be encouraged to favour us with a *third* volume for children a few years older.

RELIGIOUS INTELLIGENCE.

THE ATONEMENT.

Dr. Murdock, Professor of Sacred Rhetoric and Ecclesiastical History in the Theological Seminary at Andover, Mass. has recently preached a sermon on the doctrine of the atonement, in which he makes the *whole* object of the atonement merely to *declare* the righteousness of God. This sermon has produced some excitement; and as it was published by the *students*, some are led to believe that Andover has rather too much Unitarianism. "It may appear singular, but it is a fact," says the *Pittsburgh Recorder*, "that the first information we received of the preaching and publication of *Dr. Murdock's* sermon was derived from a newspaper, published al-

most five hundred miles to the west of *Pittsburgh*, in which an extract was given from said sermon as a sample of the theology taught at *Andover*. From this we see that the enemies of the truth are extremely vigilant and active in promoting the cause in which they have embarked, avail themselves of every circumstance which seems favourable to their purpose, and greatly rejoice if they find any ground to think that some who have been reputed orthodox are, in sentiment, approximating their own system of belief."



Society Islands.—The sums contributed on the Islands, are now sufficient for the support of the Missionary establishments. This mission, which was commenced a-

bout 30 years since, met with many obstacles ; but has at length been crowned with success.

Additions to the Church.—On the last Sabbath in May, 50 were added to the Associate Reformed congregation, in Salem, N. Y. under the pastoral inspection, of the Rev. Dr. Proudfit. In the same place, on the first Sabbath in June, 146 were added to the Presbyterian congregation under the pastoral care of the Rev. Mr. Tomb.

COMMENCEMENTS.

University of Vermont.—The annual commencement of this College took place at Burlington, on the 11th ult. The degree of A. B. was conferred on nine young gentlemen, and that of A. M. on four, Alumni of the College. The degree of M. D. was conferred on thirteen students of the medical institution attached to the College : and the honorary degree of A. M. on three individuals, one of whom was the Hon. Heman Allen, Minister to Chili. The honorary degree of M. D. was conferred on six, and that of D. D. on one.

Dartmouth College.—The commencement of this institution was celebrated on Wednesday the 18th ult. The degree of A. B. was conferred on twenty-eight students of the college, and that of A. M. on thirteen, Alumni. Twenty-eight students of the Medical School received the degree of M. D. The honorary degree of A. M. was conferred on four gentlemen ; that of D. D. on the Rev. Theophilus

Packard and Rev. David Kellogg, and that of LL. D. on the Hon. Joseph Story.

The oration before the Phi Beta Kappa Society, was delivered by Samuel S. Knapp, Esq. of Boston, and a poem by Nathaniel H. Carter, Esq. of this city.

Harvard University.—The annual commencement was celebrated at Cambridge on the 25th ult,—Sixty-five young gentlemen received the degree of A. B.

Transylvania University.—The annual commencement of this college was celebrated on the 14th ult.

The degree of Bachelor of Arts was conferred on twenty-four young gentlemen ; that of Bachelor of Laws on ten ; that of Doctor of Medicine on forty-six.

The honorary degree of LL. D. was conferred on J. J. Crittenden, of Kentucky, and Edward Livingston, of Louisiana.

University of Pennsylvania.—The annual commencement of this College was celebrated at Philadelphia on the 26th ult. Fourteen young gentlemen received the degree of Bachelor of Arts, and thirty-four that of Master of Arts. The honorary degree of A. M. was conferred on the Rev. Joseph Spencer, Professor of Languages in the Carlisle College, and the degree of D. D. on the Rev. Henry A. Muhlenbergh, of the Lutheran Church in Reading, Pennsylvania.
Rel. Chron.

The Pope and the Bible Society.

From the late London papers it seems that the Pope has attempted

to suppress the circulation of the scriptures among the members of the Catholic church, and to restrain the operations of Bible Societies. The following extracts are furnished from his circular letter.—*N. Y. Rel. Chron.*

“What shall I say more? The iniquity of our enemies has so increased, that beside the deluge of pernicious books, contrary to the faith, it even goes so far as to convert to the detriment of religion the Holy Scriptures, which have been given us from above for the general edification.”

“You are not ignorant, my venerable brethren,” says his holiness, “that a society commonly called a Bible Society, is audaciously spreading through the earth, and that in contempt of the traditions of the holy fathers, and against the celebrated decree of the Council of Trent, it endeavours with all its power, and by every means, to translate or rather to corrupt the Holy Scriptures into the vulgar tongues of all nations; which gives just reason to fear that in all the translations the same thing may happen which has happened with regard to those already known—namely; that we may there find a bad interpretation, and instead of the gospel of Christ, the gospel of men, or what is worse, the gospel of the devil!”

SUMMARY.

Religion and Literature of the United States.—The following is an extract from a philosophical discourse delivered by Mr. Ingersoll at Philadelphia.—“There are half a million of scholars at the public schools throughout the United States, and more than three thou-

sand students at the colleges, which confer degrees. There are twelve hundred at the theological seminaries, and more than a thousand students of law. There are about ten thousand physicians, and upwards of six thousand lawyers.—There are about nine thousand places of worship, and about five thousand clergymen. About four thousand and four hundred patents have been taken out for new and useful inventions, discoveries, and improvements in the arts. Between two and three millions of dollars worth of books are annually published in the United States. A thousand newspapers are published.—There are more than one hundred steam-boats, comprising more than fourteen thousand tons, navigating the Mississippi. The vessels of the United States, by sea, perform their voyages, on an average, in one third less time than the English. There are five thousand post offices, and eighty thousand miles of post roads, and twelve thousand miles of turnpike road. There are three thousand legislators. There are two hundred printed volumes of law reports.”

Presbyterian Education Society.

From the last report of the Presbyterian Education Society, it appears that the society at present contains twenty auxiliaries, sixteen of which have had under their charge, the past year, eighty-six young men, in different stages of education, preparing for the gospel ministry. From the other four auxiliaries, reports had not been received at the time the general report was published. The preceding year, they had under their patronage seventeen beneficiaries :

which number, supposing it to have continued the same, would make the whole number of beneficiaries 103. The amount of receipts during the year, may be stated at more than \$7,000.



LONDON MAY MEETINGS.

The Northampton Oracle gives the following condensed view of the late Anniversary meetings in London.

The Irish Society of London,
Have taught, and circulated books among more than 2,000,000 of the Irish nation.

Wesleyan Missionary Society,
Occupy more than 120 stations—missionaries, 167—converts, 31,000—advance on receipts of the last year, more than \$18,000.

Church Missionary Society,
Has an increase of its funds from the last report, but suffers from divisions among the churches.

British and Foreign Bible Society,
Have issued the last year 123,197 Bibles, 167,298 testaments, and in the 20 years of its existence has circulated more than 4,200,000 copies of the scriptures.

Prayer Book and Homily Society,
Have circulated 9,245 prayer-books, homilies and psalters.

London Jews' Society.
The School now consists of 38 males, and 46 females; the society have issued this year 9,559 copies of the scriptures, and more than 230,000 tracts.

London Hibernian Society,
Now supports 653 schools, having 1,387 scholars;—2,005 bibles,
Vol. I.

and 14,287 testaments have been distributed in the schools.

British and Foreign School Society,
Have established schools in every part of Europe and in South America.

Sunday School Union.
Schools 7,537, teachers 74,614, scholars 842,305.

Naval and Military Bible Society,
Have issued more than 42,000 copies of the scriptures.

London Missionary Society,
Have received a large increase to their funds the last year, and are extending their benevolence "to the ends of the world."

Continental Society,
Now employ 20 ministers among the protestant Christians in continental Europe.

Port of London Seaman's Society,
Have distributed many books and tracts among the sailors and supported the "Floating chapel in the Thames."

Irish Evangelical Society,
Have a theological academy in Dublin, where native teachers in the vernacular tongue are prepared for missionary labours among their countrymen.



We are happy in being able to state, says the Carlisle Adviser, that the Rev. Dr. Wm. Neill, of Philadelphia, has accepted the office of Principal in Dickinson College, to which we understand he was lately elected by the Board of Trustees.

About thirty families of coloured people, under the direction of M.

Granville, sailed on Monday from Philadelphia for Hayti. Other families will soon follow them from that city and New-York.

Two persons eminent in Literature, are reported to be engaged in writing the Memoirs of Lord Byron.

Paul Jones.—By a very singular accident, a large collection of *original* letters to this celebrated man, have been recently found in a buckster's shop in this city. Among them, are the copies of a number of his own letters, which are completely illustrative of the character of the individual. Of the genuineness of these documents and letters, there is not the least doubt, for the hand writing of such men as La Fayette, Benjamin Franklin, John Adams, and fifty others like them, cannot be mistaken. We understand the papers are now in the possession of Mr. Wiley, who has submitted them to the inspection of his 'Den,' with a view to a publication of a part. There are said to be 700 letters alone.—*N. Y. American.*

We learn from letters addressed to the editor of the *Columbian Star*, that there have been Revivals to a considerable extent, among the Baptists, at different places in Virginia, South Carolina and Kentucky.

The Treasurer of the American Society for Meliorating the condition of the Jews, acknowledges the receipt of \$2,211 85, for the months of May and June last.

The Rev. Z. Crosman, late pastor of the Universalist Church, in Norwich, (Conn.) has publicly renounced the doctrine of Universal

salvation, and warned his people to "flee from the wrath to come."

New-Jersey College.—It is stated in a letter from a student at this college, dated July 28, and published in Poulson's *Daily Advertiser*, that there have been lately some symptoms of rebellion against the authority of this institution. Between the hours of two and three in the morning of the 26th ult. a rocket supposed to contain five pounds of powder, was placed at the base of the president's door, in front of his dwelling; the consequence of which was an explosion, breaking out the pannels of two inches in thickness, casting them up a staircase into the second story, breaking the bannisters of the stairway, cracking the wall, and splitting a mahogany dining table which stood in the passage. This is but one instance; four persons have been suspected to be engaged in the plot, two of whom have been dismissed by the civil authority.

Pittsburgh Recorder.

Presbytery of Indiana.—A Presbytery has been recently formed in Indiana, comprising the whole State, west of a line running due north from the mouth of Kentucky River. Thirty one organized churches belong to the Presbytery, with but seven ministers, although there is a prospect of increasing their number soon. A missionary society is formed, called "The Missionary Society of Indiana." Its objects are to encourage every vacant congregation, to raise money by subscription where no church is formed, and to furnish missionaries to every place where support can be obtained.

LITERARY.

No less than *nine* editions of Dr. Dwight's Theology have been published in Great Britain since 1820, viz. 5 octavo editions, of which two were independent stereotype editions, and 3 were printed in the common way; 1 quarto edition, stereotype; 1 duodecimo, stereotype; 1 abridgment of the work; and 1 volume of extracts, under the title of "Beauties of Dwight." All these were published in less than four years after the first copy of the work was received in England.

Mr. Charles Whipple, of Newburyport, Mass. has recently presented to the library of Amherst Collegiate Institution, about 200 volumes.

Just published, in New-York, "Essays of the Nature and Uses of the various Evidences of Revealed Religion. By Gulian C. Verplank, Esq.;" one of the Professors in the Episcopal Theological Seminary in New-York.



IRELAND.

Society for disseminating throughout Ireland the Principles of the Reformation.

With a view to concentrate the efforts now making in behalf of the members of the Roman Catholic Church, a meeting was held on the 9th of August, 1823, when it was resolved to form "A Society for Disseminating throughout Ireland the Principles of the Reformation." A Provisional Committee was then formed, and adjourned meetings were afterwards held, at which the following resolutions were adopted, as expressive of the

principles and objects of the Society.

That the Society shall proceed by an uncompromising exposure of every erroneous doctrine, and every superstitious practice, that can be shewn, on well accredited testimony, to prevail at the present time amongst the ignorant and too credulous part of the population of Ireland, applying at the same time such remedies as may tend to counteract them.

That all the proceedings of the Society shall be conducted in a spirit of Christian love, uniting as far as possible the *sauviter in modo* with the *fortiter in re*; opposing and confuting error in the plainest and strongest language, avoiding at the same time every term of reproach, and endeavoring affectionately to convince those who are the objects of its exertions, that its aim is not to wound their feelings, but to improve their temporal and moral condition, as well as to promote the salvation of their souls; and that if at times compelled to cut deep, like a skilful surgeon, it does so not for the purpose of giving the patient pain, but in order to lead to an effectual and permanent cure.

That whilst the Committee are fully sensible of the difficulty of exposing, without introducing politics, a politico-religious system, like that of the Roman Catholic Church, it is resolved, that politics shall be avoided as much as possible in the proceedings of the Society, and only touched upon when absolutely necessary, to expose the superstitious influence of the Roman Catholic religion so widely prevalent in Ireland;—which forming, as it does, an *imperium in imperio*, has a pow-

erful tendency to counteract the wisest legislative enactments, whether for the education, employment, moral improvement, or civil government of those who have been taught, from their earliest days, to bow to its authority as divine.

That in all the publications of the Society, it shall be the aim, not only to expose error, but to exhibit and enforce the spiritual truth with which it is at variance—combining two principles which have been seldom acted upon in conjunction, viz. the refutation of error, and the establishment of truth.

That the object to which the immediate attention of the Society shall be directed, be the following:—

I. To open a correspondence throughout the country with such persons as may be disposed to act towards their Roman Catholic brethren on the principles of the Reformation, and to obtain through their means authenticated information respecting the following subjects:—

1. Assemblies at wells, stations of pilgrimage, &c. for religious purposes throughout Ireland, and the proceedings which take place at them.

2. Miracles pretended to be wrought,—on whom—and the consequences.

3. The sale of charms, scapulars, &c.

4. The extent of Purgatorial Societies.

5. The number, nature, extent and situation of Convents, Jesuit and other Roman Catholic religious establishments, whether for education or seclusion.

6. The kind of education given

to the poor by the Roman Catholic Clergy, when left to themselves; with the description of the Roman Catholic publications now in circulation amongst the lower orders.

7. The holidays required to be observed by the Roman Catholic Church in Ireland, and how they are usually spent.

8. The opposition made by the Roman Catholic Priesthood to the circulation of the Holy Scriptures among the Roman Catholic population of Ireland.

The first efforts of the Society will thus be directed to collect all possible information on the state and influence of the Roman Catholic religion in Ireland at the present day.

II. To endeavor, by a friendly correspondence, to excite clergymen and resident gentlemen to use every exertion, for the purpose of rescuing their Roman Catholic neighbours from the spiritual bondage in which they have been so long allowed to remain.

III. The re-publication of such works as have most ably refuted the errors of the Roman Catholic Church, in that Christian spirit which the Society approves.

IV. The publication of similar new works, calculated to expose the tendency of these errors to debase the minds of the people.

Thus will the ulterior object of the Society be to invite our Roman Catholic Brethren to judge for themselves, and to afford them the means of acquiring correct information on subjects of vital importance to their temporal and eternal interests.

The Law of Christian Love shall be kept in view, in all the proceedings and publications of the Society; every publication shall

be read and approved by three Members of the Committee ; and no publication shall be issued, if objected to by three Members of the Committee.



*Case of the late Rev. John Smith,
Missionary at Demerara.*

We have been unable to satisfy our minds as to the guilt or innocence of Mr. Smith, till we received the *Christian Monitor* for June 1824, which contains an abstract of his trial. This abstract gives evidence the most satisfactory, of Mr. Smith's innocence, and clearly proves that he was pursued and hunted down by a set of men, who were determined to rest satisfied with nothing short of his destruction. We regret our inability to give the abstract entire ; but we trust the following remarks, with which the Editor of the *New Times* introduces it to the public, will enable the reader to form, in some degree, a just conception of this singular case.

"It [this abstract] embraces the substance of the charges against him, of his defensive statement, and of the whole Evidence in the case ; and we must say, that we have never, in the whole course of our legal reading, met with a sentence so utterly unsupported by the semblance of rational proof. We are indeed this moment at a loss to understand for what reason Mr. Smith was sentenced to be hanged ; or what is the crime that he is *alleged* to have committed deserving death. He is acquitted

of any intention to excite rebellion ; but found guilty of the non-descript crime of *promoting discontent* in the minds of other people without any evil intent. He is also convicted of having advised on a certain day *touching and concerning* a certain rebellion, the proof being most distinctly, that the only advice he gave was *to have nothing to do with it*. This advice, too, was given without knowing or suspecting that the parties had rebellion in their thoughts, but merely on an idea that they had some vague discontent which might lead them to some illegal conduct.

It comes out incidentally in the course of the trial, (though not necessary to be noticed in the abstract,) that Mr. Smith was not arrested on any information against him ; but that two Militia Captains, one of whom had a quarrel with him two years before, thought fit to command him to take up arms ; and because, as a minister of the gospel, he considered himself exempt, they seized his person and his papers !

He is charged with having preached disaffection for six years together, and is tried upon this monstrous plea, without specification of a single expression, or of any one day, week, month, or year, within which his alleged crime was committed.

He is tried by Martial Law for the general tenor of sermons preached, and chapters of the Bible read, years before he became subject to that Law.

He is found guilty of aiding and assisting in rebellion, because a man whom he did not know to be even a reputed rebel, came one day to his house, unexpected by him, stayed there a few minutes,

and left it without proof of a single word having passed between them.

It is monstrous for a Court Martial to be sitting to judge a minister of the gospel, not for specific incitements to rebellion delivered from the pulpit, but for the general character of his doctrines, as loosely stated from the vague impression of ignorant hearers! It is still more monstrous to find, that one of the doctrines which the prosecutor, the officer of the crown, argues to be treasonable, is the duty of keeping holy the SABBATH-DAY!

Extract from the Minutes of the United Associate Synod of Scotland, at their Meeting in Edinburgh, May, 1823.

"In reviewing the present state of Missionary operations in various parts of the world, the Synod agreed to express and to record their sincere sympathy with the London Missionary Society, under the injuries which they have sustained in the late extraordinary proceedings at Demarara, against their unoffending Missionary, Mr. Smith; and, at the same time, to avow their full persuasion, that an investigation of the whole affair is loudly called for, in justice to the memory of the deceased, as well as for protecting other Missionary agents from similar injurious treatment, in every quarter of the British dominions. *Ch. Mon.*

We are authorised to state that the Rev. ALEXANDER BULLIONS, of Cambridge, Washington county, has consented to take the temporary charge of the classical department of the Albany Academy,

for the space of three or four weeks. On or before the expiration of that period, it is expected that the present vacancy will be permanently filled. Mr. Bullions was an intimate friend of the late Dr. Shaw, and has often visited the academy, and examined classes in it. His scholarship is well known. Mr. B. commences his duties on Tuesday, the 14th inst.

Alb. D. Adv.

ANECDOTES.

Imposition Exposed.—About the dawn of the reformation in Scotland, pretended relics being in great repute, a Roman pedlar, who had a large stock of them, opened his pack near Haddington. Among other rarities, he presented a bell which had a rent in it said to have been occasioned by a false oath; and pretended, that such was its sacred sensibility, that if any person with his hand on it dared to swear falsehood, it would rend, and the swearer's hand cleave to it; but if nothing but truth was sworn it would not rend, nor the swearer's hand cleave to it. One Farmor, a sensible man, bent upon exposing this pretence, begged allowance to swear with his hand upon this bell; and holding it up to the multitude, that they might see in what condition it and his hand were, he laid his hand upon it and solemnly swore, *'That the Pope was Anti-Christ, and his Cardinals, Archbishops, Bishops, Priests and Monks, locusts from hell to devour men from God, and they would return to hell.'* Lifting his hand freely from the bell, he held it up to the multitude, that they might see that no change had been made.

upon it; and that according to its owner, he had sworn nothing but the truth. The pedlar slipt off ashamed, nor did any more of his sort trouble the nation.

Brown's Church Hist.



A SMALL MISTAKE.

A venerable minister in the town of H——, preached a sermon on the subject of eternal punihment. On the next day, it was agreed among some thoughtless young men, that one of them should go to him, and endeavour to draw him into a dispute, with the design of making a jest of him and his doctrine. The wag accordingly went, was introduced to the minister's study, and commenced the conversation by saying, "I believe there is a small dispute between you and me, Sir; and I thought I would call this morning and try to settle it." "Ah," said the clergyman, "what is it?" "Why" replied the wag, "you say that the wicked will go into everlasting punishment and I do not think they will." "Oh if that is all," answered the minister, "there is no dispute between you and me. If you turn to Matthew xxv. 46, you will find that the dispute is between you and the *Lord Jesus Christ*; and I advise you to go immediately and settle it with him.



We have omitted our "Gleanings" in the present number, to give place to a number of interesting articles of intelligence from the *Christian Monitor*; they shall be continued in our next.

OBITUARY.

DIED—At Philadelphia, on the 21st ult. of a short illness, the Rev, JOSEPH SHAW, L.L. D. Prefessor of Languages in the Academy in this city. Dr. Shaw was a man of solid talents, of thorough and accurate attainments as a scholar and Divine; and what is of more importance than all, he was a man of fervent piety. He was sincerely and zealously attached to the principles of the Reformation, as maintained by the Associate Synod of North America, of which church he was a minister, and had for some time charge of a congregation in Philadelphia. During his residence in this city, his labours as a minister were occasionally, and for a time almost steadily enjoyed by the congregation in Fox-street, since its connexion with the Presbytery of Cambridge, of which he was a member. In his death, society, civil, literary and religious, has to deplore the loss of a valuable member.



TO CORRESPONDENTS.

We have received a number of interesting articles from correspondents, waich shall be attended to in our next.



From the Christian Monitor.

THE GRAVE.

THERE is a spot, whose summit green
First brightens in the dawn of day,
And 'tis the spot, where last is seen
The fading twilight's ling'ring ray;
And when in yonder azure sky
The moon conceals her beauties rare,
She seems, at least to fancy's eye,
To shed her mildest radiance *there*!

I love the spot! For all around
Eternal spring her mantle throws:
And neither earthly voice nor sound,
Is heard to break its soft repose;
For though, without, contention still,
And fear, and doubt, and grief, and
care,
The home, the heart, of man may fill,
Yet all is peace and silence *there*!

I love the spot! For there at last,
In union close, in slumber deep,
Their toils, their woes, their trials past,
The guardians of my childhood sleep:
And ev'ry idol of my pride,
The brother tried, the sister fair,
Have left the lonely wand'rer's side,
To flee from pain and anguish *there*!

I love the spot! For ev'ry stone,
That rears its simple form on high,
Still speaks of ONE, who left a throne
Of light, for men to bleed and die:
Exalted now, for all the just
He lives a mansion to prepare;
And loves to guard the very dust,
That rests in hope, and moulders
there!

I love the spot! For there I see,
When troubles rise, or terrors frown,
Both room and resting place for me,
When I shall lay my sorrows down:
Then to the friends I lov'd so well
I'll go, their narrow house to share;
And nought but nature's latest knell
Shall break my peaceful slumbers
there!



NIGHT.

By James Montgomery, Esq.

NIGHT is the time for rest;
How sweet, when labours close,
To gather round an aching breast

The curtain of repose;
Stretch the tir'd limbs, and lay the head
Upon our own delightful bed!

Night is the time for dreams;
The gay romance of life,
When truth that is and truth that seems
Blend in fantastic strife;
Ah! visions less beguiling far
Than waking dreams of daylight are!

Night is the time for toil;
To plough the classic field,
Intent to find the buried spoil
Its wealthy furrows yield;
That all is ours that sages taught,
That poets sung, or heroes wrought.

Night is the time to weep;
To wet with unseen tears
Those graves of memory where sleep
The joys of other years;
Hopes that were angels in their birth,
But perish'd young like things on earth;

Night is the time to watch;
On Ocean's dark expanse,
To hail the Pleiades, or catch
The full Moon's earliest glance,
That brings unto the home-sick mind
All we have lov'd or left behind.

Night is the time for care;
Brooding o'er hours mis-spent,
To see the spectre of Despair
Come to our lonely tent;
Like Brutus, midst his slumb'ring host,
Startled by Cæsar's stalwart Ghost.

Night is the time to muse;
Then from the eye the soul
Takes flight, and with expanding views
Beyond the starry Pole,
Describes athwart the abyss of night,
The dawn of uncreated light.

Night is the time to pray;
Our Saviour oft withdrew
To desert mountains far away,—
So will his followers do:
Steal from the throng to haunts untrod,
And hold communion there with God.

Night is the time for death;
When all around is peace;
Calmly to yield the weary breath,
From sin and suffering cease:
Think of heaven's bliss, and give the sign
To parting friends—such death be mine!

THE

RELIGIOUS MONITOR.

OCTOBER, 1824.

For the Religious Monitor.

THE CHRISTIAN CONQUEROR.

God employs a variety of means for our instruction, and none more generally than comparison. As his word treats of things not seen and hard to be understood, he unfolds their nature by comparison to things which are seen and more easily comprehended. All the objects of nature and all the relations and employments of life, are made the vehicles of spiritual instruction, that the lessons of the word might be rendered plain, familiar and impressive, and that we might be continually surrounded with monitors recalling to mind and enforcing our duty—monitors which wait on our steps during the day, which speak through the stillness of the night, which make their voice to be heard to the ends of the earth, and their language intelligible to every nation and kindred and people and tongue.

One of these comparisons to which attention is solicited, is that of the Christian to a Soldier. It is alluded to in the close of each of the epistles to the seven Churches of Asia; and in the epistle to the Church of Pergamos, in these

VOL. I.

words. *To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.* In some places our attention is called to the duties and warfare of the Soldier of Jesus, but here to his Victory and Reward.

As the warfare so also the victory of the Christian is *Spiritual*. The nations of the earth have combined against the Church, they have vied with each other in malignity and persecution, and scarce is there a field which has not been fattened by the blood of martyrs. But these are not the most important wars in which the Church is involved; nor is her victory at all to be tested by her success or failure; when armed with carnal weapons, she takes the field like other nations. Often when the field is covered with the slain, and her temples are decorated with the spoils of enemies, often when her citizens sit under their own vines and fig trees, none daring to make them afraid, her cause is low, her situation most critical and dangerous; while on the other hand the blood of her sons has often proved her strength, her security and triumph. The Church is

engaged in another war, in comparison of which, the wars of nations are but the sports of children: for, *We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.* We wrestle against Satan and those joined with him in the government of hell, and all the numerous retinue which rally round his standard; against a wicked world and hosts of fallen angels, which thronging in numbers never told to mortals, own him as their Prince. The weapons on both sides are not carnal, but spiritual and mighty. On the side of satan, snares, temptations, terrors, and all that the rage and cunning of hell can supply. On the side of the Christian, the whole armour of God; the girdle of truth, the breast plate of righteousness, the shoes of the preparation of the gospel of peace, the shield of faith, the helmet of salvation, and the sword of the spirit, which is the word of God. The operations of the combatants are in many respects invisible.—Hosts without number throng upon the field, they fill the earth and air; the battle rages, and many conquer and many fall; alternate hopes and fears pervade the ranks, and now the victors yield, and now the conquered renew the battle; we are in the field, and among the combatants; we give way and fall, yet dream that we are safe; we escape from the enemy, yet seem to be in chains. Darkness envelopes the field until the day of God shall arise and disperse the mists, then, all the glories and all the honours of the war shall be exposed; then, we shall see who have been traitors and who have been faithful, who have been cowards and who have

been brave, who have fallen and who have conquered. This is a war of spirits; the spirits of darkness led on by their prince, warring against the great Michael with his saints and angels; the death of spirits lying in their separation from God, is its object; and the victory of the Christian, consists in the deliverance of his soul from death, and in the destruction of those who oppose him from the presence of the Lord and from the glory of his power.

This is a *dear-bought* victory.—We count the triumph dearly purchased, when the laurels are deeply stained with blood, when the mingling cries of the widow and fatherless confound the shouts of rejoicing. But still more expensive is the victory of the Christian. That he might conquer, no lamb was taken from the fold to bleed at the altar, no mortal blood was shed; nor did the hosts of heaven struggle, nor myriads of angels fall, that we might conquer, the eternal God himself must bleed.* And we overcome not by our own strength, or wisdom, or courage, nor by the weakness, the folly, or cowardice of our foes; nor by the long and severe struggles of the war, nor by the mere will of heaven; but, *by the blood of the Lamb.* Wherever this blood has flowed, the work is done and satan dare not interfere; whenever we move from it, we are within the lines and power of the enemy, and God himself can do nothing for us. In other wars the falling of the leader is the signal of defeat, and death alone arrests the flight of the scattering troops; but the death of the Captain of salvation is the victory of his people, for in his death, *he trampled on princi-*

* Acts, 20, 28.

palities and powers, making a show of them openly, and triumphing over them in the blood of his cross.

And this victory is dearly purchased by the Christian. He is weak, yea, powerless in himself, while his enemies are strong, numerous, crafty, and malicious.—He has besides, in his own heart an enemy which opens the gates for their admission, leads them and gives effect to their proceedings. By this means civil discord is produced, the efforts of the Christian are divided, weakened, and frustrated; while the works of his enemies are facilitated and established. Satan rages against him as a roaring lion, and the world imbibe the evil spirit of their father; but most of all to be feared, as most distressing to bear, most difficult to overcome and most dangerous to indulge, is the corruption of the heart. This is an enemy within, and treated as a friend; yet the first to commence the conflict, the most resolute in maintaining it, and the last to relinquish the field.—The Christian's conflict is severe, and it is tedious: he does not conquer by a single blow, but all his life time he must be contending, without a moments peace which is not purchased and maintained by the strife of war; and then only will he finish this good fight, when he finishes his course.

But the victory is *glorious* and worthy of the war, whether we consider the cause in which we are engaged, the enemies subdued, the manner of the victory, or the objects secured by it.

The glory of a victory depends upon the occasion of the war, whether it be to gratify malignity, to enrich with plunder, to extend dominion, to maintain the rights of justice, or the claims of mercy.—

And what is the occasion of this war, in which the Christian is involved? Why is hell enlisted on one side, heaven upon the other, and earth divided into conflicting parties? Was there any usurpation of power, any infringement of rights, any oppressive law, any illegal or cruel proceedings on the part of God, which justified his subjects in throwing off the yoke of their allegiance? No, this war originated in a rebellion which for pride, for folly and ingratitude, shall be forever without a parallel. Wars generally originate in mutual injuries, and the flames are kindled by mutual desires for power, for plunder, for glory or for carnage; but in this the fault is wholly with the enemies of God. He has the best of all possible rights to rule, for he made the subjects of his dominion, and injustice has never in a single instance, stained the purity of his throne; *it is established in justice and judgment, while mercy and truth go before his face.* Rebellion against him must therefore be without a shadow of excuse.—The cause in which the Christian contends is the cause of God, he fights against ungrateful rebels, he fights to maintain the honour of Jehovah, the peace and freedom and safety of his dominion. What war can be more honourable, what victory more glorious?

The glory of a victory depends upon the character of the enemies subdued. And what is the character of the enemies of the Christian? They are the foes of God, of all that is great and good; they are the slaves of every hateful and destructive passion; if not checked in their career, nor earth nor heaven would be safe; but every where, confusion, anarchy and ruin would prevail; they are mighty

in number and in power, elated by momentary success and keen for the strife. How glorious the victory which humbles their pride, destroys their power, and lays them low in the prisons of darkness, where they shall be clothed with shame, and covered with their own confusion.

The glory of a victory depends upon the manner in which it is gained; and in this respect no victory can be so fairly, so wonderfully and honourably gained as the Christian's. The mighty powers of earth and hell shall be subdued; and how? By God the Father clothed with the thunder of his power? or God the Son in the glory of his mediatorial reign? or by the mighty hosts of angels? No, they shall be conquered by the man Christ Jesus, by the same nature which in Eden yielded to the tempter, and by a handful of weak and despised believers, not reckoned among the nations of the earth. Great men wish to fall by the hands of the great; Abimelech would rather die at once, than live with the chance of dying by the hand of a woman; and satan might find it some alleviation of his misery and shame, did God in his own person hurl upon him the bolts of wrath; but how galling his defeat, when he is overcome by the same nature and the same persons whom he had conquered almost without a blow; and how glorious will be the triumph of God and his people!

The glory of a victory depends upon the objects secured by it;—and the objects secured by the victory of the Christian are every way important. The honour of God will be vindicated, his glory illustriously displayed, his law magnified and made honourable, his

kingdom established in peace and safety, his people delivered and his enemies destroyed. How glorious is the victory which extends the dominion, increases the wealth and power of the nation; which breaks the chains of slavery, opens up the noisome prison, and restores our citizens to their homes, their friends and their freedom; but how much more glorious the victory of the Christian, who fights not for his country, his family, his freedom or his life; but for God and for immortal souls. Are triumphal arches reared for the heroes of national freedom, do the throng attend their steps and the shouts of applause burst from every lip? how poor, how short-lived their triumph! It is only the breath of a moment; but how truly and permanently glorious the triumph of the Christian, when the battle is over, when the gates shall be lifted up, when he shall enter with the trophies of his valour, and amidst the welcome cheers of heaven shall take his seat upon a throne and receive the crown of unfading glory.

This victory is *certain*. In other wars there are doubts of the issue; but in this there are none.—Christ has already conquered, and we cannot fail. He has given the fatal wound, he has bound our enemies in chains, and though they rage and seek our ruin, their rage is vain, their struggles only entangle them more in the snare of destruction. They only rise to fall, they prosper that they may perish, they stand up to be consumed by the breath of the Almighty. Our cause is one in which heaven is as deeply and sincerely engaged as we are; and as soon shall the foe invade the throne of the Eternal and chain the arm of Omnipotence, as

destroy or harm the weakest of his people. God would be dishonoured, would be false and perjured, if satan were allowed a single triumph; for he has said, that none shall pluck us out of his hand, yea, he has sworn by himself, to confirm the immutability of his counsel; and our victory is just as sure as if we saw the foe driven down to the abyss and chained in the prisons of darkness. Not only is the victory secured in general to the cause of Christ, but to every individual Christian. In other wars many of the victors fall upon the field of glory and never reap the fruits of their success; but as in the Christian race, all that run shall win the prize, so all that fight shall conquer. Not one shall perish on the field, not one shall as a captive grace the return of the humbled foe, not one shall be maimed, not one shall enter heaven with a wound or scar, yea though they have passed through the fire the smell of it shall not be found upon them.

And finally the victory will be complete. No enemy shall escape from the field, no one shall stand before the power of the highest. As all who fight upon the side of God shall conquer, so all who fight against him shall be vanquished.—They shall be thrust down to hell, the gates shall be closed forever, secured by the bars of eternal justice and the seal of the omnipotence of God; while the gates of heaven stand always open secure from the fear of their intrusions. When nations are subdued some will escape, and the oppressed may rise and regain their freedom; but in the final victory of the Christian, his enemies shall never recover from their defeat, nor ever renew the contest. The noise of

war will be exchanged for the howlings of anguish, the hope of success for the blackness of despair; on the unmeasured waste of woe no gleam of light appears; all is dark and cheerless; no objects meet the eye but sights of horror, no sounds assail the ear but the noise of suffering. How ruinous the downfall of his enemies, how complete the triumph of the Christian!

The *Reward* of the Christian conqueror is, *to eat of the hidden manna, to receive a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.* This appears to have a reference to the furniture of the ark of the covenant, in which were the golden pot which had manna, and Aaron's rod which budded, and the tables of the covenant.—

The Christian conqueror shall eat of manna; not that which was hidden in the ark, not that which was the food of angels, but Christ the bread which came down from heaven to give life to the world. He shall not be rewarded with empty or perishing honours, but with substantial glory. Christ himself, who is now the chief among ten thousand and altogether lovely, Christ in comparison of whom all else is counted loss, Christ who will then appear as he is and fill the whole soul with his glory, will be his reward. How unable is the mind to conceive, how powerless the tongue to speak of the future honours of the Christian. Rivers of pleasure, imperishable riches, thrones and priesthoods and all the pomp of earthly images sink far beneath their excellence. Who can estimate the value of blessings purchased by the blood of Christ, bestowed by the hand of God and enjoyed in his own presence? Even now

the Christian having tasted of them, thirsts no more for other pleasures; and what will be his felicity, when, instead of the manna rained on him from heaven, he shall enter the grand store house, and in heaven itself eat of this heavenly bread?

Instead of a temporal priesthood over a congregation of sinners, like Aaron's who was selected by means of his rod in memory of which it was kept in the ark, the Christian shall have a new name, he shall be a priest of the most High in his sanctuary above, he shall be a son of God and a brother of Christ Jesus. This is the most desirable and glorious of all names. To be the priests of men, the sons of princes and brethren of kings, is in comparison beggary and wretchedness. And this name of the Christian no man knows but himself; no man understands the nature, or experiences the privileges of Christianity but he that is born of God. To others his noble birth appears obscurity, his freedom slavery, and his glory shame.

Instead of a law written upon tables of stone, which proves to sinners a law of sin and death, the Christian conqueror shall receive a white stone emblematical of his justification: and on this stone is written his new name as the adopted child of God; for believers are not justified in consequence of childhood, or any thing in them like children; but receive the spirit of adoption and all that distinguishes them from the mass of the wicked as consequences of remission. This then, is the spirit and it is the sum, of all the blessings of salvation; for this Christ was especially sent into the world, to take away sin. Yet while acquital

is represented as the reward of Christians, it is not a reward of debt; nor granted subsequent to labour; but sealed in the day of regeneration. Those who believe *do enter into rest*; those who fight do now reap the rewards of victors, only the day of triumph has not yet arrived.

Reader, art thou one of Zion's warriors? hast thou secured this great reward? Let not thy mind be soon at rest where victory and heaven invite from hell, from shame, and endless bondage.

What would you think of the man who never raised his arm to fight the battles of his country, never enlisted in her cause, never swore allegiance; who had even imbrued his hands in the blood of his fellow citizens, should he come to claim the reward of a patriot and hero? Would you not expect to see him instead of receiving approbation and honour, seized as a traitor and condemned to die?—What better can happen to them who come not up to the help of the Lord against the mighty, who will not enlist in the cause of Christ, nor swear allegiance to the king of heaven, who will even fight against their own convictions, the strivings of the Spirit, and the progress of religion in the world? To reward such, would be unjust and imprudent. Nor let any think because they have not with the openly profane lifted up their hands against the God of heaven, that he is bound to reward such friendly forbearance. He that is not with Christ is against him; and those who do only forget God, who neither avow nor practice open war against religion, shall be torn in pieces when there is no deliverer.

Should the lives or liberties of our citizens be endangered by in-

vasion and men be sent forth to arouse to arms, how soon would the martial fire spread through every bosom, how many thousands would leave their friends and home, and bazard all, stimulated by the desire of an uncertain and perishing fame. But lo, there is war in the kingdom of God; his servants are sent forth, the trumpet of the gospel is sounded and we are called to arm ourselves for the battle. Our leader is to be the king of kings, our companions, saints and angels, the war is just, the service easy, the victory certain, and the reward eternal life; yet men make a thousand excuses, or in the face of all these things enlist in the cause of hell, where their leader is satan, their companions fiends, the war unjust, the service hard, the defeat inevitable, and the wages eternal death.

Christians, let these considerations urge us to put on the armour of God, to be strong and of good courage, to contend earnestly, and we shall in due time be made conquerors, and more than conquerors through him that loved us.

T. B.

For the Religious Monitor,

WARDLAW ON ECCLESIASTES,
VII. 16—18.

The following judicious and happy illustration of a difficult and much abused passage of scripture, is from Wardlaw's Lectures on Ecclesiastes, first published in Glasgow in 1821, and reprinted in Philadelphia in 1822. "We have read this book" says the Reviewer in the Christian Monitor, "with much pleasure. The task undertaken was difficult, both from the obscurity of many parts of Ecclesiastes and likewise from its gloo-

my cast of thought; and it is highly creditable to Dr. W.'s talents that he has given such a satisfactory explanation of its most perplexing passages, and excited a lively interest in representations which at first view appear so dismal and uninviting. His practical reflections are excellent and the lessons which they exhibit are enforced in a very impressive manner, and with a happy suitability to the various characters, circumstances and periods of life."

P. B. A.

Be not righteous overmuch; neither make thyself overwise; why shouldst thou destroy thyself? Be not overmuch wicked; neither be thou foolish; why shouldst thou die before thy time? It is good that thou shouldst take hold of this; yea also from this withdraw not thine hand: for he that feareth God shall come forth of them all.
Eccles. vii. 16—18.

Persons who relish not nor study the word of God as a whole, have often particular parts of it which they like; favourite texts, such as when severed from their connexion, and regarded in their sound rather than their sense, appear to suit their preconceived opinions, and prevalent desires. These little insulated scraps of scripture, misunderstood and perverted, and applied to purposes the very opposite of the Divine intention, obtain a free currency amongst multitudes of people, many of whom perhaps never read them in their Bibles, but have got them at second hand as maxims of high authority; and they are quoted on all occasions, and referred to with the easy confidence of a Geometrian quoting his axioms. In this

and in many other ways, the word of God meets with treatment, which would be resented as an insult by any human author; being made to express sentiments in perfect contrariety to its general spirit, and even to its most explicit declarations.

Few texts (perhaps I might say none) have ever been in such general favour, have ever been caught at, and circulated, and appealed to with approbation, by so great a variety of characters, as the first clause of the sixteenth verse,—“Be not righteous overmuch.”—Its grand recommendation lies in its being so *undefined*, susceptible of so many shades of meaning; prescribing no precise boundaries, but leaving matters conveniently at large, and thus affording latitude for every man to fix his own standard, (and even that may be very fluctuating,) and then to appeal to scripture against all who go beyond him, as exceeding reasonable bounds, and being “righteous overmuch.” For it is surprising how men who hate the Bible in its great truths and requirements, will yet quote its words, nay, even plead for its authority, when it can be made by any perversion, to accord with their own inclinations.

The saying is a favourite one with the profligate, who, in cursing the enthusiasm and hypocrisy of others, vainly fancies that he is vindicating his own vice and folly; and who reckons it quite a sufficient reason for rejecting with scorn a serious and salutary advice, that it comes from one whom all must allow to be—“righteous overmuch.”

Often on the other hand is it appealed to by the man of morality, who, with stern severity, condemns the profligate, but who piques him-

self on his own sobriety, honesty, industry, kindness and general decency of character; and making this external virtue his religion, though without a single sentiment or emotion of inward godliness, considers every thing beyond it as being—“righteous overmuch.”

Many who are equally destitute of the true spirit of religion, who feel its services an irksome drudgery, whose secret language in them all is, “What a weariness is it?” and who therefore satisfy their consciences with very flimsy apologies for the neglect of them, are even ready to pronounce those “righteous overmuch,” who cannot see their excuses in the same satisfactory light with themselves.

This admonition too is a weapon in constant use with the thousands, whose religion consists in the strict observance of its outward forms, in their appropriate times and places. They would not for the world be missed out of their pew on a Sabbath day, and with even greater reluctance on certain days of human institution. But they are clear for keeping religion to its proper place. This is a topic on which they continually insist; a species of *propriety* which, in company with a smile of self complacency, is forever on their lips. It is all well, if a man minds religion on its own appropriate day, and attends to his business the rest of the week. These things must not be made to clash. “Six days of the week shalt thou labour, and one thou shalt rest,” are God’s own prescriptions;—and the Bible itself enjoins us not to be “righteous overmuch.”

But there are none to whom this favourite caution is of more essential service than those professors of religion, of whom, alas! the

number is not small, who, disliking the "offence of the cross" are desirous to keep on good terms both with Christ and the world, and who cover from others, and try to cover from themselves, the real principle of their conduct, by prudential maxims of imposing plausibility, and some of them in the terms of Scripture. The wisdom of the serpent, they say, is recommended to us, as well as the harmlessness of the dove. They cannot see the use of exposing themselves and their religion to needless derision. They are ever mightily afraid, lest, by the overstrictness and uncomplaining spirit of its professors, men should be led to form gloomy notions of the gospel, as a system of morose and puritanical austerity. "We must needs go out of the world," they allege, "if we are to take no part in its pleasures."—Under the pretext of recommending religion, such persons meet the world half-way; they join in its follies and vain amusements; they rather court than shun its intercourse; and they sanction their unseemly compliances by an appeal to the admonition before us; regarding the reproach cast upon others, who think a more decided, and marked separation from the world their duty, as brought upon themselves by their own imprudence,—by carrying matters to far,—by being "righteous overmuch."

A passage of Scripture that has been so much abused, and of which the abuse is so extensively prejudicial, it is of great importance rightly to understand; and, before noticing any of the different views that have been taken of it, I shall state what to me appears to be its true meaning.

The whole passage seems to be an instance of serious and impres-

sive IRONY: of which the subject is, the line of conduct most prudent to be pursued, supposing the end in view to be the securing of favour, honour and prosperity in the world.—Thus:—"There is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness." If, therefore you wish to avoid the enmity of the world with its mischievous and sometimes deadly consequences, and insure success, honour, long life,—"be not righteous overmuch;"—remember that religion is a matter in which men in general, are particularly fond of moderation; and beware of assuming an appearance of sanctity greater than the world is disposed to approve of, or bear with. "Neither make thyself overwise; why shouldest thou destroy thyself?" Recollect that the same feelings of envy and malignant jealousy may be excited, as they very often have been, by high degrees of superior intelligence and wisdom. Be not obtrusive, therefore with your eminent endowments.—Deal prudently. Be cautious of exasperating the jealous pride of others. Besides the risks that arise from envy, such qualities may bring you often into the critical situation of an arbitrator; in which you must unavoidably expose yourself to the resentment of one or the other of the parties, and possibly even of both. And from various other sources, danger may arise to you.—But at the same time beware.—Similar effects may be produced by opposite causes. Although men do not like overmuch religion, you must be on your guard, on the other hand, against the extreme of wickedness:—"Be not overmuch wicked." You will expose yourself to suspicion and hatred as a

dangerous member of society;—men will become your enemies from fear, and will think they confer a benefit on the community, by making riddance of you: nay, in the excess of riotous and unbridled profligacy, you may be betrayed into deeds which may awaken the vengeance of human laws, and bring you to an intemely end. Let prudent consideration, then, set bounds to your licentiousness:—“Neither be thou foolish; why shouldst thou die before thy time?”—As there are hazards attending high pretensions to wisdom, so are there risks peculiar to folly. The absolute fool becomes the object of contempt. His life is hardly thought worth an effort, far less a sacrifice for its preservation. The fool is easily made the tool and dupe of a party; exposing himself to be the prey of virulent enemies, or of selfish pretended friends. Folly leads a man into innumerable scrapes. It may induce him heedlessly to mix with wicked associates, and may thus as indeed has many a time happened, occasion his suffering for crimes, in the perpetration of which he had no active hand, and which fool as he is he would shrink from committing. And in numberless ways he may come, by his folly, to “die before his time.” If, therefore, I repeat, your object be to shun the world’s enmity, with its possible and probable effects, and to secure the world’s favour, with its desirable accompaniments and consequences, take care of these extremes;—as “there is a just man that perisheth in his righteousness,—be not righteous overmuch; neither make thyself overwise; why shouldst thou destroy thyself?”—And though “a wicked man” may, and sometimes does, “prolong his life in his

wickedness” yet “be not overmuch wicked, neither be thou foolish; why shouldst thou die before thy time?”

All scripture irony is serious, and intended to impress on the mind important lessons. The passage is in this respect similar to that striking one towards the close of the book: “Rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart and in the sight of thine eyes:—**BUT KNOW THOU** that for all these things God will bring thee into judgment.” So here the admonition closes with an impressive recommendation of the fear of the Lord as the best and only means of inspiring true peace and tranquil security of mind, as a sovereign antidote against the fear of man, and a powerful incentive to the faithful and firm discharge of duty in every situation:—verse 18. “It is good that thou shouldst take hold of this; yea, also from this withhold not thy hand; for **HE THAT FEARETH GOD SHALL COME FORTH OF THEM ALL.**”

In vindication of the general principle which I have adopted for explanation of this passage, let it now be observed, *in the first place*: The motives which Solomon employs to recommend and enforce his advice, evidently shew, that in the fifteenth verse, when he speaks of “a righteous man perishing in his righteousness, and a wicked man prolonging his life in his wickedness,” he refers not directly to the conduct of providence, but to the consequences arising to the righteous and the wicked, from the feelings of mankind towards them: for, in the ordinary administration of God, the duration of human life does not ap-

pear to be at all regulated by the characters of men.

Secondly. If the counsel, "Be not righteous overmuch" means, that it is our duty to be righteous, but that we should beware of excess in righteousness; then the opposite counsel, "Be not overmuch wicked," if taken seriously, (that is, as having nothing in it of the nature of irony,) must, on the same principle of interpretation, be understood to signify, that we may be wicked, provided we take due care not to exceed, or go beyond bounds in our wickedness. But this surely can never be the counsel of the word of God. Every reader of the Bible will be instantly sensible how much it is out of unison with the universal tenor of its sentiment and phraseology.

Thirdly. *Righteousness*, when opposed, as it is here, to *wickedness*, usually means, in scripture language, true religion in general, in all its various branches of principle and practice; the entire profession and course of conduct of a good man. In this enlarged sense I understand it here; and this makes me dissatisfied with other interpretations of the passage.

Some consider righteousness as referring particularly to the exercise of *justice*, and the admonition not to be "righteous overmuch" as a caution against the overrigid application of the principles of equity, pressing every thing to an extreme, never tempering justice with clemency but exacting satisfaction and punishment without mercy, on all occasions, even for the most trivial faults.—But if righteousness mean simply justice, then wickedness must mean simply injustice; and if "be not righteous overmuch" be a warning against the extreme of justice, "be not overwicked" must be

a warning against the extreme of injustice; a warning which we certainly should not expect to find in that book, which admits of no compromise between right and wrong, and whose sentence is, "He that is faithful in that which is least is faithful also in that which is much; and he that is unjust in the least is unjust also in much."* Those who have adopted the interpretation I am speaking of, have not, I think, sufficiently attended to the *antithesis* in the passage; nor duly considered that the true principle of the interpretation, whatever it may be, ought to apply, with equal fairness and ease, to both sides of it. There is reason indeed to think that the counsel "be not righteous overmuch" is quoted by multitudes without the most distant recollection, and by not a few without even the knowledge, of it being followed immediately by the admonition not to be "overmuch wicked."

Others understanding the terms "righteous" and "wicked," as I think they ought to be understood, in their more general acceptation, and at the same time conceiving "Be not righteous overmuch" to be Solomon's serious counsel, cannot, however, deny, that of true righteousness, of real religion, of genuine unsophisticated goodness, there cannot be excess. They are therefore under the necessity of qualifying and restricting after all. Some of them explain the words as a caution against *intemperate zeal*, exerting itself indiscreetly, contentiously, and to the injury of religion:—Some, as a warning against a *blind and bigoted superstition*, displaying itself in an excessive attachment to rites and ceremonies of human invention, or even, it may be, to external institutions of Divine

* Luke xvi. 10.

appointment, whilst the spirit of vital godliness is entirely or in a great measure overlooked; others as an admonition against needless *scrupulosity* about trifles; a want of proper discrimination between smaller and greater matters, between what have been termed essentials, and non-essentials; from which have arisen the hottest contentions, and numberless unnecessary schisms.

Of all these and other interpretations of a similar kind that might be noticed, it may be observed in general:—First, that these things are not properly righteousness; but the mere adjuncts, and unjustifiable accompaniments or counterfeits of righteousness: and secondly, that if such things are meant in the exhortation, “Be not righteous overmuch,” it will follow, that, what is said, in the verse preceding, of the “righteous man perishing in his righteousness,” must be considered as expressing, not the consequence of his real godliness itself, but of his imprudent profession and practice, or his needlessly ostentatious display of it.—But this certainly is not what Solomon means, when he contrasts the “righteous perishing in his righteousness, and “the wicked prolonging his life in his wickedness.”

Considering righteousness, then in its proper sense, in the sense in which it is generally used in the Bible, I must repeat what was before hinted, that no man who is conversant in the contents of that blessed volume, can for a moment admit the idea of its containing any thing against the excess of it;—the excess of true religion and moral obedience. Were such excess possible, surely it is not the side on which we are in danger of erring,

and require to be seriously admonished.—Shall we warn him against too much spirituality of mind, who feels himself by nature “carnal, sold under sin,” and in whose bosom the “law of sin” is incessantly striving against the “law of his mind?” Shall we put him on his guard against allowing the love of God, the comprehensive principle of all righteousness, to occupy too much of his heart, whose nature is enmity against him? Shall we caution against looking too constantly at the things which are unseen and eternal, a creature whose propensities are so powerful to seek his portion in the things that are seen and temporal; who feels his affections drawn downward, and bound to the earth? How preposterous the thought, of warning a sinful creature against the excess of holiness! a selfish creature against the excess of benevolence and integrity! an earthly minded creature against too intimate fellowship with heaven! a creature surrounded with temptations to equivocate between God and the world, and who carries about with him principles of the old man to which, alas! these temptations are too congenial, against a profession and conduct too decided on the part of God and of godliness! a creature who is so much in danger of seeking glory from men, against estimating too highly, or coveting too eagerly, the honour that cometh from God only! a creature, in a word, that has so many sadly prevailing tendencies to the entire dereliction of righteousness, against being “righteous overmuch.”

Lastly. The whole of the language of the Divine word, in describing the characters at which God’s people ought continually to aim, is fitted to impress on every

mind the impossibility of the dreaded excess,—of being “righteous overmuch.” Let a few passages suffice as a specimen of many.—“If any man be in Christ he is a new creature; old things are passed away; behold all things are become new.” “Whosoever hath this hope in him,” (in Christ;—namely, the hope of seeing him as he is and being like him,) “purifieth himself even as he is pure.” “Brethren I count not myself to have apprehended; but this one thing I do: forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus.” “Set your affections on things above, not on things on the earth.” “I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service: and be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is the good and acceptable and perfect will of God.”—“They that are Christ’s have crucified the flesh, with the affections and lusts.” “Love not the world, neither the things that are in the world; for if any man love the world, the love of the Father is not in him.” “Ye cannot serve God and mammon.” “The friendship of the world is enmity with God; whosoever, therefore, will be the friend of the world, is the enemy of God.” “Having, therefore these promises dearly beloved, let us cleanse ourselves from all pollution of the flesh and spirit, perfecting holiness in the fear of God.” “Giving all diligence, add to your faith, fortitude, and to for-

titude, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.” “For none of us liveth to himself, and none of us dieth to himself; for whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord’s.”*—These passages which are only an exemplification of the correct phraseology of the Bible on the subject of Christian holiness, express a spirituality, a decision, and self denial, a universality, perseverance and progress, of practical obedience, utterly inconsistent with any caution against the danger of excess, and admonitions to moderation. Of such sedatives, alas! we stand in no need. All the exciting stimulants that can be applied to our minds, are few enough, and weak enough, to keep us on the alert against the temptations of the world, and live to the great ends of our being. The sinless perfection of our nature, is the object of commanded pursuit and of promised attainment. We can never, even in a future world go beyond this; and in the present world, bearing about with us to the end the corruption of the old man, we can never reach it. We can never exceed the requirements of the precepts I have been repeating. To be “righteous overmuch,” is an impossibility.

Let men, then, beware of wrestling and abusing the Scriptures, to their own delusion and ruin.—It is

* 2 Cor. v. 17. 1 John iii. 3. Phil. iii. 13; 14. Col. iii. 2. Rom. xii. 1, 2. Gal. v. 24. 1 John ii. 15. Matt. vi. 24. James iv. 4. 2 Cor. vii. 1. 2 Pet. i. 5—7. Rom. xiv. 7, 8.

a very sure evidence of a man's not being decidedly righteous at all, when he is particularly fond of the caution (misinterpreted, as in that case we are certain it must be) "not to be righteous overmuch:" a caution which is often repeated, with a sneer of malicious satisfaction, by men in whose eyes, all real, heartfelt, spiritual religion, all scriptural godliness, is held as enthusiasm and madness;—that religion, I mean, which mourns for sin in deep self abasement; which loves the Saviour supremely; which is addicted to reading the Bible, to prayer and communion with God; which counts the Sabbath a delight;—which shrinks with a delicate tender conscience from even the appearance of evil; which ceases to have pleasure in the empty vanities, the time-and-soul-killing follies of a passing world, and weeps in pity for those who have; which seeks to enjoy God in all things, and all things in God.

My friends, this subject is serious,—deeply serious; worthy of being in earnest about. Either you must belong to the people of God, or to the world: and the time is coming when this distinction shall be announced with awful solemnity, and shall be fixed with its consequences on either side, in eternal permanence.

With easy lightness of heart, and scornful rejection of serious counsel from those who feel the weight of religious truth, and the sacredness of religious duty, you talk of "not being righteous overmuch;" and you thus cloak under a Bible phrase your deplorable regardlessness of the Bible's most important discoveries and most imperative obligations. You spurn its pure and elevated sanctities away from

you, and, with insatuated thoughtlessness, allege its own authority for doing so. But you do not read your Bible, else you never would talk thus. O my friends do bethink yourselves. A sinful creature "righteous overmuch!" a sinner too good! Can you, in your consciences, believe, that the word of God seriously warns you against the danger of this? If not, O beware of perverting a Divine counsel:—beware of doing with the word of the Eternal God what you would resent as an insult were it done with your own.

"There is not a just man upon earth, that doeth good and sinneth not." There is not therefore a just man upon earth that can stand accepted before God on the ground of his own righteousness. Such is the character of that Being with whom we have to do, and such the righteousness of his perfect law, that nothing but a sinless righteousness can procure acceptance at his bar. Such a righteousness is not to be found in fallen man. And the very first, and most distinctive feature, in the character of the renewed, is the entire renunciation of all dependence on their own doings, and a simple-hearted reliance on the perfect righteousness,—the obedience, atonement, and intercession, of the Son of God. All of them are ready to say, with deep prostration of soul before God, "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?"—"Enter not into judgment with thy servant; for in thy sight shall no man living be justified;" "God be merciful to me a sinner!"

Forget not at the same time, that personal righteousness, "walking in newness of life," is the only unequivocal evidence of interest, by faith, in the righteousness of the

Redeemer. Therefore let Christians implore with earnestness and constancy, the influences of the Spirit of God, at once to deepen their sense of sinfulness, and at the same time, to maintain in full vigour in their souls the "fear of God;" that by this wisdom they may be brought through all temptation, may come forth, victorious, from all opposition, and untainted, from all the corrupting influence of an evil world;—that they may manifest in increasing holiness the increasing power of this sacred principle;—that they may not be "led away by the error of the wicked, and so fall from their own steadfastness, but may grow in grace, and in the knowledge of the Lord and Saviour Jesus Christ." Let it be their constant desire and aim, to be righteous *more and more*; never thinking that they have already attained, or that they are already perfect." Let them "follow holiness without which no man shall see the Lord."



Notice of the History of the Abyssinian Church.

(Concluded from page 186.)

Some time after this, an embassy was dispatched on its way to Spain: but, as it entirely failed, the Fathers renewed their work of subjugation, by giving a challenge to the Doctors of Abyssinia to dispute with them on the nature of their Religion. The Fathers are said to have succeeded in this, beyond all expectation; insomuch that the Emperor now consigned all offices of trust to such as had already embraced the Roman Faith, or appeared inclined to embrace it;—and even issued a proclamation, imposing severe penalties on all who

should assert that there was but one nature in Christ.

The Abuna, hearing of these proceedings, hastened to Court; and on coming in to the presence, threatened the Emperor with excommunication, for having permitted the late disputes on Religion without his licence. The Emperor said that, by so doing, he had only endeavoured to heal the existing schism in the Church; but if the Abuna wished it, he would order the question to be resumed in his presence. This being agreed, the question was resumed, and the Monks again succeeded, to the utter consternation of the Abuna; who appears to have been a man much better qualified to complain than to dispute.

These successes were followed up, as might be expected, by the Jesuits, who hoped soon to be able to bring matters to a crisis.—They accordingly prevailed on the Emperor to publish a second edict, in which it was made death for any one to affirm that there were not two natures in Christ.

The Abuna, on his return home, knowing that nearly the whole Country, as well as a great part of the Court, had espoused his side of the question, ventured to excommunicate all who should embrace the Roman Faith. This gave some uneasiness to the mind of the Emperor; but on advising with Father Peter, he was brought, not only to disregard the excommunication, but to issue a third edict commanding all his subjects forthwith to embrace the Roman Faith.

The Abuna, perceiving things going thus against him, wrote circular letters to his friends, exhorting them one and all to stand up

in defence of their Ancient Faith. They accordingly immediately fled to arms.

The first that distinguished himself in this insurrection was Elius, who was son-in-law to the Emperor and Viceroy of the Tigre.— This nobleman seized on the estates of all within his jurisdiction, who had embraced the Roman Faith; and, at the same time, commenced a hot persecution against the Fathers at Fremona.

The friends of the Emperor perceiving matters begin to assume a serious aspect, conjured him, as he valued his empire and his life, to desist from a pursuit which would eventually involve him in distress and ruin. But the Emperor, either infatuated by the sophistry of the Jesuits or provoked by the proceedings of his son-in-law, refused compliance, declaring that he would support the Roman Faith to the utmost.

During this time the Abuna was giving his cause all the popularity in his power. The Emperor wishing to thwart him therein, sent for him to Court; and a Letter was dispatched to Father Peter, requesting his immediate presence.

In a short time the Abuna, attended by a great number of his Clergy, and Father Peter with his associates, made their appearance at Court. The question respecting the Faith being again agitated, the parties, as usual in such cases, separated worse friends, and better satisfied with their own opinions than ever. The Abuna, however, willing to make another attempt on the Emperor, attended by several of the Clergy, threw himself at his feet; and, after indulging some time in immoderate grief on the probable results of the Emperor's proceedings, conjured

him, by all that was sacred, not to regard the sophistry of the Jesuits; but to permit his Clergy and subjects to persevere in their Ancient Faith. To all this the Emperor paid no regard whatever. The Abuna and his Clergy rose, therefore, and left the Court in disgust.

Elius finding that the Emperor was determined to support the Jesuits and their Religion, notwithstanding all that had been said by the Abuna, issued a proclamation throughout the Tigre, commanding all who were Roman Catholics forthwith to join the Emperor and his Court; while those who were willing to defend their ancient faith, should immediately repair to him. The consequence was that an immense army soon joined the Viceroy, who immediately commenced his march for the Royal Camp, determined to establish the Ancient Faith, or to perish in the attempt.

The Abuna Simeon, who was now about a hundred years old, joined the insurgents; and giving them his blessing, assured them that every soldier who should fall in that campaign would die a martyr. This assurance had the intended effect on the minds of the soldiers; who, in consequence, appeared impatient for the conflict.

On the appearance of the army of the Viceroy in sight of the Royal Camp, the Emperor dispatched his daughter, the Viceroy's wife, to inquire his demands; and to make him very considerable offers, with a free pardon for his present offences, provided he would immediately lay down his arms; and in case the Viceroy should refuse compliance, to request an armistice for a few days. But Elius, probably supposing this to be an indication of the Emperor's ina-

bility to face him, and that he only wished for delay in order to form a junction with the forces of his brother Ras Cella, positively refused both, and began to make preparation for the attack.

Scarcely had the Princess reached the tent of her Father, when the attack was made by the Viceroy; and, as his cause had numerous supporters among the royal troops, he entered the camp without molestation, and had actually proceeded within a short distance of the Emperor's tent, when a body of Tigrians fell upon him, and killed him on the spot. His followers, as if panic struck on the fall of their leader, threw down their arms, and fled: many, nevertheless, fell in the attempt.

The Abuna finding himself thus left alone, and being too feeble to hope for safety from flight, remained on the spot where he had first posted himself. His character and appearance, however, sheltered him from the insults of the Abyssinian Soldiers; but a Portuguese coming up, and having no compassion on his gray hairs, instantly struck him to the earth with his spear.

The flame that had been excited by the Viceroy and the Abuna, might have been extinguished with them, had not the Emperor mistaking this overthrow for a victory, issued another edict forbidding the people to observe the Jewish Sabbath; which, together with the Lord's Day, they had venerated from the highest antiquity.

This proclamation coming to the hands of Joanel, the Viceroy of Bagemder, was read, and commented on by him in such a manner, as to leave no doubt on the minds of the people as to his sentiments on

the proceedings of the Emperor.

The people, on the prospect of obtaining a leader in the Viceroy, and finding themselves unable any longer to submit to the cruelty of the Emperor and the Jesuits, flocked to him from all parts requesting him to stand up for their religion and liberty. This was what the Viceroy wished; and, as he had received some promises of assistance from the Gallas, he did not hesitate a moment to comply with the request.

Intelligence of this event arriving at Court, a great number of the King's friends of both sexes, solicited him, as he valued his crown and life, to give over an enterprise which promised nothing but distress and ruin. His Majesty however, was not to be checked by entreaties; and said, in reply, that it was not the duty of his subjects to remonstrate but obey; reminding them of their inconstancy to his predecessors Jacob and Za Dangel; and assuring them, that he was not only determined to persevere as he had begun, but to make it cost them dearly who should dare to oppose him.

A short time after, the Emperor received a letter from the Viceroy of Bagemder, demanding the dismissal of the Jesuits from Ethiopia, and his own appointment as Viceroy of Bagemder for life. But in these demands the Emperor determined not only to resist him, but to chastise him for preferring them; and marched for that purpose, with a large army against him. The Viceroy finding himself to weak to engage the Imperial Army, retired to the mountains: but being closely besieged, and his provisions and army daily diminishing, he at length escaped to the Gallas; where be-

ing followed by the gold of the Emperor, he was betrayed and murdered.

Peace seemed again, for a moment, to be restored to Ethiopia: but, scarcely had the insurgents of Bagemder returned to their homes, when the Damotes, a people inhabiting the banks of the Nile, harrassed by the iniquitous exactions of the Jesuits, rose to a man; resolving to dethrone the Emperor, and rid the country of their oppressors. The army collected, on this occasion, amounted, it is said, to about 14,000 men, of whom a great number were Monks and Hermits: but Ras Cella being sent against them with a well disciplined army, completely routed them, leaving great numbers dead on the field.

The news of this victory gave great joy at Court, but particularly to Father Peter; who congratulating the Emperor on the invariable success of his arms, could not help remarking the favours which Divine Providence seemed to bestow in furtherance of the Roman Faith, in direct opposition to that of Alexandria. The Emperor, who had hitherto forborne to make a public confession of the Faith of Rome, now ventured to do it; having first confessed his sins to Father Peter.

The Father, however, surviving these successes but a very short time, letters were dispatched to Goa, requesting a Patriarch, with at least twenty Fathers: for, as they stated, the harvest was truly plentiful, and labourers few. But as the establishment in India was probably unable to supply so great a number, application was made at Rome, where the General of the Jesuits, Mutio Vitelesci, took on him both to make a public submission to the Pope, and also warmly to solicit, like his predecessor Loy-

ola, permission to go into Ethiopia, in order to complete the great work that had so happily been begun: but in this attempt he was like Loyola, unsuccessful; though he obtained permission to send one Manuel d'Almeyda as his Nuncio. This Jesuit, with three other Fathers, arrived at Fremona in 1624; and a short time after, proceeded to Court, where they received a hearty welcome. About this time the Emperor, in order to conciliate the affections of his people to the Roman Priests, published a manifesto, accusing the former Abunas of the most flagrant crimes.

The Emperor, who had for some time looked with a jealous eye on the zeal of his Brother, Ras Cella Christos, for the Roman Party, began now to manifest his disapprobation thereof in a most unequivocal manner. Nor is it likely that the Emperor's suspicions were ill founded; yet, circumstanced as he was, he judged it prudent to proceed with caution; and rather to remove his Brother out of the way, than to break openly with him.—Accordingly, another rebellion breaking out under one Cabrael, the Ras was ordered to take the command of the army against the insurgents. In this campaign the Ras was victorious; and, having procured the death of Cabrael by bribing the Gallas to whom he had fled for refuge, he returned to Court only to be more feared and hated by the Emperor.

In the mean time the Courts of Rome and Madrid determined to send a Patriarch into Abyssinia.—Alphonso Mendez was, accordingly, consecrated Patriarch; and James Seco and John da Rocha, Bishops of Nice and Hierapolis.—On the 21st of June, 1624, the Patriarch, with his coadjutor the

Bishop of Hierapolis, arrived at Fremona; the Bishop of Nice having died on the voyage.

After a short time the Patriarch and his associates were summoned to Court. Experiencing a most splendid reception, and taking advantage of the auspicious circumstances in which they found themselves placed, they prevailed on the Emperor to fix the 11th of December following for the submission of the Abyssinian Church to the See of Rome. On the day appointed, the Emperor and the Patriarch took their seats in the great Hall of the Palace; and after a Sermon on the Text, *Thou art Peter, &c.* a solemn abjuration of the Alexandrian Faith was made by Saged and his courtiers; which was concluded by an excommunication of all such, as should, at any future time, violate any of these oaths. This was followed by two proclamations: the one, forbidding all Native Priests from officiating till licensed by the Patriarch; the other, commanding all subjects of the Empire forthwith to embrace Popery, and to discover and bring to punishment all such as should still adhere to their Ancient Religion.

The provision of an ample establishment for the new Patriarch and his associates, was the next point to be considered. For this purpose, a large estate and palace, lying on the lake of Dembea, was granted to the Prelate: but this being thought insufficient, another palace was built for him at Doncaz; where a College, large enough to accommodate sixty Students, was also erected.

The Jesuit Fathers being but few, the Patriarch sent out, as Missionaries, throughout the empire, such Abyssinian Priests, as he be-

lieved to be most zealous for the Roman Faith; and the work of subjugation appeared to be going successfully on.

Circumstances, however, soon convinced both the Emperor and the Patriarch, that their success was rather apparent than real: for two of the Missionaries, proceeding to say Mass in a Church in the Tigre, were not only forbidden to do so, but, on their refusal to obey, were found murdered in their beds on the following day. Nor had the fates of Elius, Joanel, Cabrael, and their followers, sufficient terror in them to deter others from following their example: for Tecla George, who had married a daughter of the Emperor, disagreeing with his father-in-law, and being joined by two noblemen, Gebra Mariam and John Acayo, took up arms against the State, resolving to defend the Faith of his forefathers to the uttermost. He accordingly issued a proclamation, commanding all who wished to adhere to the Ancient Faith, to bring their beads and crucifixes to him; which being done, he committed them publicly to the flames, on the 5th of November following; and, in order to convince the multitude of the sincerity of his professions, killed his own Chaplain, Abba Jacob, in their presence, because he refused to abjure the Roman Religion.

Intelligence of this insurrection arriving at Court, Kebo Christos, a bigoted Papist and Viceroy of the Tigre, was dispatched with an army to restore order. Coming up with the forces of George earlier than was expected, he completely routed his army, and put to the sword every man, woman, and child, that fell in his way. George, and his sister Adera, fled to a cave; where, after three days' conceal-

ment, they were discovered and brought before the Emperor.—George was condemned to be burnt as a heretic; but having some hopes of pardon held out to him, on recantation, he was prevailed on to express a desire to be admitted to the Church. This, however, having the effect of only changing the nature of his sentence, he again relinquished the Roman Faith; and was soon after hanged in presence of the courtiers of both sexes, who were compelled to witness his tragical end.

To consummate this barbarity, the king declared that no one, on commission of the like crime, must henceforth expect pardon; as he was determined to extend to none a favour that he had now denied to his own son-in-law. The Sister of George, about fifteen days after, accordingly shared the same fate, on the same tree, and in presence of the same spectators, notwithstanding every effort had been made by the Court to save her.

Divine Providence, however, at length intervened, to check, and to stop for ever this desolating career. The groans of many who had retired to the dens and caves of the earth, and on being discovered had either been murdered in them or dragged forth to execution, entered into the ears of Him, in whose cause they bled; for the Patriarch and his associates, intoxicated with power, committed an act that laid the foundation of their entire expulsion from this unhappy country. They entered into a plot with Ras Cella Christos to dethrone the Emperor; which, coming to the Emperor's ears, sunk the cause of Rome in his estimation, to a degree that it was never able to recover.

Another aggravating circumstance took place about the same

time. The Chief Priest of the Abyssinian Church, next in authority to the Abuna, dying without having submitted to the Patriarch, and being interred in one of the Churches, was ordered to be exhumated and cast out to be devoured by the wolves. The Abyssinians, on witnessing this act, were confirmed in their abhorrence of the Jesuits, and their Religion—a Religion, said they, that not only persecutes the living with sequestration and death, but denies that reverence and repose to the dead which even Heathens and Mahomedans allow.

In 1629, the Agas of Bagemder taking up arms in defence of their Ancient Religion, and having massacred the soldiers quartered on them, and driven the Viceroy Za Mariam out of the province, sent envoys to Melca Christos, a son of one of the former Emperors, who had taken refuge among the Gallas, requesting him to accept the crown, and immediately to join them in defence of the Faith. The Prince agreed; and the insurgents were immediately joined by great numbers from all parts of the empire, and especially by the Peasants of Lasta, who are said to be the stoutest men in all Abyssinia. The Emperor, wishing to crush the rebellion as early as possible, marched immediately by the way of Gojam, with an army of 25,000 men, and attacked the Peasants in their strongest mountain; but was beat back with considerable loss: and, had not Kebo Christos come up with a reinforcement, it is probable that the Peasants would have obtained a signal victory. The loss of the Emperor in officers is said to have been considerable; and he left not fewer than 700 of his soldiers dead on the field of battle.

The Emperor finding himself in great want of an experienced General, sent for Ras Cella to take the command against the Peasants.—The Ras succeeding in driving them out of the kingdom of Gojam, the government of that district was bestowed on him. The chief command of the whole army was, at the same time, conferred on Bassilides, the young Prince, and heir apparent to the Crown.

The nomination of the Prince to the command of the army was considered as a great triumph to the Alexandrian party at Court, as he appeared well affected to the Ancient Faith. Their next object was to get rid of Ras Cella and Kebo Christos. The Ras was soon after sent to his province; and Kebo Christos dispatched, with a few troops, into the Tigre, where the Prince was to join him, and then to march against the Peasants of Lasta. But Kebo waiting till his provisions were nearly exhausted, and the Prince not appearing, he began his retreat; which the Peasants perceiving, they fell on the rear of his army, many of whom perished, with Kebo who commanded them; the rest joined the Peasants.

Another champion for the Roman Faith, Tecur Egzi, falling about the same time by the hand of the Gallas, the leaders of the Alexandrian party at Court waited on the Emperor, beseeching him to take into consideration the cause of his subjects; who, they said, had now been for some years employed in destroying one another, and that for the sole purpose of introducing a Religion which they neither understood, nor had any disposition to learn. This remonstrance followed up by some other considerations, began to have some effect

on the minds both of the Emperor and the people, for the restoration of the Ancient Faith. The Emperor, sending in consequence, for the Patriarch, proposed some measures of toleration for his subjects.

A toleration was, without the consent of the Patriarch, finally published, containing the following clauses:

1. The Ancient Liturgies were to be read in the Churches, having first received the emendations of the Patriarch.

2. The Ancient Fasts and Festivals were to be kept; excepting Easter, and such as depended thereon.

3. The Ancient Sabbaths were to be observed.

The publication of the Indulgence, gave the Patriarch great offence; who immediately wrote a very sharp Letter to the Emperor, telling him, that had it been proper to publish that document, the office of so doing belonged not to the King, but to the Priests; and warning him, in conclusion of the rashness and judgment of King Uzziah.* The king replied, with great good sense, that the Patriarch could not but be conscious that he had done every thing in his power for the establishment of Popery: and that the present distressed state of his empire absolutely required that the Indulgence, to which the Patriarch had agreed, should be made known; and this, he trusted, was sufficient to convince him of the impropriety of his allusion to king Uzziah.

On the publication of the Indulgence, the Abyssinians, in general, expressed great satisfaction; interpreting it, as the Patriarch had supposed that they would, as ex-

tending to every article and custom of their ancient religion. The peasants of Lasta, however, seemed to be better informed on the subject; and flushed, perhaps, with their late successes, determined to accept of nothing short of the entire restoration of their religion.

The Emperor, finding that the peasants were not satisfied with the late Indulgence, began to collect an army, in order to reduce them; but as this required some time, especially as he was obliged to call in his heathen neighbors, the Gallas, to his assistance, he sent Ras Cella with a small army to keep them in check: but the peasants, descending from their mountains to the number of 20,000, put this detachment to flight, and were very near taking the Ras himself prisoner. The Emperor came up, soon after, with his forces; and as the peasants, now conscious of their strength, had posted themselves on the plains, he had no difficulty in drawing up his men in order of battle before them. After the armies had looked on each other for a short time, with a terror that may be compared to the calm that precedes an earthquake, the cavalry of the Gallas were ordered to charge the peasants, which they did with such fury, that their main body was immediately thrown into confusion. The Gallas had now nothing to do, but to follow up their success, which they did to such a degree, that the sword might be said to have been satiated with slaughter. This continued till darkness terminated the pursuit; when not fewer than 8,000 of the peasants lay dead upon the field.

The Alexandrians, on this sad catastrophe, appeared quite disconsolate; and giving vent to their

feelings, addressed the Emperor in a pathetic appeal. To this appeal, the empress added an equally passionate remonstrance.

These remonstrances, it is said, had such an effect on the mind of the Emperor, that instead of returning to Court in triumph on his victory, he returned rather to deplore the loss which he had sustained; and, with a determination, never again to take part in so bloody a tragedy. He accordingly summoned his council, when it was resolved that the Abyssinians should be permitted to return to the religion of their forefathers.

The Patriarch hearing of this, hastened to Court; and on the 30th of June, 1632, attended by his Jesuits, obtained an audience. He made a most passionate appeal to the feelings of the Emperor;—and, in concluding his harrangue, in which he was pleased to grace the Emperor's advisers with the appellation of "serpents," he prostrated himself, with his associates, conjuring his Majesty, either to grant them their requests, or to behead them all instantly before him.

The Emperor, however, was not to be thus wrought upon, after the real exhibition of death and carnage on the plains of Lasta: but, ordering the Jesuits to rise, told them that he had done all in his power for the Catholic Faith in his kingdoms; but, as he had now scarcely a kingdom or subject to govern, it was in vain to expect more.

From the Emperor the Patriarch went to the Prince, and, on a repetition of the same farce, received an equally dissatisfactory reply: He was now convinced that all was nearly lost; and that nothing

short of a miracle could long keep the Faith in Ethiopia.

The next object of the Alexandrians was to get the late decree of the council put in force. In this they succeeded: for a report having been circulated that the ancient religion was to be restored on the day of St. John the Baptist, and great numbers flocking from all parts of the empire to witness the sight, it was represented to the Emperor that it would be dangerous to delay the execution of the decree any longer. The Emperor hereupon sent to the Patriarch, informing him of his intention;—and recounting the great losses which the empire had sustained, in the death of so many brave generals and men, requested his answer forthwith. The Patriarch replied, that the peasants of Lasta might indeed be indulged with their ancient religion, as they had taken no oaths to the contrary;—but that this could not be said of his Majesty and the Court, who had sworn to defend the Roman Faith: besides, he clearly foresaw that the toleration of two religions in Ethiopia, must eventually end in the establishment of two kingdoms and two kings.

This Gordian knot, however, was, like the more famous one of old, not solved, but cut by the Emperor: and the following proclamation was immediately published by a Herald.

“Hear! Hear!—We formerly recommended to you the Roman Faith, believing it to be true; but, as great numbers of our subjects, under the several commands of Elius, George, Cabrael, and others, have been slain on that account, we now restore to you the free exercise of the religion of your forefathers. Your priests are there-

fore to take possession of their churches, and to officiate in them as formerly.”

It is scarcely possible to conceive the boisterous joy with which this Proclamation was received. The praises of the Emperor echoed through the camp; and bonfires, in which the beads, &c. of the Romanists had been thrown, were seen blazing all over the country, and nothing but joy and satisfaction appeared in every countenance.

The Alexandrians followed up their success; and, shortly after, obtained another proclamation, in which every subject of the Empire was commanded to embrace the Alexandrian Faith.

In the month of September, 1632, the Emperor died of a hectic fever: and Basilides, his son, being proclaimed Emperor in his stead, received the submission of the nobles. But Ras Cella Christos manifesting some dissatisfaction, gave the Prince great suspicion of some plot being in existence between him and the Fathers. The Ras was, therefore, thrown into prison, and the Fathers deprived of their arms and ammunition, and commanded immediately to depart to Fremona. This was a fatal stroke to the Patriarch;—but, finding every effort that he could make with the Prince to be fruitless, he was, at length, compelled to set out for Fremona, where he arrived on the 24th of April, 1633, having lost most of his valuables on the road, by a banditti that way-laid him for that purpose.

The Fathers had not been long at Fremona, when they found a malcontent named O Kay, who had formerly taken a part in the insurrection of George. To him

they made their court ; promising, if he could protect them but a short time, that a Portuguese army should be sent from Goa, which would, at once, put him in possession of the Empire.

The Prince getting intelligence of this, immediately dispatched an order, commanding the Fathers forthwith to leave Ethiopia ; and telling them that he had ordered vessels to be ready for them at Massowah.

