

THE
RELIGIOUS MONITOR,

AND

EVANGELICAL REPOSITORY.

DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET FORTH IN
THE FORMULARIES OF THE WESTMINSTER DIVINES, AND
WITNESSED FOR BY THE

ASSOCIATE SYNOD OF NORTH AMERICA.

Rev. James Martin, Editor and Proprietor.

VOLUME XIV.

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.

ALBANY:
PRINTED BY HOFFMAN & WHITE.
1837—8.

ANDOVER HARVARD
THEOLOGICAL LIBRARY
CAMBRIDGE, MASS.

Period. 1718.55
v. 14
1837-1838

THE

RELIGIOUS MONITOR,

AND

EVANGELICAL REPOSITORY.

JUNE, 1837.

ART. I. *The Influence which Seceders may exercise in promoting the General Observance of the Sabbath.*

However much we may testify against the corruptions of other churches, it certainly becomes us to rejoice in whatever good may be accomplished by any that bear the name of christians. To those that take an interest in all that concerns religion, it might seem a matter of some importance, that such a large body as the General Assembly of the Presbyterian Church, at their last meeting, should bring under their consideration the prevailing desecration of the Sabbath. While this nation is chargeable with the guilt of sabbath-breaking, it might be well to consider whether the evil could not be remedied by the church, if this denomination, and all others that profess a regard to the sacred day, were, along with us, honestly to do their duty. In this land, there seems as little prospect as there ought to be desire, of an alliance between church and state. Where these are most closely connected, this evil, in respect of the governments, is, unhappily, generally found to prevail as extensively as here. In what manner, then, might the church be hoped to influence the state? We would answer, by churches, as societies, fearlessly doing their duty, and by individual members acting, in the exercise of their political rights, as those that remember they must give an account unto God.

By the laws of England, till a very few years ago, all legislators, and men in any civil office, or any under government, were there obliged to be members of the established church. Why, then, did irreligion prevail to such an extent among these, as it is known to have done, but because the church did not do its duty—did not exercise that rod of discipline which it ought. If it could exercise it, is another matter into which it is needless to inquire, amidst the restrictions under which it came. If it could not, its Ministers were guilty of disobedience to the Divine Master in thus becoming the servants of men. Bishop Horsely, that lived in the last age, speaks of the evil of sabbath-breaking, and says, that it chiefly began in his time; and charges the nobility and

gentry as being the first in setting the evil example. On the Sabbath, he says, they found the roads more free and less incommoded. They began to employ it as their day of travelling. Merchants and others soon imitated their example, till, by degrees, the evil became generally prevalent. Now, had not such a bishop been tied up in the exercise of his authority, it might have been expected, that he would have endeavored to bring all such offenders as belonged to his diocese under the discipline of the church. His hands were bound, and he could not act like the bishop in the early times of christianity, that brought an emperor himself, a member of his church, to open confession and acknowledgment of the murders which he committed by his troops upon some peaceful villagers in a fit of anger. It is well known, that not only in England, but in Scotland, also, the ministers of the established churches, are obliged to dispense sealing ordinances to all applicants that are king's subjects, however ignorant or immoral they may be. The case has been tried in our own times as a matter of law, and must be easily attested by all those that are conversant with such matters.

If, then, where religion might seem to be arrayed with as mighty powers as lofty pretensions, so little has been done for the pure practice of it, what can be expected from it here, where it has no influence but that which is derived from its own inherent excellence, as inspired into it by its divine author? It is on this that we ground our hope. It is on churches, congregations, and members being brought to a sense of their duty, and being convinced that no man, whatever, in any case, can lawfully act contrary to the rules of righteousness. It is by this leaven, though hid in the meantime, it may be, in some of the smallest religious communions of the land, that we hope the whole mass of society shall in due time be leavened.

The General Assembly of the Presbyterian Church, seem to have had some excellent talk, from which action, in good time, may arise, concerning the sanctification of the Sabbath. The desecration of it by travelling, was well stigmatized by some of the speakers. Surely it must come to be admitted, that what a man does in conjunction with others, he is liable to account for in a similar manner, as if performed entirely by himself. Why such warnings against evil confederacies in scripture, if such a rule does not apply? What doubt, then, can remain, that the shareholders in canal boats, railroad cars, stages, and several similar things, employed upon the Sabbath, must be held guilty in the sight of God of a violation of the sacred rest? If so, in what view are such persons to be regarded by the church? Certainly not as members entitled to its privileges.

In how many other things have some churches been negligent? If a farmer or mechanic works upon the Sabbath, in what respect is a postmaster that transacts the business of his office on that day any more guiltless? He is not compelled to accept of his post, and perhaps might live without it, and probably more prosperously, through the blessing of God, giving him some "better thing" in compensation for such a sacrifice in his service. Yet, we cannot assert that all transgressors of this class, are ranked as heathen men and publicans, since many of them enjoy, in certain societies, church fellowship. Again, what excuse can be devised for those, who take the opportunities of public conveyances, and either set out upon their journeys on that day, or neglect to rest when it comes, even when full freedom is enjoyed to spend the day in some retirement, which can be easily and conveniently obtained at al-

most every stage, in numerous houses of public accommodation? Some will tell us that they may better spend the day in travelling than in such company as is commonly found in taverns on a Sabbath. Let such satisfy their own conscience of the necessity of their journey, and then look to God for his countenance in all their ways. The "fear of the Jews" is still seen to be upon the men of the world, and in general no one suffers here much for the sake of his religion. If it were otherwise, it ought to be borne and counted "no strange thing," rather than commit sin. Formerly many had "trial of cruel mockings." The good man will dare and brave the world's scoff. It might be asked, if all our legislators were infidels, that refused to do their duty on the subject of the Sabbath Mail? They stand amenable to God, who shall bring all in to judgment; but those of them that were members of any christian society, certainly ought to have been brought to its bar. But it may be still further inquired, what is to be said of those, that in the exercise of their political rights, elect men who are notoriously guilty of violations of God's law, without any assurance that they shall conduct differently for the public than for themselves in private? If, under some tyrannical governments, amidst national judgments, it may be humbly asked of God, in the sufferings of the people, "What have these sheep done!" we fear, that, in this country, where the people boast of being sovereigns, there is a greater responsibility incurred, and for its violation, more awful chastisements may well be dreaded. Augustine asks, what is the reason, why, in national judgments, many of the righteous suffer with the wicked? and answers, that it may be, the righteous may have failed to remonstrate with the wicked for their wickedness. If such conduct may expose to the divine displeasure, what may not be feared for those that are found act and part with the wicked? We are afraid that the pretence of attachment to political party, will form no plea for exemption, but subject rather to greater danger as incurring deeper guilt. But while these are considerations that may seem beyond the concern of the readers of these pages, in general, we would still have to inquire, what may not we hope to accomplish for the promotion of Sabbath sanctification, as members of the Secession Church? If we are clear in all these aforesaid and similar matters, are we not guilty in some else? May it not be thought that the burying of the dead upon the Sabbath, is a work that, in general, can neither be reckoned one of necessity nor mercy? There is no precedent, short of bible authority, that ought to avail with Seceders in such a case; and it is strange, that, as far as scripture goes, there is neither under the Jewish Sabbath nor Christian, a single example to countenance the practice. If there ever seemed necessity for deferring a funeral till Sabbath, it might be supposed to have occurred in the case of our Saviour. Great preparations were making for his burying, but he was interred in haste on the evening before the Sabbath, by only two of his disciples, while the women rested on the sacred day, leaving farther care of his body till the following. While we have the Sabbath mentioned in connection with other events in scripture, it is never with that of funerals, showing that the necessity pleaded for hurrying them over on that day, has no divine sanction. It is the service of God, to which we are, in a particular manner, called on that day. That most excellent of all English commentators, the learned and pious Matthew Henry, speaking of Pharaoh's permission to Joseph to go and bury his father, observes: "Pharaoh is willing that his business should stand still so long; but the ser-

vice of Christ is more needful, and, therefore, he would not allow one that had work to do for him, to go first and bury his father; no, 'Let the dead bury their dead.'" Funerals, upon the Sabbath, was an evil which the late Mr. Marshall, of Philadelphia, saw to deplore in his time. Perhaps, no other good reason can be assigned for the practice than that to which he alludes, the wish for a multitude of attendants. What honour can it be to the memory of the dead to do that on the Lord's day, which might well be left to another, or done at an earlier time? Far greater honor had Stephen in being carried by devout men to his burial, though necessarily few, in the time of persecution, than if he had been attended by as great a multitude as assembled at his murder. There is work of such a kind generally performed on this day in consequence, in filling up, if not in digging graves, as seems to be altogether unsuited to the sanctity of the Sabbath. The commonness of the practice has furnished some mechanics with an excuse for disturbing whole neighborhoods, and, in many cases, worshipping assemblies, with the sound of their hammers, while making coffins, not even needed in haste, but for the sake of occupying a day that they would reckon otherwise lost. While some have pleaded for the necessity of speedy burials, it might be supposed that that reason would urge to an imitation of the example afforded by our Saviour's, on the evening preceding the Sabbath, rather than on that day itself. It has, unfortunately, been found, that, in country parts, the most frequent cases of alleged necessity, occur in the busiest seasons of the year. At other times professors of religion there do not seem to be left without some feelings still upon this subject, even where the practice is by no means uncommon. We would wish "to strengthen these things which remain and are ready to die," and would call to serious attention, and have mourners to consider, whether, in paying respect to their dead, God may not be demanding a sacrifice of their own time rather than his; and whether it may not be more becoming in them, when, like Abraham, they stand up from before their dead, that they should, like David, go up to the house of the Lord and worship? We fear that in the eagerness of acquiring wealth in our cities, or in the necessity of obtaining the means of subsistence with the utmost diligence there, every time, for this purpose, is reckoned equal with the busy seasons of the country. It is from professors of religion that we look for amendment and reformation; and were ministers and people, however few in any neighborhood, influenced by proper respect for the Sabbath, to discountenance this practice, we might hope that their example would lead to inquiry, and, it might be, that many who had been led astray by the evil fashion of the world, might yet be reclaimed.

This is a practice which merits our disapprobation. We do not say, there may not arise a case of necessity; but in the numerous cases we have known of Sabbath funerals, while we do not dispute the experience of others, we fearlessly assert, whatever necessity there was of man's making, we never yet knew any by God's ordination: all might have been avoided by sooner or later interment. In many cases this evil is attended by another, which, in the peculiarity of our profession, ought most carefully to be avoided. In some parts of the country, it furnishes the most plausible pretence for indulgence in occasional hearing, and produces great unhappiness by the agitation of this "much vexed question." Where the burying ground lies more contiguous to the place of worship of some other denomination, it is common for many of our

people to turn in thither, where they often endanger their souls in the hearing of erroneous doctrine, and their appearance of joining in idolatrous worship, instead of returning, though late, to their ordinary place of meeting, where they have pledged themselves by their profession, to maintain ordinances, and promised their countenance and support to their pastor. Where this latter evil may be avoided, there is still another commonly, if not uniformly, attending, occasioned by the worldly and unedifying conversation to which church members are exposed. If there may be a few of the more sober part of the community present, it is well known that such an occasion, upon the Lord's day, is looked upon as a sort of pleasure and recreation by many, who, in the restraints imposed by the general respect of the community to the Sabbath, regard it as a weariness.

Other writers may do well in their way, reflecting with just severity upon the evils of society at large, and the corruptions of God's worship in many other religious denominations. In this article we have endeavored to moot a subject which "comes home to the hearts and bosoms of us all." If we have spoken of many of our people being involved in this evil, we hope that their error has been from want of consideration, and from thoughtlessly following the multitude and not from any intention to disregard such an important precept of the law as the fourth commandment, which requires the sanctification of the Sabbath. It is hoped that these few thoughts may be seriously considered. Former sins of ignorance require repentance, and true contrition is manifested in amendment of life. The writer of this, has been happily preserved from ever attending a funeral on the Lord's day, and has avowed his determination to persevere as he has begun, till he knows of a case of undeniable necessity. He wishes others to "go and do likewise." He seeks to form no society for this purpose, persuaded that if all religious denominations would do their duty, there would need to exist none of the combinations of the present day, which some have looked upon as the glory of our age. If they are such as regard the world at large, they must be allowed to manifest the disgrace of any church whose members join them for the sake of personal reformation. If churches were true to their principles, their good and the evil of the world might be more apparent. Let us, then, as a witnessing body, see that we be not only orthodox in principle, but also in practice; and show our respect to every duty by a special scrupulousness with regard to the observance of the Sabbath, which lies at the foundation of all religion. "Blessed is the man that doth this, and the son of man that layeth hold on it: that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." F.

ART. II. *The use of Idolatrous Names to be avoided.*

"Yea, neither I their very names
Up in my lips will take."

PSALM XVI, 4.

Here we have the language of a consistent, steadfast professor of the true religion. Not only does he resolve to have nothing to do with the impure, sinful rites practised by false worshippers, but that he will avoid any conduct which might have a tendency to give the least counten-

ance or encouragement to them in such practices. And as the use of names invented by them to designate their deities, their festivals, and their sacred times, would have had an evident tendency this way, so he here resolves that he will not take up these names in his lips. It is obvious that this resolution is not to be understood as applying to all use of these names, but only to such as might countenance and encourage those who invented them in their false worship. He frequently mentions names of idolatrous origin himself, throughout the book of Psalms, but it is for a contrary purpose, that he may condemn them, and testify against them. Now as the Psalms of inspiration are of general use, to be continued in the church of Christ until the end of time, and as they represent true religion at all periods, we may with certainty conclude that the true worshipper of God will ever be ready to make this resolution his own, and practice agreeably to it; he will not pollute his lips by taking up the names of idolaters, without necessity, or in any case in which he might give countenance or encouragement to them in their sinful ways. The reason is obvious: he would thereby be destroying the testimony which he has lifted up against idolatry; he would be dishonoring God, and destroying the souls of men. So that, although we may say of names as the apostle Paul says of an idol, we know that they are nothing in the world, and that there is no other God but one—yet, to use them to the emboldening, encouraging, or countenancing idolators, must be acknowledged a sin of no ordinary magnitude.

And yet here is a part of the inspired word, here is a part of Christian duty, violated at the present day with a frequency and a thoughtlessness which manifests great ignorance of the scriptures, or great disregard to the strict line of conduct there prescribed to the professors of the true religion. We hear a great deal about popery, about the abominations, and idolatry, and defilements of popery, and the dangers which threaten us from that quarter. We are very far from wishing to see less zeal, or less opposition to that wicked conspiracy against the rights of God and man; nay, but we wish to see this opposition carried out consistently, even against the *very names* of popery, that every opponent of the mystery of iniquity, may say as the Psalmist here: *Yea, neither I their very names up in my lips will take.*

It is a fact that they have given names to most of the days of the year; and that the use of these names is artfully calculated to awaken and keep up a constant veneration for the superstitious ceremonies witnessed by their deluded votaries at these particular seasons. In protestant countries most of these names have fallen into disuse. In others where the inhabitants are partly papists, very many are still retained, almost every particular time and season of the year is still expressed by some name imposed upon them by popery for the purpose of perpetuating its power. Such are Sunday, Christmas, Halloweve, Candlemas, Michaelmas, &c. In our own country few of these names are retained; but there are still some which we frequently hear used, and which must be condemned on the principle involved in this resolution of the psalmist; because used *not* for the purpose of condemning and opposing popery, but in complaisance to their inventors, and because the use of them is calculated to awaken superstitious ideas in the minds of papists—the very purpose for which they were invented.

Thus for instance, it is common for some among us to cry out against popery, and yet in speaking of *that day which the Lord hath made*, instead of calling it by some one of its scriptural names, *the Sabbath*, or

the Lord's Day, prefer to call it *Sunday*, a name which, if not the natural birth, is at least the adopted child of popery. It is well known that the profanation of the Sabbath is an essential feature of popery; hence, its very names, the *Sabbath*, and *the Lord's Day*, names of a peculiarly solemn sound, were laid aside, and a heathen name adopted, as more exactly in accordance with the manner in which *they* desired this day of rest, sacred to the Lord, to be observed. It need not excite wonder to hear the world, and worldly politicians, using this name, as the *Sunday* of popery accords much better with their views and feelings, than the *Sabbath* of the Lord; but to hear those who profess to be the friends of the true religion, and the opponents of every thing popish, and even their reverend divines, doing honor to popery, by retaining the *nickname* given by them to this sacred day—this is deplorably inconsistent, and glaringly contrary to what the practice of a worshipper of the true God, as here expressed by the psalmist should be.

It is strange, indeed, to hear certain institutions lauded to the skies, as about to give the death blow to popery, and yet blazoned forth to the world with the name of the beast in their foreheads—*Sunday-schools*. It is strange to read an advertisement setting forth that a certain preacher is to deliver a discourse in opposition to the abominations of popery—on the Sabbath? no—but on *Sunday*. Truly these are strange methods of overthrowing popery. We may surely use the proverb here: *Physican, heal thyself!*

Another of these names very commonly used among us, but which must be condemned on the same principle, is *Christmas*. This day it is well known is observed among papists as a high festival; and even some who profess to be protestants think that it should be regarded with some marks of veneration, because on it the Saviour of the world was born. But such is not the will of the Lord. He has appointed a day to commemorate the whole work of redemption *when* finished; but he has appointed none to commemorate the commencement of it—the day on which his son was born. Besides, we know not on what day of the year this was: that it was the twenty-fifth of December, has just the same evidence as that Peter was at Rome, or that the Pope is his successor—that is, *popish assertion*. It was wisely ordered in Providence, that the particular day was soon forgotten in the primitive church; for the same purpose, no doubt, as the body of Moses was buried in a place which no man knew; that no temptation might be offered to the superstition of mankind, to venerate the remains of the one, or the day of the birth of the other. The composition of the word testifies that it is of popish origin: *Christ-mas*, like *Michael-mas*, &c. But we have no authentic record as to the time *when* this day began to be observed. We only know that it did not come to be generally observed until the beginning of the fourth century, when pilgrimages, venerating the relics of martyrs, and other kindred practices, prevailed, and the minds of men were prepared to pay a superstitious veneration to the day which should be pointed out to them as that on which Christ was born. In the Eastern church they pitched upon the sixth of January, for what reason we do not well know; but in the western, the 25th of December was selected. About that season, it is well known, the grand festival of the Saturnalia was observed by the heathen: then slaves obtained their freedom for a time, friends sent presents one to another, nothing was to be seen but feasting, dissipation and mirth. When religion began to decline, this festival was found to stand very much in the way

of the outward growth of the church—an object on which the hearts of her rulers at that day, were much set. Christmas, was, therefore, set up as a rival festival, the various attractions of the Saturnalia were transferred to it, and others of a very imposing nature added. The multitude, easily pleased with show, fell in with its observance, the heathen temples were in a short time deserted, and thus, the devil was defeated with his own weapons; or, more properly speaking, deserted the decaying fabric of heathenism, for the rising splendors of popery, bringing over with him to the *Christmas* festival, the idolatry, the show, the licentiousness, and the riot, with which the *Saturnalia* had long delighted mankind.

This, then, is one of the idolatrous names of popery. And if so, why not apply to it the resolution of the psalmist, and avoid taking it up in our very lips, except for the purpose of condemning it? And yet, how much do we hear about Christmas among all classes in this protestant country? Legislators, as well as school boys, have their *Christmas* holidays, a relic no doubt of the privilege granted to slaves in the Saturnalia. You can scarcely take up a religious periodical about that season of the year, without being greeted with “a merry Christmas,” or grave “Reflections for Christmas day.” Episcopalians have their *Christmas* service; and even some who claim descent from the unbending puritans, open their houses of public worship that day, for the ostensible purpose of bringing people to spend it in a more suitable manner than it is spent in the world. But truly we have no good opinion of this setting up our posts by their posts, or our threshold by their threshold. We regard all notice of the day either in public or in private, in deed or in word, except for the purpose of condemning it, as unwarrantable.

On the other names mentioned above, we forbear to make any further remarks. They are so evidently of popish origin, as to require no proof to establish this point. It is likely some may consider the subject of this essay trifling, thinking that there can be nothing in a name; that we may as well distinguish time by *Sunday*, *Christmas*, &c., as by any other names. But, are such persons protestants? If so, we direct them to the three following passages of scripture, and leave the matter between them and God: Joshua xxiii., 7—That ye come not among these nations, these that remain among you; neither make mention of the *name* of their gods. Hosea ii., 17—I will take away the *names* of Baalim out of her mouth, and they shall no more be remembered by their *names*. Zachariah xiii., 2—And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the *names* of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirit to pass out of the land.

R.

ART. III. *Observations on Seceder's Unveiling of Theology.*

[This article is from the pen of a very worthy and much esteemed clergyman who is not in connection with the Associate Church. We cannot with propriety refuse its insertion; especially as the views expressed in it accord entirely with our own.]

MR. EDITOR: The present age is distinguished for novelty; which in many things is beneficial, as an exciting principle in the prosecution

of useful and laudable enterprise. Many valuable discoveries in nature, and inventions in art, may be traced to this principle, which, in things natural, civil, artificial, or literary, may be commendable, if productive of beneficial effects. But in the great affair of religion, there is no room for its indulgence. It is daring; it is dangerous. Though perhaps there is not an error in the religious world, whether Pagan or Mahometan, Popish, Arian, Arminian, or sectarian of every name, but what has its origin in the principle of novelty. Never, perhaps, since the rise of anti-christ, or even the commencement of the christian era, has this principle been more acted upon in the religious world, than in the present. Whence so many divisions in churches, and so much new-lightism, in almost every denomination, but from this principle? But little, Mr. Editor, did I expect any contributor to the Religious Monitor, especially a "Seceder," would be found acting so profusely upon a principle of novelty, as your correspondent has done. It is but reasonable, and religious too, when we meet with any thing in religion, under the aspect of novelty, to examine its pretensions and tendencies; which is my object in the following remarks.

I perfectly coincide in sentiment with "Seceder," in one of his observations, viz: "The writer of these remarks is persuaded no merit accrues from being the author of the following propositions." Perhaps many more are of the same sentiment. I should be glad to know what answer S. would give to an old question, the importance of which he fully understands: *Cui bono?* I can assure S. I can see no good whatever likely to accrue, from any or all of his propositions taken together. I view them calculated, not only to do no good, but to do much harm, as will appear in the sequel. The very title of his piece, "The unveiling of Theology," seems to convey the idea, that the Secession Church, has, from its commencement, been acting upon the popish principle, (a principle the most infamous and absurd,) that ignorance is the mother of devotion. That they have kept, not only their peculiar principles, but the principles of orthodox christianity, under a veil of seclusion. And to the mighty enterprise of tearing off this veil, he seems to view himself as particularly raised up, in providence, like another Luther, Calvin, Knox, or Brainard. But every one looking at the Secession Testimonies, issued from time to time, in behalf of revealed truth and reformation attainments, and in opposition to the novelties of error, as they have arisen from year to year in the christian church, must laugh at every such sentiment. I doubt not every intelligent member of that church, holds the sentiment as fully as S. does, that every church and every christian ought to go on to perfection. Can the contrary of this be charged upon the Secession Church, either from avowed principle, or practice, or fair implication? I think not; as her testimonies do fully evince. The principle of going on to perfection, and progressing in the reformation cause, can scarcely be fully acted upon, without the thing being expressed in such strong terms, as the following: "It is one of the most distinguishing tenets of the Associate Church, and one which we are bound by covenant to support and defend, that the attainments in truth and duty made by our ancestors—are imperfect in extent," &c. With the abatement, that imperfection is applicable to every thing human, our ancestors are entitled to be held in as high estimation as any uninspired men, ever employed to promote the interests of God's Church on earth. They certainly were honored instruments in the hand of the Church's Head, of

unveiling theology, truth, and duty, from the errors, superstition, and delusions of Popery.

His second proposition is that held by Gill, and ridiculous enough it is, surely, that no one ought to officiate in a congregation, but one belonging to it. His sentiment is still more ridiculous than that of Gill, who is content with one in a congregation; but S. would have two teaching elders. Not many congregations can do more than support one. If his congregation can, it is an honorable exception. But the sentiment forcibly obtrudes itself upon me, that one prominent intention of his lucubrations is to secularize the gospel; in other words, to promote the cause of lay preaching. This sentiment is more evident from his

Third proposition: "There ought to be in every christian congregation a school, in which men could be taught, without abandoning their worldly calling, all that is essential in the present system of education, preparatory to the office of the gospel ministry. The languages taught should be the Greek and Hebrew. The sciences should be grammar, logic, metaphysics, geography, astronomy, theology, and church history. All of which may be studied by any man of respectable, but not extraordinary talents." In this I differ very widely from S., for I think he must be one of very extraordinary talents, to study all these branches of literature in four years, theology and all, without abandoning his worldly calling, and support a family too—for he need neither quit home nor observe celibacy. I again say, he must either be a student of very extraordinary talents, or his literary acquirements must be very superficial. I think he had come much more directly to his object, had he used the common argument of illiterate preachers, that the apostles were not learned, &c. But let us look for a moment at the *quo modo*. "In every christian congregation there ought to be a school," &c. Now, who is to superintend this school? Is it one professor to each branch, as is usual in respectable seminaries of literature? If so, how are they to be maintained? It is, I think, highly questionable, if ever there was such a congregation in the world capable of such an enterprize, and all for one or two students. But, perhaps, he means one to do the whole. Well, but who will undertake such a Herculean labour? Even to maintain but one professor in every congregation, is what but few, if any congregation can do. As already said, to maintain a minister is enough for the most of congregations to do. But, perhaps S. means that the minister shall teach the school in his own congregation. But suppose he is qualified to teach all the branches of literature specified, how is his own congregation to be attended to? True, among other novelties of the present age, Sabbath preparation by prayer, reading, meditation, &c., is by many either wholly omitted, or but partially attended to, which I think must be really the case according to the scheme of S.; a scheme which I have no hesitation in pronouncing to be absolutely nonsensical and absurd.

In his fourth proposition, he insinuates there is a kind of priestcraft employed in throwing a mysterious veil over the art of preaching, and the sources of education; than which, what can be more utterly ridiculous and untrue! Are not the schools of literature open to all, rich and poor, who choose and have means to attend? And for the benefit of others, almost all classical works are translated, as Cæsar, Ovid, Virgil, Horace, Homer, Xenophon, Heroditus, &c.; and books on philosophy, both natural and moral, are in English and equally accessible. How then can there be the smallest ground to complain that the sources of

wisdom are concealed from the common people? The invidious imputation is applicable to no denomination of Presbyterian name. His object seems much more to abolish literature altogether, than to promote its interests. As for Markii Medulla, the text book of some professors of divinity, there can be no reasonable objection against its translation, or that of Turretine, Pictet, or any other. But what is the necessity? Must common christians remain under the veil of ignorance, unless a particular work of systematic divinity be translated into our vernacular language? There can be no ground of complaint for want of christian reading, and that in abundance, and of the best quality, as long as the works of Owen, Edwards, Durham, Boston, Buck, the Erskines, Davies, Lathorp, Watson, Harvie, &c. &c., are extant, besides many valuable commentaries. But if S. still cry out for systematic divinity, there is even for this not the least ground of complaint. We have works in abundance, both original and translated in the English language, as Gill, Brown, Boston, Ames, Robertson, John Edwards, Witsius on the Covenants, &c.; and perhaps the best system of the whole, is the Westminster Confession of Faith, which is the text book employed by some professors of divinity. Where then, Mr. Editor, is there the smallest ground of complaint for want of sources of information, either on theological or literary subjects? There is none earthly. I think S.'s mode of writing is very much calculated to bring the whole system of academic literature, both of theology and science, philosophy and classics, into contempt, and to encourage the illiterate upstarts, that consider preaching the easiest thing in the world, and that literature is rather to be deprecated than acquired. It is true, he mentions a great variety of subjects to be studied. But this, I think from his plan, is more from pretence than any conviction of necessity. He is perfectly willing that the sacred originals be abandoned. This being done, the other sciences, including theology, will only require two years; and all this, too, without quitting home, or worldly employment, or observing celibacy! What kind of theologians his ideal system would produce, it cannot be difficult to determine. There are certainly a great deal too many such preachers already. It is predicted "knowledge shall increase." But certainly by this system, it would greatly decrease, if not become wholly extinct. Such teachers must be ill qualified to feed God's people with knowledge and understanding.

I think, Mr. Editor, you did a kindness to this correspondent in suppressing his communication; for it can bring neither honor to himself, nor edification to his readers. S., by his signature, would seem wishful to convey the idea that he is a *Seceder*, but I by no means believe that he is one, in the usual acceptation of that term, more than I am. My best advice to him, is, to lay aside his visionary scheme, and become what I profess to be,

A Lover of the Good Old Way.

ART. IV. *The Unveiling of Theology.*

(Continued from Vol. xiii. page 549.)

The direct object of the inquiry here presented, is to show from historical facts that the Secession church had made an advance, in one or more points of scriptural reformation, over and above *the churches of the*

Reformation, so called. The historical facts serving as proof of this position, are to be found in the profession of those reformed churches compared with that of the Secession. And in examining the profession of any church, as exhibited in her public creeds, it is necessary, before we decide on the soundness of her faith, to compare those creeds, especially in any ambiguous or obscure article of them, with her public and general practice. The profession of any person or people, I mean to say, is not to be found exclusive and entire in the written articles of faith, or forms of discipline, which they pronounce with their lips, sign with their hand, or cause to be published in their name.

The name **CREED**, appears to me to come from the Latin *credo, I believe*. Thus the Apostle's Creed, so called: *Credo in Deum Patrem*, etc. Thus the Helvetic, and some other confessions. But deeds do frequently speak more loudly and more distinctly than words. The Anti-burghers in Scotland, from whom this American Secession is sprung, proceeded upon this principle. They interpreted "the true religion presently professed within this realm, and authorized by the laws thereof"—to signify that corrupt system of religion which was then being practiced in the established Kirk, from which they had withdrawn. With the creeds of the established Kirk, the Anti-burghers found no fault, and yet declined to swear into their profession—into "the true religion presently professed."* The judicatories of any church, the people concurring with them, may glide or tumble, or by a legionary movement, making a bold impetus, may rush on to new ground—the creeds of that church remaining unchanged. This affords one of the strongest objections that I know of, against the utility and expediency of creeds, considered as terms of communion. Their operation in this case, is unequal, uncertain, and inadequate to the end proposed. The Secession church is, in the nature of things, equally subject with others, to the danger of such a lapse, fall, or voluntary rush. The fact of always having the same creeds, is not in itself sufficient proof of being the same church.

Extracts have been made above, from several of the creeds of the reformed churches, in order to ascertain their sentiments on two particular points—*magistracy and traditions*. We have briefly examined their sentiments on the first of these, that is, magistracy. The practice of the reformers, in a few particulars in regard to the extent of the magistrate's power in matters of religion, has been alluded to—the act, for instance, of the Scots' Parliament, ordaining barratry and death, as the penalty of being present at the mass.

HUMAN TRADITIONS are the theme, now, *in the second place*, to be considered. And, in my view, in the exercise of what humility and candor, the Lord by his spirit has endued me with, human traditions, under one name or another, were recognized as binding to some extent, by every one of the reformed churches, from whose creeds the above extracts are made. All those confessions, it is true, do state the fundamental principle, that the holy scriptures are the only rule of faith and practice. Yet each of those confessions do likewise affirm the power of *the church*, or of *its rulers*, to enact, or to receive and ordain to be by the christian people observed, *certain laws*, acknowledged not to be contained in the holy scriptures, neither in express terms, nor by necessary inference from the terms used in the these scriptures. Those *certain laws* are, indeed, but very vaguely defined, and are in different creeds

* See **NARRATIVE**, prefixed to *The Dec. and Test.*, chap. vii.

differently expressed. The Scotico-Genevan Confession being short, is silent on this point; unless the idea of tradition be implied in the power attributed the magistrate. "Besides this ecclesiastical discipline, I acknowledge to belong to the church a political magistrate, to whom we must render homage and obedience in all things which are not contrary to the word of God. The defence of Christ's church appertaineth to the christian magistrates, against all idolators and heretics, as papists, anabaptists, with such like limbs of anti-christ, to root all doctrine of devils and men." The magistrate is here conceded the power of enforcing "obedience in all things not contrary to the word of God." The object of these laws "in things not contrary to the word," being purely civil, we admit the magistrate's just power to enact and enforce them; but this confession concedes to the magistrate a power to enact and enforce laws, which, as we conceive, have for their object things purely religious—"to root out all doctrines of devils and men, which draw us from the society of Christ's church." Certain laws about things which are in themselves indifferent—that is, "not contrary to the word"—being allowed to be made by the magistrate against doctrines which "draw us from the society of Christ's church;" much more, we conceive, it is implied that the church herself may enact and enforce such laws.

The Scots' Confession on this point is plain: "The cause for which general councils convened, was—not to make any perpetual law which God had not made before;" it was "partly for the confutation of heresies. The other [cause of convening councils,] was for good policy and order to be constitute and observed in the Kirk, in which (as in the house of God) it becometh all things to be done decently and in order. Not that we think that one policy and one order in ceremonies, can be appointed for all ages, times, and places. For, as ceremonies, such as men have devised, are but temporal, so may, and ought they to be changed," etc. By ceremonies, it is impossible here to understand any thing else, than something belonging to the worship and discipline of that sacred community, called "the house of God." It is impossible to understand anything in that worship and discipline, which is not made stated and formal. "Policy and order," and "ceremonies,"—"such as men have devised"—"to be constitute and observed in the Kirk"—this is "the other," the second cause for which councils may convene. Ceremonies of this kind, are admitted to be "but temporal," and "they ought to be changed." They cannot, or ought not to be "appointed for all ages, times and places." Yet the appointing of ceremonies, such as men have devised, it is plain, is admitted and solemnly confessed, by the authors and adherents of this Scots' Confession, to be one legitimate object of councils' convening. It is not my office here, either to accuse or defend the persons, the conduct, and much less the motives of the witnesses and confessors of the reformed churches, the souls of many of whom are under the altar, having been offered up in testimony of the truth and sincerity of their profession. A disclaimer is made in this very confession, which all charity constrains us to believe was sincere, of all church power "to make constitutions repugnant to the word"—"to make any perpetual law, which God had not before made;" yet this very disclaimer implies the concession of a church power to make constitutions which are not contained in the word—laws that are not perpetual. This disclaimer is further interpreted, in the same instrument, to admit ceremonies that men have devised. Such I am warranted to call human traditions. To wash the hands before eating is

“not repugning to the word of God,” and it may not have been appointed a “perpetual law,” “for all ages, times, and places.” Yet was it a human tradition; it was ranked, by the AMEN, among “the traditions of the elders,” and he calls it “your tradition.” Whatever is made stated and formal, in the discipline and worship of the house of God, and which is, at the same time, not to be found in the word of God, is a human tradition.

The Belgic, that is, the Dordrecht Confession, nobly disclaims—“all human inventions and laws WHICH may be, in relation to God’s worship, brought in by any one for the purpose of [or in such a way as] to tie down and restrict the conscience in any manner.” This I take to imply an admission of human inventions and of human laws, in relation to God’s worship, provided they do not tie down and restrict the consciences of men. Another special class of human inventions and laws, appears to me to be admitted absolutely, and to obtain authority to tie down and restrict the conscience—that is, to be enforced under pain of censure. “We do, therefore, solely regard what is suitable for preserving and cherishing concord and unity, and for holding all in the obedience of God.” The idea suggested by these last words, and one which is not peculiar to the doctors of Dordt, but may be discovered to be a favorite one in the minds of some who claim interest in the Secession, is, that the divine law is to be *guarded* and *defended* by human enactments, without which, as preventives of sin and helps to holiness, the divine law would be in itself inoperative, would not be obeyed, men would not “be held in the obedience of God.” In this last kind of human enactments, or rather in the power of ecclesiastic rulers to make and enforce them, the Scotch and the Dordrecht fathers appear both to have been agreed. The Scotch, in their first and second Books of Discipline, laid down and adopted many rules for “the Order and Polity of the Kirk,” which are not in the word of God, and which they never pretended to have found there. They had “readers” who “exhorted and explained the scriptures,” and who, if found unable, “after two year’s exercise, for the ministry, should be removed, and others as long, put in their room.” They had one rule, which I think good in its kind, “That ministers and readers shall ever begin some book of the old or new testament, and continue upon it to the end, and not to help him from place to place, as the papists did.” Of elders and deacons the first Book of Discipline says—“Their election shall be yearly, where it may be conveniently observed.” Others of the reformed churches observe that rule to this day. Further—“The deacons should assist the assembly in judgment, and may read publicly, if need requires.” This Book recognises “superintendents,” who “shall not only preach, but also examine the doctrine, life, diligence, and behavior, of the ministers, readers, elders, and deacons.” Another rule, which I would mention with approbation, in itself considered, is—“Public prayers shall be used upon the Sabbath, as well afternoon as before, when sermons can not be had.” In the same article it is said—“Necessary is the true preaching of the word, the right administration of the sacraments, the common prayers, the instruction of the youth, the support of the poor, and the punishment of vice; but singing of psalms, certain days of the conventions in the week, thrice or twice preaching on week days, certain places of scripture to be read when there is no sermon, with such things, are not necessary.” The enumeration of the things which are not necessary, as this Book is given in Knox’s History, and which I take to be the true

sense of it, runs thus—"The other is profitable, but not merely necessary: that psalms should be sung; that certain places of the scripture be read when there is no sermon; that this day or that, few or many in the week, the kirk should assemble." The fact is, that the singing of psalms, or of any thing, in public worshipping assemblies, is contemplated, both by this book of discipline, and by the confessions of some of the reformed churches, as a thing indifferent—lawful to be done, but not essential to the discharge of moral obligation. The Helvetic confession says—"If there are churches which have faithful and legitimate prayer, but have no singing, they ought not to be condemned. For all churches have not the convenience of singing. And certain it is, that, according to the testimonies of antiquity, the most ancient use of singing was in the Oriental churches, and so at length was, at a later period, received by the Occidentals."

The synod of Dordt agrees with the ancient Kirk of Scotland, in the power to appoint one species of ceremonies or laws. But the latter dissents from the former in reference to another class or species, which appears to relate principally to holydays. The Dordrechtans admit, and universally practice, the observance of holydays, as is well known. But they are mild enough not to suffer the observance of these to be enforced under pain of censure, not to be brought in in such a way as to tie down and restrict the conscience by them. Seceders in the United States, do often complain of the loose manner in which the christian Sabbath is kept by their brethren of several of the other christian denominations. The complaint may not be groundless; and yet it is some extenuation of the sin complained of, that it is a sin of ignorance. The Lord's day, and the festivals of nativity, circumcision, the passion, that is good Friday, easter, the ascension, and whitsunday, are by some of the reformed churches expressly placed on a level, made to occupy the same ground, that of antiquity. See the Helvetic confession. Calvin himself, in his institutes, finds no higher sanction for the Dominic, or Lord's day. His disciple Knox, surpassed him in this point of reformation. "A commission [or committee, of whom John Knox was one,] were appointed, to draw up in a volume, the policy and discipline of the church, as well as they had done the doctrine, which they did and presented it to the nobility. The same Book of Discipline [being the first,] was subscribed," says the historian, "by a great part of the nobility, in the tolbooth of Edinburgh, the 27th day of January, the year of our Lord God, 1560.*" This book affirms—"That the obstinate maintainers and teachers of such abominations" as "the keeping of holydays of certain saints, commanded by man, such as the feasts, as they term them, of the apostles, martyrs, virgins, of Christmas, Circumcision, Epiphany, Purification, and other fond feasts of our lady—should be punished with the civil sword." Yet the second book of discipline, "agreed upon in the General Assembly, 1578, inserted in the Registers of Assembly, 1581, sworn to in the National Covenant, received and ratified by the Assembly, 1638, and by many other acts of Assembly, and according to which the church government is established by law, Annis 1592 and 1640"—this book affirms, "To make constitutions, which concern [*το εἶσθεον*] that which is decorous in the Kirk, for the decent order of those particular kirks where they govern," belongs to the power of the eldership.

* See Knox's Hist. of the Reformation.

ART. V. *Influence of Roman Catholicism.*

MR. EDITOR—The following account of a trial extracted from the Edinburgh Christian Magazine, is not so long ago (some short time prior to 1815,) but that it may serve as a fair sample of Roman Catholic influence at the present time, of which this country has much need to be correctly informed.

EGO.

“The following are the facts of a cause which was tried some time ago before the Hon. Mr. Justice Day, and a special jury of the Cork Assizes. A baker of the name of Denovan, brought an action against the Rev. Mr. O’Brien, vicar-general to Dr. Coppinger, titular bishop of Cork. The damages were laid at £500. It appeared on the trial that a subscription had been set on foot by the priest for the purpose of building a Roman Catholic chapel. Denovan was ordered to pay as his affixed quota, the sum of 16s 3d, which he accordingly did. He was afterwards called upon to pay 9s, and this sum he likewise paid, but observed that he was very poor and could not afford it. A third demand was made on him by the priest of 16s, which Denovan refused to comply with. On his going to mass the following day, he was asked by the priest whether he would pay the 16s or not? He answered he was not able. The priest rejoined, “I will settle you.” Terrified by this observation, Denovan sent by his wife the sum of 16s to the priest, who then refused to take less than two guineas. On the following day the priest *curst* from the altar all who had not paid as demanded of them, for building the chapel. Denovan went on the next holyday to mass, and was formally excommunicated, and the people denounced *curst and contaminated*, if they should deal or hold any communication with him. This threat was so effectual that not one of the country people would sell a sod of turf to Denovan to heat his oven, and he could not sell in his own name even such flour or stock as lay on his hands. Reduced almost to despair, the baker went in a white sheet to the chapel, as a voluntary penance, and asked pardon of God and the priest for his disobedience, and was then desired by the priest to attend him to his house, where he again demanded the two guineas, which Denovan assured him he could not possibly make up. The excommunication was therefore continued in full force, and he was consequently obliged to shut up his house. These facts were incontrovertibly proved by two unwilling witnesses. The jury, after a very able charge from the learned judge, found a verdict for the plaintiff with £50.” This statement is copied from a newspaper, where it might not, perhaps, meet the eye of some of our readers, and where it is not at any rate accompanied with any reflections. Facts like these, occurring in humble life and obscure corners, are not likely to be adverted to in the refined and much to be approved discussions on liberty of conscience, which have most unhappily of late, been almost wholly consecrated to the cause of Catholic Emancipation. But it is certainly by such facts as these that we are to judge of the spirit and influence of the Catholic Religion. It is by the occurrence of such facts in the present day, that we are to estimate the degree and even the truth of its boasted amelioration. Not to speak of the aspect which it must invariably present to all who are not of the Romish communion, can a religion, which gives to the ecclesiastical order such a power of arbitrary taxation, and even of gross exaction, with the means of forcing the measure by civil penalties, be consistent with those principles of liberty on which the British constitu-

tion is founded, and which it is designed to guarantee to the subject in all their beneficent operations? If it be alleged that the trial by jury and the control of the civil court, will afford the means of redress, as in the instance referred to, we ask how is it to be expected if both jury and judge shall be Catholics? * and will not the Catholics complain, so long as they are subject to the jurisdiction of protestants, or liable in any case to be so, which cannot be avoided without changes in the constitution not at present contemplated? Suppose even a Catholic jury and judges acting on the principles of British liberty, were to give such an equitable decision as that which has just been repeated; will not the priesthood complain that the constitution enables their people to evade or make void what their religion sanctions as a proper exercise of the ecclesiastical authority?

The truth is, no arrangements can ever make a free constitution tally with the Catholic system. It frowns on the very principles of liberty, which are now brought forward in the cause of emancipation, for these are the principles on which the Reformation was founded. Let us suppose that the spirit of persecution has ceased; though this be almost the same absurdity as to suppose that the Catholic system has expired. Yet grant it to be so, and that there is no danger of witnessing again the horrible tragedies which have been so frequently acted, the advocates of Catholic Emancipation should remember that liberty and Protestantism are closely allied upon other grounds—that besides persecution, popery tends to enslave mankind in a vast variety of forms. The disadvantage, it may be said, can be felt only by papists; and let it induce them to relinquish their system. But the system involves schemes both of ignorance and delusion, of terror and of hope, sufficiently efficacious for securing the attachment of those who have once fallen under its power, notwithstanding the oppression they may suffer.

At any rate, the British constitution would certainly be degraded by sanctioning any system of oppression, whatever prospects of good might seem to be connected with the measure. Nor let it be imagined that British subjects of the Protestant persuasion are all so enlightened that no public countenance given to the Catholic system could ever induce them to espouse it. We have only to look to the success of Joanna Southcote, to the 10,000 disciples of this visionary, some of them of high rank, and to (one at least) of the clerical order, to form some judg-

* This question ought to be well considered by the people of the United States. When a sufficient number of Roman Catholics have come over and been naturalized, our political questions will be decided by them; and when a sufficient number have got in to be lawyers, sheriffs, judges, &c., into which offices they are pressing with all their devoted zeal and blind obedience to their infallible Father, they will manage our civil suits and criminal processes also according to their own liking. Suppose a popish mob, excited by some neighboring priest, should take it into their head to abuse me while going along peaceably to meeting, and stop me from preaching what they are taught to call heresy, and fall upon the congregation next, and we should bring a suit against some of the leaders; but the judge and the jury, most of them, and witnesses, happened to be Catholics too, what redress should we be likely to receive? Perhaps it might be a *straw*, which would be a tacit encouragement to our enemies to repeat the same over again. I would earnestly entreat American citizens to look and see whether we are not fast coming to this. Are they, the Catholics, the irreconcilable enemies of our protestant liberties and peace, getting into offices of the highest grade? It should not be forgotten with what extreme difficulty masons were brought to justice a few years ago, and you may be assured that the difficulty of trying Roman Catholics, before Roman Catholics, when the question involves their religion, will be tenfold greater. EGO.

ment of the success which may attend schemes the most absurd and ruinous, when once they are made to engross the public mind, though it be not by any such dignified measure as a legislative enactment in their favour. Who knows to what extent God may give us up "to strong delusions to believe a lie," if we shall unworthily and wantonly risk the advantage which he hath conferred upon us by the favorable interpositions of providence?

ART. VI. *The Heathenism of Popery.*

[The following letter and the accompanying paper, copied from the Southern Religious Telegraph are from the Rev. H. READ, missionary from the Mahratta country, India, to a friend in Virginia.]

CHARLOTTE, C. H. Jan. 31, 1837.

MY DEAR SIR,—I have the pleasure to send you the following paper, which contains, agreeable to my promise, a few of the striking points of resemblance, between *Romanism* and *Hindooism*. It may exhibit the *heathenism of Popery* in some more points than has generally been contemplated. That Romanism borrowed largely from Eastern Heathenism there can be little doubt. Christianity was early introduced into India, and early became corrupted there. Sufficient time had elapsed *before* the origin, certainly before the maturity of the Papal religion, for the incorporating of all the heathen rites enumerated below; and there has always been a peculiar temptation in India to conciliate the mind of the Hindoo, by clothing Christianity in a garb that should make her look as much like the national religion as possible. This has been the avowed plan with the Roman Catholics, in conducting missions in more modern days, and no doubt it was so formerly. When the abbe Dubois went among the Hindoos, he conformed to their rites, customs, prejudices, &c.; painted his forehead, and wore apparel like a Hindoo priest, and confidently assured the Brahmuns that *he was a Brahmun* from the West, come to discuss points of theology, and to consult on matters pertaining to the course of wisdom and religion with his brethren in the East. Christianity was no doubt from the first loaded with heathen usages and superstitions, for the sake of making comments the more easily. Yours, truly,

H. READ.

The Heathenism of Popery, shown in twenty-four points of resemblance.

1. The Hindoos in theory acknowledge one supreme God, but him they never worship, nor pretend to worship except through some *medium*. Hence their innumerable deities, superior and inferior, as Brahmuns, heroes, saints, the heavenly bodies, &c. &c., all representing some attribute of Deity, and through some of these as a medium one supreme God can only be approached.

2. The Brahmuns (priests) when called on to defend idolatry, affirm that images and visible representations are but helps to devotion. Not absolutely necessary for the more learned and holy, but indispensable to the ignorant and unstable. The mass of the people, say they, being ignorant and vile, cannot contemplate divine essences, and indulge in holy abstractions of a deity, but must have some visible object placed before the eye, in order to *fix the mind*. They argue for images, just

as the Roman Catholic priests do, and declare their use to be the same.

3. The Hindoos have *Gooroos* who stand between them and the gods, and are mediators and intercessors for them in like manner as the saints are with the Romanists. It is astonishing with what satisfaction the Hindoos leave all their religious concerns in the hands of their priests and gooroos. They have only to pay good *fees* and all will go right as to their souls.

4. The Hindoos have their mendicants of every grade; as *gosavees*, *vyragees*, *sunyasees*, *yogees*, *jungums*, *bhopees*, *wangees*, &c. &c., answering to the various classes of religious mendicants, common beggars, devotees, monks, hermits, &c. &c., of the Romish church. The Brahmins are the theorists and legislators; these numerous mendicants are operators, the righteousness-makers, &c. About the olden temples, especially in connection with the *excavated* temples of Elaphanta, Salsette, and Ellora, there are numerous *cells*, occupied no doubt by men of these holy orders. Pilgrimages, penances, austerities, bodily inflictions, are all of heathen existence, if not purely of heathen origin, and borrowed thence by the Romanists.

5. The Hindoos have their *Bhuts* answering very nearly to the Roman Catholic Friars. These often serve as village priests, and live on the ignorance and superstition of the people.

6. The Hindoos have their *vashias*—*wives of the gods*. These are orphans, or young girls voluntarily *devoted to a holy life* by their parents, or young widows who are prohibited a second marriage. They are formally married to the idol, and from that time are consecrated to his service. At the age of about twelve years, or when they have arrived at maturity, they are taken to the temple where they spend the rest of their lives—nominally in the service of the temple, but really in the service of and at the disposal of the officiating Brahmins. There is at every temple just as large a company of priests, and as many of these women, and of devotees and mendicants and other loungers, as the funds of the establishment will allow. These establishments have been greatly reduced within the last century by the loss of that government patronage which they enjoyed before the subjugation of their country to foreign domination. I wish I could add that their *present rulers* (the English,) *do not patronize these establishments now*. Too many facts still witness to the contrary.

7. The ignorance, and servility and implicit credence of the common people in the priests, are essential features of Hindooism. The education of the lower classes of the people, and of their women, is repugnant to their whole system. The Brahmins hold the keys of knowledge, as well as the keys of heaven.

8. The Hindoo priests carefully and effectually keep the *Shastras* (sacred writings) from the people. The reading and exposition of these belong exclusively to the Brahmins. And the more effectually to do this, the sacred books are not allowed to be translated into the vulgar tongue. The Sanscrit language, in which they are locked up, and in which most of the religious ordinances are administered, is a dead language *read only* by the Brahmins. Who does not see a very striking resemblance here?

9. The Hindoos believe that *righteousness may be accumulated* by good works, penances, &c., and transferred to others. Merit is *bought* and *sold*. This traffic is extensively followed by devotees and mendicants.

A man is now living (the last of the Mahratha princes) who paid a devotee 25,000 rupees, \$12,000 at one time for his righteousness.

10. The Hindoos perform the *Shadhu* for their deceased relatives, that is, they feast their deceased relations, through the mouths of the Brahmuns, and various rites and ceremonies are performed by the Brahmuns, for which the people are obliged to pay just as high fees as their circumstances will allow. Though they do not use the word purgatory, yet they talk as much about delivering the friends from a state of misery beyond the grave, as the Romanists do.

11. The Hindoos perform the *Jupu*—which consists in the endless repetition of prayers—names of their deities and saints. This they often do, by that admirable time-saving contrivance, the rosary. Or they measure their prayers and vain repetitions by the hour.

12. The Hindoos as will be inferred, use the rosary. The Romanists probably borrowed this device from the Hindoos, in the early ages of Christianity in India, or indirectly through the Moors in Spain or Portugal. The Hindoo rosary, consists of 108 beads—the Mohamedan of 101.

The Hindoos perform *Tuppu*, by which great merit is obtained and the body mortified.—*Tuppu* is a term including penances, austerities and bodily mortifications of various kinds. These make up a great part of the Hindoo religion.

14. *Fastings* abound in the Hindoo system of faith. They are meritorious acts—though not I believe accompanied with much self-denial. They do not exclude *light food*. The Hindoo might subsist forty days on his *fast dishes*, without feeling the gnawings of appetite more than a Romanist or a Mohamedan.

15. The Hindoos observe a great number of festivals and holidays. I have a list of no less than 145; and some of these continue for several days in succession. They are anniversaries, birth-days of their saints and gods, festivals on account of deceased relatives, &c. These are often celebrated with great pomp and show. These are harvest days for the Brahmuns.

16. *Holy places (the Tirth)* are of never ending interest among the Hindoos—but more especially among the Brahmuns, who reap the profits of them. These are sacred streams, temples, birth-places of gods, &c., to which pilgrimages are made and which are a resort for idle priests and more lazy and wild devotees.

17. The Hindoos have the *holy water*, of which they use two kinds; the first is one of the *five natural products* of the cow—the other is prepared by the dipping in of the Brahmun's great toe, which they use much in the same way as the Romanists do their holy water.

18. The Hindoos divide sin into *inward* and *outward*—the Romanists into *venal* and *mortal*. Under given circumstances, lying, deception, fraud, adultery, and indeed any sin is justifiable. Sin in reality is nothing more than the transgression of the commandments and the traditions of men.

19. The Hindoos give *don durm* (gifts, offerings, and sacrifices,) to the Brahmuns. In truth, a Hindoo's religious character, would be estimated according to his liberality to the Brahmuns. His prosperity depends much on the fees he gives the priests, and, almost any penance he may have to perform, may be commuted for a present to a Brahmun.

20. The Hindoos carry out their gods in solemn procession. This is done on birth days of the gods, or on other festive occasions. The

god is usually carried in a palankeen, or under a canopy, and the procession is accompanied by musicians and a great body of Brahmuns. These processions scarcely differ at all from the religious processions of the Romanists, which we often witness in that country of Heathenism and bigotry.

21. The use of the *bell* is common in the religious worship of the Hindoos. Bells are frequently suspended at the entrance of their larger temples; and the worshipper when he enters strikes the bell to give the god warning of his approach. The more common way, however, is for the worshipper to carry a small bell in his hand, which he occasionally rings as he performs the different parts in the adoration of his god, to keep up the attention of his deity. Whether the Romanists use the bell for the same purpose, I know not, but certain it is the Hindoos have the priority in point of time.

22. Like the Romish priests, the Brahmuns pretend to *cure diseases by charms, incantations, enchantments*, miracles, and the like. Such impositions are profitable sources of gain to the Brahmuns.

23. Like the Romanists, some classes of the Hindoos, and more especially the Mohamedans, *keep lights burning at the tombs of their deceased relatives*.

24. The Roman Catholics in India, and elsewhere, as far as I have been able to learn, do observe very many of the rites of the heathen, and are under the baneful influence of most of their superstitions. Their priests exercise the same uncontrolled sway over the minds of the laity—work on the fears and superstitions in the same way, practice pious frauds, and worship their images, apparently with the same spirit, and certainly in nearly the same form as the Hindoos.

ART. VII. *The Moral Condition of London.*

A Sermon preached by the Rev. John Harris, author of "Mammon," the "Great Teacher," &c., Decem. 6, 1836, entitled the *Christian Citizen*, has just been published, from which we extract the following view of the moral and religious statistics of London.—*Ch. Int.*

"London," he observes, "in itself an ocean of human life, is that place. Is there a place whose influence is such that it can make itself be heard by all the governments of the civilized world? and whose voice is respected wherever it is heard?—that city is London. Is there one place, more than another, which, to all these advantages, adds the power of giving the Gospel to the earth?—still, that place is London—the metropolis of Christianity. Politically, it stands related to about a sixth part of the human race; to an extent of territory on which the sun never sets. Commercially, it has access to every part—it has the ear of the world; while its resources of wealth and moral influence are equal, under God, to an attempt at the evangelization of the whole."

The author's view of the spiritual condition of London, is not more appalling than true. The picture, indeed, is vivid; but its groupings are taken not from imagination, but fact.

"One of the most affecting pages in the book of the world, is that which presents to the eye of the Christian a tabular view of its religious state. If we suppose, according to the usual estimate, that the

inhabitants of the world amount to 800,000,000, then the whole, in round numbers, may be thus divided:—Pagan, 482,000,000; Christians, 175,000,000; Jews and Mahometans, 143,000,000. Oh, what shame should cover the Christian church, that such should be the state of the world—of Christ's world—1800 years after he has died for its redemption! More than three-fourths of the human race in ignorance of him, or in ayowed alienation from him! But there is a fact, which should be felt by every Christian inhabitant of this great city, more deeply still—the fact that the religious condition of London, forms a striking epitome of the religious condition of the world. Divide its 1,500,000 inhabitants, as we have just divided the population of the world—into three classes; let these be, the openly irreligious; the occasional and worldly attendants on the ordinances of religion; and the regular worshippers of God. Let the first class stand for the Pagan, and the second for the Jewish and Mahometan, and the third for the Christian division of the world, and you will find that the proportion which they respectively bear to the whole population of London, is about the same which those three great divisions respectively bear to the whole population of the world.

“For example, is more than one half the species Pagans? A distinguished metropolitan clergyman calculates the number of the lower classes who are living in London, in utter disregard of all religion, as half a million at the very least. “But,” says a later writer, “my impression is that the number is nearer 800,000,” more than one half of the whole. Are three-sevenths of the *remainder* of the world's population Jews and Mahometans? About three-sevenths of the *remainder* of the population of London, rank as heterodox, inconsistent, worldly, professors of Christianity, a disgrace to the Christian name. Do only the other four-sevenths of the human race profess the Christian religion? The same small proportion of your city population—yes, and less than that, only about 300,000, a fifth of the whole are regular and orthodox worshippers. Appalling, then, as is the religious state of the world, it is, I repeat, still more startling to think, that the religious condition of London—London in the nineteenth century of the Christian era, in the third of the Protestant Reformation, of *favoured* London, is just its epitome.

“But do you ask for a brief description of the state of that first great division of 500,000 or 800,000, or, taking the middle number, 650,000 ungodly human beings? What is their state? It is a condensed mass of heathenism, which, if drawn out and diffused over a large space in which it could be examined in detail, would amaze and alarm you into benevolent activity. What is their state? It is a concentration of depravity so virulent that it might suffice to inoculate a continent, a world with vice. What is their state? It is as bad as the most perfect system of evil which the tempter could devise, and keep in constant operation, with no other check than the feeble voice of human law, can make it. What is their state? 12,000 children are always training in crime, graduating in vice, to reinforce and perpetuate the great system of iniquity; 3,000 persons are receivers of stolen property, speculators and dealers in human depravity; 4,000 are annually committed for criminal offences; 10,000 are addicted to gambling; above 20,000 to beggary; 30,000 are living by theft and fraud. That this dreadful energy of evil may not flag from exhaustion, it is plied and fed with three millions' worth of spirituous liquors annually; 23,000 are annually

found helplessly drunk in the streets; above 150,000 are habitual gin drinkers; and about the same number of both sexes have abandoned themselves to systematic debauchery and profligacy. Such is their *ordinary* state. Nay, it has grown worse while I have been describing it. Like the magic erections in Pandemonium, in addition to the 5,000 temples of drunkenness and vice already existing, other 'fabrics huge rise like an exhalation.' The statistics of evil are ever on the increase.

"But does not the return of the Sabbath, form an exception to this state? It does, but an exception of the most fearful kind, for it consists in their state *then* being aggravated tenfold; 650,000 human beings then stand up and say, in the face of heaven, '*there shall be no Sabbath.* As far as the Scriptural observance of the day is concerned, *there shall be no Sabbath.* We will rest from our ordinary labour, only to toil in sin, the day shall be set apart to evil.' And in obedience to this fearful decree, issued as from the throne of wickedness, the temples of vice are early thrown open, and thronged with impious devotees; the press issues its weekly manual of slander and sedition, impurity and blasphemy; every minister of evil is then in full employ, aided by numerous helpers, called in for the occasion; in many districts, the ordinary market is quickened into the bustle and riot of a fair; the quiet of the week is broken up by the carnival of the Sabbath; the great volcano of iniquity heaves, and rises, and discharges its desolating contents into the country for miles around; every available form of art is pressed into the service of sin; the whole satanic system of depravity is in active and universal operation; and vice holds its saturnalia. Such is their *Sabbath* state.

"When the Almighty would impress Jonah with the extreme depravity of Nineveh, he spoke of it as a gigantic personification of evil, which had actually come up, and obtruded to his very throne. But, were the guilt of the metropolis to be embodied, who could describe its colossal stature, its Titanic daring, and revolting aspect? When he would show Ezekiel the abominations of Jerusalem, he led him through successive chambers of imagery, on the walls of which were vividly portrayed all their dark and idolatrous doings. But were a similar representation of the abominations of London to be attempted, what is the emblematic imagery that would do them justice? Where are the colours dark enough, and the imagination sufficiently daring, to portray the guilty reality? There must be seen groups of demons in human shape, teaching crime professionally; initiating the young in the science of guilt, and encouraging their first steps towards destruction.— There must be trains of wretched females, leading thousands of guilty victims in chains, and leading them through a fearful array of all the spectres of disease, remorse, and misery, ready to dart on them.— There must be theatres, with a numerous priesthood, pandering to impurity, and offering up the youth of both sexes at the shrines of sensuality. There must be splendid porticos, the entrances to which must be inscribed—*Hells*; and on the breast of each of those entering, must be written in letters of fire, *Hell*. There must be a busy Sunday press, worked by the great enemy himself, in the guise of an angel of light; and despatching myriads of winged messengers in all directions, on errands of evil. There must be infidel demagogues, "mouthing the heavens," and gaping crowds admiring the skill that blindfolds them for destruction. There must be gorgeous palaces in which death and dis-

ease shall appear holding their court; in which busy hands shall be seen distributing liquid fire to crowds of wan and squalid forms; and each of those palaces must be shown standing in the midst of a jail, a poor house, a lunatic asylum, and a cemetery, all crowded, and leaning over the mouth of the bottomless pit. And over the whole must be cast a spell, an all encompassing net work of satanic influence, prepared and held down, and guarded by satanic agency. And, to complete the picture, three hundred thousand Christians passing by without scarcely lifting a hand to remove it."

ART. VIII. *The right Posture in Prayer.*

Mr. Editor,—Will you or some of your correspondents please to answer the following question? By doing which you will gratify a constant reader of your paper. *Is it right and proper for a congregation to remain seated during the time of prayer?*

I wish that the question might be plainly answered; I feel desirous that light should be thrown upon this point, for if it is proper for one congregation to observe this custom, it is right for all. M. S. B.

ANSWER.

The posture which a person takes in prayer is an expression, or a designed expression, by outward signs of his reverence or respect for the Being addressed. And when an intelligent creature approaches into the presence of his God, if he has any suitable apprehension of what he is doing, he will naturally assume the posture which indicates the most reverence of his Maker.

The inquiry then should be instituted, what are the customary postures which are designed to express reverence to any superior? Among the ancients these were various. One form was falling prostrate on the ground before the superior: This is an Eastern custom. Another form was falling upon the hands and knees, and bowing the face to the earth. Another was simply falling upon the knees. Still another form of reverence was, rising up in the presence of the respected person. Whatever posture a person took to express the greatest reverence to superiors, would he also take to express reverence to God. If kneeling was reverential, then he would kneel before his Maker: if standing, then he would stand. And as customs vary in different nations, the posture in prayer would necessarily vary. Falling on the face is not with us a method of paying respect to a superior—we rise and stand before him: we stand with the head uncovered. Such, then, is the natural posture of prayer with us: of course standing in prayer is the common practice.

It is an object ever to be kept in view, that such a posture should be taken as is expressive of reverence; and in whatever manner we express reverence to superiors, in like manner shall we express reverence to God.

We come then to the answer of the question—That posture should be taken in social prayer, which is generally deemed most reverential: Such as mankind generally with whom we are conversant, acknowledge as respectful. Were we admitted to the presence of some superior,

some exalted being, we should not lie prostrate, but stand erect before him. Such then is a proper, probably the most proper position for us to assume: for the outward sign is chiefly to produce on others a reverential frame: the posture is also beneficial to ourselves: it is of no avail with God. And since rising is the customary method of paying respect, that is the most suitable posture in social worship. It produces the best effect on observers. Kneeling is not inappropriate, because much practised; and yet with our customs and forms, we secure the most respectful posture in a whole congregation by standing. Uniformity is desirable; otherwise, if a portion kneel and others do not, the appearances are lacking in propriety.

Is sitting a proper posture? Far, very far from it. It indicates the greatest disrespect to God that any posture can indicate. (The sick and infirm are always exceptions to the rule.) It is saying, we will not pay to God even the homage which we do pay to a fellow creature:—we rise to honour him; but we will not rise before our Maker. Sitting in prayer in public worship cannot be deemed a suitable posture for reasons assigned.

Sitting is practised by some congregations.—But it is a lazy practice as well as wanting in devotional appearances. The practice has obtained currency in this way: in the Episcopal church, kneeling was formerly the posture in prayer. But in process of time, it was found inconvenient to kneel; therefore a half-way method was devised of sitting and leaning forward upon the railing of the pew, and perhaps placing the knees upon a stool. The devout worshippers took a half-kneeling posture; and the indevout sat on their seats without a show of kneeling. Other denominations have imitated the latter part of the ceremony, and adopted the practice of sitting and lolling at their ease while the minister is praying; as if he was to do that part of worship and they remain spectators. We have been disgusted with the practice for its denoting an entire want of reverence, and have been surprised that any in our denomination should have adopted it. The person who leads in prayer should certainly take the same posture which the congregation does. On the whole, our opinion is, that sitting in prayer is a bad practice; and ought not to be adopted. It is the least reverential posture that can be taken, unless sprawling would be more so.

The external act in worship produces an effect on ourselves and on others. If the posture assumed indicates a want of reverence, we may well conclude that reverence to God is certainly lacking. The reason why we prefer standing, in social worship, is because we think it most suitable; and we can secure greater uniformity than we can if we attempt to kneel. If we sit in prayer, we give no outward indication of reverence: we pay less reverence to God than we usually do to our fellow creatures. For reasons suggested then, we are, and always have been decidedly opposed to the practice of sitting in prayer in social worship. It is an undesirable innovation upon the customs of our fathers.

Our querist now has our views and our reasons for them: if we differ from others we are willing to hear arguments on their side of the subject.—*N. H. Observer.*

ART. IX. *Modern Revivals.*

THE PRESBYTERIAN in the article below takes the same view of modern "Revivals" of religion that was taken by the Religious Monitor twelve years ago, and which was then condemned in the strongest terms by the whole religious press of the country. But of late, as we have happily perceived, there appears to have been quite a change of views on this subject. The more orthodox Periodicals generally now speak the same language with the *Presbyterian*, and for which they are severely denounced by the New School papers.—[ED. REL. MON.]

"We are not ignorant that the New-school papers are at this time overflowing with accounts of revivals, and neither are we ignorant, that the machinery by which these excitements are produced, although permitted to rust in disuse during nine months in the year, is generally brushed up and employed with becoming vigour, as the season for the meeting of the General Assembly approaches. Of course we are not obliged to explain this singular coincidence, but certain it is, that for several years past, the General Assembly has not failed to hear the most exaggerated and incredible statements of the success of New-school doctrines and measures in promoting revivals, and these have with the same uniformity, been presented as an offset to the coldness and formality of an abused orthodoxy. When this purpose has been answered, the usual relapse takes place, until the season again occurs. We speak plainly, because the fact has struck us as remarkable, and viewed in connexion with the self-glorification of the principal agents in these excitements and their disparaging comparisons, it is calculated to awaken a suspicion that there is more human contrivance than divine influence in the reported results.

"Rather might our tongue cleave to the roof of our mouth, than it should utter one word knowingly in disparagement of a genuine work of the Spirit of God; to the unlimited energy and grace of that Spirit we habitually and exclusively refer for all saving influence; but this is entirely different from a blind credence in the genuineness of a result, however seemingly religious, in which the Spirit of God if mentioned at all, is only mentioned as operating subordinately. Our opinion, formed years since, and strongly confirmed by subsequent observation, is that many, alas! too many of these boasted revivals are utterly fallacious, paralyzing instead of invigorating the spiritual energies of the Church. Under their influence the Church has deteriorated, and where they have been most frequent, the unamiable features of Phariseism have predominated over the mild, courteous and charitable spirit of the Gospel. That we may not be charged with confounding all distinctions between the true and the false, we explicitly state the grounds of our suspicion, and the circumstances under which we feel compelled to distrust and reject revival statements. They are such as the following. When the account is boastfully written; when some one or more of the instruments employed are inordinately applauded as if by their own skill and zeal the whole effect had been accomplished; when the Spirit of God is not recognized as the exclusive efficient agent in the work; when reliance appears to have been placed on novel and exciting means; when the effect is the manifest production of animal feeling, improperly and disproportionately acted upon; when it is clear that some of the cardinal doctrines of the Gospel, illustrative of human, depravity and dependence, have been studiously kept out of view;—

when the conversions appear to have followed the earnest and unequivocal statements of human ability to repent and change the heart;—when the converts are hastily introduced into the Church, as if fearful to try the genuineness of their change by the delay of a month; when spiritual pride, boasting, and denunciation of others, appear to be the most immediate fruits of the excitement; when the general effect appears to be to depress instead of to advance religion. These and similar concomitants of modern revivals, indicate a spurious work, in which, although there may be a small sprinkling of good seed, there is a general influence unfriendly to the spread of true godliness.