On the receipt of this order, the Fathers escaped from Fremona, and were concealed by their friend O Kay in the mountains, waiting till the Portuguese succours should arrive. The Prince, hearing of this also, sent a message to O Kay, ordering him to deliver up the Fathers prisoners to him. O Kay did not think proper to comply with this request : but he determined to get rid of the Fathers as quickly as possible. The patriarch was soon after sent to Arkeko, where, as well as at Massowah, he experienced great difficulties ; but, at length, arriving at Suakin, he was detained, and kept as a slave for a considerable time.

The Patriarch, on leaving O Kay, had prevailed on him to conceal four of the Fathers, till the succours from Goa should arrive :—but five years elapsing, and the troops failing to arrive, the Fathers were delivered up to the Prince, who, having tried and condemned them as traitors, banished them into the territories of the Agas, where they fell a sacrifice to popular fury, and were all hanged on the same tree.

The Patriarch being at length ransomed, and arriving at Goa, made every attempt in his power to get some troops dispatched for Abyssinia ; but, on an entire fail-

ure, was compelled to give up the case as desperate.

Thus ended a Mission, which, for the intrigue with which it was introduced into Abyssinia, the artifice and cruelty with which it was carried on, and the miserable and disgraceful termination which it received, admits of no parallel in the annals of the world.

FAITH.

It must be matter of the highest importance to the believer, to have correct views of the grace of Faith, which is the foundation of true religion in the soul ; and from which, may be said to flow all the other christian graces. Faith alone can discover a Saviour, and appropriate the benefits of a Saviour's purchase.—Faith gives the subject of it a *PERSONAL* interest in the merits of Christ—makes him a partaker of Christ's righteousness—identifies his interest with that of the Redeemer—and makes him an "heir of God, and a joint heir with Jesus Christ." Such being the fruits of faith, whatever tends to illustrate its nature and operation, will not, we believe, be unacceptable to a Christian community. Under this impression, we make the following extract from a treatise of Bishop Reynolds, (a writer of the 17th century,) entitled, "*The Life of Christ.*"

"Faith is the most precious grace in regard of the offices of it. Though in its inherent and habitual qualification it be no more noble than other graces, yet in the offices which it executeth, it is far more excellent than any. Two pieces of parchment and wax are in themselves of little or no difference in value ; but in their offices which they bear as instruments or patents, one may as far exceed the other as a man's life exceeds his

lands: for one may be a pardon of life, the other a lease of a cottage. One man in a city may in his personal estate be much inferior to another, yet as an officer in the city he may have a great precedence and distance above him. Compare a piece of gold with a seal of silver or brass, and it may have far more worth in itself; yet the seal hath an office or relative power to ratify covenants of far more worth than the piece of gold; so is it between faith and other graces. Consider faith in its inherent properties, so it is not more noble than the rest; but consider it as an instrument, by God appointed for the most noble offices, so it is the most superlative and excellent grace. These offices which are to it peculiar, I take it, are principally these three. The first to unite to Christ, and give possession of him. The Apostle prays for the Ephesians, *That Christ may dwell in their hearts by faith.* Eph. iii. 17. Wealth in the mine doth no good at all, till it be severed and appropriated to persons and uses. Water in the fountain is of no service unto me, till it be conveyed thence to my own cistern. The light of the sun brings no comfort to him who hath no eyes to enjoy it. So though Christ be a mine full of excellent and unsearchable riches, a fountain full of comforts and refreshments, a sun of righteousness, a captain and prince of life and salvation; yet till he is made ours, till there be some bond and communion between him and us, we remain as poor and miserable, as if this fountain had never been opened, nor this mine discovered.

Now this union to and communion with Christ, is on our part the work of faith, which is as it were the spiritual joint and ligament by

which Christ and a Christian are coupled. In one place we are said to live by Christ. *Because I live (saith he) you shall live also.* John xiv. 19. In another, by faith.—*The just shall live by faith.* Heb. x. 38. How by both? By Christ, as the fountain: by faith, as the pipe conveying water to us from the fountain: by Christ, as the foundation: by faith, as the cement knitting us to the foundation: by Christ, as the treasure: by faith, as the clue which directs; as the key which opens and lets us into that treasure. This the Apostle explains in the former place, where he shows by what means faith makes us live; namely, by giving us an entrance and approach to Christ: for he opposeth *faith* to *drawing back*, verse 19, 30. Noting that the proper work of faith is to carry us unto Christ, as our Saviour himself expoundeth *Believing in him by coming unto him.* John vi. 64, 65.—Therefore the Apostle puts both together; *Not I, but Christ liveth in me; and the life which I live, I live by the faith of the Son of God.* Gal. ii. 20. Faith is compared to *eating and drinking.* John vi.—And we know there is no sense requires such an intimate and secret union to its object, as that of tasting; no sense that is the instrument of so near an union as that. So then, as the motion of the mouth in eating is not in the nature of a motion any whit more excellent than the motion of the eye or foot, or of itself in speaking; yet in the instrumental office of life and nourishment, it is far more necessary: So though faith in the substance of it, as it is an inherent quality, hath no singular excellency above other graces; yet as it is an instrument of conveying Christ our spiritual bread unto our souls, and of so as-

similating and incorporating us into him, which no other grace can do, no more than the motion of the eye or foot can nourish the body; so it is the most precious and useful of all others. It may be objected, Do not other graces join a man unto Christ, as well as faith? Union is the proper effect of love; therefore we are one with Christ, as well by loving him, as by believing in him.

To this I answer, That love makes only a moral union in affections, but faith makes a mystical union, a more close and intimate fellowship in nature between us and Christ: Besides, faith is the immediate tie between Christ and a Christian, but love a secondary union following upon, and grounded on the former. By nature we are all enemies to Christ and his kingdom; of the Jews' mind, *We will not have this man to reign over us*: Therefore till by faith we are thoroughly persuaded of Christ's love to us, we can never repay love to him again. *Herein is love* (saith the Apostle,) *not that we loved God, but that he loved us, and sent his Son.* 1 John iv. 10. Now between God's love and ours, comes faith to make us one with Christ; *We have known and believed the love that God hath to us.* verse 16. And it follows, that because by faith as he is, so are we in this world;—therefore, *Our love to him is made perfect; and so we love him, because he first loved us.* verse 19. So that we see the union we have with Christ by love, presupposeth the unity we have in him by faith; faith still hath the pre-eminence.

The second office wherein consists the excellency of faith, is a consequent of the former; namely, to justify a man: for there is no man righteous in the sight of God,

any further than he is taken into the unity of Christ, and into the fellowship of his merits. God is alone well pleased in Christ; and till a man be a member of his body, a part of his fulness, he cannot appear in God's presence. This was the reason why Christ would have none of his bones broken, or taken off from the communion of his *natural body*. John xix. 36. To note the indissoluble union which was to be between him and his *mystical members*. So that now as in a natural body, the member is certainly fast to the whole, so long as the bones are firm and sound; so in the mystical, where the body is, there must every member be too, because the bones must not be broken asunder. If then Christ go to heaven, if he stand unblameable before God's Justice, we shall appear in him so too; because his bones cannot be broken. That which thus puts us into the unity of Christ, must needs justify our persons, and set us right in the presence of God; and this is our faith. The Apostle gives two excellent reasons why our justification should be of faith, rather than of any other grace:—The first on God's part, that *it might be of grace*; the second on the part of the promise, *That the promise might be sure to all the seed.*—Rom. iv. 16.

First, justification that is by faith is of mere grace and favour, no way of work or merit: for the act whereby faith justifies, is an act of humility and self-dereliction, a holy despair of any thing in ourselves, and a going to Christ, a receiving, a looking towards him and his all-sufficiency; so that as Mary said of herself, so we may say of faith, *The Lord hath respect unto the lowliness of his grace*; which is so far from looking inward for matter of

justification, that itself as it is a work of the heart, *credere*, doth not justify, but only as it is an apprehension or taking hold of Christ. For as the hand in the very receiving of a thing, must needs first make itself empty, (if it be full before, it must let all that go, ere it can take hold on any other thing,) so faith being a receiving of Christ (John i. 12,) must needs suppose an emptiness in the soul before.

Faith hath two properties (as a hand,) to work and receive: When faith purifies the heart, supports the drooping spirits, works by love, carries a man through afflictions, and the like; these are the works of faith: When faith accepts of righteousness in Christ, and receives him as the gift of his father's love, when it *embraceth the promises afar off* (Heb. xi. 13,) and *lays hold on eternal life* (1 Tim. vi. 12,) this is the receiving act of faith. Now faith justifies not by working (lest the effect should not be wholly of grace, but partly of grace and partly of work, Eph. ii. 8, 9,) but by bare receiving and accepting, or yielding consent to that righteousness, which in regard of working, was the *righteousness of Christ* (Rom. v. 18,) and in regard of disposing, imputing, appropriating unto us, was the *righteousness of God*. Rom. iii. 21. 1 Cor. i. 30. Phil. iii. 9. To make the point of justification, by the receiving, and not the working of faith plain; let us consider it by a familiar similitude.

Suppose a chirurgeon should perfectly cure the hand of a poor man from some desperate wound, which utterly disabled him for any work: when he hath so done, should at one time freely bestow some good alms upon the man, to the receiving whereof he was enabled

by the former cure; and at another time should set the man about some work, unto the which likewise the former cure had enabled him; and the work being done, should give him a reward proportionable to his labour. I demand which of these two gifts are arguments of greater grace in the man, either the recompensing of that labour which was wrought by the strength he restored, or the free bestowing of an equal gift, unto the receiving whereof likewise he himself gave ability? Any man will easily answer, That the gift was a work of more free grace than the reward, though unto both, way was made by his own merciful cure; for all the mercy which was shewed in the cure, was not able to nullify the intrinsical proportion which afterwards did arise between the work and the reward. Now this is the plain difference between our doctrine and the doctrine of our adversaries, in the point of justification: They say we are justified by grace, and yet by works, because grace enables us to work: We say we are justified freely, not by the works of grace, but by the grace which bestows our justification, and therewith our strength of working unto us. For surely God's free grace is more magnified in giving us undeservedly both righteousness and works, than in giving us works to deserve our righteousness."

For the Religious Monitor.

"It is certain that God hath as much regard to what we think, as what we do.—If our thoughts of him correspond not with his revealed will, it is as criminal in his sight as our outward transgressions, and will be attended with as awfully, and fatal consequences.—For to

discredit what he saith, is making him, who is truth itself, a liar, and consequently, a fault equally punishable with any outward breach of his holy law."

Tucker on Pred.

Query.—If the above be true, I ask, why so many (otherwise very

worthy men,) are so zealous against vice, and so very defective in their zeal against erroneous doctrine.—For according to the prevailing spirit of our day, it is of little importance what a man believe, if his practice be correct—i. e. if his *morality* be unimpeachable. [An answer is requested.]

RELIGIOUS INTELLIGENCE.

The Rev. Joseph Hurlburt has resigned the pastoral charge of the 3d Presbyterian Congregation in this city, in consequence of ill health. We understand that the Albany Presbytery have acquiesced in the separation.

PROPOSED NEW PUBLICATION.

We find in the Pittsburgh Recorder, a proposition, (should it meet with sufficient encouragement,) to publish a work, entitled, "An Inquiry into the duty and privilege of the Christian Church in the exercise of sacred praise"—By T. D. BAIRD, A M; the avowed object of which, is, a refutation of a work entitled, "An Apology for the Book of Psalms"—By GILBERT M'MASTER, A M. We are ignorant of Mr. Baird's qualifications for the execution of the work he has undertaken; but whatever his talents may be, we hope he will evince for the Book of Psalms as a component part of the inspired volume, greater reverence than most of his predecessors have done, when advocating the cause which Mr. B. has espoused.

SYNOD OF ALBANY.

The Synod of Albany met at Utica on the 5th, and continued its sessions till the 9th inst. The Rev Dr. Chester was chosen Moderator, and the Rev. Messrs. Coe and Cook officiated as Clerks. In the "Narrative of the state of Religion

within their bounds, the Synod after lamenting, that in a majority of their congregations, "lukewarmness prevailed among professors of religion:" that "all are not punctual to attend upon the instituted ordinances of the gospel"—that "the Sabbath, is not suitably regarded"—and that "in some instances, this day of sacred rest, has been profaned by unnecessary travelling;" proceed to notice Revivals of religion in the following places:—Orleans, Antwerp, Alexandria, Leyden, Leray, and Lowville Square, in the Presbytery of St. Lawrence; Moreau, and Saratoga, in the Presbytery of Albany; and Kingsbury, Queensbury, and Salem, in the Presbytery of Troy. The Synod adjourned to hold their next annual meeting in Troy.

Questions on the Historical parts of the New Testament: designed for Sabbath Schools. By TRUMAN PARMELE, Superintendent of the Utica Union Sabbath School. Utica: Printed and Published by Merrell & Hastings, 1824. pp. 150 18mo.

We have lately received a neat little work under the above title. We are highly pleased with the design of this book, and believe it well calculated to attract the attention and enlist the interest of the pupil, and thus tend to promote his religious instruction. The author has not in most cases given answers

to his questions; but he has prefixed to each question, the verse on which it is founded, and in which will be found most generally the answer. It contains in a small compass upwards of four thousand questions predicated on the four Gospels and the Acts of the Apostles. We hope it will meet the approbation and patronage of Sabbath School Teachers generally; for we believe it will greatly facilitate the progress of the scholar in a knowledge of the scriptures: indeed we think it well worthy the attention of those parents who seek to "train up" their children "in the way they should go." These questions referring the learner directly to the Bible for an answer, are likely to beget a relish for the most important of all studies, and make the acquisition of biblical knowledge pleasing to the youthful mind. In some instances the questions may not be judiciously stated; but we do not feel disposed to cavil at minor defects, where we find so much to admire.

The money received by the Treasurer of the American Society for Meliorating the Condition of the Jews during the month of September, amounted to \$3,536 48 cents.

An Imposter.

A man calling himself Moses Ruden, with a beard several inches long, and professing to be a descendant of Abraham, by his pretensions to piety induced a few members of the Board of the Jew's Melioration Society in New-York, to advance him a sum of money, and to procure for him a respectable boarding-house. But the story he related of himself not agreeing with what he had before stated to the Worcester, Massachusetts Society, and this being communicated to him, he left his lodgings and has not been heard of since.

Another Imposter.

Last spring, a man named Porter, calling himself a Presbyterian minister, passed through the states of Mississippi and Louisiana, officiating as a minister, stating that he was sent by the General Assembly to instal Mr. Potts at Natchez—that he was pastor of the Gothic Church Philadelphia; a connexion of the late Dr. Rush, and a relative of Com. Porter, &c.

That this Porter is an imposter, is certified by Drs. Green, Janeway, and Ely, and the Rev. James Patterson, of Philadelphia, who caution vacant churches against admitting him into their pulpits, and state that there are now several other travelling imposters, who affect to be ministers of the Presbyterian Church.

Pitts. Recorder.

Items of Intelligence from the Religious Chronicle.

HAYTI.

A letter from Mr. Granville has recently been published in Philadelphia, intended as a reply to another letter, written in this city, offering some objections to the emigration of our coloured population, to that Island.

In answering these objections, Mr. Granville has considered them as relating to the subjects of their religion, population, national strength, the instability of their government, and the fact of their not having been recognized as an independent nation, by France. He remarks on the first topic, that among them religious toleration is universal. "Religion is the elder sister of legislation, and they exercise authority over different portions of the same empire; but as we do not recognize the right of promiginiture, the distinction in their powers is not allowed to prevent a good understanding between them. It must therefore be never forgotten on either side, that the judge is not the law, and the minister is not the religion."

Mr. Granville has recently received the results of a new census of Hayti, and states the number of its inhabitants at 935,385 souls. In this estimate, however he does not include the standing army of the republic, which amounts to 45,520. The increase of population has been considerably retarded by internal commo-

tions, as well as by the wars in which the country has been engaged.

Mr. Grauville remarks, that in a short time he shall receive from the Secretary of State of Hayti, his reports for the last five years; exhibiting more particularly, the causes which have operated to retard its population.

The extent of the Island has been variously reckoned: it is now stated to be 160 leagues long from east to west, and from 60 to 70 broad, from north to south; with a surface of 40,000 square miles, without including any of the Islands on the coast.

On the subject of the non-recognition of the national independence of Hayti, Mr. Granville adds—We have broken off all communication with the Islands of our archipelago; and, without leaving our own territory, we dispose of our productions, purchase the products of foreign manufactories, and see in our ports the ships of England, the United States, Germany, Sweden, the Hanseatic towns, and even of that power whose national pride has so long refused to allow us to escape from its controul, but which does not blush to borrow the flags of other nations, to trade with us. If our government is not acknowledged, it is because we prefer to remain as we are—

* * Trahit sau quemque voluntas

We are not recognized by any body; and yet we are recognized by the whole world. If our independence were publicly acknowledged by France, we might buy and sell to the amount of some millions more; but we should not be the more independent.

But, probably, the most satisfactory refutation of all the objections to Haytien Colonization, will be found in the letters and communications of the emigrants to their friends here. They represent their situation and prospects, as of the most gratifying description, and this testimony as to their actual experience, will, and should have more weight with those concerned, than any representations from another quarter.

Commencement.

The annual commencement of New Jersey College took place at Princeton, on Wednesday 29th ult. 47 young gentlemen received the degree of A. B. on this occasion, and 13 that of A. M. The honorary degree of Master of Arts was conferred on six gentlemen, and the honorary degree of L. L. D. on the Hon. Jonas Platt, Esq. of this state.

A TABLE

Shewing the receipts and expenditures of the different benevolent Societies in England, during the year immediately preceding their anniversaries in 1824.

SOCIETIES.	ANNIVERS.	EXPENDIT.			RECEIPTS.		
		L.	s.	d.	L.	s.	d.
1 Irish Society of London.	May 3,	300	9	5	468	9	5
2 Wesley Missionary Society.	May 5,				719	17	4
3 Christian Mission. Society.	May 3,	39,272	7	3	39,309	3	7
4 British and Foreign Bible Soc.	May 5,	97,718	17	6	89,493	17	8
5 Prayer Book and Hom. Soc.	May 5,	1,703	4	11	1,870	13	9
6 Jews Society,	April 30,	12,426	0	8	11,657	3	1
7 Merch. Seamen's Bible Soc.	May 7,	853	15	7	980	1	6
8 Lond. Asso. in aid of Un- Breth.	May 7,	4,400	13	10	4,400	13	10
9 Hibernian Society,	May 8,	7,398	19	9	8,751	5	3
10 Brit. and For. School Society,	May 10,	1,920	10	4	1,893	10	8
11 Port of London Seam. Soc.	May 10,	439	19	8	471	13	3
12 Sunday School Union,	May 11,	2,409	0	6	2,825	4	1
13 Naval and Military Bib. Soc.	May 11,	2,277	7	9	2,324	7	1
14 London Missionary Society,	May 12,	33,907	2	11	33,005	6	8
15 Religious Tract Society,	May 14,	11,068	5	3	11,170	8	2
16 African Institution,	May 14,	918	11	10	769	19	3
17 Continental Society,	May 19,	2,014	3	4	2,181	19	4

£. 219,029 10 6 217,293 3 10
or \$973,464 55 or \$965,748 10

PALESTINE MISSION.

Among the various Missionary operations in different parts of the world, which distinguish the present day, none can awaken a more lively interest in the bosom of the Christian, or command greater respect than the Palestine Mission. The Journals of Messrs. Wolf and Fisk, exhibit a manliness and vigour of intellect, and a truly Christian zeal in the cause of their Divine Master, seldom equalled in these kind of productions. The reports of these indefatigable Soldiers of the cross, clearly evince an entire devotedness to their work, and are at the same time free from that sickly and whining cant, which too often characterizes missionary reports, and which cannot fail to excite disgust, in the minds of an enlightened and reflecting community. It is truly gratifying to witness these men traversing that land once the habitation of the visible Church, though now, a land of spiritual darkness and death—that land, where “God in times past spake unto the fathers by the prophets;” distributing the word of life, and publicly disputing with Jews, Mahometans, and Catholics, all equally ignorant of the way of salvation. The limits and design of our publication will only admit of brief and occasional notices of missionary proceedings: we must therefore content ourselves with

a single extract from the journal of Mr. Wolf, which will shew something of the nature, of the warfare waged between the missionaries and their opponents.

Friday, May 30, 1823.—A Jew of the Spanish community called on me, one of the most respectable of them; he desired me to lend him 60 piastres. I told him I could not spare so much money. He immediately brought forth the New Testament which he had received from me, and shewed me Matt. v. 42. “From him that would borrow of thee, turn not thou away.”

I told him that this verse does not show that we are to do things which it is not in our power to do. Go on, however, I said, in reading the New Testament, and if you find any inconsistency between my conduct and the profession I make, tell me of it; I shall be most ready to hear your admonition; but I would, however, advise you not to read the New Testament for the purpose of imposing upon me about money, but rather that you may be taught that you are a sinner, and need to be saved by the blood of Jesus Christ.

He replied, that he was no sinner.

I said to him, Then you suppose that you are more holy than our ancestors were, more holy than Daniel, who confessed, saying, “O Lord to us belongeth confusion of face.”—And as soon as you tell me that you are no sinner, you show that you do not believe in your own prophets, for there is not a just man upon earth that doeth good and sinneth not. Eccl. vii. 20. I read with him 1 John i. 8, 9, 10. “If we say,” &c. He asked me whether I thought that I was my-

self a sinner. I replied, Most surely; but I have one consolation that you have not, I have Jesus Christ as a Saviour, and the blood of Jesus Christ cleanseth from all sin. I then read with him the prophecies, and I showed him the absurdities which the Talmud contains and the horrible blasphemies!

June 3, 1823.—Brothers Fisk, King, three other German travellers, and myself, set out for the Dead Sea, where Sodom and Gomorrah stood, and the Jordan and Jericho. We took with us two soldiers from the Governor of Jerusalem, and arrived the first evening in the convent of Mar Saba, which is occupied by Greek monks, and some Abyssinians who turned to the Greek religion. Mar Saba is erected, according to the observation of the Superior of the convent, in the very ravine of the brook Cedron. The Superior told us, that the convent was founded in the time of Justinian, 1,300 years ago, by Mar Saba, a pious anchorite.—The skulls of those Christians who died for their faith in the time of Omar, are still preserved here, and unto this time Mussulmans are treading under foot the blood of Christ, and are shedding the blood of his saints. How long, O Lord, holy and true, dost thou not judge and avenge the blood of thy saints that were slain for the word of God!

PARIS BIBLE SOCIETY.

A correspondent of the Paris Bible Society at Bayonne, mentions a remarkable instance of exemplary Christian zeal, in an excellent man who assisted effectually in dispersing the Word of God—

Without education, having learned only to read and write, Jean Heilmann was desirous of devoting

the remainder of his life to that Saviour who died for him. He became an itinerant hawker; furnished with a small chest of Bibles and Testaments, he traverses the country, leading a life of hardship and privation, and offers to all whom he meets a part of his precious treasure.

He accompanied me in my last journey, (in the Pyrenees.) His mind is influenced by one simple desire, that of contributing in some degree to the advancement of the Saviour's kingdom. How many times have I longed to possess his admirable simplicity, his humility, his devotedness!

Other interesting facts are mentioned by a correspondent at Koningsfeld, near Schrombergh, in the Kingdom of Wertemburgh. He says, "I wish I could express to every member of the Committee my heartfelt gratitude for the Bibles and Testaments which have been sent to this place. Give me leave to mention a few instances only, of affecting occurrences connected with the distribution of the word of God. An aged and very poor inhabitant of a Roman Catholic village near this place, came one day begging into a shop, where I happened to be. After a short conversation about his circumstances, I took the old man into a corner, and questioned him respecting the state of his soul. His reply was to this effect: "Alas! had I always lived as I now do, I might hope to go to heaven. But the sins of my youth, and the wickedness of which I was then guilty, torment me still in my advanced age. I regularly attend mass, go to confession, and partake of the sacrament; but all without effect. Here he was prevented, by tears, from proceeding. The poor man had never seen a

Bible;* but when I presented him with a copy he was utterly unable to express his joy and gratitude. A few days afterwards a person called upon me, and said; 'You have given a book to my poor tenant; and you cannot imagine how delighted he is with it. Every evening he calls mine and some of the neighbours' children into his little room, and reads to them out of it; and such is their eagerness to hear him, that they can scarcely wait till the evening arrives. I wished to purchase it from him; but he will not part with it at any price.'

"A few days ago, conversing with a poor man who formerly had been a village schoolmaster, I asked him if he had a Bible? At this question he blushed; and attempted to evade it, by saying, that he knew the Bible, and had read it. But when I again asked him whether he did not every day read his Bible, the poor man unexpectedly turned round, took his handkerchief, wiped his eyes, and exclaimed: 'Ah, dear sir, that dearth—that dearth in 1816 and 1817.' 'Well, my good friend, and what has that dearth to do with the Bible?' 'Alas, sir! a father of a family! a house full of children, and no bread! at such a time a couple of guilders are of great value!' 'I do not, however, understand what all this has to do with the Bible.' 'Why, having nothing else to sell, I was compelled to dispose of my Bible to the schoolmaster at Stockburg, who had long wished to purchase it, and in whose possession it still is. I have many times repented of having done so.' The Commit-

tee of the British and Foreign Bible Society will not be displeased to learn, that, by their liberality, we have been enabled to give this poor man a new copy of the Bible; and that he received this treasure with expressions of heartfelt gratitude, and with a promise to offer up fervent prayers for his generous benefactors."

The Directors of *The Society for promoting the Gospel among Seamen*, in the port of New-York, acknowledge a donation of \$100 from Commodore Stewart, of the U. S. ship Franklin, and \$200 from part of the crew of that vessel.

JEWS IN GERMANY.

A German paper announces a new regulation for the religious worship and instruction of the Jews, in the Electorate of Hesse Cassel. It contains the following article:

"The rabbies or elders of the congregation, are bound to superintend the worship in the synagogues, and out of its walls. The rabbies must always appear in the synagogues for divine service. All private synagogues and religious meetings are prohibited. There shall be exceptions for the old and infirm. The black board shall be suppressed wherever it still subsists, as well as all penalties which relate to divine worship. The functions relative to divine service, such as the right of taking the law out of the ark, the promulgation of the law, &c. shall no longer be sold at auction in the synagogues. The rabbies and the elders of the synagogues (the first in their discourses,) must endeavour to put an end to the custom of seesawing

* In his Bible he learned that "Not by works of righteousness which we have done, but according to his mercy," God grants us salvation.—Ed. Ch.

during the prayer, and to that of repeating the prayer in too loud a voice. All profane tunes during divine service are prohibited. The ceremony of staking the impious Haman at the festival of Purim, is most strictly prohibited. Children below the age of five years, are not to be taken into the synagogues. All unsuitable pleasantries in which the young people sometimes indulge in the synagogues, on the eve of some festivals, and on the festivals themselves, as well as the distribution of sweetmeats by the women to each other in the synagogues, are strictly prohibited.—Some of the religious ceremonies must be accompanied by a German discourse or a Hebrew text, in which the meaning of those solemnities shall be explained. Funeral discourses shall not be pronounced, except at the desire of the family, and for a retribution. On the Sabbath a discourse shall be held in German in every synagogue, after the reading of the prescribed passage of the law, and a chapter of the prophets.”

Rel. Chron.

New-Orleans.—A writer in the Louisiana Advertiser of Sept. 9th, says, “The yellow fever still rages in our devoted city, with more malignancy than has ever been witnessed by the oldest inhabitants. Active manhood furnishes the majority of victims, yet neither age, sex, nor colour, are exempt from the attacks of the fell destroyer. It is the lot of the writer of this paragraph to hear daily, or hourly, of the jests and scoffs of the healthy and athletic—the next morning’s sun breaks on them a fevered mass of disease—another finds them much better, and to the inquiries of friends, the attendants

reply, “he is nearly well,” &c.—the third day’s sun sets on a new made grave, which upon inquiry, we hear contains the remains of the scoffer, the wilful tempter of his fate.”—*lb.*

American Melioration Society.—

From Isrel’s Advocate for September, we learn that the Board of Directors are engaged at the monthly meeting in serious deliberation about the concerns of the Society. The Land Committee, have been directed to “Report the most eligible tract of land that has been offered them, or that they know can be procured for the settlement contemplated by the Society, and the terms on which it can be obtained, together with such particular information, as shall enable the Board to judge of the expediency of purchasing the same.” This Committee have met, and it is expected that the Board will soon decide the question of a purchase. The Board have still under consideration the project of an Agency to Europe, to collect information respecting the Jews, and communicate with them on matters respecting the contemplated settlement, &c. Mr. Frey’s labours are represented as still indefatigable; and they continue to be attended with success.—*West. Recorder.*

Literary Notice.—We observe among the new works announced for publication in London, a Poem entitled “*Armageddon or Jerusalem regained.*” Name of the author not mentioned.

Bowden College.—About 20 students have been admitted for the new collegiate year, and several others are expected. We understand that the corporation have revised the laws of the institution,

and made several happy improvements.—*Port. Mir.*

Harvard University.—According to the Triennial catalogue just published the number of persons admitted to the degrees in the University, is 5173, of whom 3122, are marked as deceased. The number of alumni of the college is 4769, of whom 1782 are supposed to be now living. The number of degrees conferred on persons not educated at the college, is 404. Of these persons, 135 are dead. The number of graduates of the University who have died since the publication of the last triennial catalogue, is 120.—*B. D. Aver.*

Columbian College.—The second term of this institution, for the present year, commenced on Wednesday last. A considerable accession of students has been made. The whole number at the present time, in the College, and the Preparatory Department, is more than a hundred.—*Star.*

From the Religious Chronicle.

In this day's paper will be found a resolution adopted by the Saluda Baptist Association, in reference, among other subjects, to the choice of a President of the United States, at the approaching election.

However the readers of our paper may differ in opinion as to the individual candidate best qualified for the important trust, all, we presume, will agree in the propriety of requesting the guidance of the Omniscient "that the citizens may select the most suitable man, and the one most approved of God, for the high, dignified, and responsible office."

We are rejoiced to see a proposition like the present, brought be-

fore the public. It is a step toward the adoption in a particular instance, of a rule, in favour of which we have heretofore expressed ourselves, and which we hope speedily to see generally practiced.

Some appropriate remarks on the political duties of Christians, in exact coincidence with those lately published from other sources, we now subjoin, from the *Star*.

"It appears to us, that while the Christian is required, as a citizen, to participate calmly in the choice of public functionaries, he ought to be guided, in a considerable degree, by a reference to the probable affect of their example and influence on the general interests of religion. It may not, in all cases, be possible to select professed Christians; but no man, of immoral habits and principles, is worthy of honour or trust from a religious people. The favour of God cannot rationally be expected, by a nation, which confides its safety to the hands of men who manifest no regard to his authority, no reverence for his character and institutions, and no solicitude to secure his aid and obtain his approbation.

"We suspect, that Christians have not been sufficiently aware of their obligations in reference to this subject, nor been led to estimate the weight which belongs to them as members of Society.—While silent intrigue and public controversy are vigorously maintained by political partisans, with little regard to the national interest or honour, what reason can be given, or rather what excuse can be alleged, why Christians should not, without any bias from merely political partialities, but with the quiet firmness of religious principles, bestow their votes on the most

worthy candidate. A contrary course is inconsistent with their professions; and it tends to remove the strong check to immorality, which will necessarily be found in the inexorable exclusion of every man from office, who sets at defiance the moral sense and habits of the community."

DEMERARA.

Some idea of the hostility to religion which prevails in Demerara may be formed from the following extract of a letter from the late Mr. Smith, published in the last London Evangelical Magazine.

April 2, 1817. he says, "Two days after our arrival, I waited upon the Governor, being introduced by Mr. Elliott. His excellency frowned upon me. He asked me what I had come to do, and how I

purposed to instruct the negroes. I answered, by teaching them to read; by teaching them Dr. Watt's catechisms; and by preaching the gospel in a plain manner. To which he replied, "If ever you teach a negro to read, and I hear of it, I will banish you from the colony immediately."

If Mr. S afterwards obtained the Governor's permission to prosecute the objects of his mission, it was not till documents had been laid before him setting forth the harmless nature of the case.

West. Recorder.

The London Jews Society have determined (says the Northampton Oracle) to establish a permanent mission at Jerusalem; and directed the Rev. Mr. Lewis to proceed thither as soon as convenient.

GLEANINGS.

EXAMPLES OF DYING INFIDELS.

The wicked is driven away in his wickedness. Prov. xiv. 32.

With the talents of an angel, a man may be a fool. YOUNG.

1. Mr Hobbes was a celebrated infidel in the last age, who, in bravado, would sometimes speak very unbecoming things of God and his word. Yet, when alone, he was haunted with the most tormenting reflections, and would awake in great terror, if his candle happened but to go out in the night. He could never hear any discourse of death, and seemed to cast off all thoughts of it. He lived upwards of ninety. His last sensible words were, when he

found he could live no longer, "I shall be glad then, to find a hole to creep out of the world at."—And notwithstanding all his high pretensions to learning and philosophy, his uneasiness constrained him to confess, when he drew near the grave, "that he was about to take a leap in the dark"—The writings of this old sinner, ruined the earl of Rochester, and many other gentleman of the first parts in the nation, as that nobleman himself declared after his conversion.

2. The account which the celebrated Sully gives us of young Servin is out of the common way.—The beginning of June, 1623, says he, I set out for Calvis, where I was to embark, having with me a

retinue of upwards of two hundred gentlemen, or who called themselves such, of whom a considerable number were really of the first distinction. Just before my departure, old Servin came and presented his son to me, and begged I would use my endeavours to make him a man of some worth and honesty; but he confessed it was what he dare not hope, not through any want of understanding or capacity of the young man; but from his natural inclination to all kinds of vice. The old man was in the right; what he told me having excited my curiosity to gain a thorough knowledge of young Servin, I found him to be at once both a wonder and a monster; for I can give no other idea of that assemblage of the most excellent and pernicious qualities. Let the reader represent to himself a man of genius so lively, and an understanding so extensive, as rendered him scarce ignorant of any thing that could be known: of so vast and ready a comprehension, that immediately made himself master of what he attempted; and of so prodigious a memory, that he never forgot what he had once learned; he possessed all parts of philosophy and the mathematicks, particularly fortification and drawing; even in theology he was so skilled, that he was an excellent preacher whenever he had a mind to exert that talent, and an able disputant for and against the reformed religion indifferently; he not only understood Greek, Hebrew, and all the languages which we call learned, but also the different jargons or modern dialects! he accented and pronounced them so naturally, and so perfectly imitated the gestures and manners both of the several nations of Europe,

and the particular provinces of France, that he might have been taken for a native of all or any of these countries; and this quality he applied to counterfeit all sorts of persons, wherein he succeeded wonderfully; he was, moreover, the best comedian and greatest droll that perhaps ever appeared; he had a genius for poetry; and wrote many verses; he played upon all instruments, was a perfect master of music, and sung most agreeably and justly; he likewise could say mass; for he was of a disposition to do, as well as to know, all things; his body was perfectly well suited to his mind; he was light, nimble, dexterous, and fit for all exercises; he could ride well, and in dancing, wrestling and leaping, he was admired; there are not any recreative games he did not know; and he was skilled in almost all mechanic arts. But now for the reverse of the medal: here it appeared that he was treacherous, cruel, cowardly, deceitful; a liar, a cheat, a drunkard, and a glutton; a sharper in play, immersed in every species of vice, a blasphemer, an atheist; in a word in him might be found all the vices contrary to nature, honour, religion, society; the truth of which he evinced with the latest breath, for he died in the flower of his age in a common brothel, perfectly corrupted by his debaucheries, and expired with a glass in his hand, cursing and denying God.

3. The Hon. Francis Newport was educated by his parents in a religious manner. As he grew up to years of discretion, he fell into the hands of infidels, lost all religion, and commenced infidel himself. Being sometimes after seized with sickness, his serious convictions returned, he became alar-

med for the safety of his condition. After enduring the most horrid agonies of mind possible, til in a very short time, his bodily strength was exhausted; with a groan so loud, as though it had been more than human, he cried out, Oh the insufferable pangs of hell and damnation! and expired.

It may much be questioned, whether a more effecting narrative was ever composed in any language than the true history of this unhappy gentleman's last sickness and death. It is greatly to be desired that men of all denominations would give it a serious perusal.

(To be continued.)

Self has two eyes which must be put out, self strength, and self righteousness.—HALYBURTON.

The *lives* of professors are *books* which the most ignorant and depraved, can read and understand.

The pious poor are made the representatives of Christ; whatever we give them, is, in scripture language, given to the Saviour himself.

When the tempter is forward to bruise thy heel, it is a sure evidence that he takes thee for one that will tread upon his head.

ANECDOTE.

Philip Melancthon being gone to the conferences at Spuire in 1592, he made a little journey to Bretten to see his mother. This good woman asked him what she must believe amidst so many disputes, and repeated him her prayers, which contained nothing superstitious.—“Go on, mother,” said he, “to believe and pray as you have done,

and never trouble yourself about religious controversies.” It is said of this great man, that he longed for death for two reasons: 1. That he might enjoy the much desired presence and sight of Christ and of the heavenly church; and, 2. That he might be freed from the cruel and implacable discords of divines.

Even Luther, who was no small controversialist, used to pray in the following manner: “From a vain-glorious doctor, a contentious pastor, and nice questions, the Lord deliver his church.”

There are some persons who are habitually disposed to wrangling, and it is curious enough to hear such justify their conduct by a pretence of zeal for the truth. It is not the love of truth, but of victory, that engages them in disputation. “I have witnessed,” says Dr. Beattie, “many contests of this kind; but have seldom seen them lead, or even tend, to any useful discovery. Where ostentation, self-conceit, or love of paradox, are not concerned, they commonly arise from some verbal ambiguity, or from the misconception of some fact, which both parties taking it for granted that they perfectly understand, are at no pains to ascertain. I once saw a number of persons, neither unlearned nor ill bred, met together to pass a social evening. A dispute arose about the propriety of a certain action, in which some of the company had been interested the evening before. Two parties of disputants were immediately formed, and the matter was warmly argued from six o'clock till midnight, when the company broke up. Not being able to enter into the merits of the cause, I did not take any part in the controversy; but I observed

that each of the speakers persisted to the last in the opinion he took up at the beginning, in which he seemed to be rather confirmed than staggered by the arguments that had been urged in opposition.—Thus most disputes, if I mistake not, will be found to be equally unprofitable. If a catalogue were to be made of all the truths that have been discovered by wrangling in company, or by solemn disputation in the schools, I believe it would appear, that the contending parties might have been employed as advantageously to mankind, and much more so to themselves, in whipping a top, or brandishing a rattle.”

It must, however, be observed, that there is a difference to be made between disputations and the wrong management of them. Disputation of itself is not an evil. The ministry of our Lord was a perpetual controversy. Paul's epistles are most of them controversial. The apostles came at truth by *much disputing* among themselves, Acts, xv. 7.; and they convinced Jews and Gentiles by disputing with both, Acts, xvii. 17. xix. 8. But the evil arises from the bad spirit with which controversy is often conducted.

Intemperance drains the purse, ruins the health, enervates the body, brutalizes the actions, destroys the usefulness, debases the mind, sears the conscience, and influences the vilest passions of its votaries. It wounds the feelings of friends, cuts off the hopes of parents, casts an undeserved stigma upon, and often reduces to poverty, the innocent and dependent relatives of its victim. It excites the abhorrence of man, the ridicule of the thoughtless, the pity

of the wise, the joy of fiends, and the just judgment of God. It is deaf to the voice of conscience, hears not reason, attends not to religion, fears not God, and regards not man. It disobeys all laws, human and divine; tramples on all rights, natural or civil, and rages equally against friends and foes.—It wars against the opinions and feelings of the wise, but never conquers—it excites the tears of many, but sheds not one itself—It is a chain forged in the abodes of misery, bound by the hands of fiends, and loosened only by the stroke of death—It is a something which makes its victim nothing, and, while yet living, dead. It is—but O what is it not!—sorrow, disputes, remorse, pain, shame, reproach, disease, and death—yea more, eternal death.

A person meeting another returning, after having heard a popular preacher, said to him, “Well, I hope you have been highly gratified.” “Indeed, I have,” replied the other. “I wish I could have prevailed on you to hear him, I am sure you would have never relished any other preacher afterwards.” “Then,” returned the wiser Christian, “I am determined I never will hear him, for I wish to hear such a preacher as will give me so high a relish and esteem for the word of God, that I shall receive it with great eagerness and delight whenever it is delivered.”

Lord Byron.—In a sermon recently preached by the Rev. Wm. Jay from 1 Peter i. 24, 25, the preacher in noticing the death of an illustrious individual, said—“O Byron! Byron! thy death brought this text to my remembrance. O Byron! thy premature

fall gave rise to these solemn reflections. Who can help lamenting the perverse and unhallowed use of thy stupendous powers ! Who can think, unmov'd, of the vigour of thy intellect—the riches of thy imagination—thy breathless sublimities of conception and expression ! Who can think unmoved of the going down of such a sun at noon ! of a genius that might have been ranked with a Milton, quenched forever, and leaving so much to admire—so much to deplore—so much to abhor ! No knell of departed greatness has ever more solemnly sounded forth his sentiment—'All flesh is as

grass, and the glory of man as the flower of grass; the grass withereth and the flower thereof fadeth away."—*English Paper*.

A gentleman conversing with his friend respecting the exercises of his own mind, before and after conversion, observed, that there was a great difference as to the objects of prayer :—When I was, said he, only a nominal christian, I used to pray to *my family* ; if any strangers were present, I prayed to *them* ; when I was alone, I prayed to *myself*—but since I have been renewed by divine grace, in all my prayers, I pray to God.

POETRY.

THE FAREWELL TO THE DEAD.

By Mrs. Hemans.

Come near !—ere yet the dust
Soil the bright paleness of the settled brow,
Look on your brother and embrace him
now

In still and solemn trust !
Come near ! once more let kindred lips be
press'd
On his cold cheek, then bear him to his
rest.

Look yet on this young face !
What shall the beauty from amongst us
gone,
Leave of its image, e'en where most it
shone,

Gladdening its hearth and race ?
—Dim grows the semblance, on man's
thought press'd !

Come near and bear the beautiful to rest !
Ye weep, and it is well !
For tears befit earth's partings !—Yesterday

Song was upon the lips of this pale clay,
And sunshine seem'd to dwell
Where'er he moved—the welcome and
the bless'd !

—Now gaze ! and bear the silent to his rest.
Look yet on him whose eye
Meets yours no more, in sadness or in
mirth !

Was he not fair amongst the sons of earth,
The beings born to die ?
But not where Death has power, may Love
be bless'd !

—Come near ! and bear ye the belov'd to
rest.

How may the mother's heart
Dwell on her son, and dare to hope again !
The spring's rich promise hath been given
in vain,

The lovely must depart !
Is he not gone, our brightest and our best ?
—Come near ! and bear the early-called
to rest !

Look on him ! is he laid
To slumber from the harvest or the chase ?
Too still and sad the smile upon his face,
Yet that, e'en that must fade !
Death will not hold unchanged his fairest
guest ;

Come near ! and bear the mortal to his rest !
His voice of mirth hath ceased
Amidst the vineyards ; there is left no place
For him whose dust receives your last em-
brace,

At the gay bridal feast !
Earth must take earth to moulder on
her breast,
Come near ! weep o'er him ! bear him to
his rest.

Yet mourn ye not as they
Whose spirit's light is quench'd—For him
the past
Is sealed. He may not fall, he may not
cast

His birthright's hope away !
All is not here of our beloved and blest !
—Leave ye the sleeper with his God to
rest.

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For the Religious Monitor.

ON RELIGIOUS AFFECTIONS. *Let
love be without dissimulation.—*

Rom. XII. 9.

IN making an estimate of our condition before God, we are liable to many mistakes. In this duty we are called to bring, not merely our external conduct to the "law and testimony" for trial;—but even all our principles of action. The character of our *affections* must be tested. In ascertaining the character of these, the greatest carefulness is requisite. Mistakes herein are dangerous. Forming too high an estimate of the character of these principles;—judging them to be genuine, when in reality they are mere dissimulation, the deluded soul will rest in carnal security at an infinite distance from God. Forming too low an estimate—and, because he cannot elevate his feelings to those raptures which others have boasted, doubting the existence of genuine undissembled affection in his own soul, the poor humble believer, almost heart-broken under the mistake, may conclude himself an utter stranger to the ways of godliness and peace.

VOL. I.

There are counterfeits to every Christian grace. Experience and observation may fully convince us, that there may be a kind of fervour—that there may be temporary raptures, where there is no genuine affection. Hence the propriety and necessity of trying every spirit whether it be of God.

In our text "love without dissimulation," is required. The objects of this love are not here specified. There is no limitation as to objects. All proper objects of affection may therefore be understood; but in a more special manner, God and things heavenly and divine. The word *love* as here used includes the idea of esteem, desire, joy, delight and all other holy affections. These must be without dissimulation. They must be without hypocrisy of any kind or degree. Genuine, sincere, undissembled affection is required.

We propose then, taking occasion from these words, to enquire a little into the character of those religious affections which are genuine and undissembled: And then show how such affections may be cultivated.

I. The character of those religious affections which are genuine and undissembled. Here we observe ;—

First. All genuine religious affections proceed from a renewed nature. The truth of this observation is evident from the word of God. In the scriptures all men, while in their natural estate, are represented as "dead in trespasses and sins." There are therefore no living principles of spiritual life and action. We are all by nature carnal:—and it is expressly declared that "the carnal mind is enmity against God; is not subject to the law of God, neither indeed can be, so that those who are in the flesh cannot please God." Is it then possible that in the soul where remains a principle of rank-est enmity against God, there can be any holy joy and delight in God? any holy affections towards him? There may indeed, be something resembling joy, as in the case of the stony ground hearer. There may be something resembling delight, as in the case of one "who has *tasted* of the good word of life, and the power of the world to come:" But in the unregenerate sons of earth, these are only resemblances;—mere counterfeits of that true joy and delight in God experienced by the real Christian. From a polluted fountain, the streams which flow must also be polluted. "Who can bring a clean thing out of an unclean? Not one." Until sinful man is made an entire "new creature" in Christ Jesus, he can have no genuine affection towards God:—Yea instead of affection there is in his heart rank enmity leading to disobedience and open rebellion against God.

Secondly. All genuine religious affections, are founded in knowledge. It is evident to the careful Christian observer, that many de-
 clude themselves with vague un-

meaning feelings. Have you not seen men so completely under the dominion of animal feelings that they even appeared to be in perfect ecstasies, and yet wholly unable, when the foundation of their joy was sought to give an answer in any degree satisfactory? I would even appeal to your own experience:—Have you not, even when there was apparently nothing peculiar to excite, experienced a rapturous glow of feeling arising and swelling for a moment, then suddenly passing away, leaving the mind as cold and carnal as before? These vague feelings are too frequently mistaken for religious affections: But they may be accounted for on principles wholly independent of divine grace, and they often are found where there has been no work of regeneration upon the soul. The very existence of religious affections requires a definite object of affection, and a definite knowledge of that object. God is the supreme object of Christian affection. Before any individual can love God and delight in him, he must know God.—Now this object is not a mere abstract something, nothing or every thing, but a definite Being possessed of specific properties and perfections. Where therefore, there is genuine affection towards God, there must of necessity be a knowledge of the divine perfections. Nor is it sufficient that *sinful* creatures should merely know God as a God of perfection: Devils well know this fact and yet can have no holy affections toward God. We must apprehend him as our covenant God, reconciled to us in Christ Jesus before we can have towards him any undissembled love. An absolute God is to every sinner a consuming fire. What ra-

tional creature could ever really and truly esteem and delight in a being whose perfections naturally bound him to punish and destroy this creature? And is not this the case with God? Is not the everlasting curse of Jehovah denounced against the transgressor of his law? Let men, in trifling speculation talk as they please, every individual will find in his own experience that it is impossible that a human being can delight in him whom he views an eternal enemy. In order that we therefore, may love and delight in God, it is necessary that we should know him and trust in him as our covenant God, reconciled in Christ Jesus, and that all his perfections are pledged for our good. Whatever spiritual benefit may be considered an object of religious affection, must necessarily be known. And all our knowledge of these spiritual objects is connected with or flows from faith in the divine testimony concerning them. This knowledge then which is the proper foundation of all genuine religious affection may properly be termed the knowledge of faith, and without it there is no affection.

Thirdly. All religious affections which are genuine, are in their rise, natural and spontaneous, and not the result of force or constraint. There is a possibility of acquiring a habit of working up the animal feelings, to something resembling pious affection where there is no real affection. Man is a creature of habit, and scarcely any difficulty in the way of attaining a desired external character is too great to be removed by persevering attempts. There are many, for instance, who can command tears without the usual causes of tears. But what would you think of a

man's love to his fellow, did he tell you he had acquired this affection by constraint of feeling? Would you not say that such a constrained feeling is altogether unworthy the name of affection? A forced affection is almost a contradiction in terms. In its nature it is spontaneous and free. If therefore we have any genuine affection toward God and heavenly objects, it must arise naturally and freely, as a legitimate consequence of a sense of excellence in the object, and of its suitableness to us. Although we may, by furnishing ourselves with suitable supplies of proper sentiment, cultivate and improve affection: Yet by no mechanical process can we create affection.

Fourthly. Genuine religious affections are permanent. There are feelings which arise in peculiar times, and under peculiar circumstances which feloniously take to themselves the name of pious affections. Like strangers they may pay a passing visit, and strait are gone again. Such transient unabiding feelings are altogether the name of religious affections.—Those which are genuine are abiding principles; They are permanent as their foundation. By this we do not mean that pious affections have uniformly the same degree of strength, that they are always in lively operation. This is not the case. Worldly objects may attract the attention of the imperfect Christian and divide his affection: But the principle remains. As it is a truth that "those whom God loveth, he loveth unto the end," so as a consequence of this permanent divine love, the beloved child of God will love his heavenly Father.

Fifthly. Genuine religious affections prompt to all the duties of

life. This is a criterion in testing the affections which if duly regarded would manifest to many that their love is mere dissimulation.—Have you not known individuals who have been brought to such deep convictions of sin that they appeared to be even in an agony? And have you not known them relieved from this suffering in consequence (as they say) of having experienced a hope? Have you not followed them still farther, and found them rejoicing even in raptures? And after all returning to their homes, and living in the constant neglect of almost every Christian duty?

The whole extent of this fancied change may be experienced, and yet not one single spark of heavenly fire be kindled in the soul.—“Devils believe and tremble.”—And those “who have no root in themselves may for a time” receive the word with joy. How can that individual indulge a hope that his “love is without dissimulation,” who can live from day to day, and from month to month, without turning his thoughts to heaven in holy meditation? What evidence of such love, when the individual can live without retiring from the bustle of the world to converse with God in secret prayer? Where is evidence of such love, when that sacred volume directing our course to heaven is seldom perused?—when the family are not assembled evening and morning around the domestic altar, to offer up the appointed sacrifice of prayer and praise? When the house of God, and the public ordinances of grace are either wholly neglected, or when perhaps there may be an attendance once or twice in the year to taste the symbols of our Saviour’s broken

body and shed blood—an ordinance which is profaned by hands which have not oftener (opportunity having been offered) been lifted up in the sanctuary to bless Jehovah’s name? And if there is no evidence of such love when duties are omitted, where is the evidence when there is an habitual breach of the law in committing acts forbidden? Where is evidence of undissembled love, when the holy name of the Most High is wickedly profaned?—When God’s day of sacred rest is prostituted to vain amusements, or secular concerns?—When man degrades himself to the level of the brute that “wallows in the mire,” by “adding drunkenness to thirst?”—When he can indulge in sordid lust?—When without compunction the sacred laws of honour, truth and justice are violated? It is an eternal truth from the great Jehovah that they “who love him will keep his commandments. In the conduct of the most humble and obedient on earth, it is true there is much imperfection. But while the unregenerate dissembler indulges in sin, and rolls ‘iniquity as a sweet morsel under his tongue,’ the sincere lover of God, although he also fails in duty, and sins against his God, yet, “what he thus does he allows not.”

Sixthly. Genuine religious affections regulate the whole inner man. Through their influences corrupt appetites and passions are eradicated, and every excess of allowable enjoyment corrected.—This is the proper and necessary work of holy affections. They cannot peaceably occupy the same tenement, or inhabit the same dwelling with their deadly foes.—War, constant and determined will be maintained until complete vic-

tory shall be obtained. Not even an armistice here :—It is a war of utter extermination. With those enemies which are so by perversion from their original end, there will be a war of correction. What fellowship hath righteousness with unrighteousness? “Who can have the least pretence to “love without dissimulation” while all the vicious passions and propensities of his sinful nature remain in full force? Who, for instance, can suppose that he loves God while so attached to worldly things, that these objects are in his mind by night and by day? The subject of his waking thoughts and midnight dreams? Who can suppose that his love is undissembled; who is so attached to earth that for a trifle he will sacrifice every sacred principle of truth and honour? take advantage of the ignorance or the necessity of his fellow and his brother man? It is not the general prevalence of such conduct nor even the sanction given in the example of those reputed honest and honourable, that can make it other than direct enmity instead of love to God. “If any man thus love the world the love of the Father is not in him.” Who, again, who is under the influence of an envious and malicious spirit, has the love of God abiding in him? Nor is the criminality of this vice removed because it is a general evil, many indeed are the degrees in this vice. How is the origin of defamation of every kind, an evil prevalent and hurtful? Although many may herein acquit themselves of crime by saying they mean no harm in talking lightly of a brother. Yet this will not excuse them before the righteous tribunal of Jehovah. What would you think of an individual who

would “scatter fire-brands, arrows and death and then say, am I not in sport”? Is it possible that holy affections can lodge in the soul that is possessed by such foul malignant spirits? Truly no. God hath declared that they who are guilty of such things are worthy of death. Genuine pious affections will never remain at rest in the soul until every vicious principle is destroyed, and every excess of allowable enjoyment corrected.

Lastly. Genuine affection will sustain the soul in the hour of trial. There are many when all is peace in the church and when there is nothing to disturb in God’s holy mountain “who attach themselves to the followers of Jesus. In process of time they may work themselves into a belief that their souls delight themselves in God, while all is false and insincere. Let proof of attachment to Christ and his cause be required at the expense of blood, and where will these professors be found? The love of life is stronger than their love to God and things divine. Blessed be our God we are not now called to make such proof of our love. But if love to God is proved hypocritical by apostacy in times of blood, what think you of that man’s love who will forsake religion and the society of the godly from fears of scoffing, sneering infidelity? Who would rather quit the society of the godly than expose himself to the reproach and sarcasm of some beardless, brainless, sceptick? The love of such is mere dissimulation. But true affection will sustain the soul in times most perilous, yea will survive “the wreck of matter and the crush of worlds.”

(To be continued.)

THE DANGER OF DEPENDING ON
RELIGIOUS IMPRESSIONS,

*In a Letter from the REV. MR.
GEORGE MUIR, to a Friend in
Glasgow, dated at Carnock, July
30. 1747.*

I HAVE yours of the 7th instant, and the postscript of it, ament J. R. when at Carnock, obliges me to write the substance of what passed, that I may leave you to judge for yourself.

When talking about the impression of scripture promises on the mind, whether suited to our present case or not, I said, there was not only great danger of laying stress on the impression but of leaning upon it wholly as an impression, and not upon the scripture impressed, as it indeed is the word of God. In which case, as common as it is melancholy, I said, and do now affirm, that such exercise, flowing from such a cause, is by no means divine faith, but believing something else than the written word; and what shall I call it but delusion? That there is such imaginary faith, is plain both from scripture and repeated experience.

1. From scripture. If we had not been in danger of being led aside by false delusive spirits, there would have been no need of 1 John, iv. 1. nor many other scriptures in our Bibles. And if Satan had the impudence and skill to make more than one unsuccessful attack upon the blessed and holy Jesus, with these very hellish inquiries, doubtless we cannot expect to be excused, nor are without the greatest danger in that respect.

2. Experience, both of pretended and real saints, evinces the truth of this proposition. Ask some who are lewd and profane,

at least evidently graceless, what hope they have? or what are the grounds of their hope for eternity? they will tell you, such and such a scripture was impressed upon their minds at such a season, and on this impression they build, without ever knowing the savoury and sanctifying power of the word; an evidence they never believed it as the word of God.

But this is not all; for those who are serious and must, in the judgment of charity, be accounted saints, have not their garments altogether untainted from this stain: This is evident, not only from a common propensity in most serious people to desire such impressions, but also from the manner in which they are received and improved by them. Ask some, I may say the most of that character, what is the ground of their doubts and fears about their souls? and they will probably answer, "I never have scripture promises brought in upon my mind as other Christians have and thence I fear I am no heir to these promises?" though they have all the new covenant promises made to them particularly in the word, for the obedience of faith.

Moreover in numberless instances scripture impressions are received, and the greatest stress laid upon them, while they know not that such a word is in the Bible. And then what use is made of these things by the best? A waiting for such impressions as the rule of their duty, the ground of their faith, and the foundation of their comfort, by these means laying aside the Bible altogether. Thus, in a few sentences, I have shewn that there is such imaginary faith, and now shall endeavour to prove the unreasonableness and delusion of such

a practice ; or, to use milder terms, to shew that it is quite foreign to divine faith.

1. Divine faith answers to God's faithfulness in the promise, as it stands in the written word, without expecting or looking for any further confirmation of the warrant and ground of faith ; but such faith as we speak of answers to something else than the bare word of God ;—to an impression of it on the mind, with light and power, as some say, which is plainly making the warrant and ground of believing to consist in the impression, and not in the word, in which alone the divine faithfulness is plighted.

2. Divine faith sees the naked promise of the covenant to be warrantably intermeddled with, in consequence of the free sovereign call and offer of grace without any impression of it upon the mind ; or, if it is impressed, from whatever airth, does not look on such impression as giving them any better warrant or further title to believe the promise impressed than they had before, or to render the accomplishment of the promise more sure than it was as recorded in the Bible. But the other kind of faith will have nothing to do with the promise, dare not intermeddle with it, as it stands in the written word, unless they have at least an additional warrant, from its being impressed.

3. Divine faith will have nothing as its immediate object but the written word ; whereas, as was hinted, such chimerical faith will rest upon the impression of what it does not so much as know to be the Lord's word.

4. Divine faith stands not in the wisdom of man, but in the power of God ; but a faith that hath

impressions for its object, stands in the wisdom of the author of such impressions, who, I am afraid, is, for the most part, an evil designing spirit, who, finding other methods unsuccessful, will thus transform himself into an angel of light, if, by such means, he may gild over his infernal pills, that they may pass unobserved. And it might perhaps be even safe to affirm that this mysterious deceit is one of the strongest pillars of Satan's kingdom in this world. He loves to be worshipped ; and when any impression, of which he is the author, is rested in, he gets his desire, and effectually gains his end.

I shall only mention, *5thly*, That whereas divine faith will be exercised about, and rest on a bare promise, without the least sensible manifestation, or even without reason itself, (as in the case of Abram,) to support it ; this other kind of faith extinguishes with the impression. And no wonder it fail, when the foundations are destroyed.

However, I am far from doubting that the heirs of the grace of life have often scriptures impressed upon their minds, and are happily enabled at the same time to make a scriptural improvement of them, by receiving, believing, rejoicing, and resting in the scripture impressed ; not at all because it is impressed, but because it is a part of the Lord's mind as delivered to us in his written word, the only full, complete, and perfect rule of our faith and manners.

Another branch of our conversation was upon that of getting scripture promises impressed in the behalf of others ; which, I must confess, I see no ground to regard at all, knowing no shadow of foundation for it in the scriptures of truth ; and if it is not founded up-

on, as well as agreeable to, the law and the testimony, I would adhor the error, and treat it as it deserves. But this (as it appears to me at least) is altogether contrary to the Bible, introducing new revelations, and thence laying a foundation for believing lies; a practice absolutely cursed by the Holy Ghost, Rev. xxii. 18. And who dare bless where Jehovah has pronounced his anathema?

That believing promises for another, or for future events of any kind, is an addition to the canon that is complete in all its parts, will appear upon the least reflection: For, (except the prophets and apostles, holy men of God, who spake by immediate and infallible inspiration allenarly, as the rule of our duty.) who hath known the mind of the Lord with respect to things in reserve for any one in particular, or for a land, nation, or people in general? It is true, "the secret of the Lord is said to be with them that fear him;" but this can be understood of nothing else than the secrets of his covenant, which, though revealed to all in a gospel dispensation, yet are unintelligible mysteries, and secrets to every one who is a stranger to Jesus Christ. But, more particularly, what can it be esle than a new revelation, for a person, upon such a scripture as Luke, vii. 6.—11. being impressed on their mind, to believe that their sick friend shall recover? Or upon Mark, v. 35. to the end, or Luke, vii. 11.—16. being impressed to believe that their deceased friend shall rise from the dead.

It is certain, indeed, that many practical proofs, of the former at least, have been known to hold good, but that will never support the doctrine; because,

1. Satan, the grand deceiver, who, through some thousand years experience, has acquired an uncommon skill into the frame, diseases, and constitution of the human body, and thence is very capable of discovering when a person may recover, even though all physicians may lose the most distant hope; he, I say, may, and does impress such scriptures, and if the event is a greeable, the intimation is looked upon as of divine authority.

2. Because, in many instances, this rule fails, which is an evidence that the author of such impressions was a liar from the beginning, and that they were not from the Lord, who has faithfulness for the girdle of his loins. And here I might add, as a further proof of its extract, the ordinary custom of observing every time it holds, and overlooking wherein it fails. But,

Thirdly, That these miracles, to which such scriptures refer, are no part of the new covenant blessings promised to us and to our children, but were only wrought as a confirmation of the divinity and mission of Jesus Christ: And though the same power was transferred to the apostles, for confirming the doctrine of the risen and enthroned Saviour, in the dawn of Christianity, yet, doubtless, all such gifts have now ceased; and, therefore, to make such improvement of these scriptures, must be in us the highest presumption. Nor are we to expect any revelation with respect to the state or case of another, though it is often pretended. With how much justice, I leave you to determine, can we imagine that a person has any warrant from the word of God to believe one absolute new covenant promise for another; and thence rest assured that such an one is, or shall be

brought within the bond of the covenant. If this cannot be supposed, then, of consequence, such faith is founded upon a new revelation, and is therefore false and delusive.

It is just the same with respect to one's particular case or circumstance, when scriptures are impressed on the mind of another about it, and they from thence draw peremptory conclusions, that the Lord will do so and so in their behalf. Yea, such lengths have I known some go, that they said they were as sure of such a promise being accomplished to such a person, as they were of their own salvation. Now, if the foundation of this particular faith in the behalf of others is not laid in the Bible, should not we reject it with abhorrence, and brand the delusion with eternal infamy?

But that it really has no such foundation, will appear from the very call to believe, as well from the promise or testimony to be believed. 1. From the call.—It is particularly addressed to every one for themselves, “If any man thirst, let him come unto me and drink;” and, “Whosoever will, let him take of the water of life freely,” John, vii. 37. Rev. xxii. 17. Whence, as well as from many other passages, it is evident, that a person is not called to believe that another may have life, but that he himself may be saved. And thus the promise runs in the same channel, John vii. 38. “He that believeth on me, out of his belly shall flow rivers of living waters;” where we see the blessing promised does not extend to another person. 2. The whole new covenant promises, whether as made to all who hear the Gospel for the obedience of faith, or to

believers themselves in a suitable-ness to their various needs, are addressed in the same particular manner; as Ezek, xxxvi. 25. “I will sprinkle clean water upon you, and ye shall be clean,” &c. where you see it is as particular as words can make it; or, in Isaiah, l. x. “Who is among you that seareth the Lord? &c. let him trust in the name of the Lord, and stay himself upon his God.” In which the Holy Ghost does not say, let another trust in the name of the Lord upon his account, but let him do it, and that for himself.

Now, is it not being wise above what is written, to extend the promise beyond the limits set by Infinite Wisdom? and seeing this is the case, it would be horrid blasphemy to suppose, that the Holy Ghost, in operation, would act inconsistent with that word of which he is the author. And therefore it is evident, that the author of such faith must be another spirit than he who is the author of the word; for God will be true, though every man be a liar. And if this practice is unwarrantable in itself, so it is no less dangerous in its consequences; as it tends to lead the person on whose mind such impression is made, to misinterpret and wrest the scriptures, imagining the Lord to say this or that to them, to be applied to whose case or circumstance soever they please. And then if the person on whose behalf these impressions were believed, comes to know that such an one, whom they think to be a saint, gets such discoveries from the Lord concerning them they are ready to rest in this, and so come short of real personal and particular application of the promise for themselves; a rock on which, I doubt not, many have split, and on which

your worthless correspondent had well nigh perished.

From all this, I by no means infer that a person should not pray for, and thus do good to all, and especially to the household of faith; but as this is to be done with the greatest singleness and love, so with the utmost caution and resignation, not pretending on the one hand to loose themselves from a duty so incumbent, nor on the other, to determine what is only the Lord's prerogative to know. If it was not for the disciples with whom Jesus tabernacles in person, to know the times and seasons, it would be presumptuous for us to pretend the knowledge of future events. But vain man would be wise and seeking to be wise becomes a fool.

It is true, there may be some circumstances that give ground of encouragement to them who are concerned on account of others, such as spiritual enlargement; the work of the Holy Ghost on their souls, hearty concern, and the like. But these things are no foundation to draw absolute conclusions from, for they may all concur, when the Lord does not intend to bestow the blessing sought for another. From all which it would appear, that pray for others we ought, though believe for them we can by no means. From the whole my dear friend, it is evident, that a great deal of what is reckoned true practical religion in our day, when weighed in the balance of the sanctuary, will be found wanting. O what a dreadful mistake not to be acquainted with Satan's devices! who knows so very well how to lessen our esteem of the divine testimony, by cloathing his own hellish impressions upon our minds with the words of the Holy Ghost and thus driving numbers of be-

nighted souls to the pit with a lie in their right hand, and causing many, even of the vessels of mercy, to dishonour their God and Saviour, in a manner that passes without observation.—



From the *Columbian Star*.

MR. EDITOR,

The fact is now well ascertained, that ecclesiastical historians have suffered the true history of the Waldenses to remain in obscurity. Even in cases where they are not actually misrepresented by the omission of truth, a false colouring is given to their character; for they are exhibited to the world as less amiable and less pious than they really were.

Mr. Jones, in his excellent history of the Christian Church, has very thoroughly and satisfactorily investigated their origin and character, their progress and zealous devotion to the cause of truth, and detailed with faithfulness the numerous and violent persecutions, to which for several centuries they were almost incessantly subjected. As most of your readers probably do not enjoy the privilege of reading this valuable work, I am induced to present to them a condensed history of

ZETHAR.

THE WALDENSES AND ALBIGENSES.

NO. I.

The principality of Piedmont derives its name from the circumstance of its being situated at the foot of the Alps—which divide Italy from France, Switzerland and Germany. It is bounded on the east by the dutchies of Milan and Montferrat; on the north by Savoy; on the west by France; and on the south by the country of Nice and the territory of Genoa. In

former times it constituted a part of Lombardy, but more recently has been subject to the king of Sardinia, who resides at Turin, the capital of the province. It is an extensive tract of rich and fruitful valleys, embosomed in mountains, intersected with deep and rapid rivers, and exhibiting in strong contrast, the beauty and plenty of Paradise, in sight of frightful precipices, wide lakes of ice, and stupendous masses of never-wasting snow. The whole country is an interchange of hill and dale—mountain and valley—traversed by four principal rivers; the Po, the Tanaro, the Stura and the Dora, besides 28 rivulets, great and small, which, winding in different directions, contribute to the fertility of the valleys. Several of the valleys are strongly fortified by nature, on account of their many difficult passes, and bulwarks of rocks and mountains; “as if (says Mr. Morland) the all-wise Creator had from the beginning designed that place as a cabinet wherein to put some inestimable jewel, or in which to reserve many thousand souls, who should not bow the knee before Baal.”

In these, while Antichrist was at the zenith of his power, thousands of the disciples of Christ were found, preserving the faith, in its purity, adhering to the simplicity of Christian worship, patiently bearing the cross after Christ; men distinguished by their fear of God, and obedience to his will, and persecuted only for righteousness' sake.

During the seventh and eight centuries, several bishops and churches, becoming alarmed at the extent of the papal usurpations, made a firm stand, rejected the communion of the Pope, and re-

solved to oppose all further encroachments of the Roman pontiff. Among them was Paulinus, bishop of Aquileia, in Italy. Possessing a strong and enlightened mind, he combated most of the abominations of his times, and with some other Italian bishops, even went so far as to condemn the decrees of the famous second council of Nice, which had established the worship of images. In a treatise on the eucharist, Paulinus undertook to refute the absurd doctrine of transubstantiation, which, among other prevalent corruptions, then began to be generally propagated. He affirmed that the eucharist was nothing more than a piece of bread, and that it was beneficial or injurious to him who partook of it, according as he had or had not faith in that which was signified by it. He poured the utmost contempt upon the sacrifice of the mass, stated the scripture doctrine of Christ's priestly office, as after the order of Melchisedec; and vindicated his incarnation and crucifixion, as the true and only propitiatory sacrifice for sin. He sternly opposed the Arian heresy, boldly asserting the Divinity and eternal pre-existence of the Son of God. In the language of Dr. Allix, “he *denied* what the church of Rome affirms with relation to many of its leading tenets, and *affirmed* what the church of Rome denies.”

The early history of the Waldenses is so intimately connected with that of CLAUDE, Bishop of Turin, that we shall be justified in introducing here a short account of his life, labours, and doctrines. This truly great man, who has not improperly been called the first Protestant Reformer, was born in Spain. In his early years, he was

chaplain to Lewis the Meek, king of France and Emperor of the west. He was even then in high repute for his knowledge of the Scriptures, and his distinguished talents as a preacher. "In consequence, of these (says the Abbe Fleury) Lewis, perceiving the deplorable ignorance of a great part of Italy, in regard to the doctrines of the Gospel, and desirous of providing the churches of Piedmont with one who might stem the growing torrent of image worship promoted Claude to the see of Turin, about the year 817. In this event, we see Divine Providence so ordering, as in the very worst of times to prepare "a seed to serve God, and a generation to call him blessed."

Claude ably defended and illustrated the Scriptures, and drew the attention of multitudes to their plain and simple meaning, unadulterated by the corruptions of the Catholic priesthood. His zeal was especially directed against images, relics, pilgrimages, and crosses. The monks, however, did not suffer him quietly to pursue his efforts for reformation, but reviled him as a blasphemer, and a heretic; and many of his own people became so refractory, that in a little time he went about in fear of his life. But, supported by the testimony of a good conscience, and confidence in the goodness of his cause, he persevered, and with unshaken fidelity exposed the errors of his time. He maintained that "Jesus Christ alone is the head of the church," thus striking immediately at the root of the first principle of popery—the vicarious office of the Roman pontiff. He utterly discarded the doctrine of human worthiness in the article of justification, and maintained that men are justified by faith, without the

deeds of the law. He pronounced anathemas against tradition in matters of religion, and thus drew the attention of men to the word of God, and that alone as the ground of a Christian's faith.

He contended that the church was subject to error, and denied that prayers for the dead can be of any use to those who have demanded them; while he lashed in the severest manner the superstition and idolatry which every where abounded under the countenance and authority of the see of Rome. His writings were voluminous, among which, his letters to Dungalus and Theodemirus, who had reproached him as a heretic and a teacher of new doctrines, are much celebrated on account of their resemblance in spirit and style to the writings of Luther. By his preaching and valuable writings he disseminated the doctrine of the Kingdom of Heaven—and the effects ultimately produced by it were glorious. The valleys of Piedmont were in time filled with his disciples, and while midnight darkness enveloped almost every other portion of the globe, the inhabitants of these valleys preserved the Gospel among them in its real purity, and rejoiced in its glorious light.

Into these sequestered valleys, during the dark ages, when feudal anarchy distracted the civil governments, and a flood of superstition had deluged the church, Christianity, banished from the seats of empire, and loathing the monkish abodes of indolence and vice, meekly retired. Finding there a race of men, unarrayed in hostile armour, uncontaminated by the doctrines and commandments of an apostate church, unambitious in their temper, and simple in their

manners, she preferred their society, and among them took up her abode.

Remote from the influence of noisy parties, and little conversant with literature, we can scarcely expect any notice of them, until their increase and prosperity excited the attention of ambition and avarice, and occasioned it to be rumoured in the neighbouring ecclesiastical states that a numerous people occupied the southern valleys of the Alps, whose faith and practice differed from those of the Romish church; who paid no tithes, and offered no mass, worshipped no saints, nor had recourse to any of the prescribed means for redeeming their souls from purgatory. The neighbouring prelates, finding these people were not to be controlled by the authority, nor awed by the denunciations of the church of Rome, demanded the aid of the civil power. The princes and nobles of the adjacent countries at first refused to disturb them; for they had beheld with pleasure their simple manners, their uprightness and integrity, their readiness to oblige, and to discharge all the duties of civil and social life. The clamour of the Romish clergy, however, prevailed, and the civil power was armed against the peaceable and inoffensive inhabitants of the valleys. Scaffolds were erected and fires kindled at Turin and other cities around them. Many suffered martyrdom with all the fortitude and constancy of faith. Multitudes, however, fled like defenceless sheep from these devouring wolves. They crossed the Alps, and travelled in every direction, as Providence and the prospect of safety conducted them, into Germany, England, France, Italy, and other

countries. Their worth everywhere drew attention, and their doctrine formed increasing circles around them. The storm which threatened their destruction; only scattered them as the precious seed of the future glorious reformation of the Christian church. From the time of their dispersion, till the close of the twelfth century, our materials relative to this afflicted people are scanty—and what we have, are mostly derived from Catholic writers, or the enemies of all religion.



ON THE PARDON OF SIN, AND ACCEPTANCE WITH GOD.

In the Gospel of Christ, truths of the highest moment are so clearly revealed, the manifestation of God's goodness and mercy is so gloriously displayed, that with peculiar propriety it may be styled the ministration of the Spirit, the manifestation of the truth. The truth of this position is fully established, by the discovery it has made of the scheme of redemption; and the assurance it gives of pardon of sin, and acceptance with God, through the atonement and mediation of Christ. This discovery, indeed, of the interposition of Christ for the recovery of the human race, is the glory and triumph of Christianity; a discovery of mercy and goodness, which far transcends every human idea. By a fatal apostacy, man had lost the original rectitude of his nature; he had forfeited all communion with God, and was become a vagabond from the presence of the Lord. In this case, what was to be done? By what means was pardoning mercy to be dispensed; and the sinner again restored to the favour of his Creator? To this inquiry,

unassisted reason never could give an answer in any degree satisfactory. The effects of Jehovah's bounty and munificence, every where discernible in the works of creation, might indeed lead men to infer, that goodness was an attribute essential to the divine nature; but still this never could inspire them with full confidence, that God would pardon the crimes and offences of his rebellious subjects. Even in this world under the present moral administration of the Almighty, men often feel to their mournful experience, that God is just, as well as merciful; how then can they be assured, that in a future world he will not inflict on every transgressor of his law the deserved punishment? Besides if God is a Being of absolute perfection in an infinite degree, justice must be an attribute as essential to his nature as goodness; and if justice is an essential attribute in the divine nature then it follows, that justice must be satisfied, in some one way or other, before pardon and forgiveness can be dispensed to the offending culprit. To say that God will exercise one attribute in a higher degree than another, or that he will exalt his goodness upon the ruins of his justice, is just in other words saying, That God is not a being of infinite perfection. But who of the sons of Adam could satisfy divine justice, and yield a perfect and sinless obedience to the holy and perfect law of God? Here revelation comes to our relief full of sovereign consolation to the wounded conscience. It discovers to us, a plan of superabundant goodness, a plan which the supreme Lord of all could alone devise; because he alone was competent to judge, by what means pardon might be dis-

pensed to the sinner, in a consistency with the eternal rectitude of his moral administration: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. The Son of God loved us, and gave himself for us." By his interposition, the execution of justice upon mankind was prevented, and yet the authority of this great Law-giver vindicated, and the honour of his law maintained. By fully satisfying divine justice, he has opened a way, not only for the display of mercy, but has even rendered the exercise of mercy an act of essential justice to every believer in him. There is now no condemnation to them who are in Christ Jesus, for being justified by faith we have peace with God, through our Lord Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins, and that he might be just, and the justifier of him who believeth in Jesus.

We are aware that the doctrine of reconciliation and acceptance with God, through the perfect and finished righteousness of Christ, is a doctrine by no means either fashionable in the present day, or agreeable to the corrupted nature of man. His claim to the kingdom of heaven, he is very much disposed to rest upon something done or to be done by himself. Hence he is led to hope and believe, that God will, in his infinite goodness and mercy, remit something of the severity of his law, and that repentance and reformation will be sufficient to recommend him to the favour and acceptance of God.

This doctrine, however plausible it may appear, and however

agreeable and flattering it may be to the natural pride of the human heart, is a doctrine palpably absurd, and in direct contradiction to the plainest language of the oracles of truth. The ceremonies, the lustrations, the penances, the mortifications, and above all the animal sacrifices of the heathen nations, are striking and convincing proofs, that they thought that repentance and reformation were not of themselves sufficient to appease the wrath of their divinities, and to procure their favour. The universal practice of animal sacrifices, and shedding of blood, shows with the force almost of demonstration, that they believed, that after all they could do for themselves, something must be done or suffered by some other being, before they could be restored to the favour of God. Had repentance and reformation been reckoned sufficient of themselves to expiate guilt, and recommend to the favour and acceptance of God, propitiatory sacrifices never would have been so universally prevalent. But besides, this scheme of reconciliation with God is founded upon a supposition, that our repentance and reformation is absolutely perfect and complete. When a man ceases to be personally displeasing, and of course personally pleasing to God he must have returned to an uninterrupted course of obedience, without the least inclination, or the slightest tendency to vice.—But is a repentance so perfect, a reformation so complete, any where to be found among beings so imperfect and corrupted as we are? To say that human nature is in such a state of perfection, is a presumptuous vain boast. Nothing is more certain, than that human nature is in a state of great moral

weakness and disorder. Let every man consult his own experience, and it will furnish him with sufficient proofs of the melancholy truth of the enfeebled state of his moral powers. A very little attention will be necessary to discern, that his inclinations and affections run not naturally in the right channel; that he has not that strength to overcome evil, and to do good, that is necessary to his attaining that complete reformation, which can render him personally acceptable to God. All our hopes, all our dependance, on what we ourselves can do, are fallacious, visionary, and vain. Our own obedience, our own righteousness, is a mere refuge of lies. The law of God is perfect, it cannot admit of even the smallest deviation from moral rectitude, it peremptorily requires a sinless obedience. But where is a perfect righteousness to be found among the sons of Adam? Can any of his descendants say, I have made my hands clean, I am free from mine iniquity? Dare any man come before the awful tribunal of a righteous God, and plead an obedience in every point, adequate to the purity and perfection of the divine law?

But, admitting our repentance and reformation to be absolutely perfect and complete, still this can be no assurance to us, that the punishment of former iniquities will be remitted. From whence do we learn, that repentance and future good behaviour will obliterate past guilt, and reinstate us in the favour of God? No such doctrine is taught in the scriptures. The scriptures plainly and unequivocally declare, that without shedding of blood there is no remission of sin. Repentance is nothing more than a hearty sorrow

for sin, and a resolution and endeavour to conform for the time to come, in all our actions to the law of God. Now, let this sorrow for sin this resolution of amendment, be as sincere and perfect as possible, will it annihilate what is past? It can have no such power. Our former iniquities remain uncanceled. They are registered in the records of heaven, and our future good deeds can have no efficacy whatever in wiping them out. They only answer for themselves, and have no merit to cover past offences. This doctrine is completely verified by universal experience, and by events and occurrences which are daily obtruding themselves upon our notice. In the common course of providence, we frequently observe, that future good behaviour does not prevent the natural ill consequences of a vicious and immoral life. When men proceed beyond certain bounds in imprudence and misbehaviour, repentance comes too late to prevent the evils and miseries which, like an armed force, break in upon them. Reformation, in many instances, is of no avail towards preventing poverty, disease, infamy, and the sad train of miseries naturally annexed to folly and extravagance. The ill effects of intemperance and debauchery, of a thoughtless and dissolute life, are often felt after a complete reformation has taken place. The most pungent grief, the most sincere repentance, will not restore that health and good fame, which has been impaired and ruined by former sensuality, intemperance, and profligacy. The deepest horror and remorse will not shield the murderer against the sword of justice, nor avert the punishment denounced by the law against so

barbarous and unnatural a crime. Now, if under God's government of his creatures our sorrow and amendment does not prevent our suffering the natural penal consequences of our crimes, we have certainly no reason to believe that they will avert the vengeance due to them, in another and a future world, which is under the government of the same Almighty Being.