“Had we credited the accounts of boasted revivals in Western New York in years past, we should certainly have expected an entire change in the moral aspect of the community. But what is the fact? It is notorious that in that region which was represented to have been so signally favored with revivals, many churches have been prostrated under their effects; many pastors have been thrown out of their charges; a censorious spirit has been engendered; irreverence and contempt of sacred things have prevailed to a more alarming extent in the community at large; and last, though not least, heresy in its various forms, has multiplied. ‘A good tree cannot bring forth evil fruit.’

“The same system which has hitherto proved so disastrous, and which is now regarded with extreme distrust by the more pious and intelligent part of the Church, and which, to some extent, had fallen into disuse, has again been revived. Men of the same indiscreet character are pushing the same indiscreet measures, to the same disastrous issue. Such is Mr. Burchard and his irreverent and impious performances at Chatham street Chapel, New York, and yet we are charged as enemies of revivals, because we will not believe and induce our readers to believe, that such anomalous agitations are the genuine fruits of the Spirit of God!

“When Christ crucified and justification through his imputed righteousness are preached; when the utter ruin of human nature is fully displayed; when the indispensable necessity of the Spirit of God in conversion and sanctification is insisted on; when the instruments are truly humble, and disclaim all praise, while glory is ascribed to God alone; when, in a word, the truth as it is in Jesus is faithfully exhibited, and is accompanied by the signs of a present God moving on the hearts of sinners and subduing them to the obedience of the faith, then, and only then, are we willing to proclaim it to the praise and glory of redeeming grace.”

ART. X. *Baptist Bible Society.*

The Philadelphia Bible Convention met on Wednesday 26th April, at the first Baptist Church, Philadelphia. The Rev. Dr. Babcock was appointed President, and Rev. A. Sherwood and Rev. B. Stow, Secretaries. There was a very full attendance of delegates, upwards of 400, from twenty-four states and one district, from the various Baptist Churches and Associations, who presented their several credentials.

The Rev. Mr. Knowles, of Massachusetts, offered the following resolution, which he had been requested to present:

Whereas, the American Bible Society has ratified the resolution of the Board of Managers passed February 28th, 1836. Therefore,

Resolved, That it becomes the duty of the Baptist denomination of the United States to form a distinct society for Bible distribution, and the translation of it into foreign languages.

After a long discussion, the Rev. S. H. Cone introduced the following resolutions, as a substitute for the one under consideration, which were adopted, after much discussion.

Resolved, That under existing circumstances, it is the indispensable duty of the Baptist denomination in the United States, to organize a distinct society for the purpose of aiding in the translation, printing, and circulation of the Scriptures.

Resolved, That this organization be known by the name of the American and Foreign Bible Society.

Resolved, That the Society confine its efforts, during the ensuing year, to the circulation of the Word of God, in foreign tongues.

Resolved, That the Baptist denomination in the United States be affectionately requested to send to the society, at its annual meeting, during the last week in April, 1838, their views as to the duty of the Society to engage in the work of home distribution.

Resolved, That a committee be appointed to draft a constitution, and nominate a board of officers for the ensuing year.

The Rev. Mr. Somers, from the committee appointed to examine the character of the letters, documents, &c., presented by the various delegates to the convention, in relation to the opinions entertained by Baptists, concerning the organization of the proposed Society, made a report. The committee stated, they found in nearly all the letters, in which particular instructions were given, a very decided sentiment in favor of a distinct and unfettered organization for Bible translation and distribution. The report was accepted.

Mr. Henry Jackson, from the committee appointed to draft a constitution, made a report, accompanied with a constitution for the government of the Society. The report was accepted, and the constitution was read.

The first article of the constitution, viz: "The name of this society shall be the American and Foreign Bible Society," having been read, a debate of several hours ensued, as to whether the word "American" should be stricken therefrom, when it was approved, and the remainder of the articles were read *seriatim*. The question having been taken on the adoption of the constitution, it was adopted.

The following officers were elected:

President—Rev. Spencer H. Cone, of N. Y.

Vice President—Rev. Nicholas Brown, of Providence, R. I.

Corresponding Secretary—Rev. Charles G. Somers, of N. Y.

Treasurer—Wm. Colgate, Esq. of N. Y.

Recording Secretary—J. West, Esq., of N. Y.—*U. S. Gazette.*

The following judicious remarks in relation to the above society are from the pen of a correspondent of the *Cincinnati Journal*.

"Since receiving your letter, I have made inquiry respecting the Bible Society organized by our Baptist brethren, and will give you the result. You can then judge as to its character and prospects.

1. *Procuring cause of the Society.* The Baptist missionaries in Burmah, in preparing a Burman Bible, translated the Greek word *baptizo*,

in the New Testament, *immerse*; that is, made a bible which none but a Baptist could conscientiously use. Of the sectarian character of this version, the managers of the American Bible Society were ignorant, until they had appropriated some 16,000 dollars towards its publication. They did not dream that any missionaries could make and ask them to patronize *such* a Bible, any more than one with sectarian notes and comments. They therefore resolved with great unanimity, that they could not encourage any version unless all the members of the Bible Society could unite in using it, as they unite in using the English version. In May last the American Bible Society sanctioned what the managers had done. A portion of the Baptists then proposed to organize a new society of their own. Such was the *procuring cause*.

2. *Organization of the Society.* The society was organized last spring in New-York, in the church of the Rev. Mr. Cone, and Mr. Cone was chosen president. It was formed without the advice of the Baptist General Convention, which met but a few days before at Hartford. At a large meeting at the same time and place, a committee was appointed to take conditional measures for the organization of a Bible Society at Philadelphia in April, 1837. This advice was disregarded. The society was also formed against the wishes of many of the most intelligent, wise, and pious Baptists in America.

3. *Name of the Society.* It has seemed a mystery to many why this new society should be called the "American and Foreign Bible Society," especially since its managers must all be Baptists, and the Bibles printed must be Baptist Bibles. Why select a name so liable to be confounded with the existing Bible Society, as regards letters, funds, &c. Why omit the word *Baptist*, so universal in the title of their "Foreign" and "Home Missionary Societies," their "Tract Society," their newspapers, periodicals, seminaries, churches, &c. &c.? Why this strange innovation? Some have conjectured that this omission was made to irritate the friends of the American Bible Society. But this is rather uncharitable. The true cause of the omission of the word Baptist, was probably this: The framers of the society, no doubt, felt an awkwardness in using that Greek born word in their title, which they had been urged for Zion's sake to use in the Burman Bible; but rather than use which, they broke away from old friends, formed a new society, and and begun to send the apple of discord through the American churches, when happily united in the Bible cause. How could they, after all this, insert in their title that odious offspring of *Baptizo*? How can they retain it in the title of any of their societies, or periodicals, their English and French Bibles, or in the *name* of their denomination?

4. *A translated Bible.* This new society, (and probably their agents do the same,) says much in favor of a *translated* Bible, rather than one where words are transferred. In their "Quarterly Extracts" importance is given to this topic by a large cut representing an open volume, with the inscription TRANSLATED BIBLE upon it. Now I suppose every Latin scholar knows that *transfer* and *translate* are from the very *same* Latin root, and cannot be widely apart in meaning. But what they mean by *transferring* words, is by carrying into a modern tongue, forms or roots as they exist in ancient tongues. Thus *christianize*, *anathematize*, *evangelize*, *baptize*, &c., are transferred from the Greek with a partial Greek dress, whereas they should be *translated*, it is alleged; that is, should be put wholly in a new dress. How would such a course weaken and impoverish our translation! Even the word

translate is transferred. We are thus led, however, to infer that in the Burman Bible there is no *transferring* of words, but that all the Bible is *translated*. Now it is the uniform testimony of missionaries that heathen tongues are of such limited extent that they are constrained to use an immense number of words from foreign tongues; in some instances, one *third* are of this character. And I venture to predict that when we learn the true character of this Burman translated Bible, we shall find that not only scores, but hundreds of words are *transferred*, that is, have a foreign dress. But the word *baptizo* is no doubt thoroughly translated, that is, it teaches *immerse* in the Burman, and nothing else.

5. *Safety of such a translation.* It is doubtless supposed, that by making such a translation in Burmah, they shall be able to make a nation of immersionists. One Baptist missionary intimates, that if *baptizo* had been translated *immerse*, in the English Bible, the question about baptism would long ago have been settled among us. But is this probable? Would the scholars of England and America have trusted implicitly to *any* translation? Would they not have gone, as they now do, to the Greek to learn what the holy spirit taught? And as to the common people, we can see what would have been the result, by looking to Germany. In the German Bible, *baptizo* is translated by a word which *once* meant *immerse*, but has now *lost* its original meaning, and is quite as indefinite as the English word *baptize*: that is, it signifies the application of water in baptism, without defining the *mode*. It now conveys to no German ear the idea of *immerse*, and all their churches administer the ordinance by *sprinkling*. The same remarks are true in regard to Holland and the Dutch scriptures. Should there be learned converts among the Burmans, as there probably will be before a distant period, will they be content with the meaning of all words as given in a Burman Bible, made by men but recently come from a remote nation? By no means. They, and the common people too, will ere long be governed in belief and practice by the Greek meaning of the word in question, whatever that is determined to be.

6. *Wisdom of such a Translation.* From what has been said as to the way in which scholars determine the mode of baptism, and from the inefficiency of a Baptist Bible among common people, as seen in Germany and Holland, we conclude there can be little wisdom in making a Baptist Bible for Burmah. It wont *stay* a Baptist Bible exclusively. Other missionaries are in the vicinity, and they will soon be in the Burman empire. They will not use this Bible, or if they do, they will give their own views of the translation of *baptizo*, and will practise as they believe, and so will their converts. Unhappy disputes will in the mean time be engendered among missionaries, and christianity suffer in the eyes of the heathen. Can there be wisdom, then, in making such a translation, one so useless, so hurtful?

7. *Will the new Bible Society then succeed?* This, time must determine. It is a great *experiment* on the bigotry of the 19th century.—My own belief is, that it will succeed for a time, and then die. It commences with a prodigious head of sectarian, party feeling, as will be seen by their receipts. About 12,000 dollars have been contributed in eight months. Many, many Baptists and churches have done far more in this short period, for the new sectarian society, than they did for the American Bible Society during twenty *long years*, while they professed to be its friends! Life directors and life members are found who

never thought of being such before. This strange fact shows the sectarian spirit of the contributors; and so long as this spirit can be kept up, there will be funds, agents, auxiliaries, and what will be called success. But this spirit, not based in christian principle, is liable to change and wane. The genius of the age is against such a narrow spirit.—Christians of every other name, at home and in pagan lands, look on it with surprise and pain. Many of the most intelligent and influential Baptists have no sympathy with this spirit, or with this new society, its offspring. In due time their voice, now stifled, will be heard. What will those say, whose advice as to the *time* of organizing a society has been so disregarded? Ere long it will be seen that there is no *consistency* in using the English Bible with the term *baptize* in it, and yet in pleading conscience that they cannot use a Bible made on the *same* principle in Burmah. Or if they must use a different Bible there, they will see that the Old Testament can be printed by the funds of the American Bible Society, and the New by the Baptist Board of Missions, and that therefore a sectarian Bible Society is as useless as it is odious. They will find, too, that they cannot long hold a good standing in other benevolent societies where christians of different names unite, and yet send such agents as you describe, through the land to villify one of the greatest and best institutions of the age. They will see, on cool reflection, that the American Bible Society could not have printed their Burmese Bible, without being obliged to print the Bible of Alexander Campbell, or the Socinians, if wanted in any foreign tongue. Seeing this, they will pardon, if not thank that society for the course it has pursued, and a better spirit will prevail. In due time I trust they will see that the Greek root *baptize* can be carried into heathen tongues as well as into English, and that it becomes Baptists, aside from *peace* motives, to show that they have as much confidence in the teaching of the Greek as other denominations, as much as they can have in any translation whatever. When this is seen and felt, that large and respectable denomination will, I trust, *all* be again united with others in the great and blessed work of giving the word of life “without note or comment” to all the perishing nations. Such, sir, is the sketch which I have been bid to send you in relation to the topic of your letter. It has not been dressed with sufficient care for the press, but you will be able to gather from it such facts and suggestions as shall enable you in your intercourse with others, to correct the misstatements which may be made respecting the American Bible Society and its relation to a portion of the Baptist church. Yours very truly and affectionately.

ART. XI. *New York Anniversaries.*

AMERICAN SEAMAN'S FRIEND SOCIETY.—The Ninth Anniversary of the Seaman's Friend Society was held at the Broadway Tabernacle, on Monday evening the 8th of May. In the absence of Adrian Van Sinderen, Esq., who, for the first time since the formation of the Society, was prevented from attending on its anniversary, the chair was taken, on motion of Mr. Brigham, by James Boorman, Esq. Prayer was offered by the Rev. Mr. Adams of New York, and a part of the 107th Psalm was sung by the choir. Mr. Wheelright presented the Auditor's

VOL. XIV.

report, from which it appeared that the receipts for the past year amounted to \$10,561 60 cents, while the amount expended had been \$14,997 24 cents, leaving a balance against the society of \$4,435 58 cts. The receipts on account of the Seaman's Home were stated to have been \$2,202 26, out of which there had been paid \$1,329 90, leaving a balance in favor of that fund of \$872 90.

THE AMERICAN ANTI-SLAVERY SOCIETY, held its anniversary at the Broadway Tabernacle on Tuesday, at 10 A. M. Our reporter was present and took copious notes, of which we may avail ourselves hereafter. It appears from the report, that during the year, more than 70 agents have been appointed, 65 of whom have labored in the service of the society for longer or shorter periods. The aggregate amount of their labors has been 32 years. The sum total of volumes, pamphlets, newspapers, circulars, prints, &c. of all kinds, issued by the society during the year, has been 669,387. The whole amount of receipts has been \$36,567 92; being \$10,701 62 more than last year. This amount, the report states, is "not so great as was expected at the last anniversary." The sum which it was then resolved to raise, we believe, was \$50,000, and at a subsequent meeting, the same week, \$100,000. The increase since last year is less than we should have expected, in view of the amount of labor expended by agents in raising it. "A much larger proportion than last year has been expended in the support of living agents." The number of new societies is 483, making the whole number, 1,006.

AMERICAN TEMPERANCE UNION.—The anniversary was held at the Chatham-street Chapel on Tuesday evening, 9th inst., Mr. E. C. Delavan, President, in the chair. The meeting was opened with prayer by the Rev. Mr. Curtis, of Bangor, Me.

The annual report represented the general interests of the temperance cause as flourishing, and its prospects full of encouragement. In furtherance of the objects proposed by the National Temperance Convention at Philadelphia, it was resolved to establish a public journal, to be entirely devoted to that cause, of which a specimen number has been published and extensively circulated. The result has been that 7,000 copies have been already called for from all parts of the Union.

A circular, addressed to manufacturers of every class, has been sent abroad, during the last year, throughout the whole length and breadth of the country, with a view of eliciting information in respect to the effects of the use of spirits in these establishments. These inquiries had been extensively responded to, and the testimony has unequivocally been, that *alcohol is never useful, but always hurtful*.

The labors of the New York State Temperance Society had been as honorably effective as ever during the past year; an evidence of which was to be found in the fact, that they had printed and circulated 13,000,000 pages of temperance publications.

One of the most interesting items of the report, was the agreeable intelligence, that in consequence of a correspondence with the Hon. Mr. Buckingham, M. P., the Chancellor of the Exchequer had granted permission for the introduction, duty free, of 4,000,000 copies of a tract designed to be an Appeal from the friends of American temperance to the British public, on this great theme, which were to be placed, as far as practicable, in every family in England, Scotland, and Ireland. The distinguished individual above mentioned, Mr. Buckingham, announced also his intention of a visit to this country early in the ensuing autumn,

with particular reference to the promotion of the temperance reform on both sides of the Atlantic.

NEW YORK SUNDAY SCHOOL UNION.—The twenty-first annual meeting was holden in Broadway Tabernacle on Tuesday evening. The annual report was read by Horace Holden, Esq. secretary. The meeting was addressed by Rev. Dr. Ferris of Albany, Rev. Mr. Lowry of this city, and others.

AMERICAN TRACT SOCIETY.—The twelfth anniversary was held in Broadway Tabernacle, Wednesday morning, May 10th, S. V. S. Wilder, Esq., President, in the chair. After prayer by Rev. Joseph McCarrell, D. D. of the Associate Reformed Church, Newburgh, and a brief statement of the objects of the meeting by the President, Moses Allen, Esq. read the Treasurer's report, and Rev. William A. Hallock, Corresponding Secretary, an abstract of the Annual Report.

Forty-three new publications have been issued during the year, embracing 29 new Tracts, Memoir of James B. Taylor, Bogue's Essay, Morison's Counsels to Young Men, and Life of Josiah by Mr. Gallaudet;—making the whole number of publications on the Society's list 869. In addition to these, 36 publications have been adopted for foreign lands, making the whole number to which the Society's funds may be applied abroad, 446, of which 36 are volumes; besides numerous portions of Scripture in various forms—the Missionaries and Institutions aided by the Society, issuing Tracts in fifty-six different languages.

Amount Printed and Circulated.

Printed during the year (including 330,000 volumes,)	5,069,000	125,682,000
Do. since the Society's formation,	48,716,590	837,535,744
Circulated during the year (including 233,695 volumes,)	4,124,718	96,851,174
Do. since the Society's formation,	43,167,934	711,651,244

Of ten late tracts, more than 100,000 copies each have been circulated during the year: of *Do your Children Reverence the Sabbath?* 160,000; of *Obstacles to Conversion*, 170,000; of *What is it to Believe on Christ?* 144,000 within three months; furnishing a powerful motive to writers to prepare short, able, and awakening tracts.

The total circulation exceeds that of the preceding year by 24,000,000 pages; and the gratuitous distributions, including volumes to the value of \$1,000 for shipping on the ocean, \$1,000 for shipping and boats on our inland waters, and 1,702,000 pages sent to Missionaries and others in foreign lands, amount to 8,868,071 pages; value with those delivered to members of that Society \$7,245.

Receipts and Expenditures.

Received for publications sold,	\$59,058 92
Donations, including \$31,332 83 for foreign distribution, \$18,044 11 for volume circulation, and \$462 36 for seamen and boatmen,	71,932 36
Total,	<u>\$130,991 28</u>
Paid for paper, printing, binding, and copyrights,	74,774 17
Remitted for foreign distribution,	35,000 00
For printing <i>Pilgrim's Progress for the Blind</i> ,	1,000 00
All other expenses,	20,217 11
	<u>\$130,991 28</u>

AMERICAN HOME MISSIONARY SOCIETY.—The eleventh anniversary meeting of this society was held on Wednesday evening, at the Broadway Tabernacle. In the absence of the Hon. Stephen Van Rensselaer, President, the chair was taken by the Hon. Judge Hubbel, of Cananda-

gua. The annual report was read by the Secretary, Rev. Absalom Peters, D. D., of which we have room for only the following:

Recapitulation of the operations of last year.

Of the missionaries and agents enumerated in the Tables of the Report, including 17 in France, 578 were in commission at the commencement of the year, a large proportion of whom have been reappointed and are still in the service of the society, and 232 new appointments have been made, making the whole number aided within the year, including 24 in France, under the care of the Evangelical Societies of Paris and Geneva, 810; which is an increase of 38 laborers beyond the number employed during the previous year. Of these, 595 are settled as pastors, or employed as stated supplies in single congregations, and 191 extend their labors, either as pastors or stated supplies, to two or three congregations each, and 24, including agents, are employed on larger fields.

The number of congregations, missionary districts, and fields of agency thus supplied, in whole or in part, during the year, has been 1,025.

State of the Treasury.

Several causes are mentioned in the report as having contributed to diminish the receipts of the society during the past year. Among these was a balance of nearly \$15,000 in the treasury at the commencement of the year, which produced the impression throughout the country that contributions in aid of the Society were less necessary than in former years. In the mean time, the embarrassments and necessities of the Education and Foreign Missionary Societies were urged upon the public with special earnestness, and the cause of Home Missions has been comparatively neglected in the contributions of the churches. In addition to this, the pecuniary pressure upon the country became alarming before the actual wants of this Society urged upon the committee the necessity for extraordinary measures to supply them. The balance in the treasury at the commencement of the year was \$14,930 15; the receipts since the last anniversary have been \$85,701 59; total, \$100,631 74. This sum has all been expended, excepting \$1,102 02 now in the treasury. The committee speak with urgency of the wants of the Society, especially in view of the existing embarrassments of the country, which may render it impracticable for them to meet the drafts of the missionaries, as in former cases of deficient receipts, by pledging their personal responsibility for the requisite means.

NEW YORK CITY COLONIZATION SOCIETY.—The fifth anniversary of this Society was held in the Brick Church last Wednesday evening, when President Duer took the chair. Dr. Proudfit read a Report of the Society's situation and prospects, which is highly flattering, and which we have condensed for the information of our readers.

More has been accomplished the last year for meliorating the condition of the blacks than in any similar period since colonization was first projected. The old colonies have all been enlarged by emigration of slaves or free persons. The Mississippi society has purchased a territory on the river Sinou, a location between Bassa Cove and Cape Palmas, an expedition to which was fitted out in April; and the societies of Louisiana and Virginia have also taken measures to secure suitable territories for settlement, which bid fair to succeed. The Kentucky society has also agitated the plan of establishing a distinct colony.

The two expeditions sent out in 1835 and 1836—one consisting of

nearly 70, and the other of 84 emigrants, and prepared at an expense of nearly \$22,000, besides provisions, clothing, implements of agriculture, and books to the amount of several thousands of dollars—have succeeded in the most gratifying manner. These expeditions were composed of colored people from Kentucky and Tennessee, emancipated for the purpose.

The agent at Bassa Cove writes that affairs were in a flourishing condition—not a death had occurred during a period of nearly ten months. A weekly mail was established between that village and Monrovia. He says the climate is of great salubrity, and the soil produces coffee, rice, cotton and sugar cane in great abundance.

It is found from experience that to civilize and christianize the nations of Africa, her own children must principally be depended on, owing to the intemperate heat of a tropical climate, and for this object philanthropists of different denominations are exerting their influence.

The report concludes with stating that the society's enterprize is liberally sustained by the public. In addition to contributions by individuals, there have been obtained 256 subscriptions of \$30 and \$50 each.

AMERICAN BIBLE SOCIETY.—The American Bible Society held its twenty-first anniversary meeting in the Broadway Tabernacle on Thursday morning, May 11th. In the absence of the Hon. John Cotton Smith, president of the society, the chair was taken by John Bolton, Esq. one of the Vice Presidents. The Rev. Mr. Reynolds from Pennsylvania opened the meeting by reading the first chapter of the second epistle of Peter. Mr. Brigham, the secretary of the society, read an address from the President, which will appear in the publications of the Society.

Receipts.

The receipts of the year from all sources amount to \$90,578 89, (being \$14,320 56 less than those of the previous year.) Of this sum, \$44,435 82, were in payment for books; \$3,101 32, from bequests;—for distribution abroad, \$6,205 09. The pecuniary condition of the Society is very different from what it was at the last anniversary. Then there was a surplus in the treasury, and also stock to the amount of several thousand dollars from the estate of Joseph Burr, deceased, in Vermont. Now the funds are gone, and such of the stocks as would bring a par value. All would have been sold, had not the managers feared to make on them too great a sacrifice. Appropriations are already made to aid foreign distribution, which will consume all their stocks as soon as they can be sold at any reasonable rate. The Board, therefore, for their next year's operations, must look wholly to the auxiliary societies and benevolent individuals. The presses cannot move, nor can books be bound and distributed among the needy, without the aid of those who have means and know the worth of the Bible. Such, too, are the times, that many who have been *large* contributors, can now, for a season, do nothing. The number of small contributions, then, must be increased. Each must do a little, and do it cheerfully and promptly, that there be no famine of the bread of life. A few appropriations have been made the past year towards foreign distribution. More ought to be done the coming year. At several of the stations, liberal grants will be required, as will be seen in another place. It is hoped, therefore, that the auxiliaries, while they carry on vigorously the work of domestic supply, will also furnish what they can for the foreign. It seems to your Board that an *unusual* call is now made on the local societies to come up to the help of this sacred cause.

Bibles and Testaments printed.

The whole number printed during the year amount to 202,000 copies.

Bibles and Testaments issued.

The whole number issued during the year, in fifteen different tongues, amounts to 206,240 copies, making an aggregate, since the formation of the Society, of 2,195,670.

New Testament for the Blind.

This work, printed mostly at the Society's expense, by the Institution for the Education of the Blind, at Boston, is now complete in four volumes. A few copies are kept in your depository for such as may order them.

PRESBYTERIAN EDUCATION SOCIETY.—*Number under patronage.*—Appropriations amounting to \$23,904 have been made to *five hundred* young men in *seventy-six* institutions of learning. Of these, 173 were in 44 academies; 212 were in 21 colleges; and 115 were in 11 theological seminaries. During each year, a number of beneficiaries having secured means for their support, suspend, for a time, their applications for aid. They do not formally withdraw, nor have their names been stricken from the list. They consider themselves as still connected with the society, and expect again to be aided from our treasury. The board, however, are convinced that to enumerate such in the annual report as under patronage, would greatly mislead the public, as well as perplex and render contradictory the different parts of the same annual report. In estimating the number of beneficiaries during the year, the board have counted only those to whom pecuniary aid has been rendered within the twelve months included in this report.

Receipts and Expenditures.

The last report exhibited the treasury of the Society in debt more than \$8,000. There have been received, as per the Treasurer's report, \$31,684; being an increase upon the receipts of the preceding year of 5,390: and if the subscriptions had been received which were due, and which, in all ordinary times would have been promptly paid, the increase above the previous year would have been more than \$10,000. The expenditures of the Society have been \$———leaving the Society still in debt \$5,100. This debt, however, would have been fully discharged if the subscriptions above named had been paid. The Board, notwithstanding the discouraging circumstances under which they commence a new year's labors, feel a confidence in God that he will carry forward the operations of this Society with unabated power. So often, in its past history, has he appeared in the hour of trial, that we dare not doubt his love.

AMERICAN PEACE SOCIETY.—This society held its ninth anniversary at the Rev. Mr. Somers' (Baptist) church in Nassau street, on Thursday, 11th inst. S. V. S. Wilder, Esq. was called to the chair at 3 o'clock, P. M., and the meeting was opened with prayer by the Rev. J. Going, D. D., of this city. The annual report was read by Wm. Ladd, the General Agent, after which the following resolves were passed.

1. *Resolved*, That the report just read be accepted and published under the direction of the Executive Committee.

2. *Resolved*, That christians are bound by the strongest and most sacred obligations, to remove the disgrace which the wars of christendom have brought on their religion.

3. *Resolved*, That the custom of war is contrary to the spirit, principles, and aims of the gospel, ought to be held in deep abhorrence, and resisted, by every proper way possible, by every follower of the Prince of Peace.

4. *Resolved*, That the spirit of the times, the smiles of heaven on our efforts during the past year, and the unexpected preparation of the public mind for appeals on this subject, call aloud on the friends of peace, for much greater exertions in this cause, and make it desirable, that at least *ten thousand dollars* should be raised this year, for the support of lecturers and the circulation of publications on peace.

5. *Resolved*, That we continue our request that all ministers of the gospel preach on the subject of peace to their people, at least once during the year, and, if convenient, on or near the 25th of December;—and that the churches observe a concert of prayer on or near the same day, for the universal prevalence of peace; and that a collection be taken up in aid of this cause.

FOREIGN MISSIONS.—The meeting in behalf of the American Board of Commissioners for Foreign Missions was holden in Broadway Tabernacle, on Friday, May 12, at 10 A. M. Z. Lewis, Esq. in the chair. The Rev. Wm. J. Armstrong, one of the secretaries, read a summary of the operations of the Board during the year ending May 1st, from which we gather the following facts:

The operations of the Board have been much enlarged during the year. Three new missions have been commenced, at Madras, and on the islands of Java and Borneo. Not less than eight new stations have been formed; 84 missionaries and assistant missionaries have been sent out; 90 persons have offered their services to the Board, and have been appointed missionaries by the Prudential Committee; 46 persons are now under appointment, and waiting to be sent out: of these, 34 are to go as ministers of the gospel.

Large additions have been made to the number of youth in the schools under the care of the missions. Four seminaries, for raising up native teachers and preachers of the gospel, are now in operation, at Ceylon, the Sandwich Islands, Beyrout, and Constantinople. These contain nearly 400 pupils. At Ceylon, 26 members of the seminary have been admitted to the church; 12 or 15 graduates of the seminary at the Sandwich Islands are now teaching common schools among their countrymen.

The operations of the press have increased very much during the year. Presses have been sent to Oormiah, to Western Africa, and to Southern Africa. At the different missions of the Board, 19 presses are now in operation. Two periodical papers are issued from the press at the Sandwich Islands—a semi-monthly, of which 3,000 copies are published, and a monthly for children, which commenced with 4,000 copies.

The general aspect of the missions of the Board, during the year, has been one of great prosperity; greater, taking the whole field of operations into view, than at any former time. Four hundred and sixty laborers are now connected with the missions, and derive their support from the funds of the Board.

The whole amount of receipts into the treasury from the 1st of August, 1836, to the 1st of May, 1837, being nine months of the financial year, is \$179,311. This exceeds the receipts to the same time last year, by \$52,151. The estimated expenses of the year, including the debt, are \$290,000. If the receipts of the present year exceed those of the last up to the 31st of July, in proportion as they have done thus far, there will be a deficiency at that time of \$44,285, and that without making any allowance for sending out one additional laborer.

ART. XII. *Presbyterian Convention.*

The Convention called by the committee appointed by the minority of the General Assembly of 1836, met this day at 11 o'clock, A. M. in the Sixth Presbyterian Church, in this city, [Philadelphia,] and was temporarily organized by the appointment of the Rev. James Blythe, D. D. as Chairman, and the Rev. T. D. Baird, Clerk.

Resolved, That the Rev. Dr. Baxter, Dr. Junkin, and Messrs. A. D. Campbell, H. H. Hopkins, S. H. Crane, H. S. Pratt, and J. M. C. Irwin, be a committee to report a list of officers, and a set of rules for the due organization of the body to-morrow morning.

The committee to nominate officers and prepare rules, made a report which was adopted, and is as follows: viz.

President—Rev. George A. Baxter, D. D.

Vice President—Rev. Cornelius C. Cuyler, D. D.

Clerks—Rev. T. D. Baird, and Rev. Horace S. Pratt.

RESOLUTIONS ADOPTED BY THE CONVENTION.*Errors in Doctrine.*

Resolved, That the next General Assembly should express their decided condemnation of the following errors, which are alleged to have obtained currency in the Presbyterian Church: viz.

1. That God would have been glad to prevent the existence of sin in our world, but was not able, without destroying the moral agency of man, or for aught that appears in the Bible to the contrary, sin is incidental to any wise moral system.

2. That election to eternal life is founded on a foresight of faith and obedience.

3. That we have no more to do with the first sin of Adam than with the sins of any other parent.

4. That infants come into the world as free from moral defilement as was Adam, when he was created.

5. That infants sustain the same relation to the moral Government of God as brute animals, and their sufferings and death are to be accounted for, on the same principles as those of brutes, and not by any means to be considered as penal.

6. That there is no other original sin than the fact that all the posterity of Adam, though by nature innocent, or possessed of no moral character, will always begin to sin when they begin to exercise moral agency; or that original sin does not include a sinful bias of the human mind, and a just exposure to penal suffering; and that there is no evidence in Scripture, that infants, in order to salvation, do need redemption by the blood of Christ, and regeneration by the Holy Ghost.

7. That the doctrine of imputation, whether of Adam's sin or Christ's righteousness, has no foundation in the Word of God, and is both unjust and absurd.

8. That the sufferings and death of Christ were not truly vicarious and penal, but symbolical, governmental and instructive only.

9. That the impenitent sinner is by nature, and independently of the renewing influence or almighty energy of the Holy Spirit, in full possession of all the ability necessary to a full compliance with all the commands of God.

10. That Christ never intercedes for any but those who are actually united to him by faith; or that Christ does not intercede for the elect until after their regeneration.

11. That saving faith is the mere belief of the word of God, and not a grace of the Holy Spirit.

12. That regeneration is the act of the sinner himself, and that it consists in a change of his governing purpose, which he himself must produce, and which is the result, not of any direct influence of the Holy Spirit on the heart, but chiefly, a persuasive exhibition of the truth analogous to the influence which one man exerts over the mind of another; or that regeneration is not an instantaneous act, but a progressive work.

13. That God has done all that *he can* for the salvation of all men, and that man himself must do the rest.

14. That God cannot exert such influence on the minds of men, as shall make it certain that they will choose and act in a particular manner without impairing their moral agency.

15. That the righteousness of Christ is not the sole ground of the sinner's acceptance with God; and that in no sense does the righteousness of Christ become ours.

16. That the reason why some differ from others in regard to their reception of the Gospel is, that they make themselves to differ.

It is impossible to contemplate these errors without perceiving, that they strike at the foundation of the system of Gospel grace; and that, from the days of Pelagius and Cassian to the present hour, their reception has uniformly marked the character of a Church apostatizing from "the faith once delivered to the saints," and sinking into deplorable corruption. To bear a public and open testimony against them, and as far as possible to banish them from the "household of faith," is a duty which the Presbyterian Church owes to her Master in heaven, and without which it is impossible to fulfil the great purpose for which she was founded by her divine Head and Lord. And the Convention is conscious that in pronouncing these errors unscriptural, radical, and highly dangerous, it is actuated by no feeling of party zeal; but by a firm and growing persuasion that such errors cannot fail in their ultimate effect, to subvert the foundation of Christian hope, and to destroy the souls of men. The watchmen on the walls of Zion would be traitors to the trust reposed in them, were they not to cry aloud, and proclaim a solemn warning against opinions so corrupt and delusive.