But perhaps it may be said, that it is by no means disputed, that after all our repentance and reformation, there is still ample room for the exercise of pardoning mercy and in this consists the grace of God, forgiving the deficiency of our repentance and obedience for the sake, and through the merits of Christ. Here again, the natural pride of man shews itself. Since he cannot come in for the whole merit of his justification before God, founded on his own obedience, he is determined, at any rate, to lay claim to a share. When his repentance and reformation are brought to the test, and found insufficient, when they are weighed in the balance, and found wanting, he has recourse to the merits of Christ to make up the deficiency. This scheme, however specious and plausible it may appear, is, in our bumble apprehension, a piece of the most gross and fatal delusion that can be possibly conceived. It evidently supposes, that the merits of Christ are only intended to compensate for certain defects and imperfections in our own obedience. It supposes, that the blood of Christ is only intended to wash out certain blots and stains adhering to our own works; and therefore, till we have done our part of the work, we have no right to his merits, we can derive no benefit from his blood. This is a

most uncomfortable doctrine, a doctrine totally devoid of all consolation to the awakened sinner, as well as in itself evidently absurd. It is impossible that we can be certain, that we have done our part, and yet till that is done, Christ's part can avail us nothing. We amuse ourselves with such theories as this, but they are idle and vain speculations. If we examine the scriptures, we will find, that it is specified by no law of grace, that having done so much for our own acquittal, Christ will perform the rest. The Gospel informs us, that working, of whatever kind, and under whatever law, as a ground of our acceptance, is entirely excluded. It expressly, declares, that what was required on our part, whether as to fulfilling the precepts, or suffering the penalty of the law, was, to the utmost demand of justice, performed by Christ our glorious substitute. Now, if in our place and stead, Christ gave all that satisfaction that justice could exact, then there remains nothing to be performed on the part of the sinner, in order to his justification. No one we presume, will dispute, that the finished righteousness of Christ is a perfect righteousness; but if it is a perfect righteousness, then surely, nothing that we ourselves can do, can render it more perfect, nor is it necessary that our obedience should be subjoined to it, in order to our obtaining one blessing, or averting one evil. It deserves also to be remarked, that our sincere obedience, which is supposed to have such mighty merit is the fruit of our justification, and by consequence never can, in the smallest degree, be the ground of our acceptance with God. By the law of work, obedience was to

VOL. I.

be followed by justification, man was to do and live; but under the law of grace, this order is completely inverted, justification is followed by a sincere though imperfect obedience. Let no man, then, trust to his repentance and sincere obedience, as the ground of his justification; but let him rest only in HIM who finished transgression, and made reconciliation for iniquity, and thereby brought in an everlasting righteousness, in which all the seed of Israel shall be justified. The righteousness of God, which is by faith of Christ Jesus unto all, and upon all that believe, is to every humble believer the shadow of a great rock in a weary land; a tabernacle for a shadow in the day time for the heat, a place of refuge, a covert from storm and from rain. This is a rock upon which he may build his house for eternity; a house, which descending rains, and roaring floods, and raging winds, shall never be able to overturn.

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 REVIEW OF DR. MURDOCK'S SERMON ON THE NATURE OF THE ATONEMENT.

OUR readers will doubtless recollect that in a former number, we noticed a Sermon on the Nature of the Atonement, by Professor Murdock of the Andover Theological Seminary which was considered unscriptural. We are now able to institute a comparison between some of Dr. M.'s sentiments and the testimony of the Scriptures, which we believe, will be sufficient to shew, that from whatever source he has derived his theory, it cannot be from the word of God. But not to deal in bare assertion, let us bring our differences to that infallible test by

which every man must stand or fall.

Murdock. The intrinsic evil of sin, is, in the nature of things, removeable in no other way than by a change of character, either in God or in the sinning creature.— Nothing that a Mediator could do would remove it.

Scripture. He hath made him [the Mediator] to be sin for us, who knew no sin; that we might be made the righteousness of God in him. 2 Cor. v. 21. Again, the Mediator is said to make an end of sins, to make reconciliation for iniquity, Dan. xviii. 24.

Murdock. It [the atonement] did not consist in the execution of the law on any being whatever; for it was a substitute for an execution of it. It did not fulfil the law, or satisfy its demands on transgressors.

Scripture. God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Gal. iv. 4. 5. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness.— 1 Peter, ii. 24. The Lord hath laid on him the iniquity of us all. Is. liii. 6.

Murdock. The object of both the Father and the Son, in the atonement, was, to make on impression on the minds of rational beings every where, and to the end of time, that God, is a holy and righteous God; that while inclined to mercy, he cannot forget the demands of justice. and the damage to his kingdom from the pardon of the guilty; that he must shew his feelings on this subject; and shew them so clerly and fully, that all his rational creatures shall

feel that he honours his law while suspending its operation, as much as he would by the execution of it.

Scripture. I am not come to destroy, but to fulfil the law: For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled, Matt. v. 17, 18. The Lord is well pleased for his righteousness sake; he will magnify the law and make it honourable. Is. xlii. 21. Do we make void the law through faith? God forbid: Yea, we establish the law. Rom. iii. 31.

Murdock. Justification, is a real departure from the regular course of justice; and such a departure from it, as leaves the claims of the law on the person justified, forever unsatisfied.

Scripture. Being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; that he might be just and the justifier of him that believeth in Jesus. Rom. iii. 24—26.

Murdock. The violated law holds him [the sinner] personally guilty, and it requires that due punishment fall on his head, and his only.

Scripture. Christ hath redeemed us from the curse of the law being made a curse for us; (Gal. iii. 13.) for even Christ our passover is sacrificed for us, (1 Cor. v. 7.) and he is the end of the law for righteousness to every one that believeth: (Rom. x. 4.) For by one offering he hath perfected forever them that are sanctified. Heb. x. 14.

Were it necessary many more

texts might be adduced, which speak the same sentiments in reference to the atonement; but we forbear; for we have already seen that Dr. M.'s theory is not only destitute of the least foundation in the word of God, but also that it is contradictory thereto.

It is not our intention to go into a minute examination of all the errors and inconsistencies of the sermon before us; but it may not be altogether unprofitable, or in-vain, to present the reader with a brief outline of what we conceive to be the most glaring absurdities, which it contains.—Should it be productive of no other good, it may induce some to examine their principles, together with their legitimate inferences and consequences.

1. The Mediator did not suffer the penalty of the law; his sufferings were merely a *substitute* for the execution of its penalty; therefore, the demands of the law remain in full force against the believer.—2. The atonement does not remove the evil resulting to mankind from sin, only as far, as sin tends to disturb the good order of the universe: therefore, the *intrinsic evil* of sin, is removeable in no other way, than by a change of character, either in God, or the sinning creature.—3. The Son of God did not become our substitute, or “sponsor,” to satisfy the demands of the law; for this, would involve such a transfer of legal obligations and liabilities and merits, as is inadmissible.—4. The atonement was an *exhibition*, or *display*, a *symbolical* transaction, the object of which, was, to impress upon the *feelings* of all God's rational creatures, that he is a holy and righteous God—and the import of which, like every

other symbol, is to be learned, either from the circumstances and occasion of it, or from the explanation that accompanies it.—Hence the believer is not justified on the principles of law and distributive justice:—Neither was the operation of Christ's sacrifice, on the regular course of distributive justice in regard to individual transgressors; but the atonement was such, as enabled God with honour to himself, to pardon repenting sinners. Justification, therefore, is a real departure from the regular course of justice.

Now it is admitted, on all sides, that a penalty was threatened, on the transgression of the law, and also, that the law is broken. That this penalty must be endured, appears evident to us, or there can be no salvation. Hath God threatened and will he not execute? Hath he sworn, and will he not perform? Have we not reason to dread the effects of doctrines which impute to Jehovah the “King eternal,” acts that would be esteemed weakness and folly in a human ruler?

And farther, if there was no guilt punished in the person of Christ, how reconcile his awful, inconceivable sufferings, with the justice of God? For he punishes not the innocent; Dr. M. being judge. The doctrine of substitution, is the very foundation of the gospel plan of salvation; strike this from the system, and the whole falls to the ground. Reject this doctrine, and no reason can be given for the sufferings of the Son of God, which does not attribute to God attributes altogether foreign to his nature, as revealed to us in his word. Yet men, possessing all the advantages of human learning, keen for discoveries, and anxious to get to

themselves a name, seek by their "vain speculations" to become wise above what is written; regardless, though in so doing, they ascribe to God a character, disgraceful to a worm of the dust—regardless, though they divest the Christian system of all its glory, and rob the humble believer in Jesus of those consolations, and that peace, which he derives only from the vicarious righteousness of his Redeemer.

It may be thought by some, that too much importance is attached to the sermon under consideration; and that we are contending against sentiments, the heresy of which, all admit, and advocating sentiments, the truth of which, has never been questioned by any body of Christians reputed orthodox.—But let it be remembered, that "a little leaven leaveneth the whole lump"—that the sentiments which we deprecate are fatal to the best interests of the souls of men, and that they are making rapid strides throughout our land, producing corruption, contention and bitterness in the church of Christ, with all their attendant evils. And let it also be remembered, that these sentiments were warmly opposed and condemned by those fathers of the Reformation, Calvin, Luther, Knox, and their coadjutors, who, though few in number, stood their ground, firm, dauntless and intrepid, in defence of the truths of the gospel, in opposition to the various heresies and abominations that had deluged the Church, and almost swept religion from the earth:—And, that they were held in the same abhorrence by that far famed Assembly of Divines, who, at Westminster raised a standard, in opposition to the very same doctrines advanced by our Andover

champion; and who, for learning, zeal and piety, have not been equalled since the days of the Apostles.

Is it not lamentable then, to find sentiments which have been so strenuously opposed by the reformers of the church, and the orthodox and pious of every age, so boldly and unblushingly taught, by a professor in an important theological seminary, containing upwards of one hundred students? And it is with regret we learn, that a majority of them approve of these sentiments, and think that those who have discovered heresy in the sermon in question, have misunderstood its meaning. It is indeed to be feared, that the learned professor with all his acquisitions, has not yet learned, what thousands in every age, of the poor and illiterate of this world have learned, to wit:—*The mystery of godliness.*

That Dr. M.'s theory is not confined to Andover, is evident from the fact, that we find for it in the *Christian Spectator*, a decided advocate. The editor speaking of the sermon, says, "We must confess that after perusing it repeatedly, and with the assistance of numerous reviews, we are unable to detect its heresy." Still the *Spectator* is patronized by many of our Presbyterian brethren; and we deem it important for them to know that the editor has carefully kept out of view the most exceptionable parts of Dr. M.'s system. In his attempt to screen the strange sentiments of Dr. M. from merited censure, the editor appears to have been actuated by a kind of charity unknown to the scriptures, but greatly in vogue at the present day—a charity which binds its votaries to yield tacit consent, if not to advocate all the

vague sentiments with which the theological world abounds, especially if such sentiments be advanced by members of the same denomination to which themselves belong. This charity sooner than disturb the quiet of a community of sinners, will yield the truth of God; and while professing universal benevolence, it approaches God's holy word with a freedom and a boldness, which makes the humble believer tremble for the result. Men in their zeal to unite in the bonds of Christian fellowship, denominations holding opposite tenets, have yielded one doctrine, explained away much of another, and studiously kept out of view a third—till, in many sections of Zion little else remains of the Christian system, than the name. It is the prevailing opinion of the present day, especially in our own country that those, who "insist upon *their way* as the only correct and scriptural method, are but opposing the progress of true benevolent Christian feeling in the earth." This is the ground on which a great portion of the Christian world look for union. Now this either supposes an union of opposite principles, or that there are more *right ways* than one, both of which are absurd. And we confidently believe, that had such sentiments never obtained in the church of Christ, she would not present so unseemly an appearance as at present. But alas! she now utters the language of Babel! Her physicians, are physicians of no value! Her dissensions are not healed! Each hath a doctrine, hath a psalm; and each striving to be accounted by a perishing world, the most liberal!

We do not conceive these remarks to be at all irrelevant to our

subject. The slightest observer of these things will discover, that this spurious charity of which we speak, has led men of high standing in the church—men of whom better things were expected, to adopt sentiments contradictory in themselves, and the fallacy of which, may easily be detected by the most illiterate Christian who is at all conversant with his Bible.

Again, we conceive the sentiments of Dr. M. to be legitimate inferences, from that system of theology, which is the offspring and favourite of our eastern brethren, and which has its foundation in the doctrine of an indefinite atonement. Vainly supposing that if this doctrine were once established, they could enforce arguments irresistible upon the conscience of the sinner, and accomplish that by moral suasion, which is alone the work of the Holy Spirit. But proceeding a little farther they saw that their wonderful discovery in theology, led to universal salvation; to remedy this, the doctrine of Christ's suretiship must be set aside; and with it, the imputation of Adam's guilt to his posterity, and the imputation of Christ's righteousness to believers; nor have these bold innovators stopped here, but have at length denied the *penalty* of Christ's sufferings, and declared to the world that while an atonement has been made, it has left the claims of the law on the believer, *forever unsatisfied!* If this be true our faith is vain, our fondly cherished hopes of salvation are presumption; our condition is no better than that of Pagans and our way dark and cheerless leading only down to the chambers of the second death; *for it is written, cursed is every one that continueth not in all things which are written in the book*

of the law to do them. And we know not where that man *can* look for the remission of sin and the redemption of his soul, who believes not that Christ has fulfilled the law in his stead, endured its penalty, obeyed its precepts, and opened up a way for his pardon without violating the demands of justice.

Let it not be said that our animadversions on Dr. M's sentiments are dictated by a spirit of bigotry, or an unhallowed desire for wrangling; for we have with pain, witnessed, their progress under a lax discipline, and a criminal indifference on the part of those who are placed as sentinels around Zion, to warn her inhabitants of the enemies approach: that there are some honorable exceptions to this, it gives us pleasure to admit. Placed, as we are at the head of a public Journal, the avowed object of which is, the dissemination of religious knowledge, we should shrink from an important duty, did we not direct our feeble efforts against sentiments alike dishonouring to the gospel, and destructive to the sinner. The scriptures are the only light that gleams on nature's darkness—the only light that penetrates this prison house and sets the captive free—they are indeed a lamp to the feet of the believer; and shall those be stigmatized as bigots, who love the truths they teach, who would strip those truths from the absurdities cast upon them by the sophistry, and cunning craftiness of men, and exhibit them to a perishing world in all their native simplicity, grandeur and excellency? We think not; we believe the time is at hand, when a new tone shall be given to the efforts of the Christian world, when something of the spirit of

the Apostolic age shall revisit the church, when Christians shall meet on the ground of principle, and embrace each other cordially.

But we do not feel satisfied to dismiss this sermon without stating our own views on the nature of the atonement, in opposition to those of Dr. Murdock.

As Jehovah in the infinitude of his wisdom and mercy, hath devised a scheme for the recovery of sinners, and brought it near to us in his word, it behooves every man to ascertain something of the nature of this scheme; for mistakes here may prove fatal. We contend in opposition to Dr. M. and his Hopkinsian brethren—that the Mediator had a covenant people given him from among the sons of Adam, to be redeemed by him and to constitute a reward for his sufferings and obedience—that these are called in scripture the elect—that Christ as their covenant head, has exhausted the penalty of the law in their behalf, and thus rendered their salvation sure.—And that the atonement was *not* “a substitute for an execution of the law;” but that the law was really executed in the person of the Mediator; for if the Mediator did not suffer the penalty of the law, we cannot see how Jehovah consistently with his holiness and justice, could confer the blessings of salvation upon any of the fallen sons of Adam—and if the Mediator did suffer the penalty of the law, then all must be saved for whom he thus suffered.* “That which Christ laid

* The procurement and acceptance of Christ as our substitute was entirely a matter of grace, but he being accepted and having *ransomed* his people, *justice*, not to those for whom the ransom was paid, but to him who paid it, demands the release of the persons ransomed.

Ch. Adv. Vol. I. page, 346.

down his life for he merited, and what he merited, is due to those for whom he merited it.”* We therefore contend, that Christ laid down his life for as many as the Father hath given him, and no more. We are the more particular to mention this, because we conceive it to be the starting point of difference between us and our opponents; who in order to make their scheme consistent, have been compelled to adopt the sentiments contained in Dr. Murdock’s sermon.

We may learn something of the nature of the atonement, by attending to the manner of slaying the victim offered in sacrifice under the Jewish economy. In those sacrifices the sinner was commanded to lay his hand upon the head of the victim, evidently signifying a transfer of guilt to the victim about to be slain. Now the act of laying the hand upon the head of the victim, was not without meaning; and we are warranted in giving it the above construction, from plain declarations of scripture. And farther,

It should be constantly kept in view, that eternal life would have been by the law, had man maintained his primitive purity; this was the condition of the covenant of works. But this covenant being broken, and all the penalty of the law incurred, the Mediator took upon himself this covenant in its broken state, fulfilled its conditions in behalf of his people: thus bringing in an everlasting righteousness, by which the believer in Christ has deliverance from the law as a covenant of works, and an indefeasible title to all the enjoyments of heaven and glory.—Therefore, salvation abstractedly

* Colos.

considered, is bestowed on precisely the same principle of equity, that eternal life would have been, had man never become a sinner.

It is objected by our opponents that if God is governed by justice in the pardon of the sinner, than salvation is no more of grace. What must be the fate of those men who thus pervert God’s holy word? Is there no grace manifested by the Father in appointing his only Son to the office of Mediator for hell deserving rebels? Is there no grace manifested by the Son in voluntarily taking upon himself this office? In laying aside his glory, and veiling his Divine in human nature? In being accounted a worm, and no man, being made a curse for us? No grace in enduring sufferings, into the magnitude of which, angels desire to look, and the amount of which, in our own persons, an eternity would not have been sufficient to exhaust?

We shall only consider one objection more. It is said that the death of Christ does not secure the salvation of the elect, but the decrees of God, for it were impossible for us to be just in the sight of God till the day of conversion.—But this objection holds equally good against their scheme. We know that the people of God do not enjoy any of the blessings of salvation till the time of their effectual calling; but they are the heirs of promise, for the price of their redemption is paid, and all the powers of darkness seek in vain to deprive them of the purchased blessings; for God calls them his own people. Soon after Paul commenced his ministry at Corinth, “the Lord spake to him in the night by vision. Be not afraid, but speak, and hold not thy peace;

for I am with thee, and no man shall set on thee to hurt thee; for *I have much people in this city.*" Acts, xviii. 9, 10. To this people the gospel had not been preached, yet God calls them his own.

In concluding these remarks, we cannot but indulge the hope, that this subject will command the attention of every humble inquirer after truth: First, Because of all the heresies that have sprung up in and afflicted the church of Christ, very few have aimed so deadly a blow against the gospel plan of salvation, as the Hopkinsian errors; for their approach is under a mask of friendship; and they studiously avoid giving their opponents the whole view of their ground at once; for this would open the eyes of the most unsuspecting, and blast all their hopes of farther success: but by holding up to ridicule those who differ about *minor* points, and constantly exhibiting the most plausible parts of their system, and forgetting not in the mean time to remind the world (which is always fond of moderation in religion,) of their "liberality," and refinement, and their happy escape from the narrow-minded views and bigoted notions of their forefathers: and they accomplish in this manner what they could not do, by manly and candid discussion. They are many of them, highly offended at the term "Hopkinsian," but called by any other name, would not lessen the odiousness of their sentiments. And many of them after having subscribed a calvinistic creed, carefully keep out of view many of its radical doctrines, and rather insinuate, than openly avow Hopkinsianism, till the minds of the people, through their willful neglect of the truth become prepared for

the reception of almost any kind of sentiments.

Our second reason for soliciting attention to this subject, is, because we believe, that neither the Calvinistic or Hopkinsian systems are sufficiently understood, by professors of religion in general; for let both systems be fairly exhibited to the understanding of the Christian, and he will not be slow to choose between that system, which strips the cross of Christ of all its glory and efficacy—and that system, which gives all the glory of our salvation to God—which magnifies the grace of God the Father in devising—the grace of God the Son in executing—the grace of God the Spirit in carrying into effect, (by purifying that fountain of "bitter waters" the heart of man,) a plan of salvation, by which the sinner is pardoned, sanctified, and glorified, in strict accordance with the demands of justice.



MODERN LIBERALITY.

The question whether orthodox clergymen should exchange with Unitarians, has, of late undergone a *serious* discussion, in some of the eastern religious papers; for our selves we should as soon think of discussing the propriety of admitting Mahometans or Hindoos into our pulpits; or even of admitting the blasphemers, the drunkard, and the Sabbath breaker, to a seat at the Lord's table; as to discuss the propriety of giving place even for a moment to those who deny the Divinity of our Lord Jesus Christ. "Be ye not unequally yoked together with unbelievers: Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."

As we said before, so say I now ye have received, let him be again. If any man preach any accursed." other gospel unto you, than that

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**THE THIRTEENTH ANNUAL REPORT OF THE ALBANY
BIBLE SOCIETY. FEBRUARY, 1824.**

[The following Report has been handed us for publication, and all though it is some months since it was made to the Society; yet as the intelligence it contains has not been submitted to the public, we have resolved to give it an insertion.]

THE Managers experience feelings of regret, as well as pleasure in submitting their thirteenth annual Report to the Society.

They cannot avoid these conflicting emotions, when they contrast what they were once doing, with their present situation, and especially with what is doing by Bible institutions in other places.

It is some years since ours was established, and it grew at once into maturity and usefulness. Citizens cheerfully gave their mites to support it, and managers were zealous in its duties.

It being the first establishment of the kind in the northern part of this state, an extensive, and an unoccupied field lay before them, and they entered upon it, with a promptness and energy equal to the labor to be performed.

Where families and individuals were found destitute of the word of life, when civilization and refinement had long previously been reflected from its influence; and among these, they sent the Bible with a hope that the spirit that inspired it would carry a better refinement to their hearts, and help them rightly to appreciate all their privileges.

Societies auxiliary to the National Institution were established, and these with every effort of the Managers, gradually and regularly, as appears by our annual reports, reduced the sphere of their exertions.

During the past year 49 Large Bibles have been distributed, 209 Small ones, and 371 Testaments; 214 of the latter, to the Sunday Schools in this City, and the vicinity, making in all since the commencement, 5487 Bibles, and 1816 Testaments; leaving on hand—7 large Bibles, 58 Small Bibles, and two Testaments.

It is with unfeigned regret the Managers observe among themselves, as well as in the Society, and the public at large, that zeal which was so laudibly excited, by the destitute situation of our fellow citizens, flagging and expiring as the wants about them are supplied; as if the objects of the Institution were answered by meeting merely domestic demands already reduced and daily diminishing. This too when so many thousands in our own State, and so many millions in other countries are left to grope their way in nature's darkness. The Christian's motto taught him from his bible is, to deem nothing accomplished, while any thing remains to be done.

Subscriptions have been solicited, and funds barely sufficient raised to meet our necessities, yet it is believed, that a renewed and more earnest appeal to our fellow citizens, would furnish a mite above our real wants, to aid the national Institution in her discreet and extended efforts to send the Gospel to the needy. The lethargy that has invaded our body is calculated to alarm us, as it is ominous of a total suspension of our labours.

This may appear to be the anticipation of evils that may never happen, and may sound harsh in the ears of those that hoped better things from us; but to cry *peace, peace*, when there is no *peace*, is only to blind us to our real situation, and to lull us more securely into a state of self-satisfaction, that must be fatal. It is the fate of human Institutions, though commenced with earnestness and conducted with ability, gradually to decline in energy, as their novelty decreases; but when the establishment is from on high, and composed of humble and faithful believers, its distinguishing trait is, to be animated by the promises to persevere under every discouragement.

The call then evidently sounding in our ears, is, awake thou that sleepest, arise and shake thyself from the dust, search and know thyself, and strengthen the things that remain and are ready to die, and rise into a faint emulation of those sister auxiliaries that are sparing something even from their necessities to help the human family wherever they are destitute and in darkness.

But though the Managers deeply regret the supineness of themselves and the Society, it is with in feigned satisfaction they have it in their power to state that the efforts of many sister auxiliaries, continue with undiminished zeal in supplying the immediate wants about them, and in contributing to that general fund that is dispensing light and happiness where misery and darkness prevail.

During the past year 60 Auxiliary Societies found in different parts of the Union, had been added to the parent Institution, and agents in its employ, are traversing the South and the West for the purpose of establishing more.

From these, and those before established, the parent Institution acknowledges \$8,505,20, as donations, and \$283. 29 from Societies not Auxiliary. She likewise acknowledges \$18,041,83 as remittances for Bibles from Auxiliaries, and \$654,14 from those not auxiliary. Thus it appears that she is extending her resources with her usefulness, and that there is an entire and growing confidence that she will discreetly and faithfully apply all the funds entrusted to her.

Indeed such has been her diligence and enterprise, that with an ardor that rises in proportion to the difficulties to be encountered, she has traversed and still is traversing the wilderness within our own boundaries and dreary and desolate as it is, she is cheering and animating it, with the words of redeeming life.

Nor has she confined her labors to the limits of our own country. She has prepared and put in a way for distribution in Mexico and South America many Bibles in the Spanish language. She is preparing in that language the version approved of by the Roman Catholics, and granted \$1000 to the Rev. Dr. Cary and his associates at Serampore, to be ap-

plied by them towards defraying the expense of translating and printing the Scriptures in the languages of India.

But true to the principle that he who does not provide for his own household is worse than an infidel, she is forced to abridge her foreign benefactions, in order to satisfy the loud domestic cries which every where assail her. It is represented to her that 350 families to the South in a city by no means populous, had not the Bible.

A traveller computed that 10,000 in the western part of a Southern State were destitute, and 400 families in one of the counties of a western State are said to be in the same condition.

A Western County Society after circulating many Bibles and Testaments, found upon search within its bounds, 3446 Individuals who could read, but had not the scriptures.

Surely there is enough in our own land to call forth all our Sympathies and assistance. Besides the Indian in our borders, there are heathen among us. Thousands of our Fellow Citizens are far away from Churches and christian privileges.

The Sabbath comes round to them bringing no rest from their labours, and is spent as a holy day at Taverns, in debaucheries or the chase. Ordinances that are divine are prostrated as profane, and failing of becoming a savour of life unto life are thereby rendered unto them a savour of death unto death. Who that sets amidst the enjoyments of christian privileges, and hath the comforts of life, can forbear in gratitude to that God who has caused him to differ, sparing something to help his hrother in delusion?

The plan devised for distributing the scriptures, is the most rational that could be adopted.

A National Institution concentrating within itself the Alms of the pious has established a System of Domestic Agency, to search out the habitations of her enemies. Marshaling her means she sends forth legions of blessings to subdue them. Gathering strength and dicipline from her victories, she ventures beyond her own territories, and joining her brethren of Europe, in an Alliance holier than that, for disorganizing governments and investing bigotry and imbecility with the Robes of royalty, she goes on with her forces to the east, and to the west assailing superstition, humanizing cruelty, and saving the helpless and devoted from a moral death. Thus associated, their enterprize promises to be successful as their march is regular and persevering. Though the host they contend with, is countless for numbers, yet going forth in the strength of the God of Battles, they are assured of adding victory to victory, until they shall have subdued all nations unto a knowledge of their Lord. Already have they saved from the annual sacrifices to Jugernaut, many of the human victims which were wont to be offered.

His Car almost stands still for the want of devotees to draw it, and hosts have been prevented from bowing to Gods of their own making, to pay allegiance to him, to whom all homage is due.

Foreign Bible Societies continue to evidence a zeal for the spread of the Gospel equal to their means, if not the necessities of the human family and they are laying under large requisitsons, those extensive resources, that have been so deeply drawn upon, for the malicious objects of inter-

national hostility, in order to divert them into channels, that may even in time, sweep away all malice, and wickedness, and bigotry, and ignorance, and superstition, and cruelty, and death itself, from the face of the earth. But neither time nor the occasion will admit of detailing particulars. The managers conclude with the humble hope, that such glorious things every where about them, will arouse us likewise into action, and induce all to convert the manna of unrighteousness into imperishable riches, by sending that to the destitute, which alone gives an unfailling inheritance.

ABSALOM TOWNSEND.

The Treasurer acknowledges the receipt of \$508, 14 during the past year. Expenditures \$277,44. Balance in the treasury \$270,58.

E. F. BACKUS, *Treas.*

PALESTINE MISSION.

EXTRACT FROM MR. WOLFFS JOURNAL.

Nov. 10. A Caraité Jew called on me whom I knew at Jerusalem, and to whom I there gave a New Testament: he said to me, "I really love Jesus Christ."

The wives of the Caraité Jews residing at Damascus, show their hair which the wives of the Rabbist Jews are forbidden to do.

Nov. 12. Mr. Lewis arrived at Damascus; I introduced him to some Jews, and recommended him to Abuna Michael, from whom he took Arabic lessons. Mr. Lewis was so kind as to give me New Testaments for distribution among the Jews. Mr. Lewis delivered to me two letters, one from my brother King, and the other from brother Fisk.

The Superior of the convent of Terra Santa called on me to-day, and said; "I must speak to you on a subject which concerns the eternal life of a fellow creature, Mukhalla, a christian, one of the most respectable families of this place, has become Turk, in order, as he says, to save his soul. His brother

is afflicted, and cannot bear to stay longer at Damascus, to see his fine young brother united with the enemies of Christinanity. Mahomed, for this is the name of the renegado, likes, however, to converse with his brother upon religion; and as he has heard that you, and Mr. Wolff, have arrived here, wishes to have some conversation with you upon the authenticity of the Bible, and the divinity of Jesus Christ." The Superior asked me then, whether I should not be afraid to speak with him. I immediately made myself ready to go to him, but the Superior of Terra Santa went and brought the renegado, with his brother the Christian, Joseph by name. I said immediately to the renegado, in the presence of his brother: "You have forsaken a dear Saviour, you have abandoned the Lord Jesus, who alone is mighty to save you: you have left the light of lights, and have cast yourself into utter darkness—return unto him, return to Jesus, who propagated his religion by the demonstration of the Spirit, through the instrumentality of poor fishermen whilst Mahomed, whose religion you have now embraced, propagated his religion by the

sword, as his followers do at this present day, and by oppression, tyranny, and the shedding of the blood of wretched Christians.

The Capuchin friar, who was present, said : " God grant that these words may be of use to his soul."

The renegado desired proofs that the Jews have not corrupted the Bible ? among other proofs I said :

1 The Bible contains prophecies which have been fulfilled many centuries after they were written down—how could the Jews have forged such prophecies ?

2. Many of those prophecies predict things against the Jews.

3. If they had a mind to pervert the Bible they would have perverted those passages of scripture which describe their stiff-neckedness and unbelief.

The renegado then said ; " You must come to-morrow to the house of my brother, where you will meet three other Turks—you need not be afraid to state to us your reasons for disbelieving the Koran.

I. I hope by the grace of God, not to be afraid even before the mufti, to defend the cause of Jesus my Lord."

Nov. 11. I went to the renegado, where the three Sheiks already expected me.

Sheik. Why do you travel about in this country ?

I. To preach to the Jews salvation by Jesus Christ, who is the Son of God, and who is mighty to save poor perishing sinners ; and now I am rejoiced that I have an opportunity of telling you that there is only one name given by which men can be saved, and this is the name of Jesus Christ.

Sheik Abdallah. (The superior of Terra Santa was present.) Can

you comprehend with your reason that God should have a Son ?

I. Can you comprehend God himself with your reason—can you comprehend how a large tree can grow from a little seed ?

In short the conversation lasted four hours. They read with great attention, Isaiah ix. liii. and Jeremiah xxxi. and requested Arabic Bibles, which I sent to them next day, and obtained from the depository, which was in the hands of Mr. Lewis.

The Maronite like the Greek priests have no salary, but eat and drink every day in one of the houses of their respective flocks. The brother of the renegado, and the renegado himself, made to me a present of two Arabic manuscripts ; the latter gave me the thousand and one nights* in Arabic.

Nov. 14. The high-priest of the Jews of Damascus sent me word some days ago, that as he was released from prison, after paying a great sum, he should be glad to see me, as soon as the business with the other Jews in prison was settled. I intended therefore to have introduced Mr. Lewis to-day to the high-priest, but they are still too much in confusion. But I introduced him to two other Jews, and I talked with several Jews in the street about Jesus Christ : It is very easy to explain to the Jews in the Hebrew tongue, the simple doctrine of the Gospel. Two of the Jews went with me to my room. Mr. Lewis attended, and I read to them the liiid of Isaiah, and one of the Jews, who seemed to be seriously disposed, asked hastily, " Of whom does the prophet speak ?"

I. Of Jesus of Nazareth !—I gave

*The Arabian Nights, called every where but in England mille et une unit.

to both Hebrew Testaments, and one Hebrew Bible, with which Mr. Lewis was so kind as to furnish me on the part of the Jews' Society.

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SUMMARY,

PHILADELPHIA, NOV. 9.

The supercargo of the ship Factor, 107 days from Calcutta, has arrived in this city. He brings the following information. The Burmese war was still raging with no prospect of its early termination. The British army had been drawn from Chittagong, for the purpose of a general junction of forces in Rangoon, which they succeeded in capturing. Rangoon is the principal port of the Burman empire, has from 80 to 40,000 inhabitants, and contains some Christian missions; among them, one of the American Baptist Society. The Burmese taking advantage of the withdrawal of the British forces had approached Chittagong, with an army of upwards of 50,000 men, but hearing of the fall of Rangoon, retired towards Ava—The British army rescued many of the missionaries, who had been ordered to execution by the Burmese commanders. The publication of the official accounts of the war had been suspended at Calcutta.

Interesting news from Peru.—We have perused a letter from Porto Cabello, dated the 18th of last month, (October) from which we extract the following paragraph. "We yesterday received news from Peru—Bolivar and Canterac have met and had a general action, in which the latter was killed and his army routed. Bolivar had 15,000 men, and lost 6000 in killed and wounded. He has posses-

sion of Lima and Callao—he drives all before him."—*Philad. Gaz.*

THE NEW-YORK BIBLE SOCIETY,

Held its 5th anniversary in Washington Hall on Monday evening last. In the absence of the President, Gen. Clarkson who was prevented by domestic affliction from attending, the chair was taken by Leonard Bleeker, Esq. Senior Vice President. Introductory to business, the 43d chapter of Isaiah was read by the Rev Dr. Milledoler after which the officers and managers for the year ensuing were elected, and the annual report presented.

During the year, 651 bibles and 1682 testaments have been distributed; and since the formation of the society more than 80,000 bibles and testaments.

To determine with accuracy the want of the Scriptures in the city, a committee was appointed to make exact inquiry in two wards, the 6th and 10th, and it was found that in the former were 264 families, and in the latter 324, without the Bible. These families embraced 1778 individuals above the age of 10 years. These facts were made known to the public in the Society's circular in May last, with the hope of gaining means for furnishing the destitute. This appeal was not attended with the anticipated success; and want of funds has prevented their supply. The receipts of the treasury from various sources have not amounted to more than \$71260. Of this sum, \$663 81, has been paid for bibles—leaving a balance of \$48 79, but \$542 are due to the American Bible Society for books. The income of the institution has been less than either of the two prece-

ding years. It was the last year more than \$1000.—*Rel. Chron.*

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CHEROKEE MISSION.

Much has been said respecting the practicability of introducing christianity and civilization among the Indians. Some of those who are secretly if not openly opposed to the spread of the Gospel, and who associate with the name of Missionary, all that is base, have ridiculed the idea of Indian civilization; others again have strenuously recommended the Plough, as a more powerful instrument for the accomplishment of this object than the Bible. And Christians, with an unwonted listlessness have listened to the speculations of politicians and statesmen, and done comparatively nothing for that hapless race who appear to be fast vanishing from amongst the tribes of men. But we rejoice to find that a disposition is daily manifesting itself among the Indians to receive the Gospel,—that some of them are at length turning their attention to agricultural pursuits, laying aside the bow-and-arrow, for the implements of husbandry. Numbers have of late openly avowed, and given evidence of their attachment to the religion of the Bible.

The following description of the Missionary school at Dwight, Arkansaw, which we extract from the New-York Chronicle is a pleasing demonstration, that the Indians are as capable of copying our virtues as our vices; the latter of which, they were not slow to adopt.

It has never been according to our views of propriety and expediency to be lavish in commendations of our schools; lest we should seem to colour high and exaggerate,

or to indulge in pride and vain glory. We think, however, (and we would ever think soberly,) that much might be said in favour of the schools at Dwight, without in any measure departing from "words of truth and soberness." I would not draw invidious comparisons, between the schools here and those of other similar institutions. But I would say, that I never saw, at any place, in any country, more interesting groups of children, than those at present under our care, interesting in almost every point of view, whether we consider them in their relations, their appearance, their behaviour, their progress, or their prospects.

Those, who, when revolving in their thoughts the idea of Indians and savages, vainly imagine that nothing can belong to the Aborigines of our country, except what is frightful in appearance and deeply imbued with cruelty and barbarism, would scarcely believe themselves to be in an Indian school, when surrounded by children, which fill our little sylvan seminary. Were they here, they would see a lovely group of children, who, by the regularity of their features, their neat and cleanly dress, their fair complexions, (fair indeed for a sultry clime,) their orderly and becoming behaviour, their intelligence and sprightliness, their mildness of disposition, tempered with a manly spirit, and their progress in knowledge, would not suffer by a comparison with most schools in a civilized land, nor disgrace respectable parents, in passing as their sons and daughters.

Of the whole number of sixty, who compose the school in two departments, there are not more than six who cannot read with ease in the New Testament, and speak

almost any words put to them. A considerable number can read with propriety and apparent understanding any book. and write a fair and legible hand. Near one fourth of both departments of the school are pursuing the study of geography. Some of the boys have made some progress in grammar and arithmetic, and in some other branches. It may be said with truth, that most, if not all, are as forward, as the children of most district schools in the most favoured part of New-England. But what is more interesting to the Christian is their intelligent reading of the Scriptures, singing with delightful voices the praises of God, and making progress in a knowledge of the Gospel.

The schools have never been more steady and uninterrupted by disaffected parents, than for the last two quarters. We know not of a discontented child in school, nor of a disaffected parent in this part of the tribe. The children feel, as far as I know, as if *at home*, and *choose to stay*. Excepting four or five, all now in school are under the age of fifteen years; experience in time past has evinced the inexpediency, of bringing together a large number of both sexes, who have arrived at adult age and whose habits and character are already formed.

TRINITARIANS RATIONAL.

Extract of a sermon delivered by W. T. Brantly, A. M. pastor of the baptist church, Augusta, Georgia.

Of all the reasons for believing in a Trinity of persons in the God-head, I can conceive none more unequivocal than that which is contained in the great commission issued by our blessed Lord.—Mat. 28. 19. Every baptism contains

a distinct recognition of the sublime truth. It commenced its course with the first propagation of the gospel, and was incorporated in the credentials of the apostles. It laid its deep impressions upon the yielding, tender hearts of those who embraced the salvation offered through the Redeemer. It was the music that filled their ears when they consecrated themselves to God and abjured forever a sinful world. It was the dear theme, the echo of which moved softly over the baptismal wave from the eastern Jordan to the remote western Tyber. It seemed to preside when the soul was initiated into the kingdom of Christ, to cast a bright ray over the rough passage of the pilgrim, to smooth the cruel asperities of his way, and shed a glory upon the horrors of martyrdom. Where is the man who would have quenched the ecstasy of such a bliss? Who would have silenced the voice of that melody which the Triune God inspired? Ah! my brethren, the notes of that sacred anthem have grown into the perfection of immortality! those happy spirits who bowed to the Eternal Three, are now reposing in the plenitude of that joy, the earnest of which they tasted here below.

This doctrine has been the prevailing feature in the creed of all those who have adorned the christian name from the earliest ages. Nearly all that is great and useful in christian morals, has emanated from the advocates of this sentiment. If you inquire for permanent churches and orderly communities of christians, you will find them among Trinitarians. If you ask for Zion's prosperity and the history of religion's progress, the holy men who prayed and loved,

and the holy women who wept and interceded, you shall find them among the Trinitarians. If you cast your eyes upon the darkest ages of the church and find amidst the immense rubbish of papal corruptions here and there gems of piety—they are Trinitarians. If you pause to contemplate the reformation, and view the men over whom discretion and fortitude presided, and among whom virtue had her highest exemplifications,—they, too, were Trinitarians. If you survey the monuments of more recent date, look around upon the movements of ardent benevolence, see the east beginning to glow with a new dispensation, and hear from remotest islands the echo of salvation—Whose labors have accomplished these things?—Whose high and disinterested love, has reached and irradiated these abodes of cruelty and death?—They are Trinitarians. And if we think of the countless multitudes who will pass through their great tribulations, wash their robes, and make them white in the blood of the Lamb, who will assume the long white robes, appear in shining ranks, and press the paths of immortality,—they will be Trinitarians.

“RE-BAPTISM.”

We published, a few weeks since, a paragraph, which stated, that several instances of *re-baptism* had occurred, in the Baptist church, at Nobleborough, (Maine.) The Rev. Phineas Pillsbury, the Pastor of the church in question, has publicly contradicted the report, declaring, that “not one person has joined the church that had ever been excluded, nor a single person re-immersed.”—*Star.*

REMARKS.

This mode of declaring that nothing short of immersion is baptism, is, to say the least of it, rather puerile. We have no objections that the Baptists should consider every other denomination of Christians unbaptised. But we dislike to see so much vanity in declaring their sentiments. If the Jews prided themselves on being the lineal descendants of Abraham, much more do the Baptists pride themselves, on their *manner* of Baptism. It would appear, judging from their thirst to be constantly harping upon the mode of administering the rite of baptism, that they conceive it to be the chief, if not the sole means of salvation. Those who do not believe that it requires immersion to constitute baptism have more than once given satisfactory, and scriptural reasons for their practice; it is therefore, unnecessary for us to say any thing farther on this subject.

At the capture of Rangoon in India by the British, a part of the soldiers were lodged in the celebrated temple of Shoedagon or Dagon and the manner of the habitation is thus described in a letter from an officer.

“On the 12th, a party proceeded to take possession of the grand Pagoda, about two miles from the town, and found Mr. Roy, Capt. Hill, and others, confined in a dungeon from which they were instantly released. Two guns planted on the top of the steps leading to the Pagoda, were repeatedly fired at the party but without effect—being pointed too high. This pagoda and the grounds about it, are now crowded with

European infantry and artillery, being one principal point without the town, which is garrisoned chiefly by the Madras Sepoys. The scenes that now occur at this extensive and gorgeous temple, are of a nature singularly odd, and amusing. For want of quarters, the men and officers thrust themselves into every little shrine and niche—some of these are sufficiently spacious to admit a table and a chair, or a cot—others serve as a receptacle for boots and shoes, beef and biscuit. Round the neck of one divinity is suspended a belt and bayonet, while another has its lap full of knapsacks and cartridge boxes. The ears of others offer convenient pegs for a hat or a tinpot, and their shoulders for a soldier's jacket. In short, never were a set of poor Deities so meanly employed or so familiarly treated. The great Guadma in particular, has his hands full of business, and much charge of old clothes. I was particularly diverted with one figure of a size larger than life, placed in an erect posture to bestow a blessing apparently on another prostrate at his feet. The hand and arm raised for the above purpose supported one end of a hammock, while boxes and canteens hung round his neck, and the poor supplicants' back served as a good seat for a soldier quietly cleaning his accoutrements and smoking his pipe; much as I had heard of this celebrated pagoda, it far exceeded my expectations in extent and splendor, as well as in the richness, delicacy, and I may say taste of the ornaments and carved work with which the principal temple, and hundreds of others that surround it, are loaded. In the human figure only taste and execution are defective.

THANKSGIVING.

The Governor of this state has appointed "*Tuesday the 21st day of December next*, as a day of public prayer and thanksgiving."

Day of Prayer and Thanksgiving in Ohio:—In pursuance of a resolution of the Legislature of Ohio, passed on the 25th of February last, Governor Morrow has issued his proclamation, dated the 23d ult. appointing Thursday the 25th instant as a day of prayer and thanksgiving, and rest from unnecessary labour; earnestly recommending to the people of that state, that "they meet together at their respective places of public worship, and unite in the exercise of religious thanksgiving, to God, for the manifold blessings he has bestowed on our country; and that, by fervent supplication and prayer at a throne of grace, they implore the continued manifestations of his goodness and protection to our institutions of government; that our civil and religious liberty may be preserved from the efforts and machinations of allied sovereign despots, and effervescence of domestic faction, and may remain unimpaired by the intemperate zeal of party, and the unhallowed hand of the innovating political projector; that the administration of the government may be conducted on the principles, and with a view to the ends for which these institutions were established; for a blessing on our seminaries of learning, that they may be the nurseries to rear and qualify for extensive usefulness the youth of our country, and to furnish the props and pillars to support and adorn our political and social edifice; that the messengers of peace-

under a dispensation of mercy and grace, may be successful in disseminating the light and knowledge of truth; that justice and righteousness may be extensively promoted; that the blessing of peace may be continued, and the common benefits of life may still be bountifully afforded."

The resolution of the Legislature of Ohio in reference to a day of thanksgiving and prayer, and the proclamation of the Governor appointing the day, must be gratifying to Christians, not only of that state, but every other in the Union. It is hoped the day will be devoutly observed by Christians of all denominations in Ohio, and that the example of the government and people of that state will be imitated in other states, which are under equal if not superior obligations of gratitude to the Giver of all good, and are absolutely dependent on him for future blessings, but seem strangely averse to any public acknowledgment of his over-ruling Providence and exuberant bounty.

The governor of New-Jersey, has appointed Thursday the 9th of December to be observed as a day of public Thanksgiving and Prayer.

The Synod of Kentucky recently held their annual meeting in Shelbyville. The Narrative of the state of religion within their bounds is published in the Western Luminary. Their churches are generally living in peace. Some things are encouraging, and others the reverse. Speculative, and especially practical infidelity still exists in their bounds, and other errors under different names.—Sabbath-breaking and profaneness are too prevalent. Not more than one

tenth of the population of the state, it is believed, profess religion in any church. Among professors, iniquity too much abounds, and the love of many waxes cold. It is feared that family religion is too much neglected; that there are few wrestling Jacobs and prevailing Israels. Notwithstanding these causes of humiliation, the Synod express thankfulness to God that he has not forgotten Zion. In a number of churches, weekly prayer meetings are held. Bible classes are in operation; catechetical instruction is communicated; Bibles are circulated; and pretty liberal contributions are made for benevolent purposes. There are several candidates and licentiates under the care of this Synod, and there are some missionaries from the east. From the imperfect reports of the Presbyteries presented it appears that 82 adults and 564 infants have been baptized in the last year, and 377 have been admitted to full communion. In a few places, there appears to be a considerable anxiety for the out-pouring of the Spirit, and it is hoped the prayers of Christians will be answered.—

[Pitts Rec.]

Synod of North-Carolina.—This judicatory of the Church of Christ met, according to adjournment, at Statesville, in Iredell county, on Thursday the 14th Oct. and closed its sessions on Saturday evening. On Saturday, the education society, composed of the Synod of North-Carolina, and of which the moderator for the time being is ex-officio president, held their annual meeting, and received the reports of the several presbyteries, who compose branches of the society. From these reports, it appears that the funds of the institution are becoming respectable;—

and much good to the cause of the Redeemer is anticipated. In the afternoon, the missionary society of the state of North-Carolina convened; the Rev. John Robinson, one of the vice presidents, took the chair. Owing to the absence of the treasurer, and other officers, no annual report was made. The officers of the last year were re-elected, except that Dr. M'Pheeters was chosen treasurer; the ordinary business of the society was attended to, and several new members received.

The most important business transacted by the synod, was, the division of the presbytery of Concord into three presbyteries, to be called the *Concord*, *Mecklenburg*, and *Bethel* presbyteries.—The first Thursday of December ensuing, was set apart by the synod as a day of humiliation, fasting and prayer. This measure was adopted, from witnessing the righteous judgments of a holy God abroad in our land. In some parts of our bounds, alarming and fatal diseases have prevailed to an unusual extent; in many places the means of subsistence have been almost cut off, by long continued and distressing drought; in others, the late violent and successive rains have proved still more destructive; and, almost universally, wickedness abounds, and “the love of many waxes cold:” at the same time, we are called upon, to unite our thanksgiving and praise, for many distinguished and unmerited blessings—that, in a part of our bounds, health and abundance have prevailed.

In the afternoon, the missionary sermon was preached, by the Rev. Mr. Robinson, and a collection amounting to near thirty dollars, was taken up.

During the free conversation on the state of religion, within our bounds, no subject appeared to excite so much interest as Sabbath schools. In all instances, they seem to have been greatly blessed. This appears to have been the case throughout the religious world. On this subject, christians of all denominations appear to unite.—In England, on the continent, and in our own country, the peculiar blessing of Almighty God has attended them. It is contemplated to establish a “Sabbath school union society,” in this county, to be made auxiliary to the “American Sabbath School Union,” at Philadelphia.—*West. Carolinian*.

BURMAN MISSION.

We have been furnished with the substance of several communications just received from the missionaries at Ava. The latest date is February 19, several months earlier than the reported capture of Rangoon. No information from the latter city has been received.

Dr. and Mrs. Judson had located themselves in Ava. The health of Mrs. Judson was in an improved state. Dr. Judson had put up a temporary board-building for his residence, and for the accommodation of a female school. He solicits assistance from the Board to erect a brick building, as a greater security from the ravages of fire, which in Ava are frequent and fearful. Dr. J.'s letter is dated February 19, 1824. He was six weeks on his journey from Rangoon to his present residence. From recent occurrences, it may be supposed, that the Emperor had become less friendly to foreigners; the missionaries, however, express

no apprehension as to their personal safety.

Dr. Price, in his letter of January 28, observes, that he was superintending some mechanical arrangements that appeared highly acceptable to the king. His house was nearly completed, and the king seemed gratified with its situation and appearance, and expressed his desire that similar ones might be built on the Golden River. Dr. Price had nearly become master of the spoken language.—*Star.*

The Treasurer of the American Bible Society acknowledges the receipt of \$1669 82 during the month of October. The issues from the Depository during the same month, were 2487 Bibles, 3291 Testaments. Total 5728—value, \$3059 64.

Another vessel sailed, in the beginning of the week, with emigrants to Hayti.—*Rel. Chron.*

A Rev. Justice in England lately sentenced two Baptist Ministers to the tread Mill, because they were soliciting subscriptions towards building a church. They were kept 25 days at the mill before they were released. One broke a blood vessel by the labor. The people take their part, a law suit will follow, and enough be recovered probably to finish the church, if devoted to that purpose. This shews the absurdity of the opposition.

The 3d Presbyterian Congregation of this city have passed an almost unanimous resolution to give a call to the Rev. Mr. Al Burris, of the city of New-York.

Lowliness of mind is not a flower

that grows in the field of nature, but is planted by the finger of God in a renewed heart, and learned of the lowly Jesus.

ANECDOTE.

The following anecdote from the Pittsburgh Recorder was related before one of the English Bible Societies by the Rev. Leigh Richmond.

At a meeting in the south, of the British Foreign Bible Society, a stranger arose and addressed the Chairman. Sir, in a seaport town there lived a drunken and profligate man; and, one day, as he was walking near the sea in a state of inebriation, his son, a boy about 3 years of age, came to him, and frequently asked him for something to eat; but, having spent all that he had earned, he had nothing to give him; and in a fit of despair, he threw him into the sea, and there left him to perish, staggering home, scarcely knowing what he had done. But that God, who presides over the waters as well as the dry land, led his infant hands to cling to a plank that floated near him. The sea rolling outwards, carried him with velocity from the shore, where he was seen by a ship of war passing at the time. At first they perceived something floating on the surface of the water at a distance; but, as they came nearer, one of the sailors, who had a glass, cried out with astonishment, "It is a child!" Some of the seamen, regardless of the danger, instantly leaped into the sea, and brought him safe to the ship. The poor child could only tell them his name was Jack, and from that time he received the name of Poor Jack. The humanity of the crew led them to take care of him. The boy was steady and grew in favour with

the officers as well as men; he behaved well in many engagements and was appointed to the office of taking care of the sick and wounded.

In an action of the late war, when he was performing his office, an aged and infirm seaman came under his care; but all Poor Jack's attention could not preserve the old man from his approaching dissolution, which he saw was drawing very near. At that very moment, the dying man thus addressed him; "For the great attention you have shown me, I give you the only treasure I am possessed of, which was given me by a lady, (presenting him with a Bible, with the mark of the British and Foreign Bible Society on it,) which has been the means of my conversion, and a great comfort to me in my hour of adversity. Take it, and with it, my dying blessing. Read it; it will lead you in the paths in which you should go.—But you know not what a wretch I am: I feel diffident to tell you; but it will alleviate my sorrows, and ease my conscience.—Formerly I was a profligate man, and a very great sinner; and one day as I was walking on the beach, intoxicated even to madness, my child repeatedly asked for bread—I had none to give him; and in that very hour, prompted by something worse than bad, I perpetrated a deed which rends every fibre of my heart even to relate—I murdered my child—I dashed him headlong among the merciless waves." "What, your son?"—"Yes, I left him to the mercy of the devouring elements." "Where, and how long ago?" He then related the circumstance above referred to, and Jack recognised in the dying sailor, his own father. It is needless to attempt, as it is impossible to describe the

scene of mutual joy, affection, and gratitude to Heaven which now took place. The father had found his son, and the son his father, who expired in his arms. After the death of his father, Jack returned to land—left the nautical profession, and in the course of a few years became a minister. Every heart sympathized with the stranger at the narration: when, to the astonishment of every one present, the narrator closed, bowing to the chair, in these impressive words, "I, sir, am Poor Jack."

EXAMPLES OF DYING INFIDELS.

The wicked is driven away in his wickedness. Prov. xiv. 32.

With the talents of an angel, a man may be a fool. YOUNG.

4. Mr. William Emmersin was at the same time an infidel, and one of the first mathematicians of the age. Though, in some respects, he might be considered as a worthy man, his conduct through life was rude, vulgar, and frequently immoral. He paid no attention to religious duties, and both intoxication and profane language were familiar to him. Towards the close of his days being afflicted with the stone, he would crawl about the floor on his hands and knees, sometimes praying, and sometimes swearing, as the humour took him. What a poor creature is man without religion! Sir Isaac Newton died of the same disorder, which was attended, at times, with such severe paroxysms, as forced out large drops of sweat that ran down his face. In these trying circumstances, however, he was never observed to utter the smallest complaint, or to express the least impatience. What a striking contrast between the conduct of the infidel and the christian!

5. Monsieur Voltaire, during a long life, was continually treating the holy scriptures with contempt, and endeavouring to spread the poison of infidelity among the nations. See, however, the end of such a conduct. In his last illness he sent for Dr. Tronchin. When the doctor came, he found Voltaire 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 can give me six months life. The doctor answered, sir, you cannot live six weeks. Voltaire replied, then I shall go to hell, and then you will go with me! and soon after expired.

This is the hero of modern infidels! Dare any of them say—Let me die the death of Voltaire, and let my last end be like his? Wonderful infatuation! He occupies the first niche in the French pantheon! That he was a man of great and various talents, none can deny; but his want of sound learning, and moral qualifications, will ever prevent him from being ranked among the benefactors of mankind, by the wise and good. Such an hero, indeed, is befitting a nation under judicial infatuation, to answer the wise ends of the Governor of the world. If the reader has felt himself injured by the poison of this man's writings, he may find relief for his wounded mind, by carefully perusing Findlay's Vindication of the sacred books from the misrepresentations and cavils of Voltaire; and Lefan's letters of Jews to Voltaire. The heavy infidel cuts but a sorry figure in the hands of these sons of Abraham.

6. The last days of David Hume, that celebrated deist, were spent in playing at whist, in cracking his jokes about Charon and his boat,

and in reading Lucian and other entertaining books.—This is a *consummatus est* worthy of a clever fellow whose conscience was seared as with a hot iron! Dr. Johnson observes on this impenitent death bed scene "Hume owned he had never read the New Testament with attention. Here then was a man who had been at no pains to enquire into the truth of religion, and had continually turned his mind the other way. It was not to be expected that the prospect of death should alter his way of thinking, unless God should send an angel to set him right. He had a vanity in being thought easy." Dives fared sumptuously every day, and saw no danger but the next thing you hear of is—In hell he lift up his eyes, being in torments!

These examples are such as give but little encouragement to any person who has a proper concern for his own welfare to embark either in the athiestic or deistic scheme. In those cases where the conscience was awake, the unhappy men were filled with anguish and amazement inexpressible. And in those other cases where conscience seemed to be asleep, there appears to be nothing enviable in their situation, even upon their own supposition, that there is no after reckoning. If to die like an ass is a privilege, I give them the joy of it! Much good may it do them! May I die like a Christian, having a hope blooming with immortal expectations!

Rel. Advocate.

THE UNKNOWN GRAVE.

Four months since, a dog took his station near a grave in the Church-yard of St. Bride, Fleet St. It has remained since upon the

spot, and is fed by several of the inhabitants, who send him food daily. As he will not depart, a house has also been placed for him in the church yard: The animal howls when the sound of the organ is heard, and during divine service the grave-digger takes him to the engine house. No one can tell where the dog came from. He sits upon a particular grave, but as there is no name or headstone, the inmate of the tomb is also unknown: *London paper, April 28th 1824.*

From the (London) Labelle Assemblee; 1824:

It is the grave of one whose very name
Hath passed away! We know the Summer sun
Shone on him once, and warm'd his joyous blood,
The Spring's nectarious gale breathed on his cheek,
And wafted health and pleasure; days as fair,
And skies as bright and blue, as smile on us,
On him too smiled in all their golden pride.
Our knowledge goes no farther—Poor unknown!
No tongue can tell his story—'tis a tale
Unheard by human ear—and unreveal'd
To human eye—Alas! no pious hand
Hath raised one fond memorial of love
Over that sod. Where are his kindred?
they
Who should have soothed him 'mid his mortal pangs,
And sweetened by their tears the cup of death?
Oh! where are they? who closed his faded eyes,
And followed his cold clay to its last chamber?
Are they no more—or did he die forsaken?
Not so—one friend still faithful to the last,
Clove to him in that hour of agony,
Watch'd his pale course, and followed to the tomb
Him whom he loved in life—nor left him then!
See where he lies upon that lowly grave,
In sullen sorrow—deaf to every voice
Would lure him thence—Hark! how beneath the moon
He howls a requiem o'er the buried form
Now hid forever from his grateful eye!

Shame on thee man! what are thy hollow friendships
Compared to love like this? Come here and learn
A grateful lesson from yon faithful brute!
Ponder on all it teaches—then go hence,
With chastened feelings and an humbled heart
L. S. S.

The following beautiful and affecting lines, are taken from a small volume entitled, "Songs by the Way," by the Rev. Mr. Doane, late of the city of New York.

LIFE'S LITTLE LINES.

"Noting, ere they pass away;
The little lines of yesterday."

Life's "little lines," how short, how faint,
How fast they fade away:
Its highest hopes, its brightest joys,
Are compassed in a day.
Youth's bright and mild and morning light
Its sunshine and its showers,
Its hopes and fears, its loves and tears,
Its heedless, happy hours;
And manhood's high and brighten'd noon;
Its honors, dangers, cares,
The parent's pains, the parent's joys,
The parent's anxious prayers,
Faded in old age's evening gray,
The twilight of the mind;
Then sink in death's long, dreamless night,
And leave no trace behind.

Yet, though so changing and so brief;
Our life's eventful page,
It has its charms for every grief,
Its joy for every age.

In youth's, in manhood's golden hours,
Loves, friendships, strew the way
With April's earliest, sweetest flowers,
And all the bloom of May;
And when old age, with wintry hand,
Has frosted o'er the head,
Virtue's fair fruits survive the blast,
When all besides are fled;
And faith, with pure unwavering eye,
Can pierce the gather'd gloom,
And smile upon the spoiler's rage,
And live beyond the tomb.

Be ours, then virtue's deathless charm,
And faith's untiring flight;
Then shall we rise from death's dark sleep
To worlds of cloudless light.

THE
RELIGIOUS MONITOR.

DECEMBER, 1824.

From the Columbian Star.

A CONDENSED HISTORY OF THE
WALDENSES AND ALBIGENSES.

No. II.

About the year 1440, Evervinus, of Stainfield, in Germany, addressed a letter to the celebrated St. Bernard, concerning the heretics in the vales of Piedmont; complaining that they said the church of God was among themselves, because they alone followed the pattern of Christ, "*that they do not hold the baptism of infants*, nor place confidence in the intercession of saints nor admit of any purgatory fire after death, &c," and desiring that he would "employ his care and watchfulness against these manifold mischiefs."

Bernard was excited by this letter to prepare himself for the combat. He was then publishing a set of sermons on the Songs of Solomon, and in the 65th and 66th of them he enters the lists most vehemently with these heretics. He was extremely offended with them for denying baptism to infants, and upbraids them for security in the observance of their religious rites. He, however, was constrained to testify many things in favour of their Christian character.

Egbert, a monk, speaks of this people under the name of Cathari, [Puritans] and says, that "they were increased to *great multitudes throughout all countries*." He takes particular notice of their denying the utility of baptism to infants, "which, (say they) through their incapacity, avails nothing to their salvation."

Towards the middle of the twelfth century, a small society of these Puritans or Waldenses, made their appearance in England, where they were apprehended, and brought before a council of clergy at Oxford. Being interrogated as to their sentiments, which were found to be contrary to the received doctrines of the church, Dr. Henry says they were condemned as incorrigible heretics, and delivered over to the secular arm to be punished. The King, Henry II. at the instigation of the clergy, commanded them to be branded with a red hot iron on the forehead, to be whipped through the streets of Oxford, and having their clothes cut short by their girdles, to be turned into the open fields, all persons being forbidden to afford them any shelter or relief, under the severest penalties. This cruel sentence was executed in its utmost rigour; and it being the depth

of winter, all these unhappy persons, to the number of 30, perished with cold and hunger. These seem to have been the first who suffered death in Britain, for the vague and variable crime of heresy; and it would have been much to the honour of that country if they had been the last.

Thus, these innocent, but unfortunate people, were abused, and persecuted, and put to death. But they endured their fiery trials with Christian meekness and patience, and if the acts of their preaching, their lives and their martyrdom, were distinctly and faithfully recorded, there can be no doubt but that we should find in them the genuine successors of the primitive Christians. In their case, truly, "the blood of the martyrs was the seed of the church."

"Thrice hail, ye faithful shepherds of the fold,
By tortures unsubdued, unbribed by gold:
In your high scorn of honours, honoured most,
Ye choose the martyr's not the prelate's post;
Firmly the thorny path of suffering trod,
And counted death all gain to live with God."

Many attempts have been made to ascertain the origin of the distinguished appellation, Waldenses. The most satisfactory definition, is that given by Mr. Robinson in his Ecclesiastical Researches. He derives it from the Latin word *vallis*, or the Italian *valdesi*, which in English is defined valley. The term Valdenses, or Waldenses, then, signifies inhabitants of valleys and no more. Some have supposed these people so named, from Peter Waldo, one of their distinguished preachers; but the fact is, that he received his name of Val-

dus, or Waldo, because he derived his religious notions from the inhabitants of the valleys.

Among various other appellations bestowed on this class of Christians, was that of Albigenses. This became their common name in France, from the great number that inhabited the city of Alby, and the district of Albigeois, between the Garonne, and the Rhone; but that name was not general and confirmed till after the council of Alby, in the year 1254, which condemned them as heretics. Some writers have endeavoured to prove that the Waldenses and Albigenses were quite different classes of Christians, and had different principles and opinions; but there seems to be no solid ground for maintaining such a distinction. When the Popes issued their fulminations against the Albigenses they expressly condemned them as Waldenses; their legates made war against them as professing the faith of the Waldenses; the monks of the Inquisition formed their processes against them as being Waldenses; the people persecuted them as being such; and they uniformly adopted the title when given them, and even thought themselves honoured by it.

From the death of Claude, Bishop of Turin, to the times of Peter Waldo, of Lyons, a considerable period intervened, during which the history of the disciples of the former is involved in much obscurity. It was not till the twelfth century, that the Vaudois or Waldenses appear in ecclesiastical history as a people obnoxious to the church of Rome. At the close of this century, a great reformation was begun at Lyons, under the preaching and labours of Peter Waldo. His disciples, which

were very numerous, soon became incorporated with the "Christians of the valleys," and lost their appellation of Leonists, in the more general term of Waldnses.

But a short history of this great man may here be not uninteresting. He was an opulent merchant of the city of Lyons, where the Gospel was preached with great success in the second century. But all traces of pure religion had disappeared, and Lyons, in the times of Waldo, was sunk into a state of the grossest darkness and superstition. A most pernicious practice of idolatry was connected with the reception of the doctrine of transubstantiation, which was required by the court of Rome to be acknowledged by all men. Men fell down before the consecrated wafer, and worshipped it as God; an abomination, the absurdity and impiety of which forcibly struck the mind of Waldo, who opposed it in a most courageous manner. But although his common sense as well as conscience revolted against this novel piece of superstition, he seems not to have had much sense of religion upon his mind. An extraordinary occurrence in Providence, the sudden death of a friend, was the means of awakening his mind to a consideration of the "one thing needful." His attention was led to the Scriptures, the only edition of which, then in Europe, was the Latin Vulgate. In this language, very few, of course, were able to read. Waldo, having gained peace and joy to his own mind, was desirous of communicating to others a participation of that happiness which he himself enjoyed. One of the first objects of his pursuit, having abandoned his former calling, was to supply the poor, who resorted to him for alms, with

the word of life. He translated the Bible into French, and taught its doctrines with zeal and boldness. This was the first translation of the Bible into a modern tongue.

While Waldo taught the truth in its simplicity, and enforced its practical influence on the heart and life, he raised his voice loudly against the errors of the national church, condemning the arrogance of the Pope, and the reigning vices of the clergy. The consequences of all this may be supposed by a reflecting mind. The Archbishop of Lyons became indignant, and forbade the new reformer to teach any more on pain of excommunication. By mere threats, however, Waldo was not to be intimidated. He gathered a church and continued teaching. Pope Alexander III, no sooner heard of such heretical proceedings, than he anathematized Waldo and his adherents, and commanded the Archbishop to proceed against them with the utmost rigour. The reformer and his flock were now compelled to quit Lyons and a dispersion took place. He himself retired into Dauphiny, where he preached the Gospel with considerable success. Persecuted from place to place, he afterward retired to Picardy thence to Germany, carrying with him the glad tidings of salvation. According to Thuanus, he at length settled in Bohemia, where he finished his course in the year 1179, after a ministry of nearly 20 years. He was evidently a man of very singular endowments, and qualified by God, for eminent usefulness in his kingdom. Most of his people fled for an asylum into the valleys of Piedmont, taking with them the new translation of the Bible.

The persecution of Waldo and

his followers, with their flight from Lyons, is an epoch in the annals of the Christian church, not much less remarkable, than that of the dispersion of the church at Jerusalem, on the occasion of the death of Stephen. Wherever they went, they sowed the seeds of reformation. The countenance and blessing of Heaven accompanied them. The word of God grew and multiplied, not only in the places where Waldo himself had planted it, but in more distant regions. In Alsace and along the Rhine, the doctrines of Waldo spread extensively. Persecutions ensued—35 citizens of Mentz were burned in one fire at the city of Bingen, and 18 at Mentz itself. The bishops of Mentz and Strasburg breathed nothing but vengeance and slaughter against them; and at the latter city, where Waldo himself narrowly escaped apprehension, 80 persons were committed to the flames. In the treatment and in the behaviour of the Waldenses, were renewed the scenes of Martyrdom of the second century. Multitudes died praising God and in the confident hope of a blessed resurrection. Persecutions, however, contributed to the advancement of the reformation. In Bulgaria, Croatia, Dalmatia, and Hungary, churches were planted, which flourished throughout the thirteenth century. These churches are said to have been raised chiefly by the labours of one Bartholomew, a native of Circassone, a city not far distant from Toulouse, in the south of France, and which may not be improperly termed the metropolis of the Albigenses. In Bohemia, and in the country of Passau, it has been computed that there were not less than 80,000 of this class of Christians in the year 1315. Soon we

shall find that in vast numbers they were spread throughout almost every country in Europe.

It can excite no surprise that their increasing numbers should rouse the court of Rome, to adopt the most vigorous measures for suppressing them. The Inquisition had not been established; but council after council had been convened in France; and about 20 years after Waldo was driven from Lyons, a persecuting edict was issued from Rome, excommunicating "the poor of Lyons" and all others who like them, rejected the degrading superstitions of popery, and condemning them "to lie under a perpetual anathema."

Ildefonsus, King of Arragon, also testified his zeal against the Waldenses, by an edict published in the year 1194, from the tenour of which we are authorised to infer, that the doctrine of Waldo had not only found its way into Spain, but that it had gained so many adherents as to create no little alarm, and call forth the determined interference of the government.

No. III.

In connexion with the history of the dreadful persecutions and complicated sufferings, which came upon the Waldenses in consequence of their adherence "to the commandments of God and the faith of Jesus," it will be proper to take a glance at the origin, the establishment, and the operation of that monstrous system of cruelty and oppression, gently called by the Catholics. "the Holy Office," though better known among Protestants by the name of the Inquisition.

Until the year 1200, the papal chair being then filled by innocent III., the terms "Inquisition into

heresy," and "Inquisitor," were not much, if at all, heard of. The Pope, suspicious that his Bishops and vicars were not diligent in the discharge of their duty respecting the extirpation of heresy, instituted at this time, two new orders of regulars, those of St. Dominic and St. Francis, both zealously devoted to the church, and consisting of persons with whom the advancement of Christianity, and the exaltation of the pontifical power, were always synonymous terms. To St. Dominic, the honour of first suggesting the erection of this extraordinary court is commonly ascribed. He was born in the year 1170, descended from an illustrious Spanish family. He was educated for the priesthood, and grew up the most fiery and the most bloody of mortals. Before his time every bishop was a sort of inquisitor in his own diocese; but Dominic contrived to incorporate a body of men, independent of every human being except the Pope, for the express purpose of ensnaring and destroying Christians. Having succeeded in his diabolical designs, and formed a racelike himself first called preaching, and then Dominican, friars, he died in his bed, was canonized for a saint, worshipped as a divinity, and proposed as a model of piety and virtue to succeeding generations! "Never (says Dr. Geddes) was there such a rabble as a Spanish saint-roll." Saints with a vengeance, for all their steps to paradise were marked with human blood.

The inquisitors, at first, had no tribunals; but when they detected heretics, pronounced sentence upon them, and the secular arm was always in readiness to execute. But because the bishops were not

always equally zealous and cruel, these Dominicans assumed the power, and proceed to the bloody work with infuriated zeal. This class has ever since furnished the world with a set of inquisitors, compared to whom, all that had ever dealt in tortures, in any former times, according to bishop Burnet, "were mere bunglers."

The efforts of the inquisitors were greatly assisted by Frederic II. Emperor of the Romans, who, in the year 1224, promulgated, from Padua, four edicts against heretics, of the most ferocious description. The object of these bloody edicts was chiefly to destroy the Waldenses, who were denounced in them as guilty of high treason, and condemned to be punished with the loss of life, and of goods, and their memory to be rendered infamous.

Pope Innocent IV. endeavoured to establish the inquisition on a permanent foundation. It was every where entrusted to the care of Dominican friars. But many of the most populous states, that were subjected to the see of Rome, never permitted the establishment of this tribunal among them. In France it was early introduced, but soon after expelled, in such a manner, as effectually to preclude a renewal of the attempt. Nor has it been alike severe in every place into which it has been introduced. In Spain and Portugal this scourge and disgrace to humanity has for centuries glared with its most frightful aspect—in Rome it has been much more tolerable. This can be accounted for on principles of worldly wisdom. Papal avarice has served to counterbalance papal tyranny. The wealth of modern Rome has arisen very much from the constant re-

sort of strangers from all countries and of all denominations, and chiefly those of the higher ranks. Nothing could have more effectually checked that resort, and of course the influx of riches into that capital, than such a horrid tribunal as that which existed at Lisbon and Madrid, and which diffused a terror that was felt to the utmost confines of Portugal and Spain.

“Exclusive of the cruel punishments inflicted by the holy office, (says a late writer) it may be truly affirmed, that the inquisition is a school of vice. There the artful judge, grown old in habits of subtlety, along with the sly secretary, practises his cunning in interrogating a prisoner to fix a charge of heresy. Now he fawns and then he frowns; now he soothes, and then looks dark and angry; sometimes affects to pity and to pray, at other times, insults, and bullies, and talks of racks and dungeons, flames and the damnation of hell. One while he lays his hand upon his heart, and sheds tears, and promises and protests he desires not the death of a sinner, but would rather that he would turn and live; and all that he can do he will do for the discharge, aye, for the preferment of his imprisoned brother. Another while he discovers himself as deaf as a rock, false as the wind, and cruel as the poison of asps.”*

We cannot, probably, give a more correct view of the horrors and wickedness of this iniquitous tribunal, than is contained in the following extract from Jones’ History, with which I shall complete the present number.

“In no country has the operation of this dreadful court of spiritual despotism been more strikingly exemplified than in Spain. The subject has been placed in the most instructive point of view by two accurate and elegant modern historians,† and their reflections upon it are so just and natural, that as it cannot be unacceptable to the reader, I shall give the substance of what they have said.

The court of inquisition which, although it was not the parent, has been the nurse and guardian of ignorance and superstition in every kingdom into which it has been admitted, was introduced into Spain by Ferdinand and Isabella, and was principally intended to prevent the relapse of the Jews and Moors, who had been converted, or who pretended to be converted, to the faith of the church of Rome. Its jurisdiction, however, was not confined to the Jews and Moors, but extended to all those who in their practice or opinions differed from the established church. In the united kingdoms of Castille and Arragon, there were 18 different inquisitorial courts, having each of them its counsellors termed apostolical inquisitors; its secretaries, serjeants, and other officers; and besides these there were 20,000 familiars dispersed throughout the kingdom, who acted as spies and informers, and were employed to apprehend all suspected persons, and commit them for trial to the prisons which belonged to the inquisition. By these familiars, persons were seized on bare suspicion, and in contradiction to the established rules of equity, they were put to the torture, tried and con-

* Robinson’s Ecclesiastical Researches. P. 277.

† Watson’s History of Philip II. King of Spain, and Robertson’s History of Charles V

demned by the inquisitors, without being confronted, either with their accusers, or with the witnesses on whose evidence they were condemned. The punishments inflicted were more or less dreadful, according to the caprice and humour of the judges. The unhappy victims were either strangled, or committed to the flames, or loaded with chains, and shut up in dungeons during life—their effects confiscated, and their families stigmatized with infamy.

This institution was no doubt, well calculated to produce a uniformity of religious profession, but it had a tendency also to destroy the sweet of social life; to banish all freedom of thought and speech; to disturb men's minds with the most disquieting apprehensions, and to produce the most intolerable slavery, by reducing persons of all ranks in life to a state of abject dependence upon priests; whose integrity, were it even greater than that of other men, as in every false profession of religion it is less, must have been corrupted by the uncontrolled authority which they were allowed to exercise. By this tribunal a visible change was wrought in the temper of the people, and reserve, distrust and jealousy, became the distinguishing characteristics of a Spaniard. It confirmed and perpetuated the reign of ignorance and superstition; inflamed the rage of religious bigotry, and by the cruel spectacles to which in the execution of its decrees, it familiarized the people, it nourished in them that ferocious spirit, which, in the Netherlands and America, they manifested by deeds that have fixed an indelible reproach upon the Spanish name.

Authors of undoubted credit

affirm, and without the least exaggeration, that millions of persons have been ruined by this horrible court. Moors were banished a million at a time. Six or eight hundred thousand Jews were driven away at once, and their immense riches seized by their accusers, and distributed among their persecutors, while thousands dissembled, and professed themselves Christians, only to be harassed in future. Heretics of all ranks and of various denominations were imprisoned and burnt, or fled into other countries. The gloom of despotism overshadowed all Spain. The people at first reasoned, and rebelled, and murdered the inquisitors—the aged murmured and died—the next generation fluttered and complained, but their successors were completely tamed by education; and the Spaniards are now trained up by their priests to shudder at the thought of thinking for themselves. That honour to his country and of human nature, the late Mr. Howard, says, when he saw the inquisition at Valladolid, "I could not but observe, that even the sight of it struck terror into the common people as they passed. It is styled, (he adds) by a monstrous abuse of words, the holy apostolic court of inquisition."

A simple narrative of the proceedings of the inquisition has shocked the world, and the cruelty of it has become proverbial. Nothing ever displayed so fully to the eyes of mankind the spirit and temper of the papal religion. "Christians (says Tertullian) were often called, not Christiani, Chrestiani from the gentleness of their manners and sweetness of their tempers." Jesus himself was the essence of mildness. His apostles were gentle, even as a nurse that

cherisheth her children. But what an awful contrast is exhibited in this horrid court of papal inquisitions. Let us hear the description which Voltaire, a very competent witness, gives of it. "Their form of proceeding (says he) is an infallible way to destroy whomsoever the inquisitors wish. The prisoners are not confronted with the accuser or informer. Nor is there any informer or witness who is not listened to. A public convict, a notorious malefactor, an infamous person, a common prostitute, a child, are, in the holy office, though no where else credible accusers and witnesses. Even the son may depose against his father, the wife against her husband. The wretched prisoner is no more made acquainted with his crime than with his accuser, and were he told the one, it might possibly lead him to guess the other. To avoid this, he is compelled, by tedious confinement in a noisome dungeon, where he never sees a face but the jailor's and is not permitted the use of either books or pen and ink—or should confinement alone not be sufficient, he is compelled by the most excruciating tortures, to inform against himself, to discover and confess the crime laid to his charge, of which he is often ignorant. This procedure, (says our historian) unheard of till the institution of this court, makes the whole kingdom tremble. Suspicion reigns in every breast.—Friendship and quietness are at an end. The brother dreads his brother, the father his son. Hence taciturnity has become the characteristic of a nation, endued with all the vivacity natural to the inhabitants of a warm and fruitful climate. To this tribunal we must likewise impute that profound

ignorance of sound philosophy in which Spain lies buried, whilst Germany, England, France, and even Italy, have discovered so many truths, and enlarged the sphere of our knowledge. Never is human nature so debased, as where ignorance is armed with power."*

But these melancholy effects of the inquisition are a trifle when compared with those public sacrifices, called *Auto da Fe*, or acts of faith, and to the shocking barbarities that precede them. A priest in a white surplice, or a monk who has vowed meekness and humility, causes his fellow-creatures to be put to the torture in a dismal dungeon. A stage is erected in the public market-place, where the condemned prisoners are conducted to the stake, attended with a train of monks and religious confraternities. They sing psalms, say mass, and butcher mankind. Were a native of Asia, to come to Madrid upon a day of an execution of this sort, it would be impossible for him to tell, whether it were a rejoicing, a religious feast, a sacrifice, or a massacre; and yet it is all this together! The kings, whose presence alone in other cases is the harbinger of mercy, assist at this spectacle uncovered, seated lower than the inquisitors, and are spectators of their subjects expiring in the flame. The Spaniards reproached Montezuma with immolating his captives to his Gods; What would he have said, had he beheld an "*Auto da Fe*?"

It is but doing justice, however, to many Roman Catholic states, and to thousands of individuals belonging to that church, to say, that

* Voltaire's Universal History, Vol. 11. ch. cxviii.

they abhor this infernal tribunal, almost as much as do Protestants themselves. This is sufficiently evinced by the tumults which were excited in several parts of Italy, Milan, and Naples in particular, and afterwards in France as well as in other Catholic countries, by the attempts that were made to introduce it at first, and by its actual expulsion from some places, where, to all appearance, it was firmly established. It is indeed, matter of regret that any among the members of that church should have their minds so enslaved by prejudice as to imagine for a moment, that a despotism which required for its support such diabolical engines, could possibly be of heavenly origin. There is something in the very constitution of this tribunal so monstrously unjust, so exorbitantly cruel that it must ever excite one's astonishment, that the people of any country should have permitted its existence among them. How they could have the inconsistency to acknowledge a power to be from God which has found it necessary to recur to expedients so manifestly from hell, so subversive of every principle of sound morality and religion, can be regarded only as one of those contradictions, for which human characters, both individuals and nations, are often so remarkable. The wisdom that is from above is pure, peaceable, gentle, easy to be entreated full of mercy and good fruits without partiality, and without hypocrisy. But the policy of Rome, as displayed in the inquisition, is so strikingly characterized by that wisdom which is earthly, sensual, and devilish, that the person who needs to be convinced of it, seems to be altogether beyond the power of argument. Never

VOL. I.

were two systems more diametrically opposed in their spirit, their maxims and effects, than primitive Christianity and the religion of modern Rome? nor do heaven and hell, Christ and Belial, exhibit to our view a more glaring contrast."



LECTURE ON 1 PET, iv. 17.—19

VER. 17. *For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?*

At the time when this epistle was written, the principal trial of the Christian church was the reproach of her enemies, the Jews and Heathens. The apostle Peter, therefore, in the preceding context, suggests, under the influence of the Spirit, several considerations, (ver. 14. 15. 16.), to fortify their minds in bearing that formidable evil,—an evil more dreadful to many than all other things taken together. The considerations are to be viewed both in the light of arguments and motives; are taken from the illustrious Person for whose sake religion was reproached, as well as from the cause itself, which being new, and opposed to all the systems of error and iniquity existing on earth, of necessity exposed its friends to reproach and persecution. The apostle, moreover, in the verses before us, proceeds to unfold more affecting scenes, which were soon to pass over the Christian church. Ver. 17. *For the time is come*: The period referred to had not yet literally arrived, but it was present to the eye of the prophet, and was not far distant. It was a time pregnant with great events; Jerusalem was to be destroyed; the prophecies delivered

by Moses, Lev. xxvi. and Deut. xxviii. as well as the abridgement of these delivered by Christ himself, Matth. xxiv. were to be exactly fulfilled, in the ruin and dispersion of the Jews. The gospel was to be generally known; all the apostles with the exception of John, were to be gathered to their fathers. This period was to be remarkable for displays of God, in his wrath upon his enemies, and his care of his own elect, and was analogous to other periods of time in which remarkable things are exhibited to the view of his church, whether in judgment or mercy. In this period, *judgment must begin at the house of God.* The term *judgment* may either refer to temporal or spiritual strokes, to whatever affects the bodies or souls of men.—Sin is the cause of all these calamities, and the procedure of God, in relation to the subjects of these, is always judiciary; that is, they are always punishments for sin, but not always in wrath to those that suffer. Spiritual judgments generally precede those which are external or temporal. The apostle probably refers to temporal judgments, such as war, famine, pestilence, and the final extermination of the Jews from the promised land. These had not yet begun, but the relative situation of the Jews and Romans was hastening them on, and the Christians themselves, though not sufferers in the destruction of Jerusalem, were deeply involved in the troubles of these times.

The judgment began at the house of God. It began at the temple of God, Ezek. ix. 6. The temple, which was a wonder in the world, and long the peculiar residence of God upon earth, was thrown down, and not one stone of

it left upon another; but the Christian church, of which the temple was a type, is principally meant here. It began to be visited at this time, with trying dispensations of providence, for its correction and amendment, though, for the elect's sake, those days of tribulation were shortened. In the judgments beginning at the house of God, there are many useful instructions to be had, and several views of the divine government: Such a commencement clearly indicates his infinite holiness. His own church and people, otherwise so dear to him, are the first objects of his wrath. You only, have I known of all the families of the earth; and for this cause shall you escape with impunity? No;—Therefore I will punish you for all your iniquities, Amos, iii. 2. If God spared not his own Son, when he found him in the place of the guilty elect-world, shall his people escape when they sin against him? As a consequence of this, we learn from this part of the divine conduct, his infinite hatred at sin. He hates it wherever it is found, and especially when found in his own house. He suffers sin in the world, he bears long with wicked men, but he will not bear with sin in his church. He loves his people, their persons are accepted in the Beloved, and his church is the very apple of his eye; but their sins are infinitely odious to him. A man can endure a barren tree in his fields, but not in his orchard or garden. He can suffer filth on his dunghill, or at a distance from him, but not in his house nor attached to his person. The sins of his house are early discovered, and severely punished. No previous deliverances, no former gracious manifestations, can in any

future time screen his church from judgment, when new sins are committed. The sins of his people are highly aggravated, and therefore judgment begins first at them.

Their sins are of no common sort; they are not only perfidy, but breach of covenant. They excite the divine jealousy are committed against his grace in Christ, against his sensible comforts and their own experience. The God of this house will not permit disorder to obtain in the place called by his name. In executing judgment first upon his own house, he stops the mouths of his enemies, answers all their objections against his procedure, and points out, by a dreadful appeal to their senses, what doom awaits them, when his own people are the first monuments of his vengeance. The judgements executed upon the church are tempered with mercy, have a fixed duration, and a blessed issue; but the punishments of the wicked are in unmixed indignation, and shall never cease.

The inference drawn by the apostle, in this verse, is very striking and important; *If it first begin at us, what shall the end be of those who obey not the gospel of God?* If the judgment begin at the saints, who are the objects of divine favour, who have the grace of God in their hearts, who have the promises to comfort them in all their tribulations, and who commonly suffer in a good cause, what shall the end of sinners be? If those who believe the gospel are first afflicted, what punishments await those who reject and despise it? The end of all sinners is dreadful, but the end of gospel-despisers must be peculiarly tremendous. If Sodom, if Jerusalem, that resembled Sodom in wickedness, had a fearful end,

what shall the end of America be? If such be the fate of places less favoured with means of grace, what shall be the doom of those churches, and of particular places long blessed with the light of the everlasting gospel? The Spirit of God reveals not in this passage, the apostle describes not, the doom of the wicked in a future state; a curtain is drawn between us and that place where the punishments of sinners are certain and eternal. We are left to conceive what a fearful thing it is to fall into the hands of a living God.

VER. 18. *And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?* These words are affecting in their sound, but more affecting in their sense. In their literal meaning they are commonly supposed to refer to the deliverance of the Christians from the ruin brought upon the Jews in the destruction of Jerusalem. While the Jews exasperated the Romans, by their frantic obstinacy and unavailing resistance to their arms, the Christians found safety in a timely flight to Pella, on the left bank of the river Jordan. Whether this was the effect of natural prudence, or done, as some think, in consequence of an express warning from God, it equally demonstrates the care of Providence toward them, and the truth of Christ's promise, Luke xxi. 18. that in that awful catastrophe, so fatal to the Jews, not a hair of their head should perish. But even then the friends of Christ were scarcely saved: In their flight they were nearly in contact with some of the enemy's victorious legions, and their abode in Pella was precarious and of short duration. But these words must be applied to a salvation, more extensive and

more durable than the deliverance of the Christians of that period from outward calamities; even to the eternal salvation of the church. The work of salvation is a work of immense difficulty, but the difficulty is not on God's part; for a being of infinite perfection knows no impossibility and no difficulty. His counsels are eternal, and cannot be frustrated; his promises certain, and cannot fail. The Saviour is able to save to all perfection, and the Holy Ghost is able to substantiate in the church all the love of the Father, and grace of the Son. The difficulty, therefore, lies on the part of the righteous themselves: Not as if there were any hazard as to the event; for none of them ever perished; nothing can separate them from his love, or finally obstruct their salvation. But considering the great difficulties in their way to heaven, and these difficulties aggravated by their fears, their salvation is a miracle to themselves and to others. How great their work, how small their strength, how numerous and powerful their enemies! and yet "the feeble saint shall gain the day, though hell and earth obstruct the way." The sinner is almost saved, and the saint is almost lost, and yet neither event ever takes place. And if the righteous scarcely be saved, where shall the ungodly and sinner appear? This inference is of the same kind with that in the former verse and is awfully important. How shall these sinners appear before God in the day of judgement? where shall they stand or what shall be their confidence, when heaven and earth shall have passed away? Where shall the Jews who murdered the Saviour, appear? If they who work out their salvation with

fear and trembling are scarcely saved, what shall be their doom who neglect and despise the divine Saviour!

Ver. 19. *Wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator.* The apostle concludes his exhortations in a manner highly consolatory; the sufferers needed consolation, and here it is found; their sufferings were supposed to be according to the will of God, and were of his appointment, for his cause, and for his glory, the cause was divine, and the consolations were spiritual and efficacious, their sufferings were weighed and measured by their heavenly Father, their minds who endured them enjoyed a quiet and serenity which nothing could ruffle; their natural lives were preserved in Pella, their souls were kept by the power of God through faith unto salvation. It is a duty of infinite importance, to commit our souls into the hands of God; he *can* keep them, for he is a Creator; he *will* keep them, for he is a faithful Creator. He is a God in covenant, as well as the God of the spirits of all flesh. In him there is eternal safety. None can touch the people who are his peculiar charge. While they have work to do for him, they are immortal; while he holds their souls in life, they cannot be killed; their life is bound up in the bundle of life with the Lord their God, and as saints, because Christ lives, they shall live also. Dependence upon God is folly and impiety, when it is not connected with well-doing; we cannot trust God with our natural lives, if we neglect the means he hath appointed for their preservation; nor with our souls, if we neglect to follow that holiness

without which no man can see the Lord.

OBSERVATIONS.

1. The times and seasons of the church are in the hand of God. That this is the case, is a singular felicity to churches and to individuals. With futurity we have nothing to do, as that futurity is kept in our Father's power. Our time is always ready, but not his. The day of prosperity and adversity are contrasted or set over the one against the other, to the intent that God should be known as the author of both. Societies and individuals have their days of prosperity; but for their abuse of these balcyon days, adversity succeeds. The Jews had quietness for a good while before they were conquered by the Romans, but the time came when the day of the Lord, in their punishment, hastened greatly. It may be so also with us: Notwithstanding our church now enjoys peace, the time may soon come, when judgements shall begin at us, and what if they have already begun!

2. That saints ought to be quick-sighted, to discover what is coming on themselves and others. They are not pastors, who desire the evil day, who foresee and foretell the judgements of God, which are to fall upon wicked men: These are but the natural issues of things. We ought not to fear, where there is no fear, neither are we to despond in the most forlorn circumstances of the church; but still there is room for deep solicitude, when we compare our situation with that of other churches whom God punished for their crimes. May the comparison produce suitable alarm!

3. That the church is exposed to trouble as well as the world. Judgment begins at the house of

God; she is often in affliction, when the whole earth is at rest; God's fire in Zion, and his furnace in Jerusalem, are often burning, when the world enjoys great outward prosperity! Edom has her dukes and her Mount Seir, while the Israel of God are afflicted in Egypt.

4. When judgments are in the church, they are not far from the world: If it first begin at us, if the wrath of God begin to burn in his own house, it shall soon spread its ravages to the ends of the earth. The punishment of Babylon shall follow the deliverance of the church. The punishment of Edom, of Damascus, and of other great cities, was as certain as that of Jerusalem.

5. If saints are punished by a Father, how much have sinners to fear from an angry God? The saints are chastened for their profit, but sinners for their ruin. If God is greatly to be feared when he punishes his own people, how tremendous is he when he pours out unmixed indignation upon his enemies!

6. Salvation is a blessing of great magnitude, and few obtain it. It was so in the eyes of the apostle, and is so in the eyes of all who obtain salvation. Strait is the gate, and narrow is the way leading to life, and few there be that find it.

7. That all unbelievers have a dreadful doom awaiting them in the eternal world. Thought cannot conceive, nor words express how much they shall be punished.

8. The trials of the church are greatly sweetened by religion, or by the gracious presence of God. How honourable to suffer for the cause of Christ, and according to the will of God!

9. The soul is of all things the most precious, and is never safe till we commit it to our gracious God!

10. God alone is worthy to be trusted, and he will certainly keep that which we by faith commit to him.

11. That trust in God should not supersede our duty.—Let us all be ready for what the decree shall bring forth, and be hid in the day of the Lord's anger!

LEUMAS.

REMARKS ON THE ACCOUNTS OF
THE DEATH OF DAVID HUME,
ESQ. AND SAMUEL FINLEY, D. D.

[Supposed to be from the pen of Dr. Mason, late president of Dickinson College.]

THE common sense and feelings of mankind, have always taught them to consider death as a most awful and interesting event. If it were nothing more than a separation from all that we love in this world; the dissolution of our bodies; and the termination of our present mode of existence; there would be sufficient reason for approaching it with tender and solemn reflection. But when we add those anticipations of which very few, if any, can wholly divest themselves; that scene of "untried being," which lies before us; and especially that eternity which the Christian revelation unfolds, death becomes an object of unutterable moment; and every sober thought of it bears upon the heart with a weight of solicitude which it is not in the power of unaided reason to remove. The mere possibility of our living hereafter, is enough to engage the attention of a wise man: the probability of it is too grave and affecting to leave an excuse for indifference: and the certainty with which the scriptures speak of it, as of an immortality of blessedness or of woe, allows to light and ludicrous speculations concerning it, no other cha-

acter than that of the insanity of wickedness.

When that hour draws nigh which shall close the business of life, and summon the spirit to the bar of "God who gave it," all the motives to deception cease; and those false reasonings which blind the judgment, are dissipated. It is the hour of truth, and of sincerity. Such, at least, is the general fact, which cannot be invalidated by the concession that, in some instances, men have been found to cherish their infatuation, and practise their knavery, to the very last. Their number in places which enjoy the pure gospel, the only ones in our present view, is too small to make any perceptible difference in the mount; or to disparage that respectable credence with which the rustic and the sage listen to the testimony of a dying bed.

By this testimony, the "gospel of the grace of God," has obtained, among every people and in every age such strong confirmation, and has carried into the human conscience, such irresistible appeals for its truth, its power, and its glorious excellency, that its enemies have laboured with all their might, to discredit these triumphs. They have attacked the principle upon which the testimony of a dying believer rests. They have said that the mind, being necessarily enfeebled by the ravages of mortal disease upon the body, is not a competent judge of its own operations—that the looks, the tears, the whole conduct of surrounding friends, excite artificial emotions in the dying—that superstition has a prodigious ascendancy over their imagination—that their joyful impressions of heaven are the mere reveries of a disturbed brain—that their serenity, their steady hope,

their placid faith, are only the natural consequence of long habit, which never operates more freely than when the faculty of reflection is impaired—All this, and more like this, do unhappy mortals who take, or pretend to take, pleasure in putting an extinguisher upon the light of life, detail with an air of superiority, as if they had fallen upon the discovery which merits the plaudits of the world. But were it even so—were the Christian victory over death only a dream, it is a dream so sweet and blessed, that with the scourger of lord Bolingbroke's philosophy, I should "account that man a villain that awoke me—awoke me to truth and misery*." But I am not going to discuss this question. The poor infidel does not believe himself, and why should others believe him? With one breath he endeavours to cry down the argument to be derived in favour of their religion, from the peaceful death of Christians; and with the next to enlist it in his own service. He omits no opportunity of celebrating the intrepidity or composure displayed by sceptical brethren in their last moments. Let the letter of Dr. Adam Smith, concerning the death of *David Hume, Esq.* be a proof. Every sentence betrays his anxiety to set off his friend to the best advantage. The dullest observer cannot but perceive his design to compare Mr. Hume dying an infidel, with a Christian dying in the faith of Jesus. Let us draw out, at length, that comparison which he has only insinuated; and that the effect may be more decisive, let us remember, that the

whole annals of unbelief do not furnish a more favourable example than he has selected. Mr. Hume was a man of undisputed genius. His versatile talent, his intense application, his large acquirements, and his uncommon acuteness, place him, perhaps, at the head of those enemies of revelation who attempt to *reason*; as Voltaire stands without a rival among those who only *scoff*. He had besides, what rarely belongs to the ascertained infidel, a good moral reputation. We mean that he was not addicted to lewdness, to drunkenness, to knavery, to profane swearing,* or any

* On further recollection, we are compelled to deduct from Mr. Hume's morality, his freedom from profane swearing. For, in an account of the life and writings of the Rev. Dr. Robertson, the great historian, drawn up by professor Dugald Stewart, there is a letter from Mr. Hume to the Dr. in which he descends to the coarse and vulgar profanity of the ale-house, and the main-deck. To ask his *reverend* correspondent, the principal of the University of Edinburgh; the ecclesiastical premier of the church of Scotland, "What *the devil* he had to do with that old fashioned, dangling word, *wherewith*?" and to tell him, "I will see you d—d sooner," viz. than "swallow your *hath*!"—are such gross violations of decency, that unless Mr. Hume had been *accustomed* to adorn his speech with similar expletives, they never could have found their way into a familiar letter; much less into a letter designed for the eye of a man to whom, considering his *profession* only, they were a direct insult. We do not wonder that Mr. Stewart should "hesitate about the propriety of subjecting to the criticisms of the world so careless an effusion." But, knowing as we do, the urbanity of that gentleman's manners, the elegance of his mind, and his high sense of decorum, we much wonder that his hesitation had not a different issue. We fear that all men of sobriety, we are sure that all men of

* Hunter's view of the philosophical character and writings of Lord Viscount Bolingbroke.

* An account of the life and writings of William Robertson, D. D. prefixed to his works, p. 80, 81.

of those grosser vices which are the natural and ordinary companions of enmity to the gospel. For otherwise, as he laboured to unsettle all fixed principles of belief; to overturn the whole system of moral obligation; to obliterate a sense of God's authority from the conscience; and positively to inculcate the innocence of the greatest crimes, he must be accounted one of the most flagitiously immoral men that ever lived.

His panegyrist, too, was a man of superior parts and profound erudition. The name of *Adam Smith* will always rank high in the republic of letters; and will never be pronounced, but with respect, by the political economist. Mr. *Hume* can have lost nothing; has possibly gained much, by the pen of his friend. Taking him, therefore, as the letter to Mr. *Strahan* represents him, let us contrast him with that servant of the Lord Jesus Christ, *Dr. Samuel Finley*.

Whatever be a man's opinions,

religion, will refuse to accept Mr. *Hume's* "gayety and affectation," as an apology for his vileness; or to let it pass off under the mask of "playful and good-natured irony." If a philosopher's "affectation" must vent itself in ribaldry; if he cannot be "playful and good-natured," without plundering the waterman and scavenger of their appropriate phraseology, we own, that his conversation has no attractions for us. Such a "glimpse" as this letter affords, of the "writer and his correspondent in the habits of private intercourse," is far from "suggesting not unpleasing pictures of the hours which they borrowed from business and study." But the most melancholy reflection is, that such intimacies and correspondences furnish an index of *Dr. Robertson's* own character. The infidels never allowed that he had any thing of the Christian minister but his canonicals and his sermons.—With these exceptions they claimed him as their own, and their claim appears to have been too well founded.

one of his most rational occupations in the prospect of leaving the world, is to look back upon the manner in which he has passed through it: to compare his duties with his conduct, and to inquire how far he deserves the approbation or the reproach of his own conscience. Nor will it be disputed by a Deist, who professes his faith in the being and providence of God, and a state of rewards and punishments hereafter, proportioned to the degree of crime or of virtue here. To such a one it is, upon his own principles, a question of unspeakable importance, whether he shall commence his future existence with hopes of happiness, or with fears of misery? especially as he relies much upon the efficacy of penitence and prayer, in procuring forgiveness of his faults, indulgence to his infirmities, and a general mitigation of whatever is unfavourable. Nay, the mortal deist, or the atheist himself, for they are not worth the trouble of a distinction, ought, for their own sakes in this life, to be so employed.—If, with the rejection of all religious constraint, they have not also uprooted every affection of their nature, nothing could afford them more gratification in the evening of their days, than the consciousness of their having contributed something to the mass of human comfort. In short, whether we argue upon christian, or unchristian grounds, it can be the interest of none but the worthless and the malignant, to shut their eyes upon their own history, and sink down in death, as a bullock drops under the knife of his executioner.

Yet strange as it may appear, and inconsistent as it certainly is with his high pretensions, there are few things so rare as a dying infi-

del taking a deliberate retrospect of life. We say a *deliberate retrospect*; for it is undeniable, that on many of those who, like the apostate Julian, waged implacable war with the *Galilean*, conscience recovering from its slumbers, has, at the hour of death or the apprehension of it, forced an unwilling and tormenting recollection of their deeds. The point of honour in their philosophy seems to be, and their utmost attainment is, to keep completely out of view, both the past and the future. This was evidently the case with Mr. *Hume*.—Read over again Dr. Smith's letter to Mr. Strahan, and you will not find a syllable from which you could gather that there is an hereafter, a providence, or a God—not a sentence to indicate that Mr. *Hume* believed he had ever committed a sin; or was, in any respect, an accountable being.

Turn now away from the philosopher, and hear what a believer in the Lord Jesus Christ has to say. Melting into gratitude for that mercy which he had received from his heavenly father, he goes back to the commencement of his Christian course, and desires his friends to pray, that God "would be pleased to let him feel just as he did at that time when he first closed with Christ," and the rapture of his soul came near to the blessedness of heaven. With deep humility he owns his sinfulness: not a whisper of extenuation or apology does he utter—"I know not in what language to speak of my own unworthiness—I have been undutiful." But with great tenderness, as in the presence of the Omniscient, he attests his satisfaction with time spent in his Christian duties and enjoyments. "I can truly say that I have loved the

service of God—I have honestly endeavoured to act for God, but with much weakness and corruption—I have tried my master's yoke, and will never shrink my neck from it." That he had been useful to others, and instrumental in their salvation, was to him a source of pure and elevated joy. "The Lord has given me many souls as a crown of my rejoicing."

What think you, now, reader, of Mr. *Hume* and Dr. *Finley*, with regard to their retrospect of life? Who evinces most of the good and the virtuous man? Whose reflections, is it reasonable to conclude, were the more delightful? *His*, who let none of them escape his lips? Or *his*, whose words were inadequate to express their abundance or their sweetness? No; the one had not delightful recollections to communicate. High happiness is never selfish. The overflowing heart pours off its exuberance into the bosom of a friend. And had Mr. H. had any thing of this sort to impart, his companions and encomiasts would have shared in his pleasure, and would not have forgotten to tell the world of its luxury. Their silence is a sufficient comment.

Let us extend our comparison to a particular which, more than almost any thing else, touches the pride of philosophy: We mean the *dignity* displayed by the infidel and by the Christian respectively.

Ask Dr. *Smith*. He will tell you that at the very time when he knew his dissolution was near, Mr. *Hume* continued to "divert himself as usual, with correcting his own works for a new edition; with reading books of amusement; with the conversation of his friends; and sometimes, in the evening, with a party at his favourite game

of whist." Behold the dying occupation of a captain of infidelity ! Of one who is eulogized "as approaching as nearly to the idea of a perfectly wise and virtuous man, as, perhaps, the nature of human frailty will admit"—his most serious employment is "diverting himself." Just about to yield up his last breath, and "diverting himself ! From what ? Let them answer who know that there are apt to be troublesome visitors to the imagination and the conscience of one who prostituted his powers to the purpose of spreading rebellion against the God who made him ! "Diverting himself !" *With what ?* With correcting his *own works* for a new edition ! a considerable portion of which "works" is destined to prove that justice, mercy, faith, and all the circle of both the duties and charities, are obligatory only because they are useful ; and, by consequence, that their opposites shall be obligatory when they shall appear to be more useful—that the religion of the Lord Jesus, which has "brought life and immortality to light," is an imposture—that adultery is a bagatelle ; and suicide a virtue ! *With what ?* With reading books of *amusement*. The adventures of Don Quixote ; the tales of the genii ; a novel, a tragedy, a farce, a collection of sonnets ; any thing but those sober and searching treatises which are fit for one who "considers his latter end." *With what ?* With the conversation of his friends ; such as Dr. Smith, and Dr. Black, another famous infidel, who, as they had nothing inviting to discuss about futurity, and Mr. H. could not bear the fatigue of abstruse speculation, must have entertained him with all that jejune small talk which makes great wits

look so very contemptible, when they have nothing to say. *With what ?* With an evening party at his favourite game of whist ! A card table ! and all that nauseous gabble for which the card table is renowned ! The question is to be decided, whether such stupendous faculties as had been lavished upon Mr. Hume, were to be blasted into annihilation ; or expanded to the vision and fruition of the INFINITE GOOD ; or converted into inlets of endless pain, despair, and horror ? A question which might convulse the abyss, and move the thrones of heaven—and while the decision is preparing, preparing for him, Mr. H. sits down to a gaming board, with gambling companions, to be "diverted" with the chances of the cards, and the edifying conversation to which they give rise ! Such is the *dignity* of this almost "perfectly wise and virtuous man"—Such a *philosopher's* preparation for death.

Let us leave him at the card-table, and pay a second visit to Dr. Finley. From his gracious lips, not a trifling word escapes. In his ardent soul, now ready to speed its flight to the spirits of the just, there is no room for "diversion," for "correcting" composition ; for "books of amusement ;" or for "games of whist." The everlasting life of those around him—the spiritual prosperity of a congregation dear to him—the interests of his Redeemer among the nations—these, these are the themes which fill his thoughts and dwell on his tongue. "Oh that I could tell you," says he to the spectators of his pain, "may experience, what, blessed be God, I do, when ye come to die."—"Give my love to the people of Prienceton : tell them that I am going to die, and

that I am not afraid of death.—The Lord Jesus take care of his cause in the world.”

The manner in which Mr. H. and Dr. F. directly contemplated death, and the effects of death, presents another strong point of contrast. It is evident from the whole of Dr. Smith's narrative, that the former confined, or wished to confine, his view to the mere *physical* event—to the bodily anguish which it might create, and its putting a period to earthly enjoyments. The whole of the philosopher's “magnanimity” centers here. Allowing to his composure under these views of death, as much as can reasonably be demanded, we do not perceive it in *all* that “magnanimity” which is perceived by Dr. S. Thousands who had no pretensions to philosophical pre-eminence, have been Mr. H.'s equals on this ground. If he had succeeded in persuading himself, as his writings tend to persuade others, that the spirit of man, like the spirit of a beast, “goeth downwards;” that when the breath should leave his body, there would be an end of Mr. *Hume*—that the only change would be to “turn a few ounces of blood into a different channel”—to vary the form of a cluster of corpuscles, or to scatter a bundle of perceptions up and down through that huge collection of impressions and ideas—that stupendous mass of *nothings*, of which his philosophy had sagaciously discovered the whole material and intellectual world to be composed—If this were all, we can not discern in what his magnanimity consisted. It is chiefly as a *moral* event, that death is interesting—as an event which, instead of putting an end to our existence, only introduces us to a mode of ex-

istence as much more interesting than the present, as eternity is more interesting than time.

It is this view that chiefly engaged the attention of Dr. Finley.—In common with others, he was to undergo the pains of dissolution. But he rested not on these. He fixed his eye upon that new form which all his relations to God, to holiness, to sin, and the inhabitants of the future world, were shortly to assume. The reader, we doubt not, perceives the immense disparity between these cases. Mr. H. looks at death as it effects the affairs of this world. Dr. F. as it involves eternal issues. Mr. H. according to his own notions, had nothing to encounter but the struggles of nature; and nothing to lose but a few temporal enjoyments. Before Dr. F. was the tribunal of God, and the stake at hazard was an immortal soul. An error here is irretrievable; the very thought of its possibility is enough to shake every fibre of the frame; and proportionably precious and certain must be that religion which can assure the believer of his safety, and convey him with peacefulness and pleasure to his father's house.

This being the case, let us weigh the consolations of the philosopher against those of the Christian.

Dr. Smith has made the most of them in behalf of the former; but a very little scrutiny will show that they are light and meagre indeed. “I am dying,” they are the words of Mr. H. “as easily and cheerfully as my best friends could desire.” “When he became very weak,” says Dr. Black, “it cost him an effort to speak; and he died in such a happy composure of mind, that nothing could exceed it.”

We are not without suspicion, that on the part of Mr. H. there is some affectation here; & on the part of his friends, some pretty high colouring. In the mouth of a Christian, "composure," "cheerfulness," "complacency," "resignation," "happiness," in death, have an exquisite meaning. But what meaning *can* they have in the mouth of one, the very best of whose expectations is the extinction of his being? Is there any "complacency" in the thought of perishing? any "happiness" in the dreary and dismal anticipation of being blotted out of life? It is a farce: It is a mockery of every human feeling: and every throbbing of the heart convicts it of a lie. But Mr. Hume expected a better state of existence—Nay, talk not of that. There is not, either in his own expressions, or those of his friends, the faintest allusion to futurity. That glorious light which shines through the grave upon the redeemed of the Lord, was the object of his derision. No comfort from this quarter. The accomplishment of his earthly wishes, and the prosperity of his near relatives, are the only reasons assigned for his cheerfulness. But these are insufficient. In thousands, and ten thousands, they have not availed to preclude the most alarming forebodings; and why should they do more for Mr. Hume?

In the next place, how shall we interpret his "resignation?" Resignation to what? To the divine will? O no! God was not in all his thoughts. But Death was at hand, and he could not escape; he submitted to a stroke which it was impossible to avoid. And all that is said of his "composure," and "cheerfulness" and "resignation,"

and "complacency," when measured by the scale of truth, amounts to no more than a sottish unconcern set off with a fictitious gayety. It is easy to work up a fine description; and it is often most fine, when most remote from the fact. Let any infidel between the poles produce, if he can, a reason that shall satisfy a child, why one who has lived without God, should find "complacency" in death.—Nothing but that "hope which maketh not ashamed," is a cause equal to such an effect. But "hope" beyond the grave, is a word which had no place in Mr. Hume's vocabulary, because the thing had no place in his soul.—It is plain, however, that he

Felt his ruling passion strong in death.

Whatever his decay had weakened, his desire to see "the downfall of some of the prevailing systems of superstition; which, with Mr. Hume, meant neither more nor less than the destruction of Christianity, in every modification, retained its whole vigour. And thus, while venting his spite at the only "system" which ever could render death comfortable; he goes to Lucian's dialogues, and edifies his friends with chattering nonsense about Charon and his boat! *O cæcas hominum mentes!* Nothing can be more blind and insatuated than the fanaticism of philosophy "falsely so called." With this puerile levity before our eyes; and this contemptible babbling sounding in our ears, we must listen to tales of Mr. Hume's magnanimity, complacency, and resignation!

From a barren exhibition of Atheism, let us repair once more to the servant of God. In Dr. Finley, we see a man dying not

only with cheerfulness, but with ecstasy. Of his friends, his wife, his children, he takes a *joyful* leave: committing all that he held most dear to him in this world, not to the uncertainties of earthly fortune, but to the "promises of his God." Although his temporal circumstances were very moderate; although he had sons and daughters to provide for, and slender means of doing it, he felt not a moments uneasiness—*Leave thy fatherless children to me; I will preserve them alive; and let widows trust in me*, was, in his estimation, a better security for their support, than any inheritance in lands or lucre. And as to death itself—who but one "filled with hopes full of immortality," could use such language as this—"A Christian's death is the best part of his existence"—"Blessed be God! eternal rest is at hand.—"O I shall triumph over every foe," (he meant sin, Satan, death, the grave,) "the Lord hath given me the victory—I exult; I triumph! Now I know that it is *impossible* that faith should not triumph over earth and hell"—"Lord Jesus, into thy hands I commit my spirit; I do it with *confidence*; I do it with *full assurance*. I know that thou wilt keep that which I have committed unto thee." We appeal to all the world, whether any thing like this, any thing that deserves so much as to be named in comparison, ever fell from the lips of an infidel! How poor, how mean, how miserable, does he look, when brought to the contrast! Let the reader review again the situation of Dr. Finley, ponder his words, and mark their spirit; and then let him go back to Mr. Hume's "diversion"—to his correcting his atheistical writings for a new edi-

tion—to his "books of amusement"—to his "game of whist"—to his insipid raillery about Charron and his boat! Truly the infidels have cause to look big, and despise the followers of Jesus Christ! "Pray sir," said a young man to the late Dr. Black, in the presence of a juvenile company, at the Dr.'s own table, "Pray sir, how did Mr. Hume die?" "Mr. Hume," answered the sceptical chymist, with an air of great significance, "Mr. Hume died, as he lived, a *philosopher*." Dr. Black himself has aided Dr. Smith in telling us what the death of a *philosopher* is. It has taught us, if nothing before did, that the pathetic exclamation, "Let my soul be with the philosophers," belongs to one who is a stranger to truth and happiness. If they resemble Mr. Hume, we will most devoutly exclaim, "Furthest from them is best." Let *our* souls be with the Christians! with the humble believers in that Jesus who is "the resurrection and the life." Let them be with *Samuel Finley*; let them not be with *David Hume*!

We can not close these strictures, without again reminding the reader, that no instance of composure in death is to be found more favourable to the infidel boast, than the instance of Mr. Hume. And yet, how jejune and forlorn does he appear, in comparison of Dr. Finley. The latter longs for his departure, "as the hireling pants for the evening shade;" and when it comes, he pours around him his kindly benedictions; his eye beams with celestial brilliancy; he shouts Salvation! and is away to "the bosom of his Father and his God."

But in the other all is blank. No joy sparkles in his eye: no

hope swells his bosom; an unmeaning smile is on his countenance, and frigid ridicule dishonours his lips. Be it never forgotten, that *no infidels die in triumph!* The utmost to which they pretend, is dying with calmness. Even this, rarely happens; and, the scripture being judge, it is a part of their accursedness. It imparts the deeper horror to the *surprise* of the eternal world. But if you reverse the picture, and ask how many infidels close their career in anguish, in distraction, in a *fearful looking-for of judgment and fiery indignation which shall devour the ADVERSARIES?* how endless is the train of wretches, how piercing their cry! That arch blasphemer, *Voltaire*, left the world with hell anticipated: and we hear so frequently of his disciples "going to their own place" in a similar manner, that the dreadful narratives lose their effect by repetition. It was quite recently that a youth in the state of New York, who had been debauched by the ribaldrous impiety of Paine, yielded up the ghost with dire imprecations on the hour when he first saw an infidel book, and on the murderer who first put it into his hand. But who ever heard of a dying man's cursing the day in which he believed in Jesus? While such an instance, we are bold to assert, never occurred, nothing is more common than the peaceful death of them who have "tasted that the Lord is gracious." They who see *practical* Christianity in those retreats which the eye of a profane philosopher seldom penetrates, could easily fill a long record of dying beds softened with that bland submission, and cheered with that victorious hope, which threw so heavenly a lustre round the bed of Dr. Finley.

These things carry with them their own recommendation to the conscience which is not yet "seared as with a hot iron." If our pages fall into the hands of the young, we affectionately entreat them to "remember their Creator in the days of their youth;" "to make their calling and their election sure," before they be "hardened by the deceitfulness of sin." Rich are the tints of that beauty, and sweet the fragrance of those blossoms, on which, in the morning of life, the Lord our God sheds down the dews of his blessing. You would not wish to be associated with infidels in their death—shun the contagion of their principles while you are in spirits and in health. Your hearts can not but sigh, "Let me die the death of the righteous, and let my last end be like his"—cast in then, your lot with him; choose for your own God, the God of Samuel Finley; and like him, you shall have "hope in your death;" like him, you shall "be had in everlasting remembrance," when "the memory of the wicked shall rot."

WARDLAW ON ECCLESIASTES.

Eccles. XI. 9, 10. XII. 1—7.

Verse 7. "The dust shall return to the earth as it was, and the spirit shall return to God who gave it."—The body, formed originally from the dust, shall undergo the full execution of its sentence,—“Dust thou art, and unto dust thou shalt return;” a sentence pronounced on man, in consequence of his sin, and of which the stroke of death, throughout successive generations, has been the righteous fulfilment. For, although man was formed from the dust, he was not on that account necessarily mortal. The

power that gave him life was able to sustain it in never-fading vigour. We talk of death as coming in the course of nature. But of the original course of nature, when man came, in the beauty of holiness, from his Creator's hand, it was no part. It pertains to the course of *fallen* nature. Man was deathless while he was sinless. He became mortal when he apostatized from God. And the universality of the reign of death is a mournful but conclusive evidence of the universality of the apostacy. Every shrouded corpse, and every opening grave, should lead our minds back to the entrance of sin,—to

“—man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our
wo.”

And while the body is consigned to the grave, to be food for the loathsome worm, and to mingle with the dust of former generations, the immortal spirit, the tenant of this earthly tabernacle, shall—perish with it? No.—Sleep with it in the tomb for ages in a state of insensibility? No.—It shall “return unto God who gave it.”—Solomon was no materialist. He did not consider the soul as of the same substance with the body, and thought as the mere result of certain modifications and arrangements of matter and motion, and death the final destruction of the whole man;—but the body as only the organ of the indwelling spirit, like a complete set of admirably adapted instruments, by which it acquired its knowledge, and reduced that knowledge to use in the execution of the dictates of its will, and the soul, though acting by means of the body while it continues its occupant, yet capable of

existence, of thought and of activity, in a state of seperation from it. Of the manner, it is true, in which a spirit exists, and thinks, and acts, and enjoys, in its disembodied state, we can form no distinct conception; but we are quite as ignorant of the manner in which spirit operates on matter when connected with it; for though we know the facts, we cannot account for them; and if even the facts that are attested by our senses and experience we are unable to explain, ought not this to prevent incredulity and scepticism, as to others that are beyond the sphere of our observation, and which we have no cause for doubting but our incapacity to conceive of them.

Nor was the soul, according to Solomon, to fall, during the sleep of the body in the grave, into a state of insensibility, or unconsciousness.—Had it been to partake in the deep slumbers of the tomb, it could not have been said to “return to God who gave it” any more than the body. The distinction between the two is marked; and the existence of the soul, in life and consciousness, when separate from the body, emphatically declared.

When the spirit thus returns to God, we are not to understand that in every instance it is to remain in his presence, and to enter into his joy. It goes to receive its doom from the supreme judge; a doom, not at that time formally pronounced indeed, but which the subsequent decisions of the great day shall only recognize and ratify. That day of formal judicial sentence may be distant: but this is not inconsistent with immediate transition at death to happiness or wo,—with the “spirits of the just” being “made perfect” in heaven.

and the souls of the wicked "going to their own place," to that "everlasting fire that is prepared for the devil and his angels."—"The beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments."

The feelings, my friends, with which we contemplate the description in this passage, or behold it realized in our aged friends or others around us, must vary according to the characters and the prospects of those in whom we witness the symptoms of decay and of approaching dissoluteness.—"The hoary head is a crown of glory, when it is found in the way of righteousness." There is not on earth a more venerable and delightful spectacle than that of an aged pilgrim "walking with God:" and a more affecting and deeply melancholy sight can hardly, on the contrary, be imagined, than that of a hoary-headed sinner, who has lived his fourscore years "without God in the world!"—all that time, God calling and he refusing; and the Almighty "angry with him every day:"—his body now bowed down beneath the weight of years,—all his powers, of action and of enjoyment, decaying,—every hour likely to be his last,—time all behind him, and eternity all before him,—and his soul still "dead in trespasses and in sins,"—the hour of his departure come, and no readiness for the world to which he is bound!—O with what opposite emotions do we contemplate old age in this character, and in the saint of God, who, in approaching the close of his earthly pilgrimage, is drawing near to what has long been the goal of his hopes and desires; who, while

outwardly decaying, is inwardly maturing for heaven; in whom every symptom of coming death is but a symptom of approaching life; and who, in the final exhaustion of nature, bids adieu to the world in the words of aged Simeon, "Lord, now lettest thou thy servant depart in peace,—for mine eyes have seen thy salvation!"

True, indeed, it is painful for affection to mark the indications of increasing feebleness in the objects of its tender regard; to see infirmities multiplying, and troubles gaining ground, which it feels its inability to remove, and can only soothe by the gentle offices of kindness; to be thus continually reminded, that the hour is at hand when the dear old father, or friend, to whom it has long clung in fond attachment, must take his final leave. And when that hour arrives,—when the "silver cord is loosed, the golden bowl broken, the pitcher broken at the fountain, and the wheel broken at the cistern;" even though the event had long been anticipated, who can witness it without deep emotion?—who can part even from exhausted age without a pang of inexpressible tenderness?

Of all the periods and events of life, the concluding scene is the one of deepest interest to the person himself, and to surviving spectators. Various are the ways in which it comes, and various the aspects it presents; but in all it is solemn. What can be more so, than the approach of that moment which, to the dying man, is the boundary between time and eternity! which concludes the one, and commences the other; which terminates all his interests in this world, and fixes his condition for

a never-ending existence in the world unknown!—What can be more so, than those moments of silent and indescribable anxiety, when the last sands of the numbered hour are running; when the beat of the heart has become too languid to be felt at the extremities of the frame; when the cold hand returns not the gentle pressure; when the restless limbs lie still and motionless; when the eye is fixed, and the ear turns no more toward the voice of consoling kindness; when the breath, before oppressive and laborious, becomes feebler and feebler, till it dies slowly away,—and to the listening ear there is no sound amidst the breathless silence, nor to the arrested eye, that watches with the unmoving look of thrilling solicitude for the last symptom of remaining life, is motion longer perceptible; when surrounding friends continue to speak in whispers, and to step through the chamber on the tiptoe of cautious quietness, as if still fearful of disturbing him—whom the noise of a thousand thunders could not startle,—who has fallen on that last sleep, from which nothing shall rouse but “the voice of the archangel, and the trump of God.”

Solemn and affecting as the scene is, when man thus “goeth to his long home,”—when age closes in death,—when “the dust returns to the earth as it was, and the spirit to God who gave it;” how sweetly cheering, how inexpressibly consoling is it, when the valley of the shadow of death is lighted from heaven; and when the grave, dark and dreary as it is, is closed over the dead, “in the sure and certain hope,” that as “Jesus died and rose again, even

so them also who sleep in Jesus will God bring with him.”

Ye aged pilgrims, who have begun to experience and to exemplify the truth of Solomon’s description—fear not. Let your trust be in Him who hath said “I will never leave thee, I will never forsake thee:”—Even to your old age I am he; and even to hoar hairs will I carry you.” Look backward with gratitude, look upward with confidence, and look onward with hope. Your “heart and your flesh fail; but God is the strength of your heart, and your portion for ever.”

And O ye who have lived from childhood to youth, and from youth to age, regardless of God and of eternity, with no relish for any pleasures but those of time and sense, “walking in the ways of your hearts, and in the sight of your eyes,” and to whom the years have “drawn nigh,” and have come, when the zest of those earlier pleasures is gone, and there is nothing in their stead,—to whom remembrance yields only regrets, and anticipation doubts and fears: O end not as you have begun: die not as you have lived: you have thrown away your life; throw not away eternity too. Your guilt has been deep; your folly has been extreme; your danger is imminent; but I dare not say,—the mercy of God in the gospel forbids me to say, that your condition is hopeless. Even to you, the sceptre of his grace is extended; even to you the voice of invitation is still addressed, “Turn ye, turn ye, for why will ye die?” There is but a step between you and death. O let not that last step be taken without God. Bow before the footstool of his throne.

Lay your gray hairs there in the dust of penitential abasement.—Confess your guilt. Let your spirit bend to the offers of free mercy. “Believe in the Lord Jesus Christ, and thou shalt be saved :” for he excepts none from the gracious assurance. “Him that cometh unto me, I will in no wise cast out.”

And ye, my young friends, which of the two characters we have been bringing before your view would you wish to be yours, should you live to old age? You can have but one answer to the question. You desire to die in peace with God, and in good hope for eternity. If such be your desire, “remember now your Creator in the days of your youth.” Thus prepare for an honourable and happy old age, and for a death of tranquillity and hope.—But your reaching old age, the word of God tells you, and the events of every day tell you, is an extreme uncertainty. You have no covenant with death. The years you anticipate may never come; they may never even “draw nigh.” “Childhood and youth are vanity.” If, therefore, you would live a life of genuine happiness, however long, —“remember your Creator in the days of your youth :” and if you would be secure for a future world at what ever period you may be summoned from this, again I say, “remember your Creator in the days of your youth.”—I could call many amongst my hearers to witness to you, that they were strangers to true enjoyment till they entered on a religious life,—a life of faith upon the Son of God. “O taste, and see that the Lord is good.”

HONESTY.

The Bible not only requires the moral virtues of truth, justice and honesty, but enforces them with all the authority of heaven, and thus raises them to the rank of religious duties. From the frequency and earnestness with which these principles are inculcated, we may infer their beneficial tendency in promoting human happiness :—observation and experience prove the correctness of this inference. We see and we feel the disappointment, the mischief, the embarrassment, the distress, arising from misrepresentations intended to deceive, from wilful falsehood, from injustice and fraud—all which evils would be prevented by a conscientious regard to the precepts of the Bible, which censures and condemns these vices. “Ye shall not lie one to another. Putting away lying, speak every man truth with his neighbor. Lie not one to another, seeing that ye have put off the old man. A righteous man hateth lying. Ye shall not steal, neither deal falsely. If thou sellest aught to thy neighbour, or if thou buyest aught of thy neighbour’s hand, ye shall not oppress one another.” The Gospel teaches us to *live righteously; to do justice*. This is the will of God, “that no man go beyond or defraud his brother in any matter, because that the Lord is the avenger of all such.”

The departure from these evangelical principles which does the greatest mischief in society is found in those who claim a respectable standing for truth and honesty; who would kindle with resentment at the insinuation that they were any thing but men of strict veracity and justice. The notorious liar will deceive but few; for

"a lying tongue is but for a moment." The greatest injury is done to society, not perhaps, by the thief and the robber, but by the numerous train of speculators, sharpers, swindlers, and those who carelessly or wilfully fail in fulfilling their promises, in complying with their contracts, in paying their debts. There are two classes of men whose honesty is not doubtful; the one embraces all those who never pay their just debts, until they are compelled by the civil law; the other, all those who *own no man any thing*; who pay their debts punctually, and agreeably to their promises. There is a third class, embracing, probably, a large majority, of whose honesty the best perhaps, that can be said, is, that it is doubtful. A, obtains and appropriates to his own use the property of B, and promises that on a particular day he will make a satisfactory compensation to B, for the use of his property. The promise is reduced to writing; is signed, and sealed, and witnessed. The specified day arrives which is to test the faithfulness and honesty of A, if the payment is made agreeably to promise, he is a man of integrity. Yet how often is it the case, that the day arrives and passes away, and the payment is not made, the promise is not fulfilled. Where is the truth of this promise, and the justice of this delay? The promise was that B should receive his compensation on a particular day; but he does not receive it; of course the promise was not true. B, consented that A should have his property without payment till a certain day, but no longer. Every day, therefore, after the one specified, which A delays the payment, he holds this property, not only without, but contrary to con-

sent of B. Can this be justice? If it be, what then is injustice? Our opinions on these subjects may be thought old-fashioned; we know, indeed, they are not fashionable; because they are not very common. But in our humble opinion, there is neither truth in this promise; nor justice in this transaction. Nor can we deem it a sufficient excuse for A, to allege that he was ready on the appointed day, to make the payment, if B had called on him for this purpose. It is, at least, implied in the promise of A, that he will go to B for this purpose. Still less satisfactory is the plea of forgetfulness. If he was to receive the payment, his memory, in all probability, would not be so treacherous. If truth and justice are matters of so much indifference with him, that he can so easily forget them, it is evident he is but little concerned to deserve the character which he claims. If A, when he made the promise, depended for the means of fulfilling it, on his own industry and economy; and he, at the same time, is idle and wastful, he is culpable, of course, in the same proportion: such idleness and prodigality are with the forfeiture of his fidelity and honesty. He indulges himself at the expense of another, contrary to his consent. After the promise is made, and before the day arrives, if any occurrence should take place which A could neither prevent nor foresee, and which puts it out of his power to comply with his engagement, then he is clear of suspicion: provided, as soon as possible, he makes B fully acquainted with the fact—the failure is owing to the providence of God, not his want of principle. If, however, no such event has occurred—if all the resources on

which he depended have answered what might have reasonably been expected from them ; or if he made the promise without any reasonable prospect, known at the time, of being able to comply with it ; then, in addition to falsehood and injustice, no ingenuity, nor even sophistry, can save him from the charge of wilful deception. Had these improbabilities and uncertainties been known, B would not, at least on the same terms, have given him possession of his property, nor placed the same confidence in his promise. This concealment, therefore, was fraudulent and criminal. It is not *walking honestly to them who are without*, nor who are within the church. It is not *providing things honest in the sight of all men*, still less in the sight of the Lord, our Judge.

B makes a similar promise to C, and trusts in the fidelity and honesty of A for the means of complying with his engagement. C, placing confidence in B, makes a promise to D, and D again to E, and E to F, and so on. If A deceives B, the failure with all its consequence will roll on to C, and from C to D, and to E and to F. F is urged for payment which he can not make without a sacrifice. He is perplexed and embarrassed, and his property is sold for the one third of its value. F, commences a similar process with E, and E with D, &c. all of whom are involved in trouble and loss. Each of them have families who are involved in the same trouble : and whose reasonable expectation of future support and provision are blasted. Had A been a man of truth and honesty, all this trouble and distress would have been prevented. Had the precepts of the

Gospel governed his heart and his life, he would have spoken the truth and acted honestly.—*Evangelical and Literary Magazine.*



*Remarks on the History of the
Waldenses and Albigenses.*

No. II.

As we have commenced the publication of the history of the Waldenses and Albigenses, compiled chiefly from Jones' Church History, and copied from the Columbian Star ; we are called upon to correct, not so much an error, as a misrepresentation, which the reader will find in the first page of our present number. The writer of this history, there introduces the substance of a letter addressed by a German Catholic, "to St. Bernard, concerning the heretics in the vales of Piedmont ; complaining that they said the church of God was among themselves, because they alone followed the pattern of Christ, *that they do not hold the baptism of infants, &c.*" Thus evidently intending to impress upon the public mind, the belief, that the *whole* of this people denied to infants the rite of baptism ;—which is far from the truth. The celebrated Dr. Wall, who was himself an advocate for immersion, and who made the history of infant baptism the principal subject of his studies, asserts : that "about the year 1130, one sect among the Waldenses or Albigenses, declared against the baptizing of infants, *as being incapable of salvation*, the MAIN BODY of that people rejected their opinion ; and they of them, who held that opinion, quickly dwindled away, and disappeared, there being no more persons heard of, holding

that tenet, until the rising of the German anti-pædo baptists in the year 1522."*

The historian is bound by the common consent of mankind, to state facts without giving to them a false colouring, and to represent truth, so far as it can be discovered; nor will sectarian partialities remove the obligation. But, so far from this being the case, we are often compelled, would we ascertain what was the practice of our predecessors, in relation to any contested point, to refer back to those writers, who were not interested in the controversy. And this evil would be greatly enhanced were it not for the consoling fact, that both our faith and practice are to be tested by "a more sure word of prophecy," than the practice of this or that party, or of this or that age of the Christian church. We mean not that the testimony of the fathers, is entitled to no credit, but as fallible men their opinions and characters must be weighed in the "balance of the sanctuary."

It is a source of regret, that men when giving a history of those who have gone before us, should be so far influenced by a sectarian spirit, as to catch with eagerness, and to magnify the merest trifle that is calculated to further their views, whilst at the same time the mention of more important historical facts, resting upon indisputable evidence is purposely avoided, if such facts militate against their party; yet such is the fact.

Attempts have been made, and are still making, to bring the practice of the primitive Christians to bear against the doctrine of infant baptism. Even the learned Dr. Gill, was so far led by a desire to

* Reed's Apology.

bolster up a party, as to infer that infant baptism *had not come into use* before the time of Tertullian; he being the first man (of whose writings we have any account,) who mentions it, and speaks against it. But Tertullian does not speak of infant baptism as *unlawful*, or as an *innovation* that had begun to be practised in his time. "His words" says Dr. Lathrop, "rather imply the contrary, and suppose that infants had usually been baptized, soon after their birth. Origen, who flourished in the beginning of the third century, and was contemporary with Tertullian, asserts; that "the church had a tradition, or a command from the Apostles, to give baptism to infants!" Should the reader require any thing further on this subject, by referring to the article on baptism, contained in the fourth volume of Ridgley's Body of Divinity, with notes by James P. Willson, D. D. he will there find what has been the practice of Christians in relation to infant baptism, and also, many scripture proofs, for the continuance in the Church of this divine ordinance.

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Extract of a speech delivered by the Earl of Roden, before the British and Foreign Bible Society at their Twentieth Anniversary.

"It would be idle in me, however, to attempt to take up the time of this meeting by going into any details, as to what my views are of those blessings which have been derived, which are experienced, and which will continue to be felt from the operations of this glorious institution, particularly when I see around me so many who in the course of this day, will state to the meeting facts the mos

interesting and most calculated to raise the heart of every one to Him to whom alone the praise and glory is due ; but, my lord, I think I should be guilty of a great dereliction of my duty, and be justly chargeable with ingratitude, were I not to bring before you a simple fact, the truth of which I can avouch, and which is connected with the proceedings in which we are engaged. It is about—I will not say how many years ago—I knew a man who was involved in all the pursuits of folly and dissipation, who lived in the world and for the world, whose chief desire was to gain the world's applause, and who looked only to that which was calculated to give him pleasure here below ; I knew this person, engaged in the pursuits of the day, walking through the streets of Dublin on the anniversary of a Bible Society : he was led by, what he then thought, idle curiosity, to enter the room where that meeting was held ; ashamed of being seen in such society, ashamed of being engaged in such a work as was then going on, he looked for the most secret part of the room in which to take up his station ; and there he heard opinions delivered, there he heard sentiments declared, which, indeed, were altogether strange to him ; and he was led to argue thus with himself, "If these opinions be true, then I am wrong ; if these sentiments are founded on the Scriptures, which I profess to believe, then I am in error." He determined no longer to build his faith on the hearsay of others, but to read for himself, and see whether these things were true. A good man, who had addressed the assembly, stated, that all hearing and reading would be in vain, ex-

cept the Spirit of God brought home to the heart that which was heard and read. This good man also told them that God would give his Holy Spirit to all who ask Him. The individual to whom I have alluded, went home from the meeting deeply affected : and whether that night or the next morning, I know not, poured forth his prayer to Him who is the hearer of prayer, to Him who knows the desires of the heart, that He would lead him in the right way, and bring him to a right understanding of the Scriptures of truth. I need hardly tell your lordship and this meeting what was the result of an application like this ; and I need not and I could not, tell your lordship and this meeting what was his astonishment when, in the perusal of the sacred volume, he found what he never knew before, that he was a sinful creature in the sight of his Maker and his God. It would be impossible for me to tell you on the other hand what was his joy, and what was his peace, when the word he read there, was brought home to his heart, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them. This man to whom I have alluded, I then knew, and I know him now ; he has since experienced a very large portion of those trials and of those calamities which are common to men ; he has experienced some, my lord, calculated to make flesh and blood to wince, but in that blessed book, which it is the object of this Society to circulate, he has found a hiding-place from the storm, he has found a covert from the wind, and he has found one who has borne his iniquities and carried his sorrows. That individual to whom I have

alluded, is now permitted to have the great privilege of testifying to this assembly the obligation he is under to Anniversary Meetings of the Bible society. O my lord, it is in proportion as we see the necessity of God's word for our own souls, that we shall be anxious to send it to others; it is in proportion as we see the necessity of something substantial to stand upon when the rotten, the flimsy foundation of our own strength is falling under us, that we shall be anxious and eager to send to those around us and to those belonging to us, that inestimable treasure which it is the object of this Society to circulate, and which God's Spirit has declared is able to make men wise unto salvation. I beg pardon of your lordship and the meeting for occupying your time, but I must be permitted to say, that I can not conceive any advantage afforded to us of greater magnitude than that of being permitted to join in a work like this in which we are engaged to-day, engaged without reference to sect, or name, or party, with all who love our Lord Jesus Christ, both theirs and ours, in promoting the great and glorious work of extending to the north, and to the south, to the east, and to the west, the knowledge of that name which is above every name, of that name at which every knee shall bow, and every tongue shall confess to be Lord, to the glory of God the Father. As a member of the Hibernian Bible Society, I can not sit down without returning my sincere thanks to your lordship and this Society, for the very great, liberal, and necessary assistance which you have given to my country; and I perfectly agree with the noble Earl, that there is no part of

the world more likely to be benefited by such aid than the country to which I belong.

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From the Glasgow Courier.

MUNGO PARK.

We have been favoured by a gentleman interested in African discovery, and who has travelled a considerable way into the interior of the southern part of northern Africa, with some notes regarding the death of our lamented countryman, Mr. Park. The narrative is drawn from a negro, a native of Yaourie, adjoining the spot where Park perished, and who witnessed what he relates. Considering every circumstance, the document is clear and satisfactory plain, and unadorned, without any thing that leads to a suspicion of its accuracy or to the intention of the negro to deceive; and in its most material features it is borne out by accounts obtained through other channels. The notes from which the following summary is drawn up were obtained in 1822.

Duncanno, a negro, was born at Bernie Yaourie. He was in the Pass about to be mentioned, to sell Collas, when he was seized by the Foulahs, carried off as a slave, and afterwards taken to the Gold Coast, where he was shipped on board a Portuguese slave ship as a seaman, and carried to Bahia, where he remained three years. He was employed in a Portuguese slave ship as a seaman, and returned to Africa in her during Gov. Maxwell's residence on the coast. Duncanno states, that he was in his native country, Birnie Yaourie 16 years ago, 1806, when Mr Park arrived there in a canoe, with two masts—no person landed. The canoe continued down the river,

with the travellers in her. The king of Yaouri, aware of their danger, sent off eight canoes after them, to warn them of it; and in one of the canoes sent a red cow, intended as a present to the white men. Mr. Park did not communicate with them but continued sailing onwards. The canoes followed; and at last Mr. Park, probably dreading hostile intentions, fired upon them, but fortunately did not kill any one. The canoes returned—but the king anxious for the safety of the traveller, again sent people to proceed after them, requesting them to stop, and he would show them the safe and proper passage in the channel of the river. The messengers could not however, overtake them. Park continued his voyage till the vessel got among the rocks off Boussa and was in consequence “broke.” Birnie Yaouri, is in Houssa, but Boussa is not. The latter is in the country called Burgoo, Birnie Yaouri, is by land, distant one day’s journey from Boussa, but by water, one day and a half. Duncanno described the place or pass, where the canoe was broke, to be like the cataracts in our mountains. The water ran with great force.—The canoe was carried rapidly along, and before they could see their imminent danger, it struck with violence on some rocks, and was dashed to pieces. The people of Boussa, stood upon the rocks projecting into the river desirous, if possible, to afford the white men assistance, but the catastrophe was so sudden, and the violence of the stream so great, that they could not reach them.—The break of the river on the rocks, is described as dreadful, the whirlpools formed appalling, and the agitation of the waters so great

as almost to raise the canoe on its end, and precipitate it stern forward into the gulf below it. At the moment when the vessel struck Mr. Park held something in his hand, which he threw into the water, just as the vessel appeared to be going to pieces. The “water was too bad,” so agitated that he could not swim, and he was seen to sink in it. There was “plenty” of other white men in the canoe, all of whom were drowned. The river there is as broad as from Le Fevre Point to Tagrin Point, Sierra Leone, or above four miles. There was a black man, a slave, who was saved from the canoe.—This black man spoke the Foulah language, and was a slave to a Foulah man. When Duncanno left Yaouri, this man was still in Boussa, but he knows nothing more of him.

Duncanno asserted positively that no person from Park’s vessel landed at Birnie Yaouri—that the black was the only individual saved, and that that man was left at Boussa. The people of Boussa went in canoes to this “bad place” in the river, where Park’s vessel was broken, and he was drowned, and some expert divers dived into the stream and picked up twelve pistols and two long muskets.—“Plenty of people” went out from Birnie Yaouri to Boussa, to see the wreck, after the king of Boussa had sent to the king of Yaouri to inform him of the disaster.—Park informed the black man who was in the boat, that in a week or two, he should carry him with the canoe, into a “great ocean,” where the water was salt!

Thus far the simple narrative. It bears the stamp of truth upon it, and it is impossible to reflect upon the catastrophe, without feelings

of the deepest sorrow and regret, at the loss of the enterprising traveller, when he was so near completing his labour, and reaping all the reward of his toils. Various accounts obtained throughour present channel of information, agree in stating, that from below Boussa to Benin, the river is open and deep, and broad and navigable.

Proceedings of the American Society.

It was announced in the sheet for September, that the Board of directors of the A. S. M. C. J. had under consideration the subject of an agency to Europe. At the meeting in November, to which the subject had been postponed, its consideration was resumed; when it was resolved that it is expedient to commission an agent to Europe without delay; and the Rev. Dr. Phillip Milledoler of this city was appointed to that office. It is not yet known whether he will accept the commission. The duties of the agent are stated in our number for September, and in our next we may give a more full detail of the minutes of the Board on this important subject.—*Israel's Advocate.*

In the Jewish Expositor for September last, is an abstract of the Second Annual Report of the American Society for meliorating the condition of the Jews; and an extract from the Speech of the Rev. Dr. Griffin delivered at our anniversary. This, we believe, is the first time the London Society for Evangelizing the Jews has taken notice of us in their monthly publication. They begin to think our society an auxiliary in the great cause of conferring spiritual

VOL. I.

blessings on the descendants of Abraham, though our plan is essentially different from theirs.— This is as it should be, and we with pleasure and approbation insert the concluding remarks in the article referred to, respecting our contemplated settlement. They are as follows, viz:— [*lb.*]

“Doubtless the projected establishment should be regulated with extreme caution, and watched over with unceasing vigilance. It is not, as its enemies would represent, to pamper indolence and hypocrisy. It ought soon to be made to support itself, except so far as respects the education of Missionaries, and perhaps, while the colony is small, the maintenance of a minister. The expense of the passage from Europe should be provided for there. The establishment will not long be wanted for the Jews; but while it is, it will probably do good enough to outstrip, a million times, the value of the property, and afterwards it may be sold to transport the colonists to Palestine.”

Isles of the Pacific.

We mentioned in our last the triumphs of the Gospel in the isles of the Pacific. The following particulars, respecting a visit of the missionaries at Raiatea, of these islands, are abstracted from the N. Y. Observer. In Aitutake, every marae in the island is destroyed and burned to ashes—all the remaining idols are in the hands of the teachers, and the profession of christianity is universal, even to a man—the sabbath is regarded as a sacred day—family prayers are very generally attended—several of the natives are able to read and spell. The missionaries then visited Mangea, b

such was the savage conduct of the natives to the teachers and their wives, that they were compelled to remove from the island. From Manglea they sailed for Atui, and although the two pious men who had been left there a few months before had been unkindly treated by the natives, yet the missionaries, after visiting the king, and preaching, praying and conversing with him, persuaded him to burn the maraes, build a chapel and embrace christianity. He was then induced to accompany the missionaries to the islands of Mitiaaro and Mante, and by his assistance teachers were settled on the islands, and the gospel embraced by the natives. The missionaries then proceeded to Rarotonga, a large fine island with a numerous population, but the teachers intended to be left here, receiving similar treatment with those of Manglea, they were removed—Papeiha, who they had taken from Aitutake, alone consenting to stay until further assistance could be afforded. Even here a small company of professors was gathered. Mr. Williams, in a letter to the directors of the London Society, dated Raitatea, Nov. 20, gives the following account of his visit.

“On the 10th of Oct. I left Raiatea, for the purpose of visiting our station at Rurutu. It was on Friday that we arrived, the day on which they have a meeting with all the baptized, when all were assembled in their chapel. I desired Mahamene to conduct the service as usual, without any regard to my being present. I was much delighted. He commenced service by giving out a hymn, which the congregation sung with much spirit. After reading and prayer, he took out his text book. His

address, though not methodical, was much to the purpose. Three natives then successively addressed the meeting. Each of them quoted several passages of scripture in the course of their addresses. After taking an affectionate leave we took the advantage of the night to run down to Rimatara. As soon as we were near the land, two canoes came off to inquire who we were, &c. From them we were rejoiced to hear that the people had embraced the gospel and had erected a large chapel. We got on shore as speedily as possible. The teachers and people expressed much pleasure at being visited. We walked up to the settlement where all the inhabitants are collected. Quite unexpectedly a fine large chapel presented itself to view, which does the teachers much credit.—I preached to the people from our Saviour's words, “Go into all the world,” &c. and Ooo concluded with prayer. The people appeared to be living together in the greatest unity. They have 130 children in school.”—*Oracle*

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HAYTI.—Emigration to Hayti (says the National Advocate) is progressing with unexampled rapidity; it is not a mere experiment, but vessel after vessel is despatched. It is expected that the ship Concordia will sail this day, with 160 coloured persons of both sexes. The Post says, that “six vessels at Philadelphia, one at Port Elizabeth, one at Alexandria, and several others at Baltimore, are on the eve of sailing for the same destination. It is calculated that between 3 and 400 of these persons will leave the United States within a few days, and that every fortnight additional numbers

will be shipped off under the direction of President Boyer's agent, who pays the expense of their transmission, by authority of the Haytien government. One hundred of those about to sail from this port, are from the state of New Jersey, and there can be no doubt that the great advantages held out, will induce the mass of this part of our population to withdraw from the country."

A vessel with 150 Colonists for Hayti, has sailed from New York. It is said the Haytien agent has engaged twelve vessels at Philadelphia and Baltimore, to convey other emigrants.—*N. Y. Statesman.*

The following discovery has been announced at Munich:—Lieutenant Hebenstreit has invented a process by which he makes a species of caterpillar spin a kind of wadding, which is of fine white colour, and water-proof. He made a baloon of this stuff and raised it by means of a candle with spirits of wine, in the same house where he keeps his caterpillars at work. He makes them trace ciphers and figures in the wadding. He accomplishes this by moistening outlines of figures or letters with spirits of wine. The caterpillars avoid these tracings, and spin their web around them. Thus any fine figure which has been drawn is represented in the stuff. A peice of wadding seven feet square, perfectly pure, and as brilliant as taffeta, was made by about fifty caterpillars between the 5th and 26th of June.—*Ch. Adv.*

Advice to Young Clergymen.

Read more than you write, and copy more than you compose, for the first five years of your minis-

try. Let the fathers and the old divines of the last century be your study: make your common place book the treasury of your mind. I do not wish you to employ much of your time in reading modern divinity, as this for the most part consists of new nothings, wire drawn from old truths. I would rather advise you to dig for the pure ore in the mine, than content yourself with the current coin of the age. Let the Scriptures be your constant, as they will always prove your infallible test; make them the support of your principles, and they will always be the incontrovertible witness to your orthodoxy. For ever bear in mind you ought not to be preachers only, you must be teachers of your respective flocks; and oratory is to be cultivated rather as a useful auxiliary, than as an essential property. I am sorry to say, for the credit of the pulpit, and the sincerity of its hearers, that I have more frequently found popular preachers to be unsound divines, than sound divines to be popular preachers. Be faithfulness rather than fame your chief object; to the judicious part of your congregation this will always be acceptable; and it is too much to sacrifice your sincerity to those who seek amusement rather than instruction from the exercise of your sacred function.—*Bishop Bagot.*

Though few there be that care to be virtuous, yet fewer there are that would not desire to be accounted so.

The Rev. R. R. Gurley, Agent of the Colonization Society, arrived at Philadelphia a short time since from the coast of Africa. The colony at Cape Mensurado,

is represented as being in a prosperous condition. The Ashantees, whose previous habits have rendered them an object of great dread, are too far removed from Mensurado, to render the colonists uneasy. Ten or twelve persons have died since March last. Houses are erecting by the colonists;—a satisfactory government has been established:—and apportionments of land, which is of a fertile soil, have been made. All things were moving on harmoniously.—*Carlisle Adviser.*

The American Board of Commissioners for Foreign Missions have adopted a plan for the formation of Associations and Auxiliaries, designed to render more efficient aid than the present system. It provides for *regularity* in making collections and transmitting them to the Board, and for personal solicitations at every house.—Collectors are to be appointed to call on the members of the Society, and the same plan adopted in all the auxiliaries which it is proposed shall be formed in every county or cluster of adjacent towns. The plan of the penny-a-week Associations in England, which have rendered such important aid to the charitable institutions of that country, is in general to be adopted and applied as far as circumstances will permit, in this. Mr. Cannon has been employed to make arrangements for future remittances to the treasury of the Board.—*Ib.*

John Randolph and the Quaker.

A friend communicates the following anecdote:—A Quaker, being on a passage to N. York in the same steam boat with Mr. Randolph

took occasion to form an acquaintance with him. "I understand," said he, "thou art John Randolph." "Yes sir," he replied. "I have a high esteem for thy character save in one particular." And what is that? "While thou art a valiant defender of the rights of freemen, I am told thou dost retain thy fellow men in bondage!" Your charge is true, said Mr. Randolph, but what shall be done? thou must set them free." Well, I will make a proposition to you. I have a hundred slaves—I wish them to be happy. Now, if you will take them off my hands, and bind yourself to pay me their worth, only in case you do not place them in so good circumstances as they now are, they shall be yours. The Quaker did not expect this—he hesitated. Mr. Randolph then offered to give him ten days to consider on the subject. After a brief season, however, the Quaker declined the proposal.

Now there are two or three inferences to be deduced from this narration. 1. We at the north are too apt to condemn indiscriminately our southern brethren for holding slaves—when, to set them free at home would be certain insurrection, and when there are not the means for sending them abroad. 2. Are there not many liberal minded men in the southern states, who, like John Randolph, would give freedom to their slaves, were they sure of their being suitably provided for in a foreign country. 2. How important that the colony in Africa should be speedily taken under the patronage of government, or otherwise so sustained as to give confidence to all our citizens and to the blacks themselves.—*Telegraph.*

Rensselaer School.

The Hon. Stephen Van Rensselaer, with his characteristic liberality and benevolence, has lately established an institution at the north end of the city of Troy, for the purpose of instructing persons in the application of Science to the common purposes of life. The Rev. Dr. Blatchford, of Lansingburgh, has been appointed President; Amos Eaton, of Troy, Professor of chemistry and experimental philosophy, and lecturer on geology, land-surveying, and the laws regulating town-officers and jurors; and Lewis C. Beck, of Albany, Professor of mineralogy, botany and zoology, and lecturer on the social duties, peculiar to farmers and mechanics. A suitable apparatus, library, reading room, and other appurtenances will be provided. The students will be required to give experiments in turn, in order to familiarize them with the apparatus and the principles derived from books. The first term will commence in January next, and continue fifteen weeks. There can be no doubt, that this will become a useful institution, reflecting the highest credit upon the generous founder.—*N. Y. Statesman.*

Earthquake at Jerusalem.

A Constantinople article of the 11th Sept. says, "A severe earthquake is said to have taken place at Jerusalem, which has destroyed a great part of that city; shaken down the Mosque of Omar, and reduced the Holy Sepulchre to ruins from top to bottom."—*N. Y. Ob.*

Creek Indians.

We copy to day, from an Alabama paper, two highly interesting communications from the chiefs

head men, and warriors, of the Creek nation of Indians, who say they have, "on a deep and solemn reflection, determined, with one voice, not to sell one foot of their land, neither by exchange nor otherwise." They say they are fast progressing in the arts and civilization; and state, as a proof of it, that upwards of 30,000 yards of cloth have been manufactured by those, only, inhabiting the waters of the Coosa and Tallapoosa, during the past year.—*National Journal.*

The late Benjamin Smith, Esq. of Elizabethtown, has left in his will \$2,500, to endow a scholarship in the Theo. Sem. at Princeton.

Godly Sorrow.

Like water, the stream of sorrow ascends no higher than the fountain from whence it came.— If I mourn for sin, only because it hath wounded my soul, armed the whole course of nature against me and dispossessed me of what is valuable in this world, it is a sign that this stream of sorrow flows from a natural heart, for it ascends only to a natural height. But if I weep for sin, because it is offensive to God, because it hath wounded my Redeemer, because it required the blood of Jesus Christ, to expiate it, because it hath pierced the heart that loved me—then, doubtless, the spring of my sorrow is in heaven, for my grief for sin rises to a supernatural ascent. O thou spirit of power and holiness! That my sorrow may be found, pierce my heart for sin, because sin strikes through my soul, and pierces my Surety. Aid me to look upon him whom my sins have pierced, and to mourn and weep over them with true repentance.

Natural Religion.

"Go to your natural religion, lay before her Mahomet and his disciples arrayed in armour and blood, riding in triumph over the spoils of thousands who fell by his victorious sword. Show her the cities which he set in flames, the countries which he ravaged and destroyed, the miserable distress of all the inhabitants of the earth. When she has reviewed them in this scene, carry her into his retirement—show her the prophets chamber; his concubines and his wives: and let her hear him allege revelation and divine commission, to justify his adultery and lust.—When she is tired of this prospect, then show her the blessed Jesus, humble, meek, doing good to the sons of men. Let her see him in the most retired privacies, and let her follow him to the mount and hear his devotion and supplications. Carry her to his table, to view his poor fare, and hear his heavenly discourse. Let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies. Lead her to his cross, let her view him in the agony of death, and hear his last prayer for his persecutors: *Father forgive them, for they know not what they do.* When natural religion has thus viewed both, ask her, which is the prophet of God? But her answer we have already had, when she saw part of this scene through the eyes of the centurion, who attended at the cross. By him she spoke and said, "Truly this man was the son of God."—*Sherlock.*

The Treasurer of the A. S. M. C. J. acknowledges the receipt of \$1094 43, in the month of November last.

A Hard Question.

If the reasonings of Universalists are conclusive against a *state of punishment* after death, may not the same or a similar mode of reasoning, be conclusive against a *state of salvation* after death!—and thus lead us to adopt the old antisciptural tenet of the Sadducees, that there is no future state, either of rewards or punishment?—*Bost. Patriot.*

Contradictions in Scripture.

A Deist boasted to a preacher, that he could prove almost any thing by scripture, except that there was no God. The preacher immediately offered his assistance, saying, that also could be easily proved. And as the Deist appeared very anxious to know where such a passage might be found, the preacher opened the Bible at the fifty-third Psalm, and showed him the plain words,—“There is no God.” But on examining, the Deist found them connected with, “the fool hath said in his heart,” and replied, “that is dealing unfairly with the passage.” “Very true” said the preacher, “and so you must always do when you attempt to prove erroneous doctrine by scripture.”

ILLUSTRATION OF ISAIAH,

XXVII. 5.

Let him take hold of my strength that he may make peace with me; and he shall make peace with me.

The Rev. Robert Hall, in his interesting Memoir of the late Rev. T. N. Toller, of Kettering, recently published, speaking of Toller's character as a preacher, makes the following observation:

“His most affecting illustrations (and the power of illustrating a subject was his distinguishing fa-

culty) were drawn from the most familiar scenes of life; and after he became a father, not unfrequently from the incidents which attach to that relation. An example of this will afford the reader some idea of the manner in which he availed himself of images drawn from the domestic circle. His text was Isa. xxvii. 5.—‘I think,’ said he, ‘I can convey the meaning of this passage, that every one may understand it, by what took place in my own family within these few days. One of my little children had committed a fault for which I thought it my duty to chastise him. I called him to me, explained to him the evil of what he had done, and told him how grieved I was that I must punish him for it. He heard me in silence, and then rushed into my arms, and burst into tears. I could sooner have cut off my arm than have then struck him for his fault: he had *taken hold of my strength*, and he had *made peace with me*.’

Ministerial Office.

What inestimable treasures are those committed to the trust of the stewards of God: the gospel of Christ, with all its amplitude of spiritual blessings; its doctrines and precepts; its instructions and privileges; its consolations here, and its glorious rewards hereafter;—these, all these, are the treasures committed to their trust: with which they are to “occupy till their Lord comes:” and which they may hope to be instrumental in conveying to the ends of the earth. Souls, too—immortal souls represented as forming a part, and O, how tremendous a part of this stewardship! Is it not then, an honourable and confidential ser-

vice? Let men of worldly feelings, principles and habits, if they will, pour contempt on that office which is sustained by the Christian Minister, as mean and despicable, as servile and dependent;—let them choose, if they will, a calling that opens a wider door to ambition and affluence; if a just estimate be formed of the nature of that office, it will be felt, that there is a sacred dignity attached to it, beyond which the highest archangel can not soar.

Advantages of Faith.

It is an unspeakable mercy to be believers in Jesus; for to such, all things are engaged and overruled to work for good. If they have health, it is well—if they are sick, it is well likewise—the Lord loves them when he gives, and he loves them when he takes away. Their comforts are blessings, for they are sanctified to them by his promises and by prayer—their trials are also blessings, for they are sent to wean them from the world, and to draw their hearts nearer to Himself. They afford them new proofs of His care over them, and of His power to support and deliver them. And though believers must suffer sometimes while here, the days of their mourning will soon be ended, and then all shall be well for ever.

Many plead for those opinions and notions, upon which they would be loth to venture their souls in a dying hour. I value more the judgment of a dying saint about justification, than all the wrangling disputes of learned men.

When sin is hell, Christ is heaven.

Men often go to God in duties,
with their faces towards the world ;
and when their bodies are on the
Mount of Ordinances, their hearts
will be found at the foot of the
hill going after their covetousness.

The present king of Persia made
many inquiries of Sir Hartford
Jones respecting America, saying,
“What sort of a place is it?
How do you get at it? Is it un-
der ground or how ?

There is such a contrariety be-
tween the spirit of this world, and
the spirit of Jesus Christ, that he
who will be at friendship with the
one, must be at enmity with the
other ; “We cannot serve God
and mammon.”

It is discreditable to American taste and
piety, that a book, which contains
such poetry as the following, has not
until recently been republished in the
United States :—Star.

From Wordsworth's “Excursion.”

Oh, then, what soul was his, when on
the tops
Of the high mountains, he beheld the sun
Rise up, and bathe the world in light.—
He looked,

Ocean and earth, the solid frame of earth,
And ocean's liquid mass, before him lay,
In gladness and deep joy. The clouds
were touched,

And in their silent faces he could read
Unutterable love. Sound needed none,
Nor any voice of joy ; his spirit drank
The spectacle ; sensation, soul and form
All melted into him ; they swallowed up
His animal being ; in them did he live,
And by them did he live ; they were his
life.

In such access of mind, in such high hour
Of visitation from the living God,
Thought was not ; in enjoyment it ex-
pired.

No thanks he breathed, he proffered no
request ;

Wrapt into still communion, which tran-
scends

The imperfect offices of prayer and
praise,

His mind was a thanksgiving to the Pow-
er
That made him ; it was blessedness and
love.

How beautiful this dome of sky,
And the vast hill in fluctuation fixed
At thy command, how awful ! Shall the
soul,

Human and rational, report of Thee,
Even less than these? Be mute who will,
who can,

Yet I will praise Thee with impassioned
voice,

My lips, that may forget Thee in the
crowd,

Cannot forget Thee here.

AFRICA.

Land of the wise ! where science broke
Like morning from chaotic deeps,
Where Moses, holy prophet, woke,
Where Parsons, youthful martyr,
sleeps.

Land of the brave ! where Carthage
reared
'Gainst haughty Rome, a warrior's
crest ;
Where Cato, like a god revered,
Indignant pierced his patriot breast.

Land of the scorned, the exiled race !
Who fainting 'neath oppressive toil,
With never-ceasing tears retrace
Their palm-tree shade, their father's
soil.

Shall blest Benevolence extend
Her angel reign from sea to sea,
Nor yet one glance of pity bend
Deserted Africa ! on thee !

And must thy brother's hatred find
A doom that nature never gave ?
A curse that nature n'er designed ?
The fetter—and the name of slave ?

Haste ! lift from Afric's wrongs the veil,
E'er the Eternal Judge arise,
Who lists the helpless prisoner's wail,
And counts the tears from misery's eyes.

Oh ! e'er the flaming skies reveal
That frown which none can meet and
live,
Teach her before his throne to kneel,
And like the Savior pray—“Forgive.”

THE RELIGIOUS MONITOR.

JANUARY, 1825.

[*From the Columbian Star.*]

SKETCHES OF THE HISTORY OF THE WALDENSES AND ALBIGENSES.

No IV.

The flight of Peter Waldo from Lyons, and the consequent dispersion of his flock, throughout the South of France, took place in the year 1163. The Pope, anxious to suppress in its infancy every doctrine that opposed his exorbitant power, convened, in the course of the same year, a synod, at Tours, a city of France, at which his bishops and priests, in the country of Toulouse, were strictly enjoined to adopt such measures as appeared best calculated to promote his favorite object. These injunctions were obeyed and executed with the severest rigour. Many of the Waldenses took refuge in the vales of Piedmont; others proceeded to Bohemia, and not a few migrated to Spain, whence, in 1194, they were banished by Ildefonsus, "as enemies of the cross of Christ, profaners of the Christian religion, and public enemies to himself and kingdom."

Yet notwithstanding these inhuman proceedings, both in France and Spain, "so mightily grew the word of God and prevailed," that in the year 1200 the city of Toulouse, and eighteen other principal towns in Languedoc, Provence and Dauphine, were filled with Waldenses and Albigenses. Several of the French nobility afforded them protection. Their numbers and growing influence, spread universal alarm at Rome, and the most spirited exertions were determined on for subduing them.

The first measures resorted to, were the issuing of papal canons and sentences of excommunication. The whole sect was anathematized—ordered to be banished—forbid the enjoyment of Christian privileges, while living, and burial when dead—kings, princes and magistrates, were called upon to support and assist the clergy, with the power of the sword; to confiscate the property, and destroy the dwellings of these heretics, and of all who countenanced them.

Archbishop Usher, says that the Catholic preachers of that period, had one favorite text—Psalm, xlv. 16. "Who will rise up for me against the evil doers? or who will stand up for me against the workers of iniquity?" Their preaching was as uniform

as the text ; they usually concluded with an exhortation to join the armies of the Pope, and assist in butchering those heretical villains, the Waldenses

About this time, Count Raymond, of Toulouse, was excommunicated as a favourer of heretics, because he could not be induced by all the entreaties of the Pope, to banish so many peaceable subjects from his dominions. Philip, king of France, was reminded of his duty, in not very modest terms, to take up arms against the Albigenses, in order to avoid the suspicion that he was himself a heretic. But all these efforts not answering the sanguine expectations of the Pope, he seized with avidity the proposition of Dominic, for establishing the inquisition. In the year 1206, Dominic, by letters patent from his Holiness, was created inquisitor general, and soon after confirmed in his 'new office' by the council of Lateran. He took possession of the house of a nobleman, near Narbonne, where he fixed his court, and commenced the operations of his iniquitous system. Converts were offered the remission of their sins, plenary indulgences, and various other privileges ; while the obstinate were branded, imprisoned and tortured. Multitudes were allured by these deceitful prettexts, to enrol themselves under the banners of Dominic, vainly imagining, that they could thus make compensation for their sins. With this crusading fraternity, the father of the inquisition commenced the trial and slaughter of heretics. But still the cause of papacy advanced so slowly, that the Pope was dissatisfied. War was declared, and the Catholic princes were invited to take up arms for the honour of the church.