Errors in Church Order.

Among the departures from sound Presbyterian order, against which we feel called on to testify, as marking the times, are the following:

1. The formation of Presbyteries without defined and reasonable limits, or Presbyteries covering the same territory, and especially such a formation founded on doctrinal repulsions or affinities, thus introducing schism into the very vitals of the body.

2. The refusal of Presbyteries when requested by any of their members, to examine all applicants for admission into them, as to their soundness in the faith, or touching any other matter connected with a fair Presbyterian standing, thus concealing and conniving at error, in the very strong hold of truth.

3. The licensing of persons to preach the Gospel, and the ordaining to the office of the ministry such as not only accept of our standards merely for substance of doctrine, and others who are unfit and ought to be excluded for want of qualification—but of many even, who openly deny fundamental principles of truth, and preach and publish radical errors as already set forth.

4. The formation of a great multitude and variety of creeds which

are often incompatible, false, and contradictory of each other and our Confession of Faith and of the Bible ; but which even if true are needless, seeing that the public and authorized standards of the Church are fully sufficient for the purposes for which such formularies were introduced : namely, as public testimonies of our faith and practice, as aids to the teaching of the people truth and righteousness, and as instruments of ascertaining and preserving the unity of the Spirit in the bonds of peace ; provided that the adoption of this resolution shall not interfere with the use of a brief abstract of the doctrines of our Confession of Faith, in the public reception of private members of the Church.

5. The needless ordination of a multitude of men to the office of Evangelist, and the consequent tendency to a general neglect of the pastoral office ; to frequent and hurtful changes of pastoral relations ; to the multiplication of spurious excitements, and to the spread of heresy and fanaticism, thus weakening and bringing into contempt the ordinary and stated agents and means, for the conversion of sinners, and the edification of the body of Christ.

6. The disuse of the office of ruling elders in portions of the Church, and the consequent growth of practices and principles entirely foreign to our system ; thus depriving the pastors of needful assistants in discipline, the people of proper guides in Christ, and the churches of suitable representatives in the ecclesiastical tribunals.

7. The electing and ordaining ruling elders, with the express understanding that they are to serve but for a limited time.

8. The progressive change in the system of Presbyterian representation in the General Assembly, which has been persisted in by those holding the ordinary majorities, and carried out into detail by those disposed to take undue advantage of existing opportunities, until the actual representation seldom exhibits the true state of the Church, and many questions of the deepest interest have been decided contrary to the fairly ascertained wishes of the majority of the Church and people in our communion, thus virtually subverting the essential principles of freedom, justice, and equality, on which our whole system rests.

9. The unlimited and irresponsible power, assumed by several associations of men under various names, to exercise authority and influence, direct and indirect, over Presbyters, as to their field of labour, place of residence, and mode of action in the difficult circumstances of our Church, thus actually throwing the control of affairs in large portions of the Church, and sometimes in the General Assembly itself, out of the hands of the Presbyteries into those of single individuals or small communities located at a distance.

10. The unconstitutional decisions and violent proceedings of several General Assemblies, and especially those of 1832, 3, 4, and 6, directly or indirectly subverting some of the fundamental principles of Presbyterian government—effectually discountenancing discipline, if not rendering it impossible, and plainly conniving at and favoring, if not virtually affirming as true, the whole current of false doctrine which has been for years setting into our Church, thus making the Church itself a *principal actor in its own dissolution and ruin.*

Errors in Discipline.

With the woful departures from sound doctrine, which we have already pointed out, and the grievous declensions in Church order heretofore stated, has advanced step by step, the ruin of all sound discipline in large portions of our Church, until in some places our very name is be-

coming a public scandal, and the proceedings of persons and churches connected with some of our Presbyteries, are hardly to be defended from the accusation of being blasphemous. Amongst other evils, of which this Convention and the Church have full proof, we specify the following :

1. The impossibility of obtaining a plain and sufficient sentence against gross errors, either *in thesi* or when found in books printed under the names of Presbyterian ministers, or when such ministers have been directly and personally charged.

2. The public countenance thus given to error, and the complete security in which our own members have preached and published in newspapers, pamphlets, periodicals, and books, things utterly subversive of our system of truth and order, while none thought it possible (except in a few, and they almost fruitless, attempts) that discipline could be exercised, and therefore none attempted it.

3. The disorderly and unseasonable meetings of the people, in which unauthorized and incompetent persons conducted worship in a manner shocking to public decency, in which females often led in prayer, and sometimes in public instruction ; the hasty admission, to church privileges, and the failure to exercise any wholesome discipline over those who subsequently fell into sin, even of a public and scandalous kind ; and of these and other disorders, grieving and alienating the pious members of our churches, and so filling many of them with rash, ignorant, and unconverted persons, as gradually to destroy all visible distinctions between the Church and the world.

4. While many of our ministers have propagated error with great zeal, and disturbed the Church with irregular and disorderly conduct ; some have entirely given up the stated preaching of the Gospel, others have turned aside to secular pursuits, and others still while nominally engaged in some part of Christian effort, have embarked in the wild and extravagant speculations which have so remarkably signalized the times, thus tending to secularize and disorganize the very ministry of reconciliation.

Miscellaneous Resolutions.

1. *Resolved*, That the plan of Union now existing between the Presbyterian and Congregational Churches ought immediately to be abrogated.

2. *Resolved*, That it be enjoined on Presbyteries to examine all ministers applying for admission into the Presbyterian Church from other denominations, on the subjects of Theology and Church Government, and to require from them an explicit adoption of the Confession of Faith and Form of Government.

3. *Resolved*, That the operations of the American Home Missionary and the American Education Societies, with their branches, be discounted, and, as far as possible, prevented within the ecclesiastical limits of the Presbyterian Church.

4. *Resolved*, That the next General Assembly should cite, for trial, before its bar Synods which are accused by common fame of holding or tolerating any of the above mentioned errors, or of adopting any practices opposed to Presbyterian Government ; and that they should enjoin on Synods to cite before their bar for trial, Presbyteries under their care which may be placed in the same or similar circumstances ; and that they enjoin upon Presbyteries to arraign and try any of their members who may be supposed to hold any of the forementioned errors.

5. *Resolved*, That no Church which is not organized according to the Constitution, should any longer be considered a constituent part of the Presbyterian Church.

6. *Resolved*, That as these are times of high and dangerous excitability in the public mind, when imprudent or partizan men may do great injury, especially when they have facilities for operating on a large field, this Convention is of opinion that the General Assembly ought to make known to our national societies, not previously noticed in the votes of this Convention, that the Presbyterian Church expects of them great caution in the selection of their travelling agents, and that it ought to be regarded as peculiarly unkind in any of them to give to the correspondence or general bearing of their Institutions, a bias against the strictest order and soundest principles in our beloved branch of the Church of Christ.

7. *Resolved*, That Mr. Breckinridge, Mr. Pratt, and Mr. Ewing, commissioners to the next General Assembly be requested to contest the right to seats of any claiming to be commissioners to said Assembly who may be supposed to be constitutionally ineligible or not duly elected.

8. *Whereas*, certain religious periodicals and papers, which circulate extensively in different parts of our Presbyterian Church, are corrupting its members and drawing them away from "the truth as it is in Jesus." And whereas all our efforts to effect reform in our Church, must be considerably retarded, while this great evil remains uncorrected. Therefore,

Resolved, That we will give a just and decided preference to such religious periodicals and papers as are sound in the faith, and Christian in their spirit; at the same time discountenancing those of an opposite character. And more particularly, that we will give a cordial and adequate support to such *Presbyterian* publications, as, during the great controversy which now shakes our Church, have ever been found, the open, firm, and consistent advocates of the whole truth of God, as laid down in our inestimable standards. And we earnestly recommend this course to all who in sincerity and truth love the doctrines and polity of the Presbyterian Church in these United States.

9. *Resolved*, That Messrs. Engles and Baird be a Committee to have 2500 copies of the minutes of this Convention printed for distribution among the Presbyteries or minorities of Presbyteries represented in this Convention.—*Presbyterian*.

In relation to the above Convention the PRESBYTERIAN holds the following language:

"We present to our readers an extended report of the proceedings of the Convention until the time of the meeting of the Assembly. After our roll had been printed, several additional members arrived, making in all *one hundred and twenty-four delegates*, about *forty* more than attended the Convention of 1835 in Pittsburgh. The debates were animated, the spirit displayed was generally kind, and the votes were remarkably unanimous. It was manifest to all that the spirit of reform was on the alert, and that the orthodox were more fully awake to the true state of the Church than at any preceding period. The principal and material resolutions adopted during the sessions, we have placed together, that they may be seen at one view. The Convention will continue in session, that they may be prepared to act in any emergency."

ART. XIII. *Martin Luther Incognito.*

The following interesting article is from the Southern Literary Messenger, where it appears with a suitable introduction from James W. Alexander, its translator, who says—"Allow me to premise, by way of refreshing the reader's memory, that after the celebrated appearance of Luther, at the Diet of Worms, he was secretly snatched away by his friend, the Elector, and kept some months in the castle of Wartburg. The paper which follows, gives some account of his return. It is from

the pen of an honest Swiss, and is written in the Swiss-German dialect, but is so full of racy diction and inimitable naivete, that it cannot fail to gratify every lover of ancient story."

I cannot forbear to relate, though it may chance to seem trifling, and even childish, how I, John Kessler, and my comrade John Reutiner, fell into company with Martin Luther, at the time when he was enlarged from his captivity, and was on his way back to Wittenberg. For as we were journeying thither, for the sake of studying the holy scriptures, we came to Jena, in the Touringian territory, (and God knows in a dismal storm,) and after much inquiry in the city, for an Inn, where we might lodge for the night, we were utterly unable to find any. The taverns were shut against us on every side, for it was carnival-time, at which season there is little care for way-faring people. So we had come to the outskirts of the town, thinking to go on further, to find, if possible, some hamlet where we might be entertained. Under the very gate of the town, as we went out, there met us a reverend man, who greeted us kindly, and asked whither we were bound at so late an hour. For he said there was neither house nor court-yard, offering us lodgings, which we could reach before the dead of night, and that the way was intricate: therefore he counselled us to abide where we were. We answered, "Good, sir, we have been to every hostelry which has been shown to us, but every where we have been denied entrance; we must needs go further." Then he asked whether we had inquired at the Black Bear. To which we replied, "No such Inn have we seen, pray tell us where we may find it." He then pointed out the place, a little without the town. And though all the Innkeepers had dismissed us, yet no sooner had we reached the Black Bear, than the host came to the door, helped us in, and gave us the kindest welcome, taking us into the common room. There we found a man sitting alone, at a table, with a little book lying before him, who saluted us in a friendly manner, and invited us to come forward and seat ourselves by him at the table. Now, (under favor be it spoken) our shoes were so clogged with the filth of the roads, that we dared not enter with freedom, but crept in softly, and sat upon a bench by the door. But he invited us to drink with him, which indeed we could not refuse.

After we had accepted his friendly and courteous advances, we placed ourselves, as he desired, at the table near him, and ordered some wine, that we might drink to his honor; having no other thought than that he was a trooper, for he sat, after the manner of the country, in a red cloak, with doublet and hose, a sword by his side, with his right hand upon the pommel and his left grasping the hilt. He soon began to ask the place of our birth, and then, answering his own question, added, "You are Switzers. From what part of Switzerland, come you?"—We answered, "From St. Gallen." "You will find," said he, "at Wittenberg, whither I understand you are going, some excellent people, such as Doctor Jerome Schurf, and his brother Doctor Augustin." We replied, that we had letters to them; and then proceeded to ask in turn, "Sir, can you certainly inform us whether Martin Luther is now at Wittenberg, or at what place he is?" "I have sure information," said he, "that Luther is not in Wittenberg, at this time; but he is to be there shortly. Philip Melancthon, however, is there, he teaches the Greek tongue, as there are others who teach the Hebrew, both of which languages, I earnestly exhort you to study; for they are necessary preparations to the understanding of the scriptures." We answered, "God be

praised, if our lives are spared, we shall not rest until we see and hear that man ; on his account it is that we have undertaken this journey ; for we understood that he was minded to set aside the priesthood, with the mass, as an unauthorized service. Now, inasmuch as we have, from our youth up, been trained and set apart, by our parents, to become priests, we desire to hear what reason he can show for such a design."

After some conversation of this kind, he asked, where we had already studied. We answered, "At Basle." "How fares it," said he, "at Basle ? Is Roterodamus there at present ? What is he doing ?" "Sir," replied we, "so far as we know, all things go on well. But what Erasmus is doing there, no one can tell, for he keeps himself quiet and aloof." Now it struck us with great surprise, that the trooper should talk thus, and that he was able to discourse about Schurf, and Philip, and Erasmus, and about the importance of both Greek and Hebrew. Moreover, he would now and then let slip a Latin word, which made us suspect that he was something different from an ordinary cavalier. "Prithee," said he, "what is thought of Luther in Switzerland ?" "Sir," said I, "there, as elsewhere, there are diversities of opinion. Some there are who cannot enough extol him, and thank God that by his means, he has revealed his truth, and discovered error ; but others denounce him as an intolerable heretic ; and such are chiefly the clergy." "Ah," said he, "I could warrant it was the parsons." In such talk he continued to be very sociable, so that my comrade made free to take up the little book which lay before him, and open it. It was a Hebrew Psalter. He then laid it down, and the trooper took it up. Hereupon we fell into still greater doubt, as to who he might be. Then said my comrade, "I would give a finger off my hand, if I could thereby understand this language." The man replied, "You may attain it, if you will only bestow labor ; I also desire this attainment greatly, and am exercising myself every day to make greater proficiency."

By this time, day was declining, and it had become quite dark, and the host entered to look to the table. As he saw our eager curiosity about Martin Luther, he said, "My good fellows, had you been here two days sooner, you might have been gratified, for he was then sitting at this very table." And with this pointed out the place. We were now chagrined and vexed at our own delay, and provoked at the bad roads which had been our hindrance ; but we said, "It rejoices us to be in the house, and at the very table where he has lately sat." At this the host could not but laugh, and went immediately out. After a little while, he called me to the outside of the door. I was alarmed, and began to think with myself, in what I had been unseemly, or of what I could be suspected. The host then said to me, "Since I perceive in very truth, that you long to see and hear Luther—the man who sits by you is he." This I took in jest, and said, "Ay, sir host, you would fain mock me, and stay my curiosity with Luther's lodging." He replied, "It is assuredly he ; nevertheless, do nothing to show that you recognize him." I straightway left the host, still being incredulous, and returning to the room, seated myself at the table, and was very desirous to let my companion know what the host had disclosed. I therefore turned myself towards the door, and at the same time towards him, saying softly, "The host says that is Luther." Like myself, he could not believe it, and said, "Perhaps he said it was *Hutten*,* and you have misunderstood him."

*Ulrich van Hutten ; a celebrated knight and statesman, and a friend of Luther, who died two years after these events in 1523.

Now, as the horseman's dress suited better with Hutten, than with Luther, who was a monk, I persuaded myself that the host had said, "It is Hutten;" for the beginning of both names, sounds alike. All that I said, therefore, was under the supposition that I was conversing with Ulrich ab Hutten.

In the midst of these things, there came in two merchants, who wished to pass the night, and when they had laid aside their habits and spurs, one of them placed beside him a small unbound book. Martin asked what book it was. "It is Doctor Luther's exposition of sundry gospels and epistles, just printed and published; have you never seen it?" At this time the host appeared and said, "Draw near to the table, for we are about to eat." We, however, spoke to him and begged that he would bear with us so far as to give us something by ourselves. But the host said, "Dear fellows, seat yourselves by the gentleman at the table, I will give you good cheer." And when Martin heard this, he said, "Come along, I will pay the reckoning."

During the meal, Martin gave us much friendly and godly discourse, so that both we and the trades people, paid more attention to his words, than to all our food. Among other things, he lamented with a sigh, that while the princes and nobles were now assembled at the Diet, at Nuremberg, on account of God's word, and the impending affairs and grievances of the German nation; yet they undertake nothing, but to spend their time in expensive jousts, cavalcades, frolics, and debauchery. "But such," said he, "are our Christian princes!"

He further said that it was his hope that gospel truth would bring forth fruit among our children and descendants, who are not poisoned by popish error, but are now grounded in the pure truth of God's word, more than among their parents, in whom error is so rooted, that it cannot be easily eradicated. Upon this, the trades people united in expressing their opinions, and the elder of them said, "I am a plain, simple layman; I have no particular knowledge of this business. But this I say, as the matter seems to me, Luther must either be an angel from Heaven, or a devil out of Hell. I have here ten guilders, that I would gladly give, that I might confess to him; for I believe he is the man that can and would direct my conscience."

Meanwhile the host came to us, and said privately, "Do not trouble yourself about the reckoning; Martin has settled for your supper." This gave us great joy, not for the sake of the money, or the cheer, but that we had been entertained by such a man. After supper, the merchants arose, and went into the stable to see to their horses; while Martin was left alone with us in the room. We then thanked him for his favor, and at the same time let him understand that we took him for Ulrich ab Hutten. But he answered, "I am not he." Here the host came near, to whom Martin said, "I have to-night been made a nobleman, for these Switzers take me to be Ulrich ab Hutten." "And you are no such person," said the host, "but Martin Luther." At which he laughed, and said with great glee, "These take me for Hutten, and you for Martin Luther; I shall soon be called Martinus Marcolfus." And after some such discourse, he took a high beer-glass, and said, after the custom of the country, "Switzers, join me in a friendly glass to your health." And as I was about to take the glass, he changed it, and ordered instead of it, a flask of wine, saying, "The beer is to you an unaccustomed beverage; drink wine."

With that he arose, threw his knight's cloak over his shoulder, and bid

us good night, giving us his hand as he said, "When you arrive at Wittenberg, commend me to Dr. Jerome Schurf." We said, "We will cheerfully do so, but how shall we name you, that he may understand your greeting?" "Only say," said he, "that he who is on his way greets you; he will soon understand you." And so saying he went to bed. After this, the trades people returned, ordered the host to bring them something to drink, and had much conversation concerning the unknown guest which had been sitting by them. The host made known that he took him to be Luther, which the merchants believing, lamented very much that they had behaved themselves so rudely in his presence, saying that they would on this account, rise so much earlier the next morning before he departed, in order to beg that he would not take it on his part, nor be offended, as they had not known his person. This they accordingly did, finding him next morning in the stable. Martin answered them: "You said last night at supper, that you would willingly give ten florins, that you might confess to Luther. When therefore you confess to him, you will discover whether I am he." And without betraying himself any further, he mounted and rode on his way to Wittenberg. On the same day, we set out on the same road, and arrived at a village lying at the foot of a mountain; I think the mountain is called Orlamund, and the village Nashausen. The stream which flows through this, was swollen by the rains, and the bridge being in part carried away so that the horses could not pass, we turned aside into the village, where we chanced to fall in with the same merchants, who entertained us there free of cost for Luther's sake. On the Saturday after, being one day after Luther's arrival, we called upon Doctor Jerome Schurf, in order to present our letters. When we were ushered into the room, whom should we see but Martin Luther, the same as at Jena, together with Philip Melancthon, Justus Jodocus Jonas, Nicholas Amsdorf, and Doctor Augustin Schurf, relating what had befallen him in his absence from Wittenberg. He greeted us and said, laughing as he pointed with his finger, "This is Philip Melancthon of whom I told you." Upon which Philip turned to us, and asked us many questions, which we answered according to our knowledge. And thus we passed the day on our part, with great joy and satisfaction.

ART. XIV. *General Assembly.*

The General Assembly met in the Central Presbyterian Church, in Philadelphia, on Thursday, May 18th, at eleven o'clock, A. M. and was opened with a sermon by the Moderator of the last Assembly, the Rev. John Witherspoon, D. D., from 1 Cor. i. 10, 11.—In the afternoon the General Assembly met, and proceeded to the election of Moderator, when the Rev. D. ELLIOT, D. D. received 137 votes, and the Rev. BAXTER DICKINSON (the New-school candidate) 106 votes; Old-school majority 31. If there should be no change in these relative forces, the reform of the Church will be accomplished.—*Presbyterian.*

ART. XV. *To Our Patrons.*

Our thanks are due to our patrons for their exertions hitherto in sustaining the Religious Monitor; and we confidently look to them for their continued countenance and support. In the hope, that our subscription list will be considerably increased, we have published about two hundred copies more of this number than is necessary to supply the present subscribers.

The next number containing the Minutes of Synod, will be issued with all practicable haste after the Minutes are received.

THE
RELIGIOUS MONITOR,

AND
EVANGELICAL REPOSITORY.

JULY, 1837.

ART. I. *Remarks on the subject of a Public Profession.*

MR. EDITOR: I have some thoughts respecting the nature of a public profession, bearing with some weight on my mind, to which I cannot give a particular name. If you will give me room in the Monitor I will try to express them as well as I can.

If I am not mistaken it is conceded on all sides that the whole ground for a public profession is contained in the scripture. Calvinists, Arminians, Baptists, Independents, Presbyterians, Episcopalians, and all of the christian name, profess to take their articles from the scriptures, alleging that they have found them there either in substance or express terms; and that in obedience to this authority they make a public profession of the same.

Waving at present the question of correctness in their particular statements, the general principle is sound. The scriptures are the only infallible rule of faith and practice. "To the Law and to the Testimony, if they speak not according to this word it is because there is no light in them,"—"able to make the man of God perfect, thoroughly furnished for every good work." "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." The testimony of God speaking to us in the scriptures, is both the ground of our belief, and the matter believed; and it is the only sufficient ground: nothing else is adequate to sustain that hearty and devout confidence which we are required to have in all matters of religious profession. We are necessarily bound to believe all that God has declared in the scriptures. We are as much bound to make a public profession of all that we know to be taught in them. And we are equally so to walk according to the truth as applicable to the whole man, to this we promise before God and men, when we make a profession. These things are self-evident, and when viewed separately from party influence, the force of habit, of prejudice, attachments, and other circumstances, they are admitted by all. If any are disposed to deny them, they ought to be prepared to deny that the Bible is the

word of God; a great part of which expressly declares such things: "And I, brethren," says Paul, "when I came to you, came not with excellency of speech or wisdom, declaring unto you the testimony of God." &c.; and why was this? in the 5th verse he answers, "that your faith should not stand in the wisdom of men but in the power of God," (1st Cor. ii. 1—5); that is, that the faith of you Corinthians, and of all other believers to the end of the world, respecting all matters of faith and practice contained in the testimony of God might stand here. A right faith in our profession is a "believing God," (Rom. iv. 3.) It is a "believing with the heart," (Ch. x. 10;) and our confession is a means to our salvation.

Our believing is an obedience to the authority of truth as supreme. (1st Peter, i. 22.) "Seeing ye have purified your souls in *obeying the truth.*" We submit ourselves to it as "a discerner of the thoughts and intents of the heart," (Heb. iv. 12.) We engage to cast out of our affections whatever it condemns as contrary to the love of God, and the brethren; "purified your souls in obeying the truth unto *UNFEIGNED LOVE of the brethren.*" Consequently it must have jurisdiction over our whole deportment to the end of our life. And we engage to continue in it, through all change of time, place, and circumstances incident to mortals, grounded and settled, and not moved away from the hope of the gospel, (Col. i. 23.)

When this is not the ground, nature, and end of our profession, Christ on our part will not be glorified, sinners will not be convinced, the church will not be edified, nor our own souls purified; it will be worse than no profession at all. For by the appearance of godliness our conscience will become more secure, and our heart more hardened in sin than ever, and other men will take greater courage to stand at a distance from religion.

Regarding these things as first principles respecting a public profession, I would now call attention to some application of them. It is not a light matter in any of its bearings, to make a public profession. It much concerns all parties to it to have it done with full understanding of its nature and ends. Persons applying for admission ought to consider, that giving satisfying answers to a minister and session, and appearing openly among church members, is but the smallest part of it. Their act of accession declares on their part, that they have found the articles of the profession which they make in the scriptures; that they have with their *heart* believed them on the testimony of God, and that hereby they solemnly promise to walk henceforth in accordance with it. It is surely a matter that deeply concerns them to see whether or not this is indeed the language of their hearts. It is needful for quickening them in the course of duties, that a clear and full record of this transaction be kept upon the conscience. It is closely connected with all spiritual comfort in the profession, that we enter upon it in full view of its excellence, and that the sense of it abide upon the spirit. Only this will enable people to come over the difficulties that are frequently to be met on the way towards making a profession. Sometimes the very inconsistent conduct of those who are already professors or officers of the church, causes many to halt on their way into church communion, and some to turn about and go back; and those who cast this stumbling block in their way will have to reckon for it. Sometimes the fact that this profession is extremely unpopular, and the few that cleave to it, have to use great exertions in its behalf, while a

current of reproach meets them in the face, deters others from acceding to it. But if the truth of the profession be indeed resting on the heart, as the truth of God, neither these things nor any other, will keep the person back from coming out openly in its behalf. The truth of God is worth every sacrifice and every labour. If it rest on the heart it will be impossible in a moral sense for the person to take any rest until he speaks aloud with his mouth. It will be as a fire shut up in his bones, (the fire of love and new obedience,) it must have vent.

This view and sense of a profession is as necessary for a continuance in it, with consistency and comfort, after it is made. Offences will come, in time to come, as they have done in time past. Pride will be wounded. There will be developement of character in the church causing disappointment. The saints will sometimes slip and fall. Carnal, ungodly professors will at times act like their *real* selves; and such things will cause painful feeling. But if a sense of the truth of God be still upon the heart it will enable us to surmount it all, and to continue in our place and at our duty. But if our heart be absent from this love of God's truth, what can be expected but what we see daily occurring; proud wrath takes the place of it, or disgust, or some other unholy passion, and the profession which was so solemnly made, it may be often repeated and ably defended, is cast away in a moment.

It is needful, I have said, to comfort in it. Profession at first is a new thing, and the feeling of novelty will be excited, and this will be even where there is love to the truth. But this feeling will by degrees subside and at length altogether cease, when there will be a danger of our concern about the whole of religion, diminishing; the first flow of even love itself may be greatly abated, and we may become cold and careless; and duty, secret, private, and public, which sometime ago was the joy of our soul, seems to be an insipid form. Oh, but this is a sad case either in an individual or a congregation; and the influences which go out from it all round are dreadful. Those without behold the change, and they say to their own hardening and ruin, "Religion is like all earthly things—fading." Those within are affected as if a deadly infection had come among them. They, too, begin to grow weary, "their knees wax feeble, their hands hang down," and one after another in rapid succession stands still. And that is not all; the person within himself, now in the ebb of his affections, is exposed to horrible temptations and fearful assaults. Now all this would be prevented, were the sense of truth kept upon the heart. By this Christ would still appear the "chief among ten thousand," and the ways of holy duty to possess unfading delights for the soul.

Such being the true nature and ends of a profession, it is important to know it also when the heart is not so with it. If the man make the profession, either from some sinister motive or in hypocrisy, it is a very aggravated sin. He declares the truth with his lips, but not with his heart. With the former he makes God the God of truth, but with the latter he makes him a liar. It is the more aggravated in that it is done to his face. He says that he loves the truth, but he does not—he hates it in his heart. He promises to obey it, and be faithful to it, but he does it not, he betrays it. He mocks God, he deceives the church, and dreadfully hardens his own heart. If his act of profession could be brought before him in this, its true light, others might be deterred from it, and from thereby bringing great guilt upon his head, or, if it is past, it might lead him to repentance and to fall in heartily with the truth,

or, to stand back from further profanation of holy things. And if none of these would be the result it would at least leave him without excuse and his blood would be on his own head.

My thoughts begin now to form into some shape, and I propose with your leave, before I am done to suggest some things for the consideration of ministers and sessions, and after this I would bring forward several cases which are of frequent occurrence to inquire whether they agree or not with this view of a profession. Ego.

MINUTES

Of the Associate Synod of North America, at their Meeting in Pittsburgh, May 24, 1837, and continued by adjournment, being their Thirty-Sixth Annual Meeting.

The Synod met pursuant to adjournment and was constituted with prayer by A. Donnan, in the absence of the Moderator.

MEMBERS PRESENT.

[Those members whose names are marked thus, (*) were not present at the opening of Synod.]

Of the Presbytery of Cambridge.

MINISTERS.

Dr. Bullions,
Messrs. Anderson,
Miller,
D. Gordon.

ELDERS.

Messrs. S. Dobbin,
W. Dobbin.

Of the Presbytery of Albany.

MINISTERS.

Messrs. Ferrier,
H. Blair.

Of the Presbytery of Stamford.

MINISTERS.

*John Russell.

Of the Presbytery of Philadelphia.

MINISTERS.

Messrs. T. M'Naughton,
McGill,
John S. Easton.

ELDERS.

Messrs. A. Gaily,
Robt. Cummings.

Of the Presbytery of Miami.

MINISTERS.

Messrs. Adams,*
Heron,
Henderson,
Wilson,
*Templeton,
Ingles,
Wallace,
Kendal.

ELDERS.

Messrs. Wm. Winter,
A. Cassil,
R. M'Clelland,
H. Hamil,
R. Nelson,
J. Anderson,
*John Kinnear.

Of the Presbytery of Muskingum.

MINISTERS.

Messrs. Walker,
Hanna,
Isaac,
Clokey,
S. Hindman,
Lindsay,
Thos. Wilson.

ELDERS.

Messrs. A. Hammond,
Thos. Lee,
Ebenezer Henderson,
John Auld,
John Pollock,
R. Meek,
*R. Taggart.

Of the Presbytery of Ohio.

MINISTERS.

Messrs. Imbrie,
Murray,
E. N. Scroggs,
D. Goodwillie,
W. Douthet,
*J. Banks.

ELDERS.

Messrs. John Cowden,
Andrew Ingles,
Isaac Cowden,
Joseph Lewis,
*James McConnell.

Of the Presbytery of Shenango.

MINISTERS.

Messrs. Danl. M'Lane, sen.,
Wm. Pollock,
*John France,
*A. Boyd.

ELDERS.

Messrs. D. White,
Wm. M'Allister,
Joseph Cross.

Of the Presbytery of Chartiers.

MINISTERS.

Dr. Ramsay,
Messrs. Allison,
Donnan,
French,
A. Wilson,
M'Elwee,
Rogers,

B Boyd,
Beveridge.

ELDERS.

Messrs. John M'Ginnis,
Joseph Brownlee,
James Wilson,
Wm. Howie,
Wm. Wilson,
James M'Cormick,
John Leiper,
D. Reid,
D. Hart,
Hugh M'Clelland.

Of the Presbytery of Alleghany.

MINISTERS.

Dr. Bruce,
Messrs. Joseph Scroggs,
D. Blair,
J. M'Carrel,
John Hindman.

ELDERS.

Messrs. James Young,
James Mathews,
Wm. Bruce,
*Nathaniel Miller.

On motion, the reading of the Minutes of last year, was dispensed with, as they had been read and approved before publication.

Mr. Anderson was chosen Moderator.

Resolved, That the stated hour of meeting in the morning be half past eight o'clock, the hour of adjournment twelve, and the hour of meeting in the afternoon two o'clock.

Adjourned till half past eight o'clock to-morrow morning.—Closed with prayer.

May 25.

Mr. Walker having preached last evening from Ps. cxxii. 7, (first clause,) "Peace be within thy walls"—Synod met this day and was opened with prayer. Members present as above, together with Messrs. Adams and Templeton, ministers, and Mr. John Kinnear, ruling elder, from the Presbytery of Miami; Joseph Banks, minister, and James McConnel, ruling elder, from the Presbytery of Ohio; Messrs. France and A. Boyd, ministers, from the Presbytery of Shenango; Mr. Nathaniel Miller, ruling elder, from the Presbytery of Alleghany; Mr. Robert Taggart, ruling elder, from the Presbytery of Muskingum being present, was invited to a seat.

The Minutes of yesterday were read and approved.

The following standing committees were appointed, viz:

Of Supplies—Messrs. S, Wilson, M'Elwee, Hanna, H. Blair, M'Carrel, Goodwillie, Pollock, Gordon, and M'Gill.

Of Bills and Overtures—Messrs. Walker, D. Blair, and S. Hindman.

On the Funds—J. P. Miller and Lee.

On the Theological Seminary—Dr. Ramsay, A. Wilson and Clokey.

On Appeals—Messrs. Beveridge, M'Naughton and Rodgers.

On Missions—Messrs. Henderson, J. Scroggs and Easton.

To transcribe the Minutes—Messrs. Hanna and Gordon.

Excuses for absence were offered on behalf of Messrs. Smart and A. Gordon, and sustained. An excuse offered for the absence of P. Bullions, was not sustained.

Papers being called for the following were given in and read, viz :

No. 1. The Report of the Presbytery of Muskingum, which was, on motion, laid on the table.

Report of the Presbytery of Muskingum.

Respecting the state of the congregations under our care, we have but little of general interest to report. It affords us unfeigned pleasure, as well as ground of thankfulness to the great Head of the church, to be able to say that peace and a good degree of harmony, prevails not only in our congregations generally, but amongst the members of Presbytery, and we sincerely hope that no unhallowed spirit may ever be permitted to disturb this happy state of harmonious action. According to order of Synod, Messrs. Joseph McKee, John M. Scroggs, and William Bruce, after having satisfactorily performed the probationary exercises assigned them, were licensed to preach the gospel, in the month of June last.

The demand for laborers in this portion of our Lord's vineyard continues to increase; as our older congregations gather strength they ask for a greater share of ministerial labor, consequently the connexion subsisting between different congregations in the support of the same pastor must be dissolved, and the labors of ministers confined to a more limited sphere. The pastoral relation between the Rev. D. M'Lane and the congregation of Cambridge has been dissolved in consequence of a petition from Bloomfield, the other part of his charge, for the whole of his services; an addition is thus made to the list of our vacancies. A call from the congregations of Wooster, Dover, and Killbuck, also one from Cambridge, Claysville, and Clear-Fork, both for Mr. Joseph McKee; likewise a call from the congregations of McMahon's Creek and Belmont, for Mr. Samuel Douthet, have all been sustained by Presbytery, and are herewith transmitted to Synod, with the hope that they will be presented as early as practicable to the candidates, respectively, for acceptance. With respect to the "Overture of Rules," referred to Presbyteries by Synod, at its last meeting, we have only to report, that our views on the question of dividing the Synod, or meeting by delegation, as expressed in our report of last year, have undergone no change. We are not yet convinced that the dangers apprehended from the proposed measure are imaginary, or that the difficulties attending our present plan of meeting would be removed to any great extent. Adhering to these views, we are opposed to the adoption of those Rules, and hope the Synod will not hastily adopt a measure which we deem fraught with so much danger to the unity and peace of the church.