The court of Rome, however, wishing to preserve the semblance of decency, before they proceeded to compulsory measures, proposed that the two parties should publicly discuss some topic of difference between them. The party which could not maintain its sentiments from the Scriptures, should confess themselves vanquished. The proposal was accepted—the place of conference agreed upon was Montreal, near Carcassone.

Arnold Hot, on the side of the Albigenses, undertook to prove that the mass and transubstantiation, were idolatrous and unscriptural—that the church of Rome was not the spouse of Christ—and that its polity was of a wicked and pernicious tendency. He discoursed upon these subjects four days with such readiness, perspicuity and forcible reasoning, as to produce a strong impression on the minds of the audience. Arnold called upon his opponents to defend themselves. But it was soon announced by the umpire of the papal party, that nothing could be determined—*because the army of the crusaders was at hand*. What he asserted, was, alas, but too true. The papal armies advanced, by fire and faggot, instantly decided all the points of the controversy. Dr. Grosvenor says, that above 200,000 of the Albigenses were destroyed in the short space of two months. Count Raymond, still extended towards them his protection and patronage, for which the Pope sent against him an army of crusaders. He was induced to submit, under the most humiliating circumstances, and promise strict obedience to the papal authority. But the army was still kept in the

field, taking possession of the cities of the Albigenses, filling their streets with slaughter and blood, and committing to the flames such as they took prisoners. Beziers was destroyed by fire, and its inhabitants to the number of 23,000, were indiscriminately massacred. Cæsarius informs us, that when the crusaders were about to enter the city, knowing that there were many Catholics mixed with the heretics, and hesitating how they should act in regard to the former, application was made to the Abbe of Cisteaux, for advice, who instantly replied, "kill them all—the Lord knoweth them that are his." The city of Carcassone shared a similar fate, not however, without immense loss to the army of the crusaders.

The Earl of Montfort, a man of a fierce and ungovernable temper, was now appointed to the supreme command. Under the mask of piety and religion, he set no bounds to his rapacious cruelty, but plundered, assassinated, and committed to the flames, the poor Albigenses, without regard to character, sex, or age. After a series of cruelties, the most shocking and barbarous, he was killed by a stone, in 1218, at the siege of Toulouse.

In 1221, Earl Raymond, died, and was succeeded by his son Raymond, who soon banished the inquisition from his dominions. Pope Innocent, III. also died about the same time, and was succeeded by Honorious, III. who was no sooner elevated to power, than he issued his denunciations against all heretics, and violators of the ecclesiastical immunity. He excommunicated the young Raymond, and commanded the Dominicans to proclaim a holy war against him and his adherents, to be called the penance war. Louis, king of France, was induced by the entreaties of the Pope to join them, and take arms against the Albigenses. An army of crusaders was collected, and Louis at their head, sat down before the city of Avignon. Raymond defended the city with great bravery, and the enemy were on the point of raising the siege, when, by the perfidy of the Pope's legate, they gained admittance into the city, and put the inhabitants to the sword.

Avignon being thus taken, the crusaders next bent their forces against Toulouse. This city, which was most gallantly defended, maintained a long siege, but was at length taken, and Raymond compelled to submit to most disgraceful terms.

From this period the Albigenses declined greatly in France.—Being no longer permitted to find an assylum under any of the reigning princes, such of them as escaped the edge of the sword and the vengeance of their adversaries, fled for refuge into the valleys of Piedmont and other places, where they might enjoy the liberty of worshipping God according to a good conscience. A circumstantial detail of their persecutions during the first thirty years of the 13th century would fill volumes. The perfidy, the barbarity, and hypocrisy of the scenes over which Pope Innocent presided, can not be fully represented. Limborch says, that one of the Dominican friars was called 'the hammer of the heretics,' on account of the number he burned or buried alive. In Alby, La Vaur, Gaillac, Las Cures, St. Anthonin, and other important towns, hundreds perished in the flames. In Paris, 14 teachers among the Albigenses were burned. In England, says Thuanus,

they were treated with more mildness, if loss of life be the measure of punishment, for they were only *branded* with a hot iron, on their shoulders or on their foreheads.

But, independent of those that fell by the edge of the sword, or were committed to the flames by the soldiers and magistrates, the inquisition was constantly at work from the year 1206, to 1228, and produced the most dreadful havock among the disciples of Christ. The number apprehended during the last mentioned year was so great, that it was pronounced impossible to defray the charge of their subsistence, or even to provide stone and mortar to build prisons for them. Several archbishops therefore petitioned the monks of the inquisition to defer a little their work of imprisonment, till the Pope was apprised of the immense number apprehended. In 1229, the council of Toulouse forbid laymen to have the use of the Old and New Testament. They, who out of devotion, desired it, were permitted to have a Psalter, a Breviary, and the Hours of the Virgin—but these were positively forbidden to be translated into the vulgar tongue. “This is the first time (says the Abbe Fleury) that I have met with this prohibition.”

While persecution was raging with relentless fury against the Albigenses in the southern provinces of France,* their brethren in the valleys of Piedmont appear to have enjoyed a large share of external peace. Their churches had rest and walked in the fear of the Lord. The Dukes of Savoy, a succession of mild and tolerant princes, turned a deaf ear to the repeated solicitations of the priests and monks, and, from the year 1200 till 1487, a period of nearly 300 years, peremptorily refused to disturb or molest them. An effort was made to introduce the inquisition into Piedmont, but its establishment was wisely resisted.

Many of the Albigenses sought shelter from the storm by crossing the Pyrenees into the Spanish provinces of Arragon and Catalonia. They there established churches, and boldly preached their doctrine. But hither the vigilance of the inquisitors traced their steps, and accordingly, in the year 1232, the inquisition was brought into Arragon, and soon after established in Tarragona.

Constans says, that about the year 1213, Germany and Alsace were full of the Waldenses. Two considerations may enable us to account for this. One is, the destructive war that was waged against the disciples of Christ in France, supported by the terrors of the ‘holy office,’ which would necessarily drive them to seek security in other countries.

The other is, that a violent quarrel at this time between the Pope and Frederick II. Emperor of Germany, withdrew the attention of the former, from the persecution of the heretics, and they were allowed a season of respite. This quarrel retarded the establishment of the inquisition in the different parts of the German empire, and gave the Waldenses an opportunity of propaga-

* Mede and Newton, compute the number of Albigenses, put to death in France, between 1206, and 1228, at 1,000,000. Clarke, in his Martyrology, doubles the number.

ing their sentiments more extensively. But after the death of Frederick, the Pope proceeded with renewed vigour in his inquisitorial persecutions. Vignier states a fact concerning Echard, a Jacobin monk, who grievously harrassed and oppressed the Waldenses in Germany, that is worth mentioning. After performing the duties of his office as inquisitor, for a long time, with the fiercest severity, he was induced by certain circumstances, to investigate the causes and reasons of the separation of the Waldenses from the church of Rome. The result was, that the force of truth prevailed over his prejudices, he became a pious man, joined the people whom he had long persecuted, and afterwards sealed his testimony to their faith by suffering martyrdom at Heidelberg. In France and Germany, the persecutions continued to rage, but still the disciples of Christ continued to increase in numbers and influence.

About the year 1370, a colony of Waldensian youths, of Dauphine, sought a new settlement in Calabria, where they enjoyed security and the benefits of toleration, until the year 1560, when they formed a union with the church at Geneva, of which, Calvin was the pastor.

During the 13th century, the Netherlands exhibited many shocking scenes of the slaughter of the Waldenses. Here they obtained a new appellation—*Turilupins*—the wolves of Turin—because, driven from the society of men, they were compelled to dwell with the beasts of the forest.

In Poland, Lithuania, Italy, Albania, Lombardy, Milan, Romagna, Vincenza, Florence, Val Spolentine and Sicily, many were found after the French persecutions. But even in these places, the papal fury raged against them—they were executed, their houses razed to the ground, their goods confiscated, and, according to Perrin, the slumbering remains of the dead, were dragged from the graves, and their bones committed to the flames. Reinarius Sanah, says, “they had churches in Constantinople, Philadelphia, [in Asia Minor,] Sclavonia, Bulgaria, Digonitia, Livonia, Sarmatia, Croatia and Dalmatia.”

That the doctrines of the Waldenses, had begun to spread themselves in England, about the close of the 13th century, is sufficiently obvious, from a fact mentioned by Archbishop Usher, that in the reign of Henry III. “the orders of the friars Minorites came in to England, to suppress the Waldensian heresy.” A most distinguished character in Ecclesiastical History, appears to have lived in England about this time—Robert Greathead, bishop of Lincoln. He was an opposer of the papal authority, preached the doctrines of grace with discrimination and fidelity, and contributed not a little to the advancement of evangelical piety, within the limits of his diocese. The Pope, designed acts of the greatest severity against him, but was much restrained by the conclave of cardinals who feared a tumult, and who, on this occasion, uttered the memorable prediction—“It is evident, that a revolt from the church of Rome will one day take place in Christendom.”

THOUGHTS ON THE LAPSE OF TIME ; PROPER FOR THE BEGINNING
OF THE YEAR.

" *Sun stand thou still.*" Joshua x. 12.

Miraculous as was the event these words refer to, and this the only instance upon record, in which the sun obeyed the voice of a man,* yet the apparent revolutions of that orb around our earth, being the measurement of our days, months and years, the above command is but too descriptive of the wish of mortals, to carry the reins of time in their own hands, and either stop or hurry on its progress as they please. Let it stand then as a motto to my reflections, and proceed with me, while I consider the sun as an emblem of the rapidity of time, and view the conduct of mankind respecting it ; from whence we may learn the vanity of human wishes, and the right improvement of life. If Joshua was empowered to arrest the sun in its course, still time went on ; " it flows and flows, and will for ever flow ;" and it may be worth while to take notice, for a moment,

1. How fast that time flies, which is spent in folly and pleasure ? Unsatisfying as the gratifications of this world are, there is something in them delusive and bewitching to the minds of unenlightened men ; the true reason of which is, that blinded by sinful prejudices, they do not see them to be those empty things, which souls that have tasted of the love of God discover them to be. Hence they are borne away by them : deceived, and in the dark, they fancy them to be the alone happiness, because they have no idea of that which is higher ; fondly hugging the delights of the flesh, they would fain say, "*Sun stand thou still.*" "*Time stop.*" "*Years, roll no longer.*" But in vain. Time steals on. The moment of pleasure hastens to its exit ; and the more their minds are pleased, the swifter, at least the more unperceived, its departure, and they wonder that it is so soon over. Hence also it is, as well as from its effects upon the constitution, that a life spent in luxury and dissipation, brings on a speedy old age. When the young man looked forward to the years he had no doubt of living, he thought how many he should possess ; "*And all those,*" he said, "*will be pleasant.*" Suppose they are so, and he meets with no greater than ordinary trials ; yet fast come the evil days, and the years fast draw nigh, when he shall say, "*There is no pleasure in them.*"

* As the probability of this story, that the sun and moon stood still for a whole day, while Joshua overcame the enemies of the Gibeonites, hath been treated with strong ridicule by the infidels of the close of the last, and beginning of the present century, it may be observed, that not only is it related in the Bible, but there are traces of it in the writings of Heathens, which, though mixed with their mythology and wrapt up in fable, intimate to us, that there was a particular time when, in certain places, the day was as long as two days. So they speak, therefore, of the sun stopping his chariot, to hearken to a concert of music by certain nymphs ; and again, that the heavens blushed, and the sun stood still at the

Old age creeps on ; health decays ; strength fails ; the grasshopper becomes a burden ; the daughters of music are brought low ; and when the seasons of mirth are looked back upon, and considered as past, they will seem as a dream when one awaketh. So quick the lapse of sensual joy ! On the contrary,

2. How slow appear the days of expectation and of pain ! How tedious to young people the interval which prevents their acting for themselves ! How they long for the time, when no jealous eye shall watch over their conduct ! When they shall be from under the inspection of parents or guardians, and live without controul. Instead, therefore, of saying, "*Sun stand thou still,*" they wish him to speed his flight ; they wish the hours of expectation were annihilated. Do not wish it. They move fast enough for the good you do in them ; fast enough to bear you on the journey of life ; and what people call time enough, they will find at length to be little enough. Make much of what you have got ; for when gone you can not recall it ; and depend upon it, that if you are earnest in filling up your time to some good purpose, (to improve yourselves in that which will be of use to you when grown up, and more especially in seeking the salvation of your souls) your time will not hang heavy upon you. 'Tis idleness which often represents time as a loiterer ; but how pitiable are the cases, alas ! in which, from necessity, days and months appear to move with a lingering pace ; to the poor prisoner, confined in a dungeon, and abandoned to sorrow and wretchedness ; to the patient racked with pain, a diseased body, or a distracted mind, and who in the morning saith, "When will it be evening !" in the evening, "When will it be morning !" How remarkable do circumstances alter our view of things, of the same thing ; give wings to time, or render it an oppression ! Let us,

3. Consider another idea suggested. While the sun goes on its race, how unprofitably do multitudes waste the days and years of their lives ! The observation of Moses the man of God, Psalm xc. 9. that *we spend our days as a tale that is told*, is applicable in

cruel murder committed by *Atræus*, upon some young children, whom he slew, dressed and served up, for the entertainment of their father. But the fable in which this history is most fully and exactly hinted at, is that of *Phaeton*, a rash young man, who (as *Ovid* feigns) had the ambition to guide the chariot of the sun ; but not being able to manage the horses, they left their regular track, and would have set heaven and earth on fire, if *Jupiter* had not stopped them, and slain *Phaeton* ; and that the chariot continued fixed for one whole day, enlightening that part of the world, while it was proportionably dark elsewhere. The moral of this fable is this : that young men should not aim at things greater than they are capable of, as *Phaeton* aspired after guiding the sun. But leave out the fabulous part of the narration, and the plain story remaining is, "that, according to tradition, there was a period, when the sun did actually stand still on a particular spot of the earth, where it was light twelve hours longer than usual, and other countries had twelve hours longer night."

more senses than that in which perhaps he chiefly meant it. He meant it of the brevity of life ; but it is true, that the lives of most are as uninteresting as the relation of an old story, which may be laughed at, but gives no instruction, and is not worth remembering. Do but survey how the many that surround you dispose of their precious time : in eating and drinking ; in dressing and visiting ; in singing and dancing ; in diversion and amusement ; in neglecting their own duties, and making remarks on the faults and foibles of other people ; so that the conclusion of their frivolous existence witnesses, that they have lived for nothing good to themselves or their neighbors. Look at another set, and to say the best of them, their lives are spent in contrivances to get money, or in schemes to increase or get rid of it. Few comparatively are they, who really benefit their fellow creatures, (their own families excepted) and fewer still who lay out life, in the things that concern their everlasting peace. The sun rises and goes on his way ; the beasts of the field instinctively perform their several functions ; the grass grows and the trees bring forth fruit ; the heavens declare the glory of God, and the firmament sheweth his handy work ; day unto day uttereth speech ; night unto night sheweth knowledge ; and every day and night doth the whole of nature reproach that worse than brute of a man, who, endowed with a rational soul, lives without God in the world. Look further ; at whom ? at yourselves for once in your lives, and say, of what avail have your years been, either to yourselves or others, either for this world or for that which is to come. I shall presently hint to you how necessary this self-inspection is ; let me now advert to a

4. Idea : What thoughts of the lapse of time hath a trembling soul on the bed of death ! Let me call him up to your meditations. His body enfeebled by disorder ; his whole frame filled with agony ; his eyes sunk in his head ; a cold sweat bedews his face ; his limbs are benumbed by the hand of death ; his pulse beats low ; and the oppression at his heart will hardly permit him to draw his breath. Contemplate this emaciated object. " Poor creature !" you say, " it would be well for him to be out of his pain." Does he think so himself ? Put your ear to the door of his mouth ; he can scarcely whisper : but hearken to the doleful accents that proceed from him : "*Call time back ; whither is it gone ; wasted ; lost ? O ! that I could live over again ! but that is impossible ! yet—O ! that I might be spared a little longer ! sun stand thou still ; stop, stop my minutes ; whither will ye hurry me ? why drive me on before I am ready ? but go they will, whether I am prepared or not. God have mercy upon me ! O ! take warning, take warning by me, and seek God, while you have health before you.*" Ah ! the horrors of death-bed remorse ! it will pierce your heart with unutterable anguish ! Why does a poor soul thus groan at the apprehension of approaching dissolution ? What makes him fear ? Is it nothing ? Is it a bugbear ? Is it not the reflection on a life spent in sin, and that this sinful life will be succeeded by a solemn eternity ? To the transactions then of that awful state, (as far as revealed to us) suffer me now to

5. Direct your attention. Time is a small portion taken out of the vast ocean of eternity, and which is, drop by drop, returning to that boundless sea from whence it was drawn. When we are born, we enter upon the race of life, and there is a certain limit, to which every one runs, and which is never exceeded by any. Much of life is spent in the weakness of infancy, the trifles of childhood, or the playthings of youth; much in refreshment and in rest; and much in the business necessary to our subsistence. Let these be subtracted, and what a small, an uncertain remainder! And let that remainder be well or ill spent; it goes on without interruption; it brings on death, conveys the body to the grave, and the soul to eternity. That also which makes death so terrible to the wicked, and of importance to us all to lay to heart is, that as time is irresistibly hurrying us on to death, so judgement will follow, which it is as impossible to evade. We must all give account to God, whether we have slumbered and slept, or laughed, or sung away our time; whether we have been careful and cumbered about many things, to the neglect of the one thing needful; or whether we have been convinced of our sins, brought near to God in Christ, and passed the time of our sojourning here in fear; in daily humbling ourselves before God; in living by the faith of the Son of God, and the exercise of that repentance which is not to be repented of; in glorifying God and following Christ; in being useful to our families, to the church and to the world, and in looking to the things that are not seen, and are eternal. A strict and equitable scrutiny will take place, and from that decision there will lie no appeal; but we shall be adjudged, either to life or death, to heaven or hell, to light and glory with God, or to misery and darkness, in that prison-house of despair, where "HOPE never enters," and where the mercy of God, is "clean gone FOREVER!" O! how blessed will the godly be, in the embraces of their God, in the love of their Saviour, in the company of holy angels and glorified spirits! O! how will they praise the Lord, who, in this their day, gave them grace to discern the evil of sin, and directed them to Jesus, for pardon, comfort, sanctification and eternal life! And how cursed will the wicked be, in darkness, fire and chains. I have yet to observe, what adds infinite weight to the thoughts of eternity, of heaven and of hell, that every thing there *stands still*, I mean, is *unchangeable*. In this world as the revolutions of time, so the circumstances of our lives, vary. This is in some views an *imperfection*, in others a matter of comfort. It is an *imperfection*, and cause of grief to men, that their best enjoyments are liable to accident and alteration; so that if at any time happy, they know not how near sorrow is to them. Not even our spiritual enjoyments are without interruption, because mixed with our imperfections. Yet it is a ground of *comfort* to mankind to think, that while there is life there is hope. They whose affairs are at the worst, are willing to indulge an hope that they will be better. But the next is the everlasting world; invariable as God himself; and this consideration hath its peculiar comforts and peculiar sorrows. Believer! When you are now in an happy frame of mind, in fellowship with your heavenly Father, you find that satisfaction that you

are ready to say, "*It is good to be here. Let me dwell in the presence of God for ever.*" But you are in the body, you live by faith, not by sight, and your sweetest frames are subject to decay. Be comforted; that in heaven your joys will have nothing to allay them, or deprive you of them, **FOR EVER**. In heaven there is **no night**; yea more (perhaps to intimate the impossibility of a change) 'tis said, they will *need no candle, neither the light of the sun, for the Lord God, the unchangeable fountain of light, giveth light to the inhabitants of that blessed place, and they shall reign for ever and ever*, Rev. xxii. 5. Happy period! On the other hand, how terrifying a reflection, to the unconverted, that eternity will be **unalterable**! Now, if you are brought to seek the Lord, there is an hope of mercy that will not disappoint you. But if you die as you have lived, you will find in hell no change of state, no alleviation of pain, but one everlasting night without a day, or a ray of hope, that you shall ever escape from that place of torment. Up then and flee from the wrath to come. If you delay, perhaps you are undone. I can do no more than sound the alarm. May God second it by his Almighty spirit, before the *axe is laid to the root of the tree, and you are hewn down and cast into the fire*, Mat. iii. 10. *Lord teach us to number our days, that we may apply our hearts unto wisdom!*

ON INDISCRIMINATE HEARING.

The hints thrown out in the following article, *On Indiscriminate Hearing*, which we copy from the *Christian Monitor*, is well worthy the serious attention of every Christian professor. It has now become a small matter with many, *how*, or *what* they hear, provided always, that the preacher be fluent of speech, and seasons not his discourse too high with the peculiar doctrines of the cross. This state of things, is truly lamentable; for it has led multitudes to regard almost all classes of religious sentiments in the same light. Now, if there be but one faith, one Lord, how important the acquisition of truth; and no man in his senses, will assert, that all the vague systems of religion, are truth, which men pretend to receive from the scriptures. Indiscriminate hearers of the word, therefore, without some fundamental rules, or first principles, by which to judge of truth, (and most of this class of hearers are destitute of such principles,) will, instead of being led into all truth, only involve themselves in innumerable difficulties, if not downright scepticism. If indiscriminate hearing, be a just ground of complaint among that people where the article was written; how much more so in America, where we have an almost endless variety of sects calling themselves christian! In a word, let

those who seek the ways of Zion, "*Buy the truth and sell it not,*"—It is a gem of inestimable value; it is an attribute of the living God; and who shall stand before Him with a lie in his mouth?

I am no enemy to what is called occasional hearing, if a person cannot hear the gospel in his own place of worship, and if the gospel *be* preached in that place in which he is an occasional hearer. But to that species of hearing which I have endeavoured to express in the title of this paper, I am decidedly hostile. It is totally different. It is a false and undistinguishing appetite for hearing preachers and doctrines of every name, kind and tendency,—an insatiable curiosity of hearing something new and great, accompanied with a fearless and criminal thoughtlessness about the consequences. A few remarks on this species of hearing, appear to be much called for at present. This kind of hearing, I am afraid, is now become very common with many professed Christians of every denomination, and with many belonging to the United Secession Church. I know that there are some, and I have reason to suspect that there are others, who, when in different and distant parts of the empire, prosecuting their secular business during the week, are any thing but scrupulous in the selection of a place of worship on the Lord's Day. Perhaps a place of public worship in connection with their own church is never inquired after by them, or if known to exist in the place, another, be it cathedral, church, or chapel, which possesses the attractions for the carnal ear or eye, is decidedly preferred; and the question, Whether they shall hear Arminian or Unitarian errors, or "*sound doctrine,*" is not allowed to have the smallest influence in making the choice. They are far from home,—from the eye of a minister or elders; and they are determined to use their liberty.—The feelings which the Lord's Day is accustomed in other circumstances to excite, have scarcely a place in their breasts. That day they regard as a festival, and the exercise in which they propose to engage, as an amusement. Let preach who will, and let the doctrine be what it may, they are resolved to hear, and they act accordingly.

Many of those, too, who during the summer season repair to sea-bathing quarters, or to their country residences, must come under the description of indiscriminate hearers. It has often filled me with surprise and pain to learn, that some of these were so far ashamed of their religious connection, as to be the last persons to make it known that they are Dissenters; and that, in order the better to conceal the degrading fact, they must not look to the place where the humble meeting-house stands, but repair with the great and fashionable to the most fashionable place of worship. These persons unspeakably *degrade* themselves; they are a disgrace to any Dissenting society; and they give ample evidence that, so far as principle is concerned, they are prepared to hear, and I will add, believe any kind of doctrine whatever. As to others, there may be no Dissenting place of worship near them, or rather so near them as the Established Church, (for there are

few parts of the country indeed, where a place of worship in connection with our now widely-extended Church is really out of the reach of any person in good health,) they soon learn to satisfy themselves with the place that is nearest. Perhaps the gospel is preached there : so far this is good, though this is not enough ; for, had the Fathers of the Secession deemed it enough that the gospel was then preached in many Established places of worship, there would have been no Secession. But perhaps in that place there is avowed Arminianism, or concealed Socinianism, or cold barren morality preached : yet these persons, for the sake of a little bodily ease, or of gratifying the strong predilections of some newly acquired acquaintance of the Establishment, continue to be hearers for several months ; and, after they return home, seem to think that they make sufficient atonement for their conduct, by censuring and condemning, or lamenting and ridiculing, the heterodoxy, dryness, or brevity of the preacher. But certainly they would be much better employed, in reviewing and condemning their own inconsistency as professed Seceders.

But of these two classes, there are comparatively few. The great bulk of our people, spend their summers and winters at home. They are not exposed to the temptations to indiscriminate hearing which lie in the way of those now mentioned ; yet many of these are not less addicted to this hurtful practice. Few, I trust (though I have known some shameful instances to the contrary,) will leave their own minister for the sake of hearing any person, whatever his talents or extravagance may be. But let a vagrant, calling himself a preacher, make his appearance on a week day or evening, and announce his subject,—it may be absurd or unscriptural in the highest degree,—let a Unitarian or a Universalist seize on an unoccupied Sabbath-evening, and announce that he is to advocate his pernicious system in a town-hall, mason-lodge, or school-room ; and insatiable curiosity will impel many to be his attentive hearers. “We can be no worse of hearing a sermon ; we shall hear both sides of the question ; we will believe nothing but what we deem to be truth,” are some of the specious, but delusive arguments by which they try to justify their conduct, and satisfy their consciences.

To such hearers, I would beg leave, through the medium of the *Christian Monitor*, to address a few instructions and admonitions : and as the foundation of both, I solicit their attention to the following passages of Scripture, which, I am afraid, they have not studied with any degree of care, or at least, self application.—“Take heed what ye hear.—Hold fast the form of sound words, which thou hast heard of me.—Beware lest any man spoil you through philosophy and vain deceit ; after the tradition of men, and not after Christ.—That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine ; by the sleight of men, and cunning craftiness whereby they lie in wait to deceive.—Beloved, believe not every spirit, but try the spirits whether they are of God : because many false prophets are gone out into the world.” On these passages I make the following remarks :—

1. That in every age, many doctrines have been taught, which are inconsistent with the mind of Christ. Such were many of the doctrines taught in the days of the Saviour himself. The Pharisees were superstitiously attached to the pretended oral law :— They held and retailed the traditions of the elders ; and preferred them even to the law and the prophets. They taught for doctrine, the commandments of men.—The Sadducees believed and taught that there was neither angel nor spirit, nor resurrection. Of these two leading sects in the days of our Lord, the doctrine, in its detail, fully corresponded to the outline now given. It was not, therefore without good reason that he said to his followers, “Take heed what ye hear. Take heed and beware of the leaven of the Pharisees, and of the Sadducees,” or, as it is afterwards explained, the doctrine of the Pharisees and Sadducees. He was not sounding an alarm where there was no danger. He knew both the falsity and pernicious tendency of these doctrines ; and therefore lifted up his warning voice.

Scarcely had Jesus ascended up on high, when the apostles found it necessary to repeat the same warning. They preached the truth in its unity, simplicity, and power ; but false teachers instantly made their appearance, and taught doctrines the most false and dangerous. One grand design which the apostle had in view, in preaching and in writing, was to detect and expose these doctrines, and warn Christians against their baneful influence.—Hence the exhortation, “Believe not every Spirit.” Were we to pursue the history of the Church, we should find, that in every age since that of the apostles, innumerable doctrines have been taught, both from the pulpit and the closet, totally inconsistent with the mind of Christ. A very considerable proportion of church history, is the history of error. Let those who allow themselves to hear all preachers that come in their way, attend to this ; and let them consider further, that the history of the church at present, will, when written, not be essentially different. Does your practice of hearing all preachers indiscriminately, arise from the belief that all speak the truth, and may be safely and profitably heard ? You are grossly mistaken. Need you be told that, perhaps, there is not a doctrine of the gospel which is not denied at present by some one or other who has assumed the sacred character ? One denies particular election,—the imputation of the guilt of Adam’s first sin,—efficacious grace, and the final perseverance of the saints : Another not only denies all these, but also the whole doctrine of the blessed Trinity, the supreme Deity of Christ,—his substitution and atonement in the room of his people : One maintains that Christ died for all men, for the heathen, as well as those born in the valley of vision, for Judas as well as Peter : Another, improving on this mistaken system, or rather following it out to its just consequences, maintains that all men shall be saved at last ; they believe too, that the devils will be saved ; and consequently, that the whole Christian Church hitherto, has grossly, if not willfully, misunderstood all those passages which have been explained as teaching the endless punishment of devils, and all men who die in sin. Besides, have you duly weighed this point, that any of

these errors is such that it cannot be solitary? It must be accompanied, surrounded, and propped up by scores of other kindred errors. As he who offends in one point of the law, is guilty of all; so the gospel is such a closely connected, and, in its several points, a mutually dependent whole, that he who denies one of its fundamental doctrines, does in reality deny the whole. He who denies the Divinity, must deny the atonement of Christ; and at the same time, the whole doctrine of the fall of man, his utter inability to help himself, and the necessity of the work of the Spirit in regenerating the soul:—and how much of the gospel is left? He who maintains the final restoration of all fallen intelligent creatures, not only contradicts a great part of the word of God, but he must deny, or pass over unnoticed his justice, holiness, and sovereignty; and in as far as he maintains (and this is essential to his system) that the wicked in hell shall be punished according to their deeds, he sets aside the mediation of Christ as altogether unnecessary. For if any shall be restored on the footing of their own personal sufferings,—and if restored at all, those can be restored on no other who have committed that sin which, the Saviour says, *shall never have forgiveness*,—then, might not others, might not all, have been restored on the same footing? Christ, then, died in vain; and the whole scheme of mercy revealed in the gospel is overturned. Reflect a little, I pray you, on the long train of dismal consequences that fundamental errors draw along with them. And then, let me ask you, are these errors rare in our days? Arminianism is avowedly taught in hundreds of pulpits. Unitarianism, as is to be expected, is taught in the same manner, in all those chapels devoted to the propagation of that heresy; and it is *disguisedly* taught by many whose creed and solemn ordination vows, should oblige them to teach very different doctrine. In several parts of the country, the doctrine of Universal Restoration is taught, not, indeed, by any persons of learning or talent, so far as we know; but when we consider the activity and confidence of those who do teach it, and how congenial it is to the depraved heart of the sinner, persons can not be too much on their guard against it.—Are you, then, indiscriminate hearers? You must often hear what Christ and the apostles never revealed and taught, and what must prove hurtful, if not pernicious, to your souls. You throw yourselves in the way of having your minds corrupted from the simplicity that is in Christ.

2. I remark, That there is a powerful tendency in most men, to take for granted that what they hear is true. That this propensity exists, will not be questioned; and it may be accounted for in various ways.—It is wisely ordered by God, that children should give a ready and full assent to what is told them by their parents and teachers. They, in fact, believe every thing they hear; and it is not till their mental powers are a little expanded, and till they have some experience of imposition and delusion, that they begin to pause, examine, and weigh evidence, before they give their full assent. Now, many during life, continue children in this respect. They are so simple, that they believe whatever they hear.—Again, it is wisely ordered, that children should pay

great respect to their parents and instructors, and that they should implicitly believe many things on their authority. But in many, this principle is allowed to operate long and indiscriminately.—They do not consider that while it is necessary and proper for children to be implicit believers, it is equally necessary and proper for adults to believe only on sufficient evidence. In them, implicit belief must become the source of endless errors and impositions. In the ancient schools of philosophy, it was deemed a sufficient reason for assent and belief in any case, that *the master said so*. Thus the authority of a merely human teacher was received with implicit deference ; and truth or error, as he happened to deliver it, transmitted from generation to generation. Only a few centuries have elapsed, since the phrase ‘Plato or Aristotle said it,’ was deemed sufficient authority in any university in Europe ; and we shall soon see that deference equally implicit was paid to the teachers of religion.—Again, there is a principle of sloth in most men, that powerfully contributes its part to produce the same effect. Labour is intolerable to them,—whatever requires exertion, is for that very reason neglected. Mental labour especially they abhor. Some of them labour, and toil hard all the day with their hands ; but no consideration can induce them to think and inquire, examine and compare, choose or reject, in reference to truth or error. They hear what is said to them : it may be most superficial or pernicious : but their indolent disposition will not allow them to examine it ; and, if it has been said with plausibility, assent follows.—In fine, what is heard is often of such a nature as greatly to strengthen this propensity. It is so gratifying to the pride and other lusts,—and coincides so exactly with the wishes, of the corrupt and deceived heart, that its truth can not be called in question. The heart says it is true, it is good, and the understanding and conscience easily give assent.

Thus it comes to pass, that the many are strongly inclined to take for granted, that which they hear is true ; and as I have already hinted, this propensity is as strong in reference to the subject of religion as any other. Perhaps you can recollect many, who, in all things relating to the present life, are not credulous, and do not grudge the labour of research and examination, before they give their assent ; but who, with regard to the all-important subject of religion, are disposed to believe whatever they hear, and to shape their creed according to the varying and contradictory doctrines of men. Their childish curiosity tempts them to hear all who come in the way, and they are always of his sentiments whom they heard last.

There was a time, when all the inhabitants of European Christendom, with only a few exceptions, took for granted as true and important, even all the absurdities of the Church of Rome. The whole world wondered after the Beast ; and it was deemed impicity to call in question any thing that he said. But, though the spell has been broken in all Protestant countries, and though vast multitudes have gone into the opposite extreme of scepticism ; yet there are many in these countries, and also in our own, who take for granted, that what they hear is true. They are to be met with

in every quarter, and, since the noble spirit of inquiry excited by the erection of the Secession Church began to subside, they have daily increased.—But of these, there are two classes. Some take for granted, as true and important, only what is said by their own party, or by their favourite teachers in that party; and reject, or treat with indifference, whatever is said by all others. There are others who seem to have imbibed the unchristian idea, that the regular and stated teachers of religion, must just preach what their creed, their station, and their interest require them to preach; and therefore, though they may preach nothing but truth, important truth, they are heard with indifference and suspicion; while all that is said by upstart or vagrant teachers, of whose character and principles, little, if any thing, is known, is attentively heard, and readily believed. In the estimation of those persons, a regular course of preparation for, and a regular call to, the holy ministry, are of very small account; the secret, though unavowed notion, that their self-made teachers are acting under a kind of inspiration, completely counterbalances the want of human learning and authority, and entitles them to the fullest attention and credit.—Are you, then, indiscriminate hearers? and are you strongly disposed to believe every one who has a sufficient stock of plausibility and confidence, and who has no want of scripture, whether well or ill applied, to illustrate and establish his point? Then, you expose yourselves to the utmost danger of having your minds bewildered and unsettled: and in all likelihood, your faith will not stand in the power of God, but in the wisdom of men.

3. I remark, That we should give all diligence to satisfy ourselves on good grounds, that what we hear is the truth. Try the spirits. It is a melancholy, but certain truth, that the great majority of men are easily satisfied on the score of religion. In all other matters, it is not so. With regard to food, dress, furniture, equipage, and points of honour, they are extremely nice and fastidious. How many an anxious thought and precious hour, how much exertion and expense, it costs them, to get all these things properly adjusted, and exhibited, to their wishes! But religion, though it involve the glory of God, and their own eternal welfare, they take upon trust. They pick it up at random. They form their creed, and regulate their practice, just as chance throws materials in their way. This is a thing which in their estimation scarcely deserves a thought. Now, it is against this criminal and sottish indifference, at which, as rational and immortal creatures, we should blush, that the passage just quoted directs its warning voice. We would entreat all indiscriminate hearers to listen to this voice. Do you ask, wherein lies your duty in this matter? Never forget that God, in infinite mercy, has furnished you with a sure criterion, viz. his word, by which you are to try the truth or falsehood of those doctrines that are proposed to you; and he thus addresses you: “To the law and to the testimony: Search the Scriptures. Take heed what you hear.” You will certainly allow that these words require you to employ your utmost diligence to know that what you hear is the truth, or sound doctrine. But if you are strangers to reading, especially the Bible, to in-

quity, and the diligent comparing of what is said by men, with that divine standard, think not that you ever shall be able to distinguish truth from error, or what you should hear, from what you should not hear. Did you ever acquire any thing,—the knowledge and ready practice of your particular trade or calling, or the knowledge of any thing,—without diligent application, and patient industry? And can you allow yourselves once to imagine, that the clear, convincing and satisfying knowledge of the truth as it is in Jesus, can be acquired without any expense of time and labour? Ask those who have attained any portion of this kind of knowledge, and they will tell you that you must employ much thought and time, and some expense, before you can have this costly pearl in your possession. Ask Solomon, and he will say,—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.” “If any of you lack wisdom” says James, “let him ask of God.”

The word of God, as I have said, is the grand criterion by which we are to judge of the truth or falsehood of what we hear: but it will abridge your labour not a little, and prevent you on many occasions from being taken by surprise, to try to fix in your minds what are some of the leading characteristic marks of sound doctrine; and having these fixed in your minds, and understanding them in their bearings and importance, you will be able to detect even the cunning craftiness of men, whereby they lie in wait to deceive.—Without pretending to any thing like a complete enumeration, I give you the following.—Bible doctrine gives all the glory to God, as the Creator, Preserver, and Governor of all things, and also as the God of salvation. “The Lord hath made all things for himself,—all things are of God. Of him, and through him, and to him, are all things.” The doctrine, then, that does not give all the glory to God, that divides it; in the work of salvation with the sinner himself, and that does not give it to him in the way, and on the account, which He has prescribed and required, is not sound doctrine. It humbles in the dust the pride of man. It stops every mouth, and brings in the whole world guilty before God. It tells the sinner plainly, roundly, and frequently, at the same time affectionately, that he is a guilty and ruined creature; and that if ever he shall be saved, it must be by free and sovereign grace alone, through the infinite merits of Christ. “The lofty looks of man shall be humbled; and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.” See Isa. ii. 10.—22. 1 Cor. i. 26.—31. While it declares the whole counsel of God, sound doctrine gives a most prominent place to the atonement of Christ, and the work of the Spirit, “We preach Christ crucified. Neither is there salvation in any other. Christ also hath once suffered for sins, the just for the unjust.” Some have regarded that sermon as unsound, in which they did not meet with the name of Christ. But this is not a decisive mark of unsound doctrine; for a sermon may be perfectly sound on some points, while that name does not occur in

it : although, I must confess, that it appears very strange that any minister of the Gospel should begin and finish a sermon without naming that worthy name whereby we are called. But consider that there are hundreds of sermons in which the names, Jesus, Christ, the Son of God, the Saviour, &c. are abundantly used, which are most unsound. A Unitarian uses these terms freely, —as also these, the sufferings, and death, and even merits of Christ ; but it is entirely in his own sense, which excludes all idea of his divinity and atonement. What, then, are you to do ? Observe carefully if these ideas are excluded, or if they are spoken and argued against,—and then you may know what ground you occupy. Besides, some sermons are to be condemned, not so much for what they contain, as what they do not contain. Do not expect to hear the doctrine of the divinity and atonement of Christ on every text. But does the text give fair occasion for speaking of the character and work of Christ ? and if you hear no express declaration of his supreme Deity, and of his vicarious death ; and if you hear various expressions importing that Christ came merely to teach us the will of God, to set us a perfect example of patience under afflictions and sufferings, and that indeed, to confirm the truth of the doctrines he taught, you may be certain that there is something wrong. A Unitarian under a mask is speaking to you. From such turn away.—Sound doctrine uniformly tends to holiness. It is the doctrine according to godliness. The views which it gives of God and man,—of the law and gospel,—of sin and duty,—of this life and that which is to come, natively tend to holiness in heart and life. The doctrine that has any other tendency, cannot “ be of God, but is earthly, sensual, and devilish.” Titus ii. 11.

These are a few hints about the method of distinguishing true and false doctrines. Try to recollect them, and to apply them to what you hear. It is the ruin of thousands at present, that of these, or similar marks of sound doctrine, they are totally ignorant ; and, therefore, every doctrine which they hear appears to them to be alike true, and alike entitled to credit.

4. I remark, that we should instantly cease to hear the doctrines that are not consistent with the mind of Christ. “ Cease, my son, to hear the instruction that causeth to err from the words of knowledge.” This natively follows from all that has been said. Why take any heed to discover either true or false doctrine, if, when the discovery is made, you still continue to hear what you know to be false ? This is contrary to all common sense, and, I should think, to the uniform practice of every genuine member of the household of faith. Point out the man truly taught of God, and I will shew you one who dreads and shuns all error, as any man in his senses would do the poison of a serpent. But are there not many persons in this country, calling themselves Christians, who continue from year to year, to hear many things about the doctrine worship, government, and discipline of the church of God, which they admit not to be consistent with the mind of Christ ? And there others, who in general, hear nothing but the mind of Christ, and are very zealous for sound doctrine ; yet these per-

sons have itching ears after doctrine which they know to be false and pernicious. These persons are self-inconsistent. They fly in the face of scripture and common sense, and lay snares for their own souls. There is some excuse for those who know no better. They are the objects of pity. But they are the objects of censure and contempt, who know what true doctrine is, and either continue to hear habitually the contrary doctrine, or are led by criminal and ensnaring curiosity to hear it as frequently as it comes within their reach.—Let all the lovers of truth detest such conduct. Let them beware of false prophets. Let them prove all things, and hold fast that which is good.

I have several considerations to submit to indiscriminate hearers, with a view to shew them the sin and danger of their conduct ; but these most be reserved for a future paper.

P. Q.

[From the (Edinburgh) Christian Magazine.]

OBSERVATIONS ON AN ASSEMBLY OF WORSHIPPERS.

That we are apt to be deceived by appearances, is what I believe every one will allow, who has had any experience in the world. We learn to despise many on a nearer acquaintance, whose first appearance had led us to form exalted notions of their virtues. The vail which education casts over the failings, though it may conceal them from a transient glance, yet often proves too thin on a closer inspection. We have all learned to blame this studied deceit, and to declaim against it. Yet though we condemn it in others, we can not be entirely divested of it ourselves.—When we know that the eyes of mankind are upon us, we readily assume the look of sanctity, however much the thoughts of the heart may be at variance with the expression of the features.

What has called forth these remarks, is an occurrence which has lately happened me, and which I hasten to submit to your consideration.

I have an ingenious friend, with whom I often converse on literary subjects ; and t'other day, after a variety of discourse, our talk turned on hypocrisy. My friend seemed to me to be rather severe in his strictures on mankind ; insinuating that many of the serious faces we beheld in our worshipping-assemblies, wore nothing more than visors to hearts full of corruption. I urged that this insinuation was rather uncharitable. However, my friend endeavoured to defend himself, from the universal corruption of human nature, particularly the deceitfulness of man ; and from the examples of many of his acquaintances, who he said, to all appearance were vain and irreligious in common life, and yet seemed very saints when they made their appearance in church. I endeavoured to answer by saying, that Christians were not called to live in monkish austerity, and therefore, though we saw people tasting of the pleasures of the world, we should not be so hard as to brand them with irreligion. I also argued from the strict union of soul and body, and their reciprocal affections,—that the features were an index to the mind, and therefore, when we saw in

the face the air of devotion, we might with safety conclude that the heart was seriously disposed.

But, after arguing for some time without convincing each other, my friend left me ; and on parting, observed—that the point about which we had been disputing, was indeed one which we could not determine ; for, said he, God made the heart, and he only can know when it is rightly engaged.

Being left alone, I sunk down in my chair, and began to reflect on what had past. The evening sun shone full upon me through my window ; and a few insects which sported in its beams making a humming noise, I insensibly fell into a profound slumber. But though asleep, my mind still dwelt on the same subject. Methought I wandered in a shady grove, when chancing to cast my eyes towards a thicket, I saw one approaching me. He possessed the most dignified mien, yet there was an ineffable sweetness in his face. His eye, though piercing, had nothing ferocious, and a winning smile played on his lips. Curling tresses of yellow hair, in graceful ease, waved on his shoulders ; whilst a snowy robe in easy folds, flowed down to his feet. I immediately perceived that he was one of those genii who are the protectors of man, and, overawed by the presence of a superior nature, fell prostrate before him. The good genius bid me stand on my feet, and spoke to me in a manner so full of sweetness, that my terror soon abated. “I know, (said he, smiling upon me,) I know your present meditations. Your thoughts of mankind are charitable ; when they have the appearance of goodness, you are not inclined to think them wicked. But, without questioning the justness of your sentiments,—till once you can discern what actually passes in the heart, your notions must be merely hypothetical, or at most founded on presumptive evidences alone. But (continued he) that you may obtain this certainty of knowledge, here is an instrument by which you will be enabled to look into the hearts of men, and know their most secret thoughts and desires.”

So saying, he put into my hands a species of telescope, quite different from any hitherto invented by philosophers. I need not describe it ; some idea may perhaps be formed of its wonderful powers from the nature of the discoveries to which it led. I was just going to ask the genius particularly about the method of using it. But before I could open my lips he retired, bidding me adieu, and disappeared amidst a cloud of vapours, which filled the place with celestial odours. Wondering at the powers it was said to possess, examining its curious workmanship, and considering how it was to be used, I had proceeded by heedless steps to the end of the glade in which I wandered. When casting my eyes on the country which opened to my view, I perceived a large building at a distance, with crowds thronging its entrance. I immediately understood it was a church, and resolved on going thither to try the powers of my telescope.

Their introductory exercises were just over as I arrived. The congregation seemed to behave with the utmost decorum. The minister read his text from Jer. xvii. 9., and through the whole seemed to be very animated. But I can give no account of his

doctrine, for to attend to it was not then my business. But, placing myself in such a situation as not to disturb the audience by making my observations, I immediately set about using my telescope. The first that attracted my notice was a man above the middle age. He had a sedate countenance, and seemed very thoughtful. I was entirely prepossessed in his favour, and had not the least doubt of finding him devoutly exercised. So I immediately turned my tube to him. I was at first confounded at the strange scene which was presented to me. Ideas appeared in bodily shapes, and were emanant from a small aperture in the heart never yet discovered by the microscope of the anatomist; and after remaining a while visible, they totally disappeared. Upon considering the texture and shape of his ideas, I perceived he was a merchant, and now engaged in reflecting on his success in business the bygone week. I was not a little astonished at finding him thus exercised, but was disposed to look upon it as one of those wanderings of the heart to which even the most pious are sometimes subject, and expected that his attention would soon be recalled; so I still kept my tube to him. I soon perceived that there was a turn in his ideas; but instead of finding it to be what I expected, I soon understood that he had begun to sum up his bad debts. I could not help feeling a degree of indignation on this discovery, and turned from him, saying, "Poor worm of the earth! thou hadst far better be now in thy counting-room, than in this worshipping assembly."

The next I singled out for observation, was a gentleman in the prime of life. There was much animation and vivacity in his face. I had scarcely so great hope of him as of the one I had examined; yet I could not help being somewhat interested about him, and hoping the best, I immediately turned my tube to him. At the very first sight, I perceived that our worshipper was a country squire, and now enjoying a second time the sports of a fox chase. But understanding that the whole train of his reflections consisted merely of beating coverts, hazardous leaps, and hard whipping, I turned with disgust from such insipid entertainment.

I was scarcely now so sanguine in my expectations of finding real piety. Yet still I singled out another of whom I had great hopes. He was a youth not twenty. But though young, I could perceive his face marked with the lines of thinking. He for the present too seemed very pensive. Surely, I said, years teach not wisdom; I will find in this youth that devotion which I looked for in vain in the heart of the aged. Applying to my telescope, I at once knew from the cast of his ideas that he was a student. But how was I disappointed, when instead of finding his attention fixed on the doctrines of the preacher, he was considering the Newtonian theory of light, and collecting arguments for its refutation!

Being thus disappointed, I began to despair of finding that which I looked for,—true devotion. But remembering that I had examined none of the exercises of the fair sex, my hopes began to revive. They, I said within myself, are more given to devotion. They are endowed with natures less stubborn, and are more influenced by the objects around them. And in this place, where every

thing wears a venerable aspect, their gentler souls can be no otherwise engaged than in the most pious exercises. In this frame of mind, I singled out a young lady of a very prepossessing appearance. I indeed perceived a smile in her face, but that, I confess, did not in the least prejudice me against her; for, said I, when the heart rejoices in God, why should not a smile enliven the features? But on making my observations, I perceived that my fair one was anticipating the pleasures of a ball: She was triumphing immoderately over her rivals, receiving many a fine compliment, had in reality the most engaging youth present for her partner, and was saying many a smart and witty thing. I could not help pitying the vanity of the girl, and began to look out for one more sober. I soon cast my eyes upon such a one as I wished. She was a lady yet in the prime of life. I thought I could observe in her face a great deal of anxiety, mingled with a certain sorrowful air; the tear even stood in her eye. I immediately construed these into the effects of devotion. Surely, I thought, she hangs on the lips of the speaker, and feels a godly sorrow. But on turning my tube to her, how great was my astonishment, when the first idea that appeared was, a princess in great distress. But recovering from my surprise, and considering the concomitant and succeeding ideas, I understood that my fair object had been at the play the preceding evening, and was now in church indulging those feelings which had been excited in the theatre.

At this, I could not help heaving a sigh; and saying to myself, Alas! what is man? his exterior seems fair as the temple of God, but his heart is a cage of unclean birds.

By such a series of disappointments, my anxiety to discover devout worshippers had entirely subsided. So that I now became quite careless whether I found them rightly exercised or not. In this easy frame of mind, I made a great many more observations. One I found to be a tailor, with his ingenuity on the rack, in inventing a new cut for the coat of a first rate beau: A young lady, I found consulting with her milliner; another was ruminating on a novel which had engaged her attention the preceding evening: An old belle was selecting a card party; and a time-worn beau was thinking on having a new patent wig. But after making above thirty observations, I had only found two who were listening with any attention to the speaker.

I had by this time ample proof of the powers of the telescope; and, discontinuing my observations, I began to reflect on the advantages I enjoyed, by having such a valuable instrument in my possession; and justly concluded, that now no person could deceive me. But after pleasing myself for awhile with these reflections, I found myself possessed with a desire to examine the parson himself, and see if he spoke the language of the heart. But finding I could not satisfy my curiosity in the place I then stood, I resolved to alter my position. But in my endeavour to step from a small eminence on which I stood, I gave such a nod in my chair that I immediately awoke.

L. T. D.

REMARKS ON THE ATONEMENT, WITH SPECIAL REFERENCE TO
ITS EXTENT.

None will deny that a correct knowledge of the atonement, is all-important to us as Christians, and absolutely necessary for our peace in believing, and also for our growth in grace and the knowledge of God our Saviour. Indeed without this knowledge, no individual *can* possess a well grounded hope, much less an assurance of Salvation. Few subjects, (perhaps none,) connected with the Christian religion, have commanded more attention, or called forth more spirited controversy, than the *nature* and design of the atonement. Nor is this at all to be wondered at; for a subject of greater magnitude cannot fill the mind of man. The incarnation and sacrifice of the Son of God, for sinners, is one of the sublime mysteries of the inscrutable Jehovah, which the human intellect seeks in vain to fathom; and the contemplation of which will engage every faculty of the redeemed soul, and throughout ETERNITY, fill it with a glory, and a felicity, "*which have not entered the heart of man to conceive.*" But although we are unable to comprehend the peculiar nature of that union of the Divine and human natures which constitutes the person of the Mediator; so that he is called God, and has attributed to Him in the scriptures, all the attributes of Deity, and at the same time possessing, in all things, (sin excepted,) the character and attributes of a man; Yet, we can by the aid of divine Revelation, form *accurate*, though inadequate conceptions of the nature and design of the atonement. If we consider further, the extreme liability of men to satisfy their consciences, by putting their trust in refuges of lies, though possessing what is termed, in our day, a tolerable knowledge of the scriptures; and that "God manifested in the flesh," and offering himself a sacrifice to divine justice, in the place of the condemned sinner, is the only ground of salvation; how will the importance of a definite knowledge of the work accomplished by the Mediator, be enhanced! And how important is it, for us to be assured of our *personal* interest in that work, which is designed to "bring many sons to glory!"

Reader art thou a partaker of the perfect righteousness of the Redeemer? Knowest thou any thing of that *peace* which flows from the glorious union of Christ and his people? If so, rejoice;

let songs of praise dwell on thy lips ; for thou hast in the strength of Christ, achieved a victory, and shalt enjoy a triumph, as far surpassing the victories and triumphs of this world, as the heavens are higher than the earth !

But we will not longer detain the reader from the following "*Remarks on the Atonement*," which suggested the foregoing, and which originally appeared in the first volume of the *Christian Advocate*, supposed to be from the pen of Dr. Alexander, of the Princeton Theological Seminary : And, which we believe so eminently calculated to establish the faith of the Christian on a sure foundation, as to entitle them to a still wider circulation.

To the Editor of the Christian Advocate.

Sir,—The substance of the following defence of what I suppose to be true, was prepared for a small though select company of inquirers after truth, without reference to a more extensive publication. If you think it in any way adapted to promote the cause in which you are engaged, you are at liberty to insert it—if not, I can only say, that the labour of writing it has been far more than counterbalanced by the pleasure which it has afforded me.

I am well aware that the field into which I now enter has been a scene of much wrathful controversy, both among some who are now living, and among some of the mighty dead, whose names and fame have reached our ears. But I am fully convinced that these feelings arose from the imperfections of those who indulged them, and not from a too great attachment to the doctrine of the atonement—the proper contemplation of which yields a *peace* passing all understanding, and constitutes the employment and the felicity of saints and angels—of the ten thousand times ten thousand who stand around the throne of God. While, therefore, I offer a few remarks to your consideration, and that of your readers, I deprecate both in myself and others every feeling but that which results from supreme love to God, and ardent attachment to the truth as it is in Jesus. Those who differ from me in sentiment, are requested to reject, if they choose, what is merely *asserted*, but to receive as true what is *proved*, and to remember that to our own Master we severally stand or fall, and that we ourselves are among the individuals upon whose eternal destinies these truths must speedily have a most important bearing.

That an atonement has been made, and that this atonement will in due time, be applied to all those whom God intended to save by it, are both taken for granted in the following inquiry. The following remarks are designed to have a special reference to this point—whether the great sacrifice offered on Calvary was made for those *only* who shall be ultimately benefitted by it ?

If every author be the best interpreter of his own expressions, it must be peculiarly useful to compare spiritual things with spiritual. It may be well, therefore, at the commencement of our inquiry, to ascertain the meaning of certain general expressions which have a very important bearing on the present subject. Of these is the phrase—the world—"If their rejection be the riches of the world." Rom. xi. 12. The word *kosmou*, here evidently means the Gentiles, in contradistinction to the Jews; more frequently, however, it refers to the ungodly—"I pray for them; I pray not for the world," John xvii. 9. The whole world lieth in wickedness;" "Saints shall judge the world," 1 Cor. vi. 2. "All the world wondered after the beast, and worshipped the dragon," Rev. xiii. 3. Sometimes it means merely a great number, without reference to their character—"There went out a decree that the whole world should be taxed," Luke, ii. 1. Their faith was spoken of throughout the world," Rom. i. 8. "Agabus signified that there should be a dearth throughout the whole world," Acts, xi. 28. "And persons selected out of every part of the world." God was in Christ reconciling the world unto himself, (and this he does by) not imputing their trespasses unto them, (2 Cor. v. 19,) which is true of those only who believe. Nor is the criticism upon the word *kosmos*, as distinguished from *oikoumene*, of any account, since the words are used interchangeably, as any one may see by consulting the foregoing passages, and Schleusner on the words *kosmos* and *oikoumene*.

That the word *all* is frequently limited, the following passages fully establish.—"All Jerusalem and Judea went out to John to be baptized. All flesh shall see the salvation of God. I exhort that prayers be made for all men," 2 Tim. ii. 1. Yet we read of persons who had committed the unpardonable sin, and for whom it was not lawful to pray, 1 John, v. 16. "For the grace of God that bringeth salvation, hath appeared unto all men," Tit. ii. 11. "I will pour out my Spirit upon all flesh." "Come, see a man that told me all the things that ever I did," John iv. 29. Paul tells us that he became all things to all men—whereas he probably never saw the thousandth part of the human family. "All men held John as a prophet," Matt. xxvi. 21. "Ye shall be hated of all men for my name's sake," Matt. x. 22. "Jesus baptized, and all men came unto him," John iii. 26. "The Lord upholdeth all that fall, and raiseth up all those that be bowed down," Ps. cxlv. 14. It is said (Ex. ix. 6.) that all the cattle of Egypt died, yet we read of Egyptian cattle subsequently, and that many were saved from after plagues, by being gathered into houses; and, from the third verse of this chapter, it is evident that the word *all* can refer to those only which were left in the field.—"And in thee shall all the families of the earth be blessed," Gen. xii. 3. "I, if I be lifted up, will draw all men unto me."

That the word *every* does not prove as much as many persons wish to prove by it, we learn from the following declarations—"Christ healed every disease in the people." "I will, therefore, that men pray every where," 1 Tim. ii. 8. "If ye continue in the faith grounded and settled, and be not moved away from the hope

of the gospel, which ye have heard, and which was preached to every creature which is under heaven," Col. i. 23. "There were dwelling at Jerusalem, Jews out of every nation under heaven," Acts, ii. 5. "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it," Luke xvi. 16.

It is evident, therefore, that these general expressions do not, in themselves, lead us to any certain conclusions on the present subject. The extent of signification to be attached to them in a particular place, can be ascertained only by their connexion. I know that many persons look upon such remarks as calculated to unsettle entirely the principles of interpretation. We must, however, all yield to facts, whatever influence they may have on theory, and that the fact concerning these expressions is as has been stated, no man can deny. The fears of these honest people, however, are utterly unfounded. Similar forms of expression are to be met with every day, and without any danger of leading into error. Thus—virtue renders *all* men happy, but vice makes *every* man miserable. The two members of this sentence, if the words *all* and *every* be explained in their most extensive signification, as many persons would have them always to be explained, must directly contradict each other. However uncertain the meaning of words may seem in theory, the context, in reality, seldom fails to affix a definite signification to them. "He was in the world, and the world was made by him, and the world knew him not," John i. 10. The word world (*kosmos*.) has here at least two different meanings in the same sentence, yet without affording any real difficulty to the candid interpreter. Suppose I were to say that all men are infidels, who reject divine revelation; limiting the application of the word *all*, by the latter member of the sentence: how unfair would it be in an opponent to allege that I believed all men to be a set of infidels and hypocrites; and in proof of it, adduce the first member of the foregoing sentence! Yet precisely thus has the word of God not unfrequently been treated.

The context, therefore, ought to be always examined, and to this test let us bring one or two passages, which are frequently adduced in the present controversy, leaving some others for future examination. "*And through thy knowledge—shall thy weak brother perish for whom Christ died?*" 1 Cor. viii. 11. This is supposed by many to prove, that some may perish for whom Christ died. The whole context however shows, that the apostle is speaking entirely of weak believers; and, in the present passage, though he is called weak, yet is he a *brother*—and, therefore, if one for whom Christ died may perish, then may also a true believer perish. "But if thy *brother* be grieved with thy meat, now walkest thou uncharitably. Destroy not him with thy meat for whom Christ died," Rom. xiv. 15. Here also the context still acquaints us with a *brother*—and therefore, to a person believing in the perseverance of the saints, these passages prove only, that the tendency of such unbrotherly conduct was to destroy him for whom Christ died.

The passage perhaps the most insisted on, is 2 Pet. ii. 1.—“*Even denying the Lord that bought them.*” Whitby acknowledges that the word *despateen*, is never applied to Christ (vid. com. in loc.) ; and the word *agoradzo*, is often applied to temporal deliverances, especially from outward pollutions. But what particularly deserves notice here is, that these persons are spoken of as *peculiar sinners*. Now if Christ has bought all men, then all who deny him, or, in other words, all the workers of iniquity, all the unregenerate are guilty of it, and of course its *peculiarity* would be done away. On even their own principles, this passage proves nothing in favour of general atonement. *Redemption*, or *buying*, according to them, refers to the application of a benefit. On their own principles, then, these persons are supposed to deny the Lord who bought or regenerated them ;—so that, in whatever point of light we contemplate this passage, it can only prove, that “the sow that was washed has returned to her wallowing in the mire.”

One more passage I cite from 1 Tim. ii. 4. “*Who will have all men to be saved, and to come unto the knowledge of the truth.*” If from this it be argued, as is usually done, that God wills the salvation of all men, it must also be admitted, that he wills that all should come to the knowledge of the truth ; whilst the only means of coming to a knowledge of the truth have not been extended to a great part of the human family. Men are indeed guilty for not propogating the word of life, but, as Calvinists maintain, the crime of man does not counteract the plan of God. “*This is eternal life, to know Thee the only true God, and Jesus Christ whom thou hast sent ;*” of course the heathen have neither a natural nor a moral ability of arriving at this knowledge, or at the eternal life which results from it—for “*how shall they believe in him of whom they have not heard, and how shall they hear without a preacher.*” To speak of willing to save, and not willing to employ the means absolutely requisite to it, is as absurd as to speak of willing life, and not willing to bestow either breath or blood.

Having shown, as I humbly conceive, that what are accounted the strongest passages on the negative of this question, really prove nothing in favour of what they are advanced to support ; let us now inquire what the sacred volume testifies in favour of what is usually termed *definite* atonement.

1. Christ’s sheep include all those, and only those, who shall be finally saved, “But ye believe not, because ye are not of my sheep,” John x. 26. “My sheep hear my voice. Other sheep have I which are not of this fold ; them also I must bring, and they shall hear my voice,” *Ib.* 16. I know my sheep, and am known of mine.”

For these, and for these alone, he laid down his life. “And I lay down my life for the sheep. I am the good Shepherd, the good Shepherd giveth his life for the sheep,” John x. 11—15.

Here is not a word about his laying down his life for the goats ; on the other hand, since it is specifically declared that he died for the sheep, it seems to be fairly implied, according to the common usage of language, that he died for them only. “And I give unto them eternal life, and they shall never perish,” &c. v. 28.

If this verse, as all acknowledge, excludes from a participation in eternal life, all who are not Christ's sheep: then, by parity of reasoning, when he says, "And I lay down my life for the sheep," all others are excluded. But to say, that although he laid down his life for his sheep, yet not for them *only*, is the same as to say, that although he gives eternal life to the sheep, he does not give it to them *only*. Suppose a cruel tyrant to bolster himself up by arguing, that although the sacred scriptures pronounces a blessing upon the merciful—"Blessed are the merciful, for they shall obtain mercy."—yet it does not here assert that the unmerciful also may not obtain mercy. The perversity of the reasoning, in such a case, would be apparent to every one; and it ought to be equally so in the present case. Suppose I were to claim a share in a legacy on the plea, that although it had been left to a certain person, yet not to him *only*, or exclusively, of how much validity would such a claim be reckoned? By parity of reasoning we infer that since a legacy has been bequeathed to Christ's sheep, even his own precious blood, the goats are *ipso facto* as much excluded as if their exclusion were expressly mentioned.

Again,—All that were given to Christ shall be ultimately saved. "I have manifested thy name unto the men which Thou gavest me out of the world; thine they were, and Thou gavest them me," John xvii. 6. "I pray for them, I pray not for the world." "All that the Father giveth me shall come to me. And this is the Father's will which has sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day," John vi. 39. These and these alone, are the persons for whom Christ came into the world and died. "And for their sakes (referring to his sheep) I sanctify myself, that they also might be sanctified through the truth," John xvii. 19.—plainly implying that he did not sanctify himself for the non-elect. The sheep are also called "his seed," the "travail of his soul." We read that the seed of the woman shall bruise the serpent's head; but that He should die for the serpent's seed, we never read. He died for his spouse, his church. Take care to feed "the church of God, which he hath purchased with his own blood," Acts xx. 28. "Husbands love your wives, even as Christ also loved the church, and gave himself for it," Eph. v. 25. It was only the church, his body that was the object of his advent. "For we are members of his body, of his flesh, and of his bones—the fulness of him that filleth all in all:—And He is the Saviour of the Body," Eph. v. 23. In exact accordance with the foregoing representation we read, that after the consummation of all things, shall be sung a new song. "Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation," Rev. v. 9—plainly intimating that the *remnants* of those nations were not redeemed.

2. The same truth may be established from the *design* of the atonement. In this argument it is assumed as true, "that the counsel of God shall stand, and that he will perform all his pleasure"—that his designs shall infallibly be accomplished. If therefore it be shown that the design of Christ in dying, was to sanctify and exalt to his glorious throne those for whom he died, it will evidently

fellow, that he never died for those who will not be ultimately sanctified and glorified.

That this was his design, the following passages seem to me to establish beyond all controversy. "In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, *that we might live through him*," 1 John iv. 9. "For God sent not his Son into the world to condemn the world, but that the world through him *might be saved*," John iii. 17. "Who gave himself for us, that he might *redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works*," Tit. ii. 14. "For Christ also hath once suffered for sins, the just for the unjust, that he might *bring us to God*," 1 Pet. iii. 18. "For him who knew no sin he hath made to be sin for us, that we might be made *the righteousness of God in him*," 2 Cor. v. 21. It was to *take away sin*—hence, "since it was not possible that the blood of bulls and of goats should take away sin, then said he lo, I come" to effect that which the blood of bulls and of goats could not accomplish. "Behold the Lamb of God, which *taketh away the sins of the world*"—"to put away sin by the sacrifice of himself," Heb. ix. 26. "For, by one offering, he hath perfected forever them that are sanctified. "But when the fulness of time was come, God sent his Son—that he might *redeem them that are under the law, that we might receive the adoption of sons*," Gal. iv. 4. "For their sakes I sanctify myself, that they also might be sanctified through the truth," John xvii. 30. "Who died for us, that whether we wake or sleep, we should *live together with him*," 1 Thes. v. 10. "And the bread that I will give is my flesh, which I will give for *the life of the world*," John vi. 51. He came "to seek and to save that which was lost."—"Who his own self bare our sins—that we being *dead to sin, should live unto righteousness*," 1 Pet. ii. 24. "Christ also loved the church, and gave himself for it; that he might *sanctify it and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot nor wrinkle, nor any such thing; but that it should be holy, and without blemish*," Eph. v. 25—27. But why quote any farther? Wherever the object of his death is mentioned, it is spoken of as a *definite object*, viz: The salvation of those for whom he made himself a sacrifice—not to render salvation possible, but to ensure it.

This design cannot have place with respect to all men, else it will follow that all men will actually be saved, which those with whom we argue deny with us. And if the *design* cannot have place with respect to the reprobate, neither can the atonement itself, unless we suppose the atonement, so far as respects them, to be without design, or with some other design; both of which suppositions are directly contrary to the word of God. How, I ask, would it be any consolation to a beleiver to know that Christ loved him and gave himself for him, if one who finally perishes may say the same? As this argument is radically important, and, in my view, overwhelmingly conclusive, I state it again. If the death of Christ to accomplish a certain object must ensure the accomplishment of that object, as all Calvinists believe, then the non-accomplishment of the object proves that the offering was not made to accomplish that object.

Christ is never said to have died for any, but with a view to procure them sanctification and glorification : therefore he never died for any who will not be ultimately sanctified and glorified.

This is the plain *scriptural* statement, and "let God be true, but every man a liar." If then the design of Christ's death was to save only a part, it cannot with any propriety be said to be designed for others, whose ultimate salvation was not at all contemplated by it ; nor can it be said to be sufficient for any purpose for which it was never designed ;* nor has it rendered salvation possible, for any but those whose salvation was intended by it ; i. e. for the elect. It had, as I contend, no direct reference to the non-elect ; their days and mercies being lengthened out merely for the elect's sake, who depend upon them and descend from them. It is not more than sufficient for any. The righteous are scarcely saved, and therefore if it be sufficient for all, it must be equally so for all.

Those maintaining the opposite sentiment tell us, that the design of God was not properly speaking to *save any*, but to promote his own glory. But the promotion of his own glory must be effected in some particular way, and the object on which it ultimately terminates must be the immediate design of the act. How is his glory to be promoted by the atonement ? They reply—by the full salvation of a part, and the aggravated perdition of a part—consequently the abundant salvation of some and perdition of others, being the ultimate objects on which his design terminates, must have been the immediate design of the atonement. One of three things we must say—that the atonement had no direct reference to the non-elect ; or that its design was to save them,—which no Calvinist will admit ; or that its design was to *aggravate* their condemnation—which is so contrary to the whole tenor of scripture, that none will dare formally to maintain it. And yet if he died for the elect, as elect persons whom he intended to save, he must also, in the view of our opponents, have died for the reprobate, as reprobate ; i. e. for persons whom he intended to leave in a state of condemnation.

The design of God in any action, can be certainly known only from his own declarations : and as the opinion, that the atonement was to render salvation *possible* to all, and *certain* to the elect, is totally unsupported by the sacred volume, and directly contradicted by it, as has been shown already, it ought not to be accredited for a moment. Salvation is not rendered possible to all, for some have sinned the sin which is unto death, and either this sin was never atoned for, or it was atoned for with the determination at the time that it never should be forgiven. What kind of atonement this was, I leave for others to determine. The atone-

* I do not mean to assert, that there is not infinite merit in the obedience of Christ. It is *infinitely* sufficient for the purpose for which it was designed, but for none other. But whether one sin would have required the same suffering in *degree* I know not ; in *kind* it would. Rom. vi. 23.

ment, consisting in the obedience and sufferings of Christ, was to render salvation *certain* to those for whom it was made. This has already been proved. Indeed the procurement of salvation, on certain after conditions to be complied with, is no procurement, unless these conditions actually take place. And when we consider that these conditions are entirely at the disposal of God, and that he not only has not secured them, but has determined from all eternity not to constrain some men to comply with them—and that as they did not like to retain God in their knowledge, so he has hitherto excluded the greater part of the human family from his word, the only possible means of arriving at this salvation—it seems passing strange that any should say, he has rendered salvations *possible* to all, and wills it to all. And what is salvation? Does it not include all the graces of the Spirit, faith, love, &c. as essential parts of it; And yet we are told, that he wills them salvation, and does not give them faith. As well might we say that he wills them heaven and not holiness; or that they should enjoy perfect vision, and yet have neither sun, nor moon, nor stars, to guide their wanderings.*

But this scheme, we are told, exalts the mercy of God. The reverse shall hereafter be shown to be true: at present we observe—that however large a grasp it may at first view seem to have, it leaves every thing so indefinite that nothing would be secured.

The mercy of an action cannot be separated from its *design*. If he *designed* their salvation in giving his Son to die for them, it was indeed an act of mercy; but such a supposition is utterly inconsistent with the doctrine of decrees. But if he made an atonement for the non-elect, and at the same time, designed that they never should be benefitted by it, but that it should turn out to their greater condemnation, then it was not in *mercy* to them, but in *wrath*. And indeed, when these persons are contending for the doctrine of decrees, we suppose that they must believe in a definite atonement; yet when they come to dispute on the doctrine of the atonement it is the doctrine of decrees which they seem to deny. Some of them have been known to say, that when disputing about the atonement, we ought to leave out of view the doctrine of election, &c. and well they may say so; for the establishment of the one must be on the ruins of the other. I shall close this argument by remarking, that to a consistent Calvinist the preceding remarks furnish an infallible clue to the proper interpretation of many general expressions in the scriptures, which are always held up as very decisive in this controversy. Is Christ said to have died for the world? It was “that the world through him might be *saved*,” John iii. 17.—“not to judge the world but to *save* the world,” John xii. 47. Did he give his flesh for the world? It was “for the *life* of the world,” John vi. 51. Did he taste death for every man (*uper pantos—uiou*, is probably

* This is to be effected, we are told, by natural ability. An ability *without* Christ strengthening us the scriptures nowhere recognise. How much ability has the branch to bear fruit except it abide in the vine? *no more*, &c. John xv. 4.

the word understood—see the following verse) it was to bring every man to *glory*,” Heb. ii 9. 10. If, then, we explain these expressions in their greatest latitude, we must also suppose that the salvation of *all* was designed, and that the design has failed of accomplishment; but if the *design* of salvation be limited to a part, these expressions must be limited to a part. The same expressions which may at first view *seem* to prove that Christ died for all, will also prove it was with the design of *saving* all.

(To be continued.)

GLEANINGS.

We are indebted to our correspondent J. A. for most of the following “*Gleanings*,” and for which, we return him our thanks; and request a continuance of his favours.

Though all the doctrines and injunctions of the Redeemer, may not be in themselves, or in regard to the matter of them, of equal importance and necessity; yet having His sanction and authority, they are in this respect all on a level, and equally entitled to the regard and observance of men.—Though some false opinions, or corruptions in religion, may be more pernicious in degree, than others—yet being of the same nature and kind, they deserve to meet with the same treatment. If they belong to the class of error—this is a sufficient reason for their being rejected, resisted, and rooted out.—BRUCE.

A bad action is like a single murder, but a wicked principle is like throwing lighted gunpowder into a town; it is like poisoning a river; there are no bounds, no certainty, no end to its mischief.—The ill effects of the worst action may cease in time, and the consequences of your example may end with your life; but souls may be brought to perdition by a wicked principle, after the author of it has been dead for ages.—*Ch. Mag.*

It is a dangerous principle to give up those truths that are disputed among men esteemed pious and learned. And an appearance of saintship alone, without a sound profession of the faith, and a gospel conversation, is not all that is necessary for church communion.—DR. ANDERSON.

Let no man deceive you with vain pretences; but hold fast the truth as it is in Jesus—part not with one iota—and contend for it, when called thereunto.—DR. OWEN.

“If they be one of Christ’s small things,” says one, “let them go.” But if they be one of His truths, will you call that a small thing? His small things, are great things. It might be proved to you, that there never was a controversy since the beginning of the

world, even touching the most momentous truths, that was not accounted a small thing while it was occasion of trial.—**LIVINGSTON.**

None of the concerns of the Redeemer should be accounted small, because his authority is great; all his affairs are wisely adjusted, and the best conducive to great ends: Whatever he adopts as part of his cause, is sufficiently great for his followers to espouse, and of too great moment to be neglected by them. Every pin in his temple is necessary, and designated for its proper use.—**DR. WILLIAMS.**

But even with respect to truths comparatively small, they may be great in their season, when they are the words of Christ's patience. Nay, the less a truth seems, and of mean value with many, it makes the christian's adherence to it a greater testimony. Yea, it may be said that every corruption of the truth hath an aim at the very soul of religion, by a direct tendency thereto.—**FLEMING.**

The least truth ought to be sacred to every one of us, who are called to prove all things, and to hold fast that which is good; for the loss of the least truth, whether you consider it fundamental or not, is of dangerous consequence. The loss of the least truth is as the loss of a diamond out of a ring, or a jewel out of the Mediator's crown. The gospel is like a ladder, that hath so many steps or rounds; every truth is like a round of that ladder, and by these rounds we climb up to heaven; if therefore, you break any round, you are in danger of falling, and your climbing up is rendered either difficult or impossible.—**R. ERSKINE.**

Surely the very circumstantial of christianity like the filings of gold, are precious, they should not be thrown away; but carefully gathered up and preserved. And pray, how may the circumstantial truths of the gospel be known from the essential.—**DR. ANDERSON.**

In philosophy, a small fault in the beginning, is a great and foul fault in the end. So in divinity, one little error overthroweth the whole doctrine; and the doctrine is not ours, but God's; therefore, we may not change or diminish one tittle thereof: One little point of doctrine, is of more value than heaven and earth; therefore, we cannot abide to have the least jot thereof corrupted.—**DR. LUTHER.**

It is uncertain what the great fundamentals in doctrine, worship, discipline and government are. It is uncertain who are the pious and the holy. I find most men ready to cannonize those of their own party. It is uncertain what

the pious and learned differ about. This good man must be indulged in one point, that good man in another, the third in his, and the fourth emboldened by the success of the other three, comes in with his demand; and so on. Take for instance, the Westminster Confession, Catechisms and Directory, and send them to the church of England, then to the Baptists, and men of Mr. Baxter's sentiments, then let each of these cull out what they do not approve of, the remaining part would resemble the English parliament in the days of Oliver Cromwell, and might be called, as it was, the Rump. Then send this to such men as the late Mr. Dickenson of New Jersey, (otherwise a good man,) and to Messrs Glass and Archbold in Scotland, and they will devour the rump also.—GILLATTY.

Bishop Bradwardine, in discoursing of the Supreme Being, has these remarks. God cannot change; he is not liable, for example, to the motions of joy, sorrow, anger, or in any respect passive; since if he was, he would be changeable; whereas God is always the same, and never varies, he cannot change for the better, because he is already perfectly good: Neither can he change for the worse, because he is necessarily perfect; and therefore cannot cease to be so. If it were possible for God to wish any thing, and yet not bring it to pass, he would, and must from that moment cease to be perfectly happy: Especially as it is impossible that he should choose any thing but what is right. If you allow, 1. That God is able to do a thing, and 2. That he is willing to do a thing; then, 3. I affirm, that thing will not, cannot go unaccomplished. God either does it now, or will certainly do it at the destined season; otherwise, he must loose his power or change his mind. He is in want of nothing to carry his purposes into execution.—Hence the remark of the philosopher, *si potuit et voluit egit*. He that hath will and power to do a thing, certainly doth that thing. Again, if the will of God may be frustrated, the defeat would arise from the created wills of men, or angels; but we can never allow any created will, angelic or human, to be superior to the will of the creator. Both the divine knowledge, and the divine will, are altogether unchangeable: Since if either the one or the other were to undergo an alteration, a change must take place in God himself.—MILNER.

Pious Bishop Paulinus, was requested for his picture, he refused and called it a piece of folly: But he gave a picture of his heart. How should I dare, said he, to give my picture, who am altogether like the earthly man, and by my conduct represent the carnal person; on every side shame oppresses me. I am ashamed to have my picture drawn as I am, and I dare not consent to have it made otherwise. I hate what I am, and I am not what I would wish to be.—

But what avails it me, wretched man, to hate evil and love good—since I am what I hate, and sloth hinders me from endeavouring to be what I love : I find myself at war with myself, and am torn by an intestine conflict. The flesh fights against the spirit, and the spirit against the flesh.—The law of the body opposes the law of the spirit. Wo, is me because I have not taken away the taste of the poisoned tree, by that of the saving cross. The poison communicated to all men from our first parent by his sin, yet abideth in me.—*Ib.*

Give what thou, Lord, commandest, and command what thou wilt.—ST. AUGUSTINE.

When at any time, I walk in darkness and have no light, let the remembrance of past goodness cheer my drooping spirits, and strengthen my feeble knees. And O, thou gracious covenant God, who hast borne with me so long, do thou from henceforth, enable me to follow thy dear Son, as the good Shepherd. O, lead me by thy merciful hand, enable me to endure unto the end, to awake up after thy likeness, and to be forever with the Lord.—NEWTON.

That was a very *legal* prayer of Peter, “ Lord, *depart* from me, for I am a sinful man” :—if it had run in a *gospel* form, it would have been, “ Lord, *come* to me, for I am a sinful man.”

By nature we are all Arminians, Socinians, yea, Atheists, “ *without God in the world.*” Therefore suspect the principle that is most natural.

All is not wise, that wise men say ; nor all good, that good men do ; the best of men are but men at the best.

Paulinus, when they told him that the Goths had sacked Nola, and plundered him of all he had, lifting up his eyes to heaven, said, “ Lord, thou knowest where I have laid up my treasure.”

ITEMS OF INTELLIGENCE.

INSTALLATION.

On Wednesday the 12th inst. the Rev. JOHN AL. BURTIS was installed pastor of the 3d Presbyterian congregation in this city. The sermon was preached by the Rev. Samuel Nott, from Romans i. 16. and an able, appropriate and impressive charge was delivered to the pastor elect, by the Rev. H. R. Weed. Charge to the congregation by the Rev Mr. Yale. May this newly established union of pastor and people be abundantly blessed to the spiritual prosperity of both, by the great head of the church—and may this people long bear grateful testimony to the truth of God, in the love of it.

REVIVALS.

Revivals of religion are said to have recently occurred in the following places, viz :

Hamilton College ; Bethlehem and New Milford, Conn. Newark, New-Jersey ; Southbridge, Mass. Westminster, Vt. Vassalborough, Maine ; Cincinnati, Ohio ; Martinsburgh, and Sandy Hill, N. Y. Bertle county, North Carolina ; Jefferson College and Warren, Penn. Edgefield and Robertsville, South Carolina ; French Creek, Lewis county, Va. Blandford, Mass. and Ashford Conn.

LIBERALITY.

A clergyman is advertised for, in a southern paper—no matter what denomination, if he is a good man and a christian, and comes well recommended for piety and literary attainments ! !

In the foregoing paragraph, we have a correct specimen of the nature and tendency of that liberality towards all classes of religious sentiments, which is so much admired and practised at the present day, and which, if a man possess not he is stigmatized as a malicious BIGOT : Do any require proof of this ; every day's experience, confirms the melancholly fact. We have recently witnessed, almost within the vicinity of our own city, a whole congregation, fleeing from the house of God, and proseribing their minister—and for what ? Because, forsooth, his BIGOTRY would not allow him to hold fellowship with, and acknowledge the christianity of those, who have rejected, and denied the divinity of the only Saviour of sinners ! And yet, these same men, are your charitable, your LIBERAL men. Of all the species of bigotry that have afflicted the human race, we know of none so destructive to the best interests of man, as the BIGOTRY of LIBERALITY—a kind of bigotry which spurns and tramples under its feet every thing that bears the least resemblance to a rational and definite knowledge of, and adherence to divine truth. This is the kind of bigotry, peculiar to the enemies of the church, (whatever be their pretensions.) the kind of bigotry infused into the mind of Eve, by the arch deceiver : And the kind of bigotry which comes with death and misery to the abodes of men. “ *Let every man be persuaded in his own mind,*” ; “ *for many have a name to live, and are dead.*”

The following is the account referred to in the preceding remarks :

A large number of the most wealthy and respectable inhabitants of the religious community in Northampton, have recently receded from the Old Calvinistic Church and Society, under the pastoral care of the Rev. Solomon Williams and his colleague the Rev. Mark Tucker.

The reason assigned by the receders is, that Mr. Tucker, (who was recently installed) now refuses to exchange with christian ministers of the Unitarian churches, although, previous to his installation, he gave the assurance that a different course would be pursued.

A new society has been formed, and the Rev. Mr. Ware, has been invited to organize the church. At present public worship is to be held in

the Court House ; but it is intended to erect a new house, as soon as arrangements can be made for completing the same.—*Boston Ev. Gaz. Dec. 25.*

If it be true that Mr. Tucker, did, before his installation, agree to exchange with the Unitarian clergy, he certainly merits the severest censure ; but it requires better proof than is contained in the statement before us, which is evident by from the pen of an Unitarian, to impress upon our minds such a belief.

It appears from the late message of Gov. CLINTON, to the legislature of this state, that the number of children now taught in our common and free schools, exceeds 400,000 ; 10,000 are instructed in the free schools of the city of New-York. The number of students in incorporated academies, is 2,600 ; and in our colleges, 755. The common school fund, is stated to be \$1,700,000, and its annual income, \$98,000.

RELIGIOUS NEWS PAPERS.

The first number of the third volume of the *New-York Religious Chronicle*, comes with the recommendation of about fifty clergymen of different denominations. The avowed design of this paper is, to give "an impartial register of passing events in the christian world," and to this plan it closely adheres : We do not recollect to have seen a doctrinal point discussed in the *Chronicle* since our acquaintance with it ; but for the quantity and variety of its intelligence it has but few equals.

The *Western Recorder*, published at Utica, and the *Northampton Oracle*, are now published weekly, instead of semi-monthly as heretofore.

The *Boston Recorder* and *Telegraph*, have been consolidated.

SANDWICH ISLANDS.

Christianity has become the established religion of this nation. The observance of the Sabbath has been enjoined by the public council, and churches are erecting at all the missionary stations, by the order, and at the expense of the government.

CATHOLICISM IN HUNGARY.

'I can protest,' says the Rev. Joseph Wolf, 'that the name of Christ and the Bible are unknown to the Catholic people in Hungary, which accounts for the great number of robbers and murderers in that country. The worship of images has taken place of the worship of Christ, though, in some places in Hungary, religious worship is altogether forgotten.'

Proceedings of the American Society for Meliorating the condition of the Jews, copied from *Israel's Advocate*. The following are the instructions to the Agent appointed by the Board, to proceed to Europe, as mentioned in our last.

1st. To make known to the Jews in Europe the nature, character and design of our institution—to convey to them certain information of our situation and prospects—to inspire in them a confidence in our stability and operations ;

and encourage them to give up their names to be enrolled in the list of emigrants.

2d. To make known to the christians in Europe the plans and resources of our society—the interest, in behalf of the Jews, which is excited in this country, and the nature of the efforts which are now making by American christians to meliorate their deplorable condition—to induce them, by co-operation with us, to forward our great designs, and especially to aid us in facilitating the passage of the Jews to our shores, in which particular, our constitution forbids us to extend to them the helping hand.

3d. To ascertain the views which European Jews entertain in relation to our society, and the probable influence of our plan upon their minds in inducing them to emigrate, and to obtain and convey to the board such particular and general information on this subject, that we may know on what we have to rely, how to shape our operations, and how far we will probably be enabled to realize the great object of our association.

4th. To ascertain the number, character, and circumstances of those Jews who are now ready and willing to come to America ; and to take such measures and precautions that the board may be relieved from the danger of imposition from any who may hereafter desire to come to us ; and to form such acquaintance and connexion with distinguished friends of the Jews on the continent as will insure to us, in time to come, a regular, correct and satisfactory correspondence,

5th. To solicit donations in money and books, particularly in Great Britain and Ireland ; and to form co-operating societies wherever the same can be advantageously effected.

We had intended in this number to have given at large, our views of this important measure of the board.—But a letter from a correspondent, which will be found in a subsequent page, so fully expresses our ideas on this subject, that we deem any further remarks at present unnecessary.

At their regular meeting in December, the board directed “the land committee” to present, as soon as possible, a report containing a statement of the best sites which have been or may be offered to them for the intended settlement, that the board may, without any further delay, select and purchase, and go on to the consummation of the declared objects of the institution.

They also directed their agent, the Rev. Mr. Frey, to visit, during the winter, the congregations in New-Jersey and on Long Island, where he can obtain an opportunity to preach, and receive collections in aid of the funds of the society.

They also directed him, early in the spring, to visit the societies already formed in the states of New-York, Vermont, Massachusetts, Connecticut and Rhode-Island, with a view to encourage them ; and receive collections from

them, and also to form new societies in his route, wherever it shall be practicable.

BAPTIST GENERAL TRACT SOCIETY.

The last number of the *Star* contains notices of the formation of five additional auxiliaries to this institution, in different parts of the country.

The receipts of the American Tract Society from the 20th Sept. to the 20th of Nov. 1824, as reported in the *Tract Magazine* for Dec. amount to \$1,020 97.

The number of tracts printed by the society since the first of May last exceeds \$600,000. Five new depositories are announced.—*N. Y. Rel. Chron.*

RESTORATION OF THE JEWS.

A writer in the "*Brockville (U. C.) Recorder*," of the 6th inst. over the signature of "*Observer*," in speaking of the present dispersion of the Jews, and of their restoration to the *Holy Land* or *Palestine*, says, that he believes they will soon take possession of their ancient country; and also states, (on what authority he does not mention,) that "the **GRAND LODGE** will meet at **JERUSALEM** in full assembly, and it being composed of *delegates from all parts of the world*, it will be the **MOST IMPORTANT MEETING THAT EVER TOOK PLACE IN THE WORLD!**"—*Pitts Rec.*

PRESBYTERIAN CHURCH IN THE WEST INDIES.

A Glasgow paper, in speaking of the establishment of Presbyterianism in the British W. Indies, says—A considerable time ago we stated, from good authority, that we knew it to be the intention of government to provide for the establishment of Presbyterian clergymen, in such of our West India colonies as may require religious pastors of our established church. Application was made subsequently, by various presbyteries to the colonial office, for a share in the church establishment in the West Indies, for the Presbyterian church. This was met with an answer, such as might have been expected, namely that the church establishment in the West Indies was and must remain **Episcopalian**. A subsequent application, however, upon a proper footing, namely, if government would provide for the support of Presbyterian clergymen in such colonies as might require them, has met with an immediate compliance. The Presbytery of Glasgow have received a letter from **Earl Bathurst**, stating it to be the intention of His Majesty's government to do so."

The anniversary of the landing of Wm. Penn, on the shores of America, was for the first time celebrated at Philadelphia on the 4th ult. *Lætitia* court, once the residence of this illustrious sage. Mr. Duponceau, delivered an address upon the occasion, the whole forming an interesting scene.

WHAT IS TIME.

(By the Rev. JOSHUA MARSDON.)

I ask'd an aged man, a man of cares,
 Wrinkl'd and curv'd and white with hoary hairs ;
 " Time is the warp of life," he said, Oh tell,
 The young, the fair, the gay, to weave it well !"

I ask'd the ancient, venerable dead,
 Sages who wrote, and warriors who bled ;
 From the cold grave, a hollow murmur flow'd,
 " Time sow'd the seed we reap in this abode !"

I ask'd a dying sinner, ere the tide
 Of life had left his veins—" Time !" he replied,
 " I've lost it ! Ah, the treasure !" and he died.

I ask'd the golden sun, and silver spheres,
 Those bright chronometers of days and years ;
 They answered, " Time is but a meteor glare,"
 And bade us for eternity prepare.

I ask'd the seasons, in their annual round,
 Which beautify or desolate the ground ;
 And they replied, (no oracle more wise)
 " 'Tis folly's blank, and wisdom's highest prize !"

I ask'd a spirit lost, but Oh the shriek
 That pierc'd my soul ! I shudder while I speak !
 It cried, " A particle ! a speck ! a mite
 Of endless years, duration infinite !"

Of things inanimate, my dial I
 Consulted, and it made me this reply ;
 " Time is the season fair of living well,
 The path of glory or the path of hell."

I ask'd my Bible, and methinks it said,
 " Time is the present hour, the past is fled :
 Live ! live to day ! to-morrow never yet
 On any human being rose or set."

I ask'd old Father time himself at last,
 But in a moment he flew swiftly past :
 His chariot was a cloud, the viewless wind
 His noiseless steeds, which left no trace behind.

I ask'd the mighty Angel, who shall stand
 One foot on sea, and one on solid land ;
 " By Heaven," he cried, " I swear the mystery's o'er ;
 Time was," he cried, " Time shall be no more !"

THE
RELIGIOUS MONITOR,
OR,
Evangelical Repository.

—∞—
DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET
FORTH IN THE FORMULARIES OF THE WESTMINSTER
DIVINES, AND OF THE CHURCHES IN HOLLAND.
—∞—

FEBRUARY, 1825.

ON INDISCRIMINATE HEARING.

A MINISTER of the gospel who warns his people against indiscriminate hearing, is ready to be listened to, at least by many, with very suspicious ears. They instantly conclude, that his warnings proceed not so much from any abhorrence of erroneous doctrine, and a regard to their spiritual interests, as from the fear that the weakness of some parts of his own system may be detected and exposed,—that his flock, or a part of it, may be scattered,—and that his worldly interest may thus be affected. These uncharitable sentiments are for the most part harboured and expressed by those who best deserve the epithet *Indiscriminate Hearers*; and therefore, though such warnings and admonitions are peculiarly addressed to them, they are least likely to derive any benefit from them. By tempting men to suspect the purity of the motives of the monitor, the devil and the wicked heart have rendered many of the best instructions and advices completely ineffectual. But are you greatly addicted to indiscriminate hearing? I would intreat you not to judge the motives of those who admonish you either from the pulpit or the press against this practice, but to hear or read with attention and candour, and to weigh in an even balance, the reasons which they urge against it; and if these are numerous and solid, if the sin and danger of this practice shall be made apparent, the line of conduct which you should adopt and pursue is perfectly manifest. I solicit your candid attention, then, to the following considerations.

1. The authority of Christ is trampled on by indiscriminate hearers.—“Beware of false prophets;—take heed what ye hear,” are precepts sanctioned by the high authority of the great God the

Saviour,—an authority before which we ought to bow with the utmost readiness and deference.

This consideration I mention first, because no argument drawn from the Bible can possess any force to sway the judgment, to influence the will, and bind the conscience, unless the authority of the great Saviour be fully recognized. If the Bible is not the word of Christ, and if he is not the mighty God, having all power in heaven and earth, the precepts of the Bible can have no more authority to bind the conscience, than the precepts of men.

There can, I think, be no doubt, that one great reason why the preaching of the gospel does not produce more salutary and permanent effects on the hearts of men, is, that they do not recognize the divine authority of Christ. I shall suppose, and, alas! this is not a mere supposition, that a considerable number of men and women come into the house of God, to hear what a man of like passions with themselves can say to them. They may sit like the people of God;—but all the attention which they pay to doctrines and precepts, to promises and threatenings, is entirely produced by the character, learning, or manner of the speaker: The divine Master, the great Saviour, is neglected, is thrown into the shade; and his own creature, his unworthy servant, is preferred. Can such hearers be seriously and lastingly impressed? Can their souls, while hearing the word, be saying within them, Lord, what wilt thou have us to do? Speak, Lord, for thy servants hear! Is it not rather likely that they will not be seriously impressed at all; or if they should, that their impressions will be like the morning cloud and the early dew?—What is the reason of all this? The authority of Christ did not bring them into that place, and they do not see it legibly engraven on every doctrine of the Bible that is laid before them.

It is equally obvious, that a disregard of the authority of Christ lies at the very foundation of indiscriminate hearing. It is this authority alone that imposes on us all our obligations, to try to distinguish between true and false doctrines, and to cleave to the truth both in principle and practice. Let none, then display their ignorance, and their disregard of Christ, by saying, We must be very careful now what we hear, receive, and believe, because the minister has told us so. Is it he only that tells you so? Does not HE who is the appointed Saviour, the King of kings, and Lord of lords, tell you the same? It is HE who says, “Cease to hear the instruction that causeth to err from the words of knowledge.” But indiscriminate hearers disregard or overlook this important and obvious truth altogether. They not only embrace, but they seek opportunities of hearing every kind of doctrine. It may be completely absurd. It may contain the denial of the divinity and atonement of Christ,—of some of the essential perfections of the divine nature,—of the certainty, or at least the duration, of future punishment. But they think they are doing no wrong, breaking no precept, and doing no injury to themselves or others. In this, however, they are grossly mistaken. That they are at perfect

liberty to hear whatever they please, so far as man has any right to interfere or forbid, is readily granted. But there is One greater than man, whose authority they set aside and trample under their feet, while they hear with an ear equally ready and delighted, every doctrine, however absurd, unscriptural, and immoral. "This is my beloved Son, hear ye him."—It is the appointed Saviour whom you are to hear.—"My sheep hear my voice, and I know them, and they follow me. A stranger will they not follow, but will flee from him, for they know not the voice of strangers."—"And it shall come to pass, that every soul that will not hear this prophet, shall be destroyed from among the people." "See that ye refuse not him that speaketh; for if they escape not who refused him that spake on earth, much more shall not we escape if we turn away from Him that speaketh from heaven." Those, then, who will hear the voice of strangers, must do it at their peril. Is it a small thing to disregard the voice of Christ?

2. Consider the essential difference between truth and falsehood. Suppose, that on a fine summer evening, when the streets are crowded with little children, all busily employed in their little sports, and every one speaking as fast and loud as he could, you were to fix your eyes on this interesting scene, and listen to their prattle; in this case it would be quite indifferent what you heard, whether you listened to one or to another, or to none of them at all, because all was the prattle of children. Or suppose that you were on a long journey in company with two fellow-travellers, and that each of them proposed to tell you a story, a mere fiction or romance, to beguile the tedious hour and road; it would be of little or no consequence which of them you heard first, or what you heard, provided it were innocent, and answered the end proposed. But the case would be immensely different, if, when setting out on this journey, with the proper prosecution of which were connected your present and everlasting happiness or misery, one of these persons should say, "Your road is of this nature, lies in this direction, must be pursued in this manner, and it will terminate at last in glorious rest: while the other should step forward and say, The right road is of the very opposite nature, lies in the very opposite direction, must be pursued in a manner totally different; and that if you follow his advice, you shall certainly be involved in darkness and misery. Here, certainly, you would find it absolutely necessary to pause, inquire, and examine, before you proceeded one step:—Your all was at stake.

You can be at no loss to apply this to the subject in hand. What is it that is to be heard? It is not the noisy and senseless prattle of children; it is not an amusing tale to beguile a tedious road and hour: but it is something that pretends to be the mind of God respecting your present duty, and everlasting happiness or misery. I speak not of the word of God itself, but of what men say to you from it; and every one pretends that the view which he gives of it is the true and correct one. Now as the Bible is a revelation of the mind of God respecting your best, your eternal interests,—as

it contains the truth without any mixture of error,—but as the views of its doctrines which are exhibited to indiscriminate hearers are not only varied, but diametrically opposite, it becomes an immediate and imperious duty to deliberate and distinguish, to turn away your ears from error, and to cleave to the truth. Never forget that they are essentially different. It is the certain and precious truths of God's word, and the mistaken views and pernicious errors of men of corrupt minds,—it is the wholesome words of our Lord Jesus Christ, and the doctrine which is according to godliness, and the enticing words of man's wisdom, and the instruction that causeth to err from the words of knowledge,—it is the sincere milk of the word, and deadly poison,—between which you are to make a choice. What an awful alternative ! What immense interests are overlooked, yea, sported with, by those who indulge in indiscriminate hearings ! They place the truths of that God who cannot lie, and the vain imaginations of men, exactly upon a level ; and hear both, or whatever is spoken to them, with equal readiness and attention. Such persons have never seriously weighed these passages : “ Buy the truth, and sell it not.—Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls ; but they said, *We will not walk therein.*”

I know there are many in these days, who account it a matter of no moment what men's opinions are, and who allow themselves to be regulated in their choice of a minister, not by any knowledge of the principles which he holds, and the doctrines he teaches, but by the current of popular opinion, and by the powers of pleasing the fancy which he possesses. Others say, it is a matter of small importance what a man believes, if the heart and practice be good, (as if either could be good where there is no knowledge and belief of the truth as it is in Jesus,)—that the opinions of men are frequently changing, that doctrines are greatly in vogue at one time, which are either unfashionable or cried down at another, and therefore little attention is due to them.

All this proceeds on the supposition, that there is no great difference between truth and error, or that the difference is of very small importance. These persons think so, and it is this melancholy fact that makes me tremble for thousands at present, both old and young, but especially the latter. They are not aware of any difference between one doctrine and another, at least they cannot point it out. They hear error as readily as truth. As readily, did I say ? far more so. Truth is one, but error is infinitely diversified, and therefore more readily to be met with : truth is not congenial to the depraved heart, but all error is, and the more so, the more it is opposed to the word of God. But, reader, I would hope better things of you,—that you are fully persuaded that there is an essential difference between truth and error,—that it is of infinite importance for you to know whether the Saviour be a divine person or a creature—whether his atoning blood or your own righteousness, be the ground of your acceptance with God,—whether the

grace of God, or any volition or exertion on your part, begin the good work within you,—and whether the punishment of hell be only temporary, or without end—the correction of a wise and kind father, or a just punishment inflicted to vindicate the honour of the law, and of the divine Lawgiver, and designed to read, through ceaseless ages, to the innocent or redeemed part of the universe, this lesson of highest import, “O do not this abominable thing that I hate!”—Is this the case with you? Then, as you value truth,—truth intimately connected with your present and eternal welfare, be not indiscriminate hearers, give all diligence easily and clearly to distinguish truth, and those places where it is most plainly and faithfully declared, and abide by both.

3. Indiscriminate hearing is most unfriendly to the true and profitable knowledge of the truths of the Bible.

It is acknowledged by all but infidels, that the Bible contains all things necessary to be known to salvation. It is therefore the duty of all who profess to believe it, to try to acquire the knowledge of its sacred pages, and for this purpose to employ all the means with which they are furnished. Of these, hearing the gospel is one, and it has been blessed by God for bringing many thousands of our benighted race to the saving knowledge of the truth; and, certainly, when the ordinance of preaching is diligently and honestly employed to exhibit the mind of the Spirit, it is well fitted to accomplish this great end. But if on the other hand it be true, that some preach another gospel than that which Christ and the apostles preached; if the ordinance of preaching has been prostituted, as the organ of communicating the unspeakably diversified errors of men of corrupt minds, (and that it often has been so, who can deny?) then it will come to pass, that the indiscriminate hearing of all who take upon themselves the character and office of preachers of the gospel, will, and must, prove the means of perplexing, bewildering, and confounding the hearers. “If,” says Paul, “the trumpet give an uncertain sound, who shall prepare himself to the battle?” If men preach opposite and contradictory doctrines, how can the hearers know what is truth and what is error, what should be received, and what rejected? Those, indeed, “who by reason of use have their senses exercised to discern both good and evil,” are able to do both. They have the principles and leading doctrines of the gospel both in their heads and hearts, and even the confidence and great swelling words of some, and the cunning craftiness of others, are not able on the whole to deceive them; though, at the same time, I am persuaded, that indiscriminate hearing, even in their case, must have a tendency to perplex what was plain, to obscure what was clear, and to unsettle what was fixed. With regard to others who have made no such attainments, the effect must be most unhappy. What is asserted this day, is contradicted the next. What they are called upon to learn in one place, they are exhorted to unlearn in another. What one represents as most important truth, and necessary to be known and believed for salvation, another overlooks altogether, or he speaks

of it merely in the language of contempt and virulence, and represents it as a most pernicious error. Can any thing that deserves the name of knowledge be acquired in such circumstances? Some indiscriminate hearers, it is true, have no scarcity of ideas; there is no end of their talking about ministers and doctrines, truth and error; and if allowed to go on without opposition and cross examination, they appear to be persons of great attainments in knowledge. But attend closely to what they say, or ask for reasons and explanations; and, in general it will be found, that their knowledge is merely superficial; that their ideas are vague and incoherent; that their sentiments, if sifted to the bottom, or followed out to their native consequences, are not only incorrect, but sometimes utterly inconsistent both with reason and revelation; and that they can speak much about any thing, but know nothing to any good purpose. Others are quite bewildered and stupified. Weak, perhaps, in their mental faculties, and having no fixed principles, they hear the most opposite doctrines stated; but they know not what is affirmed or denied; and though, by their eagerness to hear all kinds of preachers, they seem to be ever learning, yet they are never able to come to the knowledge of the truth.

These statements are amply confirmed by observation. Look around you, or back on the days that are past, and you will find indiscriminate hearers to be what I have now described. Persons well acquainted with their Bibles, of sound judgment, of substantial and practical knowledge, and, moreover, persons who really know the peculiarities in doctrine, and church government, of different parties, and can point out, and rationally defend or condemn them,—must not be sought for among those who heap to themselves teachers, having itching ears, and are carried about with every wind of doctrine; but among those who feel it necessary to read the Bible, and other good books, and to meditate at home, as well as to hear a sermon; and who, after due deliberation, have connected themselves, not with that individual minister who has a high degree of popularity, and whose manner may be very attractive; but with that church, or Christian society, whose principles and practice are most conformable to the mind of Christ; and are conscientiously regular in hearing those, under whose ministrations Providence has placed them. Accordingly, I believe it to be matter of fact, which the experience of thousands can attest, that they have been most edified, as well in knowledge as in faith and comfort, by the stated labours of their own ministers. Their acquaintance with his manner, mode of expression, trains of thinking, with the subjects which he has been previously discussing; and at the same time, their hearing not to gratify a vain curiosity, or as critics, but to be instructed in righteousness:—all these, I say, contribute their part to produce this happy effect. Would you, then, grow in knowledge, scriptural, solid, and practical? “be no more like children, tossed to and fro, and carried about with every wind of doctrine.” Curb vain curiosity. Carefully examine where the gospel and its ordinances are most purely preached and dispensed;

attach yourselves there ; and humbly depending on the divine blessing, you shall “ grow in grace, and in the knowledge of our Lord Jesus Christ.” “ Then shall ye know, if ye follow on to know the Lord.” “ Blessed is the man that heareth me : *watching daily* at my gates ; *waiting* at the posts of my doors.”

4. Indiscriminate hearing has a strong tendency to scepticism, and generally terminates in it. The gospel is not a merely speculative theory, which we are to contemplate and study, to amuse our fancies, and to give exercise to our mental faculties. It contains a system of doctrines to be learned and believed. It is proposed to us to be believed.

In the faith of the gospel, two things at least are included ; a thorough conviction that the gospel is a revelation from God ; and that it contains no doctrines but such as are fully consistent with his nature and perfections, and with one another. The person who has not a full and settled conviction of both these points, does not, and cannot believe the gospel ; and if these points could not be established, it would be unreasonable to call on any person to believe it. Now, are you indiscriminate hearers ? You must every now and then hear doctrines the most opposite and contradictory, such as these ; that the Saviour is a divine person, and a mere creature ; that his vicarious death is the only ground of a sinner's acceptance in the sight of God, and that our repentance and good works alone form this ground ; that hell torments shall be endless, and that they shall last only for a few years or ages, &c. &c.—Such opposite doctrines indiscriminate hearers must often hear ; and while the Bible is made to countenance and support all these doctrines, such hearers must be strongly tempted to suspect and conclude, that the Bible is not from God ; and that instead of being a perfect rule of faith and practice, it is nothing but a system of jarring elements, a mass of inconsistencies, intended only to mislead and deceive. And, in fact, to such a conclusion, very many of this description of hearers come in the end. They first assume the plausible character of rational and free inquirers after truth, who are resolved, as they are commanded, to prove all things, in order to hold fast that which is good. They then become free-thinkers, doubting and disputing, and denying all things ; and then, in reality, though, perhaps, not avowedly, become downright infidels, not seriously weighing and believing one doctrine they hear. Perhaps your own observation will furnish you with many instances of persons of this description. Have you not known some who have first run from one minister of the same religious connection to another ; then from one denomination to another, praising and reproaching, justifying and condemning all in their turn ; till at last, wearied in the greatness of their way, they give up with ministers and ordinances altogether, and either spend the Lord's day at home in the most careless and sottish manner, or join themselves to some infidel club, and spend it in talking politics, in drinking, in blasphemy ? I speak not of all indiscriminate hearers ; but, alas ! every one who has only a little experience of the ways of men,

of professors of religion, must know that the above picture is neither imaginary nor overcharged. There are, perhaps, few corners of the populous districts of Scotland, which, at the present time, could not furnish several proofs and illustrations of what has now been advanced. And that this should be the result of indiscriminate hearing in the case of many, is not wonderful. I know nothing that is better calculated to make men infidels, than the attempt so common now-a-days, to make the Bible speak the language of every man's creed. Why, says the sceptic, believe a book which is made, by its professed friends, to support systems and doctrines as opposite as light and darkness? In itself, it must be nothing, for it just speaks or is silent, affirms or denies, according to the wishes of every fool or knave. He, therefore, is the wisest man who rejects it as a cunningly devised fable, and takes reason alone for his guide. Do you, then, tremble at such a terrible conclusion? beware of that which natively conducts to it, and which has conducted so many to it already.

5. Indiscriminate hearing is most unfriendly to practical godliness. Faith and practice are inseparably connected, as cause and effect. If the gospel be truly believed, it will instantly appear in the conduct to be the doctrine according to godliness. But if men's knowledge and faith of the Bible be merely speculative, float on the surface of the heart, and be not the same for two days together, their practice must be defective and unstable. "If any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was."

Besides, indiscriminate hearers, are generally persons of a speculative turn of mind; most likely, are greatly given to vain talking, and disputing about the contradictory doctrines submitted to their consideration, are accustomed to spend much precious time in ascertaining the comparative merits of different preachers and parties; and to exercise and display some of the worst passions, hatred, envy, malice, on the one hand, and self-conceit, and low party-spirit on the other; in censuring and condemning some, and in praising others. And what becomes of serious practical godliness all this while? Alas! this is not the object which the great bulk of this class of hearers have in view, and aim to promote. They may be seen and heard for hours together, wrangling and disputing about what they call truth; defending one system, and decrying another; while the closet never witnesses their devotions, and heart-exercises; while their families are never assembled to worship the God of all their mercies; and while they give no heed to "command their children and household after them to keep the way of the Lord, to do justice and judgment."

Who are the persons who abound most in the fruits of holiness? Let observation answer the question, and without the smallest hesitation, it will say, it is not those persons, who, having itching ears, are ever hunting after new faces and voices; who are greatly given

to criticise different ministers, and their discourses ; but those, who after much conscientious inquiry, have attached themselves to that body of christians, who appear to them to have most of the Bible in their principles and practice, and who punctually attend all the ordinances of Christ in their own place of worship. The tree that is transplanted every year, will bear no fruit. The person who is frequently changing his occupation, will never be a proficient in any, nor be useful either to himself or family. In like manner, unstable souls, who run through all denominations, and allow themselves to hear all kinds of doctrines, may produce leaves and some blossoms, but will produce little fruit, or none to perfection. "Unstable as water, he shall not excel." Is a profession, then, without fruit, of no avail ? Is it not said, "Herein is my Father glorified, that ye bear much fruit ; so shall ye be my disciples." Beware, then, of indiscriminate hearing, which is so unfriendly to the fruits of holiness. Remember it is the word of Christ heard and believed, that is the root or principle of holiness. "Now ye are clean, through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

6. Indiscriminate hearers set a very bad example before others. Are you parents, and have you a numerous rising family, whom you are bound to provide for, and to train up in the nurture and admonition of the Lord ? I shall take it for granted, (though this is doing too much in reference to many of your description), that you have a sincere wish, and make laudable exertions, to give your children a religious education. So far this is well. But let me ask, How can you give them any instructions and admonitions respecting the ministers and doctrines they should hear ? Can you expect, that in the gay and volatile season of youth, when curiosity operates with such force, and novelty displays a thousand attractions and charms, they will be restrained to one place of worship, or to one religious denomination, while you rove about from place to place, and from one communion to another ? No expectation can be more groundless. But you say, We never mean to lay such restraints upon our children. Let them hear and judge for themselves ; we shall find no fault, so long as they keep at a distance from such preachers and doctrines as we have never allowed ourselves to hear.—And think you that there is not almost a moral certainty, that while you are running from place to place, and consequently are not able to take your family with you, some of your children will very soon learn to prefer home to any place of worship, and may contract such habits, and select such companions, as will render them ever afterwards indifferent, if not averse, to public ordinances ? and others of them who attend to these ordinances, will probably, in imitation of your example, rove from place to place, and most likely will give the preference to those places where there is most to attract and please a vain youthful

fancy, perhaps to mislead and corrupt, and, of course, least to instruct, impress, and edify.—Will you admonish them to desist and go elsewhere? You may expect to have this cast in your teeth.—You set us the example of hearing indiscriminately, and we must be allowed the same right which you have all along claimed and exercised, of judging what ministers and doctrines best deserve to be heard.

Are you members of a congregation, and do you so far forget yourselves, as to desert the ministrations of your own minister, for the sake of hearing this or that great man, or, perhaps, this or that upstart? You forget, and make light of the strong and solemn obligations which your own voluntary engagements have imposed on you, to attend your own minister, and to support the gospel to the utmost of your power, in the Church to which you belong. But alas! such obligations seem to be little felt in these days! And think what an example you set before all your fellow-worshippers. Have they not as good a right as you have, to leave the accustomed place of worship, and to go in search of a new face and voice? If you have any right to act in this manner, all the members of the congregation have the same; and were all, or the majority, to be actuated by your unsteady spirit, and to imitate your example, it would come to pass, that your minister would go to the pulpit to begin divine service, while not a single member, or a very small part of the congregation, were present to join with him. Abstracting from all other considerations, think how indecent this would be, what a pang it would give to your minister's heart,—a heart which, for many a year, has poured out prayers to God that you may be saved; and, perhaps, has often wept for you in secret places; how it would damp his spirits and enfeeble his arm, and tempt him to find fault with the arrangements of that holy Providence, which appointed him to labour among such an unsteady and ungrateful people.—Are these the unhappy effects which your example is calculated to produce on your children, fellow-worshippers, and minister?—Beware of indiscriminate hearing!

To conclude: Never forget that the great end you should have in view in hearing, is to obtain the salvation of your souls. If this end is not attained, your hearing is vain. What will it avail you to have heard a hundred preachers, and as many different doctrines, if you do not hear the voice of the Son of God, and are not made wise unto salvation? Alas! it is to be feared that many hearers at the day of judgment will be forced to say,—‘We have heard all kinds of ministers, but we never heard the great Teacher come from God: We have put ourselves to great toil and some expense to hear this or that minister, concerning whom lying fame said so much, but we made no sacrifices to hear HIM who spake as never man spake: We were often seized with an insatiable curiosity to hear this or that new doctrine, but never put on the firm resolution to hear what God the Lord would speak; and now, after all our thinking, vain talking, and disputing about the

right way to heaven, we have missed it, and have all along been pursuing the broad way that leadeth to destruction.'—It is strange, but most true, that though the idea of the preaching of the gospel be admirably fitted to turn the attention to the judgment-seat of Christ, yet there are vast multitudes who continue from year to year to pursue all kinds of ministers and preaching, but never seem to have seriously considered, that the great design of all *hearing* ought to be, to enable them to stand before that dread tribunal with joy, and not with grief.

P. Q.



For the Religious Monitor.

I. THE PERSONAL GLORY OF GOD.

THE essential glory of God, described in your first number, is common to the Father, Son, and Spirit. Their glory is not only equal and common, but it is also one and the same. But, besides this, there is a personal glory peculiar to each of them. It is but little of this personal glory which is revealed to mortals, or they understand but little of it. The following summary comprehends the amount of what is known of it.

The personal glory of the Father is comprised in these three particulars.

1. He is the Father of the second person of the Godhead.—“Thou art my Son, this day have I begotten thee.” Men, while ignorant of their own generation, have busied themselves in enquiring into the nature of the generation of the Son of God, which throws around it the glories of eternity, and is without a parallel; but it is questionable if their inquiries and conclusions, have not been presumptuous, if not impious. With a surprising uniformity on a subject so mysterious, they have decided, that it consisted in the first person of the Trinity, communicating to the second the divine essence and personality, (some say only the divine personality,) together with the power of communicating the same to the third person, the Holy Ghost. Whether these assertions be true or false, we want not at present to consider nor determine; but from them, many have drawn almost all their arguments for setting aside the proper Sonship of Jesus Christ the Saviour.

Be the mode of the generation of the Son what it may, the Bible assumes and asserts it as an incontestable fact, and we may rest assured that it is the most perfect and glorious possible; but as we apprehend that this is not revealed, we must descend to consider the subject under an aspect more level to our capacity. The fol-

lowing aphorisms of Solomon, will throw much light on our path. "A wise son maketh a glad father." Prov. x. 1. "The father of a fool hath no joy," xvii. 21. "The father of the righteous shall greatly rejoice; and he that begetteth a wise son, shall have joy of him," xxiii. 24. Consider Jesus Christ; he is the brightness of the Father's glory, and the express image of his person. The Father's name, his nature, and perfections are in him; all that the Father hath, paternity excepted, is in the Son. This must render the Son glorious in the eyes of his Father, and the object of his complacential delight. It well accounts for such attestations as these, "This is my beloved Son, in whom I am well pleased," he is the Son of the Father, in truth and love. Add to these the conduct of Christ; the Father hath committed to him the weightiest concerns, and he ever did what pleased him. His whole conduct has met his Father's most unqualified approbation. Truly, then the personal glory of the Father, arising from being the Father of such a Son is great, peculiar, and permanent.

2. It is a part of the personal glory of the Father, that he is the first person of the Trinity, both in the order of subsistence, and also of operations. When we say that the Father is the first person of the Trinity, we do not mean that he is so in respect of excellence or dignity, but only according to our mode of conceiving of these mysteries, and according to divine representations. In reality, the moment one is a Father, the other is a Son; yet in the order of nature, the Father must be considered as preceding the Son, and this is almost the constant representation given in scripture of the subsistence and operations of the persons of the Godhead. When the three are named, the Father is generally placed before the Son and Spirit; and the order of the operation follows that of subsistence. The Son doeth nothing but what he seeth the Father do; and whatsoever things the Father doeth, the Son doeth likewise. All things are of the Father by the Son. Hence, God is said to have created all things by Jesus Christ, and he hath reconciled us to himself, by him.

3. It is another branch of the personal glory of the Father that he is exhibited in the ceremony of redemption as sustaining the majesty of Deity, representing the person of the lawgiver, and vindicating the law by appointing and accepting the atonement. Psalms 89, 19, 20. Ps. 53, 6, 10. Eph, v. 2. Phil. ii. 9. Heb. v. 7

II. THE PERSONAL GLORY OF THE SON.

THE personal glory of the Son seems to be comprehended in these two particulars.

1 The glory peculiar to him as the only begotten Son of the Father. Solomon tells us that the glory of children are their parents. The Jews, fully aware of this, gloried much in having Abraham, the friend of God, for their father. Consider Jehovah the Father of Christ Jesus : he is the Lord of glory, the fountain of all excellence. His whole proceedings are entirely worthy of his august character. What an honour to be the Son of such a Father. Thus Christ felt and took a peculiar delight in approaching and addressing God in the character of his own Father.

2. Christ, the Son, has the high and peculiar honour of being the executor of all the plans of Deity. Though divine power, wisdom, and goodness are possessed equally, and in common by all the persons in the Godhead ; the exertion, and the application of these perfections in creation, providence, and redemption, are not managed by either the Father or the Spirit, but exclusively by the Son. Hence, God the Father, is said to have created all things by Jesus Christ. We are also especially taught that in providence " He upholdeth all things by the word of his power, and that by him all things consists," and the fact is unquestionable, that God reconciles the church to himself, and saves her by Jesus Christ. To be employed in great achievements and promoted to high offices, is deemed honourable among men ; how transcendant the glory of being the agent of heaven, in the accomplishment of the works of creation, providence, and redemption.

III. THE PERSONAL GLORY OF THE SPIRIT.

This may be conveniently referred to three particulars.

1. His eternal procession from the Father and the Son. Hence called the Spirit of the Father and of Christ, John xv. 26. Gal. iv. 6. This mysterious subject, is so seldom mentioned and so briefly stated in scripture, that little is known concerning either its nature or mode, and prudence and modesty forbid all anxious inquiries into it. The most that can be gathered concerning it, is, that it is analogous to our breathing. Hence, the name of the third person of the Trinity, the Spirit, or breath of the Lord. And hence, in allusion to this procession of the Spirit, we read of the Father and of the Son, breathing, expressive of their performing certain

works by the agency of the Spirit. Thus God breathed into Adam the breath of life : and Christ breathed on the disciples, symbolical, of his conferring on them the Spirit.

2. He is the immediate author of all life, and of all gifts and graces imparted to any creature. The external works of Deity, are ascribed in the scriptures, sometimes to God essentially considered, and sometimes by way of eminence to one of the persons of the Godhead. Power, wisdom, and goodness, the principle of all divine operations, being possessed equally, and in common by all the persons in the Godhead, is the ground of the former, and some particular impression of one of the persons in a work or condescension to it is the ground of the latter. The mode of divine operations follows the mode of subsistence. The Father worketh through the Son, and both by the Spirit. Neither the Father nor the Son, either separately or conjointly, ever imparted *directly and immediately, Life, Gifts, or Grace* to any creature. This is the immediate and exclusive prerogative of the Holy Spirit, and is exemplified in all the operations and dispensations of heaven.— In creation God made the earth, but it was without form, and destitute of every kind and degree of life ; on this inert and lifeless mass, the Spirit moved. To it he imparted vitality. Hence, the earth teemed with vegetables, and the air, the earth, and the waters were replenished with living inhabitants. The Lord God formed man's body out of the dust of the ground, but it remained a lifeless lump till the Spirit breathed into his nostrils, and the man became a living soul. The life given, he still preserves. His visitation preserves our souls in life. Inspiring he is sent forth, and the dead and decayed face of the earth, is renewed. He comes to the elect, and finding them dead in trespasses and sins, quickens them. The life imparted to them he preserves, cherishes, and perfects. . With propriety and emphasis, therefore is he called the Spirit of life, and the variety and excellence of the life which he imparts and preserves, proclaims his glory.

He is also the immediate author of all gifts and graces. Corporeal as in Sampson, mechanical as in Balaam, warlike as in Saul and Cyrus. Ecclesiastical, 1 Cor. 12. 1—13. And it is confessed, that he is the author of all graces in the Christian.

3. The perfecting of all the works of Deity, is devolved on him. The scriptures represent the Father as designing, the Son as performing, and the Spirit as perfecting all divine works. We are fully aware, that it is difficult if not dangerous, to form and

express clear and definite ideas of the precise agency of the divine persons in the productions of the works of Deity. We are liable to confound them altogether, or to imagine that one begins a work, and carries it on, and the third perfects it. And yet the finishing, the perfecting of all divine works is uniformly and unequivocally ascribed to the Spirit. Thus he is said to have garnished the heavens. He found the earth a rude shapeless mass, and from his plastic hand it assumed that beautiful form which now charms every eye. Christ redeemed sinners, but they still remained in death, dishonour, and misery. In the plenitude of mercy, the Spirit prepares them for glory; and most assuredly when we contemplate the perfections which the works of creation, providence, and redemption display, and reflect that it is all his work, we must be sensible, that the glory of the Spirit in accomplishing it, must be very great. The statements in this communication, taken in conjunction with the former, warrant the following inferences.

1. The propriety of ascribing worship to God essentially and personally considered.

2. The horrid evil of sin; it is committed against the glory of God.

3. How to act when the Creator and the creature come in competition.

4. A proper standard for the best of doctrines and practices.

5. The dignity of believers; they are the servants and friends of God.

CORRODIE.

January 2d. 1825.



REMARKS ON THE ATONEMENT, WITH SPECIAL REFERENCE TO ITS
EXTENT.

(Continued from p. 352.)

3. A third scriptural representation, which will lead us to the same conclusion as that already formed on this subject, is the *nature* of the atonement.

We have already seen, that the *design* of God in giving his Son, was the eternal salvation of those for whom he was given; and the atonement itself, or in other words, the obedience and sufferings of Christ, being a means to the accomplishment of that end, must include every requisite to such an accomplishment. Sin in itself merits punishment from the essentially just God. In *itself*, and in

the divine justice, are found the principal reasons for its punishment ; its "*wages*," is death." Many persons, indeed, tell us, that the only reason why God punishes sin is a regard to the good of the universe, but this is to deny its inherent demerit altogether. If I do not *deserve* death, it is an unheard of justice which would deprive me of life for the public good. Suppose that there had been but one creature in the universe, and that this creature had sinned : ought he not to be punished ? Without the shedding of blood his sin could never have been remitted ; though in this case there were no public to be infected by his example, or deterred by his sufferings. Suppose, farther, that *all* were sinners, their *own* good certainly would not be consulted in punishing them to all eternity ; and if not their own good, how could the public good be consulted, since by the supposition they themselves constitute the whole ; and of course there would be none to be benefited by their punishment. Yet would they equally merit it in this case as though there were millions to be benefited by it, and would as certainly undergo it, unless help were laid upon One mighty to save. Indeed, if there be nothing in sin *itself* which draws down upon the offender the vengeance of almighty God, it is difficult to see how the example could be so dangerous.—We are not here fighting against the wind. Many of our modern divines, who on other points speak in "the Jews' language," here speak half "in the speech of Ashdod." Neh. xiii. 24. Correct opinion here is radically important in the present argument. If the reason for punishing sin be merely a regard to the good of the universe, its punishment may be modified so as to answer that purpose. If any punishment short of the original demands of the law may be admitted, then no punishment at all is required as a matter of *justice* :—for the same will which dispensed with plenary satisfaction, might, with the same propriety, dispense with punishment altogether. Thus the justice of God is wholly relinquished ; for *justice* and *benevolence* are entirely distinct attributes. Sin, therefore *deserves* punishment, independently of any reference to the public good, or to the reformation of the individual offender ; and if it deserves punishment, a just God will render to every one their *due* ; and giving to every one a just recompense of reward, will undoubtedly award to the workers of iniquity, tribulation and anguish. If the sinner could possibly sustain all the penalty affixed to his crimes, he would then be released as a matter of right : and if a substitute be accepted in his stead, who fully discharges all his obligations, his release must be equally equitable in this case as in the former. If we admit the propriety of substitution, it must be evident that if the substitute bare the very penalty to which the other was liable, justice has no farther claims. Nor does it at all alter the matter to suppose, as many do, that the imputation is mediate, i. e. not an imputation to the substitute of the *crime*, but merely an infliction on him of the *consequences*—for if the consequences of our sins be inflicted on our surety, it is wholly inequitable that they should be reinflicted on us likewise.

That Christ died for us—in our stead—as our substitute—none can deny, but those who have denied the faith, and are not much better than infidels. “For scarcely for a righteous man would one die, yet peradventure for a good man some would even dare to die.” Rom. v. 7. Here is as evident substitution as can be expressed in words, and in the same sentence the very same form of words is used in reference to Christ.—“But God commendeth his love to us, in that while we were yet sinners Christ died for us,” verse 8. Indeed every word and every modification of words by which substitution could possibly be signified, are used in reference to this great transaction. *υπερ, αυτι, δια, περι,* “For Christ also hath once suffered, (for what? As a great governmental transaction? nay but) for *sins*; (for his own? no) the *just* for the *unjust* (and for what purpose?) that he might bring us to God.” 1 Pet. iii. 18. A transfer of character is indeed an impossibility, and is not necessary to the doctrine of substitution or imputation, nor even consistent with it. If my character were transferred to my substitute, I should then have no moral obliquity to account for, nor would my substitute atone for my sins, but for his own; and of course could transfer no righteousness to me. Christ was then our *substitute*. As our substitute he would naturally answer for us, whenever claims were preferred against us. Sin utterly prohibited our salvation—and he is “the Lamb of God who *taketh away* the sins of the world.—But now hath he appeared in the end of the world, to *put away* sin by the sacrifice of himself.” Heb. ix. 26.

Our opponents, indeed, tell us, that the death of Christ was a mere governmental act, an exhibition of the displeasure of God against sin. But this is all gratuitous, and contrary to every representation of scripture. Suppose it were so, would it not exhibit the displeasure of God against sin, as much to angels and to devils, as to men? Consequently Christ would be no more the Saviour of men than of devils. Besides, how would it be an exhibition of displeasure against sin to punish a being who had no sin either personal or imputed? If the sins of men have not been punished; if the law of God has been *lowered*, or rather has *relinquished* its demands altogether; if the threatening has never been executed—wherein is the displeasure manifested against sin? But if God gave his own Son to be our substitute, and did not spare even *Him*, and did not lessen even towards *Him* the demands of his law, this indeed would be a bright display of the evil nature of sin.

The ground of the punishment of sin is the essential justice of God, and the evil nature of sin itself. If that which produces the greatest public good is just, then is sin itself just; for who will dare to say, that every sin will not ultimately be made to promote the greatest good. *Injustice*, therefore, is justice: it tends to the greatest public good, and yet it is proper to punish a just person, viz. one whose actions shall terminate in the highest degree of good. This sentiment, however, has been sufficiently refuted already. If then, the reason of the punishment of sin be as above stated, it will follow, that it must be punished to the full extent of its demerit.

The law of God knows not how to pity, or to relax in the least its terms. It must not be dispensed with but fulfilled. The debtor to it cannot be released until he can exclaim, "it is finished." Hence the Lord Jesus Christ, as our substitute, underwent an equivalent to that very penalty to which we were liable. We are told, indeed, that we know not in what light the sacrifice of Christ is viewed by the great Lawgiver. But do we not know what God himself has explicitly revealed to us? The law pronounced upon us its dreadful curse—"Christ hath redeemed us from the curse of the law, (how? by an act of sovereignty, or gratuitous remission? no but) being made a curse for us." Gal. iii. 13. Are we not told in what light it is viewed? It was inflicted as *the very penalty* which was pronounced upon us. All those, therefore, for whom he was made a curse are *redeemed* from the curse: and if he was made a curse for all, the curse must be removed from all, and they can never come into condemnation. Hence the challenge is put in behalf of those for whom a substitute has been provided. "Who is he that condemneth? it is Christ that died;" Rom. viii. 34—fully and positively asserting, that if Christ hath died for them, they never can come into condemnation. "Who shall lay any thing to the charge of God's elect? For Him who knew no sin he hath made to be sin for us (*υπερ ημων* in our stead that we might be made the righteousness of God in him." 2 Cor. v. 21. Hence he blotted out the hand writing which was against us, he *magnified* the law. He was a *προσφορα*, a *θυσια*. He bare *our* sins in his own body on the tree. The Lord hath laid on him the iniquity of us all. He *was wounded* for our transgressions, he was *bruised* for our iniquities, the *chastisement* of our peace was upon him, and by his *stripes* we are healed. Is there no *punishment* in all this?

If then our substitute answered all claims against us, we might expect to hear the joyful news of release. Exactly in accordance with this we read, that this atonement was a *λυτρον*, an *αυτιλυτρον*, a *λυτρωσις*, a *τιμη* an *οσμην σωθεις*—that the Lord was well pleased for his righteousness sake—deliver him from going down into the pit, I have found a ransom. Job xxxiii. 24. Those also, as might be expected, for whom this atonement was offered, are said to be ransomed. To buy, implies subsequent possession, and we are "bought with a price."

We know that these expressions are all represented as figurative; and many persons seem to think, that if they can once step into a figure they are safe enough. This is their last resource.—Here they *hide*. Figures, however, are not intended to obscure a passage. They are used to convey meaning, definite meaning, and to convey it more distinctly; and that meaning must be attached to them which seems applicable to the subject in hand. It is strange indeed if the apostles have used them so frequently without intending to convey meaning by them, and *that* meaning which is usually attached to such figures.

If it be declared to me, that I shall *bear* my sins, the expression, though figurative, is perfectly intelligible, i. e. that I shall suffer for my sins: and if it be further declared that my surety shall bear

my sins, *ὡς περ ἐμοῦ* in my stead, the expression is still confessedly figurative, but equally intelligible as in the former case, viz. that my surety shall suffer for my sins, or in my stead.

Were we to hear that a certain person *ransomed* his friend by dying for him, we should consider the expression as figurative—that he did not, in a pecuniary way, *buy* the release of his friend, but that the ransom was effected by dying in the room of his friend. Supposing it proper, in human government, to accept a substitute, the acceptance would be a matter entirely of grace; but the substitute being accepted and the ransom paid, we should look upon it as an act of injustice to re-exact the payment by the death of the original offender. Here, however, it ought to be strictly kept in view, that the non-remittance would be a matter of injustice, *not to the original offender*, but to his substitute, who had ransomed him from death. The word *ransomed* is here confessedly figurative, and yet perfectly intelligible, and why, I ask, when Christ is said to have *ransomed* his people, must the expression be interpreted in an entirely different manner? The procurement and acceptance of Christ as our substitute was entirely a matter of grace, but he being accepted and having *ransomed* his people, *justice*, not to those for whom this ransom was paid, but to him who paid it, demands the release of the persons ransomed. And as has been frequently intimated already, and shall be more fully proved hereafter, all those who are thus ransomed will be ultimately released. If God be just in justifying the believer, to do the directly opposite, to condemn the believer, must be unjust.—To say that any specific act and its opposite are both just, is as absurd as to say that light is darkness, and darkness light. If, as our opponents say, justification is merely a declaration on the part of God, that they *may* be saved in consistency with his attributes, then according to them it may be affirmed of all men, but according to scripture, “whom he *justified* them he also glorified.”

Nor is the preceding representation at all inconsistent with pardon. If God *promise* a blessing, his *truth* obligates to its fulfillment, and yet the bestowment is equally gratuitous as though it were given without such a promise; so if his justice is obligated to give the Redeemer of the travail of his soul, his grace is as much manifested as though justice did not at all intervene. It is even more so, because he not only removes the curse from us, but effects it at an immense price, by making his own son a *curse* for us. He provides for the sinner a ransom, and accepts of it, at its presentation, by the sinner. “That which Christ laid down his life for he merited, and what he merited, is due to those for whom he merited it.”* Thus too thought the Apostle Paul, or rather thus the Holy Spirit informs us—“In whom we have redemption through his blood, the remission of sin according to the riches of his grace.” Eph. i. 7. If his blood merited that forgiveness, then it is not inconsistent with it, but if it was not meritorious of pardon, how is the procurement of pardon through his blood? It was “to declare his *righteousness* in the remission of sins, that God might be *just* and yet the *justifier*

* Coles.

of him that believeth.—He is faithful (to his promise) and just (with respect to his Son) to forgive us our sins.”

Nor does this prove that we were justified at the death of Christ ; but only that our justification was then ensured. Every thing in its order. The sinner cannot be justified or declared righteous until he is righteous, and this is not till he by faith presents “the Lord our righteousness.” Nevertheless the foundation of God standeth sure—so that by two immutable things in which it is impossible for God to lie, they have strong consolation who have fled for refuge to the hope set before them in the gospel. Who, therefore, shall lay any thing to the charge of God’s elect ? Who is he that condemneth ? It is *Christ* that died.

(To be concluded in our next.)



From the Utica Christian Repository.

NEW DENOMINATION.

THERE have been, in all ages, different denominations of religionists. We have long been accustomed to hear of Calvinists, and Arminians, and Antinomians, and Unitarians, and Universalists, and a great variety of other names, intended to designate those who embrace schemes of religion differing more or less from each other. And we have heard of *Nothingarians*, who are supposed to embrace no religious system whatever. But there is a class of men, who are becoming very numerous at the present day, who have, I think, no appropriate designation. They are not, indeed, found by themselves, as a distinct community, but are intermingled with other communities. Their principles, however, and their practices, are such as clearly entitle them to a distinct name. And their being intermingled with other communities is no objection to this. For we hear of Calvinistic Episcopalians, Calvinistic Presbyterians, Calvinistic Congregationalists, Calvinistic Baptists, and so also of Arminian Episcopalians, Arminian Presbyterians, Arminian Congregationalists, and Arminian Baptists. It is a great convenience to have a name. if one can be found sufficiently expressive of the thing, since it saves much circumlocution. And no one is ever ashamed of his name, unless he is ashamed of the thing which that name expresses. And as this class, of which I am speaking, are already very numerous, and are rapidly extending their influence, and bid fair I think, to be the prevailing denomination, which, at no distant day, may swallow up all others, I think it is high time they had a distinct name. And as no term occurs to me more expressive of their true character, or more descriptive of their principles and practice, I would take the liberty of proposing, until some better name is suggested, that they be called *Anythingarians*.

In the early part of my life I met occasionally with some of this class, and not fully understanding their principles, I sometimes

wondered at their conversation and conduct. But further acquaintance with men and things has explained it all. I once resided for a considerable time in a populous place, where there were several churches, the ministers of which frequently interchanged their labours, and where also travelling preachers frequently stopped and spent a sabbath. Of course, there was a great variety in the preaching, both as to style, manner, and talent, and as to the sentiments which were inculcated. A certain class, of hearers, however, were always pleased. Let the preacher be whom he might, if he only spoke fluently and gracefully, and let the sentiments of his discourse be what they might, this class of hearers were always gratified. I could never come out of the place of worship, and walk the length of a street in their company, without hearing them exclaim, "What an excellent sermon! What a fine preacher!" And I often had to cross the street, or hurry along with a haste scarcely decent, to avoid the usual interrogatory, "Don't you think it was an excellent sermon?" This class of people, I conclude were *Anythingarians*.

Happening once in a strange place, I inquired something about their preacher, and the reply was, "Oh, he is one of the best of preachers; every body is pleased with him. Before he came among us there were many different parties, each having their own peculiar views, and keeping up separate meetings: Now, all are united. Calvinists and Arminians, Presbyterians and Episcopalians, Baptists and Methodists, and Quakers, all go to hear him, and all are equally well pleased; and the congregation increases rapidly." I thought he must be a rare kind of character to be entitled to such a commendation as this. But a few more year's acquaintance with the world has corrected my error, and convinced me that this character is not so rare as I then imagined. It is not yet, however, quite clear to my mind whether he was an *Anythingarian* or a *Nothingarian*, though my opinion inclines to the former. Most of his hearers were without doubt, *Anythingarians*.

I have known some men of such a happy versatility of genius, that they could so accommodate themselves to those with whom they happened to be, and so enter into all their views and feelings, as to seem, for the time to be just like them. Like the chameleon, they always assumed the colour of those objects to which they were nearest. With Calvinists, they would seem to talk in favour of the doctrines of grace; and with Arminians, they would seem to be opposed to those doctrines, and in favor of the opposite views. With Episcopalians, they would speak well of the church, and seem to have no aversion to forms of prayer, and confirmation, and ordination by Bishops. With Presbyterians, they would seem to prefer the Presbyterian order and government; and with Congregationalists, they would seem to be well pleased with their system. With Baptists, they would express a high opinion of the purity and orthodoxy of their churches, seem almost willing to go into the water, and appear to approve of every thing but their

close communion, and not blame them for that. With Methodists, they would talk fluently of their *good feelings*, exhort in their meetings, say amen to their prayers, encourage women to speak in public, and exhort awakened sinners to *press forward*. With Quakers they would say *thee* and *thou*, and talk of the *light* within. And with all, they would expatiate on the evils of a sectarian spirit, and enlarge in the praises of charity and liberal sentiments in religion. I have been sometimes greatly puzzled to account for such apparent changes, from one thing to its opposite, made in so short a time, and with so much facility. But I think I have found out the secret. These men were Anythingarians.

Besides the foregoing traits of character, which distinguish those of this denomination, I have taken notice of some others which I will mention.

When a man, in all companies, abounds in religious small talk, but carefully avoids saying any thing that has much point, or is very decided any way, I set him down as an Anythingarian.

When a man professes to think well of two opposite schemes of religion, and declares that he likes them both, and sees no important difference between them ; or when two books, written on opposite sides of the same question, are presented to him, and after examination he declares that he admires them both, and thinks they are equally good : I set him down as an Anythingarian.

When a man acknowledges the truth as the instrument of the conversion and sanctification of men, and at the same time embraces in his fellowship those who understandingly hate and oppose the truth, I set him down as an Anythingarian.

When two men of opposite principles go and converse with a third person for the purpose of ascertaining what his principles are, and each comes away with the impression that he agrees with him, I set down that third person as an Anythingarian.

When a man professes to believe the doctrines of the bible to be true, and acknowledges that they are plainly and abundantly taught in the scriptures, and at the same time considers the preaching of them as unprofitable and useless, if not positively injurious, and so converses with the opposers of those doctrines that they consider him as much opposed as they are, I set down that man as an Anythingarian.

When a man professes to believe the doctrines of the bible to be true, and declares that he is willing to have them preached, but is always in a tremor when he hears any of them mentioned from the pulpit, for fear they should be carried too far, I set him down as an Anythingarian.

When a man professes to believe the doctrines of the bible to be true, and declares that he understands them, and is edified with them, but is afraid of having them preached, lest other people should not understand them and be edified, I set him down as an Anythingarian.

When a man flatters me to my face, and speaks highly of me to my particular friends, but talks against me to my enemies, and

elsewhere throws out sly hints to my disadvantage, I set him down as an Anythingarian.

When a man tells me that he agrees with me in my opinions, and admires my method of stating and vindicating them, and wishes he was only able to do it as well, and at the same time is very intimate with those who oppose my principles, and encourages all their efforts to bring those principles into disrepute, I set down that man as an Anythingarian.

When a church has a confession of faith, and require all whom they receive as members to give their public assent to it, and at the same time do not carefully examine applicants to know whether they understand and believe the doctrines contained in that confession, or knowingly receive such as do not believe those doctrines, or retain, without any effort at discipline, those members who openly oppose the doctrines to which they have solemnly assented, I set down that church as a body of Anythingarians.

When a church has a covenant, by which all the members have solemnly bound themselves to walk with that church in all the ordinances of the gospel, and yet suffer their members to walk away, whenever and wherever they please, I think that church must be deeply tinctured with Anythingarianism.

I might mention other traits, which distinguish this denomination from all others, and give them a claim to a distinct title ; but these few hints will enable every reader to supply others from his own observation. And I intended to say something of the great advantages of belonging to this denomination ; in which, however, I must be brief.

As I have observed already, I think this denomination bids fair to be the prevailing denomination, and to swallow up all others. And every one must be sensible of the great advantage of belonging to that denomination which is the most numerous and powerful, and has the most extended influence. If a man belongs to a small body, he might almost as well stand alone. He cannot derive much help from his associates, and, whatever his talents may be, he is easily borne down by the resistless current of popular opinion. He cannot hope to gain any distinguished elevation in the world, and must be content to live and die in obscurity. But if he belongs to a great body, of extensive power and influence, he can hope, through their assistance, to rise to eminence. And all the power and influence and character of that body may be considered as in some sense his own, since he is one of them. And in proportion as he is zealously devoted to the honor and interests of that body, he may expect they will have an eye to his honor and interest : and as he contributes to the advancement of his associates, he may expect them also to contribute to his. Every one must see, therefore, the great advantage of belonging to this denomination, as it regards his prospects of rising in the world.

The private professor, who adopts Anythingarian sentiments, possesses one great advantage over those of any other denomination. He can more easily establish and maintain the reputation of uncommon and distinguished piety ; and especially with those

whose acquaintance with him is but superficial. By making this his object, and keeping it steadily in view, and becoming "all things to all men," in the sense and to the extent which his principles teach ; by abounding in religious small talk, and being careful in mixed companies to say nothing of a decided character ; by studying the principles and feelings of those with whom he converses, and carefully accommodating himself to their views and prejudices, so as to make them pleased with themselves, and think he is pleased with them ; by appearing to agree with them in those things which they regard as most important, and not very strenuous in those things in which he differs from them ; by appearing to embrace them cordially in his fellowship, and to think quite as favorably of their religious character and sentiments as of his own ; by pursuing this method, he may render himself very agreeable to all sorts of people, and gain the reputation of having an uncommon share of good feeling, and of being an eminent example of piety, charity and catholicism. And if any whose acquaintance is more intimate, should ever suggest a doubt whether he is not the best man in the world, it will be at once interpreted to the disadvantage of him who makes the suggestion, and it would be better for him to hold his peace, or join in the general commendation.

The minister who adopts Anythingarian sentiments, will find it much easier to get along in the world. If he has only common talents, he can soon become a great man. If he becomes "all things to all men," in the sense which these sentiments teach, he must needs be very popular. And as to his preaching, that, of course, will be accommodated to the taste of his hearers. If they are Anythingarians too, it will be very easy to please them. And if it should happen that a part of them are decided and rigid in their adherence to orthodox sentiments, he can so temper his discourses as to introduce many orthodox terms, which will make them think he is correct in his sentiments ; and in private he can so converse with them as to render that impression deeper ; while, by only introducing orthodox terms, and never explaining them, or if he should think some professed explanations necessary, by giving very general ones, which every hearer may interpret according to his own views, he will never offend those who are not orthodox. They will even be quite willing to hear the orthodox doctrines so preached. In this manner he will gain the esteem and confidence of all classes, and thus secure to himself a good name for keeping people together and building up society ; and what is of some consequence too, he will secure a comfortable support to himself and family, and not be exposed, as the rigidly orthodox minister frequently is, to be driven about from place to place, an object of pity and scorn. And if the young preacher who adopts Anythingarian sentiments does not readily find a good vacancy in which to settle himself comfortably, perhaps, by putting his sentiments in practice, he can make one. Let him look out for some place which has an older minister of orthodox senti-

ments, and where there is some religious excitement. He can easily get recommended as a useful assistant at such a time. And when he is introduced, as he can scarcely fail of being, let him visit from house to house, and attend meetings with great diligence and zeal. Let him carefully study the views and feelings of the various sorts of people, and accommodate himself to every one, according to the distinguishing principles of his sect. Let him now and then drop a hint, where he thinks it will do, that he is better acquainted with the management of a revival than their minister is; and let him often tell in public, how many revivals he has seen, and how well he understands them. Let him direct all his efforts to produce a general excitement of feeling, and to raise it to the highest pitch; and just at this crisis, let him privately urge the minister to preach the doctrine of election, as the best means at this moment, to produce a powerful effect, and greatly promote the work; and tell him how it has been done to great advantage by this, that, and the other minister, during great revivals in their societies. As an orthodox man he may be very probably inclined to do it; and if he should not, advantage can be afterwards taken of his neglecting to follow this good advice. But if he should, the point desired will most probably be gained. A violent opposition will be excited on the part of the impenitent whose attention is so far roused as to make them feel and hate the truth. And by a little management some of the church members may probably be induced to join in that opposition. Now let the young preacher, in conversation with all such, speak much of the danger of having that doctrine preached at such a time, as being likely to discourage sinners, grieve the Spirit, and stop the revival; and let him lament that the minister should be so imprudent, at such a critical time, and express his fears that the revival will stop. By the opposition and confusion which may be thus created, it is not unlikely that the excitement may be greatly diminished, and finally cease, and the minister charged with destroying the revival. And it is quite likely that all this may occasion his dismissal, and make way for the settlement of the young man in his place. Or if he should happen to get so far involved in the difficulty as to have no prospect of obtaining the place for himself, he may obtain it for some friend, who has been doing the same good turn for him elsewhere.

In short, the advantages to be obtained by adopting Anythingarian sentiments are so many and so great, and at the same time so obvious to persons of any acquaintance with the world, that there cannot remain a doubt, I should think, but that this denomination must increase, and be the prevailing denomination. And young men who wish to rise in the world must make up their minds to join it, or give up their hopes of distinction, and be content to live and die in obscurity.

D. D.

An Address delivered at New-Brunswick, at the interment of the Rev. DR. LIVINGSTON, on Sunday the 30th ult. by the Rev. Dr. Milledoler, of the city of New-York.

It is with pleasure we are enabled to present our readers with the following address : the subject of it may with justice be said to have been the patriarch of the Reformed Dutch Church in this country. His purity and consistency of character, the venerable appearance of his person, and the unostentatious dignity of his deportment, gave him an influence over the minds of men, which is seldom attained by a minister of the gospel. We recollect to have heard it said of DR. LIVINGSTON, that when travelling in public conveyances, and more especially on board of steam-boats, he would rise at the table and invoke the blessing of God, in a manner that silenced the most profane, and commanded the respect of all. And well has the writer of the address remarked, that " he was an example to believers, in fixed determination to preserve inviolate, so far as his influence could extend, the faith once delivered to the saints." The memory of such men, is precious, it shall be had in everlasting remembrance ; for they only, are the **BENEFACTORS OF MANKIND.**

" Our invaluable friend has at length closed his earthly labours amongst us, and has entered into that rest for which he sighed, and for which, by the grace of God, he appeared to be so long and so eminently prepared.

Called by a Sovereign God in early life, to a saving acquaintance with Christ, he entered young into the labours of the vineyard, and counted it his highest honour to spend and be spent in the service of his great Saviour.

For upwards of forty years, including all the confusion and perils of the revolutionary war in our country, was this venerable servant engaged in winning souls to Jesus Christ as a minister of the gospel ; and for many years, as you know, he has been employed as Professor of Divinity in the Theological Seminary of the Reformed Dutch Church located in this place, in preparing a faithful and learned ministry for her service. Through all this work down to the latest period of his life, he has passed with a degree of honour and success, which has seldom fallen to the lot, even of the faithful ministers of Jesus. Few men indeed that have ever lived, have passed with greater uniformity of character, or to more general acceptance, through the various and oft-times trying stages of active and public life, or have set a more constant and at the same time distinguished example, under all circumstances, of piety and prudence, fidelity, and zeal. Whilst his dignified appearance, extensive erudition, almost unrivalled talents as a preacher, and high qualifications as a Theological Instructor, produced the most fa-

vourable impressions on those with whom he had intercourse, they were all rivetted and confirmed by his condescending, candid, and affectionate deportment. Removed alike in that deportment from austerity on the one hand, and lightness on the other ; and blending in his person a graceful urbanity of manners, with Christian dignity, he at once united confidence, and commanded respect ; and his general conduct through life has been so irreproachable, that the tongue of calumny itself, has hardly ventured, we believe, in a single instance, to assail it. The warmth and constancy of his devotional feelings, formed a very striking and prominent feature in his character. No person could be long in his presence, without perceiving that he was conversing with a man of God, nor depart from it, if he had a kindred spirit, without receiving some new impulse of holy love, and increased fidelity to Heaven.

By the weight of his character, and the combined dignity and courtesy of his manners, he acquired an influence over the minds and hearts of those with whom he associated, which is rarely attained. This was experienced by young and old, rich and poor ; not only by members of his own, but also of other denominations, and that to such a degree, that it was difficult to come in contact with him, and not feel his superiority. In that section of the church with which he was more particularly connected, he had, and has left no compeer : and the stroke now inflicted, is felt by all, and throughout all our bounds, as no ordinary bereavement.

Such are the faint and necessarily imperfect outlines of the character of that great and good man, whose loss we are now called to deplore.

Whether we consider him as a husband, as a father, as a man, or as a christian minister, called to act in various, sometimes difficult, and always responsible stations, he every where appears to advantage, and had united in his favour as much, perhaps, as any man in the community, the confidence, the esteem, and the reverence of his fellow citizens. The long tried and faithful services rendered by him to that Reformed Dutch Church in the city of New-York, with which he was more particularly connected, will long, very long, be identified with their sweetest recollections, and held in most grateful remembrance. And we believe that there is not a virtuous member of the community where he has resided, and who had the privilege of knowing him, that would refuse on this occasion a tear over his ashes, or hesitate to say, that he deserved the exalted character of a great and good man, of a Father in Israel, and of a distinguished blessing to the church of God, and to his country. A long life, thus eminently devoted to God and to the truth, could not fail to be attended with a peaceful and happy death. His sole reliance in life and in death was upon a Saviour—a Divine Saviour—a vicarious Saviour ; and it was abundantly manifest to all around him, that that saviour whom he so fervently loved himself, and so earnestly recommended to others, was not only his example, but his Redeemer—not only the object of his confidence and veneration, but the life of his soul. And that faithful Saviour

would not, and did not, forsake him in his old age, nor in his departing hour.

The record, concerning Moses when he died, Deut. vii. 34, that his eye was not dim, nor his natural force abated, will apply to Professor Livingston to a remarkable extent, and especially to the preservation of his intellectual faculties.

It has been asserted that our precious friend had not only that natural apprehension of death which is common to us all, but a keen and more than ordinary sensibility on that subject. I have never been able to infer this myself, either from long and familiar personal intercourse, nor from correspondence by letter ; but if it was so, it is very remarkable that he was removed without previous notice. The last evening of his life he spent with his reverend colleague, discovering more than ordinary cheerfulness as well as vigour of body and mind ; and must as appears from circumstances, have died early in the morning of the following day, without a struggle, and without a groan that was audible, like one fallen asleep, whose soul has been kissed away by attendant angels, or by that blessed being, who had approached, and was calling him to himself. Who, on noticing these facts, but will be ready to exclaim, " Let me die the death of the righteous and let my last end be like his." Numbers xxiii. 10.

Neither time nor circumstances will permit the speaker on this occasion to enter into details. Less he could not say and satisfy his feelings ; more it might be improper to say, as a funeral sermon is anticipated. Sympathizing with the relatives of the deceased, in the heavy privation they have sustained, I would beg leave to observe, that they have great reason to be thankful that he was spared to them so long ; and that they had such a friend to part with, under the circumstances in which he has parted from them. May the God of all consolation bind up their wounds ; dry away their tears ; and give them such grace to be faithful that their souls may indeed be allied to that of their sainted ancestor, and eventually permitted to meet it in the kingdom of God.

I see before me the Reverend and affectionate colleague of my friend, and the bereaved sons of the prophets, pondering on an event which has given a sudden check to their pursuits, and induced a solemn pause in their most interesting and honourable career. My dear friends, this is death. How it entered the world you know ; how it can desolate the world you have felt and now feel. Behold prostrate before you lie the remains of your late much revered and beloved associate and instructor. What shall I say to comfort you. I shrink from the task—you cannot hear me more—I commend you to heaven—farewell.

My brethren in the ministry of Reconciliation ; as there were many things in the character of our venerable brother to attract our regard, so also to excite our emulation. Truly, he was an example to believers, and especially to us, in word, in conversation, in charity, in spirit, in faith, in purity, 1 Tim. iv. 12., and let me

add, in fixed determination to preserve inviolate, so far as his influence could extend, the faith once delivered to the saints.

Let us follow him, dear brethren, as he followed Christ. In doing so we may hope for the same powerful protection. And if our lives should be chequered with a greater share of affliction and heavier trials await us than he was ever called to endure, yet if we are found faithful we shall certainly be gathered with him at last, and partake with him in that plaudit of Christ, "Well done, good and faithful servant, enter ye into the joys of your Lord."

How awfully grand must the transition be of an immortal soul from death's alarms, and mourning friends, and dying scenes, to the heavenly Jerusalem, to an innumerable company of angels, and to God the judge of all : especially if that soul, like his, shall have moved in a sphere that has had its influence upon thousands. And what unutterable glory is mingled with the idea of the resurrection. Then the servants of Christ shall see all their hopes completely and eternally consummated. Then with emphasis, they shall exchange labour for rest ; sickness for health ; mourning for joy ; the society of saints on earth, for the society of glorified saints, and angels in heaven ; earth, groaning under the curse, for the heavenly paradise ; a corruptible and dying body for one that shall be incorruptible and immortal ; contracted views, for those which shall be inconceivably amplified ; faith for sight ; hope for everlasting enjoyment ; and a wreath of fading flowers entwined by partial friends around their temples, for a crown of glory set on their heads by an impartial God.

All the dead that die in the Lord are blessed ; but there is, saith the pious Henry, a peculiar blessedness secured to them that approve themselves faithful stewards of the mysteries of God, and are found doing. Next to the honour of those who die in the field of battle, suffering for Christ, as the martyrs, is the honour of those that die in the field of service ; ploughing, and sowing, and reaping for Christ. "Blessed is that servant whom his Lord when he cometh shall find so doing ; verily I say unto you, that he shall make him ruler over all his goods."

Permit me now to address such of you my hearers, as have been permitted in the providence of God, to sit occasionally at least, in this place, under the ministrations of that eminent servant of Jesus Christ. From this sacred desk you will hear him no more, and these walls will never more respond to his instructive, his warning or consolatory voice. But remember, I beseech you, O remember, that you have not yet done with the consequences of his powerful and awakening appeals to your consciencies. Whilst there may be some in this house to-day, who will have eternal cause to rejoice that they ever saw his face ; there may be others who will have eternal cause to mourn their misimprovement of that privilege. The records that have been entered in the chancery of heaven on this subject, time may, and eternity will certainly unfold.

To such as should say, in relation to our departed friend, "the

harvest is passed, the summer is ended and we are not saved." I address that language of inspiration over his ashes, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Having addressed this call to my thoughtless fellow-sinners, and attempted to rear this little monument to the memory of the illustrious dead, I leave the one to be disposed of by the power of God according to his purpose, and the other to be consecrated by your tears.—*N. Y. Religious Chronicle.*



A STRANGE ASSERTION.

"We do not hesitate to say, that no family is at all furnished with the means of grace, that is not furnished with a religious newspaper."

WE find the above assertion in an extract from a discourse delivered at the opening of the Synod of Kentucky ; by the Rev. James Blythe, D. D. The editor of the *Western Luminary* pronounces this discourse "decidedly one of the most interesting and important productions of the author's pen." The extracts with which the editor has furnished his readers, are by no means destitute of spirit, or of beauty of style ; but they appear to attribute to the church that dignity and glory, which belongs only to the great head of the church. He makes the church the efficient cause of evangelizing the world, and in his zeal to remind christians of their duty, he evinces, in common, with a numerous class of writers, a determination to effect a favourite object even though it should be at the expense of truth. There is a spirit of boasting attending the exertions making at the present day, for the spread of the gospel, which partakes so much of the pomp and vain glory of this world, that we are at a loss to ascertain whether we are reading the words of soberness and truth, or the bloated assertions of the wily politician ; whether the writer is praising himself, or magnifying the riches of grace, manifested in the Saviour of sinners.

But we are wandering from the assertion that heads this article.

We must confess that we were not a little surprised, to find a man, within the bounds of the general assembly, with a D. D. appended to his name, make a religious newspaper an *essential* means of grace. We have hitherto been led to regard the scriptures as an ample means of grace ; they must indeed be *used* for that purpose, and used in the way which themselves have prescribed.—

However much we may regard the value of religious newspapers, (and they certainly ought to be cherished,) we should regard that day, as a day of gloom and despondency to the church of Christ, when the minds of families and of individuals shall be led to view themselves destitute of the means of grace, if destitute of a religious newspaper. "Render, therefore, unto Cæsar, the things that are Cæsar's, and unto God the things that are God's."



We give the following dream to our readers as we found it, and leave them to make their own inferences. The paper from which it is taken is published at no great distance from Washington city.

A REMARKABLE DREAM.

A Gospel Minister, of evangelical principles, whose name, from the circumstances that occurred, it will be necessary to conceal, being much fatigued at the conclusion of the afternoon service, retired to his apartment in order to take a little rest. He had not long reclined upon his couch before he fell asleep and began to dream.—He dreamed that upon walking into his garden, he entered a bower, that had been erected in it, where he sat down to read and meditate—while thus employed, he thought he heard some person enter the garden; and leaving his bower he immediately hastened to the spot whence the sound seemed to come, in order to discover who it was that had entered. He had not proceeded far before he discovered a particular friend of his, a gospel minister of considerable talents, who had rendered himself *very popular* by his zealous and unwearied exertions in the cause of Christ. On approaching this friend, he was surprised to find that his countenance was covered with a gloom which it had not been accustomed to wear, and that strongly indicated a violent agitation of mind, apparently arising from conscious remorse. After the usual salutations had passed, his friend asked the relator the time of day? to which he replied, 'twenty five minutes after four.' On hearing this, the stranger said, 'It is only *one hour* since I died, and now I am damned!'—'Damned for what?' inquired the sleeping minister. 'It is not,' said he, 'because I have not preached the Gospel, neither is it because I have not been rendered useful, for I have now many seals to my ministry that can bear testimony to the truth as it is in Jesus, which they have received from my lips; but it is *because I have been accumulating to myself the applause of men, more than the honor that cometh from above; and verily I have my reward.*'

Having uttered these expressions, he hastily disappeared, and was seen no more. The minister awaking shortly afterwards, with the dream deeply engraved on his memory, proceeded, over-

whelmed with serious reflections, towards his chapel, in order to conduct the evening service. On his way thither he was accosted by a friend whether he had heard the severe loss the church had sustained in the death of that *able minister* ***** He replied 'no,' but being much affected at this singular intelligence, he inquired of him the day and time of day, when this departure took place. To this his friend replied, 'this afternoon, at twenty-five after three o'clock.'

The above dream has something about it exceedingly alarming. It may be considered as another proof of the possible intercourse between embodied and departed spirits. *Pride and vanity* are condemned in the dream. Every man is too fond of *fancying* that he has some bodily or *mental endowments peculiar to himself*.—'Let not the wise man glory in his wisdom, but let him that glorieth, glory in this—that he understandeth and knoweth me, that I am the Lord.'—*Georgetown Metropolitan.*



THE PRICE OF HAPPINESS.

An interesting but care-worn mendicant, in vacant mood of mind, entered the store of a wealthy merchant in this city, and as he paced along, his eye rested upon an unusual quantity of gold and silver coin, which the clerks were busied in counting. His heart sunk within him as he felt the chill of November, which reminded him of the poverty of his lot, and misery of his family, and turning away in despair, he ejaculated to himself, "how happy some of that money would make me!" "What is that you say, my friend?" interrogated the merchant. The confused mendicant begged to be excused—he was not conscious of uttering any thing; at any rate, his thought was not meant for his ear. But the kind hearted merchant would not take denial, and the poor man repeated what before had involuntarily broke from his lips.—"And how much, my dear fellow, would it take to make you happy?" "O, I dont know!—the winter is coming on apace, and I have no wood: my wife and children are poorly clad, for I have been sick. Our wants are limited, however, and fifteen dollars would dissipate the gloom of winter." "John, count this man fifteen dollars." The ingenuous heart can feel, like the grateful stranger, the nobleness of such bounty, and exult for human nature, that meek eyed charity should find such a kindred abode. At evening the clerk inquired what entry he should make of the money? "O! say, by making a man happy, \$15," answered the no less eccentric, than humane merchant. A ray of heavenly light does occasionally break upon this scene of war, of selfishness and ambitious strife; enough to agonize the spirit with despair, to the future safety of that unnumbered host, who never feel a glow of charity, and whose breasts are the abodes of "fraud, oppression and hypocrisy."—*N. Y. American.*

DEVOTIONAL STUDIES.

"The clergyman whose heart is in his calling will indeed be habitually mindful, what solemn vow, promise, and profession he has made, to be diligent in these things, and, for them, 'to forsake the study of the world and the flesh.' But his promise, if we may so speak, will be absorbed in the performance of it. He will be studious of God's word, because therein is his delight : he will give himself to sacred letters, because he finds them a source of inexhaustible enjoyment. This is not the vision of a heated fancy, it is a plain and sober fact, which thousands have realized, and will realize in their studies ; and which a late distinguished prelate has so beautifully recorded and described from his own experience, that I cannot withhold the testimony. 'The employment,' says Bishop Horne, speaking of his labours on the Book of Psalms, 'detached him from the bustle and hurry of life, the din of politics, and the noise of folly : vanity and vexation flew away for a season, care and disquietude came not near his dwelling. He arose fresh as the morning to his task ; the silence of the night invited him to pursue it ; and he can truly say, that food and rest were not preferred before it. Every Psalm improved infinitely upon his acquaintance with it, and no one gave him uneasiness but the last ; for then he grieved that his work was done. Happier hours than those which have been spent in those meditations on the songs of Sion, he never expects to see in this world. Very pleasantly did they pass, and moved smoothly and swiftly along ; for when thus engaged, he counted no time. They are gone, but have left a relish and a fragrance upon the mind, and the remembrance of them is sweet.'"



AULD LANG SYNE.

THE following humorous piece of satire from a Connecticut paper, shows that the alarming innovations in church music so prevalent in the eastern states, are at least, treated with contempt by some : And, although we think the subject should not be treated with levity, we cannot resist our disposition to present the article to our readers.

"You can't tell how delighted I was last Sunday, (as I passed by one of the churches, deliberating whether I should go in or not,) when I heard the organ and choir singing in full glee, one of my favourite old Scotch airs, called "*Auld lang syne*." Sure, thought I, there is some real fun going on in the church. I'll go in and see what is the matter. I arrived just in time to join the latter part of the tune ; and being much animated, I sang out with a pretty loud voice,

"We'll tak' a cup o' kindness yet
For Auld lang syne?"