By order of Presbytery.

THOMAS HANNA, *Presbytery Clerk.*

No. 2. A Petition from a number of the Students of Theology, praying that Synod would so alter the course of study as to have two sessions each year, in place of one. This Petition was, on motion, referred to the committee on the Theological Seminary, to report thereon as soon as practicable.

No. 3. Report of the Presbytery of Cambridge, which was, on motion, referred to the committee on Bills and Overtures, and also to the committee on Supplies.

Report of the Presbytery of Cambridge.

To the Associate Synod to meet in Pittsburgh on the 4th Wednesday of May, 1837.

The Associate Presbytery of Cambridge report, that—Nothing particularly worthy of report, has occurred, since the last meeting of Synod, in the state of our settled congregations; but the field of missionary labor under the care of this Presbytery deserves the attention of Synod. Two congregations, called Hemmingsford and Beech Ridge, in Lower Canada, have been organized. These, with several preaching stations, are calling for supply, which should not be less than the whole time of one missionary, if it can be obtained.

Messrs. Galbraith and D. Thompson fulfilled their appointments with us as fully as could justly be required.

An appeal from a decision of this Presbytery, has been taken, which, with accompanying papers will be laid before Synod; and in connection with this case, a paper of complaint, by a member of the church is referred to Synod, and a decision requested

on the following question raised from it, viz: Had the Associate Session of Cambridge a right to enter process and prosecute the case against the complainant at their own bar, after he had, on an appeal, and when no process was commenced against him, been disjoined from Cambridge and annexed to Salem congregation, by a decision of Presbytery, although an appeal was taken from that decision?

Mr. John Skelly, formerly reported as examined by this Presbytery and conditionally admitted as a Student in Theology, has not fulfilled the condition, and has joined in another communion.

Messrs. Archibald Reid and Isaac Law were, in last September, and Mr. David Bullions was, at this meeting, examined and admitted as Students in Theology, and recommended for admission at the Hall.

Presbytery respectfully recommend to Synod to take into consideration the propriety of introducing a summer term into the course of Theological study at the Hall, so as to make two terms each year and six terms to complete the course.

Presbytery have taken into consideration the Overture on the Book of Discipline, and they recommend that it be recommended in order to corrections, explanations and additions, and particularly the addition of appropriate forms. Such corrections, explanations and additions as Presbytery wish will be exhibited if required.

A. ANDERSON, *Presbytery Clerk.*

N. Argyle, April 26th, 1837.

No. 4. The Report of D. Murphy, assistant treasurer, which was, on motion, referred to the committee on the funds.

DR. <i>Associate Synod of N. America, in ac. with Daniel Murphy, As. Treas.</i> Ca.		
1836.		IN SYNOD'S FUND.
June 3,	To cash paid Rev. Joseph Clokey, \$30.00	By balance as per report of June 1st, 1836, \$785.83
8,	To cash paid Rev. Mr. Ferrier for missionary services, 6.00	March 23, By cash from Col. Thomas Hemphill, Burke co., N. C., per Rev. A. Whyte, 2.50
Aug. 17,	To cash paid Moses Todd for services as sexton, 10.00	By cash from John Cochran, do., 2.50
Dec. 6,	To cash paid Hoffman & White for printing 194 copies of Book of Discipline, 26.95	By do. Samuel Cochran, pr do, 2.50
	Balance, 725.08	By do. Mrs. Sam'l Cochran, do., 5.00
	<u>\$798.03</u>	<u>\$798.03</u>
1836.		By Balance in Synod's fund. 725.08
Sep. 2,	To cash paid Mr. D. Houston, Synod's Treasurer, at Cannonsburg, \$1,100.00	IN MISSIONARY FUND.
	Balance, 241.15	By balance as per report of June 1st, 1836, 50.00
	<u>\$1,341.15</u>	IN STUDENT'S FUND.
		By balance as per report of June 1st, 1836, 363.00
		1837. Nov. 12, By cash from dividend on Commercial b'k stock, 49 50
		1837. May 13, By cash from do. do., 49.50
		<u>462.00</u>
		IN THEOLOGICAL HALL FUND.
		By cash as per report of June 1st, 1836, 95.07
		<u>\$1,341.15</u>

The above statement will shew the amount remaining in the different funds belonging to Synod in my hands, viz: two hundred forty-one dollars and fifteen cents.

DANIEL MURPHY, *Assistant Treasurer.*

Philadelphia, May 17, 1837.

No. 5. A communication from a Committee of the Reformed Presbyterian Church, proposing a convention of delegates, from the various sections of the Reformed. This communication was, on motion, referred to a select committee, consisting of Messrs. Beveridge, Heron and Clokey.

The Records of Presbyteries being called for, the following examining committees were appointed, viz:

To examine the Records of Miami Presbytery—Messrs. M'Naughton and Clokey.

To examine those of Chartiers—Messrs. Miller and H. H. Blair.

To examine those of Muskingum—Messrs. S. Wilson and D. McLane, sen.

To examine those of Ohio—Messrs. S. Hindman and Henderson.

To examine those of Shenango—Messrs. D. Blair and John S. Easton.

Synod proceeded to the consideration of unfinished business.

The report of the committee appointed last year, on the question "Is it censurable for a member of the church to enter a civil suit, &c." was given in, read, and on motion laid on the table.

Reasons of Protest against Synod's act respecting the publication of the purpose of marriage, were called up; and after a brief discussion, it was agreed to postpone the further consideration for the present.

The Draught of the Book of Discipline, was taken up; and it was agreed that it be read, section by section. After reading the first chapter, and a brief discussion upon it, Synod adjourned till the usual hour. Closed with prayer.

2 o'clock P. M.

The Synod met and was opened with prayer. Members present as above, together with James P. Ramsey, minister, and Messrs. Jacob Leslie and Robert Ramsey, ruling elders, from the Presbytery of Ohio; Mr. John Moore, ruling elder, from the Presbytery, of Shenango; and Mr. John Hindman, minister, from the Presbytery of Alleghany.

The Minutes of the former sitting were read and approved.

The following papers were given in and read, viz :

No. 6. A communication from the session of Barnet congregation, calling the Synod's attention anew to the consideration of the question formerly proposed by them on the subject of fasting. This communication was, on motion, laid on the table.

No. 7. A communication from the Female Benevolent Society of Cambridge, informing the Synod of certain funds collected by them in aid of foreign missions. On motion, it was resolved, that Synod gratefully accept the above donation, and return thanks to the donors.

Messrs. Heron and Clokey were called upon to report their fulfillment of their appointment to New-York last summer. They reported that they had not been able to execute their commission, the session of the 1st Congregation of New-York having declined their services. Their conduct was approved, and it was, on motion, resolved, that the case of Mr. Stark, and the 1st Congregation of New-York, be referred to the committee of Bills and Overtures.

On motion, resolved, that the consideration of the Report on Slavery lying on the table, be made the order of the day for next Tuesday forenoon, and notice was given, that all papers connected with the subject on which the Synod's action is desired, should be presented on or before that day.

The Synod proceeded with the consideration of the subject under consideration in the forenoon, viz : the Draught of the Book of Discipline—after some discussion it was, on motion, resolved that the further consideration of the Draught be dismissed, and the Presbyteries required to report thereon at next meeting of Synod.

The resolutions on covenanting lying on the table were taken up, and after some discussion it was, on motion, resolved, that the Synod express their mind that they see no necessity for any farther rules on the subject in addition to those already in force.

Dr. Bruce asked and obtained leave of absence (for some time,) during a part of each forenoon sitting.

On motion, resolved, that a part of to-morrow's forenoon sitting be

employed in the exercises of praise and prayer, and Messrs. Walker and S. Hindman were appointed to lead in the exercises. Adjourned till usual hour to-morrow morning. Closed with prayer.

Friday, May 26th.

After the exercises of praise and prayer, the Synod met and was opened with prayer by the Moderator. Members present as above, together with Mr. John Russell, minister, from the Presbytery of Stamford, and Mr. Robert Meek, ruling elder, from the Presbytery of Muskingum.

The Minutes of last sitting were read and approved.

An amendment having been proposed by Dr. Bullions, proposing to record a resolution which had been offered by him yesterday, and rejected by Synod; which amendment was negatived. Dr. Bullions requested his dissent to be marked from the decision, refusing to record. In this he was joined by Mr. Ferrier.

Papers being called for, the following were given in and read, viz :

No. 8. The Report of the Presbytery of Miami, which was, on motion, referred to the committee of supplies.

Report of the Presbytery of Miami.

The general state of things in that section of the Church under our care has undergone few changes since the date of our last report. On the 19th of May last, the Rev. Thomas S. Kendall, was installed Pastor of the congregations whose call he had accepted, and in which he had been laboring for some time previous.

A call for Mr. George M. Hall, preacher of the Gospel, from the United Congregations of Madison and Big Creek, Indiana, having been sustained, and by him accepted, Mr. Hall was, on the 16th of September last, ordained to the office of the gospel ministry, and installed Pastor of said congregations.

Since the last meeting of Synod, some measures have been adopted by this Presbytery to occupy a portion of our field of domestic missions hitherto unemployed. In consequence of this effort, several new vacancies have been added to our list, and our claims upon the liberality of Synod rendered more urgent. In addition to this, petitions for the supply of gospel ordinances have been received from a number of new places, chiefly in the state of Indiana, but for want of the necessary means, the most of these applications remain yet unanswered.

The liberal portion of the labours of missionaries granted us by Synod for the last year, has all been received with the exception of Messrs. Ferrier and Galbraith, who have neither appeared, nor condescended to assign any reasons for their failure.

Calls for Mr. William Bruce, from the congregations of Bethel, Warren county, Ill. and from Racoon—one from Princeton, for Mr. John M. Scroggs—and one from New-Lebanon, &c. for Mr. James Dickson, also from Salem and Limestone for Mr. James McGill, have been sustained and are herewith transmitted.

Mr. John McAuley, a student of theology, under the care of the General Assembly of the Presbyterian Church, who had connected himself with the Associate church, about the time of completing his course of study, made application to this Presbytery for licensure, and after the usual examination and trials, was, on the 16th of November last licensed to preach the everlasting gospel, since which time he has been labouring with acceptance within our bounds, and is now referred to the Synod for appointments.

The subject of missions to the Heathen has continued to occupy some portion of our attention, and we would respectfully renew our former solicitation that the Synod would give to the subject, as soon as practicable, such consideration as its magnitude and importance demand, and afford to our people an opportunity of co-operating with them in the good work.

In reference to the overture of rules for the regulation of General and Provincial Synods, referred to Presbyteries, this Presbytery would say—that adhering to the views expressed in their report of last year, viz., that it would be wholly inexpedient in the existing state of things, to change our present plan of meeting, we think that it would be somewhat premature to consider, with a view to adoption, any system of rules predicated on the supposition of such change.

On the 5th of September last, according to a previous arrangement of Presbytery, an opportunity was offered at Xenia to such of our congregations as lay contiguous to

unite in the renewal of solemn covenant engagements—a goodly number who never had covenanted before, came forward and subscribed with their hands to the Lord, while many who had been covenanters in other days declared their concurrence and their approbation of their former deed.

The Presbytery have been endeavoring to ascertain the present condition and prospects of the Rev. James Lyle. The information obtained is herewith transmitted for the action of the Synod.

An appeal has been taken from a late decision of Presbytery. This, together with a reference closely connected with it, is herewith transmitted.

A call from Tuscaloosa for the Rev. Thomas S. Kendall has been before us, but the Presbytery not seeing their way clear to remove Mr. Kendall from his present charge have thought it their duty to continue the connection. At the same time they cannot but sympathise deeply with the brethren of Tuscaloosa in their helpless condition, and would respectfully urge upon Synod prompt attention to this interesting and promising portion of the church. By order of Presbytery.

GEORGE M. HALL, *Moderator.*

ANDREW HERON, *Presbytery Clerk.*

May, 26, 1837.

Mr. Russell was, on motion, added to the committee of supplies.

No. 9. The Report of the Presbytery of Chartiers, which was, on motion, referred to the committee of supplies.

Report of the Presbytery of Chartiers

To the Associate Synod:—

Since last meeting of Synod, we have organized a congregation in the vicinity of S. Buffalo, called the congregation of Wheeling. A change has also taken place in Mr. Rodgers' charge. Ohio and Noblesburgh, the two branches of which it formerly consisted, viewing themselves as now each fully able to support a minister, petitioned Presbytery to dissolve their connection with one another, and continue Mr. Rodgers as pastor of one of them. This petition was granted, and Mr. Rodgers continued in Noblesburgh. Tumblestons Run is in a flourishing condition; and to afford adequate supply to it and the other two vacancies on our hands, would require nearly the labor of two ministers during the year. But if so much help cannot be allowed to us, consistently with a due regard to the wants of other Presbyteries, we request Synod to give us as large an allotment as circumstances will permit. A protest and appeal against a deed of Presbytery, disapproving of the election and installation of an elder in N. Buffalo congregation, who is claimed by the session of Mount Hope as one of their members, was made by some members of Presbytery, and others. This protest and papers connected with it will be laid before Synod. On the subject of a General Synod, we are of the same mind as when we reported last. The synodical fast was observed by all our members.

BANKHEAD BOYD, *Moderator.*

JAMES RAMSAT, *Clerk.*

No. 10. The Report of the Presbytery of Ohio, which was, on motion, laid on the table.

Report of Presbytery of Ohio.

The Presbytery of Ohio reports, that while we record with thanksgiving the tender mercies of the Lord unto us, that we have been hitherto sustained in our responsibilities, bearing testimony for the truth of Christ, as his living witnesses, we report no material change in our circumstances.

A call has been sustained in favor of Mr. James Patterson, from the united congregations of Yellow Creek, Scroggsfield, and Glade Run. This call has been presented to the candidate and accepted.

The overture of last Synod that we should establish sub-synods has been before us; we report unfavorably to the proposed measure; we do not think it practicable to give full attention to the general meeting of Synod, and also to sub-synods in the same year, and were it the case that Synod would not meet annually, but once in two years, to make way for sub-synods, the common business of Synod would be unduly delayed.

As to the prospect of settling business in sub-synods, by limiting causes, or proposing that they be settled in those courts, Synod, will admit us to express our doubts concerning the advantages expected. From such measures appeals are generally carried to the highest tribunal, and the greater facility of taking causes into

sub-synods might increase instead of diminishing our public business; and moreover, it is not to be forgotten that the local distance of our members, the one from the other, and difference of views resulting, might eventually estrange the different sections of the Associate church, the one from the other; one full meeting in General Synod of all our members annually, is an excellent means of preventing such evil consequences, and we trust that we will continue as we are for some time yet to come.

Meeting in sub-synods is, we presume, essentially connected with meeting by delegation in General Synod, a measure which members of our presbytery are not yet prepared to vindicate.

The subject of missions has been before us, and we have only to say it must be attended unto, and we hope it will be followed with vigour, by taking up the subject in such a form that the attention of the church may be duly directed to that subject; we confess our silence upon that subject is reprehensible; and our apology is founded upon the uncertain language of Synod upon the subject—some speaking as if we were all for foreign mission, others all domestic. We believe there can be no doubt concerning the imperious duty of attending promptly to home missions in the first place, and then that we should as the Lord gives opportunity extend our exertions to other places, using our means for that purpose in subserviency to the great purposes of Divine Grace, that the knowledge of God, and of Christ crucified, may be extended to all the nations of the earth.

The case of Mr. Donaldson, which was carried up to your court, at its last meeting has been before us, and it was found that he had not submitted to your decisions in his case, and that he was still persisting in a state of opposition to our authority; he was at our meeting in September last judicially suspended.

As our vacancies are mostly settled, our demands for supply of preaching will not be so urgent as formerly, still we hope that we will not be overlooked.

All which is respectfully submitted.

DAVID IMBRIE, *Moderator.*

D. GOODWILLIE, *Clerk.*

No. 11. The Report of the Presbytery of Stamford, which was, on motion, referred to the committee of supplies.

Report of the Presbytery of Stamford.

STAMFORD, U. C., April 19, 1857.

In presenting our report, we have to acknowledge the kindness of the Great Head of the Church in granting a fixed dispensation of Gospel ordinances to two of our principal vacancies, and thus strengthening our hands by increasing our number. Mr. D. Coutts, a preacher from Scotland, having been admitted by Presbytery, was ordained in Esqueing last June, and Mr. D. Strang was ordained in York, in September. But while we gratefully acknowledge the divine kindness in this respect, we have to report, and we do it with deep regret, that the small, but steadfast congregation in London, has been left almost entirely destitute; and stations formerly occupied by Synod's Missionaries, have been totally neglected for want of supply. This may be in part owing to our last year's report not having reached Synod, but principally to the supply allotted to us not being realized: all the supply from Synod which we have received since our being erected into a Presbytery, has been three months from Mr. D. Strang, and one from Mr. Hall, though we have to acknowledge the services of Messrs. Coutts and D. Strang in our vacancies, where they labored sometime immediately before their ordination.

In addition to the destitute state of the country in general, and that of the places formerly occupied as stations, which the Synod, by their former missionaries, pledged themselves not to overlook, several other considerations might be urged by Presbytery to induce Synod to afford an abundant and efficient supply. The present state of this country is such that the minds of settlers in various parts have been led to regard with approbation the principles of our church, which have always been found favorable to the extension of rational liberty, as well as the purity of the Gospel. Accordingly, from several parts applications have been made for sermon, and from others, anxious inquiries have been received as to the probability of obtaining frequent supply, if petitions for it were presented.

Though the preaching of the gospel by Synod's missionaries and stated pastors, may not have been productive of all that good which might be desired, yet there is every reason to conclude that their labors have not been in vain in the Lord; and surely, the fact, that a Presbytery of four settled ministers now exists, where a few years ago the Associate Church had no footing, deserves to be acknowledged with

gratitude to the Great Head of the Church, and imperiously demands that the Synod should not be weary in well-doing, but persevere in their exertions.

With this we transmit accompanying papers of protest and appeal against a decision of Presbytery on a case that was brought up from the session of Dumfries.

JOHN RUSSELL, *Moderator.*

No. 12. The Report of the Presbytery of Albany, which was, also referred to the committee of supplies.

Report of the Presbytery of Albany.

We have nothing particular to notice in respect to the state of our congregations. At a meeting of Presbytery, on July 20, 1836, Chauncey Webster, after passing the usual trials, was licensed to preach the gospel. Mr. H. H. Blair, after passing the usual trials, was on the 24th of August, 1836, ordained to the office of the holy ministry, and to the pastoral charge of the second associate congregation of New-York. At a subsequent meeting, a call from the associate congregation of Troy, for the Rev. Peter Bullions, was sustained, and being accepted by the candidate, he was installed in the pastoral charge of said congregation on the 28th December. A moderation has been granted to the associate congregation of Newark, and a call made out for Mr. Chauncey Webster.

The Rev. Andrew Stark still continues to resist the authority of Synod. Presbytery regret to say that in this course he has been countenanced and encouraged by some ministers in our communion. The memorial in reference to his case, which will come before your reverend body, and which has been signed by one of our own number among others, we feel constrained to say contains an incorrect, unfair, and partial statement of the whole case.

A number of families in the city of Brooklyn have petitioned to be taken under the care of Presbytery, and organized as a congregation, which has been granted. Though Presbytery has not been heretofore able to comply with the petition from Fall River, Mass., the people there, in connection with some in Providence, Rhode Island, continue to petition, and do now through Presbytery, solicit from Synod constant supply for one year, at the end of which time they expect to be able to support a minister in each place. In view of these pressing applications we hope Synod, will see the urgency of our claims to a liberal portion of the supply at their disposal. At least three preachers will be necessary to give any adequate measure of supply to the vacancies springing up under our care.

In reference to the overture for a Book of Discipline, Presbytery report, that they judge it proper that it be recommitted to another committee, with a view to render some things in it more explicit. They would also recommend that it be somewhat enlarged. On the overture respecting a general and sub-synods, we have nothing particular to report. By order of Presbytery.

JOHN G. SMART, *Clerk.*

No. 13. The Report of the Presbytery of Philadelphia, which was likewise referred to the committee of supplies.

Report of the Presbytery of Philadelphia.

Our usual peace and harmony continue. No material changes have occurred in the settled congregations. We notice, however, with sorrowful feelings, the decease of one brother eminently beloved. Rev. Thomas Clarkson died on the 13th June last. Two congregations have been recently organized within our bounds, viz: Bellefonte and Sinking Creek. These now unite with Huntingdon, in urgent petition to Synod for one year's stated supply. We hope their petitions will by no means be neglected.

A call for Mr. Joseph McKee, from the congregation of Baltimore, has been sustained, and is herewith laid before Synod with our request that it be presented to him at your present meeting. A call for Mr. Chauncey Webster from the congregation of Philadelphia, has also been sustained, and we ask the Synod to direct its presentation to him as early as possible. A petition from the congregation of Philadelphia for the organization of a 2nd congregation has been granted, and we, therefore, urge our increasing need for supply. If both the calls we report should be accepted, we have still necessity for at least two constant laborers among our vacancies. We do respectfully, but importunately, insist, that the wants of our vacancies should not be disregarded. They have suffered much already, and their existence will be jeopardized by further inattention. Discouraged by disappointment and the long in-

tervals of supply, they will either relax their hold of our principles, or seek for ordinances in new and distant places.

ALEXANDER T. MCGILL, *Moderator*.

JOHN S. EASTON, *Clerk pro tem*.

The Presbytery of Alleghany requested the privilege of deferring the presentation of their Report till the afternoon sitting. The request was granted.

No. 14. A communication from certain individuals in Mercer congregation, requesting supply and the moderation of a call; said petition was, on motion, referred to the Presbytery of Shenango.

No. 15. A communication from the Rev. A. Whyte, jun., containing an unofficial report of the state of the Presbytery of the Carolinas, and a request to have his dissent recorded from the decision of last year, in the case of Mr. Stark. This communication was, on motion, referred to a select committee, consisting of Messrs. Donnan, Adams and Hanna.

No. 16. A Memorial from the Rev. Alexander Gordon and certain brethren of the Session of Putnam congregation, complaining of some representations in a published memorial of certain brethren of the Synod, respecting the case of Mr. Stark. This memorial was, on motion, laid on the table.

No. 17. A memorial from David Brown, a ruling elder, of the congregation of Cesar's Creek, remonstrating against the Synod's decision of last year, in the case of Mr. Stark. This memorial was, on motion, laid on the table.

Adjourned till the usual hour. Closed with prayer.

2 o'clock P. M.

The Synod met and was opened with prayer. Members present as above; the minutes of the forenoon sitting were read and approved. Mr. Wm. Wilson asked and obtained leave of absence for the remaining sittings of the Synod.

Papers being called for the following were given in and read, viz:

No. 18. The Report of the Presbytery of Shenango which was, on motion, referred to the committee of bills and overtures, and also the committee of supplies.

Report of the Presbytery of Shenango.

Few changes of importance have occurred in that portion of the church under our immediate care, since our last report to Synod: God has given us peace in all our congregations, and we hope has made the preaching of his word, and the dispensation of Gospel ordinances, means of causing our people to grow in grace and in the knowledge of Christ. According to order, Messrs. Samuel Douthet and James McGill, having satisfactorily performed the exercises assigned them as subjects of trial, were licensed to preach the gospel on the 20th of July last. The appointments given your itinerant preachers in our bounds have all been fulfilled, with the exception of Mr. Scroggs, whose excuse was forwarded to Presbytery and sustained. The case of Mr. Beggs, as reported to Synod at her last meeting, is not yet issued. The Presbytery, on receiving all the testimony that could be obtained, proceeded to judge the case; and after considering the testimony for some length of time, were led to believe that the case was involved, in some degree, in obscurity. It was also important in its nature and consequences both to Mr. Beggs and the church; hence, instead of giving our judgment, agreed to refer the case, simpliciter, to Synod for final adjudication. But at our next meeting of Presbytery Mr. Beggs presented a petition for a reconsideration of his case, promising to afford additional light on the subject; his petition was granted, but owing to uncontrollable circumstances in the providence of God, has not been acted on. The pastoral relation of Mr. Beggs to his charge was dissolved, and the congregations composing it declared vacant. Owing to the increase of vacancies, Presbytery would respectfully solicit Synod for a liberal portion of supplies. A call from one of the congregations in our bounds, has been made out for a part of the labors of the Rev. William Douthet, of

Ohio Presbytery, which we have deferred presenting to him, believing that we could not consistent with presbyterial order, present a call to a member of another Presbytery, still retaining the congregation in our bounds: in which case the Presbytery would respectfully ask the advice of Synod. The petition from Mercer and Springfield congregation, presented to Synod and referred to us to report on, is subscribed by only four persons, two of which are not in the communion of our church: hence we think their prayer cannot be granted.

DANIEL McLEAN, *Moderator.*

No. 19. The Report of the Board of Managers of the Theological Seminary, which was on motion, accepted and laid on the table.

Report of the Board of Managers of the Theological Seminary.

On the 29th of March last the Board met and proceeded to the duties assigned them by Synod. According to the report of the Professors, it appeared that the following named Students attended the lectures, the last session, viz: Messrs. Robert Forrester, Edward Small and James P. Smart, of the 4th year. Joseph T. Cooper, J. W. Harsha, James Law, Samuel McArthur, John L. McLane, Isaac N. Lawhead, and Wm. H. Walker, of the 3d year. Thomas Gilkerson, James Hawthorn, Wm. Smith and David R. Imbrie, of the 2d year. John Bryan, John M. French, Isaac Law, Daniel H. A. McLean, Archibald Reid, and George C. Vincent, of the 1st year. Mr. Hamilton, a Student of the 4th year, was absent part of the session, on account of indisposition. Mr. McArthur having given a statement of his circumstances, and of the time devoted to Theological studies, under the care of the Presbyteries of Cambridge and Albany, the Board agreed to recommend to Synod that he be considered a Student of the 4th year. Mr. James Brown attended the lectures last session, on account of some difficulties he was unable to attend the previous session, but had pursued his studies under the care of the Presbytery of Miami, it was agreed to recommend him to Synod as a Student of the 2d year. It was also agreed that Mr. Lawhead, who was absent at the same time, under similar circumstances be considered a Student of the 3d year.

Discourses were delivered by all the Students present, excepting those of the 1st year, they were also examined on the Hebrew Bible, Ecclesiastical History, Sacred Geography, and the system of Theology at considerable length, the whole was approved as a specimen of improvement in Theological studies.

The Students of the senior class, to wit, Messrs. Robert Forrester, Samuel McArthur, Edward Small, and James P. Smart, were then examined on the peculiar principles of the Secession Church, and having given satisfaction, both as to their Theological attainments, and views of the principles of this church, are hereby recommended to Synod to be taken on trials for licence.

By order of the Board,

THOMAS HANNA, *Secretary.*

No. 20. A memorial from the 1st Congregation of New-York, remonstrating against the proceedings and decision of Synod last year, in the case of Mr. Stark. This memorial was, on motion, laid on the table.

No. 21. The Report of the Presbytery of Alleghany, which was, on motion, referred to a select committee, consisting of Messrs. Beveridge, Rodgers and Clokey.

Report of the Presbytery of Alleghany.

No very remarkable changes have taken place among us since last meeting of Synod, Mr. Galbraith having accepted of a call from the united congregations of Bethel, Turtle creek, Warren, and Freeport, was ordained and installed as the Pastor of these congregations in the month of November. As to the state of religion within the bounds of our Presbytery, we have reason to say that we have both grounds of lamentation and rejoicing. We still enjoy the invaluable blessing of peace in our congregations and among the ministers of the Presbytery. When we meet in Presbytery, it is as brethren in the ministry of reconciliation, and we are now strangers to that anger, malice, ill-will, guile, hypocrisy, and double-dealing which destroy the vitals of religion, and make the ministers of the gospel contemptible and base before the people. We have reason to lament the want of religion which appears much throughout the bounds of the Presbytery. This shews itself, not in any renunciation of our public principles, nor in the decrease of our members, but in the love of many waxing cold, and in the growth of a worldly spirit and conformity to the world. Gospel ordinances are not valued as they ought to be valued, above all earthly con-

cerns to ourselves and posterity. We increase in numbers and in riches, yet become more unable to support gospel ordinances. This day Mr. McCarrel has tendered the resignation of his charge to Presbytery on the grounds that the promised support has not been given him, and that he cannot live by the ministry among them. He will no doubt be released from his charge at the next meeting, unless the people give us grounds to believe that they will support him in the ministry. We hope Synod will give us that share of supply to our vacancies which the members of Presbytery may think necessary for our condition.

We hope that Synod will take at this meeting the proper measures for bringing the long continued strife and contention of the old Cambridge Presbytery to a termination. Our whole church will be affected with this leaven, unless we can resist it on Gospel principles and in a Gospel spirit. The various publications which have appeared on this strife and contention, have greatly helped forward the affliction. We allude to publications in the Religious Monitor and a variety of pamphlets, which are calculated to work on the depraved part of our nature. We do hope that men who preach the same doctrines, and have espoused the same public profession, will yet learn to love one another, and cease to labor in destroying each others usefulness in the world.

D. BLAIR, *Moderator.*

JOHN HINDMAN, *Clerk.*

No. 22. A memorial on the subject of occasional hearing, from the session of Carmel congregation. This memorial was, on motion, laid on the table.

No. 23. A remonstrance from Dr. Bruce, against the decision of Synod last year in the case of Mr. Stark. This memorial was, on motion, laid on the table. Mr. D. Blair craved the privilege of joining with Dr. Bruce in the above remonstrance if he shall hereafter think proper so to do. His excuse for absence from the last meeting of Synod was sustained, and the request was granted.

No. 24. A complaint by the Rev. Peter Bullions against the Presbytery of Albany, for withholding certain testimony which he deemed necessary in order to enable him to prosecute an appeal which he had taken from said Presbytery. This complaint was, on motion, laid on the table.

No. 25. A memorial from Mr. Beggs praying that the Synod would take into their own hands and decide his case now in the hands of the Presbytery of Shenango. This memorial was referred to the Presbytery of Shenango, and at the request of said Presbytery, Messrs. Beveridge, Imbrie and E. N. Scroggs were appointed to aid the Presbytery in issuing the case.

No. 26. A memorial from Messrs. A. Whyte, and others, remonstrating against the decision of Synod last year in the case of Mr. Stark. This memorial was, on motion, laid on the table.

Dr. Bullions and Mr. Banks were appointed a committee to examine the records of the Presbytery of Stamford.

Papers were laid on the table relative to an appeal by John Robertson of Cambridge, from a decision of the Presbytery of Cambridge, in the case of Mr. John Dobbin. These papers were, on motion, referred to the committee on appeals.

On motion, resolved, that the different calls reported by Presbyteries as in their hands for probationers, be presented by Synod to such of the candidates as may be present, for acceptance, with the understanding that they shall continue to supply, according to the standing order of Synod till the end of their probationary year. In accordance with this resolution, the following calls were presented to Mr. Joseph McKee, viz: one from the united congregations of Wooster, Dover, and Killbuck, one from the united congregations of Cambridge, Claysville and Clear Fork, and one from the congregation of Baltimore. The call

from Wooster, &c. was accepted. The call from New Lebanon, for Mr. James Dickson reported by the Presbytery of Miami, was presented and rejected. The call from Princeton for Mr. John M. Scroggs, was presented and rejected.

The Report of the committee on the communication of the committee of the Reformed Presbyterian Church, was presented and, on motion, adopted as follows, viz: "The committee appointed to report on the letter of a committee of the Reformed Presbyterian Synod beg leave to submit the following. The proposal of a convention of "those churches that approximate nearest to each other in doctrine, worship and order," contained in a letter of our brethren has not received the official sanction of the Reformed Presbyterian Synod, yet without waiting for this, we have no hesitation in expressing our willingness to co-operate in any scriptural measures for effecting an entire union, or more harmony among the churches of the reformation. The history of the attempts made for some years past to effect, or which actually effected organical union among some of these churches, has in several instances been discouraging, yet if, from the character of the societies acceding to the proposal of a convention, and the spirit manifested by them, any thing should appear of a more favorable nature, the Associate Synod will hold themselves in readiness to comply with such arrangements as may be made to effect the desirable end intended. We have much to hope, and nothing to dread from a union of the churches of Christ, effected without any compromise of truth or righteousness. Resolved, that a committee be appointed to present the above to the committee of the Reformed Presbyterian Synod, and to receive from them, or from the said Synod any communication in reply."

Dr. Ramsay and Messrs. Allison and Beveridge were appointed a committee for the above purpose.

Messrs. Miller and France, ministers, and Mr. John Leiper, ruling elder, obtained leave of absence.

Papers connected with the protest alluded to in the report of the Presbytery of Stamford, were, on motion, referred to the committee of appeals.

An excuse was offered for the absence of the Rev. James Martin, from the present meeting and sustained. Adjourned till the usual hour to-morrow morning. Closed with prayer.

Saturday, May 27.

The Synod met and opened with prayer. Members present as above. The minutes of last sitting were read and approved.

Papers being called for the following were given in and read, viz:

No. 27. A petition from the congregation of Bellefont, &c. for supply of gospel ordinances for one year.

No. 28. A petition from Huntingdon and Newtown Hamilton, to the same effect. Both these petitions were, on motion, referred to the committee of supplies.

No. 29. A Report from the committee appointed to purchase books for the Theological Seminary which was, on motion, adopted and laid on the table.

No. 30. Extracts from the minutes of the Session of Cambridge congregation in reference to the case of John Dobbin, as brought up in the appeal of John Robertson, as noted above. These extracts were, on motion, referred to the committee on appeals.

Extracts of a letter from the Rev. James Irvine, deceased, to Chaun-

cey Webster, relative to the case of Mr. Stark, were offered and read; after some discussion it was, on motion, resolved, that this paper be returned. Against this decision Mr. D. Blair entered his protest, and in this he was joined by H. H. Blair.

The committee to whom the Report of the Presbytery of Alleghany was referred, presented a report which after some discussion was re-committed.

The Report of the Board of Managers of the Theological Seminary, was called up; and it was, on motion, resolved, that the recommendation of the Board with regard to the respective standing of the Students, viz: Messrs. McArthur, Laughead and Brown, be adopted.

Messrs. R. Forrester, S. McArthur and Edward Small were ordered to be taken on trial for licensure, by the Presbytery of Chartiers, and Messrs. James P. Smart and Wm. Y. Hamilton by the Presbytery of Philadelphia.