I found the people near me began to stare, and one of my friends whispered to me that I had not got the words of the tune ; I begged his pardon, and assured him that I knew "*Auld lang sin ; Shall auld acquaintance be forgot,*" says I. But you are mistaken my friend, if it was "*auld lang sin,*" it has been converted into a Psalm tune lately, and is now called *Rochdale*. *Converted*, says I, I have heard of *converting sinners*, and *converting the heathen*, but really, I never heard of converting tunes before.

Full of "*Auld lang sin,*" I went home and began to think of the matter.—A real good plan thought I. May it be carried on, and our churches will be really jolly places. I thought there might be other tunes as well as "*Auld lang sin ;*" that might be *converted* and take *christian* names with a little pains ; but what was my astonishment when I found that "*Green grow the rushes O !*" would go in L. M., without any alteration, (especially if it were *christianized* by calling it *Dragon*, in honour of our neighbouring town,) and what is of more importance, our old national song of "*Yankee doodle,*" is fitted exactly to C. M. Many other tunes such as "*John Anderson my Jo John,*" "*Sandy and Jenny,*" and "*The Old Maid's lament,*" might all become right regular, and decently behaved psalms tunes with very little discipline."



In all ages, men coming out of great trials, have been most instrumental to the good of others ; for God doth not greatly exercise any of his, but with some special view to his own glory.

As the waters that sunk the men of the old world, raised up Noah in the ark, so death which sinks sinners into hell, raises up saints to heaven.



THE DANGER OF A SPURIOUS CHARITY.

1. WE may learn what account we are to make of that spirit of pretended charity, forbearance, and peace so common, and so much cried up, in the present age. These are words that carry with them every amiable sound, and the things expressed by them, when properly explained, can never be sufficiently esteemed, or too much cultivated. But, alas, according as they are now commonly used, they import something very different from their true meaning, and very opposite to the signification which they bear in the holy scriptures. These are indeed, no other than different names given to indifference, lukewarmness, and unfaithfulness to God and his cause, so odious in his spirit, and so pernicious to the church's welfare. Accordingly, as may be expected, as persons grow warm with this charity, they become indifferent about public evils, and slack and cold in pleading against them ; in proportion as they grow in love to their peace, they abate in their love to the truth, and the more lenity and forbearance they show to the

corrupt, the less they can exercise to those who stand at a greater distance from them.

2. Such a catholic love as tends to set aside all testimony for the word of Christ's patience, and indisposes christians for contending for the faith. That peace and fellowship, which are maintained with churches and professors in an obstinate prosecution of corrupt and backsliding courses. That forbearance and lenity, which cherishes equally truth and error, and the good and evil works of men, we may affirm not to be of God, for, the wisdom that is from above, is first pure, then peaceable.

3. A pure religious testimony transmitted to posterity, is a laudable legacy, and the gospel, with all its attendant ordinances, is the best and most enriching inheritance

4. Every part of the cause of God and truth is not only to be acknowledged, but contended for. It must be espoused and maintained fully and without exception; as every article of divine truth, every law and ordinance of the Redeemer, delivered to the church, belong to his cause, and serve to make it entire and complete;—therefore so far as any one of them is known, it ought to enter into the confession and testimony of the church. It is highly absurd to acknowledge any thing to be of God, and yet to say that it is not “worthy of all acceptance.”

5. Many take the freedom to distinguish and divide in this matter, (where neither reason nor scripture have given them any warrant) they say, the testimony and contentings of Christ's witnesses should be only about what they term, essential and fundamental. But what these are, or what are their numbers, what are the precise limits between their fundamentals, and their circumstantialia; or the certain criterion to distinguish between the great and the small things of Christ, they have never to this day been able, nor shall to the world's end be able to tell.

6. If any of Christ's laws may be dispensed with by any authority but his own, why not all? According to many teachers and professors, no truth is to be held and contended for as truth, but only as a great and a saving truth, nor error, condemned as error, but because it is a great one, and a damnable one too. Corruption must not be restrained as contrary to the word of God, and the edification of Christ's body in its progress to perfection, but merely as inconsistent with a gracious state, and the possibility of being saved. No matter what becomes of the glory of God, the honour and authority of the law of Christ, the public good and purity of the church. These are small matters, but man's chief and highest end is to save his soul, and the ultimate scope of his religion is himself. Abominable pernicious doctrine, contrary to the first question in our catechism, and one of the first principles of all religion: and what sin can be more narrow and selfish than this, with all its pretensions to uncommon charity and liberality.

BRUCE.

ITEMS OF INTELLIGENCE.

FRANCE.

Within a few days past we have received the "Proces-verbal," or report, of the General Protestant Bible Society of Paris.—A label pasted on the cover and fronting the first page, informs us, that the impatience of the Auxiliary Bible Societies in the departments to receive this report was so great, that the central committee (by which we suppose is meant the committee in Paris, to which the printing and the distribution of the report was assigned) had determined to send forward to them what here appears. A large part of the Appendix is to be sent in another pamphlet.

This is indeed a most interesting document. It begins with stating that the society met on the 28th of April, at noon—"The Marquis de Jaucourt, a peer of France," presided. A detail is given of the officers of the society, and of the distinguished strangers who were present. The meeting, as usual, was opened with prayer. The prayer is truly excellent; and we were rejoiced to observe that it was concluded with a distinct ascription of praise to the adorable Trinity, thus—"Hear, O God, our prayer, through Jesus Christ thy Son; to whom, as to thee, heavenly Father and to the Holy Spirit, one only God, eternally blessed, be honour, praise and glory, forever and ever—Amen." After this the president made an address to the society, in which—leaving to the reporter of the committee, the detail of the annual transactions—he dwells on the good already effected by the society, and the much greater good which they had in prospect. He concludes thus—"Let us render solemn homage to our august lawgiver, who, in the code of his eternal wisdom, has guaranteed to us our rights, in assuring to us the most precious of all liberties, *the liberty of conscience*."—Such is the flattery of royalty in France.

The report of the committee was then read by the "Baron Pelet de la Lazere." We have not room to give an epitome of this report. It states that during the past year, there had been issued from the various depositaries of the society, four thousand and fifty Bibles, and eight thousand three hundred and four New Testaments; and that the whole number issued by the society, since its establishment, was eighteen thousand six hundred and six Bibles, and twenty-three thousand five hundred and twenty-three New Testaments. He says, there are two hundred thousand Protestant families in France; and justly observes that all their issues, as yet, will afford but a very scanty supply of the word of life to this extensive population.—It should be recollected, that the Bible had almost vanished from France, during the revolution.

On the whole, this report has led us to hope that the state of religion in France, among the Protestants, is not altogether so gloomy as we had apprehended; and as we stated in our view of public affairs for the last month. But alas! the Protestants are not a twentieth part of the population of France: And among the Cath-

clicks, papal influence will be used to suppress the circulation of the sacred volume as much as possible.—*Christian Advocate*.

From the catalogue of the officers and students of the Theological Seminary at Princeton, recently published, it appears, that there are now in that institution 102 students. First class 25, second class 49, third class 28. Of these there are 83 graduates of 15 different colleges, and 19 that have not graduated in any college.

From Union College, N. Y.	18
Nassau Hall, Princeton, N. J.	15
Jefferson College, Penn.	12
Dickinson College, Penn.	11
Yale College, Conn.	4
Transylvania University, Ken.	4
Columbia College, N. Y.	3
Harvard College, N. Y.	3
Middlebury College, Vt.	2
Washington College, Pa.	2
Western University, Pa.	2
Pennsylvania University, Phil.	2
S. Carolina College,	1
Dartmouth College,	1
Williams College,	1
Amherst College,	1
Union, N. C.	1

Rel. Chron.

ABYSSINIAN CHURCH.

A writer in the Jewish Expositor calls the attention of its readers in England to the subject of measures for reviving the Church in Abyssinia, and searching out the Jews who may be settled there. In the fulfilment of this design he observes no more effective initiatory steps can be taken than to obtain natives of the country as instructors to persons, who might, when thus qualified by an acquaintance with the language, &c. be employed there as Missionaries.

Mr. Wolf having mentioned, in some communication to the London Society, that at Jerusalem he met with an Abyssinian youth who could both read and write his own language, and who was desirous of visiting England, this writer suggests the importance of speedily effecting the measure, under the auspices of some benevolent society. "The benefit," he says, "which might result to that interesting country, if a native were supported for a time in England, by the London or Missionary Society, to supply our great deficiency in Abyssinian literature, history, and manners, would probably prove incalculable. Mean while, I would humbly suggest whether from the seventeen natives of Abyssinia now at Jerusalem, some more extensive and useful information, upon these

topics, but especially upon the pronunciation of the Ethiopic and other native languages, might not be obtained and transmitted home by some of the various Missionaries now resident in Palestine.”

N. Y. Rel. Chron.

Sundry inhabitants from Lebanon, Madison county, N. Y. have, to their very great disgrace, sent a petition to the senate for the removal of J. V. N. Yates, the superintendent of common schools, on the ground that he has *lent his official sanction to the use of religious tracts as school books!* These petitioners must be down-right heathen.—*Western Recorder*.

Not so fast Mr. Recorder ; we greatly deceive ourselves if we imagine that these petitioners, are worse than one half of the population of these United States ; and it is extremely doubtful, whether we shall long find the most popular branch of our government disposed to sustain in office, a man who shall lend his official aid to the dissemination of religious knowledge. If we do not greatly mistake there is, especially among the great body of the young men of our country, a species of infidelity, not less dangerous, not less deep rooted, than that which distinguished France, preceding and during the ever memorable period of her revolution ; and which if the spirit of the Lord lift not up a standard, threatens to burst forth with equal violence. This is no vagary ; for whoever pays the slightest attention to the expressions of contempt towards every thing that assumes the name of religion and to the conduct, that is in strict accordance with such expressions, must admit the truth of our assertion. It is this spirit of infidelity, in the very heart of a land of Bibles and Churches, that should cause fearfulness to take hold of those who are at ease in Zion ; that should cause christians earnestly to supplicate the Ruler of nations to avert from our otherwise highly favoured land, so dreadful a curse as that of judicial blindness.

EDICT RESPECTING THE JEWS.

The Grand Duke of Baden, has issued an edict respecting the Jews within his dominions. It provides for the suppression of much of the extravagance, profaneness ; indecent gesture in prayer and other improprieties which have attended their modes of worship, also for the proper education of the Jewish youth. In presenting an extract from the edict, the editor of the *Jewish Expositor* remarks that it is “ a singular feature of the present times, that the kings of the earth should be found thus to engage in the concerns of the Lord’s ancient people, and to undertake the regulation of their synagogues.”

MISSIONARY STATIONS.

The last Missionary Herald contains a general view of missions among the heathen, under the direction of Societies in the United States.

American Board.—Preachers of the Gospel from this country, 35 ; native preachers and interpreters, 5 ; labourers from this country, including missionaries and assistant missionaries 64 ;—Total, 142. Stations, 84 ; churches organized, 13 ; schools, 95 ; scholars, about 4000.

United Foreign Missionary Society.—Nine stations, eight of which are among the Indians of the United States. The ninth has been recently commenced in the Island of Hayti.

Baptist Board.—Eight stations ; three of which are in Bermah, one in Africa, and the rest among the American Indians.

Methodist Missions.—Three stations, among the American Indians.

Episcopal.—One station, at Oneida Castle, near Oneida Lake.

United Brethren.—Two stations among the Indians.

Western Missionary Society.—One station at Maumee, west of Lake Erie.

Synod of S. C. and Georgia.—One station among the Chickasaws.

The receipts into the treasury of the American board, from Nov. 18th, to Dec. 20th, inclusive, were \$3,828, 28. Also 175 to the permanent fund.—*Western Recorder.*

NEW PUBLICATION.

“ A Discussion of Universalism ; or, a Defence of Orthodoxy, against the Heresy of Universalism, as advocated by Abner Kneeland, in the debate in the Universalist Church, in Lombard street, July, 1824, and in his various publications, as also, in those of Mr. Ballou and others. The profits of the impressions to go to the Funds of the Young Men’s Domestick Missionary Society, composed of different denominations—By W. L. M’Calla.”—*Christian Gaz*

POETRY.

CONSOLATION.

It is not when the parting breath,
We watch with anxious heart ;
It is not in the hour of death,
When those we love depart ;
Nor yet when laid upon the bier,
We follow slow the corse,
And leave it in its dwelling dark,
That most we feel the loss.

When past the last, the solemn rite,
And dust to dust hath gone,
And in its wonted, channel’d course,
The stream of life flows on ;

Or who can tell how drear the space
 Once fill'd by those most dear,
 When well known scenes which they have lov'd,
 And *all* but *they* are here.

This deep, this heartfelt loneliness,
 This quietness of grief,
 Falls heavier on the flowers of joy,
 Than tempests strong but brief;
 Though whirlwinds tear the blossoms fair,
 Yet still the stem may thrive,
 But the withering blight of one wintry night,
 Scarce leaves the root alive.

Yet as our earthly pleasures fade,
 If plants of purer peace
 Spring in our bosom's wilderness,
 And nurtured there, increase;
 And humble hope and holy fear,
 Our wounded bosom fill,
 They'll teach us all the blessedness,
 Of yielding to His will.

Then seek not hours of sober grief,
 Or sorrowing thoughts to shun,
 Until we feel that we can say,
 "Thy will—not mine—be done;"
 And then our hearts to Him will pay
 An homage pure and warm,
 Who saw the cloud o'er them we love,
 And housed them from the storm.—*U. S. Lit. Gaz.*

LINES BY MONTGOMERY.



Friend after friend departs;
 Who hath not lost a friend?
 There is no union here of hearts
 That finds not here an end:
 Were this frail world our final rest,
 Living or dying, none were blest.

Beyond the flight of time,
 Beyond the reign of death,—
 There surely is some blessed clime
 Where life is not a breath;
 Nor life's affections transient fire,
 Whose sparks fly upwards and expire.

There is a world above
 Where parting is unknown;
 A long eternity of love
 Formed for the good alone;
 And faith beholds the dying here
 Translated to that glorious sphere.

Thus star by star declines,
 Till all are past away;
 As morning high and higher shines
 To pure and perfect day:
 Nor sink those stars in empty night,
 But hide themselves in heaven's own light.

THE
RELIGIOUS MONITOR,
OR,
Evangelical Repository.

——
DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET
FORTH IN THE FORMULARIES OF THE WESTMINSTER
DIVINES, AND OF THE CHURCHES IN HOLLAND.
——

MARCH, 1825.

REMARKS ON THE ATONEMENT, WITH SPECIAL REFERENCE TO ITS
EXTENT.

(Concluded from p. 380.)

4. The preceding argument leads us very naturally to contemplate the **EFFECTS** of the atonement.

These have been frequently adverted to in the foregoing remarks; but as the field is ample and abounds in streams of living water, and is clothed with green pastures, which delight the eyes and gladden the heart, it cannot be irksome to take a more extensive survey of it. The death of Christ, as has already been shown, was not to render salvation *possible*, but to *ensure* it to all those for whom it was offered. It is every where declared to be an *expiation* of sin, of all sin, unbelief among the rest; and to say that Christ by dying has rendered the pardon of unbelief possible, provided the person believes, is akin to contradiction. It is not faith which puts efficacy into the atonement, but it is the atonement which gives origin to faith. To say otherwise, is to make faith a meritorious ground of salvation. But to proceed—Not only was the design of this great transaction to secure the salvation of those for whom it was made, and its nature adapted to that design; but its effects are every where spoken of as peace with God, justification, the bestowment of present grace, and complete enjoyment of glory and felicity, at the right hand of God.

Between the bearing of their iniquities and their justification, there is an inseparable connexion. By his knowledge (וּבְיָדוֹ by the knowledge of him) shall my righteous servant justify many; (why;) for he shall bear their iniquities. Is. liii. 11. If then he bore the

iniquities of all, he must justify all, and of course glorify all. His people are one with himself. Thus, Gal. iii. 29, the apostle takes it for granted, that if they are Christ's, then are they Abraham's seed. And how does he arrive at this conclusion? From the fact (v. 16.) that Christ is Abraham's seed,—thus proving their oneness with Christ. Hence too they are said to be crucified with Christ—to have died together with Christ—to be dead with Christ from the elements of the world—to be risen with Christ. This is the mystery of godliness. Their union to him serves as a ground for the imputation of his merit to them. By imputation his actions became their actions, his sufferings their sufferings, his righteousness their righteousness, and their sins his sins. He died—but death is the wages of sin. Rom. vi. 23. His Father's face was hid from him; he was forsaken, but the *righteous* are never forsaken. Ps. xxxvii. 25. He calls himself “a worm, and no man.” Ps. xxii. 6, comp. verses 1 and 8. Thus we see very plainly, the justice of releasing his people on account of what he himself has done.

The very terms by which his atonement is expressed, fully prove the connexion between his sufferings and the release of his people. It is called *καταλλαγή*, a covering, *καταλλαγή*, a reconciliation. If the parties at variance be reconciled, the atonement must be efficacious. “He hath redeemed us from the curse of the law, being made a curse for us.” If all men were so redeemed, they could never be condemned. The very condemnation of the law is a curse, and if this curse be removed the condemnation is no more. Nor is this a conditional redemption from the curse. Scripture nowhere says so; and besides, it was when he was made a curse for us, and not when we believe, that this deliverance was secured. Hence, as was shown before, God would be unjust in finally condemning the person thus redeemed; unjust, not to the sinner himself, but to Christ who redeemed him from the curse. This reconciliation to God, though ensured to our Surety at and by his death, is not applied to us until by faith we become interested in the great transaction which procured it. In the same way he is said to have washed us in his blood. He ensured it at his death, and applies it in due time. “For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled shall we be saved by his life.” Rom. v. 10. “All things are of God, who hath reconciled us to himself by Jesus Christ.” 2 Cor. v. 18. This does not surely mean that the reconciliation is entirely on the part of the sinner, and not a reconciliation of God to the sinner. Such an interpretation of these passages is contrary to the scriptural usage of the word reconciliation. “If thy brother hath aught against thee (not if thou hast aught against thy brother)—go, be reconciled to thy brother. Again—Such an interpretation is contrary to the design of the atonement, which was not to do away the enmity of the sinner, but to appease the justice of an offended Majesty, that God might be just and yet the justifier of him that believeth. And finally, the reconciliation of the sinner to God, i. e. his conversion, is effected not by the death of Christ, but by

the operations of the Spirit consequent on his death ;—whereas the reconciliation here spoken of is effected “ by the death of his Son.”

“ In whom we have redemption (*απολυτροσι*) through his blood, even the forgiveness of sins.” Col. i. 14. Here we are told what this redemption was. It was not by power, but it was the *forgiveness of sins*—Atonement and forgiveness are so intimately connected, and so necessarily concomitant, that the Holy Spirit does not think it proper in this passage even to separate them. To me it seems as clear as the beams of day, that those who have *redemption* through his blood have also the remission of sins—And if all have redemption through his blood, then will all infallibly be pardoned.—“ Their sins and their iniquities will I remember no more against them :—now where remission of these is there is no more offering for sin.” Heb. xi. 18. But if some for whom an atonement has been made may be lost, here is another offering for sin.

“ Who was delivered for our offences, and raised again for our justification.” Rom. iv. 25. If he was delivered for the offences of all, then too was he raised for the justification of all. “ And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through *death*, to present you holy and unblameable and unrepvable in his sight.” Col. i. 22. If he hath reconciled all, then must all be presented holy and unblameable and unrepvable in his sight. We are accepted in the Beloved, made comely by his comeliness put upon us. In what sense, I ask, are they reconciled to God, who shall drink his wrath without mixture for ever and ever ? The reason assigned for deliverance from the pit is because a ransom has been found ; and if this ransom is found for all, then will all be delivered. Neither by the blood of goats and of calves, but by his own blood, he entered once into the holy place, having obtained eternal redemption for us.” Heb. ix. 12. It seems to me that definite atonement, or universal salvation, cannot possibly be avoided.

Hence the apostle argues *a fortiori*, “ He that spared not his own Son, but delivered him up for us all, how shall he not with him also *freely* give (*χαρισται*) all things ?” Rom. viii. 32. The argument here is from the gift of Christ *freely*, without any merit, or even faith on our part, to the gift of all other things *freely* ; and if you explain it that other things will be given if we believe, then must you also maintain that Christ was given in consequence of our belief. Besides, if he will give *all* things, faith must of course be included, and then on your own hypothesis all other gifts must follow. If Christ was given for all men, then will all men receive every other gift *freely* even faith, repentance, and heaven.

The scriptural argumentation is, that if we were reconciled to God by the death of his Son, much *more* being reconciled, shall we be saved by his life. We have been reconciled, say some, but *much less* shall we be saved by his life or rather we shall not be saved at all by his life. The scriptural system is this ; Christ has

sheep ; he lays down his life for his sheep ; as a consequence or effect, his sheep are made to hear his voice ; and as the result of the whole, he gives to them eternal life. By his stripes we are healed. He gave himself for us, that we might receive the adoption of sons, and "because we are sons, God hath sent forth the spirit of his Son into our hearts, crying Abba Father." Gal. iv. 5.

If I find a person in distress, whom I am able to relieve, and do not relieve him, I plainly declare ipso facto that I do not will his release : So when the Almighty leaves a person destitute of faith, he fully declares that he does not will the salvation of that person. Those for whom his Son died he wills to save, and in due time he regenerates, justifies, adopts, sanctifies and glorifies them. Rom. viii, 25—30.

5. The atonement was the fruit of special love. "In this was manifested the love of God, because that God sent his only begotten Son into the world that we might live through him." The evidence of the love consisted in the gift, and in the design that we might live through him. "Herein is love," &c. "The life which I now live, I live by the faith of the Son of God, who loved me, and (therefore) gave himself for me." Gal. i. 20. "He loved the church, and (for this reason) gave himself for it." "God so loved," &c. "As the Father hath loved me, so have I loved you." "Greater love than this hath no man, than that a man lay down his life for his friends." But to prove that the death of Christ resulted from special love is, we presume, needless.

All men are not the objects of this special love. Peter and Judas were certainly not equally the objects of his love from eternity. "Jacob have I loved, but Esau have I hated." This peculiar love is confined to the elect. "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." It is only those who are *drawn* who are the objects of this special love. Some indeed would make us believe that God has no special love to the elect prior to their conversion ; but this is contrary to every representation of scripture. "We love him because he *first* loved us." Their very conversion proceeded from great love to them. "But God, who is rich in mercy, for his *great* love where-with he loved us, even when we were *dead in sins*, hath quickened *us* together with Christ—that in the ages to come he might shew the *exceeding* riches of his grace," &c. Eph. ii. 4—7. The argument stands thus : All men are not the object of special love ; those for whom the atonement was made were objects of special love ; therefore, the atonement was not made for all.

The love of God is known to us only by the manifestations of it. Equal manifestations of it to different individuals imply equal degrees of love to those individuals ; and as Christ is every where represented as infinitely the greatest gift, in comparison with which all others are as nothing, it will necessarily follow, if this gift were bestowed upon all, the elect cannot have *special* reasons for love and adoration. How such a notion corresponds with the descriptions of *special* love, and with the final song of the redeemed, I leave for

others to determine. If they, more than the reprobate, are indebted to grace, it is not to Christ, for he is supposed to have given himself equally for all. To the Holy Spirit indeed they are under peculiar obligations who has applied to them only, what was purchased for all. Those whom Christ loved he loved even till the end. Indeed, if Christ had no more love to the elect, than to the reprobate, when he died for them, it is easy to prove, on these lax principles, that the atonement did not proceed from love at all. If he died for the reprobate, what induced him to die for them? Was it out of love to them—that they might be benefited by his death? This cannot be asserted that he meant to benefit them by it, else his design must fail of accomplishment. It must therefore have been with no design, or to render them eternally more miserable—neither of which horrible assertions dare any man ascribe to that peaceful errand which was not to *condemn* the world, but that the world through him might be *saved*. The condemnation of the reprobate will, we acknowledge, be greatly enhanced by the gift of the Saviour, but this did not, properly speaking, enter into the design of the atonement, but must necessarily grow out of the enmity of the human heart coming into contact with this glorious exhibition of the divine character.

6. Let us close the discussion by examining some of the consequences of the opposite doctrine.

1. It fails to ascribe equal honour to the several persons of the blessed Trinity. It supposes that God the Son so loved all men as to open a way fully for their salvation; but that God the Father had not love enough to all, to elect them, nor God the Holy Ghost to apply this salvation, so fully and freely offered. But if God the Father selected a part for whom salvation should be provided, and the Son purchased salvation for this part, and the Holy Ghost applies it to this part, the plan is perfectly consistent, and we must worship the Father, Son, and Holy Ghost withequal and delightful aspirations of praise.

2. It supposes that Christ is not a full Saviour—that he laid down his life for persons whom he never intended to save. Far from intending their salvation, which sacred scripture every where speaks of as his design towards those for whom he laid down his life, that by this very act, (which we have always regarded as the highest manifestation of love and mercy) he intended to aggravate to all eternity their condemnation. It supposes that he partly discharges the office of a priest by dying for them, and partly renounces it by refusing to intercede for them. “I pray not for the world”—nor for his immediate disciples only, “but for all those who shall believe on me through their word.” John xvii. 20.—“Wherefore he is able also to save them to the uttermost that come unto God by him, (and why?) seeing he ever liveth to make intercession for them.” Heb. vii. 25. If therefore he does not live to make intercession for the reprobate he is not able to save them, and is not a full Saviour. “And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and he is

the propitiation for our sins," (1 John ii. 1, 2.) i. e. those for whom he is an advocate.

It supposes that he died for persons who will never be at all affected by his death, who have never been made acquainted with this salvation, and who will be finally condemned entirely on the covenant of works. Scripture every where speaks of this not only as a great, but also a full salvation, including in it, not only a deliverance from condemnation, but also "gifts for men even the rebellious, that the Lord God might dwell among them." Eph. iv. 8. comp. Psalm lx. 18. It is vain to say, that the non-elect will not have them, because they are purchased not for those who will have them, but "for the rebellious." These gifts were purchased "that the Lord God might dwell among men," and of course every requisite to such an inhabitation—faith, repentance, humility, the gift of the Holy Ghost, obedience, eternal life. Christ went also to prepare a place for his people. How can the reprobate enter heaven, if there be no place prepared for them? Now, if Christ purchased these gifts for all men, since they are all treasured up in him, he will assuredly bestow them upon all, for whom they were purchased:—at any rate, they cannot in justice or in truth be withheld, for "he shall see his seed, he shall see of the travail of his soul and be satisfied."

3. The doctrine of general atonement seems to involve a denial of the attributes of God.

Of his mercy. If the way be opened so that mercy may operate in the salvation of all, to suppose it not to operate, is to deny its existence. A dormant attribute, where such an attribute may display itself, is no attribute. This does not hold equally against the definite atonement. If *all* had been left in sin, it would have implied not a want of mercy, but only that a way for its exercise was not opened. Then to open a way for the exercise of mercy towards a part, implies no want of it towards the remaining part.

Of his justice. If impenitence and unbelief are sins, they too must have been atoned for, or else all sins were not expiated, and of course salvation is not rendered possible to any. Besides, the wicked are punished not only for impenitence and unbelief, as some would persuade us, but all their sins, "according to the deeds done in the body." Now if their Redeemer has suffered in their stead, how shall we reconcile their condemnation not only with the mercy of God, who is slow to anger and does not willingly afflict the children of men, but how shall we reconcile it even with his justice?

We frequently hear the advocates of a general atonement argue against the Universalists, from the *justice* of God. If the *justice* of God has not been satisfied for the elect, then certainly *justice* does not require the condemnation of any, else even these could never be saved; but if justice has been satisfied for the elect and not for *all*, definite atonement is established, and if justice has been satisfied for *all* men, we cannot surely argue that justice requires the condemnation of any.

One objection on the opposite side I shall take notice of, and the

one which is always urged, and with the greatest plausibility and confidence—and this protracted discussion shall then be closed.

The offers of the gospel, it is said, are made to all, and it is the duty of all to have faith : and how is this compatible with the supposition that salvation has been provided for only a part ?

But what, I ask, are the offers of the gospel ? They are pardon, holiness, faith, the Holy Ghost ; not only eternal life, but also every requisite to the attainment of it. Many of these, on their own supposition, are not provided for any but the elect, and none of them *designed* for any others : consequently, the objection bears as much against their own system, as against what is at present advocated. Indeed there is nothing at all insincere in the declaration that “ whosoever will, may drink of of the waters of life freely.” Farther, faith is a hearty belief of the declarations of God.—It is equally the duty of all intelligent creatures ; and their obligation to believe by no means results from the fact that Christ died for them ; and the reason why it saves men and not devils is, because the salvation provided does not suit the case of devils. If faith were a belief that Christ died for me in particular, the objection would indeed be insuperable ; but that alone which is revealed is an object of faith, and the want of it is therefore criminal and merits punishment. If they felt themselves to be miserable hell-deserving sinners, and believed cordially that God has provided a full and free salvation, exactly adapted to their situation, they must, I had almost said necessarily, comply with these offers ; and their not so feeling and so believing is their sin, making God out a liar, and merits eternal perdition. Their refusal arises from their blindness, and obstinacy, and malignity ; and this is their crime, and punishment ought to be proportioned to crime.

And now that the writer of this essay, and all those who shall favour it with a perusal, may be justified freely through the redemption that is in Christ Jesus, may be adopted into that blessed family of which he is the head, may be made heirs of God, and joint heirs with Jesus Christ, sealed by the Holy Spirit of promise, and be enabled to let our light so shine before men that they seeing our works, may glorify our Father who is in heaven—and may be of that number who love not in *word* neither in *tongue* ; but in *deed* and in *truth*. (1 John iii. 18)—of those believing saints in whom the Lord when he shall come shall be glorified and *admired*. (2 Thess. i. 10.) ; and may sit down with Abraham, and Isaac, and Jacob, in the kingdom of God, and explore eternally “ the height, and depth, and length, and breadth of the love of God, which passes knowledge”—is the prayer of

PHILALETHES.



ON THE PLEASURES OF EVANGELICAL HOLINESS.

(In Two Letters to a Friend.)

LETTER I.

MY DEAR THERON,

The desire of happiness is an original principle of our nature.

universal in its extent, powerful in its influence, and lasting in its duration. Confined to no country, it operates with equal force in the Greenlander who shivers under the pole, and the African who glows under the ardour of a tropical sun. Peculiar to no rank, it equally animates the heart, and regulates the conduct of the peasant and the prince. Limited to no age, it gives birth to the cries of the infant, the amusements of the boy, and the business of the man of more advanced years. When the glow of youth has passed away, the ardour of this principle continues unabated; and even when all the bodily organs and mental faculties have felt the paralyzing touch of old age, its vigour remains unimpaired. Over the powers of the intellect, the affections of the heart, and the actions of the life, it exerts a constant and powerful influence. The various changes which our sentiments, our characters, and our situations may undergo, may change its direction, but they cannot effect its destruction. While we continue to exist, we must continue to wish for happiness. It may be laid down as a principle, that a religion which comes from God will be suited to the constitution of the human mind; and, in particular, be calculated to meet and gratify this inextinguishable thirst for enjoyment, which is one of the most general characteristics of our species. This is pre-eminently the case with the religion of Christ. It is fitted to make man happy, up to his largest capacity of enjoyment. What all are earnestly wishing and eagerly seeking, is to be found here, and here alone. This is the rest, and this is the refreshing, whereby God causes the weary to rest.

In order to our forming just notions of the pleasures of evangelical religion, it is absolutely necessary that we should constantly recollect, that all these pleasures originate in, and are intimately connected with, the Lord Jesus Christ. The true circumcision—the genuine people of God, when they rejoice, rejoice in Christ Jesus.

Religious pleasure may be considered either as *habitual* or as *actual*. By habitual pleasure, I understand that disposition of heart, produced by the regenerating influence of the Divine Spirit, towards Jesus Christ, which induces the individual to regard him as the supreme object of his affection, and the inexhaustible source of his joy; and as it was the disposition of Adam's will to compliance with the divine will, which denominated him righteous even previously to his actual performance of holy actions, so all in whose hearts this tendency to draw their pleasures from Christ is formed, even though but very imperfectly acquainted with the exercise of Christian joy, may be termed rejoicers in Christ. This habitual joy in Christ is possessed by every Christian, even in his most gloomy hours; and, as in the most flourishing state of the sinner's pleasures, there is a worm at the root which will soon make them wither, so, when the Christian soul exhibits nothing but a scene of barrenness, there is a seed of pleasure, which, though now under the clod, will soon spring up, and turn the desert waste into a garden of the Lord. Light is sown for the righteous, and gladness for the upright in heart. Wherever this habitual pleasure in Christ

exists, it prevents the person from taking supreme delight in any thing else. He has lost his former relish for earthly pleasure, and the language of his heart is, "God forbid that I should glory, save in the cross of our Lord Jesus."

Actual pleasure in Christ is this disposition in exercise—the soul's solacing itself in Christ, and improving him in all his various characters for promoting its consolation and joy. It is obvious that the enjoyment of this kind of pleasure must depend on the exercise of faith, and the degree of this pleasure will be greater or less, according to the strength or weakness of that grace. This actual pleasure may be viewed in two different aspects—as sensible, or rational. Sensible pleasure is enjoyed by the saint, when the contemplation of the Saviour's personal and mediatorial excellencies, in their relation to his own state and prospects, diffuses a rapturous sensation of joy and triumph throughout his soul—a joy unspeakable and full of glory, inducing him to say, "My soul doth magnify the Lord, and my spirit rejoices in God my Saviour," Luke i. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa. lxi. 10. In the present state, we are so closely connected with sensible things, that we will scarcely admit that any thing deserves the name of pleasure, which does not produce these rapturous emotions; yet there is questionless also what may be termed a *rational* pleasure in Christ, unaccompanied with this tumultuous delight. By rational pleasure in Christ, I mean that satisfaction which the saint possesses, from a fixed conviction of the value and excellence of the object of his affection and esteem. The difference between these two kinds of religious pleasure, may be illustrated from the experience of the Man Christ Jesus. Being a man of sorrows and acquainted with griefs, he was in a great measure a stranger to sensible pleasure, though we read that in a certain hour he rejoiced in spirit, i. e. was filled with sensible transport, Luke x. 21.; yet it is plain that he enjoyed a rational satisfaction throughout the whole tenor of his life, John xv. 11.

I need not tell you, who are so familiarly acquainted with the inspired original of the New Testament, that the words which are respectively employed by the sacred writers in the passages above quoted, are descriptive of different species of joy. The former, which is the same which the Holy Virgin employs to express her transport, denotes what we would call rapture; the other denotes what we would term calm satisfaction, rational delight. Sensible pleasure in Christ is not the ordinary experience of any Christian, and it may indeed admit of question, whether there may not have been real Christians, who have never tasted of it till they drank the new wine of unmingled delight in their Father's kingdom. This we know from infallible authority, that there are some who are all their lifetime in bondage, through fear of death, Heb. ii. 5. But every believer, in a degree corresponding to the strength and activi-

ty of his other graces, habitually enjoys this rational satisfaction ; for, if the kingdom of God be righteousness, and peace, and joy in the Holy Ghost wherever it comes, these must be there also. It is this pleasure that I intend to make my theme in the remaining part of this letter.

This pleasure, which is entirely different from the joy of the hypocrite, arising from his confidence in the flesh, may be described as *the resting of the soul in Christ*. The conscience full of guilt, and tortured with fear, finds rest in his blessed atonement, and the heart replete with desires, centres in, and is satisfied with, the fulness of his grace. It may be viewed as the enlargement of the soul, formerly straitened or fettered by sorrow—the elevation of the heart to heaven, formerly bowed down by worldly affections—the triumph of the whole man in Jehovah as his Saviour. It is thus described by those who have felt it :—“Thou hast turned my mourning into dancing ; thou hast put off my sackcloth, and girded me with gladness.—They who wait on the Lord shall renew their strength, they shall mount up on wings as eagles, they shall run and not be weary, they shall walk and not faint.” Descending from heaven, it raises the soul to heaven : “My soul shall make its boast in the Lord.” Boasting in ourselves, is entirely excluded by the law of faith, yet every sharer of this celestial joy may, and ought to say, “God forbid that I should glory, save in the cross of our Lord Jesus.” This pleasure has a variety of peculiar advantages. It is a pleasure of which the saint cannot be deprived, by all the malice, power, and art of his spiritual enemies. It is a hidden treasure, out of the sight and out of the reach of the world ; it is a joy with which a stranger cannot intermeddle. The liberty, the worldly substance, the life of the saints, may be taken from them ; but who can deprive them of their joy ? Paul and Silas, when in the inner prison, with their feet fast in the stocks, were still so full of this celestial pleasure, that it found vent in songs of praise. It is a pleasure suited to man’s spiritual, rational, and immortal nature, as its objects are spiritual—God and Christ, and things divine and heavenly. It is the pleasure, not of the fancy, but of the heart. “Thou hast put gladness into my heart,” says David, “more than when their corn and oil are increased.” It is a pleasure ever ready and near at hand. The pleasures of the wicked are from without, and they are dependent on others for their attainment and their continuance. For example, the pleasure of the vain man depends on the esteem of his fellow men. But the pleasures of religion are from within. A good man is satisfied from himself. His pleasures arise from his God, and his grace, which are never far from him. It is, in one word, an unspeakable pleasure, so pure, so sublime, so satisfying, that none can make language of it ; and it is full of glory—glorious in itself, and a lively foretaste of the glory to be revealed.

Should you inquire into the sources of this pleasure, I would reply, they are at once numerous and abundant. The divine perfections—infinite wisdom, power, holiness, justice, goodness, and truth, as harmoniously glorified in our salvation through Christ Jesus,—

the Divine Persons—Father, Son and Holy Ghost, all engaged in the work of our redemption ; the Father forming the amazing scheme—the Son carrying it into execution—and the Holy Spirit rendering all effectual for our everlasting welfare ;—the new covenant characters of a redeeming God—the God of peace, of grace, of consolation—the God and Father of our Lord Jesus Christ, the God of Abraham, Isaac and Jacob, the Hearer of prayer—and our own God ; the characters and relations of Christ, as the great Shepherd of the sheep, the Captain of Salvation, the Lord our Healer, our Father, our Friend, our Husband ;—the promises of grace, containing a full exhibition and a free offer of God and Christ, and salvation to men,—promises of pardon, such as, “ I, even I, am He who blotteth out your iniquities for mine own sake, and I will not remember thy sins.”—“ Though your sins be as scarlet, they shall be white as snow ; though they be red as crimson, they shall be as wool :”—promises of God’s presence and grace, such as, “ My presence shall go with you, and I will give you rest ;”—“ My grace is sufficient for thee, and my strength is perfected in weakness ;”—promises of comfort, as, “ I will satiate every weary soul, I will replenish every sorrowful soul :—“ I, even I, am he who comforteth you ;—“ I will see you again, and your hearts shall rejoice, and your joy no man taketh from you ;”—promises of heaven and glory.—It is your Father’s good pleasure to give you the kingdom,”—“ The days of thy mourning shall be ended,”—“ Thy God shall by thy glory ;—these, these are the ever full and ever overflowing, the unexhausted and inexhaustible sources of the believer’s pleasure. These are the saints’ wells of salvation, from which they draw large draughts of consolation and joy. Well may they adopt the song of the Israelites, “ Spring up, O well !, sing ye unto it.”

It is a question of considerable interest, How are those pleasurable emotions, which may be produced by mere natural causes under religious ordinances, to be distinguished from that divine pleasure of which we are speaking ? It cannot be doubted, that men may be highly pleased through means of the dispensation of divine truth, who are yet entire strangers to true religious pleasure. The modulation of the preacher’s voice may be pleasant to the ear, his graceful attitudes and gestures may be gratifying to the eye, the force of his reasonings may satisfy the judgment, the richness of his imagery may amuse the fancy, and the pathos, of his descriptions may meet the affections, so that, on the whole, the man may not only be pleased but delighted. Such seems to have been the case with the hearers of Ezekiel. He was unto them as a very lovely song of one that hath a pleasant voice, and can play well upon an instrument. Ezek. xxxiii. 32. With respect to this species of pleasure, it is necessary to remark, that it is not in itself culpable—these various qualities being naturally calculated to produce pleasure, and that it is frequently the concomitant and means of spiritual delight. Yet still they are two different things, and though often, they are not inseparably connected.

To satisfy ourselves as to the important point, whether our joy and pleasure be of a spiritual nature, let us inquire, whether it be principally what is spiritual and evangelical, such as the great truths of the gospel in reference to the plan of salvation through Christ, and his suitableness, excellence, and amiableness as a Saviour, that principally produces the pleasureable movement of our affections ; whether our hearts and consciences are touched, as well as our affections moved ; whether we see and feel our own interest in the truths of the gospel ; and whether it be this perception that makes them peculiarly delightful to our souls. For example, when we hear of the doctrine of atonement for sin, through the righteousness of Christ, are we pleased merely because we are satisfied with the masterly manner, in which it is proved to be taught in Scripture, and suited in general to the wants and wishes of guilty yet immortal man ? or does our pleasure arise from our clearly perceiving, and deeply feeling, that we, as individuals guilty and condemned, need such an atonement, and that it is at once our right and our duty to trust in this expiatory sacrifice for the pardon of our sins, and the salvation of our souls ? It will also serve to enable us to resolve this question, to inquire whether this pleasure is found to be a stimulant to the graces of faith, and hope, and love, and to have a sanctifying influence on our hearts and lives.

These plain remarks may be of some use in enabling you to distinguish between mere natural pleasure, and the peculiar and supernatural joys of religion. There is another question not less uninteresting, that naturally suggests itself here,—How may the pleasure of which we are speaking be distinguished from the joy of the hypocrite ?—In order to enable you to answer this question to your satisfaction, I offer the following hints. Genuine religious pleasure is founded on Christ's person and work,—the Rock of ages, the foundation laid in Zion ; but the pleasure of the hypocrite is founded on external privileges, and transitory frames and emotions. True spiritual joy is usually most powerfully felt, after the soul has been deeply humbled on account of sin. It is they who mourn, that are comforted. On the contrary, delusive hypocritical joy, is not preceded by this evangelical sorrow. Like the grain sown on the rocky soil, it springs up rapidly, and as rapidly withers and disappears. A good crop of grain is not to be expected without toil on the part of the husbandman ; but weeds grow spontaneously. True spiritual pleasure is produced through the instrumentality of the word properly understood ; delusive pleasure is produced through the instrumentality of the word properly understood ; delusive pleasure is produced without the intervention of the word, or through its misapplication. The joy of the Christian is full, through the word which Christ has spoken. If the joy of the hypocrite is full, it is through his own impressions. True spiritual pleasure is durable, but " the joy of the hypocrite is but for a moment." It is like the pleasure of the Jews under the Baptist's ministry, but for a season. But the joy of Christ abides in his people. It is indeed true, that even a true saint occasionally may

lose his pleasure for a season ; but here lies the difference between him and the hypocrite : When they lose the sense of their interest in Christ and his fulness, that is, when they lose sight of the ground of their joy,—their pleasure, of course, is interrupted ; but though the ground of the hypocrite's joy continue full in his view, though he still fancy himself interested in the divine favour,—his happiness vanishes. What formerly mightily affected him when it was new, now grown familiar, ceases to communicate pleasure. I shall only farther remark, that true religious pleasure uniformly deepens humility ; whereas, by means of his careless and shortlived joy, the hypocrite is vainly puffed up in his fleshy mind.

I am persuaded, my dear friend, that you have the witness in yourself, that Wisdom's ways are pleasantness, and that all her paths are peace. Indeed, how can it be otherwise, from the very nature of genuine religion ! What is true religion, but the knowledge of the only true God, and of Jesus Christ, whom he has sent ? And is it not pleasant to know truth, divine truth, certain truth, truth full of grace, all-important, saving truth,—truth respecting God's perfections, the covenant of grace, the person, atonement, grace, benefits, and laws of Jesus ? The happiness of angels is increased with the increase of their knowledge of these divine mysteries. Into these things they desire to look.—Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun ; but a thousand times more sweet, a thousand times more pleasant, is the knowledge of the truth as it is in Jesus, to the enlightened mind. As the honeycomb is sweet to the taste, so is the knowledge of wisdom to the soul. The transports of the ancient mathematician, on discovering the solution of a problem which had long puzzled him, were perhaps excessive ; but what joy can be too great in obtaining that knowledge of God and his Son, which is eternal life ! What is more agreeable than rest, and especially rest in God ! and this is the scriptural account of religion. We who believe, do enter into rest. "Return unto thy rest, O my soul."—While in a state of guilt and depravity, we are and must be restless ; but in the covenant, blood, fullness, promise, and grace of Christ, we find rest in all the delightful extent of that word,—rest from the perplexities of doubt, from the agonies of remorse, from the turbulence of passion, from the anxieties of desire, and from the forebodings of fear,—rest for the understanding, conscience and heart. This is the rest, and this is the refreshing ! Delighting ourselves in God, we get the desire of our heart ! Is it agreeable for a son to enjoy the company of an affectionate father ? Religion is a drawing near to our Father who is in heaven. To come as a petitioner to a prince, is a privilege ; but to come to God as a Father is a peculiar pleasure, and this pleasure have all the saints. They come boldly to the throne of grace,—they have received the Spirit of adoption, whereby they cry, Abba, Father. They are enabled to view God as a Father who dearly loves them ; and even when they wander from his way, they hear his voice be-

moaning their departure, and it melts their hearts into penitence, and sweetly constrains them to turn their feet into the ways of his testimonies. "Is Ephraim my dear son? Is he a pleasant child? for since I spoke against him, I do earnestly remember him still."

Is it pleasant to be free of care? Religion is a casting all our care on God, knowing that he careth for us. Cares of various kinds are apt to prey upon our spirits, and make us unhappy; but when they are rolled over on Him who is infinitely wise, faithful, powerful, and kind, the heart is kept in perfect peace. Is it agreeable to engage in thanksgiving and praise? Then religion must be pleasant, for to be religious is to make a business of praise. It is little or no pleasure to praise him whom none of the wise or good praise; but in praising God we concur with the angels, and spirits of just men made perfect, around the throne:—surely then it is sweet to join our feeble voices with those of the redeemed, "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and never be forgetful of his benefits.—To him that loved us, and that washed us from our sins in his own blood, to him be glory for ever and ever." There is little pleasure in praising one who does not regard our praises; but with delight may we offer praise continually, for with such sacrifices God is well pleased, and dwelleth in the praises of Israel. Never let us forget that religion is just a praising God. Blessed are they that dwell in thy house; they will be still praising thee. We are made Christians for this very purpose, that we may praise him: "This people have I formed for myself, they shall shew forth my praise." Can it be but delightful to have communion with God, in love, grace, and consolation? and this is of the very essence of religion: "Truly our fellowship is with the Father, and with his Son Jesus Christ." We have full liberty to lay open our wants, that he may supply them: "Out of his fulness we receive, and grace for grace." While our appetites and passions continue unruly their can be no true happiness; but religion eradicates these roots of bitterness. By the faith of Jesus' person and grace, these Canaanites, which were as thorns in our sides, and briars in our eyes, are slain, and we enjoy the promised inheritance in peace.

To be religious, is to dwell in love with God and men; and surely it must be pleasant to love the Lord our God, with all our heart, and with all our soul, and with all our strength, and with all our mind, and to love our neighbour as ourselves. To be religious, is to maintain a prospect of glory. The christian sets his affections on things above; looks for the blessed hope; and hopes for the grace which is to be brought to him at the coming of our Lord Jesus Christ. Heaven is the christian's home. It is the source of his comforts, and the centre of his affections. He knows, that with Christ, heaven and all its glories are freely offered to him in the gospel; he claims the promise, and hopes for its accomplishment. How delightful to look forward to the period when they, as the ransomed of the Lord, shall return and come to Zion, with songs and everlasting joy on their heads,—when they shall receive

joy and gladness, and sorrow and sighing shall flee away. O may
 this happiness be your's, and his who is,
 Your's ever,

ASPASIO.



ILLUSTRATIONS OF SCRIPTURE.

Matt. i. 1—17. *The genealogy of Christ.*

IT is remarkable that Tamar, Rahab, Ruth, and Bathsheba, are distinctly noted in the scroll of the lineage of our Saviour. There must have been some reason for this. Was it to suppress the glorification of the Jews, and serve as a check on their contempt of the Gentile? In this view, it accorded with the practice of our Saviour, who, testifying against the vain pretensions of the Pharisees, conversed and ate with publicans and sinners. Was it, 2dly, to mark our Lord's common relation to mankind, and the access which the Gentiles, and even the chief of sinners, should have to his salvation? Then it accorded with his doctrine, "The Son of Man came to seek and to save that which was lost. Publicans and harlots enter the kingdom of heaven." It illustrates the faithful saying relative to the conversion of even the worst. And it is adapted to the same end with the genealogy of Luke, who traces the descent of our Lord up to Adam, the common father of the human race; Matthew shewing, that even after the separation of Abraham, indications of our Lord's common relation as a Saviour, were admitted into the line of his ancestry according to the flesh.—Was it, 3dly, to awaken the consideration that he was descended of sinners, (and even of such as had been notorious for guilt,) yet without sin? So he touched the lepers, without being ceremonially polluted. The genealogy serves to confirm the miraculous conception, and illustrate the doctrine of Heb. ii. and vii. As he was not contaminated by his intercourse with sinners, so neither by his relation to them according to the flesh, nor by any thing in the character or conduct of his ancestors.

Matt. i. 23. *They shall call his name Immanuel.*

IT will be readily granted, that this name, when explained in its utmost latitude, may signify "God on our side," and may be understood, according to the mystery of redemption, of God's being in Christ reconciling the world to himself, or testifying his presence, favour, and power in the church, ever acting in her behalf. This latitude of interpretation seems to be sanctioned by Isa. viii. 10. where it is said to the enemies of the church, "Take counsel together, and it shall come to nought; speak the word, and it shall not stand, for (Immanuel) God is with us." The illustration of this view might be taken from such passages as these: "There is none like the God of Jeshurun, that rideth in the heavens in thy

help," &c. "If God be for us, who can be against us?"—But that we are not to rest in this general idea, and that the Socinian is far less warranted to restrict the name to some kind of official representation of God the Father by Christ, appears from two considerations. 1st, The name is intimately connected with the miraculous conception, both in the prophecy, and in the allegation of it by Matthew. But the general idea of "God's being in Christ" has no special connection with that event, more than with the death, the resurrection, or the ascension of our Saviour. It is in fact properly connected with his *office*, as sent in God's great name to save us. 2dly, The designation Immanuel is restricted to Christ. It is his peculiar name; but if it were to be translated simply, "God is with us," (like Jehovah-nissi, the name which Moses gave to the altar, "The Lord is my banner,") then it might as truly be the name of the Christian, or of the church of Christ.* This name, however, is so peculiarly Christ's, that it is not given to the Father, nor is it transferable like Jehovah-tzadkenu, "The Lord our righteousness," which is given both to Christ, Jer. xxiii. 6., and to the church, chap. xxxiii. 16., denoting her privilege by imputation, 2 Cor. v. 21. and also her confession, and therefore to be translated in reference to her, "The Lord is our righteousness." We conclude, therefore, that the name Immanuel, whatever reference it may have either to the mystery of God in Christ, or to the fact of Christ's tabernacling on earth, and residing by his Spirit and divine presence in the church, originally and strictly denotes the incarnation of a divine person, signifying *God in our nature*, or, "God manifested in the flesh."

N. B. E.

THOUGHTS ON THE DIFFERENCE BETWEEN SPECULATIVE AND SPIRITUAL RELIGION.

THERE must be a knowledge about the nature of true religion, when it is really planted in the heart, John xvii. 3.; but notwithstanding all the stir Andrew made about religion, he continued ignorant of its real nature from first to last. It certainly in this life consists in repentance towards God, and faith towards our Lord Jesus Christ; but this description of it was little studied by him all his days. His knowledge chiefly consisted in the externals of a profession. He had studied the difference between the Arminian and the Calvinistic system of divinity; he could argue *pro* and *con* for the episcopalian, the presbyterian, and congregational church governments; and in the end of his days, his mind was taken up in weighing the arguments for and against infant baptism; but, poor man! he thought very little on what makes a real saint. He remained ignorant of his own heart, he was never thoroughly humbled for sin, he had no experimental knowledge of what makes a contrite spirit. Nor did he ever see the glory of God as it shines forth in

* See Pearson on the Creed, p. 150.

the face of Jesus, so as to return to him with his whole heart, and through a lively faith in the Mediator, rest on him as his portion, and surrender himself without reserve to him as his sovereign Lord.

He could not, then, tell the difference between carnal and spiritual knowledge, between the natural and the renewed state, between living in the flesh and partaking of the divine nature, and, in fine between living under the power of unbelief, and enjoying that faith which is the substance of things hoped for, and the evidence of things not seen. These things are essential to the being of real religion in the soul, and this vain declaimer must have been very ignorant about it, when he had no experimental knowledge of them.

Next, it is doing Andrew justice to say, that after his acquaintance with the Secession began, he still assented to the doctrine of a sinner being justified in the sight of God, by the imputation of Christ's righteousness; yet he continued all his days unacquainted with what salvation by Christ means. With him it consisted in embracing a sound system, and to look for more was a going back to Mount Sinai.

His faith in Christ was a dead faith, it brought not forth suitable fruits in its proper season; it continued alone. Christ was manifested to destroy the works of the devil; he came to deliver his people out of the hands of their enemies, that they might serve the Lord, in holiness and righteousness all the days of their life. And all saints know, that their faith brings forth fruit unto everlasting life, and that, by the salvation which Christ is bestowing upon them; he is fitting them for glory. But Andrew, in his history, appears to have had no idea of such a salvation by faith in his Redeemer.

He was sure, in his own opinion, he had believed in him, and because he did this, he concluded the Lord saw no sin in him.

When his wickedness broke out, he kept his conscience quiet by looking to his faith, and he seems to have deceived himself by thinking that Christ came to save his people, not from but in their sins. Thus his faith was vain, James, chap. ii. throughout.

A third error in this man's religion was, that he never came to have a supreme delight in the scriptures. The Lord magnifies his word above all his other names. And when the spirit of grace communicates his influence to the unrenewed soul, he communicates to it a new taste. This taste continues through life, and it distinguishes itself by a love to the word. It is sweeter to the taste than honey, it is better than gold; it is the light to his feet, it is the lamp to his path, it is his refuge in his troubles, and by it he is warned from sin. He desires it therefore, as the new-born babe does the milk; he hides it in his heart, and by means of it his faith is kept up, and he is gradually transformed into the divine image.

But Andrew deceived himself with the belief of his superior knowledge; he felt not the need of being habitually taught from the scriptures; he spake of them with regard to others, but he had no pleasure to retire alone to read them, and to turn them into prayer.

He felt not his weakness, and he did not lean on the great and precious promises for receiving strength. His chief pleasure lay in using books of controversy. A new pamphlet was his delight, and if it abounded with wit and bitter sarcasms, it was still the

welcomer. He could retail passages in such books from morning to night; and because they were on religious subjects, he deceived himself with the thought that he abounded in spiritual conversation.

But, alas! his knowledge and his talk (for he was a great talker) did not lead him to a dependence on God, or gratitude to him for mercies received, or submission to his will under trials, and desire to honour him in all things, by means of faith's application of the word. It might, therefore, be said of him, that though his conversation chiefly was about things which related to a profession of religion, yet he lived without God in the world.

Andrew's religion wanted love, and this was a fourth defect in it. When it is genuine, religion is still conquering self-love; it is leading us to love the Lord supremely, and our neighbours as ourselves. Unless we feel this love, all pretensions to religion are vain, 1 Cor. chap. xiii. throughout. But this man's religion was not the religion of love. This made no radical change on his temper.

With him, meekness did not prevail over anger, nor his patience over impatience; there was no long-suffering over malice, and kindness and liberality over selfishness and covetousness, and heavenly mindedness over the love of the world; in fine, there was no love over hatred. Through his whole life, Andrew continued under the dominion of a violent temper, full of envy, boasting, railing, and slander. As a proof of what I have said, I observe, that in all the changes he made of his religious profession, it never was the real good that was in these religious bodies which made him join them, but the resentment he felt for being taken notice of for his irregularities by the party which he left. He cannot be then called a disciple of the meek and lowly Jesus, but a malignant professor of religion, in the different religious bodies which he entered into.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven. "but Andrew's religion did not make him humble. Where humility is, there is a discovery of sin in its danger, and odious nature; there is an abasing of one's self in the sight of God, and a despairing of relief from any thing we can do; there is a being denied to all attainments, and a taking refuge in Christ alone, and there is a preferring others before ourselves. Now, though this man assented to all these things in words, and inveighed to the end of his life against a pharisaic religion, yet he was a real pharisee in his heart.

He was proud of his knowledge, proud of his profession, proud of what he called his persecution, and proud of his religious gifts.

He talked a great deal of these things, and he despised others that he thought beneath him. Almost no professor of religion came up to his standard; no minister could preach to please him, and no church was pure enough for him to join with. But what happened to this man, is one proof among many, that the Lord abhorreth the proud; for he left him to himself, and he fell into so many sins and scandals, that his name became odious to all sorts before he left this world.

I shall only farther add, that in no part of his life did this man appear harmless and blameless in the midst of a perverse generation.

He was a vicious boy when he lived in ignorance; but when he

talked of the sins of his youth, he evidently was not humbled for them. When he used to talk of them, he was ever sure to speak in an exulting manner of the greatness of God's grace shewn to him.

He asserted he was long since become a new creature, though the proof of this lay in his confident assertion of the fact. It is certain, though his character was a little refined, after he took up his flaming profession of religion, he hardend his religious parents from seeking after religion by his outrageous zeal. He was a cruel husband, and never made conscience of providing for his household ; he was a reviler and a liar ; he borrowed, but he paid not again ; he was an incendiary in every religious society into which he entered, and he gave way to drunkenness, when he got the opportunity for it. But a life of this sort is quite inconsistent with real religion. A real saint may have his infirmities, he may be overtaken in a fault, but his life on the whole is adorning. He learns to bridle his tongue, and he is neither a liar nor railer ; he is diligent in his business, and frugal in his personal expenses, that he may have wherewith to help others, and he is a blessing to his various relations as he passes through life. His knowledge, and the manner of managing his profession, is essentially different from that of Andrew Absolute's ; the one adorns the doctrine of Christ by a walk becoming the gospel, but the latter is for our warning : and his history should teach us all not to rest in the form of godliness, while we are strangers to the power of it.

If any profane, ignorant, or careless person, shall happen to cast his eyes on Andrew's history, let not such a one conclude that zealous professions of religion are vain : neither should he despise religion, because the conduct of this person was so odious. Real religion has nothing to do with this man. In fact, he never was religious, he only pretended to it. But the gospel is still the power of God unto salvation, and there is a race still in the church, who have really embraced it, and walk worthy of it. It is certain, also, that none who neglect the great salvation brought near by it, can escape from the wrath to come.

VIGIL MINIMUS.



For the Religious Monitor.

CHILDREN PUNISHED FOR THE SINS OF THEIR PARENTS.

JOSH. VII. 24—25. *“And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had ; and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us ? The Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.”*

MAN is born to trouble, and after conflicting a while with it expires in suffering. The troubles that assail him in the very first

periods of his existence, are numerous and often very distressing and fatal. Nearly the one half of the human race live not to witness the first annual celebration of their birth, and it is often heart rending to listen to the screams, and witness the convulsive fits which testify the severity of their pains and suffering. And those which survive infancy, seem preserved only to encounter greater miseries and to expire more lamentably.

In witnessing these dispensations of providence, and pondering on them, we meet with scenes at once harassing to our feelings, and bewildering to our judgment. We drop the tear over the sufferings of humanity, and the most hardened cannot restrain the involuntary sigh, and the most submissive mind is perplexed in attempting to reconcile them with the paternal government of the Most High. The more these scenes are considered, the more perplexing they become. This is particularly the case when we regard on the one hand, the apparent innocence and helplessness of the infant incapable of actual transgression, and yet suffering death in its most excruciating form ; and on the other advert to the purity, goodness, and mercy of God the governor of the universe. Thus situated, who can avoid asking, “ Did these infants sin, or their parents ?” The verses prefixed, in part furnish an answer. They contain an account of a transaction which few of the aged have been able to read without emotion, and which has extorted from many a youthful reader the silent tear. It is more than they can endure to represent to themselves,—the children of Achan stoned to death with their father, and burnt with him on the same funeral pile.

Joshua had compassed Jericho seven times, its walls had fallen by the blast of trumpets of ram’s horns ; and with the exception of Rahab and her house, man, woman, and child ; ox, sheep, and ass, had fallen in death. All these were sacrificed as accursed to the devouring justice of the Lord. The gold and the silver were set apart for the treasury of the Lord, and every Israelite was strictly charged not to appropriate to himself any portion of the spoil of that devoted city, Josh. vi. 17, 18. In opposition to this explicit and strict prohibition, Achan in the vain hope of escaping detection, took and appropriated to himself a portion of the accursed things. To escape detection, however, was impossible, and his crime after involving all Israel in sorrow, and exposing some of them to death, proved his own ruin, and that of his family. The Israelites went up against Ai, but the Lord their protector had for-

saken them, and they fled before their enemies. This greatly affected Joshua their leader, and he laid the matter before the Lord, who informed him of the cause of the disaster, and prescribed the use of the lot for the detection of the guilty. The issue proved that while the lot is cast into the lap, the whole disposal thereof is of the Lord. Achan was detected, and being exhorted by Joshua, made a disclosure of his guilt. His confession confirmed by the discovery, and the production of the secreted articles made his guilt still more manifest, and he richly deserved the most exemplary punishment, and such was his fate ; and had he perished alone he would have perished unpitied : But his children, sons and daughters—his oxen, his asses, and his sheep, together with him were put to death, and their remains with his tent, and all his substance, and stolen treasures were burnt with fire. In this most fearful and affecting punishment, sanctioned by Jehovah, we have a decided instance of God's " visiting the iniquities of the father upon the children." In the remainder of this paper we shall endeavour,

I. To state, explain, and prove that God visits the iniquities of father's on their children.

II. Vindicate this dispensation of heaven.

In stating and explaining the proposed topic of discussion, it is of the greatest importance to separate it from all kindred subjects with which it may be blended. The question to be discussed, is not, whether there be a definite amount of punishment due to every crime, and which justice requires to be endured ; but it respects the time and the mode of inflicting this punishment. The wages of every sin is death, and the amount of that death is proportioned to the nature and the several aggravations of the crime committed. While justice requires that the whole of this amount of punishment, and no more to be endured, the time and the mode of inflicting this is quite a different matter. Sometimes sin is instantly punished, as in Lot's wife, and sometimes the punishment is long deferred, as in the instances of the Antideluvians and the Canaanites. Sometimes the Lord himself inflicts it, sometimes he employs the angels of heaven, and sometimes the friends or the enemies of the transgressors.

The fact under consideration is not, whether infants suffer, for this is manifest to all ; but whether the sins of their parents be in whole or in part the cause of their sufferings. And finally, the question to be decided, is not, whether the Lord visits the first sin of Adam on all his posterity, for this we take for granted ; but whether children do suffer on account of the sins of their immediate or more remote progenitors ?

The nature and extent of the sufferings which children undergo for the sins of their parents, must now be determined. That they endure temporal and corporeal sufferings on this account is so generally admitted, that proof of it would be superfluous. It is also certain though perhaps, not so palpably manifest, that they suffer spiritually on the same account. The Jews even to this day are incontestibly sustaining the loss of the gospel, and of church privileges, because of the crimes of their ancestors. If it be now asked, is eternal punishment in hell inflicted on any, because of the sins of their parents ? To this awfully and interesting question an affirmative answer is generally given by orthodox divines, and apparently with the approbation of scripture. Some unqualifiedly affirm that the sins of parents are as really and immediately imputed to children, as their own crimes, and that they are equally punished for them whether they approve and imitate them or not, while the more prudent defenders of the doctrine we think very properly guard it with certain limitations and provisos. The statement of these will come in more seasonably when we attempt the vindication of this part of the providence of heaven.

In the mean time we would remark, that the children both of the righteous and the wicked, are subjected to sufferings because of the sins of their parents. Achan and Ham seem to have been wicked men, and their children were signally punished for their crimes. Jereboam had only one son in whom something good was found towards the Lord God of Israel, yet he died in his youth because of the sin of his father. David was a good man, and yet his seduction of Bathsheba, and murder of Uriah, brought the sorrow on all his family, good and bad ; and the idolatry of Solomon, rent the kingdom of Israel from his descendants.

It is also to be carefully noted, that the degree of severity and duration, to which the Lord proceeds in visiting the iniquities of father's upon their children, is very various. Some are punished only with an hereditary disease ; some with the loss of worldly substance and life ; and some with spiritual plagues and eternal pains. In respect of *duration* in general, it extends not beyond the fourth generation. "He visits the iniquities of the father's upon their children, unto the third and fourth generation of them that hate him." Sometimes as in the case of Rehoboam, it overtakes the first generation, and sometimes as in the case of Ahab, it falls on the fourth. Ahab himself escaped visible judgments, and

the punishment of his sin fell on his great grand children. Nebuchadnezzar was gathered to his grave in peace and prosperity, and Belshazzar who seems to have been his grandson, suffered the vengeance of the Lord even the vengeance of his temple. But God is not absolutely limited to the fourth generation in the extension of this punishment. This is only his ordinary limit, but sometimes he visits a remote posterity, the crimes of remote ancestors. On the devoted generation of the Jews came all the righteous blood shed since Abel, and the blood of Christ invoked by that same generation on themselves and on their children, rests on their descendants after a lapse of eighteen hundred years. And this explains a passage which has been thought directly to contradict the position we are maintaining. It is Ezek. xviii. 2—20. It is abundantly manifest, that in this very passage the Lord recognises his right and usual procedure of visiting the iniquities of the fathers on their children, but asserts his temporary suspicion of it, to silence murmurers, and to convince them that all their sufferings were merited by their own sins. In thus acting, the Lord desisted only for a time, and for a special reason from his ordinary procedure in providence, which is dictated by his sovereignty, wisdom, and goodness ; but is not essential for the maintainance of his justice. The exercise of justice is indispensable, but the mode and season of exercising it, are determined by his wisdom, goodness, and sovereignty.

Hence, it happens, that some sins of parents, and not all, are punished in their posterity ; and this punishment is sometimes inflicted only on one, and sometimes on all the descendants. The sins which God most eminently punishes posterity for, are idolatry and breach of covenant.

That God in the sense and to the extent now stated, punishes children because of the crimes of their parents, is supported by ample and satisfactory proof.

The history of the procedure of God in providence, is an ample commentary on it, and confirmation of it. Adam sinned and in him, all his posterity died. The inhabitants of the old world filled the earth with violence, and parents and children perished together by the waters of the deluge. Ham sinned in exposing the guilt and the shame of his father, and to this hour, for his crime, the Africans his descendants are the servants of servants to Shem and Japhet. The Egyptians cruelly slew the male children of the Hebrews, and for their punishment, the Lord destroyed all the first

born of Egypt. Saul in a fit of zeal destroyed the Gibeonites, and seven of his descendants were hung up before the Lord, for the expiation of his crime. David sinned, and for his punishment his infant child died. Achan sinned, and by the express command of God, his sons and his daughters perished with him.

So generally, indeed is this fact confirmed by the events of providence, that it forms an article in the creed of the very heathen. Plutarch wrote a treatise on this very subject, and it is often mentioned as an acknowledged truth by other writers. We ourselves see it constantly realised. Certain diseases and lusts, and some of them of a very distressing nature, are well known to be hereditary. How many are born to poverty on account of the indolence and prodigality of their parents? At this moment myriads are living in ignorance and crimes, entailed on them by their guilty parents. Job's observation is still realized. *xxi. 19.* God "layeth up his iniquity for his children."

The declarations of the word add their attestations to the testimony of Providence on this subject.*

The second topic proposed, was, to vindicate this procedure of Jehovah, "in recompensing the iniquity of the father's into the bosom of their children after them;" which shall be reserved for another paper.



REMARKS ON REVIVALS OF RELIGION.

WE have just received a communication complaining that no accounts of "Revivals of Religion" had appeared in the Recorder since it passed into the present hands. The writer does us the justice to say, "now from the spirit of your valuable paper, I would judge that you were not hostile to revivals; on the contra-

* Thus saith the Lord, *Ex. xx. 5.* "I the Lord thy God am a jealous God visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me." And in nearly the same words *ch. xxxiv. 7.* "visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." And again, *Jer. xxxii. 18.* "Thou shewest loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them; the great, the mighty God, the Lord of hosts, is his name." *Lam. v. 7.* "Our fathers have sinned and are not, and we have borne their iniquities." *Luke xi. 49—51.* "Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute, that the blood of all the prophets which was shed from the foundation of the world, may be required of this generation, from the blood of Abel, unto the blood of Zacharias, who perished between the altar and the temple; verily I say unto you it shall be required of this generation.

ry I should suppose you viewed them with a favourable eye and would rejoice to see them more generally pervading our country." Our sentiments on the subject of revivals of religion can be briefly and plainly stated, and we presume, that they do not differ in any material circumstance, from those of the writer of the note. We take the greatest delight in reading and in hearing of the progress of religion ; and we rejoice when any church or people enjoy the peculiar manifestations of the grace and goodness of God. In the papers which we receive in exchange for ours, we read many of these accounts, but the prominent reasons why they have not been transferred to our paper, have been their length, and their multiplicity. As we intend to speak our mind on this subject, as on all others with perfect sincerity and openness, we would also remark, that we do not always stand well affected to the manner in which those narratives are given, and we frequently object to the language which is used in the details. This, however, is to be carefully distinguished from the thing itself ; and while we do object to some of the terms, and some of the means employed, we do from our hearts believe that those periods of religious excitement which by many are looked upon as brought about by external and adventitious circumstances, are the very times when God is manifesting his great mercy in the salvation of sinners. We would not call in question the opinions of others, but calmly and temperately state our own. When such extraordinary effects are produced, as making sinners feel, and deeply feel, the wretchedness of their situation in the sight of a pure and holy God ; when, under the deepest convictions, they are led to bemoan their sins ; when they are sometimes brought by a view of the deep alienation of their hearts from God to great distress of mind ; when they are led to the most intent and ardent supplication for his mercy ; when they are found after a season of wrestling and trial, to gather for the comfort of their souls, the consolations of that gospel which pronounces pardon and peace to the penitent, and when they are observed as the only evidence of a real change of heart, to walk before God in righteousness and true holiness, we would not, and could not for the world suppose, that any power less than the power of God could have produced such effects. Call this a revival, or call it by any other name, it matters not ; " It is the Lord's doing, and it is marvellous in our eyes ;" and it does not alter the case whether one or great numbers feel the benefit. The omnipotence of grace is no less manifest in its silent, secret workings upon that soul which is under its operations, in the reality of its individual convictions, than when it moves upon the multitude and stamps upon the many the impressions of its presence. The spirit of grace is the same almighty agent in the conviction of sinners and their conversion when it is heard in the cry of many, what shall we do, or from the lips of one, what shall I do to be saved ? Blessed be God, in his marvellous exhibitions of love to men ; he brings them to himself by either mode ; sometimes here and there one ; sometimes many and by a simultaneous movement.

It will be perceived by these remarks, what are our views on the subject of revivals of religion. We have not hesitated publicly to avow these sentiments nor shall we hesitate to defend them should they be thought by some too cold or by others too enthusiastic ; for in the great variety of human opinions, we shall probably be branded with both these epithets. We hold all our opinions, however, as only responsible to God. *Phil. Recorder.*

REMARKS.

WE have, hitherto had occasion to refer to the subject of " Revivals," as they are termed ; but we feel a peculiar diffidence in again touching upon a topic, which, from its intricacy, and from the extremely suspicious light, in which those are viewed, who express the least doubt as to the genuineness of *all* those revivals which are so generally reported with confidence, and sought after with eagerness.

The above article from the Philadelphia Recorder, which the reader will perceive was called forth by the complaints of a correspondent, that the editor published no accounts of " Revivals of Religion," is entitled to serious consideration. But had the writer been more definite in his remarks and made them of less general application, we should have derived more gratification from a perusal of them.

It may not be amiss to notice, in the outset, a false impression that rests upon the minds of many pious and well meaning people. Many suppose that if an editor of a religious publication, does not fill his columns with accounts of revivals, that he is an enemy to the spread of the gospel : but it should always be kept in view, that religion can benefit no one but its possessor so far as relates to the salvation of the soul ; it therefore, behooves every man, to come to a knowledge of the truth for *himself* ; for it is greatly to be feared that there are thousands whose religious joys and sorrows, are regulated by the number and extent of Revivals, which come within their hearing. It is, indeed true, that the prosperity of the church rejoices the Christian's heart ; for he loves the ways of Zion, and mourns over her desolations : And when retired from the observation of the world, in secret, he prays not only for himself, but also for all men, that they may come to a knowledge of the truth, may discover the beauty of the Redeemer, and be made partakers of his finished righteousness. How then, can he rejoice in what is not according to the " law and the testimony ?" We conclude, therefore, that the editor who presents his readers with the truths of

the Bible, in the most plain, unequivocal manner, contributes most to the establishment of the Redeemer's kingdom among men.—

“Sanctify them through thy truth, thy word is truth.”

Judging from what comes within the sphere of our own observation, it must at all times, be extremely difficult for an editor, who resides at a distance from the place where a revival is said to have occurred, to ascertain its character; for this can only be done by a close examination of the *knowledge* of the supposed subjects of grace, and an intimate acquaintance with their subsequent deportment. Is it not then, most wise, most beneficial to the souls of men, to decline going into details on a subject the truth of which, is at least doubtful?

The term “Revival,” is not, in itself, sufficiently expressive of the thing signified; for it signifies “to bring to life again; or raise from a state of langour;” implying a principle of grace, already in the heart of every man, but which from langour produces no fruit; evidently inculcating upon those who know the meaning of terms, a sentiment, which may answer well enough the purpose of Quakers, or those who hold the *convenient* doctrine, that a man may one day be an heir of glory, and the next a child of the devil; but it will not answer the purpose of those who love the truth and embrace it, as it is in Jesus. It is however true, that the Lord may, and often does revive his work in the hearts of his people: But how can that be called a “Revival,” which the word of God has termed a “*new creation*?” Is not the unconverted man dead in trespasses and sin; destitute of the least degree of spiritual life? If so, then the inference is plain, that no power less than that possessed by the Creator, can bestow “*new life*.” But it may be objected, to our reasoning, that the use of the term “Revival,” cannot possibly lead to deception, as the thing signified must be obvious to all: But what are the facts in relation to this case? Does not the Arminian attach one meaning and the Calvinist another, to this term? We answer, yes. And the Arminian very justly employs the term in question; for, according to its common acceptation, it expresses what he understands to be the new birth. It is, therefore, this indiscriminate use of terms, without any qualification at all, which every one can construe in such a manner as to answer his own purpose, so prevalent, and so pernicious to the cause of truth, that we condemn, and wish to see discarded by all those who are labourers in the vineyard of their Lord and Master. Some will doubtless be ready to say, this

is too rigid for me,—here is a want of charity,—these nice distinctions are calculated only to perplex weak believers. But are not our remarks true? And does truth perplex the believer? You will answer no; if it does, then we ask, in what does his belief consist? Is it faith in the word of God? Then he must possess a definite knowledge of the fundamental doctrines contained in that word: for faith in any thing, of which we have but vague notions, is the absurdity of foolishness. And religion, without an accurate knowledge of God, and of ourselves, is equally ridiculous. How then, we ask, can the conscientious Christian have charity for opinions which he knows are contrary to the mind and will, of that Holy Spirit by which he is sanctified? That individual has great reason to fear that he has never known the mind and will of the Spirit of God, who can regard in the same light different doctrines, and different communions provided they hold to *essentials*: And he would do well to show satisfactory evidence that God has revealed non-essential truths respecting the salvation of the soul, before he pronounces them such. It is not, reader, a rigid adherence to truth that will prevent the spread of the gospel: Do not, therefore condemn what you think severe, till you have ascertained from your Bible that it is not truth; but rather fear the influence of that spirit, which feels but little or no concern, when God's word and ordinances are perverted.

The reader will doubtless have perceived by this time, that the uncertainty always attending the accounts of revivals, and the great importance of furnishing more solid reading and more substantial food for immortal souls, are our principal reasons for neglecting a minute detail of such accounts.

We have already adverted to the *knowledge* of the subjects of Revivals; and this it must be confessed, is generally lamentably defective. It appears to be the aim of many to make men religious, no matter what are the means used, or what be their religion,—they must be religious. Hence, the boisterous denunciations of wrath, and the impassioned exhortation. “Repent, repent, and obey the law, or you must perish,—live honestly, let *universal benevolence* govern your conduct, and you shall be saved.” “This is the *condition* of salvation, do this and your soul shall live.”—Alas! infatuated mortals! What know they, of the bleeding victim slain from the foundation of the world for the remission of sins? What know they of Him who is the “brightness of the Father's glory;” and whose visage was more marred than any of the sons

of men ; that he might reconcile us to God, by being made a curse for us, that we might be made the righteousness of God in him ? How many engage in the vain attempt to work out a righteousness of their own ; refusing to submit themselves to the righteousness of God ! and, consequently, instead of their religion being an inward, abiding principle of holiness, (which in its course to perfection, confounds all external opposition, and like gold in the furnace, it looses only its scum and dross, when enduring the most violent assaults, that the powers of darkness ever were, or ever will be able to make,)—it strikingly resembles Jonah's gourd which sprang up in the night, and as quickly withered away under the scorching rays of a noon-day sun. It is the momentary offspring of fear working upon the natural affections of a depraved heart, and producing a boisterous feeling, in the soul, not unlike the turbulent commotion of a tempestuous sea, which gradually sinks again to its original death-like calm, as the agitating cause subsides. Of all the objects in nature, none is more pitiable, than the deluded soul driven by a sense of guilt, and the instrumentality of false teachers, to embrace a religion which is not founded on a definite knowledge of God, and of that scheme of mercy revealed in his word ; a religion which seeks a justifying righteousness of its own, and which perhaps urges on its hapless victim, to partake unworthily of the broken body, and of the shed blood of the Son of God ; “ *eating damnation to himself, not discerning the Lord's body.*” * Like the fool's house on the sand, this religion shall be swept away, and not a vestige remain to shelter the deceived, lost soul from that devouring wrath that shall be poured upon the ungodly. † And this religion we conceive, constitutes the most of what is termed “ Revivals.” And we most sincerely believe, that this figment of the brain which men call religion, is one of the most formidable enemies, with which the church of Christ has to contend in our day ; an enemy which has brought in a flood of heresy and practical infidelity—produced schisms—called forth the contempt of infidels—the ribaldry of fools, and instead of extorting from the worldling, the declaration, “ Behold, how these christians love

* 1 Cor. xi. 29.

† Legal terror, unaccompanied with any believing views of Christ, as the soul's only hiding place, is, in persons under a gospel dispensation, the working of inexcusable ignorance, enmity and unbelief ; and its native tendency is, to produce blasphemous thoughts, more and more hardness of heart, and desperate obstinacy in departing from the living God : and therefore, as one justly observes, such terror is rather to be accounted pangs of the second death, than of the new birth.—*Anderson on Faith.*

one another,"—he boldly challenges you to show the line of demarkation that separates the church from the world ; and this so seldom can be done, that he hesitates not to pronounce your religion a farce, and rejoices that he is no hypocrite.

This brings us to notice the "*means employed*," some of which are very justly objected to, by the Philadelphia Recorder. And here we shall omit to enumerate all the unlawful means made use of in this work. Let it be remembered however, that teaching false *doctrines*, or purposely keeping out of view, some important doctrine, not relished by the carnal heart, or repeating such threatenings as follow :—" You must repent this moment or be damned," or " you lie, you will die and go to hell this night,"* &c. &c., are all to be renounced by the conscientious Christian, as the suggestions of a lying prophet : in short, all means not clearly authorized by the word of God, are to be rejected as the inventions of men, which God will assuredly punish.

One proof, that unwarrantable means are frequently used, is, that those who superintend (as they call it) these *Revivals*, can calculate with mathematical precision the time when their catechumens shall " obtain a hope." By a certain process best understood by themselves, they alarm the sinner to a high degree, (probably by employing a number to repeat to him in succession one particular threatening, similar to those already cited,) until his *feelings* obtain a proper pitch, and then of a sudden, proclaim in glowing colours, the promises of the gospel—and lo ! the work is done—a sudden joy fills the mind with rapture, and he can then sing, "*I am bound for the kingdom*," with a vehemence that baffles description. And this we believe to be the delusion of the adversary, and not the religion of Jesus : A few texts like the following, would, doubtless destroy his " hope," and either fill his mind with hatred to the truth, or cause his fears to return. " The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit."† " No man cometh unto the Father but by me."‡ " Many are called, but few are chosen."§ " For by grace are ye saved through faith ; and that not of yourselves ; it is the gift of God."|| " But he that received the seed into stony places,

* The Rev. Mr. N.——n, the primé mover of a late revival in Union College, asked a student how long he expected to live ? The student carelessly replied, " I suppose about twenty years." To this reply, the Rev. gentleman answered, in the words above quoted.

† John iii. 6.

‡ John xiv. 6.

§ Matt. xxii. 14.

|| Eph. ii. 7, 8.

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.”* From what has been said, we infer,

I. The vast importance of judicious management in cases of religious excitement, especially in admitting applicants to sealing ordinances. In such cases it is incumbent on the church session to *keep back* all who do not give the most satisfactory evidence of having passed from death unto life : For a society, who admit all applicants in times of uncommon excitement, will soon find, that they have lost the power of godliness,—that their glory has departed ; that they are no longer a witness to the truth.

II. The sovereignty of God. The sovereignty of God is displayed in all his works. We are in the hands of God as clay in the hands of the potter. Says an apostle, “ What if God, willing to show his wrath, and to make his power known, endured with much long suffering, the vessels of wrath fitted to destruction : And that he might make known the riches of his glory in the vessels of mercy, which he had afore prepared unto glory ?”†—How should this view of God’s sovereignty, fill our minds with awe and reverence for His name.

III. That the *preaching of the word*, is what the Holy Spirit most commonly renders an effectual *means* of enlightning, convincing, and humbling sinners. Christ’s word and ordinances, are the *only* means of grace.

IV. The guilt of those, who, not content to use diligently the authorised means of grace, seek by their own power to translate the sinner from the kingdom of Satan, into the kingdom of Christ, for this is the alone prerogative of God, and his glory he will not give to another.

ITEMS OF INTELLIGENCE.

RELIEF OF DISTRESSED WIDOWS.

A society has been recently established in London, for “ relieving distressed widows in the first month of their widowhood.”—Its motive is, “ to visit the fatherless and widows in their affliction.” Some affecting proofs, says the Evangelical Magazine, are recorded of the good effected by its retiring labours. The affairs of the society are under the direction of Churchmen and Dissenters, and the sphere of its operations is to be confined to the city of London.

* Matt. xiii. 20, 21. † Rom. ix. 22, 23.

SANDWICH ISLANDS.

Extract of a Letter from one of the Missionaries at Lahinah, in the island of Mo-wee, to a friend in New-York.

We beg of you, not only to remember and pray for us, but also for this heathen people. They are struggling from darkness into light, and seem almost ready to turn from the power of Satan unto God ; but they are ignorant, they are helpless ;—they want more knowledge, and they can look to none for the means of obtaining it but to the Church ;—to the followers of Him whose is the only name under heaven giving amongst men whereby we and they can be saved.

This is a land of degradation and spiritual death. O, what a tale of facts could I tell—what a picture, that would be no “fancy’s sketch,” could I draw to my christian friends in America, of what I know and see among this people ; a tale and a picture that would make them weep over the loss of the multitude of souls that have perished for the lack of knowledge ;—over the thousands that stumble against the dark mountains for want of a guide to lead them in the path of righteousness and peace.

I must refer you to the journals of the mission for the most important circumstances relating to us. We have sent a journal and letters up to the first of December from this station, and have prepared for the press a sketch of the life and death of our beloved patroness the Queen Keopulani. I have just finished one or two drawings for it.

You will perceive that we are still enabled to speak of prosperity and blessing, and that our encouragements in this mission are almost unparalleled. The harvest truly is great, but the labourers are few. We do not see as many converts to holiness of life as we could wish, but even of these, we have reason to believe there are a few, whilst the great body of the nation are daily gaining light and knowledge, that cannot but prepare the way for the most enduring benefits. We have daily encouragement to persevere in every good word and work, and see and hear so much, that our privations and toil, and care, are converted into sources of joy, and we esteem it our highest privilege to be the humble co-workers with God, and fellow-labourers with Jesus Christ in the gathering in of the Gentiles.

It is a long time since we have heard from America. We hope soon to have glad tidings of great joy ; of the out pouring of the Holy Spirit on the Churches of that highly privileged and blessed land. At least for this we offer our daily prayers. *Rel. Chron.*

A prospectus has been signed and circulated by the heads of the Lutheran and Reformed Church at Paris, recommending, in the strongest possible terms, the intended translation of Mr. Scott’s Commentary on the Bible. The prospectus is too long for our insertion ; but we cannot refrain from expressing the pleasure we feel in observing the character both of the venerable author and his work, so highly and justly appreciated by our fellow-Protestants on the continent.

We trust it will have a very wide circulation among them, and especially among their clergy, to whom it is likely to prove of inestimable value.—*Ch. Ob.*

PARIS BIBLE SOCIETY.

The income of this rising Institution amounted last year to upwards of 130,000 francs. Its Auxiliaries and Branch Societies have increased from 64 to 75. Its Associations are now 34 in number, and the ladies of Paris have embarked with zeal in the undertaking.

The issues of Bibles last year has been 4050, and of Testaments 3304. Professor Kieffer continues to assure the public of the growing desire for the word which obtains throughout France. The total issues of the Society, in five years, have been 18,606 Bibles, and 23,523 Testaments.

By the last accounts from Calcutta, it appears that the war with the Burmese, was continued, but the means of their defence against the arms of Britain were feeble. In several skirmishes, the Burmese lost between 3 and 4 thousand killed and wounded, while the loss of the British did not exceed forty. At the approach of the English troops the Burmese abandon their country. The war was at the date of the last accounts suspended, in consequence of the rainy season having set in. No fears are now entertained with respect to the safety of the Baptist Mission, in the Burman Empire.

Distressing accounts have been received from Madras, in India. Fourteen thousand persons, among the native population, are said to be fed daily, from provisions furnished by public subscription.

The following pithy piece exhibits in a gay, but striking light, the inconsistency of a Socinian celebration of the landing of the Puritan fathers. The Unitarians of New England retain nothing but the name of their fathers, and may be considered an exception to the general rule that "things produce their like."

The Pilgrims, it is well known, were staunch Calvinists, and Professor Everett, their Eulogist, a Unitarian, probably of the lowest grade. We leave it for the consideration of greater critics than ourselves, to say, whether it is not a violation of all the rules of the Drama, serious or comic, to incorporate incongruities so palpable as exist between the opinions of the Eulogist, and the opinion of those whom he eulogies. We have amused ourselves also, with the comic scene which must have been witnessed, should some of the early Presidents and Professors of Harvard University have been introduced to their successors, at their "feast of reason, and flow of soul"

I seem to hear the old Puritans exclaim, with opened eyes, and long faces, as they instinctively shrink together in a group, Pray

tell us who they have got here in our places ? What a short irreverent blessing that was ! what levity ! *O tempora !* While on the other part, the smile of contempt sits on the lip as the whispered exclamation circulates, What bigots have intruded here—what long faces and prayers at a feast ! God be praised, *tempora mutantur*.

But most of all has my imagination been delighted in observing the ball attended in the evening by a large number of gentlemen. Now if Swedenborg's system is true, it would be no stretch of probability to suppose that there were present an equal number of the Puritan fathers and mothers of the early ages of New-England. But here I am fairly lost in a wilderness of curiosities and loughable wonders. The Rev. Mr. Robinson stepping a minuet with the Rev. Professor Everett, and the Mathers and Mayhews dancing cotillions with their smirking descendants !—*Connecticut Observer*.

An Explanation.—The Lebanon heathenish petition which we alluded to, as having been presented to the legislature of this state, a short time since, proves to have been got up by a few individuals, who entertained sentiments different from their neighbours. The latter, embracing a number of the principal inhabitants of the town, drew up a letter to Mr. Yates, disapproving of the views of the petitioners, and expressing their entire approbation of his proposal for introducing tracts into common shools. As the letter, however, was returned unopened,* it seems probable that Mr. Y. was unfortunate in his conjectures as to its contents, and it may be some satisfaction to him, to be apprized of the circumstance—especially as it throws a different light on the moral, religious, and civilized character of the town. A certain *hyper-orthodox, discarded minister* we believe was the prime mover of the petition. The above facts were communicated to us verbally ; but we have no reason to doubt their truth.—*Western Recorder*.

Influence of the Theatre.—It is said, that since the introduction on the American stage of the farce of "*Tom and Jerry*," (which is a picture of the high bloods of London,) a new impulse has been given to vice and dissipation amongst the youth of our cities.—*Alexandria Herald*.

CONVERSION OF THE JEWS IN THE NETHERLANDS.

To the Editors of the Jewish Expositor.

GENTLEMEN—The following is an extract of a letter from a Christian friend, who is travelling in the Low Countries, bearing date Sept. 15. If it appear as interesting to you as it does to me, in affording collateral evidence of the divine work which is proceeding among the Jews, you will give it a place in the original communications of your miscellany. Your's, &c, C. F——k.

* We are authorised to say that no such letter was returned unopened.

"I hasten to introduce to you the family of Mr. D. C. with whom we dined on Friday ; he is a Jew of good family. an interesting young man of very superior talents, and was a student at L. His ancestors were originally Spanish. Driven from their native country by persecution, they took refuge in the Pays Bas, where the Jews have, for a length of time, been tolerated, and even protected.

"D. C. and his cousin C. being both very clever, were entered as students at L., one for the law, the other for physic. They were successful in their studies. D. C. having a poetical turn, became acquainted with the great Dutch poet, B., a very wonderful man, and a true Christian. With him these young Jews passed much time and being desirous to know something of their forefathers, they searched the Spanish records, traced pedigrees and found their own.

Mr. B. directed their inquiries to the Bible, and read it with them, confining himself to the Old Testament. The young men were struck with the contrast between the ancient Jews and the modern, and they determined to live like the Jews of old : they let their beards grow, and strove to conform to the law in every particular. This brought them much in prayer to God, and they began to question Mr. B. respecting the Messiah : they found he was not only spoken of in the Bible as a great earthly king, (as they had been taught to believe him by their traditions.) but as God, hiding his glory, becoming poor, despised, and rejected. All this time the judicious Mr. B. did not urge the reading of the New Testament, but contented himself with calling their attention to the prophecies concerning the humiliation and glorification of the Messiah, and such other truths as were obvious in the Old Testament.

Mr. D. C. told me himself, that he was a Christian, and had a view of the Trinity, before he had read the New Testament. At length he asked Mr. B. if the Messiah of the Christians answered to the account given of him in the Old Testament. The New Testament was then put into his hands ; and indeed it does melt the heart, and humble the Christian to the dust, to hear this converted Jew, in his warm and eloquent manner, describe his feelings on reading in the sacred pages of the Gospel the fulfilment of all those promises which had excited his longing desires in the study of the Old Testament. He said to his cousin C., upon his first looking into the gospels, 'There is more in the Christian religion than ever we believed.' The cousin, in surprise, replied—'Are you a Christian?' They only exchanged looks on the subject, but each guessed what was passing in the mind of the other. Then did these lofty minded Jews become lowly, and walked softly, hardly daring to believe that the compassion of the Saviour could reach them. I have enjoyed much conversation with them both : Mr. C. told me that the first time he read that affecting passage, 'How often would I have gathered you as a hen gathereth her chickens under her wings, but ye would not,' he wept sorely.

"Mrs. D. C. is a sensible, interesting young woman ; she was not married at the time all this was passing in the mind of these Jews but being a cousin of Mr. D. C.'s, he had opportunities of commu-

nicating his views both to her and her mother, and he succeeded in bringing them over to Christianity ; soon afterwards they were married, and the whole family were baptised. Last night we went to Mr. D. C.'s, and heard him pray, and indeed I have not before heard such a prayer ; it reminded me of Daniel praying and confessing the sins of his people. We then sat round, Mr. and Mrs. D. C., her mother and sister, Mr. C., and another cousin, all converted Jews, though some of them not yet baptized. Mr. D. C. expounded the 53d of Isaiah, afterwards they sang a hymn. What I felt can be better imagined than described. " We were so delighted with all that Mr. D. C. told us of the great and good Mr. B., that when we returned to L. we went to see him. He told us that there is a very earnest desire awakened among the Dutch for the education of the Jews."

GLEANNINGS.

THE IMPORTANCE OF UNITY OF SENTIMENT IN MATTERS OF RELIGION.

ALAS, that unity of sentiment in matters of religion, should be made so little account of by many in the present time. Multitudes will not now blush to tell you that "it is a matter of little or no moment what a man's opinions in religious matters be, provided only he lead a decent and sober life, he may entertain what sentiments he will concerning the doctrines of the Bible, it is enough to constitute him a good christian, if he study to regulate his conduct by its precepts." Maxims of this kind are not only avowed but acted upon ; churches are therefore now formed on this very principle, as the leading basis of their constitution. No formal adherence to any system of religious principles is required as a bond of church-fellowship, and all employment of creeds and confessions, as tests of orthodoxy, for ascertaining the faith of church-members, is openly decried as an imposition, and an unwarrantable restraint upon the liberties of mankind. But can any thing be more inconsistent, either with the duty which we owe to God, or with the very nature of a church-state, than conduct and language of this kind. Is not God as really the Lord of our understanding, as he is of our external deportment ? Are we not, therefore, as much bound to believe him in what he says, as to obey him in what he enjoins ? His truth is as sacred as his law, and it is no less daring in men to dispise the former, than it is to disobey the latter. If some of the churches of the Lesser Asia are charged with blame for bearing with those who were guilty of immoral practices, others are as severely reprov'd for keeping those in their communion, who were chargeable with corrupt doctrines. By her very constitution the church is both a witnessing and worshipping society, but neither of those characters can she support without some considerable unanimity among her members about matters of truth

and duty. It must be evident at first view, that without this it would be impossible for her to support her witnessing character. It is necessary in the very nature of things, that witnesses should be of one mind about what is truth, before they can bear a harmonious and joint testimony for it. Without unanimity, therefore, the church could never, as a body, answer that character given of her in 1 Tim. iii. 15., as "the pillar and ground of truth;" and without it, it is equally impossible that her numbers should answer to that description given of them in Rev xiv. 1. as standing with the Lamb upon Mount Sion, having his Father's name written in their foreheads. Unanimity is as necessary to her worshipping, as to her witnessing character. Two, says the prophet, cannot walk together except they be agreed. What is worship but a reverential adoring acknowledgment of God, in the whole extent of his character, as described to us in the word of divine revelation. Now, there is not one article of divine truth but enters into this description of his character. The consequence is, that so far as persons hold different sentiments concerning the truth, they entertain different apprehensions concerning the character of that God whom they profess to adore; and this is utterly eversive of the very nature of their worship, considered as social. It is impossible that that can be viewed as social worship, in which one member of society worships a God of one character, and another member worships a God of a different character. In order that worship may be truly social, all the worshippers must of necessity, have one Lord, one faith, one baptism. Men may both think and speak as they will about diversity of sentiment in matters of religion, but if we can credit an inspired Apostle, it is in reality a most pernicious evil. How is it brethren, says he, that when ye come together, every one of you hath a psalm, hath a tongue, hath a revelation, hath an interpretation. So far as this prevails, it is utterly destructive of the very nature of a church.

ALLAN.

When the healing spirit is poured from on high each church member will be saying, "Here are two, [any two or every two] opposite doctrines; they cannot both be of God; for there is no inconsistency in him. I now see it to be a matter of infinite importance for me to have a certain knowledge of the truth which is of God. Nor will I rest till through the Lord's blessing on the use of the means, namely, searching the scriptures, communion with fellow church members, meditation, and ardent prayer for the illumination of the spirit, I attain a solid knowledge and full satisfaction as to this matter. And when I have thus bought the truth, that is, when the Lord has freely given me the understanding of it, I will make a consistent adherence to it in profession and practice; the study and the business of my life." When such a disposition becomes general among church members, one might venture to say, that the time of the church's healing is not far off; it would be a token, of the set time to favour Zion being come.

DR. ANDERSON.

Doctor Ely in his review, thus takes notice of a saying of the Rev. Noah Worcester—"The essence of gospel obedience, consists in a persons acting with uprightness of heart, according to the dictates of his own understanding;" and that "Error in sentiment may render it duty for a person to practise differently from what would be his duty if his judgment were rightly informed," Of course he concludes, that two persons directly opposed to each other on the subject of Baptism, or any other subject, may be equally conformed to the will of Christ, that if conformed thus to the will of Christ they are true christians and that they ought to recieve each other as such at the communion table. This would make wild work indeed; and leads to the infidel opinion, that it is immaterial what a man thinks, if his feelings and external conduct are right.

The communion of Saints will be less marred by persons belonging to different church fellowship, when they are not agreed in their views about the doctrine and order of the church of Christ, than to be thrown together into one society holding different sentiments—unless they are lukewarm about truth and duty. This principle is verified in common life, for people of opposite tempers and manners will live in more peace in distinct families than in one. And it shows that when persons hold principles, or follow practices different from those professed by their society they ought to leave that communion, and not disturb its peace.

BEVERIDGE.

We need Sir, to exonerate ourselves at the hands of our forefathers, who are gone, at the hands of our children, that are living, and at the hands of our posterity, that are to come O Sir, it is a question which we should familiarize ourselves with—are we faithful to our fathers which were before us, are we faithful to those that are cotemporary with us, and are we faithful to those that are following us, when we ourselves are rotten in the dust—What are we doing to exonerate ourselves at the hand of our forefathers, who travelled night and day to get a covenanted work of reformation brought to the pattern of God's word, and committed it to us, having left it whole and sound at our doors—Alas! how is his work marred and defaced among our hands—How has the generation betrayed the trust our fathers committed to us—what are we doing to exonerate ourselves at the hand of the present generation—Are we contending for the faith, and for the cause of Christ, against those that are betraying it—And what are we doing to exonerate ourselves at the hands of our posterity—Are we transmitting reformation work whole and sound to them—or rather, are we not transmitting to them poison instead of wholesome food—trash instead of truth—lumber and dross, instead of silver and gold—and counterfeit instead of good coin.

R. ERSKINE.

I am far from any intended reflection on that grave and necessary duty of appearing in the defence of truth, and men stating themselves in opposition to those who are its adversaries ; a quarrel wherein they should know neither friend nor brother : for this is to stand in the breach when it is assaulted, to contend for the faith, O blessed contention.

THE REV. R. FLEMING.

ANECDOTE OF MR. JOHN NEWTON.

Two or three years before the death of this eminent man, when his sight was so dim, that he was no longer able to read, an aged friend called on him to breakfast. Family worship succeeding, the portion of Scripture read had in it the following words, "By the grace of God I am what I am,"—It was his custom, to make a short familiar exposition on the passage read. After the reading, he paused for some moments and then uttered the following affecting words—I am not what I ought to be. Ah, how imperfect and deficient—I am not what I wish to be, I abhor what is evil, and I would cleave to what is good—I am not what I hope to be—soon, soon I shall put off mortality, and with mortality all sin and imperfection—yet, though I am not what I ought to be, nor what I wish to be, nor what I hope to be, I can truly say I am not what I once was, a slave to sin and Satan ; and I can heartily join with the apostle, and acknowledge ; by the grace of God, I am what I am, Let us pray.

Heresy is compared to leaven, the erroneous doctrines of the Scribes and Pharisees are called so, and a little leaven leaveneth the whole lump—Heresies and heretics are to be nipped in the bud otherwise they will increase to more ungodliness. Great things have rose from small beginning : those things should be taken in time : for errors seemingly small at first have grown larger, have spread themselves, and have been very fatal to the church of Christ. There is no error or heresy that should be connived at under a notion of its being a small or a harmless one, for little foxes are to be taken.

DR. GILL.

POETRY.

The following is a translation from an ancient Spanish Poem, which, says the Edinburgh Review, is surpassed by nothing which we are acquainted with, in the Spanish language, except the odes of Luis de Leon.

O ! let the soul its slumber break,
 Arouse its senses and awake,
 To see how soon
 Life, with its glories, glides away,
 And the stern footsteps of decay
 Comes stealing on :

How pleasure, like the passing wind,
 Blows by, and leaves us nought behind,
 But grief at last ;
 How still our present happiness
 Seems, to the wayward fancy, less
 Than what is past.

And while we eye the rolling tide,
 Down which our flying minutes glide
 Always so fast ;
 Let us the present hour employ,
 And deem each future dream of joy
 Already past.

Let no vain hope deceive the mind—
 No happier let us hope to find
 To-morrow than to-day.
 Our golden dreams of yore were bright,
 Like them the present shall delight—
 Like them decay.

Our lives like hasting streams must be,
 That into one engulphing sea
 Are doomed to fall—
 The Sea of Death, whose waves roll on,
 O'er king and kingdom, crown and throne,
 And swallow all.

Alike the river's lordly tide,
 Alike the humble riv'lets glide
 To that sad wave :
 Death levels poverty and pride,
 And rich and poor sleep side by side
 Within the grave.

* * * * *

Our birth is but a starting place ;
 Life is the running of the race,
 And death the goal :
 There all those glittering toys are brought
 That path alone, of all unsought,
 Is found of all.

Say, then, how poor and little worth,
 Are all those glittering toys of earth,
 That lure us here !
 Dreams of a sleep that death must break,
 Alas ! before it bids us wake,
 Ye disappear !

Long e'er the damps of death can blight,
 The cheek's pure glow of red and white
 Hath passed away :
 Youth smiled, and all was heavenly fair :
 Age came, and laid his finger there,
 And where are they ?

Where is the strength that mocked decay,
 The step that rolled so light and gay,
 The heart's blithe tone ?
 The strength is gone, the step is slow,
 And joy grows weariness and wo
 When age comes on.

THE
RELIGIOUS MONITOR,
OR,
EVANGELICAL REPOSITORY.

DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET
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FOR THE RELIGIOUS MONITOR.

WORKS OF CHARITY AN EVIDENCE OF A GRACIOUS STATE.

MATT. XXV. 31—46. When the Son of Man shall come in his glory, and all
the holy angels with him, &c.

THE world where we live is filled with complaints, and abounds in misery. Which ever way we turn, we behold examples of the instability of human affairs. We often see riches make themselves wings and fly away; and our fellow-men, in a variety of ways, drinking the bitter cup of adversity. But these things are so obvious to every observer, that there is no need to enlarge upon them. It may be of more importance to turn your attention to the duty of relieving these calamities, so far as your ability extends.

To comfort the afflicted and to alleviate the distresses of unhappy men, is confessedly a duty of capital importance. It is enjoined in scripture as the chief of the virtues. It is set forth as the test of our Christianity. It is selected by our Lord as the part of the character most decisive of the life; and it is declared in my text, that on this the issue of the final judgment will entirely depend. 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 an

Vol. I.

56

hungered, 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 : I was sick, and ye visited me : I was in prison, and ye came unto me—Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” “Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels : For I was an hungered, and ye gave me no meat : I was thirsty, and ye gave me no drink : I was a stranger, and ye took me not in : Naked, and ye clothed me not : Sick and in prison, and ye visited me not—Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me.”

My brethren, ye know there is a judgment to come—that your eyes shall behold the Son of Man—“For we must all appear before the judgment-seat of Christ ; that every one may receive the things done in his body.”* Let me, therefore, call upon you and beseech you, as dying men—as men who have an account to give in, and a recompense to receive—and as men who are to make a part in this great solemnity, to give me your attention while I endeavour, through divine assistance,

I. To lay before you the account of the future judgment given in these verses by the Judge himself. And,

II. To direct your attention to that exercise of Christian benevolence which the Judge will approve as the evidence of a gracious state.

I. Let us attend to the account which the Judge himself hath given us of the Great Day of Judgment. And,

1. Observe the preliminary solemnities. These are the appearance of the Judge and the gathering together of the nations. The Son of Man shall come in his glory. That Son of Man who was humbled to the lowest state of degradation—who was accounted a worm, and no man, a reproach of men and despised of the people. He who was himself judged, condemned and executed, will judge the world. But he will then come in his glory, and all the holy angels, and he will set upon the throne of his glory. The glory of his coming will far surpass the bright lustre of Tabor, and the sublime, but terrific, splendor of Sinai.

* 2 Cor. v. 10.

Surrounded with all the glory of heaven, he will set down on his great white throne, and the judgment will be set and the books will be opened.

Before him also shall be gathered all nations. Every son of Adam shall stand before his judgment seat. None will be able to elude his search or to withstand his summons. There shall be the great and the small, the righteous and the wicked, the just and the unjust, the hypocrite and the true believer, the hard task-master and the oppressed slave. Worldly destructions will be at an end, and the most mighty will be on a level with the meanest of our race. He will call to the heavens from above and to the earth beneath, that he may judge his people. The sea shall give up the dead that therein are. Death and the grave shall give up the dead that are in them; and we that are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air. Ask not, O sinner, in the unbelief of thine heart, how the omnipotent arm of the everlasting God shall be able to raise the dead, and call before him the myriads of men that are now reduced to dust. He that made the world by his creating hand, who supports the frame of nature, and preserves thy soul in life whilst thou art disputing his word, will do it in a moment, in the twinkling of an eye, at the sound of the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

2. Let us attend to the trial they must undergo when assembled. Strict inquiry will be made, and every man will be judged according to his works. Faith in Christ is set forth throughout the scriptures as the ground of our justification before God.— But this faith will be tried by its fruits. Hence it is, that the scriptures sometimes speak of our being justified by faith, and sometimes by the fruits of faith, which are the only unexceptionable evidence of its existence. Without faith in Christ, it may be safely affirmed that there can be no acceptable obedience. For it is a principle, agreeable both to nature and revelation, that the tree must first be good before the fruit can be good. On the other hand, we have good reason to conclude that there can be no true faith, without it be followed by obedience. For faith without works is dead. It is only in word, or a mere pretence. The faith that justifies is an active, living principle,

that worketh by love. When it prompts the believer to feed the hungry, to clothe the naked, and to visit the sick, from love to Christ for his redeeming love, it is good evidence of a gracious state. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"*

Accordingly, the Judge will try us in the Great Day of Judgment upon this very principle. He will distinguish between those who have that faith which worketh by love, and bringeth forth good fruit, and those whose hearts are hard and impenitent, who shut up their bowels of compassion and stop their ears at the cry of the needy. He shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on his left. On his right there will not be one hypocrite, nor one proud boaster—all will be partakers of a divine nature—all merciful and gracious. On the left there will not be one merciful, nor one gracious soul. The mask that they wore on earth, when they mixed with the saints, will be torn from their brow, and they will appear in their real turpitude, vessels of wrath fitted to destruction.

3. Let us hear the sentence to be pronounced by the Judge on his throne. The King shall 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." In this sentence, it will be seen that he traces up to its origin the blessedness of the saints. It is true that he mentions their good works; but it is in evidence of their faith to make manifest the equity of his sentence, whereas he ascribes their blessedness to the sovereignty of God, who loved them before the foundation of the world. The Father chose them from eternity—sent them a Saviour—called them by his grace—enabled them to bring forth the fruits of holiness, and is represented as giving them a title to inherit eternal blessedness. In this sentence there is a direct and positive contradiction of the doctrine that our own merit is the ground of our justification. If any other evidence than this be wanted, it will be found in Ep. i. 3, &c. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with

* 1 John, iii, 17.

all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."—The word inherit, made use of in the text, strongly marks the same idea. It intimates that the possession was neither earned nor purchased by them, but obtained by their adoption into God's family, by which they became heirs of God and joint heirs with Christ.

But let us turn to those on his left hand, and observe the sentence pronounced upon them. "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." Thus takes he vengeance on them that know not God, and obey not the gospel. They are blighted for ever with the malediction of heaven. They neglected to serve him, and they are bidden to depart from him, accursed as they are.

It is worthy of notice, that they are not said to be cursed of his Father. The saints owe all their happiness to the electing love of their heavenly Father, but the wicked cannot say that their misery proceedeth forth from God. The righteous are blessed of God, and the wicked are cursed from themselves.—Their condemnation is to be traced to their own obstinacy and foolish pride. They perish, not because God is without mercy, or because Christ's merit is insufficient for their salvation, but because they have rejected the counsel of God against themselves, and would not come to Christ that they might have life. The language of their heart and lives hath been, depart from us, we desire not the knowledge of thy ways, till the day of their merciful visitation is brought to an end, and the appalling sentence is pronounced, depart from me, I never knew you, ye workers of iniquity. But,

4. Our Lord calls our attention to the execution of his sentence. These shall go away into everlasting punishment. Cut off from the presence of the Lord, all the plagues which are written in This Book shall come upon them. They shall go down to destruction. The mouth of the pit shall close upon them. The everlasting gates shall be shut to open no more, and the smoke of their torment shall ascend for ever and ever. I will not

pretend to describe the punishment of the wicked in the place of torment. Over and around the abodes of darkness the scriptures have drawn an impenetrable veil. But whatever is meant by these terrific emblems, the worm that never dies, and the fire that never shall be quenched, is the portion of the ungodly; and my text declares that these sufferings will be eternal. The punishment of the wicked will continue while the happiness of the righteous shall endure. Their duration is expressed in this passage by the same Greek word. Some modern divines, I own, have ventured to affirm that the wicked will be reformed and purified in the fires of hell—that its gates shall be opened again, and the prisoners released, and every individual of the human race be restored to the favour and enjoyment of God. But the Bible warrants no such assertions. It declares that that kingdom is full of darkness, and they gnaw their tongues for pain, and blaspheme the God of heaven because of their pain. “And besides all this, there is a great gulph fixed, so that they that would pass from thence, cannot.”*

But from the regions of darkness let us turn to the abodes of light. The righteous shall go into life eternal. The gates of heaven will be set open, and the everlasting doors will be unfolded. The King of Glory shall come in, and with him all the nations of the redeemed. They shall come into the presence of God, where there is fulness of joy. They shall approach to his right hand, where there are pleasures for ever more. They shall come into the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant.† They have washed their robes, and made them white in the blood of the Lamb, therefore are they before the throne of God, and serve him day and night in his temple.‡ And I heard a great voice out of heaven, saying Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall

* Luke xvi. 26. † Heb. xii. 22, &c. ‡ Rev. vii. 14, 15.

be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away.*

Having directed your attention to the account given us of the future judgment by our Lord himself,—Let us now,

II. Consider that exercise of Christian charity, which the Judge will approve as the evidence of a gracious state. On this our Lord has informed us our last sentence will undoubtedly turn. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat, &c.—Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." From this you are not to imagine that your charitable exertions will merit a title to the heavenly glory. Heaven is not to be obtained by giving alms, nor can the gift of God be purchased with money. To suppose such a thing would be a dangerous delusion. Our right to the heavenly inheritance rests exclusively on the merit of Christ, through whom we receive the adoption of sons, and become heirs of God, and joint heirs with Christ. But our good works and labours of love, although they merit no reward from God, yet they are the only satisfactory evidence of that living faith which appropriates to ourselves Christ, and the benefits of his salvation. The text also warrants the belief that they will be openly and honourably acknowledged as evidences of genuine faith in the Great Day of Judgment.

When our Lord tabernacled in our world, he taught his hearers that men were to be known by their fruits. And when he shall come the second time, without sin unto salvation, he will acknowledge the good fruits of his people to be incontestible evidence that they belong to him. No doubt the whole of our principles and conduct will be taken into the account; but he will chiefly approve of those exertions that have been made to help the poor, the distressed and the afflicted. For this it is easy to assign a very satisfactory reason. It is because exertions of this kind make us more like himself than the exercise of any other Christian grace. When we see a man, who is rich in this world, willing to distribute and ready to communicate liberally, bestowing his bounty upon the poor and needy, who can render

*Rev. xxi. 3, 4.

him no recompense, we cannot help observing in him some faint resemblance to that Saviour, "who was rich, and for our sakes became poor, that we through his poverty might be rich." But as the importance of this duty must be obvious to all, it is unnecessary to enlarge upon it; and it may be more profitable to turn your attention to the scriptural exercise of Christian benevolence.

That our charitable exertions may be an evidence of a gracious state, they must proceed from love to Christ, and gratitude to him for his redeeming love. There is, I own, a sort of pity, arising from sympathy, which often prompts us to relieve distress, because it is painful to us. But this, however amiable, is seldom beneficial. Pity is but a short lived passion; according to a beautiful writer, it seldom lasts till we put our hand in our pockets, and has scarcely ever been productive of any permanent advantage. But even allowing it were profitable to man, it would not be acceptable to God, nor could it be approved of as an evidence of grace in the heart, because it has no regard to his authority, nor does it spring from an apprehension of his love. The scriptures assure us, that however lavish we may be of our substance, unless there be devotion and love to God in our hearts, our exertions, however much they may be praised by men, will be condemned by God. "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."*

Charity, or love, may be considered as the most striking feature of every Christian, who is created anew after the divine image. The selfishness of the heart is mortified and subdued by the grace of God, and he desires "to live no more to himself, but to him that died for him, and rose again." When the genuine believer considers the bounty of heaven, and the inestimable love of God manifested in the great work of redemption, the love of Christ constrains him. His chief inquiry is, *what shall I render to the Lord for all his benefits?* To the Saviour himself, he knows he can render no recompense; but he finds that he has poor people on earth, and by doing good to them, he manifests his gratitude to his Saviour and great benefactor.

This is a service so acceptable to Christ, that he views it as done to himself. The Lord Jesus hath in all ages identified

* 1 Cor. xiii. 3.

himself with his afflicted people, and spoken of them as the objects of his peculiar care. It was his love and his mercy that led him to undertake their cause. For their sakes he became poor, that they through his poverty might be rich, and in all their afflictions he was afflicted. The poorest of them he esteems as a friend, and will welcome as a brother into the regions of bliss, before assembled worlds. As his friends and brethren he commends them to the sympathy and kindness of their wealthier brethren. And no doubt the important fact, so clearly asserted in my text, that Christ regards as done to himself whatever is done to the poor, because they belong to him, has animated thousands to make the noblest exertions in behalf of the distressed and the indigent. "To do good and to communicate, forget not, for with such sacrifices God is well pleased."*

But these services, which are so good and acceptable to the Judge, are of the utmost importance to ourselves. In the day of judgment they will be brought forward as evidences of our state. Those who have had opportunity, and been found without these works of charity and labours of love, are threatened with condemnation. The justice of this will appear, when you consider that the want of love supposes the want of every Christian principle, and that where it is found, there must be a living faith which worketh by love. "Pure religion, and undefiled, before God and the Father, is this, to visit the fatherless, and widows in their affliction, and to keep himself unspotted from the world."† Although, therefore, our title to heaven lies in our adoption and sonship, yet these evidences will be brought forward to prove the equity of the sentence that shall be passed upon us. It will thus be seen that the Judge will render to every man according to his works, while he is fulfilling the purposes of his own grace. Nor will witnesses be wanting to confirm every decision. When the Judge shall proclaim the good deeds of the righteous, those poor brethren whom they assisted by their bounty, will be standing by to attest the truth of every declaration that he may make respecting them. Nor shall multitudes be wanting to attest that the wicked stopped their ears at the cry of the needy, and shut up their bowels of compassion,

* Heb. xiii. 16. † James i. 27.

and justly exposed themselves to the threatened vengeance of heaven. Thus will he be justified when he speaks, and clear when he judges.*

Thus I have briefly laid before you our Lord's own account of the last judgment; an event in which we are all most deeply interested. And I have endeavoured to shew you that the works of charity and labours of love, performed by good men, will then be produced as evidence of their gracious state. In conclusion, suffer me, as a proper improvement of this subject, to suggest to you,

1. That the practice of this duty is incumbent upon all.—This is the evidence of our Christianity. As we therefore desire to have a well grounded hope of a blessed immortality, while we diligently perform other duties, let us abound in this grace also. He must have a mean and sordid spirit indeed, whom God hath blessed with abundance, if he can stop his ears at the cry of the needy. He cannot regard the authority of God, who is always heaping up wealth, and never bestowing it—who is greedy as the sea, and barren as the sand upon its shore. But he does not merely shew a sordid disposition, he disobeys the command of heaven, and is in danger of condemnation.

There are, however, but too many who think they do enough for the cause of benevolence, if they condemn this hardness of heart, while they would throw the whole weight of the duty upon others, and excuse themselves. Such persons will eventually see the folly of their conduct, when they come to behold others receiving the reward which they have despised. By the authority of scripture every one is enjoined to do a little, as the Lord hath prospered him. He that hath little is bound to give a little, and he that hath much, to give more: And the smallest gift is sometimes the noblest bounty. The poor widow who gave but two mites, exercised a nobler charity than all the rich who cast in of their abundance. Were a congregation conscientiously to observe this rule, there would always be abundance, and all would receive the blessing of heaven.

2. Let me call your attention to the strong inducements held out to the diligent discharge of this duty. These are both present and future. The man whose heart overflows with love

* Psalm li. 4.

to his fellow men, and whose life is filled up with acts of beneficence, has within himself the greatest of all possible enjoyments, and is truly happy. He whose heart is ever open to the cry of the needy, whose heart feels for others' woes, and whose hands are employed to minister to the necessities of the destitute, has also good evidence that he shall not be consigned to the abodes of the wicked, where benevolence never enters, and where hatred and malice reign triumphant. That which he has given shall be recompensed a thousand fold at the resurrection of the just. That love which now fills his bosom shall go with him to another world, and its exercise will constitute a great part of the happiness of the celestial state. "Charity never faileth."*

3. As the strongest inducement I can urge, I beseech you to consider who it is that calls upon you to be liberal to the poor, and who will reward your liberality. It is the Lord Jesus Christ himself, who enjoins upon you the performance of this duty, and declares he will render a recompense. He has the highest claim to your obedience, because he is your maker, and because he has redeemed you with his own precious blood. "While we were yet sinners Christ died for us."† "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God."‡ "He hath not despised nor abhorred the afflictions of the afflicted. Neither hath he hid his face from him; but when he cried unto him he heard."§ If, then, you regard his high authority, if your hearts are penetrated with gratitude for the exceeding riches of his grace, let his love constrain you to this, and every other act of obedience that he requires.

If Christ himself were to enter your assembly, were he to appeal to your gratitude, and solicit your assistance, would you disregard his application? Would you be unmoved at his appeal? And would you send him away unpitied and unassisted? I suppose the language of every heart, or at least of every mouth, would be, we and all that we have, are at his disposal, for he hath redeemed us by his blood, more precious than gold that perisheth. Know, then, my brethren, that He now puts you to this trial. He is present by his word and spirit, and he gives you an opportunity of rejecting or complying with his application. What you will do for his poor people, he will take as

* 1 Cor. xiii. 8. † Rom. v. 8. ‡ 1 Pet. iii. 18. § Psalm xlii. 23.

done to himself. His own words are, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And what you will not do for them, He who "knoweth what is in man," declares you would not do for himself. "Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me."

In one word, suffer me to remind you that your years are rolling away, and your time of shewing mercy will soon come to an end. That Great Day of Judgment, in which we are all most deeply interested, is hastening on apace. We cannot arrest the hand of death for one moment; nor can we command the influences of heaven upon our souls when we may choose. Let us, therefore, flee from the wrath to come, and plead the merit of that blood which speaketh peace, and whose virtue cleanseth from all sin. Behold, now is the accepted time, and the day of salvation. To-day, if ye will hear his voice, harden not your hearts. Labour to enter into God's rest. Abound in works of beneficence and labours of love, that you may have those fruits and evidences of faith which the Judge of all will approve.—There is but a little while, and all your occupations and engagements here below will be suspended or interrupted forever.—There is but a little while, and the heart that now feels for others' woes, shall become cold in death. There is but a little while, and those eyes which look with compassion on the calamities of others, shall be sealed in sleep to wake no more. There is but a little while, and those hands which are now stretched out to relieve the needy, shall moulder in the dust. Knowing these things to be incontestible facts, what manner of persons ought ye to be in all holy conversation and godliness. They loudly call upon you to consider that your end is approaching, and shew you the wisdom of improving your time and your opportunities of serving God, with a view to the account to be given in hereafter. Whatsoever, therefore, thine hand findeth to do, do it with all thy might. While you have hands, stretch them out to relieve the needy, and it shall be well with you. Your works of beneficence will come up as a memorial before God, and at the Great Day of Judgment, the King shall say, "inasmuch as ye did it to one of the least of these my brethren, ye did it to me." "The righteous shall go into life eternal."—AMEN.

ON THE PLEASURES OF EVANGELICAL HOLINESS.

(In Two Letters to a Friend.)

LETTER II.

I PROCEED with the interesting subject which in my last I left unfinished. It is a very instructive view that is given us of the happiness of the saint, when we are told that wisdom's ways are pleasantness, and that all her paths are peace. It may not be without its advantages both to you and me my friend, shortly to attend to the various aspects in which this figurative expression leads us to contemplate the pleasures of religion. The path of religion is a pleasant path, for the saint is furnished with all necessary strength to walk in it. To the weak and debilitated, no path is pleasant; but the saint is strengthened with all strength inwardly. The promise is fulfilled, "I will strengthen them in myself, and they shall walk up and down in my name: My grace, shall be sufficient for thee, and my strength shall be perfected in weakness." When he cries, God answers him, and strengthens him with strength in his soul. Every traveller knows, that much of the pleasure or of the pain of a journey depends on the character of his companions. There are men so rude, so quarrelsome, and so profane, that no enjoyment which the finest scenery can communicate, can compensate for the pain occasioned by their conversation, and, on the other hand, some men so remarkable for the suavity of their manners, that their society makes us forget many inconveniences, and converts a toil into an enjoyment. He who walks in the way of religion, may assure himself of the best companions. This path is by no means so much frequented as the path which leads to destruction; but if the society be small, it is select. They are the excellent ones of the earth—they are the favourites of Heaven. The greater part of them are poor in this world, but they are rich in faith, and heirs of the kingdom. Many of them have little worldly science or wisdom, but they are all learned in the Bible—they are all wise for eternity. Many of them are despised by their fellow mortals, but they are all kings and priests unto God, even their Father, and they shall reign for ever and ever. They are kind even to those who will not accompany them; but they love one another with a pure heart fervently. In conversing with them, the toils and labours of the way (for it has its toils and labours) are soothed, and sometimes almost forgotten. But the Christian traveller has other and better companions than the eye of man can discern. A powerful though unseen guard of angels continually surrounds him; the angel of the Lord encamps around them that fear him, and delivers them. Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation? These, like the cloud which accompanied the Israelites, move with all their motions, and rest with all their restings. But the Christian has a far nobler and

far better companion than either saints or angels: Jehovah—God, Father, Son, and Holy Ghost, (I speak it with reverence) is the Christian's companion. All good men, as well as Enoch, walk with God. His unseen presence accompanies them through life—nor does it leave them at death; yea, when they walk through the valley of the shadow of death, God is with them; his rod and his staff support their steps. Listen to his gracious declarations; my friend, realize them by faith, and let gratitude and joy, take possession of your heart—"Fear not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee: yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness. Be strong and of good courage, for it is the Lord that doth go before thee, and he shall be with thee, he will never leave thee nor forsake thee." *Jesus* is the Christian's companion. His bodily presence he cannot now have, but he who cannot lie, whose name is the Faithful and the True Witness, hath said, "Lo, I am with you always, even to the end of the world." In the way of religion our Lord himself when on earth walked; as Cæsar was accustomed to say to his soldiers, "not Go, but Come," so may our Lord say to his own people, "Come with me from Lebanon," &c.—The Holy Spirit is the saint's companion; he is in him, he dwells in him, and he will be with him for ever.—The goodness of the way of religion is farther apparent, from the excellence of the accommodations with which the spiritual traveller is furnished. Their path lies through a dark world, but the Sun of righteousness beams on them, the light of God's countenance is lifted upon them, and they prosecute their journey in security and in peace. God has appointed a variety of holy institutions, through the medium of which he communicates to them every blessing of which they stand in need—strength in the hour of weakness, defence in the hour of danger, and consolation in the hour of sorrow. He brings them often to his banqueting-house, and his banner over them is love. They have meat to eat of which the world does not know, they are clothed with the garment of salvation, and they drink of a stream of consolation always abundant and always refreshing, whose sources are in the better country—flowing from beneath the throne of God and the Lamb. "Blessed is the man whose strength is in thee, in whose heart are the ways of them, who passing through the valley of Baca, make it a well; the rain also filleth the pools. They go from strength to strength; every one of them in Zion appeareth before God."—The path in which the Christian walks is a well-tracked, a clearly-defined path, and this contributes to its pleasantness. Patriarchs and prophets have in this way found peace to their souls, and in their appointed season arrived safely at their eternal rest. The way of the saint lies through an enemy's country, by lions' dens and mountains of leopards; yet still it is pleasant, for God is their refuge and their strength, a very present help in

time of trouble. Jehovah their God is a Man of war—Jehovah is his name. He is a wall of fire around them, defending them from every danger.

Farther, the way of religion is a pleasant path, for he who walks in it has all necessary directions. He has the Book of God, which contains in it a plain chart of the country through which he is passing, and the country to which he is travelling, and the path which he must pursue in journeying from the one to the other. He has the sure word of prophecy, to which he does well in taking heed, till the day dawn, and the day-star arise in his heart. He has Christian ministers to assist him in enquiring into the true meaning of the word of God, and applying it to his peculiar circumstances. But his greatest and his best guide is his God himself. This is his gracious and encouraging language, "If any man lack wisdom, let him ask it of God, who giveth to all liberally, and upbraideth not, and it shall be given him"—"The meek will I guide in judgment, and the meek will I teach my way." Faithful is He who thus promises, and he also performs. He gives them his Spirit as a Spirit of wisdom and understanding, who, by shining on the divine word, directs them in all perplexities, and guides them into all the truth. The pleasantness of the way of religion also appears, from the delightful recollection which our progress suggests. There are no other pursuits which can afford genuine pleasure on retrospect. Some men are so stupidly infatuated, so miserably depraved, that they have a species of enjoyment in retracing in imagination the course of folly or of crime which they have run. But where the conscience is in any degree awakened, such surveys are studiously shunned, and when they are reluctantly made, they occasion the most pungent sorrow.—Worldly pursuits afford a miserable review. One looks back and finds his life a blank, full of unmeaning and useless employment. Another casts a glance over the past part of life, and it is one blot—all inconsideration, crime, and folly. How different are the recollections of the Christian traveller! He is conscious of many imperfections and faults. He knows that in him, that is, in his flesh, dwelleth no good thing; and if there is any thing in him that is good, it is the result of the atonement and grace of his Lord and Saviour. Yet on looking back on the part of his journey which is past, he can say, "O God, thou hast taught me from my youth, and hitherto have I declared thy wonderful works." As the retrospect in this way is pleasing, still more delightful is the prospect; their eye beholds the King in his beauty—they see the land which is yet afar off. The heavenly Jerusalem stands on an eminence, and if the eye of the Christian traveller is not distempered, may be discerned from any part of the path that leads to it.

"Bright as the sun the sacred city shines!"

What a delightful view does the following passage give us of the pleasure, both of the retrospect and the prospect, which the way of religion affords!—"I have fought the good fight, I have finished my course, I have kept the faith; henceforth is laid up for me a crown of righteousness, which the righteous Judge will give unto me at that day!" He who used these words, though in a prison, was surely incomparably happier than his imperial persecutor. In fine, the way of religion must be good and pleasant, for it has a happy termination. It is a trite but a just remark, "*all is well that ends well.*" Many a journey that seems highly agreeable in the commencement, and even in the progress, ends in disappointment and sorrow. Behold that crowd who tread the flowery path of guilty pleasure. Joy sparkles in their eyes, and from their lips bursts the song of joy and rapture. All is gaiety and mirth; yet, if there is truth in scripture, their path leads down to the gates of hell—"the end of these things is death." But the path of the Christian ends gloriously: "Mark the perfect man, and behold the upright; for the end of that man is peace." The path in which he walks is indeed narrow, but it terminates in the boundless paradise of God. It lies through a waste and a howling wilderness, but it leads to the ever verdant fields of the heavenly Canaan. The palm of victory will soon take the place of the pilgrims staff, and the garland of triumph of the helmet of warfare. The feet which now tread on the good way, shall ere long stand on Mount Zion, and tread the streets of the New Jerusalem. Need we wonder, then, that the heavenly travellers should often, amid all their labours, burst forth into a song! Yea, they do sing in the ways of the Lord. God's precepts are their songs in the house of their pilgrimage:—

"They sing along the heavenly road
That leads to Zion's blessed abode;"

and, when their pilgrimage is finished, they are brought to Zion with songs and everlasting joy upon their heads. They here practise frequently the first notes of that song, which will in due time swell out into the full anthem of Moses and the Lamb.

The pleasures of religion are highly friendly to the growth of holiness. They remove many obstacles, and they suggest strong motives to activity in all the duties of the new life. God meeteth him that rejoiceth, and worketh righteousness. "I will run," says the Psalmist, "when thou shalt enlarge my heart." The enjoyment of these divine pleasures stirs us up to self-dedication. "O Lord, truly I am thy servant, I am thy servant, and the son of thine handmaid: thou hast loosed my bonds." It not only excites gratitude, but deepens humility: "What am I, that thou shouldst have brought me hitherto?" He who rejoices in Christ Jesus has no confidence in the flesh. It stirs up to Christian penitence. Nothing can give a higher degree of this kind

of pleasure, than the assurance that God is pacified to us; yet we find this represented as connected with the most profound self-abasement:—"And I will establish my covenant with thee, and thou shalt know that I am the Lord; that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified towards thee for all that thou hast done, saith the Lord God." These pleasures, too, have a tendency to render the pleasure of sin tasteless and disagreeable to us; no one having tasted this wine, desires any other, for he says, *The old is better.*

Should any doubt arise in your mind, as if I had exaggerated the pleasures of religion, allow me to endeavour to dispel it by asking a few questions. Must not that be pleasant indeed, which is pleasant to God? Now the Lord taketh pleasure in them that fear him, and saints are a holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Must not that be pleasant which removes all the causes of doubt and fear, guilt and depravity, restlessness and sorrow?—and an interest in Jesus the Lord, our wisdom, righteousness, sanctification, and redemption, does all this. Must not that be pleasant which is, if I may use the expression, a mutual inbeing in God, who is the sum and substance of excellence and felicity? God is love, and he that dwelleth in love, dwelleth in God, and God in him. Must not that be pleasant, in order to obtain which, the wisest of men have cheerfully relinquished all worldly enjoyments? Thus Moses chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin, which were but for a season. Must not that be pleasant, which nothing can induce those who once obtain it to part with? "What have I to do any more with idols? Let thy hand be on the Man of thy right hand, upon the Son of Man, whom thou madest strong for thyself. So shall we not go back from thee: quicken us, and we call upon thy name. Turn us again, O Lord God of Hosts; cause thy face to shine, and we shall be saved." Must not that be sweet, in a word, that sweetens every bitter thing, and makes the most disagreeable things delightful? All this religion does: it enables men to glory in tribulation—to triumph in death—and to look forward with confidence to judgment. It is this, and this alone, that can make a person in the agonies of death say, "O death! where is thy sting? O grave! where is thy victory?"—and in the immediate prospect of appearing before the divine tribunal, "Amen; even so come, Lord Jesus."

But it may be said, Are not self-denial, repentance, and mortification, essential parts of religion? Are not these disagreeable exercises? and how is this consistent with the above representation of the pleasantness of religion? Allowing that these exercises are in some degree painful, it must be admitted that they are by no means so disagreeable as many sinful passions and habits—such as, malice, anxiety, fretfulness, murmuring, &c.—

The ways of transgressors are hard. Besides, there is a pleasure, if I may use the expression, in the root of these religious exercises, however disagreeable to flesh and blood, which ere long shall spring up in solid joy: "Blessed are they who mourn, for they shall be comforted." Nay, there is a pleasure in them, when we are enabled to perform these duties, in some measure, in a proper manner. It is surely pleasant to a gracious soul to find the heart loosed from the bands of wickedness, to obtain a victory over corruption, and to be enabled to resist the attack of the most formidable temptation. Godly sorrow and joy are by no means inconsistent; on the contrary, they are closely connected: True sorrow for sin leads us to look to Jesus as the Saviour from sin, and viewing him in all the perfection of his righteousness and fulness of his grace, we joy in God through our Lord Jesus Christ, by whom we receive the atonement. While we behold God in Christ pacified to us, we cannot but rejoice, but we also cannot but be ashamed and confounded for all that we have done.

But it may be farther urged in opposition to the above statement, that the people of God are often in heaviness through manifold affliction. In reply to this objection, I would remark, that, choose what way we will in the world, the storm of trouble blows so hard, that it is impossible altogether to escape its violence. Let it be always recollected, however, that it is not religion, but sin, that is the cause of these sorrows. On the contrary, religion gives us peace in the midst of external trouble, and removes the pains of a guilty conscience, those severest ills to which man is heir. It induces the mind to acquiesce entirely in the disposal of divine providence, and makes its votary inwardly happy amid the severest outward distresses: according to the declaration of the Lord, in the world they have tribulation, but in him they have peace. A season of affliction has often been distinguished as a season of comfort. God brings them into the wilderness, and speaks to their hearts. Trials are, as it were, a thorne hedge surrounding a paradise.

Still farther it may be objected, that genuine Christians are often to be found complaining of doubts and fears, and their temper is the very reverse of cheerfulness. Here, however, it is necessary to remember, that men are possessed of very different temperaments of constitution, and that religion effects no physical change on its subjects. We find in society both bad men naturally cheerful, and good men naturally melancholy.—It were certainly very unjust to charge religion with what is the effect of an unhappy peculiarity of bodily frame. It also deserves remark, that the sorrows of the religious often flow from their criminal deviations from the right way. Religion will not make even the religious happy, except when they act a consistent and dutiful part. I believe the mental distresses of good men, where they are not the result of bodily constitution, arise

either from their limited or confused notions of divine truth, the instability of their reliance on the atonement and grace of Christ, or their unfaithfulness to their own consciences in acting in opposition, or not up to their convictions of duty. The greater part of the apparent difficulty from this quarter will vanish, were a few plain and easy distinctions to be attended to. There must be a difference, as to comfort, between the saint who has fallen into gross sins after his conversion, and his brother who has been enabled to keep clean his garments, between the assured and the doubting believer; and there is also a distinction to be made between sensible joy and pleasure, and rooted satisfaction.—Solid delight, religious pleasure, like every other thing connected with God and eternity, has a serious aspect; but it no more on this account deserves the name of melancholy, than the noisy mirth of fools is entitled to the appellation of pleasure.

Your complaints, that you do not yet feel all the pleasure in religion and its exercises which you could wish, do not surprise me. I hope the period is at no great distance, when these complaints shall cease, and when you will join your testimony to that of the cloud of witnesses, to the pleasantness of religion: "Thou hast put more gladness into my heart, than when their corn and their oil abound." Perhaps, my friend, in seeking after pleasure, you seek it too much, as it were, by the works of the law. When the heavy yoke of the law is mistaken for the easy yoke of Christ, no wonder that men complain. Besides, you know you are but a young convert, and the ascent of Mount Zion may be felt laborious by you, who are accustomed to a downward course. But you ask, What plan shall I fall on, in order to attain these spiritual delights? With a few remarks in answer to this question, I shall close this long, and I fear, tedious epistle. I lay it down as a first principle, that the soul must be spiritually alive, before it can participate of spiritual pleasure—there must be a new nature formed, capable of relishing the delights of the ways of God. The natural man is destitute of this capacity. He can no more taste these pleasures, than the blind can relish a beautiful prospect, or the deaf the most harmonious concert of sweet sounds. They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit, Rom. viii. 5. By union to Christ Jesus, and the transforming influence of his Spirit, we must be created anew, and rendered morally capable of divine pleasures. We must not only be indebted to a redeeming God for the capacity, but also for grace to enable us to make a proper use of this capacity. All religious people have this spiritual taste, this capacity of relishing religious pleasures; but this taste is sometimes as it were benumbed, this capacity is not always improved. Would we wish to be happy, let us, as sinful creatures, receive and rest on the Saviour freely offered to us in the word of grace and promise. It is in this way that we be-

come new creatures, and are enabled to act as new creatures. I earnestly beseech you, guard against every tendency to melancholy. Melancholy is not only the saint's enemy, as it deprives him of his pleasures; it is the enemy of the Saviour, as it tends to deprive him of his honour. For a Christian to indulge in this habit, is to say by implication, that Christ is not a Saviour, and the Holy Spirit is not a Comforter. It is, though unintentionally, to calumniate the one, and grieve the other. It is to act in direct opposition to the express command of God: "Rejoice evermore. Rejoice in the Lord, ye righteous; shout for joy, all ye that are upright in heart." It unfits us for duty, and it greatly discourages those who are asking the way to Zion with their faces thitherward. Beware of attempting to draw your chief pleasure from any other source—from wealth, honour, kind relatives, or any similar quarter. The pleasures which these can yield, are not fitted to answer the boundless desires of the immortal mind. Solomon enjoyed them in number, variety, and abundance, in a degree altogether unparalleled; and yet let us hear his estimate of them: "Vanity of vanities; all is vanity and vexation of spirit." They are low in their nature, and soon pall upon the taste. Besides, they are exceedingly uncertain.—They who enjoy them, and who have no better pleasure, are but like Damocles, before whom was spread a table covered with the most delicious viands, but above whom was suspended by a single hair a drawn sword. Beware of expecting your chief pleasure from your own acts of obedience to the divine law, as its source. Into this mistake the saint not unfrequently falls, to the great diminution of his comfort. Never rest on your resolutions, your prayers, and your performances, but on the blood of sprinkling, and on the riches of grace. Would you habitually enjoy this Christian pleasure? appropriate a redeeming God, in his persons, perfections, and relations, freely offered to you in the word of the truth of the gospel. Say, This God shall be my God for ever. As a guilty creature, come to the blood of sprinkling, and trust in the propitiation which God hath set forth. Endeavour to mortify those corrupt propensities which are the hindrances of your comfort, and the causes of your uneasiness. You are Christ's; mortify the flesh with its affections and lusts. Having so exceeding great and precious promises, cleanse yourself from all filthiness of the flesh and of the spirit, and perfect holiness in the fear of God. Cultivate the acquaintance of the saints of God, especially the better informed and more cheerful part of them. You will find, as iron sharpeneth iron, so does the countenance of a man his friend. Endeavour to comfort those who are cast down; in watering others, you are likely to be watered yourself. I now bid you farewell, my dear friend, with an earnest prayer, that the joy of the Lord may be your strength.

Your's most truly,

ASPASIO.

REVIEW.

The Excellence and Influence of the Female Character, a Sermon, preached in the Presbyterian Church, in Murray-street, at the request of the New-York Female Missionary Society. By Gardiner Spring, D. D. Pastor of the Brick Presbyterian Church, in said City. Second edition. F. & R. Lockwood, New-York, 1825. pp. 32.

THE importance of female virtue is universally admitted, and the influence of women on human society is confessedly great. Every attempt, therefore, to improve their gentle natures, should be warmly encouraged, and every effort to persuade them to employ their weighty influence for the credit of their own sex, as well as for the interest of the Christian religion, ought to be highly applauded. But we think the best judges of female merit, will hesitate to allow, that this sermon of Dr. Spring, is calculated to make any very wholesome impression upon his fair auditors, as they are politely termed. For ourselves, we cannot think that any part of Scripture would leave such an impression on our minds, as has been made by the perusal of this discourse; and we think they must have but a poor opinion of the excellence of divine truth, who can admire such a production as this.

The text is taken from Prov. xxxi. 39. "Many daughters have done virtuously, but thou excellest them all." The Doctor introduces his sermon by declaring it to be a device of the great adversary, to depreciate the worth of the female sex, and that to consign this sex to obscurity, is one of the most powerful engines of perpetuating his empire; but the Scriptures delineate and unfold the dignity and detail the qualifications of women. The first part of the sermon is an attempt to set forth the excellencies of the female character; and those which he mentions are industry and economy, a well cultivated mind, neatness and taste, and personal piety. The second part of the sermon sets forth the influence of a woman possessing the above qualifications. These virtues, it is asserted, exert an influence of the most enviable kind upon the lady herself—that this is most observable

amid the endearments and duties of conjugal life—it is seen upon her as a mother, and at the head of a family, among domestic relations of a less important kind ; and it is added, that the qualifications in question, exercise a powerful influence upon those whom God has excluded from the matrimonial bond.— Lastly, the whole sermon is concluded by an intimation that the female character is destined to rise, and not to fall ; and a short address, setting forth the peculiar benefits which women have received from Christianity, with the consolation which it yields them.

In remarking upon this sermon, it is doing no more than justice to its author, frankly to allow, that he has chosen a very proper subject for an address to a female society, and that the manner in which he has discussed it is highly pleasing, and cannot fail giving universal satisfaction to his fair auditors, unless, perchance, there may be some among them who may prefer the solid and substantial truths of the Gospel to every other kind of entertainment from the pulpit. The language is simple and engaging, and, with one or two exceptions which may have arisen from inadvertence, correct and elegant. But the chief merit of this discourse seems to be the ingenuity displayed in it, in reconciling the self-denying maxims of the Bible with the fashions of the day. In it, we think the author has given unequivocal evidence that he has been at some pains in studying the female character, and that he is not deficient in that kind of address, which has generally been found to have great influence with the softer sex. When, however, we have said this, we have said nearly all that can be said in favour of this sermon ; and having done this, we will now proceed to point out some of its most glaring defects.

It is unpleasant to a benevolent mind to dwell upon the deficiencies of a performance, whose professed object is to do good. But in this case they seem to be of such a ruinous tendency, that it appears to be the safest course to speak plainly and unsparingly. And seriously speaking, we cannot well conceive how a minister of the gospel, who knows that he was ordained to preach the unsearchable riches of Christ, can think he is doing his duty in the sight of God, in delivering such an address as this, on the Sabbath, to such a multitude of people, some of whom might

possibly be perishing for "lack" of the knowledge of Christ.— This, we think, is one of the most complete specimens of solemn trifling that we recollect to have seen, although specimens of this kind are by no means uncommon in these times.

We confess there are but few sentiments advanced in this composition that are very objectionable when taken separately; but when taken altogether, it leaves a very different impression on the mind from the doctrine of a certain apostle, on this subject. 1 Pet. iii. 3, 4.—"Whose adorning, let it not be that outward adorning of plating the hair, and of wearing of gold, or of putting on of apparel: But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."— Nor must the Doctor imagine that the apostle differs materially, on this subject, from Solomon himself, who, with all his glory, appears to have had scarcely any other idea of dress, than that it should defend us from the inclemency of the weather, and who seems to have been of opinion, that good substantial homespun was far best for this purpose, as will be seen by consulting Prov. xxxi. 19, 21, 23, 24, &c. Many things also are advanced in this work, which we should be disposed to let pass at the tea-table without much blame, but which are highly to be reprobated when delivered from the pulpit, on the holy Sabbath, and in the name of our Lord Jesus Christ. In a word, we think that if the reverend gentleman could succeed in persuading his fair auditors to believe in the Lord Jesus Christ, that they may be saved, he might safely leave them to regulate their own dress as they shall see cause; or if they find this too much for them, they might call in the assistance of a discreet milliner or mantuamaker, who might be as judicious advisers as our author, on this particular subject, although we by no means wish to depreciate his talents in this department of study. But what we consider the greatest defect in this discourse, is the almost total exclusion from it of those truths which, alone, under God, have power to convert the soul and to lead to holiness. We mean the doctrines of the fall of man, the corruption of human nature, and the redemption that is by Christ, whereby the ruins of the fall are in some measure repaired. The opportunity for introducing these truths to notice was most favourable. The sermon was preached at the

request of a society whose professed object is to send the knowledge of them to the heathen; and surely no better opportunity could be wished for than this, to instruct them how to improve those doctrines of the gospel for their own salvation, which they think may be of service to the heathen. Nor, do we think that any good excuse for this neglect can be urged from the character of the text, for the Doctor does not confine himself very rigidly to his text; and even if he did, it would be no difficult matter to shew, that true religion, or the fear of the Lord, is set forth by the sacred writer, as the foundation of female excellence, and the source of all the qualifications which he enumerates in the context. The fact is, it is pretty plainly intimated in this part of Scripture, that if true religion be practised, the other qualifications will follow of course; whereas favour and beauty, and we may add many other outward accomplishments, are often a cover to the most deformed soul, and sometimes conceal the most hateful qualities.

We are aware that these observations have been drawn out to too great length; but our excuse is, the call to bear testimony against this sort of preaching, which, should it become general, will have a ruinous influence upon true religion. In conclusion, we have only to add, that although we have no wish that women, professing godliness, should deny themselves any necessary or becoming decorations, yet notwithstanding this recommendation of fine and neat dressing, we would humbly exhort the faithful ministers of Christ, to adhere strenuously to the good old method of persuading their hearers to mortify the lusts of the flesh and of the mind, and to warn them that if they live after the flesh, they shall die. In doing so, they may encounter trials—they may be accused of preaching extravagant doctrines, and be proclaimed by scoffers as the offscourings of their profession; but as they desire the pleasure of the Lord to prosper in their hands, let them not cease to call sinners to repentance, and to proclaim the unsearchable riches of Christ, and they shall shine as the stars for ever and ever, when all the splendor of gay clothing shall be forgotten, and all earthly glory shall have decayed.

A.

VINDICATION.

Our remarks on the subject of Revivals, published in the March number, have called forth a severe criticism from the Editor of the Western Recorder. He has said much, and insinuated more, no doubt conscientiously; but we have no inclination to enter the lists with him; nor yet, to "adopt a different style of remark," from that contained in our last.

The Editor of the Recorder evidently shews, as well from the whole tenor of his strictures, as from giving a force to our language, which we never conveyed to it, by the use of *italics* and CAPITALS, that the general character of the Monitor offends him as highly, as did the article in question. But there is, however, one objection brought against us, which, though altogether unfounded, in fact, calls for something more than a passing notice, viz: That we have neglected to delineate the features of that "*little*," which we are willing to admit to be genuine in revivals. Now in answer to this, we have only to say, that since the Religious Monitor came into operation, it has not ceased to set forth the distinguishing traits of the Christian character, in at least as equally "*glowing colours*," as it has its counterfeits.—It was the errors and irregularities, which destroy vital godliness, wherever they exist, and *not* the increase of the religion of the Bible that we *condemned*. We ask the Editor of the Recorder, to point even to one article in our pages, not in strict conformity to that standard which the different sections of the Presbyterian church have adopted, and solemnly sworn to maintain as a correct and lucid exhibition of the doctrines of the Holy Scriptures: for, until he can do this, the "*style of remark*," which *he* has "*adopted*," ill becomes his professed adherence to the truth. But the secret is here, the time has come, that men will not endure sound doctrine; many under the impulse of a zeal not according to knowledge, have imagined the terms of admission to the visible church, established by the greatest and best men that have adorned human nature, (and as we believe, terms founded in scripture,) illiberal, antiquated, and so narrow-contracted, as to shut out the greater part of mankind—and detract from the *merit* and *natural ability* of the sinner. Hence they have laboured, to "*explode*," as they term it, the offensive parts of that very system, which they have solemnly vowed to maintain in its purity. Hence they have described

an atonement, and a satisfaction of the divine law—which are no atonement, and no satisfaction. In this way, they have rejected Christ as a *whole* Saviour, and introduced a refined species of Arminianism. Alas! a rotten covering for the sinner's nakedness, but the invariable refuge of poor apostate man—a covering, like the fig-leaves, with which guilty Adam sought to hide himself from the all seeing eyes of Jehovah—and a covering, that shall prove equally vain. Yet, “Be astonished, O, earth!” fallen man cleaves to it, with a tenacity, that requires the same Almighty power that stript Adam of his *fig-leave* covering and clothed him with the skins of beasts slain in sacrifice, to strip apostate man of his LEGAL righteousness, and clothe him with the finished righteousness of a Saviour. We will adduce but one proof, from among hundreds, to testify to the correctness of our statements.

The same paper that contains the phillippic against us, has the following paragraph, from the pen of one, who, in his ordination vows, yielded his assent to the important truths of the “Confession of Faith of the Presbyterian church,” and stood solemnly pledged to preach them:—

“To say that I am under obligations to love God, to repent of sin, and to believe in Jesus Christ, because Adam had the power and lost it, is to talk neither logic nor scripture. You might just as well say, that I am under obligation to exert the corporeal strength of one of my distant progenitors, who possessed the muscular powers of a giant, because he brought physical imbecility upon himself and his posterity by a course of indolence and excessive indulgence. Requirements of this nature would not comport with the government of an equitable man, much less with the government of a perfect God.”

Thus this writer cuts and slashes, through about one hundred pages, pouring contempt by his “cunning craftiness,” upon the poor deluded creatures, who, in the integrity of their hearts, hold fast to that creed which has ever been esteemed evangelical by that communion of which *he* is proud to rank himself a member, and which has hitherto been the bond of her perfectness—and these sentiments meet the entire approbation of the Recorder. But we have neither leisure, nor inclination, to expose the fallacy of the above specimen of modern divinity—this, however, will be attended to in due season. Our only object at present, is, to show that the Recorder's dislike to our “style of remark,” extends, far beyond the precincts of a single article.

Of one thing the Editor of the Recorder may rest assured, that

the "*offensive forms of expression, imputed*" to Mr. N. were actually used by him on the occasion referred to; farther than this, we know but little of him.

With this vindication of ourselves, we take leave of the Recorder, with no other feelings towards him, than a sincere wish that he with us, together with all such as seek the ways of Zion, may be led into all truth, strengthened, established, and made meet for the inheritance of them that are sanctified.



NOTICE TO PATRONS.

THE present number of the RELIGIOUS MONITOR, ends our Editorial labours. And, in taking leave of our patrons, we feel bound to return them our grateful acknowledgments, while we inform them, that the great objects we had in view, have been partially accomplished. Our sole aim in attempting a work of this kind, was to awaken Christians to a sense of the alarming innovations that are daily coming in like a flood upon those religious sentiments, which were the consolation and the joy of our fathers, and on which rest the glory and prosperity of the church, and to enlist in their cause, men qualified to contend for the truth with charity and meekness—in the latter, we have at least been successful. Henceforth the Religious Monitor will be conducted by men, well qualified to give it a standing not inferior to the best works of the kind, published in our country. It has often been regretted, that a religious work worthy of support, could not be established among us. The attempt is now made, and it rests with the Christian public to say, whether the *Capital*, of the first State in the Union, shall be any longer destitute of such a work.

C. WEBSTER.



Fourteenth Annual Report of the Albany Bible Society.

THE Directors of the Albany Bible Society, in making their 14th Annual Report, beg leave to congratulate their constituents, and all the friends of the Sacred Oracles, upon the continued and increasing success, which attends the efforts, to extend the knowledge of God, and his salvation. The cause of truth, is uniformly advancing, and the friends of the Gospel of the Grace of God, animated by its own spirit, are not weary in well doing,

and seem resolved never to remit their labours of love, until the knowledge of the Lord shall cover the earth as the waters do the sea.

It is delightful, to look over the wide field of Christian enterprise, and mark the progress of charity, to watch the effects of the most humble labours in the service of truth, and to dwell upon the evidences, which meet us every where, of the faithfulness of our covenant keeping God.

In the great work preparatory to the reign of universal holiness, *Bible Societies*, hold an exalted and most important rank. Their friends and supporters, have still a vast work to perform; a work that must be accomplished, before the church will arise, shake herself from the dust, and put on her beautiful garments, and become the joy of the earth.

It is animating, to witness the zeal, that prevails among those societies, which are most earnestly engaged, in this benevolent work. This charity, emphatically, "twice blessed." It has a most benign influence upon those who feel and exercise it—it produces brotherly kindness, among those, who entertain different opinions—it brings those together, who were once separated by arbitrary distinctions, and its effects upon individuals, and upon Society at large, are refining, comforting, and pre-eminently happy.

The Albany Bible Society, though established among the earliest, in our country, has not been greatly distinguished, for its vigour, or extensive usefulness. For, after it was formed, many institutions, in every direction, were formed. This Society was happy, to aid other institutions, by its funds, and its efforts, and it rejoices in their prosperity. The Directors believe, that, notwithstanding the multiplication of Bible Societies, much is left for us to accomplish; that our efforts may be made much more efficient, and useful in this vicinity; and that we are bound to do more, as an auxiliary to the great National Institution.

It is believed, that the measures, proposed by the Society, at the last annual meeting, will be fully accomplished. The Directors have applied to all the Ministers, and officers, of Congregations in this city, who are in any way connected with our society, and are happy to state, that the proposal, to take up a collection, in aid of our funds, has been kindly, and promptly, accepted. Applications for a collection, will be made to all the congregations, in this county, and it is believed, that with proper attention, they will all unite, in this benevolent work.

The Treasurer's account, which is subjoined, will exhibit the state of our funds.

During the last year, there have been distributed, 37 large, and 207 common Bibles, and 263 testaments, making in all, since the establishment of this Society, 5731 Bibles, and 2079 Testaments.

What friend of truth can think of this number, without plea-

sure ? How many, have been comforted by our feeble instrumentality ! how many have been guided to the fountains of Salvation, and drunk of the waters of life, by our efforts !

Shall not the thought, of what we have been permitted to accomplish, the consideration, of the great good we may yet perform, rouse us to new exertions, and constrain us to enter upon these labours of love, with new animation—with more devoted zeal—with a more exalted sense of our obligations ? Our local situation, is peculiarly favourable. There is a great work to be accomplished ; and if we neglect it ; who can hope that it will not be omitted and forgotten.

Every thing is calculated to remind us of the shortness of time. Our opportunities for usefulness, are passing away. Our labours, for the welfare of the church—for the cause of truth—for the salvation of our perishing fellow men, must all soon terminate, and we shall be called to our final account—"Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor wisdom, nor knowledge, in the grave whither thou goest."

During the past year, two of the officers of this Society, have been removed from all their trials, and labours, and charities, on the earth ; *our President and Recording Secretary.*

The Hon. P. S. VAN RENSSELAER, one of the earliest founders, benefactors, and officers, of the Albany Bible Society, who was associated with all the public charities of this city, who is lamented by every association of public utility, and mercy, and private munificence, was extended to every species of want, or wo, has left our bereaved society, destitute of his benevolent councils, and presiding care. With that Christian liberality of sentiment, which was attended with a noble generosity of feeling, he promoted, the best interests of this catholic institution, and devoted his influence, and assistance, to send the Gospel, to all the family of man. While we mourn his loss, we consider it, to be our privilege, to record his precious memory, and "*to rise up and call it blessed.*"

The Reverend Dr. JOSEPH SHAW, was an active, and most useful friend, to this society. His loss will be deeply felt, in our councils, as it already is, in the institution, which he adorned by his learning, and the sacred desk, which he ornamented by his devoted piety, and holy example. Few men have been more distinguished, for extensive, and unostentatious benevolence. The eye that saw him, blessed him, and he caused the widows heart to sing for joy. "*Blessed are the dead who die in the Lord.*" "*The memory of the just, shall be had in everlasting remembrance.*"

It is an animating truth, that christian care, is extending itself to new objects of interest, and, that calls upon the liberality of the community are constantly increasing. This was to be expected, and is certainly a subject of joy and gratitude. But is there not some danger, that we may forget the claims, of old, and well

established, institutions, in our zeal, to promote some new form of well doing. While all efforts, to spread the knowledge of truth, and by all lawful means, to carry the Gospel, to every creature, are dutiful, and worthy of encouragement, may it not be useful, to inquire, whether we have paid, so much attention, to the spread of the Bible itself, as its pre-eminent advantages demand. Ought we not to do more for its universal diffusion, to be more engaged in this work, to give the claims of the Bible Society more prominence, and exert ourselves, with more vigour, and earnestness, to increase its resources, and magnify its blessings.

The Directors believe, that more might be done, in this vicinity, that more ought to be attempted, and in the hope, and prayer, that much more may, hereafter, be effected, they resign to the Society, the trust, which it has reposed in their hands.

By order of the Board,

JOHN CHESTER, *Chairman.*

Amount of money received for the year ending February 1, 1825, \$175 06.
Do. expended, \$275 80—Balance in Treasurer's hands, \$169 84.

AMERICAN BIBLE SOCIETY.—The Treasurer of the American Bible Society acknowledges the receipt of \$5,156 during the month of March. Of this sum, one hundred and twenty dollars, were to constitute Ministers members for life; twenty, to constitute laymen members for life, and two thousand eight hundred and seven from auxiliary societies. The issues from the Depository in the same month were, Bibles, 6052; Testaments, 5788; total 11,840;—value \$6526.

RAM MOHUN ROY.—A letter from this distinguished Hindoo has been received in Massachusetts. He says, "I am glad to inform you that we have at last succeeded in purchasing a piece of ground for 1200 rupees, in order that we can build a chapel, and a small but commodious house for a minister;" He anticipates the speedy fulfilment of their designs.

NEW-JERSEY MONTHLY MAGAZINE.—The first number of a new work with this title has been published at Belvidere. It is neatly printed and contains 32 royal octavo pages, at two dollars a year.

OBITUARY.

The righteous shall be in everlasting remembrance.—PSALMS.

There is a pleasing satisfaction in meditating on the good qualities of our departed friends, and an impartial account of their lives may be useful to survivors, especially if it be instrumental in leading them to imitate the conduct of those who have acted well their part in life. And there is no one within the recollection of the writer of this obituary notice, better entitled to the grateful and affectionate regard of surviving friends than MRS. MARGARET FENTON, who died on Monday morning, 28th March, at her late residence, corner of Washington and Wall-streets, after a lingering illness of some months.

In remarking on the life of this excellent woman, it may be

proper to mention that she was a native of Scotland—that she came to this country at an early period of her life—that for more than twenty-years she was an ornament to the honourable state of matrimony—that for a great part of her life she was a member of the Associate Presbyterian Church in this city, and that in simplicity and godly sincerity, she had her conversation in the world.

Her good qualities were not of the ostentatious kind, but of that description which have ever been found most useful and beneficial. She conducted the concerns of her household with wisdom and discretion, and no one could be long in habits of intimacy with the family, without perceiving that she was “a crown to her husband.” Indeed her whole deportment as a wife cannot be better described than in the words of the wise man when he speaks of a virtuous woman, whose price is far above rubies. “The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life.”

In all her domestic arrangements she studied economy, that she might have much to bestow upon those in need without any injury to her family. So that “wealth and riches” were always in her house, she had always enough for a very liberal hospitality, and always something to distribute to the poor and needy. In this she set an example which cannot be too warmly recommended to christians, as it leads at once to the exercise of self-denial, to the practice of that charity which never faileth, and to lay a good foundation against the time to come.

Her christian conversation was exemplary and edifying. Her religion was not of a noisy and ostentatious character which is too common with some professors of religion in this age, but it was founded on the knowledge of divine truth and proved by good fruits. She was a pattern of meekness and humility and in all her intercourse with her numerous christian friends, she was uniformly cheerful and kind. Her attendance on the public and private ordinances of the gospel was regular and devout. Her observance of religious duties was conscientious and her seat was never found empty in the house of God unless she had reasons for absence which she believed and knew would be sustained by the judge of all, and she might with propriety have adopted as her own, the language of the Psalmist on this subject, “Lord I have loved the habitation of thy house and the place where thine honour dwelleth.”

Her constitution was by no means robust, and for several years previous to her death she seldom enjoyed perfect health. But she bore her afflictions and increasing infirmities with meek submission to the will of her Heavenly Father. In all her troubles, she was never heard to murmur at the dispensations of divine providence, nor to charge God foolishly, but she was often heard to express an ardent desire to profit by those afflictions

wherewith she was visited. She was deeply sensible that sin is the cause of all the evils which we are called to endure, and often in the time of her sickness she referred to that part of scripture where it is said, "The Lord will not cast off forever. But though he cause grief yet will he have compassion according to the multitude of his mercies. For he does not afflict willingly nor grieve the children of men."

During her last illness which was both lingering and painful, she was enabled to suffer affliction with patient resignation, and to draw consolation from the promises of the Gospel. Though she was but little disposed to speak of her own attainments, no one could be near her long without being satisfied that her heart was right with God and sound in his statutes. She repeatedly said to those about her that her only hope of eternal life rested on the free grace of God through our Lord Jesus Christ, and that it was her anxious desire, to be entirely, at the disposal of divine providence. From the beginning of her last sickness she appeared to be entirely weaned from the world, to act as if she had done with this life, and to hold her conversation all in heaven. Towards the close of her life she expressed her warmest gratitude to God for the manner in which he had ordered her lot in the world, and declared from her own experience, that "all the paths of the Lord to her, had been truth and sure mercy. A few hours before her death, one standing by suggested to her, that it was matter of thankfulness that she had been enabled to bear affliction so patiently, and without murmuring to endure the chastening of the Lord. To this she replied that she had for thirty-years been occasionally in the school of affliction, and that she ought to have learned something under such teaching, and immediately after added, God's grace is sufficient for me. He will judge me with his counsel and afterward receive me to his glory. And shortly after she fell asleep."

Thus lived and died this eminently prudent and pious woman. Her loss will be severely felt by her bereaved husband; and her memory will long be cherished and revered by her numerous friends who knew her worth. But these things are not mentioned to excite unavailing regret. For her, there is no cause to sorrow as those who have no hope. Her contest is over and her victory is won. Though her conflict was long, the rest into which she has entered is glorious. She came to her grave in full age as a shock of corn cometh in, in his season. They are only mentioned with a view to stir up others to imitate her many virtues, to consider the end of her conversation and to become followers of them who through faith and patience, are now inheriting the promises. "For if we believe that Christ died and rose again, even so them also which sleep in Jesus will God bring with him."

New-York. 1st April, 1825.