On motion, resolved, that the consideration of the papers relative to the decision of Synod last year in the case of Mr. Stark be made the order of the day for Monday afternoon. Mr. Joseph Cross obtained leave of absence for the remaining sittings of Synod. Adjourned till the usual hour on Monday morning. Closed with prayer.

Monday, May 29th.

The Synod met and was opened with prayer by Mr. Walker, in the absence of the Moderator. Members present as above, together with Mr. Galbraith, minister, from the Presbytery of Alleghany, and Adam Gib attending in the room of John Leiper; Robert Young, in the room of John Cowden; John Gilmore, in the room of Joseph Brownlee, and Isaac Walker, in the room of David Reid.

Messrs. Matthews and Gaily, obtained leave of absence for the remaining sittings of Synod.

The committee of appeals reported on the appeal of John Robertson, which had been referred to them. The report after a brief discussion, was re-committed.

The committee on bills and overtures reported on the question of jurisdiction, submitted in the report of the Presbytery of Cambridge, and their report was, on motion, laid on the table.

The Report of the committee to examine the records of the Presbytery of Miami was given in, and, on motion, adopted.

The committee of appeals reported on the appeal alluded to in the report of the Presbytery of Stamford. After a brief discussion the report was accepted, and together with the documents connected with the appeal, laid on the table.

The committee to whom the Report of the Presbytery of Alleghany had been referred, presented an amended Report. After a free discussion, the Report was, on motion, adopted.

Report of the committee on the report of the Presbytery of Alleghany.

The committee to whom was referred the report of the Presbytery of Alleghany beg leave to state to Synod, that while we have reason to rejoice with that Presbytery in their harmony and freedom from all malice, ill will, &c., and to lament over disturbances existing among others, yet there are in the last paragraph of their report some severe reflections which, without impeaching their intentions, we think the Synod should disapprove. We allude to their having characterized some "publications in the Religious Monitor," and also "a variety of pamphlets," by which appear to be intended some publications of Mr. Stark, the presbytery of Albany, and a memorial signed by the Rev. A. White and others, as "calculated to work on the depraved part of our nature;" and also to their speaking of those concerned in them as persons who had yet to learn to love one another, and to cease from laboring to

destroy each other's usefulness. We think that such reflections, whether true or false, should not be introduced into Presbyterial reports.

T. BEVERIDGE,
JOSEPH CLOKEY,
J. RODGERS.

From the decision adopting the above Report, Messrs. Donnan, Heron, S. Hindman, Allison and Pollock, craved their dissent to be marked, for reasons to be given in. Mr. D. Blair protested in his own name, and in the name of any that may see proper to unite with him.

On motion, Mr. James P. Miller was appointed Treasurer pro tem., for the purpose of receiving any monies transmitted to the Synod's Bible Society.

On motion, resolved, that Mr. Rodgers be substituted in the room of Mr. Beveridge, to aid the Presbytery of Shenango in issuing the case of Mr. Beggs.

The calls reported for Mr. Wm. Bruce were presented, and that from Bethel, Warren Co., Illinois, accepted.

On motion, resolved, that the Presbytery of Muskingum be authorized to present the call to Mr. S. Douthett, as soon as they may find it convenient.

On motion, the calls for Mr. C. Webster were referred to the Presbytery of Albany, for presentation. Adjourned till the usual hour. Closed with prayer.

2 o'clock P. M.

The Synod met and was opened with prayer. Members present as above, together with Rev. Wm. Wilson from the Presbytery of Chartiers, and Andrew Miller, ruling elder, attending in the room of Wm. Wilson; Joseph McNary in the room of James Wilson; Hugh Lusk in the room of James McCormick; John C. Hanna in the room of Wm. Howe, and Samuel Galbraith in the room of Wm. McAllister.

The Minutes of the forenoon sitting were read and approved.

The Presbytery of Muskingum reported that they had presented to Mr. Samuel Douthett a call from the united congregations of Belmont and M'Mahon's Creek, which was accepted.

Papers being called for, there was given in and read,

No. 31. The Report of Mr. Wm. Bruce, respecting the Western Mission. Said report was, on motion, referred to the committee on the funds, and also that of supplies.

Report of the Western Mission.

To the Associate Synod to meet at Pittsburgh, the fourth Wednesday of May, 1837, is presented the following Report :

Brethren—Your missionary being appointed in the presbytery of Ohio during the month of August, it was not until the second Sabbath of October that he reached the first vacancy properly belonging to the mission. The five intervening Sabbaths he spent in duties appropriate to his calling; at Unity, Muskingum, Cæsar Creek, and two at Racoon, Indiana. He reached Bethel, Warren county, Illinois, the second Sabbath of October, where he remained four Sabbaths in succession. Thence he removed to Buffalo and Sharon, your vacancies in Pike and Lincoln counties, Missouri, where he spent three Sabbaths. Thence he removed to Apple-Creek Green, co., Illinois, where he remained seven Sabbaths, including the remaining time of his appointment

In addition to his attending to the exercises expected of him on all those Sabbaths, he might state that he was engaged in preaching on several week days at Buffalo and Apple creek, and attended to the Synod's fast at the latter place, for which he received six dollars. The state of the country, and particularly of your vacancies in the west, certainly demands of this Synod more than former attention. It may justly be said that the members of your communion in those places which your missionary visited, are in the midst of those, who while they profess the name of Christ,

and an adherence to the doctrines contained in the sacred Oracles, are openly teaching for these the commandments of men. Your missionary at the request of many members of those western vacancies, would solicit Synod to send them an ordained minister, as there are many children whose parents have not had the opportunity of having them baptized. To accomplish which may the God of all grace pour out upon you the spirit of power, of love, and of a sound mind.

Respectfully submitted to the Associate Synod in session, by

WILLIAM BRUCE.

Your Missionary received for the time spent on the mission within five dollars of the customary allowance, as will appear from the annexed accounts;

Synod to William Bruce,	Dr.	
For 14 Sabbaths,		\$84.00
Received of Bethel Congregation,		\$24.00
“ of Buffalo, Missouri,		10.00
“ of Apple Creek, Illinois,		42.00
“ from James Pinckerton,		1.00
“ from Zechariah Allen,		2.00
		<hr/>
		79.10
	Balance due,	\$05.00

The Synod proceeded to the order of the day, viz : the consideration of the papers connected with the Synod's decision of last year, in the case of Mr. Stark. In the progress of the discussion certain papers connected with the case were read and, on motion, laid on the Synod's table.

A motion being under consideration to review the decision of last year in the case of Mr. Stark, after a free discussion, but before going through the roll the Synod adjourned till the usual hour to-morrow morning. Closed with prayer.

Tuesday, May 30.

The Synod met and was opened with prayer. Members present as above, together with the Rev. John Dickey, from the Presbytery of Alleghany, and James McNarey attending in the room of David Hart, and Wm. Smiley, in the room of John McGinnis.

Papers being called for, there was given in and read,

No. 32. Report of S. Douthett, Missionary to the West, which was, on motion, referred to the committee on the funds, and also that of supplies.

Report of S. Douthett, Missionary to the West.

To the Associate Synod, to meet at Pittsburgh, May 24.

The appointment given me by Synod, required that I should itinerate five months, on the western mission, commencing with 1st. of December. In consequence of the inclemency of the weather—the fall of rains—rise of the waters, and almost impassible state of the roads, I was unable to reach Unity, in Randolph co., Ill., before the third Sabbath of December. The remaining two Sabbaths of December, and three of January were spent at Unity and places adjacent. The people of these places are very urgent for a supply of preaching. They have twice made attempts to obtain a stated ministry; but owing to their great distance from presbytery, and the difficulty of communication after they hear the young men (being generally in the winter) before they could get an order for a moderation; and a call prepared in regular form, Synod met—the probationers were either settled or sent to other sections of the church, and they still left destitute. They have not been visited by any missionary except myself, since Mr. Blair was with them; of this they complain, and consider it a source of discouragement and cause of diminishing their strength, as some of their number have, during the last summer, joined another church. Notwithstanding these discouragements there are a considerable number that seem warmly attached to secession principles, who are determined to make further efforts. A petition is therefore presented with this report requesting one year's stated supply, in which they pledge themselves to pay the full allowance of Synod. The fourth Sabbath of January, preached at Mr. John Walker's, on the head of Elk-horn creek, six miles from Nashville, Washington county. This place was not formerly visited by any of our missionaries, and although at present there are not many members at this place in our communion, yet there is a prospect of considerable

accession could preaching be sent them. On Monday following I preached by request, three miles from Mr. Walker's, to an audience composed principally of Presbyterians of the "old school," who had also attended sermon on Sabbath. In converse with a number of these people, some avowed their determination to attach themselves to the secession church the first opportunity. They have had our testimony among them, seem pleased with the principles, and in some instances have laid aside the use of a human psalmody. The prospect for success is promising in this place, and not being more than 18 miles from Unity could be united under the same ministry. Thence I proceeded to Bond county and preached one Sabbath at Mr. John Montgomery's. The families here had become discouraged, and since with the exception of one Mr. Meikle, have removed to the head waters of the Gasconade river, Pulaski co. Missouri, a country inviting to settlers; where they apprehend the prospect is better for forming a congregation, and where they are anxious to obtain supply. I then passed up to Apple creek, and spent the first Sabbath of February. The people of this place are very solicitous for preaching, as their petition will manifest. Thence I proceeded to Jacksonville, and preached the second Sabbath of February, at Mr. David McCoy's, near said place. From this place I went to Elison, Warren co., and spent one Sabbath. Thence to Hennepin, Putnam county, where I remained five Sabbaths. The prospect here is good, if the field be immediately occupied. The first Sabbath of April, on my return, I spent in Elison. I then crossed the Mississippi, into Wisconsin Territory, and preached the second and third Sabbaths in a settlement forming on the head waters of Crooked creek—emigration to this place is rapid, and they expect in one year to be able to support a minister. The fourth Sabbath of April I spent at Buffalo, Pike co., Missouri. The last Sabbath of April I preached at Mr. John Gracey's, Sugar creek, south east corner of Madison co. Indiana.

This terminated my synodical appointment. It is unnecessary to offer arguments why Synod should continue to afford as liberal a supply to this section of the country as possible. It is sufficient to observe, that all the arguments used by former missionaries, might be repeated with renewed force. The churches generally which are scattered over this extensive region are very corrupt. Many attached to them have become dissatisfied both with their principles and practice, and seem only to wait a favorable opportunity to come out from among them. Again the tide of emigration both from the old states and from Europe to the western country is exceedingly rapid—many find their way to that country who cannot find a church with which they can agree. These stand neutral. In converse with a number of this class, a disposition was manifested to unite with the secession church if an opportunity were offered. An ordained minister might have admitted a considerable number to our communion. Most of the places which I visited were urgent in their solicitations that an ordained minister be sent the coming season, which would, without doubt, greatly contribute to the success of the mission. In conclusion we might remark, that if Synod can grant to Unity, Applecreek, Hennepin, and the settlement on Crooked creek, Wisconsin, the supply for which they have petitioned, or even less, provided preaching would be continued three or four months in succession, it is altogether probable each place would take a stated ministry in one year. All of which is respectfully submitted—By your's submissively.

S. DOUTHETT.

The Associate Synod,

To S. Douthett,

	Dr.	
For Missionary labor from 1st Dec. to 1st May—22 Sabbaths,	\$132.00	
Received from the Unity Congregation, Flat Prairie,	\$30.00	
“ from Mr. Walker, Elkhorn Prairie,	3.00	
“ from Mr. Clark & Montgomery Forks, School C'k,	2.50	
“ from Applecreek,	6.00	
“ from David McCay,	3.00	
“ from people on Elison,	12.00	
“ from Hennepin,	12.00	
“ from the people on Crooked Creek,*	12.00	
“ from Buffalo,	1.50	
“ from Mr. Gracey and people of Sugar creek con.	6.00	
	<hr/>	88.00

Ballance due, \$44.00

* This place is 40 miles due west from Rev. James Bruce, Warren Co., Illinois, on the head waters of Crooked Creek, which is a branch of Scunk River, 16 miles south of Wapalaw, on the Iowa, and 15 miles east of the head waters of Flat River, west of the Mississippi River. S. D.

This report was accompanied with petitions for supply from Lower Iowa, in Wisconsin Territory, from Hennepin and its vicinity, Unity, Randolph county, Illinois, and Apple Creek, all of which were, on motion, referred to the committee of supplies.

At the request of Mr. Beggs, Mr. Imbrie was excused from the appointment to assist the Presbytery of Shenango, in issuing his case, and Mr. Goodwillie was, on motion, appointed in his room.

The Draught of an Act for a Fast was read, and, after a short discussion, recommitted.

The committee appointed to examine the records of the Presbytery of Stamford, reported, and their report was, on motion, adopted.

On motion, resolved, that the Clerk give an order on the Treasurer in favor of Mr. Wm. Bruce, for \$5, due him for missionary labors.

The committee to whom was referred the communication of the Rev. A. Whyte, reported, and their report was, on motion, laid on the table.

On motion, resolved, that the subject of slavery, made the order of the day for this forenoon, be postponed for the present, and made the order of the day for to-morrow morning.

The Synod proceeded with the business left unfinished last evening, viz: the resolution "to review the Synod's deed of last year in the case of Mr. Stark." After a long discussion, but before coming to a decision, the Synod adjourned till the usual hour. Closed with prayer.

2 o'clock P. M.

The Synod met and was opened with prayer. Members present as above, except Mr. French, absent without leave.

The Minutes of the forenoon sitting were read and approved.

Mr. John Hindman was appointed on the committee of supplies in the room of Mr. McCarrel.

The following communication from the Board of Trustees of the Theological Seminary was read, and, on motion, the Synod agreed to receive the transfer to which it alludes.

Transcript from Records of Board of Trustees, Theological Seminary.

At a meeting of the Board of Trustees of the Theological Seminary, at the Theological Hall, Dec. 13, 1836, the following resolution was passed, viz.—

"On motion resolved, that the board of trustees, having heard the report of the Treasurer respecting the tract of land in Erie county, and other information in reference to the value and prospects of said property, now dispose of said tract of land to Mr. Daniel Houston for \$10 per acre, with interest on the whole sum from the first of April, A. D. 1837, according to his proposal, and that a deed of conveyance of said land be made in due time to said Houston, if the Synod at its next meeting ratify this sale and conveyance of the said property, and that Rev. Dr. Ramsay and Rev. Thomas Beveridge be appointed a committee to report this resolution to the next meeting of Synod, and obtain the concurrence and ratification of Synod."

Transcript from the Record,

D. S. STEVENSON, *Sec'y pro tempore.*

Proceeded with the business left unfinished in the forenoon, viz: the resolution "to review the Synod's deed of last year in the case of Mr. Stark." After going through the roll, Mr. Stark was heard at length; as likewise commissioners appointed by the 1st congregation of New-York, on behalf of their memorial. After a free discussion the question was put "review or not," and carried "review."

The Synod adjourned till the usual hour to-morrow morning Closed with prayer.

Wednesday, May 31.

The Synod met and was opened with prayer. Members present as above. The Minutes of last sitting were read and approved.

The committee of bills and overtures presented a Report on the report of the Presbytery of Shenango. This was accompanied with a petition from the congregation of Cross-Roads to be annexed to the Presbytery of Ohio. The report was, on motion, adopted, and the petition granted.

The Report of the committee of appeals on the appeal of John Robertson, was given in and read, and, on motion, laid on the table.

The Draught of an Act for a Fast was presented as amended, and, on motion, adopted as follows, viz :

Act for a Fast.

While the Church has, at this day, great grounds of thankfulness and rejoicing, she has also many reasons for fasting and humiliation. The time in which we live may in many respects be characterized as "a day when the Lord of Hosts is calling to weeping and to mourning," because of abounding evils both in church and state. In pointing these out, that we may humble ourselves before God for them, it is proper the enumeration should begin with ourselves. Here we must confess, that, though ordinances are not without a measure of the Spirit's influences to some, a lamentable deadness has seized on very many; the word preached does not profit, not being mixed with faith in the hearing; our opportunities and means of profiting abound more than in any former generation, but zeal and love seem to have declined in the same proportion; even professors often wait on the word preached more as an entertainment, than as a solemn ordinance for the improvement of which they are responsible; there are with us so many points of resemblance to the case of lifeless Sardis, or lukewarm Laodicea, that we may justly fear a like punishment. The spirit of prayer, in social meetings, for spiritual converse, is much decayed. There is much remissness with heads of families, as to pressing on the young the importance and love of the truth which they themselves profess, according to an approved example, "commanding their household, and their children after them, to keep the way of the Lord." The Lord's day is grievously profaned, not only by the open ungodly, but even professors travelling in the public conveyances, and by much vain and worldly conversation, among professed worshippers at his house, so that the complaint by the prophet is in no small degree applicable also in our days—"both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord." There is a great increase of a worldly spirit among professors, showing itself in discontentment with a moderate portion of temporal things, and grasping after wealth, in very many instances at the expense of spiritual privileges. There is a great inattention to the language of God's providential dispensations: the land in which we dwell has been highly favored, as a land of plenty and prosperity, but the inhabitants have been unthankful, have claimed to themselves the credit of their good condition, and abused God's mercies to his dishonor; now he is threatening to return, and take away his corn and his wine and his oil, his wool and his flax, by directly laying his hand on the productions of the earth, and leaving the men of wealth and power to fall into the most distressing confusions; yet no proper notice is taken of his hand in all this, nor is there a suitable turning to him with the whole heart. There is a very general forgetfulness of God's great work, of delivering his church from the tyranny of Anti-christ, and defection from the principles of that Reformation is widely spread, now he is causing to grow up in our land that system of wickedness, the Romish superstition, thus preparing before our eyes that rod of his indignation, by which he has so awfully punished apostate churches of former ages; yet it is not duly observed or laid to heart by the churches. We do not yet hear the broken and scattered portions of the Reformation church, with one consent lamenting their backslidings, going and weeping to seek the Lord their God, asking the way to Zion with their faces thitherward, saying, come and let us join ourselves to the Lord in a perpetual covenant not to be forgotten. On the contrary, there is much opposition to the solemn duty of public covenanting, in other branches of the church, and much indifference to it among ourselves.

A spirit of insubordination to the courts of Christ's appointment, is still found within his house. Men who have solemnly vowed, to yield, in a spirit of meekness, submission to the Lord, when courts yield not to their views, disregarding their own engagements, persist in unreasonable opposition, and by unsanctified means seek to expose the church to the reproach of an ungodly world.

Most other branches of the church, are equally afflicted by the same or like evils as we complain of, betokening God's controversy with his people at large. It is

matter of mourning, also, that the gross corruptions of God's ordinances by human inventions, still remain with some, who show a commendable zeal for much of the truth. Damnable heresies, also, are propagated and maintained, with alarming success; such as denying the imputation of Adam's first sin, man's total depravity, and other truths in immediate connection, and lying at the foundation of the gospel of salvation.

In our civil and national capacity also, our sins are many and great. Instead of the glory of God and the good of society being the supreme ends of those who enter office, self-seeking, covetousness, ambition, party purposes, and the like, are too plainly the sole objects of many. The open despisers of God are advanced to power and honor. Slavery still exists in all its horrors as a national sin, obstinately maintained, though the most glaring contradiction to the first principle of that liberty which is our greatest national honor and blessing. While we would not depreciate any acts of the general government that contemplate the benefit of the Indian tribes, yet the treatment they have received, and in many instances still receive from various quarters, cannot escape the eye of a holy God, as bringing guilt on the land, which he will in due time punish if we repent not. The land is filled with crime, and all ranks of society from the least to the greatest, are greatly corrupted. Pride, profane swearing, and open ungodliness are awfully prevalent. Murders and robberies abound; thefts and lewdness of every form fill our cities. Also frauds, falsehood, and oppression, under the various names and forms of business, are exceedingly common. Our sins are more than can be numbered.

Let us, therefore, humble ourselves before God with fasting, that he may give us true repentance and forgiveness. And in a special manner, let us beware of resting on the outward forms of humiliation, lest we should add hypocrisy to all our other sins, and still further provoke the divine judgments. Let every one in secret, search and try his own ways, and know the plague of his own heart. Let us confess and forsake our sins, and we shall find mercy. Let all our congregations and members, plead earnestly that God would pour out a spirit of grace and supplication upon us, and revive his work among us; at the same time every one, fully purposing and endeavoring at more life and activity in all holy duties. Let us entreat the special power of his spirit to accompany his ordinances, that they be effectual for the conversion of many and the comfort of many; that he would, by his promised presence, guide and support the courts of his house, in the administration of government and discipline, so as to maintain the truth and the peace; that he would especially bless our theological seminary, for the preparing of able and faithful men to labour in the Lord's vineyard; that he would abundantly furnish those for their work, who are entrusted with the instruction of students in divinity. Let us consider the broken and divided state of the church at large, and plead with the God of Zion, that he would have mercy on her desolations, heal her divisions, bless and multiply all that love her prosperity; strengthen all who are honestly contending for the truth; purge out corruptions from her; put a stop to abounding error; and hasten the time when her watchmen shall see eye to eye, lift up the voice together, and sing. Let us beseech God that he will not again give his church or our beloved land into the power of the Roman Anti-christ, though we justly have so deserved; but that he would according to his promise, consume that system of wickedness with the spirit of his mouth; that he would bring us to true repentance and reformation for our national sins; that he would avert deserved national judgments; that he would have mercy on the dark places of the earth, and hasten the time when righteousness shall reign, and iniquity as ashamed stop her mouth. And if our fasting and prayers be in spirit and in truth, we may confidently expect that our light shall break forth as the morning, and our health spring forth speedily.

The 2d Thursday of November next was appointed as the day of Fasting.

Memorials or remonstrances by the Rev. A. Bullions, and P. Bullions, against the licensure of Mr. C. Webster, were read. On motion, resolved, that the memorialists have leave to withdraw their papers.

The committee appointed to examine the records of the Presbytery of Ohio reported, and their report was, on motion accepted.

On motion, the clerk was instructed to give the treasurer an order for \$44 in favor of Mr. S. Douthett, being a balance due him for missionary services.

The committee appointed to examine the records of the Muskingum Presbytery, reported, and their report was, on motion, accepted.

The Synod proceeded to the order of the day, viz: the consideration of the subject of slavery. The report of the committee on slavery lying on the table was read, and a motion to adopt said report being under discussion before going through the roll, the Synod adjourned till the usual hour. Closed with prayer.

2 o'clock P. M.

The Synod met and was opened with prayer. Members present as above, together with the Rev. D. French, also Mr. Duff attending in the room of N. Miller. The Minutes of the former sitting were read and approved.

Papers being called for, there was given in and read, No. 33. The Report of D. Houston, Treasurer, which was, on motion, referred to the committee on the funds.

Report of Daniel Houston, Treasurer.

<i>Daniel Houston in account with Associate Synod. Dr.</i>		<i>Dr.</i>	
1836.		1837.	
May 16,	To balance in the treasury, \$1,126.30	May 20,	To amount brought forward, \$5,899.31
23,	To cash from Templeton & Buchanan, treasurers of Chartiers congregation, for subscription to seminary, 35.56	"	Cash from the Rev. J. Scroggs, donation, 5.00
July 4,	To contrib. from north Buffalo congregation, 8.90	"	Cash from West Beaver, West Union, and Four Mile congregation contrib., 21.00
13,	To cash, Mrs. Marshal's (of Perth, Scotland) legacy to Associate Synod of Orig. Seceders of North America, 389.81	"	Cash from interest received, 15.00
Aug. 7,	To cash from Cadiz cong. contr., 15.00	30,	Cash from a member of Baltimore congregation, donation, 20.00
7,	To cash from Piney Fork, O., congregation, contribution, 4.50	"	Cash from Massies cr'k cong., 20.00
13,	Cash from south Buffalo cong. contribution, 5.00	"	Cash from Carmel cong. Indiana, contribution, 20.00
15,	Cash from Poland, O., cong. con. 5.00	"	Cash from Mercersburg congregation contribution, 10.00
23,	Cash from Liberty, O., do. do., 3.00	"	Cash from Cherokee do. do., 6.50
24,	Cash from John M'Allister's leg., 2,650.00	"	Cash from Darby do. do., 3.00
Sep. 13,	Cash drawn from D. Murphy, Eastern Treasurer, by order of board of trustees, 1,100.00	"	Cash from Deer Creek do. do., 9.79
Oct. 15,	Cash from Rev. Thomas Beveridge, Testimonies sold, 23.69	"	Cash from Rev. J. P. Ramsay, donation, 5.00
Nov. 1,	Cash from Rev. Wm. Wilson, 100.00	"	Cash from King's Creek cong. contribution, 10.00
12,	Cash, rent of Erie land, per John M'Cord, 36.00	"	Rev. Wm. McElwee, donation, 5.00
18,	Cash, interest from J. F., 5.00	"	Cash from Pigeon Creek cong. contribution, 10.00
19,	Cash, interest from —, 13.50	"	Cash from Burnet's Cr. do. do., 7.00
1837.		"	Cash from Pleasant Run do. do., 5.00
Mar. 18,	Cash, interest from —, 24.00	"	Cash from Rev. Nathaniel Ingles, for Testimonies sold, 17.50
23,	Cash from Rev. Wm. Wilson, 100.00	"	Cash from South Argyle congregation, contribution, 15.00
April 11,	Cash, rent f'm Mrs. Jane Carson, 100.00	"	Cash from Albany do. do. 30.00
May 20,	Cash, interest, Miss Moore's leg., 1.00	"	Cash from Piney Fork do. do. 6.12
22,	Cash from Chartiers's cong. con., 24.00	"	Cash from Ryegate do. do. 5.25
23,	Cash from Washington Pa., congregation contrib., 6.52	"	Cash from Cambridge N. Y. do., 17.71
23,	Cash from Sugar Creek, O., congregation contrib., 10.00	"	Cash from Mrs. Stevenson, Cambridge, N. Y., congregation, for missions, donation, 10.00
23,	Cash from N. Buffalo cong. con., 8.01	"	Cash from Female Society Cambridge, N. Y., congregation, for foreign missions, 13.00
29,	Cash from Madison and Big Creek congregations contrib., 10.00	"	Cash from Richhill cong. contr., 12.00
29,	Cash from James Todd, Shelby co., Kentucky, 3.80	"	Cash from Mount Pleasant congregation, Washington, Pa. con., 20.00
"	Cash from Mrs. Sarah Hillis, Madison, Indiana, 5.00	"	Cash from Dargettstown con. c., 8.00
"	Cash from Mrs. Barcroft, Ten., 2.00	"	Cash from Darlington do. do., 5.00
"	Cash from Wm. Morris, Balt., 50.00	"	Cash from Pittsburgh do. do., 20.00
"	Cash from Caesar's Creek cong. contrib., 10.00	"	Cash from North Union do. do., 5.00
"	Cash from Ligonier cong. con., 21.00	"	Cash from Cadiz do. do., 20.00
"	Cash from do. subscrib. to sem., 5.00	"	Cash from Mr. Thomas Hanna, donation, 5.00
"	Cash from Xenia cong. contrib., 20.00	"	Cash from Rev. Francis Pringle's estate, by hand of Rev. H. Blair, 47.00
"	Cash from Service, do. do., 8.13	"	A lot of books from Rev. Francis Pringle's estate, by hand of Rev. A. T. McGill,
"	Cash from Hebron, do. do., 17.00	"	Cash from New Bethel cong. cn., 5.00
"	Cash from Noblesstown do. do., 5.00	"	Cash from Mountours Run do. do., 10.40
"	Cash from the Rev. Chauncey Webster, by the hands of the Rev. A. Anderson, for Testimony sold, 6.00	"	Cash from Tumlinson's Run do., 4.50
		"	Cash from Glade Run do. do., 8.31
		"	Cash from Chenango and Salem congregation, contribution, 13.00
	Amount carried forward, \$5,899.31		Amount carried forward, \$6,339.50

		Dr.			Cr.
1837.	To amount brought forward, . . .	\$6,389.50	1837.	To amount brought forward, . . .	\$244.56
May 20,	Cash from Ohio do. do. . . .	5.00	Nov. 1,	" Rev. Th. Beveridge,	185.00
"	Cash from Peters Creek do. do.,	12.00	12,	" John McCord, col-	
"	Cash from Unity do. do.,	15.50	"	lateral tax and other expenses	
"	Cash from proceeds of land sold		"	accruing on Erie land,	64.50
"	in Erie county, Pa., with 6 per		"	for surveying Erie	
"	cent. interest from 1st of April,		"	land,	10.00
"	\$9472.16,	3,060.00	"	expenses of treasu-	
"	Cash from Philadelphia congrega-		"	rer to Erie, &c.,	24.06
"	tion quarterly collections for		1837.	Jan. 2,	" John White steps
"	year ending May 22d, 1837,	36.00	"	for library room,	1.00
"	Cash for books sold, Mr. Mc		Feb. 3,	" postage on Mr. P.	
"	Dougall's donation, by the hand		"	Fenton's will,	1.00
"	of Rev. J. P. Miller,	12.00	"	for a copy of Mr.	
"	Cash donation from Mr. A. Ba-		"	Fenton's will,	2.13
"	chop, missionary fund,	100.00	Mar. 23,	" to James Ramsay,	
31,	Cash interest rec'd from J. C. . . .	15.00	"	D. D., salary,	300.00
"	Cash from Poland cong. contrib.,	9.60	"	24,	Rev. Thomas Bev-
"	Cash from Liberty do. do.	5.90	"	eridge, salary,	250.00
"	Cash from Salem, N. Y., do. do.,	7.00	April 10,	" school tax on mon-	
"	Cash from Londonderry do. do.,	9.00	"	eys lent,	8.50
"	Cash from Mr. A. Sheriff, Testi-		"	11,	" Mrs. Jane Carson,
"	monies sold,	15.00	"	by order of Synod,	60.00
"	Cash from Dumfries, U. C., con-		"	room rent of divinity	
"	gregation, contribution,	14.12	"	students, in settlement with Mrs.	
"	Cash from Stamford, U. C., do.,	10.50	"	Jane Carson,	44.50
"	Cash from Indiana, Pa., congrega-		"	for coal used in ser-	
"	tion, S. fund,	23.60	"	VICES of Synod,	4.25
"	Cash from Rev. J. Banks for		"	20,	" Henry Havelin for
"	Testimonies sold,	3.00	"	enders for fire places in semina-	
"	Cash from Rev. D. Imbrie do., . .	6.00	"	&c.,	44.80
		\$9,738.68	May 20,	" Rev. Thomas Bev-	
			"	eridge for books for Hall,	7.63
			"	order to W. Bruce,	
			"	for foreign mission labor,	5.00
			"	carriage on box of	
			"	books from Rev. Mr. Pringle's	
			"	estate,	2.00
			"	31,	Rev. A. Herron,
			"	clerk of Synod,	100.00
			"	Rev. J. P. Miller,	
			"	for Mr. Martin, Editor Monitor,	40.00
			"	for pub. extra Minutes of Synod,	5.00
			"	incidental expenses,	
					\$1,334.22
			1837.		
			May 31,	Balance in the hands of treasurer	
				the greater part of which is at	
				interest,	8,404.66
					9,738.88

		Cr.
<i>Centre</i>		
<i>Treasurer claims credit for following payments:</i>		
1836.	By cash paid for postage,	\$0.75
June 26,	" Thomas Calahan,	
	for repairing damages done by	
	burning of seminary,	72.25
Aug. 20,	" Rev. John Wallace,	12.25
24,	" Peter McCall, Esq.,	
	attorney's fee,	20.00
Sep. 24,	" tax on monies lent,	2.17
"	postage,	1.57
Oct. 15,	" postage,	1.57
15,	" Rev. Thomas Bev-	
	eridge, (salary,)	125.00
29,	inc. repairs on sem.,	3.00
	Amount carried forward, . . .	\$214.56

DANIEL HOUSTON, *Treasurer.*

Proceeded with the business left unfinished in the forenoon, viz: the consideration of the resolution to adopt the report of the committee on slavery. After a free discussion the question was put "adopt or not" and carried adopt, by a vote of 59 to 15.

[This Report was not forwarded to us.—ED. REL. MON.]

It was then moved that the Synod's Act on slavery of 1811, be substituted in the Room of the Act of 1821, as it now stands. This motion being put to vote was negatived. The following protest was then given in: "The subscribers protest against the present decision of Synod, respecting slave-holding, because, in their judgment, the Act passed in 1811, is much more agreeable to the word of God, and right reason, than the present one, and ought, therefore, now to be revived.

(Signed,) JAMES RAMSAY, F. W. McNAUGHTON,
 WM. M. McELWEE, H. H. BLAIR,
 ALEX. T. MCGILL, ABRM. ANDERSON,
 ANDREW HERON, D. McLEAN, SEN.,
 THOMAS ALLISON."

Mr. Adams protested against the decision for reasons to be assigned. Messrs. Taggart, Lee and Meek asked, and obtained leave of absence for the remaining sittings of Synod. Adjourned till the usual hour tomorrow morning. Closed with prayer.

Thursday, June 1.

The Synod met and was opened with prayer. Members present as above. The Minutes of last sitting were read and approved.

Papers being called for, there was given in and read,

A Petition from the Presbytery of Shenango, praying for an alteration in the boundary line between the said Presbytery and the Presbytery of Ohio. This petition was, on motion, referred to a select committee, consisting of Messrs. Donnan, S. Hindman, and D. Blair.

The committee on Missions presented a Report, which was, on motion, laid on the table.

On motion, the case of Mr. Stark was taken up, and it was resolved, that a committee of five be appointed to endeavor to frame some plan that may, consistently with truth and faithfulness, issue all the matters in, and connected with the case of Mr. Stark, with orders to report this afternoon. Messrs. Allison, D. McLane, sen., French, Russell and Rodgers, were appointed said committee, and the committee had leave to withdraw.

The committee of supplies reported a scale. While this was under consideration, a motion was made and carried, that so much of the Presbytery of Stamford, as lies within the province of Upper Canada, be considered as missionary ground. The report being amended was adopted.

Scale of Appointments.

Rev. Robert Laing, in the Presbytery of Albany, till next meeting of Synod.

Rev. A. White, Sen., in the Presbytery of Cambridge, till the next meeting.

Rev. T. Ferrier, Shenango, June, July; Alleghany, August, September; Chartiers, October, November; Muskingum, December, January; Miami, February, March, April; Shenango, May.

Rev. S. McLean, Muskingum, June; Philadel., July, August, September, October, November, December, January, February, March, April, May.

Rev. J. McCarrell, Chartiers, July; Muskingum, Aug., Sept., Oct.; Chartiers, November; W. Mission, December, January, February, March, April, May.

David Thompson, Cambridge, June, July; Albany, August; Philadelphia, September, October; Carolinas, November, December, January, February, March, April, May.

W. Bruce, Miami, June, July, August, September, October, November, December, January, February, March, April, May.

James Dixon, Muskingum, June; Miami, July, August, September, October, November; Muskingum, December and January; Shenango, February, March; Alleghany, April, May.

C. Webster, Philadelphia, June, July, August, September, October, November, December, January, February, March, April, May.

J. M. Scroggs, Alleghany, June; Philadelphia, July; Albany, August, September; Philadelphia, October; Carolinas, November, December, January, February, March, April, May.

S. Douthett, Ohio, June; Muskingum, July, August, September, October, November, December, January, February, March, April, May.

James McGill, Albany, June, July; Cambridge, August, September; Stamford, October, November, December, January; Shenango, February, March; Muskingum, April; Chartiers, May.

J. M. McAuley, Philadelphia, June, July; Albany, August; Cambridge, September, October; Philadelphia, November; Alleghany, December; Miami, January, February, March, April, May.

R. Forrester, Chartiers, June; Alleghany, July; Philadelphia, August, September, October, November; Shenango, December, January; Muskingum, February; Miami, March, April, May.

S. McArthur, Muskingum, June, July; Shenango, August; Philadelphia, September; Cambridge, October, November; Albany, December, January, February; Philadelphia, March, April; Cambridge, May.

J. P. Smart, Philadelphia, June, July; Carolinas, August, September, October;

Miami, November, December, January; Muskingum, February; Ohio, March; Shenango, April; Alleghany, May.

W. Y. Hamilton, Philadelphia, June; Chartiers, July; Miami, August, September; Western Mission, October, November, December, January, February, March, April, May.

E. Small, Chartiers, June; Muskingum, July, August; Miami, September, October, November; Shenango, December, January; Alleghany, February; Philadelphia, March; Albany, April; Cambridge, May.

Mr. Joseph Banks was appointed to itinerate for the months of August, September, October, and November, in the bounds of the Presbytery of Stamford.

Certain resolutions were offered, respecting the Board of Managers of the Theological Seminary. A motion being under consideration for their adoption, before coming to a decision the Synod adjourned till the usual hour. Closed with prayer.

2 o'clock P. M.

The Synod met and was opened with prayer. Members present as above. The Minutes of the former sitting were read and approved.

Mr. E. Henderson asked and obtained leave of absence for the remaining sittings of Synod.

Papers relative to appeals from a decision of the Presbytery of Miami were given in, and, on motion, referred to the committee on appeals.

A reference from the Presbytery of Miami, in the case of W. Ferguson. This reference was, on motion, referred to the committee on appeals.

A Report adopted by the Presbytery of Miami and transmitted to Synod, by said Presbytery, in the case of the Rev. James Lyle was read, and, on motion, referred to a special committee with instructions to report thereon to-morrow morning. Messrs. Henderson, J. Scroggs, and Goodwillie, were appointed said committee.

Papers alluded to in the report of the Presbytery of Chartiers, relative to an appeal taken from a decision of said Presbytery were given in, and, on motion, referred to a special committee, consisting of Messrs. Isaac, Ingles, and Wallace.

The committee appointed in the forenoon on the Petition of the Presbytery of Shenango, presented a report, which was, on motion, accepted and laid on the table.

Resumed the consideration of the resolutions under consideration at the close of the forenoon sederunt, and the vote being taken it was carried "adopt."

The Resolutions respecting the Board of the Theological Seminary.

1. Resolved, that the Board of Managers of the Theological Hall shall consist of eight members together with the Theological professors, already, according to a deed of Synod, members ex officio.

2. Resolved, that an election of members to compose said board, shall take place upon the first Monday after the commencement of the sessions of the Synod, and that a nomination of members shall be made sometime during the previous week. The vote shall be taken *viva voce*, and a majority of the whole shall be necessary to election.

3. Resolved, that of the members now elected, those two having the highest number of votes shall continue in office for four years; the next highest for three years; the next for two, and those having the lowest majority for one year: so that there may be an annual election of two members only, except of such others as may be necessary to fill vacancies otherwise occurring. Any member may be re-elected as often as the Synod think proper.

On motion, the election of the Board of Managers was deferred till to-morrow morning, and the rule was so far suspended as to have the vote taken by ballot.

The committee appointed in the forenoon, on the case of Mr. Stark, reported. The report was, on motion, accepted.

Mr. Allison asked and obtained leave of absence for the remaining sittings of Synod.

The following preamble and resolution were then offered as a substitute for the report of the committee alluded to above, and adopted, viz: "Whereas the witnesses in the case of Mr. Stark are not, and cannot, be all present at this meeting:

Resolved, that Synod cite Mr. Stark to appear at their next meeting in answer to the charges alleged in the reference accepted from the Albany Presbytery, and that the witnesses whose names are appended to the libel be required to appear at said meeting."

Messrs. Auld and Robert McClelland asked and obtained leave of absence for the remaining sittings of Synod.

On motion, the next meeting of Synod was appointed to be held in Philadelphia, the 4th Wednesday of May, 1838, at 4 o'clock P. M. Sermon at half past 7.

Mr. A. T. M'Gill was appointed the Moderator's alternate to preach the Synodical sermon.

A question having been proposed relative to Mr. Stark's standing, in consequence of the Synod's decision to review the case, and the Moderator having decided that the sentence of suspension still remains unreversed, an appeal was taken from the decision, but not sustained.

Against the deed refusing to sustain the appeal, Messrs. A. Wilson, Heron, H. H. Blair, and D. Blair protested for reasons to be assigned. Messrs. France, B. Boyd, Isaac, Donnan, Clokey, W. Wilson, Dr. Bullions, Mr. Ferrier, and Lusk, requested their dissent to be marked.

Adjourned to the usual hour to-morrow morning. Closed with prayer.

Friday, June 2.

The Synod met and was opened with prayer. Members present as above. The Minutes of last sitting were read and approved.

The committee on the funds reported, and their report was adopted, as follows, viz:

Report of the Committee on the Funds.

The committee on the funds report, that having examined the reports of each of the Treasurers, they find them correct. No further action of Synod appears necessary on these documents. The balances exhibit the funds of Synod in a prosperous condition.

JAMES P. MILLER,
THOMAS LEE.

Dr. Bruce gave in a protest against the decision of Synod deferring the review of Mr. Stark's case till next meeting which was read. Dr. Bullions and Mr. Ferrier, declared their adherence to the protest. Messrs. Miller and McNaughton were appointed a committee to answer the reasons of protest.

The committee to whom were referred the papers connected with the appeal alluded to in the report of the Presbytery of Chartiers, reported, and the report was laid on the table.

The committee on the case of Mr. Lyle reported, and the report was, on motion, adopted.

Report on the case of Lyle.

Your committee, to whom was referred the paper containing information respecting Mr. Lyle, beg leave to report:

That it appears he has greatly disregarded Presbyterian order and appointments, removing from place to place merely according to his own mind; first from Carolinas

to the bounds of Miami Presbytery—thence to Alabama, and in the latter case doing special injury to a congregation. His plea of health of his family, might justify a removal, but by no means can it excuse this abrupt manner of it.

It appears farther, that he has been engaged in slave dealing, contrary to the express order of Synod. True, it is plead that he sold his slaves to a person with whom they desired to be, and for a lower price than he might have obtained elsewhere; circumstances that are good as far as they go, but amount only to this, that he did not act as cruelly and wickedly as it was possible for him to have done.

Finally, it appears he has deserted the work of the ministry for a secular calling. For notwithstanding his reputed diligence in preaching at this after period, it is plainly but a subordinate concern, and that also in a sphere wholly of his own contrivance. Therefore,

Resolved, that he be suspended from all ministerial functions, and from the communion of the church, till he give evidence of repentance, and return to his duty.

Resolved, that he be remitted to Miami Presbytery, to be dealt with in the mean time.

Respectfully submitted,

JAMES M. HENDERSON,
D. GORDON,
J. SCROGGS.

Mr. Heron protested against the decision adopting the above report for reasons to be assigned. In this he was joined by Mr. Adams.

The report of the committee on the appeal reported by the Presbytery of Chartiers, in the case of Mr. Samuel McEwen was, on motion, called up and considered. In the course of the discussion the previous question was put and decided in the affirmative. Against this decision Mr. Adams entered his protest. The question was then put "adopt or not," and carried "adopt."

Report of the Committee to whom was referred the protest and appeal in the case of Samuel McEwen, from Chartiers Presbytery.

That the Synod may understand the question, the matter at issue is:—Was Samuel McEwen, who had withdrawn from the ministry of Mr. Allison, at Mount Hope, and who has been subsequently elected to the office of Eldership in North Buffalo, a member of this latter congregation or not? It is plead by the protesters as a proof that the aforesaid McEwen, was and is a member of N. Buffalo, that he had withdrawn from the ministry of Mount Hope, and had for some time attended ordinances at North Buffalo; that the congregation of Mount Hope, voted that he might have leave to withdraw, though it is admitted that in an after meeting they reviewed and reversed their decision; and further, that on the aforesaid McEwen with others, petitioning Presbytery for a disjunction from Mount Hope, which was refused by it, it was agreed by Presbytery, for the relief of those of Mount Hope who had withdrawn from the ministry of Mr. Allison, that they should be allowed for the time being to enjoy ordinances in the neighboring congregation. That these do not bear out the protesters in their plea that Samuel McEwen was a member of North Buffalo, is the opinion of your committee, and that for the Synod to sanction the principle plead for by the protesters, would be attended with mischievous consequences. They recommend, therefore, to Synod, the rejection of the protest and appeal, and the confirmation of the decision of Chartiers Presbytery.

ANDREW ISAAC,
NATHANIEL INGLES.
JAMES WALLACE.

On motion, resolved, that the call from the Presbytery of Miami, for Mr. James McGill be referred to the Presbytery of Albany for presentation as soon as practicable.

The committee on the appeals from the Presbytery of Miami, reported, and the report was, on motion, laid on the table.

On motion, Synod entered into committee of the whole, for extra-judicial conversation, Mr. W. Wilson in the chair. When the committee rose, Mr. John Hindman asked and obtained leave of absence for the remaining sittings of Synod. On motion, the case of Mr. Stark was called up as unfinished, and a motion made to reconsider the deci-

sion of last evening, sustaining the decision of the chair. After some discussion, the question was put, "Reconsider or not," and carried "reconsider." The question was then put, "Sustain the decision of the chair given last evening, or not," and carried "not sustain," by the following vote: Yeas—Dr. Ramsay, Messrs. Imbrie, Walker, Beveridge, Miller, McElwee, Templeton, S. Wilson, Gordon, Henderson, ministers, and W. Dobbin, Hamil, Smiley, and Gib, ruling elders, 14; Nays—Messrs. W. Wilson D. McLane, sen., Dr. Bruce, Dr. Bulhons, Messrs. Donnan, Heron, D. Blair, Isaac, Ferrier, A. Wilson, Adams, Clokey, Goodwillie, Rodgers, Wallace, McGill, B. Boyd, Kendall, Douthet, Pollock; H. Blair, D. McLane, jun., A. Boyd, France, Russel, Banks, ministers, and Whyte, Lusk, N. Miller, and Moore, ruling elders, 30. The protests and dissents entered against the decision of last evening, were then withdrawn.

Against the present decision, the moderator entered his protest, for reasons to be given in. In this he was joined by Dr. Ramsay, and Messrs. Walker, Miller, Gordon, Beveridge, and Templeton. Mr. S. Hindman craved to have it marked that he did not vote. Adjourned till the usual hour. Closed with prayer.

2 o'clock P. M.

The Synod met and was opened with prayer. Members present as above, together with Rev. A. Stark and John Edwards ruling elder.

The minutes of the forenoon sitting were read and approved.

A report was presented by a majority of the committee on the petition of some students of the Theological Seminary. A report of the minority of the committee on the same subject, was read. The report of the majority, was, on motion, adopted as follows:

Report of the majority of the Committee on the Petition of Students.

Your committee on the Hall, to which was referred the petition of certain students of the Hall, praying for a change in the number and time of session, &c., report:

That as the petition proposes a change of an important and permanent character, Resolved, that it be laid upon the table until the next meeting of Synod, and that a committee be appointed to procure, as far as possible, the experience of those churches that have been practising upon the plan proposed, and report the same to the next meeting of Synod.

JAMES RAMSAY,
J. CLOKEY.

Messrs. Heron, Walker, and Clokey, were appointed as the committee contemplated in the report.

At the request of the Presbytery of Miami, said Presbytery was authorized to take Mr. James Dickson on trial for ordination.

The Synod proceeded to the election of a Board of Managers for the Theological Seminary, which resulted as follows, viz:

Messrs. Hanna and Rodgers were elected to serve for 4 years; Messrs. Clokey and B. Boyd for 3 years; Messrs. Walker and Donnan for 2 years, and Messrs. French and Murray for 1 year.

The following preamble and resolution were offered, and after some discussion, adopted, viz:

"Whereas due subordination to the authority of Church Courts, requires any of their communion, and especially any of their own members who may be under sentence of guilt, and who may feel themselves aggrieved by the said sentence, to yield a present submission, and in the mean time to seek redress by such means as are in accordance with such subordination,—Resolved, therefore, that Mr. Stark be called to an account for his continuing to preach, in defiance of the sentence of last session finding him guilty of certain charges contained in a refer-

ence from the Presbytery of Albany, and suspending him from the exercise of the ministry."

The resolution was passed by the following vote, viz :

Yeas—Messrs. Walker, Beveridge, Miller, Hanna, Clokey, S. Hindman, McElwee, Templeton, S. Wilson, Wallace, Gordon, McGill, Henderson, Kendall, Lindsay, Hall, Banks, ministers ; S. Dobbin, W. Dobbin, Cassil, Hamil, Hammond, Gib, J. Young, Leslie, ruling elders—25.

Nays—Dr. Bullions, Dr. Bruce ; Messrs. D. McLean, Donnan, Heron, D. Blair, Isaac, Ferrier, A. Wilson, Rodgers, B. Boyd, Dou-thet, Pollock, H. H. Blair, Russel, ministers ; Whyte, Lusk, Edwards, ruling elders—18.

Against the above decision Dr. Bullions protested, for reasons to be given in. In this he was joined by Dr. Bruce and Messrs. Donnan, Heron, Ferrier, Isaac, Alexander Wilson, Russel, D. Blair, D. McLean, sen., Lusk, and Edwards. Mr. Stark also protested for reasons to be given in.

Mr. John J. Clarkson, commissioner from the 1st Congregation of New-York, protested against the decision, in his own name, and in that of the congregation.

The question being put to Mr. Stark, why he had acted in insubordination to Synod, in preaching during the last year, Mr. Stark answered, that he had intended no insubordination to Church Courts, and declared that he had not yet had time to prepare his answer.

It was then moved, that Mr. Stark be allowed time till next meeting of Synod to prepare his answers. This motion being put to the vote, was negatived. Against this decision Mr. Stark protested. Mr. Clarkson, as commissioner from the 1st Congregation of New-York, also protested.

After some farther conversation, it was, on motion, Resolved, that Mr. Stark's answer is not satisfactory.

The following motion was then offered, viz :

Resolved, that further proceeding in the case of Mr. Stark, be deferred till next meeting of Synod. This being put to the vote, was decided in the affirmative, as follows :

Yeas—Dr. Bruce, Dr. Bullions ; Messrs. D. McLean, sen., Heron, D. Blair, Isaac, Ferrier, A. Wilson, Adams, Rodgers, B. Boyd, Dou-thet, Pollock, H. H. Blair, D. McLean, jun., Russel, Banks, ministers ; Whyte, Lusk, Leslie, Edwards, ruling elders—21.

Nays—Messrs. Walker, Beveridge, Miller, Hanna, Clokey, S. Hindman, McElwee, Templeton, S. Wilson, Wallace, Gordon, McGill, Henderson, Kendall, ministers ; Wm. Dobbin, Cassil, Hamil, Gib, James Young, ruling elders—20.

Mr. Gordon protested against the above decision, and the moderator requested his dissent to be marked.

Messrs. Stark, Ferrier, Hamil, and Cassel, asked and obtained leave of absence for the remaining sittings of Synod.

Adjourned till half past 7 o'clock this evening. Closed with prayer.
Half past 7, P. M.

Synod met and opened with prayer. Members present as above.
Read the minutes of last sitting.

Messrs. McGill and McNaughton were appointed a committee to prepare an act for fasting to be laid before Synod next year. The following resolution was adopted :

Resolved, that the sum of fifteen dollars be allowed to the sexton for his attendance on the Synod at its present sessions.

Mr. Clarkson asked in behalf of Mr. Stark, extracts of all the minutes referring to his case. The request was granted.

Mr. Stark requested that a copy of all the testimony taken by the Presbytery of Albany in the case of Mr. Webster, be granted him, as being essential to his defence. The request was granted, it being understood to be at Mr. Stark's expense.

At the request of Mr. Miller, copies of certain letters laid before Synod, signed by the Rev. P. Bullions and Mr. McKenzie, were ordered for the use of the Presbytery of Albany.

On motion, Resolved, that Mr. Banks be furnished with three dozen copies of the Testimony, to be distributed on his mission to Canada.

On motion, Dr. Ramsay and D. Houston were appointed a committee to audit the accounts of Mr. Beveridge, as agent for the sale of Testimonies. The following preamble and resolution were adopted :

Whereas, many of our people are not possessed of the Westminster Confession of Faith, and whereas it cannot be found in the market, Therefore Resolved, that this Synod take measures to have a new edition of it published. Dr. Ramsay, and Messrs. Beveridge and Miller were appointed a committee to carry into effect the above resolution.

On motion, Resolved, that a committee of two be appointed to examine the minutes, in order to collect a digest of the acts and decisions of Synod now in force, and report at next meeting. Messrs. Heron and S. Wilson were appointed said committee.

The overture on General and Particular Synods was called up, and the following resolutions offered as a substitute, and on motion laid on the table till next meeting :

Resolved, that Synod henceforward meet annually by delegation from the different Presbyteries.

Resolved, that each Presbytery numbering not more than three ministers, be entitled to a representation of one minister and one ruling elder; each Presbytery over three and not exceeding six, to two of each; every Presbytery over six, and not exceeding nine, to three of each, and every Presbytery over nine and not exceeding twelve, to four of each; and so on in the same proportion.

The report of the committee on the petition of the Presbytery of Shenango, respecting the boundary line between the said Presbytery and the Presbytery of Ohio, was called up, and, on motion, adopted as follows, viz :

Report of the Committee on the Petition of Shenango Presbytery.

Upon the above memorial your committee report : That from any thing they can understand from the geography of the country, and conversation with those who appear acquainted with it, they think the line by Shenango and Beaver is the best, and should according to said petition be granted and confirmed. This we are the more inclined to do, as it appears that to the line fixed by Synod in October, 1835, the memorialists never consented, and that line divides the charge of a minister into the bounds of two presbyteries, and is crooked and unsuitable.

ALEXANDER DONNAN,
SAMUEL HINDMAN,
D. BLAIR.

Resolved, that Mr. Murray and his congregation be permitted, if they think proper, and allowed to remain in the Presbytery of Ohio.

The report of the committee on the appeal from the Presbytery of

Stamford, was called up, and, on motion, resolved that the protest and appeal of James Milroy be sustained.

On motion, Synod went into committee of the whole on the subject of the Bible Society.

The report of the treasurer of the Bible Society was read as follows, viz :

Report of the Treasurer of the Bible Society of the Associate Church of N. America.

<i>William S. Young to Bible Society, Dr.</i>		1836.	<i>Contra. Cr.</i>	
1836.	To balance in treasurer's hands, . . .	\$241.12	June 8,	Bibles sent to Albany congregation, 14.63
Dec. 29,	Received from the West Hebron congregation, per the Rev. A. Anderson,	10.00	8,	Amount of bibles sent to South Argyle congregation, 13.50
1837.	May 12,	Received from do. by the Rev. A. Anderson, 7.94	July 15,	Amount of bibles sent to West Hebron congregation, 42.00
	Interest for money of the society in treasurer's possession, 15.00			
		\$269.06		Balance remaining in treasurer's hands, 199.04
				\$269.06

May 22, 1837.

WM. S. YOUNG.

Report of the Treasurer pro tem. of the Bible Fund.

1837. Received on account of the Bible Fund :

May 30,	From Miss Jane Mililgan, Hagerstown, Md., by Mr. McNaughton,	\$1.00
"	From the cong. of Cæsar's creek, by Mr. Heron,	6.25
"	From Mrs. Taggart and others, Wooster and Killbuck, by Mr. S. Hindman,	20.62½
"	From Barnet, Vt., by Dr. Bullions,	6.74
"	From Cherokee, by Mr. James Wallace,	6.50
"	From Darby, by do.	3.00
"	From Salem, by Mr. D. Gordon,	7.00
"	From Albany,	13.69
"	From Argyle,	6.00
"	From Hebron,	35.00
		\$105.80½

June, 2, 1837.

JAMES P. MILLER, *Treas. pro tem.*

On motion the executive committee of last year was reappointed.

When the committee rose, it was, on motion, resolved, that all the business now unfinished be laid over till next meeting.

On motion, resolved, that the minutes be published in the Religious Monitor, and that 500 extra. copies be ordered, the expense to be defrayed from the Synod's fund.

The minutes of the present sitting were read and approved ; and after prayer, singing the 133d psalm, and the apostolical benediction, pronounced by the moderator, the Synod adjourned to meet in Philadelphia on the 4th Wednesday of May, 1838, at 4 o'clock P. M.

(Signed)

ANDREW HERON, *Synod's Clerk.*

STATISTICAL TABLE OF THE PRESBYTERY OF ALBANY.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
Andrew Stark	New-York 1st.	New-York.	New-York	N. Y.	100	275
James Martin	Albany	Albany	Albany	do	70	153
Peter Campbell	Florida	Schenectady	Schenectady	do	42	140
John G. Smart	Johnstown	Johnstown	Montgomery	do	19	40
John Graham	Bovina	Bovina	Delaware		82	158
P. Bullions	Troy,	Troy,	Rensselaer	N. Y.		30
H. H. Blair	New York 2d	Newark,		N. J.		
Vacancy	Newark,	New York.	New York	N. Y.	70	180
<i>Without charge.</i>						
Robert Laing						
Thomas Ferrier						

STATISTICAL TABLE OF THE PRESBYTERY OF MUSKINGUM.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
John Walker.....	Unity	New Athens.....	Harrison.....	Ohio	90	209
Samuel Irvine.....	{ Salt Creek.....	Fredericksburgh	Wayne.....	do	75	120
	{ Millersburgh.....					
Thomas Hanna.....	Cadiz	Cadiz	Harrison.....	do	76	155
Daniel McLane.....	{ Bloomfield.....	Concord.....	Muskingum.....	do	103	221
	{ Cambridge.....					
Joseph Clokey.....	{ Mount Pleasant.....	Warrentown.....	Jefferson.....	do	33	61
	{ Piney Fork.....					
Andrew Isaac.....	Londonderry.....	Londonderry.....	Guernsey.....	do	65	160
Samuel Hindman.....	Sharon	Mansfield.....	Richland.....	do	17	38
	Mansfield.....					
David Lindsay,...	Clear Creek.....	Reynoldsburgh.....	Franklin.....	do	28	60
	Washington.....					
Thomas Wilson.....	Truro	do	do	do	8	15
	Jonathan's Creek.....					
Joseph McKee.....	Goshen.....	Carrolton.....	do	do	do	do
	Carmel.....					
Samuel Douthett,...	Sandy.....	Wooster.....	Wayne.....	do	do	do
	North Union.....					
Vacancies	Wooster.....	St. Clairsville.....	Belmont.....	do	32	60
	Dover.....					
	Killbuck.....	do	do	do	45	77
	McMahon's Creek.....					
	Belmont.....	Wayne.....	do	do	do	do
	Newman's Creek.....					
	Mohican.....	Crawford.....	do	do	do	do
	Bucyrus.....					
	Clear creek.....	Wayne.....	do	do	do	do
	Claysville.....					
	Jacksonville.....					

STATISTICAL TABLE OF THE PRESBYTERY OF SHENANGO.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
Daniel McLane,...	{ Venango.....	Hart's x roads,...	Crawford,....	Penn.	200	500
	{ Salem.....					
John France.....	Glade-Run.....	Bakerstown.....	Butler.....	do	60	200
Isaac Beggs,...	Mercer.....	Mercer.....	Mercer.....	do	26	83
	Springfield.....					
Matthew Snodgrass	Rocky Spring.....	Meadville.....	Crawford,....	do	56	126
	Concut.....					
Alex. Boyd,.....	French Creek.....	New Castle,....	Mercer.....	do	32	30
	Cherry Run.....					
William C. Pollock,	New Castle.....	do	do	do	20	50
	Neshannock.....					
	Mount Prospect.....	Harrisville,....	Butler.....	do	25	45
	Harmony.....					
	Unity.....	do	do	do	80	120
					55	100

STATISTICAL TABLE OF THE PRESBYTERY OF ALLEGHANY.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.
Robert Bruce, D. D.	Pittsburgh.....	Pittsburgh.....	Alleghany.....	Penn
John Dickie.....	{ Rich-Hill.....	Kittanning.....	do	do
	{ Kittanning.....			
Joseph Scroggs.....	Buffalo.....	Ligonier.....	Westmoreland	do
	Fairfield.....			
David Blair.....	Donagal.....	Indiana.....	Indiana.....	do
	Indiana.....			
James M'Carrell.....	Conemaugh.....	Strattonville.....	Armstrong.....	do
	Union.....			
John Hindman.....	Jefferson.....	Glade Run,....	do	do
	Upper Piney.....			
Vacancies	Cherry-Run.....	Freeport,....	Armstrong.....	do
	Concord.....			
	Glade Run.....	do	do	do
	Mahoning.....			
	Berachah.....	Murrysville.....	Alleghany.....	do
	Bethel.....			
	Turtle Creek.....	Freeport,....	Westmoreland	do
	Freeport.....			
	Warren.....	do	do	do
	Lower Piney.....			
	Gibson's.....	Kittanning.....	do	do
	Clearfield.....			
		Punxsutawny,...	Jefferson.....	do
		Curwinstown,...	Clearfield,....	do

STATISTICAL TABLE OF THE PRESBYTERY OF STAMFORD.

Ministers.	Congregations.	Nearest P. O.	Counties.	States	Fam.	Com.
John Russell,	Stamford,	Queenston,		U. C.	85	70
James Strang,	Dumfries,	Galt,		do		170
D. Strang,	York	York,	Livingston,	N. Y.		45
D. Counts,		Esquising,		U. C.		
Vacancy	London,			do		

STATISTICAL TABLE OF THE PRESBYTERY OF OHIO.

Ministers.	Congregations.	Nearest P. O.	Counties.	States	Fam.	Com.
David Imbrie	Darlington	Darlington	Beaver	Penn.	60	140
	Bethel		do	do	70	150
Alex. Murray	Mountville	Portersville	Butler	do	70	140
	Slippery Rock		do	do	80	150
Elijah N. Scroggs	West Beaver		do	do		
	West Union	New Lisbon	Columbiana,	Ohio.	75	150
	4 Mile Square		do	do		
Dav. Goodwillie	Poland	Poland	Trumbull	do	67	189
	Liberty		do	do	79	115
Wm. Douthet	Milton,	Warren,	Trumbull,	do		
	Palmyra,		Carrol,	do	8	
	Newton,		do	do	18	87
Joseph Banks,	Northfield,		do	do		
	Stow,		do	do		
	Springfield		do	do		
James P. Ramsay,	Deer Creek,	New Bedford,	Mercer	Penn.	103	210
Vacancies	Yellow Creek					
	Scroggsfield,	Scroggsfield,	Carroll,	Ohio.	70	150
	Glade Run,					

STATISTICAL TABLE OF THE PRESBYTERY OF THE CAROLINAS.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
A. White, jr.	Steel Creek	Charlotte	Mecklenburg	N. C.	27	60
	Bethany				23	66
Horatio Thompson,	Ebenezer	Lexington	Rockbridge	Va.		
	Timber Ridge	do	do	do	62	
	Broad Creek		do	do		
	Nob Creek	Wilson	Lincoln	N. C.		
	Pisgah		do	do		
	Bethany	Yorkville	York	S. C.		
	Sardis		Union	do		
	New-Stirling	Staatsville	Iredel	N. C.		
	Cambridge	do	do	do		
Vacancies	— Creek	Morgantown	Burke	do		
	Cochran's Vale	Old Fort	do	do		
	Piedmont	Franklin	Macon	do		
	New Lebanon	Union	Monroe	Va.		167
	Sharon	Yorkville	York	S. C.		102
	Tirzah	do	do	do	48	59
	Smyrna	Chester	Chester	S. C.		
	Little River	Youngs	Fairfield	do		
	Bethel	Winabourgh	do	do		

STATISTICAL TABLE OF THE PRESBYTERY OF CHARTIERS.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
Wm. Wilson	Monteur's Run	Clinton	Alleghany	Penn.	40	140
	Robison,		Washington	do	42	160
Thomas Allison	Mt. Hope	W. Middletown	do	do	46	114
	Cross Creek		Brooke	Va.	26	61
James Ramsay	Chartiers	Cannonsburgh	Washington	Penn.	122	330
David French	N. & S. Buffalo	Washington	do	do	110	240
Alex. Doonan	Mt. Pleasant	Hickory	do	do	105	220
	Burgetstown		do	do	85	180
Alex. Wilson	Peter's Creek		do	do		
Wm. M. McElwee,	Service & King's Creek	Frankfort	Beaver	do	116	264
J. Rodgers	Noblestown,		Alleghany,	do	50	
	Ohio,		Economy,	do	70	
Bankhead Boyd,	Pigeon Creek	McCullough's	Washington	do		
T Beveridge,	Washington	Washington,	Washington	do		
Vacancy	Tumbleson's Run,				31	53

STATISTICAL TABLE OF THE PRESBYTERY OF MIAMI.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
A. Heron,.....	Caesar creek,.....	Jamestown	Green	Ohio.	45	120
James Adams,....	Massies Creek,.....	Xenia,.....	do	do	91	202
Nath. Ingles,.....	{ Burnets Creek,.....	Lockport,.....	Carrol	Ind.		
	{ Pleasant Run,.....		do	do		
James Templeton,...	Sugar Creek,.....	Centreville,.....	Montgomery	Ohio.	50	120
Samuel Wilson,...	Xenia,.....	Xenia	Green	do	75	186
James Wallace,...	{ Cherokee,.....	Cherokee	Logan	do	30	62
	{ Darby,.....		Union	do	31	64
J. M. Henderson,...	Carmel,.....	Smockville	Jefferson	Ind.	46	110
	Clarke,.....		Clarke	do		
Thos. S. Kendall..	{ Pistol Creek,.....	Maryville,.....	Blount	Ten.		
	{ Big Spring,.....		do	do	70	158
	{ Fork Creek,.....		Monroe	do		
James C. Bruce, ..	Henderson,.....	Monmouth	Warren	Illin's	58	160
G. M. Hall,.....	{ Madison	Bryantsburgh,.....	Jefferson	India.		
	{ Big Creek,.....					
	Tuscaloosa,.....	Tuscaloosa,.....		Ala.		
	Rocky Spring,.....	Abingdon,.....	Washington	Va.		
	Limestone,.....			Tenn.		
	Salem,.....			do		
	Salt River,.....		Mercer	Ky.		
	Princeton,.....	Princeton,.....	Gibson	Ind.		
	Otter Creek,.....			do		
	Bloomington,.....	Bloomington,.....		do		
	Raccoon,.....		Park	do		
Vacancies,.....	Unity			Illin's		
	Sugar Creek,.....			do		
	Buffalo,.....			Mo.		
	Mount Prairie,.....			do		
	Auxvasse,.....			do		
	Sharon,.....			do		
	Poplar Ridge,.....	Ottaway,.....	Putnam	Ohio.		
	Sugar Ridge,.....	Finley,.....	Hancock	do		
	Plainsfield,.....	do	do	do		
	Kenton,.....	Kenton,.....	Hardin	do		
	Round Head,.....	Roundhead,.....	do	do		
	Crooked Creek,.....			Wis.		
	Hennepin,.....		Patnam	Ill.		

STATISTICAL TABLE OF THE PRESBYTERY OF PHILADELPHIA.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
John Adams,.....	{ Guinston,.....		York	Penn.	42	100
	{ Lower Chanceford,.....		do	do	20	50
	Octorara,.....	Coopersville,.....	Lancaster	do		65
W. Easton,.....	E. Nottingham,.....	N. Lond. x rds.	Chester	do		57
	Muddy Run,.....	Buck,.....	Lancaster	do		20
F.W. McNaughton.	Mercersburgh,.....	Mercersburgh,.....	Franklin	do		102
	McConnellsburgh,.....	do	do	do		
	Carlisle,.....	Carlisle,.....	Cumberland	do		
A.T. McGill,.....	Wheatfield,.....		Perry	do		
	Dickinson,.....			do		
	Stone Valley,.....			do		
John S. Easton,...	Kishacoquillas,.....			do		
	Lewistown,.....	Lewistown,.....	Mifflin	do		
	Baltimore,.....	Baltimore,.....	Baltimore	Md.		68
Vacancies,.....	Philadelphia,.....	Philadelphia,.....	Philadelphia	Penn.	86	173
	Huntingdon,.....	Huntingdon,.....	Huntingdon	do		
	Belfonte,.....	Belfonte,.....	Centre	do		
	Sinking Creek,.....	Potter's Mills,.....	do	do		

STATISTICAL TABLE OF THE PRESBYTERY OF CAMBRIDGE.

Ministers.	Congregations.	Nearest P. O.	Counties.	States.	Fam.	Com.
Alex. Bullions....	Cambridge.....	Cambridge	Washington	N. Y.	131	366
James P. Miller...	Argyle.....	Lake P.O. N. Y	do	do	120	300
A. Gordon.....	Putnam.....	Putnam	do	do	48	105
T. Goodwillie....	Barnet.....	Barnet	Caledonia	Vt.	80	200
Wm. Pringle.....	Ryegate.....	Ryegate	do	do	65	143
D. Gordon.....	Salem.....	Salem	Washington	N. Y.	50	90
D. Stalker.....	North Argyle.....	Noth Argyle	do	do		110
A Anderson.....	Hebron.....	West Hebron	do	do	72	157
Without charge.						
A. White, sen.						

SUMMARY OF THE PRECEDING TABLES.

PRESBYTERIES.	Ministers.	Congregations settled and vacant.	Families.	Communicants.
Cambridge	9	8	547	1431
Carolina	2	20	193	496
Ohio	7	19	690	1431
Chartiers	10	15	843	1752
Miami	1	38	496	1182
Philadelphia	5	13	198	660
Alleghany	6	13	18	660
Maskingum	11	30	665	1896
Albany	9	8	383	976
Shenango,	6	14	679	1557
Stamford,	4	5	85	285
Ministers itinerating.....	13			
Total.	92	183		

ART. III. *The General Assembly of the Presbyterian Church.*

This ecclesiastical body met, as was announced in our last number, on the 18th ult., and continued in session three weeks. It has proved to be a truly reforming Assembly. The friends of truth and Presbyterian order have triumphed. The "Circular" which we give below will furnish our readers with a knowledge of the principal decisions of the Assembly on those points in which we, as a church, feel the deepest interest. This "Circular" is an able document, and the information which it imparts, and the firmness which it evinces are well calculated to make the friends of Presbyterianism every where to rejoice, yes even to "shed tears for joy." It would seem that the Assembly was not governed by that narrow, selfish, cowardly, and temporizing policy, which, in order to swell the list of congregations and ministers would endanger the purity, and even the vitality of the whole body ecclesiastic. Four Synods—the Western Reserve, Utica, Genesee and Geneva—have been declared to be no longer in connection with the Presbyterian Church. The Third Presbytery of Philadelphia,—the elective affinity Presbytery—has been dissolved; and some steps have been taken towards a purification of other Presbyteries. The Resolutions of the Convention published in our last number, relative to the errors and disorders existing in the Presbyterian Church, have been adopted by the Assembly. Other pieces of reform have also been executed, which we have not time at present to notice. After we have examined the "proceedings of the Assembly" more leisurely, we will endeavor to lay before our readers what may appear to be deserving of special notice. In the meantime, we feel persuaded that our readers will be much gratified in perusing the following circular.

CIRCULAR EPISTLE OF THE GENERAL ASSEMBLY.

The General Assembly of the Presbyterian Church in the United States of America, to all the Churches of Jesus Christ, with grace, mercy, and Peace, from God the Father, and the Lord Jesus Christ, through the Eternal Spirit.

VERY DEAR BRETHREN :

Assembled by the good providence of God, as the supreme judicatory

of the Presbyterian Church in the United States of America, constituting by our ecclesiastical organization not only the "bond of union, peace, correspondence and mutual confidence among all our churches," but also the only organ of "correspondence with foreign churches." we cannot consent to separate after the unusually long, interesting, and important session, which we are about to close, without pouring out the fulness of our hearts, in reference to the weighty matters concerning which we have been called to act since we came together, into the ears and bosoms of all other Christian Churches, and especially those with which we are in friendly correspondence.

You cannot be ignorant, dear brethren, that, for a number of years past, the friends of truth, and of regular Presbyterian order in our beloved Zion, have been filled with painful apprehension at the manifest departure from our ecclesiastical standards, which appeared to be gaining ground in a number of our judicatories. Firmly believing that the great purpose for which the Church was founded was that she might maintain in their purity the doctrines and discipline of Christ; and hold them forth to a dark world, we have thought ourselves called upon to make inquiry respecting the errors and disorders alleged to exist, and as far as possible to banish them from that portion of the professing family of Christ with which we are connected. You have witnessed, for a number of successive years, our struggles for the attainment of this object. You have witnessed the mortifying disappointments which from time to time have attended our efforts to obtain, by constitutional means, a redress of the grievances of which we complained. You have seen what we regard as error becoming more extensive in its prevalence, and more bold and overbearing in its claims. You have seen certain Voluntary Societies, under the cover of professed zeal for the doctrines and order of our church, in fact, if not in intention, gradually subverting both. You have heard the motives of the friends of truth reproached: their names cast out as evil; their zeal for maintaining the purity of the Gospel represented as as a mere struggle for power; and all their attempts to detect and censure heresy held up to public view as the efforts of restless and ambitious men to gain the pre-eminence for themselves. Amidst these ineffectual attempts to banish error, and to restore order, vital piety has languished; mutual confidence has disappeared; the reviving and converting influence of the Holy Spirit have been withheld, and our time and strength have been painfully occupied with strife and debate, instead of being wholly given to the spread of the Gospel, and the conversion of the world.

We shall not stop to inquire by whose agency, or by what steps this state of things has been produced. The adjustment of the proper award in regard to this question, might be deemed an invidious task, and fail of commanding universal assent. But on the deplorable character of the situation in which we were placed, there can be but one opinion. Over our conflicts every friend of religion has mourned; every intelligent member of the Presbyterian Church has felt grieved and humbled; and we were becoming a reproach among all surrounding denominations. To every enlightened beholder it has been long manifest that parties so heterogeneous and discordant could no longer act together in the same body either with comfort to themselves, or with honor and edification to the cause of our common Christianity.

Such has been our melancholy history, especially for the last six

years; and such were the discouraging and distressing circumstances in which this Assembly convened. On coming together it was found to contain such a decided majority of the friends of truth and order, as to place within our reach the most thorough measures of reform. And it is worthy of especial notice that this majority was created and brought together in full view of the measures adopted by the orthodox Assembly of 1835, and all the conflicts and painful disclosures which characterized the Assembly of 1836. It was after the attention of the whole church had been strongly called to these measures and disclosures that our Presbyteries sent a delegation, the major part of whom declared in favor of the doctrines and order of our body. We felt ourselves, therefore, distinctly and solemnly called upon, by the voice of the Church, to go forward and rescue her struggling and bleeding interests from that humiliating and degrading perversion to which they had been so long exposed. This painful duty we have endeavored to perform in the fear of God. And although we do not claim that our manner of discharging it has been wholly free from the manifestation of human infirmity, we do hope and believe that our measures have been accompanied with much sincere and humble seeking for Divine direction; and that they are such as the enlightened and impartial friends of our ecclesiastical constitution will ultimately approve.

As the great truths of the Gospel lie at the foundation of all Christian hope, as well as of the purity and prosperity of the Church, we felt ourselves bound to direct early and peculiarly solemn attention to those doctrinal errors, which there was but too much evidence had gained an alarming prevalence in some of our judicatories. The advocates of these errors, on their first appearance, were cautious and reserved, alleging that they differed in words only from the doctrines as stated in our public standards. Very soon, however, they began to contend that their opinions were really new, and were a substantial and important improvement on the old creed of the Church; and, at length, that revivals of religion could not be hoped for, and that the souls of men must be destroyed, if the old doctrines continued to be preached. The errors thus promulgated were by no means of that doubtful or unimportant character which seems to be assigned to them even by some of the professed friends of orthodoxy. You will see, by our published acts, that some of them affect the very foundation of the system of Gospel truth, and that they all bear relations to the Gospel plan of very serious and ominous import. Surely doctrines which go to the formal or virtual denial of our covenant relation to Adam; the native and total depravity of man; the entire inability of the sinner to recover himself from rebellion and corruption; the nature and source of regeneration; and our justification solely on account of the imputed righteousness of the Redeemer—cannot, upon any just principle, be regarded as “minor errors!” They form, in fact, “another Gospel;” and it is impossible for those who faithfully adhere to our public standards, to walk with those who adopt such opinions with either comfort or confidence.

It cannot be denied, indeed, that those who adopted and preached these opinions, at the same time, declared their readiness to subscribe our Confession of Faith, and actually professed their assent to it, in the usual form, without apparent scruple. This, in fact, was one of the most revolting and alarming characteristics of their position. They declared, that in doing this, they only adopted the Confession “*for substance,*” and by no means intended to receive the whole system which

it contained. Upon this principle, we had good evidence that a number of Presbyteries, in the ordination and reception of ministers, and other church officers, avowedly and habitually acted. And hence, it has not been uncommon for the members of such Presbyteries publicly and formally to repudiate some of the important doctrines of the formulary which they had thus subscribed; and even in a few extraordinary cases, to hold up the system of truth which it contains, as "an abomination;" as a system which it were to be "wished had never had an existence." No wonder that men feeling and acting thus, should have been found, in some instances, substituting entirely different Confessions of Faith in place of that which is contained in our Constitution. Who can doubt that such a method of subscribing to articles of Faith is immoral in principle; that it is adapted to defeat the great purpose of adopting Confessions; and that, if persisted in, it could not fail to open the door of our Church wider and wider to the introduction of the most radical and pestiferous heresies, which would speedily destroy her character as an evangelical body?

Was it possible for us to doubt or hesitate as to our duty, when such errors were evidently gaining ground among us, and when it was in our power judicially to condemn them? Errors which, ever since the days of the apostles, have been pronounced by the true Church to be dangerous corruptions of Gospel truth. We are conscious that in pronouncing the errors in question to be unscriptural, radical, and highly dangerous, we are actuated by no feelings of narrow party zeal, but by a firm and growing persuasion that such errors cannot fail, in their ultimate effect, to subvert the foundation of Christian hope, and destroy the souls of men. As watchmen on the walls of Zion, we should be unfaithful to the trust reposed in us, were we not to cry aloud, and proclaim a solemn warning against opinions so corrupt and delusive.

In the course of our attempts at reform, we have thought it our duty to annul the Plan of Union between Presbyterian and Congregational churches, in the new settlements, formed in 1801, and evidently intended as a temporary system, to meet a temporary exigency. By that Plan, Congregational churches were brought into complete union with the Presbyterian Church; and their delegates, without having adopted our public standards, were introduced into our judicatories, and vested with the power of giving authoritative, and in some cases, decisive votes, on the most important questions of doctrine and discipline; and thus, in reality, of governing our Church. And it has happened, in fact, in a number of instances, that some of the most important decisions, in their bearing on the truth and order of our body, have been decided by the votes of those who had not subscribed to our ecclesiastical constitution, and stood aloof themselves from its authority. Thus Congregationalists were found, in effect to control the Presbyterian Church, and to prohibit her carrying into execution our appropriate system, while we had no more authority over them than they chose to recognize.

It is impossible to contemplate this plan of union now, without perceiving that it is most unnatural in its character; that it has not a shadow of foundation in the constitution of the Presbyterian Church; and that it is adapted to be deeply injurious in its influence on us. It is but just, indeed, to say that it was first proposed and commenced on our part; and that it was dictated by that spirit of unsuspecting simplicity, and fraternal confidence, which foresaw no evil. Its mischiefs

gradually disclosed themselves; and it was not until they had taken wide and deep root, that they began to attract the attention, and awaken the fears of the friends of truth and of Presbyterian order. It was more and more perceived not only that this system, as before remarked, was most unequal, as it, in fact, conceded the right of governing us to those over whom we could exercise no controlling power; but that its effect must be, slowly, but inevitably, to subvert the order and discipline of the Presbyterian Church. Surely, no impartial judge can blame us for wishing this mischievous system rescinded, or for annulling it when we had the power. It is due to ourselves, however, to say, that this measure was not either hastily conceived, or abruptly executed. The union in question has been, for many years, regarded by the great body of the Presbyterian Church, as, perhaps, the most fertile source of the difficulties existing among us; especially when viewed not merely as a violation of our constitution, and an invasion of our order; but as grievously abused by those who have taken advantage of it, in a manner not intended by its original framers, to disseminate their pernicious errors. Viewing the subject in this light, the General Assembly of 1835, respectfully requested the General Association of Connecticut to consent that the Plan of Union should be annulled. Having now waited two additional years in vain for any favorable action in the case, on the part of our brethren of Connecticut, and having witnessed with the deepest sorrow the ever growing evils of this relation, we have felt at this time solemnly called upon to abrogate the whole plan, and to put an end, as far as in us lay, to the destructive effects which have so long resulted from its operation.

If it were obviously equitable and important that the Plan of Union alluded to should be annulled, it was, in our view, no less equitable and important that the ecclesiastical bodies to which that Plan had given existence, and which were animated and governed by its spirit, should be declared to be no longer connected with our Church. It has been, indeed, painful to the Assembly, to declare bodies in which were brethren, whose piety we cannot question, and whose activity in extending the visible Church we must regard with approbation, to be no longer connected with our body. But we were shut up to this painful duty. Being irregularly brought into our Church, and retaining all the feelings and habits growing out of the circumstances of their original introduction, we could not hope that they would walk together in peace with us, so long as the points of difference between us were so many and so serious. Although the creation of more churches on the Plan of Union was made to cease by the previous act of abrogation; still, as all grant that the act which brought them in was wholly unconstitutional; and as, if this were the case, the act itself was, of course, void from the beginning, and all the acts and bodies growing out of it equally void;—we have deemed it necessary to declare the brethren connected with those judicatories, no longer connected with the Presbyterian Church. Fully aware of the painfulness of this decision to both parties, in order to avoid it, we made overtures to the brethren who were opposed to us in sentiment and in policy, which had for their object an *amicable separation*; offering them, in order to bring about such a separation, what we deem equitable, and even indulgent terms. These terms will be learned from the correspondence of the joint committee appointed to negotiate on the subject, which has been already made public. Our brethren saw fit to decline our proposal, and chose

rather to abide the enforcing of the Constitution. They cannot complain of our course, when the only alternative was the ruin of the Church, or the restoration of our form of government to its legitimate and uniform reign.

We are aware that some have called in question the constitutionality of our proceedings. On this subject, the more maturely we reflect, the more firmly are we persuaded that we have taken the most eligible, and even the only practicable course. To have attempted to separate from us the brethren with whom we could no longer walk in peace, by personal process in each case, would, obviously, have been impossible, and even if possible, tedious, agitating, and troublesome in the highest degree. The General Assembly is vested by the Constitution of our Church, with plenary power "to decide in all controversies respecting doctrine and discipline; to reprove, warn, or bear testimony against error in doctrine, or immorality in practice, in any Church, Presbytery, or Synod; to superintend the concerns of the whole Church; to suppress schismatical contentions and disputations; and in general to recommend and attempt reformation in manners, and the promotion of charity, truth, and holiness, through all the churches under their care." It is manifest that no other body but the General Assembly is competent to sit in judgment on a Synod; and it is equally manifest that no other body can be vested with power to abolish a system which the General Assembly itself had formed, without consulting any of the Presbyteries. We have, therefore, not hesitated to apply the Constitutional remedy in its fullest extent. And now reposing on the high ground of our truly primitive and apostolical system of order, we appeal with unshaken confidence to the sympathy of all evangelical churches; to the approval of the American people; and above all to the sanction of Him "who sits as King upon the holy hill of Zion."

In the adoption of these measures, we are earnestly desirous that our views and feelings in regard to our Congregational Brethren of New England, should be correctly understood. We have no controversy with them, nor do we desire to have any, with respect to the Congregational Form of Church Government, as it exists among themselves, nor with any other form of church polity. Toward the excellent Brethren beloved in the Lord, in those and all other churches, who are now testifying against the errors which are troubling *them*, as they are troubling *us*, we entertain the most cordial esteem, and fraternal affection. They are engaged in the same hallowed cause with ourselves, and we cordially bid them God speed. Let there be no strife between us. There *ought* to be none, and there *will* be done, so long as there is no effort made by any party to intrude on the domestic concerns of any other. We cannot wisely attempt, with our different views and feelings, to inhabit the *same house*; but as *neighbors*, we may be on the most amicable and even affectionate terms. We wish for no more than to be allowed the fair and unimpeded action of our own ecclesiastical principles. We desire to stand on our own responsibility, and not to be made involuntary sharers in the responsibility of other bodies and systems of action, with which we cannot entirely harmonize. We desire to perform our Master's work upon the principles which we conscientiously prefer, because we believe those principles to be found in the word of God; and we cannot consent to an alliance with any individuals or bodies of men in their system of action, without reserving

to ourselves the right of review, of control, and, if necessary, of correction.

It is our earnest hope, with respect to the brethren thus severed from us, that both parties will be essentially benefitted by the separation. We trust that both will, henceforth, proceed in the conscientious discharge of duty, without being crippled or embarrassed by each other; and that hereafter there will be no other strife between us, than who shall love the Redeemer most, and who shall serve him with the warmest zeal.

We have already adverted to the unhappy influence which has been exerted for a number of years past, by certain voluntary societies, which, though not responsible to any church, and of course, therefore, not to us, were pursuing a train of measures adapted, covertly, but effectually, to weaken her energies, and govern her proceedings. We believe that if there be any departments of Christian effort to which the Church of Christ is bound, in her appropriate character, to direct her attention, and her unwearied labors, they are those which relate to the training of her sons for the holy ministry, and sending the gospel to those who have it not, and planting churches in the dark and destitute portions of the earth. To be willing to commit either of these branches of her peculiar work to foreign and irresponsible hands, we are more and more persuaded is unfaithfulness to the best interests of Zion, and adapted fatally to injure the cause of Gospel truth, and of Presbyterian order. Surely if the Church is under obligations, not only to maintain in her own bosom, but also to impart, as far as possible to the whole world, all such religious knowledge, worship, and ordinances as God hath revealed in his word, she is bound to see to it, that no persons shall be either educated or sent forth as ministers, who are not well instructed in her doctrine and order, and, as far as can be ascertained, firmly attached to both. This is equally a dictate of duty to our Master in heaven, and to our own beloved institutions. To suffer Boards constituted by ourselves; pledged to adhere to our standards; and responsible to our own judicatories, to languish, while we sustain and strengthen societies over which we have no control, and which are gradually undermining, at once, our purity, and, of course, our real strength, while professing to add to our numbers, would be manifestly as unwise as it would be criminal, in those who profess to love the Presbyterian Church, and to consider her as conformed, in her doctrine and order, to the Apostolic model.

One of the most formidable evils of the present crisis is the wide spread and ever restless spirit of *Radicalism*, manifest both in the Church, and in the State. Its leading principle every where seems to be to level all order to the dust. Mighty only in the power to destroy, it has driven its deep agitations through the bosom of our beloved Church. Amidst the multiplied and revolting forms in which it has appeared, it is always animated by one principle. It is ever the same levelling, revolutionary spirit, and tends to the same ruinous results. It has, in succession, driven to extreme fanaticism the great cause of Revivals of Religion—of Temperance—and of the Rights of Man. It has aimed to transmute our pure faith into destructive heresy; our Scriptural order into confusion and misrule. It has crowded many of our churches with ignorant zealots and unholy members; driven our pastors from their flocks; and with strange fire consumed the heritage of the Lord, filling our churches with confusion, and our judicatories with conflict;

making our venerated name, and beloved institutions so far as its fearful influence extends, a hissing and a bye-word before the American people; and even threatening the dissolution of our National union, as well as the dismemberment of the Presbyterian Church.

While we have endeavored to take, as our Master enabled us, decisive measures for securing, under the divine blessing, the future purity and peace of our body, we would openly admit, dear brethren, that mere orthodoxy, and regular scriptural government, ought not to be considered by any church as the *only*, or even as the *chief* objects of her regard. Let it never be forgotten that truth, whether in respect to doctrine or discipline, is in order to godliness; and that the real prosperity and glory of any church consists in the presence and power of the Holy Spirit, enlightening, reviving, and sanctifying her members, and adding to their numbers daily of such as shall be saved. We would, therefore, now that the adorable Head of the Church has enabled us in some measure to remove from our body the most prominent sources of division and strife, humble ourselves before God, and call upon our brethren of every name, with us to seek and pray without ceasing for those reviving and converting influences of the Holy Spirit, which alone can render any Church what it ought to be,—a real blessing to the world, and a nursery for heaven. And while we earnestly desire and implore this blessing, let us remember the great importance of distinguishing between genuine revivals of religion, and those which are spurious and fanatical. The former are the product of Gospel truth, impressed on the heart and conscience by the Holy Spirit of God. The latter are mere experiments of natural feeling, produced either by error, or by some other form of human machinery. In proportion as the former prevail, the Church is prosperous and happy. The latter, however arrogant in claim, or plausible in appearance, are only fitted to send a blight on the garden of the Lord, and to deceive and destroy the souls of men. We fear that not a little of that which has assumed the precious name of revivals, in various parts of our bounds, is of this latter description. This lamentable fact, however, creates no prejudice in our minds against genuine revivals of religion. It rather excites us to desire and long for them with more ardor; to pray for them with more importunity; to promote them with more care by an edifying example; and to guard against all counterfeits with more enlightened vigilance.

Brethren farewell. May the God of Israel bless you all—every one. We love, with tenderness which we cannot utter, our own portion of the Church of Jesus Christ our Lord. But we love also every other portion of the inheritance of that dear Saviour—and rejoicing in the confident hope that heaven will ring with praises of the redeemed from amongst every Christian denomination—our ardent and constant desire is, to draw the bonds of union between us, and all the rest, as close as possible here below. Hence the present epistle to our brethren. Hence our earnest desire to explain clearly to them our posture, our action, and the solemn crisis which having first overtaken several of our sister churches, has at length fallen upon us, and will unquestionably overtake, in succession, all denominations of christians.

And now may God of his infinite mercy set the seal of his visible approbation upon what his providence and grace have enabled us to do. And may you brethren be preserved from the evils which we have en-

duced—or be enabled to meet them with more promptitude and fidelity than we have done.

And may the grace of the Lord Jesus Christ, abide richly on all who love his holy name.

By order of the General Assembly.

DAVID ELLIOTT, *Moderator.*

JOHN McDOWELL, *Stated Clerk.*

ART. IV. *Proceedings of the minority in the General Assembly.*

(From the New-York Observer.)

Agreeably to notice previously given in the Assembly, a meeting of delegates from the Synods which had been excinded, and of such other members of the minority as chose to attend, was held in Rev. Mr. Barnes' church on Friday afternoon, June 9th. Rev. Baxter Dickinson was called to the chair, and Rev. E. W. Gilbert was appointed secretary. The meeting was opened with prayer: and after statements from several gentlemen, the following resolutions were adopted: viz.

Whereas the majority of the General Assembly of the Presbyterian Church, at their late sessions in this city, have abrogated the Plan of Union between the said Assembly and the General Association of Connecticut, with respect to the organization of churches on our frontier, which has existed for 36 years, and been attended with the most happy effects in regard to the peace, purity, and extension of the church, especially in the new settlements on the whole line of our Northern and Western borders; and whereas the said majority of the said Assembly, as the alleged consequence of the abrogation of the said Plan, and without citation or trial, have declared four Synods, embracing more than 500 ministers, and a still larger number of Presbyterian churches, to be out of the Presbyterian church represented in the said Assembly: and whereas the Assembly did, in like manner, without hearing or trial declare the third Presbytery of Philadelphia to be dissolved: and whereas the excision of the said Synods and dissolution of the said Presbytery have been effected on the ground of the alleged existence, within the same, of great errors in doctrine and irregularities in practice, of which no proof was exhibited in the Assembly; have been passed by the said majority against the strong and continued remonstrance of the minority, and with the declared purpose of producing a division of the church: Now, therefore, it is *Resolved*, by the minority of the said Assembly,

1. That we have no evidence of the existence, in the Presbyterian Church, at the present time, of any greater diversity of doctrinal belief, than has heretofore existed in this branch of the Church of Christ.

2. That we believe that there are, in the Synods and Presbyteries now excinded, no greater irregularities of practice, than in the other portions of the Presbyterian Church.

3. That in the opinion of the said minority, the alleged errors and irregularities furnished no justifying occasion for the division of the church, even on terms of amicable and mutual agreement. Much less could they justify the violent measures, resorted to by the majority to effect this object.

4. That, for these and other reasons, we regard the acts of the said

Assembly, abrogating the Plan of Union, and cutting off said Synods and Presbytery, as wholly unjustifiable and without any warrant from the constitution, as oppressive and revolutionary in their character, and as *therefore null and void*.

5. That, notwithstanding our opinion that the errors in doctrine and irregularities of practice referred to, furnish no proper occasion for a division of the church, yet we have been constrained to admit that, by the alienations produced by slanderous publications, and by the action of the late Convention and the General Assembly, a controlling portion of which was composed of the members of said Convention, a division has probably been rendered unavoidable.

6. That it be recommended to all the Presbyteries which have acted with the minority, and all the Presbyteries which disapprove of the violent, revolutionary measures of said Assembly, to send up a full representation to the next General Assembly; and that they instruct their commissioners to claim seats for the commissioners from those Presbyteries which have been unconstitutionally excinded; and that, in case their seats shall be denied them, said commissioners take immediate measures for a separate and constitutional organization of the General Assembly, as constituting the only true General Assembly of the Presbyterian church of the United States of America.

7. That, whereas the constitution of the Presbyterian church (chap. 22 sec. 3) recommends that the "expenses of ministers and elders, in their attendance on the judicatories, be defrayed by the bodies respectively which they represent," and whereas it is understood that the party in the church of whose acts we complain, have been in the habit of appropriating their collections to the support of their own delegates, therefore resolved, that it be recommended to the Presbyteries which accord with us in views, to make liberal collections for the support of their own commissioners.

8. For the purpose of carrying into effect the foregoing recommendations, the Synods, Presbyteries and Churches are earnestly requested to adhere to and maintain their present organizations, and firmly to resist any and every attempt which may be made, by circular letters or otherwise, to change their present ecclesiastical relations.

9. That the minority of the late Assembly do adhere firmly to the confession of faith and form of government of the Presbyterian church, and relying on the fidelity of the Presbyteries which they represent, are determined to maintain their adherence to the same.

ART. V. *London Anniversaries, May 1837.*

BRITISH AND FOREIGN BIBLE SOCIETY.—In Paris, the agent of the Society had issued, during the past year, 86,147 copies of the Scriptures, and since he commenced his labors there, four years ago, 266,878 copies. The *colporteurs* had circulated 43,510 copies. Dr. Pinkerton had visited Frankfort, Piedmont, part of Italy, Baden, Strasburg, Geneva, and many places in the south of France, and reported an increasing circulation of the Scriptures and demand for them. A Flemish translation is much required. The work was proceeding at St. Peters-

burgh. The agents at Stockholm had been authorized to print 15,000 copies of the New Testament. In Sweden, 1,908 Bibles and 9,557 Testaments had been issued during the past year, and about 70,000 copies from the commencement. The total distribution in Denmark was 783,229 copies, not including 98,754 disseminated among the military. At Barcelona 16,000 copies were sold during the year; 14,700 Testaments in modern Greek had been sent to Athens. About 8,000 copies of the Scriptures had been sold at the China station, and treble the quantity might have been sold. There was a great disposition to change prevailing amongst the Chinese. From Sydney and New South Wales very encouraging accounts had been received. The American Bible Society had issued last year 221,694 copies, making a total of 1,989,430. Ten thousand copies had been sent to the British possessions in North America. In the West Indies the grant of the Society had been productive of the happiest effects. The total net receipts of the Society for the past year amounted to 108,700*l.* or about 21,000*l.* more than last year. The amount for the negro fund from the period of opening it in 1834 was 16,249*l.* 5*s.* 9*d.* The expenditure during the past year 103,171*l.* 5*s.* 2*d.* The issue 541,843 copies. The total issue from the commencement 10,293,645 copies. The Society is under engagements to the amount of 40,000*l.* and upwards. The free contributions amounted to 30,633*l.* 19*s.* 8*d.*

BRITISH AND FOREIGN TEMPERANCE SOCIETY.—About fifty new societies have been formed during the year, and about 20,000 additional members obtained. The meeting was addressed by several gentlemen, noblemen, missionaries, and others. Among them were Messrs. Kirk and Proudfit, from the United States. The Rev. Dr. Edgar, of Belfast, said “he came from Ireland, the land of whiskey, of misery, and of crime; the puzzle of puzzles. No man understood her; and no wonder, for she was drunk. Last year she swallowed fourteen millions gallons of spirits.”

ART. VI. *Miscellany.*

PAYMENT FOR PERIODICALS.—(Extracted from the Nat. Preacher.)
 —You order or consent to take a newspaper, or a religious periodical and you take it with your eyes open upon the “terms,” and in the very act of ordering it, or consenting to take it, you pledge yourself to pay for such publication *according to the terms*; and while you neglect to do this, you stand convicted, as a moral being, of violating your pledge, and withholding from another his right. I speak not now of the disastrous consequences of such solemn trifling, but I speak of its *guilt*; and of the amount of that guilt let every candid man judge for himself. And let him decide as in the presence of God, and in the prospect of the final reckoning, when it shall appear that “he who is unjust in the least, is unjust also in much.” The plea of inconvenience in making payments at a distance, will not excuse neglect. He that fears God and respects the right of his fellow man, will “*do justly*,” even though it require a sacrifice. He will be generous rather than unjust.

Each delinquent should consider that he may be inflicting a most

ungrateful and cruel wound, not only upon the individual who is serving him, but indirectly, upon the best interests of the community.

THE CHRISTIAN IN THE WORLD.—Christians are represented as a "peculiar people"—But are they so in their intercourse with the world? They buy, they sell, they labour, and are excited by all passing events, very much, if not entirely, like other men. And it rarely occurs that they exhibit in their demeanor, or conversation, or business, any very striking evidence that their hearts are less attached to the "things which perish with the using," than their fellows. From the Christian's character, as delineated in the Bible; from the principles by which he professes to be actuated, and from the hopes which he indulges, it is reasonable to infer that this "conformity to the world," though free from gross offense and overt acts of transgression, is incompatible with the spirit of the Gospel. For he should be "a living epistle known and read of all men." His distinctive—his peculiar character should be so visibly engraved upon all his transactions that "he who runs may read it." Then, in his hours of retirement from the busy scenes of life, he would not have to reproach himself for neglect of Christian duty. He would have a heart to draw near to the mercy seat with full assurance of hope; and in his communion with God, he would receive strength to "overcome the world," in his subsequent conflict with its cares, and engagements in its duties. Thus living, he would live to the glory of God, and be constantly prepared to stand in the presence of his judge.—*Char. Obs.*

ROMAN CATHOLIC PROVINCIAL COUNCIL.—The solemn farce of another assemblage of the bishops and priests of Romanism, at Baltimore, has been performed, much to their own gratification no doubt, and the amusement of those who love "raree shows." The account given of it in the Catholic Herald is sufficiently sickening. Ten of the bishops of the Church were present, including the archbishop, and three were necessarily detained. The meeting was held about the middle of April. Their proceedings cannot be published till they shall have received the sanction of the Pope—and are now on their way to his Holiness.

The Bishops of the Catholic Church form its Legislative Assembly, and its *Court of Judicature*; but their acts have no force till examined and approved by the Universal Bishop, the Pope, whose "spiritual jurisdiction extends over every portion of the world." These "Councils" are the Pope's tribunal of justice established in our republic, "*imperium in imperio*;" exercising jurisdiction for him, without responsibility to our own governments. The Catholics thus explain the spiritual power of the bishops: "it lies not only in preaching the gospel, and so by persuasion and exhortation only, as some heretics hold to remit or retain sins, but it hath authority to *punish, judge, and condemn heretics, and other like rebels.*" The full import of this explanation is learned from the histories of the Inquisition.

It is stated in the "Connecticut Observer," that the governments of four of the most distinguished papal countries in Europe, Spain, Portugal, France, and Germany, have thought it proper, for centuries past, to prevent the meeting of these provincial assemblies within their limits, because of their dangerous character. But in our country they must be tolerated. Our safety lies, not in our *laws*, but in the vigilance of the Christian community, and in the formation of correct public sentiment in regard to the nature and tendencies of Romanism.

THE
RELIGIOUS MONITOR,

AND
EVANGELICAL REPOSITORY.

AUGUST, 1837.

ART. I. *Presbyterians in the latter part of the Seventeenth Century.*

1. Some remarkable passages in the life and death of Alexander Peden and others. By Patrick Walker.
2. Informatory Vindication, &c., New-York, 1837.
3. A Collection of Prefaces, Lectures and Sermons. By James Renwick.

The character of true christians is uniformly the same in every age. They have all the same glorious pattern to follow, and the same unerring rule—the bible—to guide their conduct in every vicissitude.

But there are many duties which may be required of them in one age which are not incumbent on them in another. The external circumstances of the church are continually changing. New errors are constantly arising, and old ones assuming new shapes. This should not be a matter of discouragement to us, but should rather teach us to depend *with confidence alone* on the Head of the church for counsel and direction. Is there something peculiar in our circumstances? Are we perplexed to know how we should act at any time, finding nothing parallel to our case in the history of the church, and not knowing to *which of the saints to turn?* Then let our prayer be to Him who is excellent in counsel. "*Order my steps in thy word.*"—"Give me understanding according to thy word." Let us pray that he would raise up "*men that have understanding of the times, to know what Israel ought to do;*" and that he would establish and *make Jerusalem a praise in the earth.*

In reviewing the history of the church in the earlier part of this century, we have seen that it attained a great degree of reformation in doctrine and manners; that, if we except the primitive, or first age of the church—no other can be compared to what has been called the Second Reformation of the Church of Scotland. Though the true church has always maintained the truths of Christ, and though Christ has always had a *seed to do him service*, yet for a long time *the woman who had fled into the wilderness from the face of the dragon*, was apparently only kept alive, she did not flourish. The knowledge of many truths seems to have been entirely lost to the great body of what was called the Christian Church, and with the exception of a very few *hidden ones*, as

we may denominate the Waldenses and Albigenses—those who professed to adhere to the religion of Jesus, had lost one distinguishing mark of being the spouse of Christ. They did not receive Jehovah alone as their *Judge*, and *Lawgiver*, and as their *King*.* Nor did they trust to that *Lawgiver* alone for salvation.†

We were led to these reflections from reading the first book at the head of this article. It presents to our view many of the peculiar traits of the character of those who nobly contended for the truths of God's word against so much opposition and oppression.

The writer was himself a sufferer in what was called the twenty-eight years of persecution—having been long confined in prison, where he had an excellent opportunity of becoming acquainted with some of the most remarkable sufferers in his time.

From the circumstance of the author's being almost wholly unlettered, his book is unconnected in its contents, he writes down every thing just as it comes into his head—which he deems important to the cause of truth without regard to order or connection. But the very blemishes and eccentricities of the book make it more valuable; it may be taken as a specimen of the language and spirit common to the strict Presbyterian laity in the period in which the author lived.

The history of these trying times to the church—which was so eminently a time in which the *witnesses were killed*, may be gathered both from the works of those who were friendly and those who were unfriendly to the more strict Presbyterians who suffered so severely. For a brief and general narrative of the troubles of these times, we refer the reader to "A Review of the first series of the *TALES OF MY LANDLORD*," by Dr. M'Crie. *Rel. Mon.*, vol. 9. p. 658.

We will not attempt to describe the dreadful sufferings endured by the Presbyterians in this period, from the tyranny of their oppressors. They are matter of history—as far as they can be described—though none can know the extent of their sufferings, save He who puts the tears of his people into his bottle, and records them in his book.‡ That which is denominated the *Church of England* has the stain of this persecution on her history—which cannot be wiped off, and which, if she were otherwise pure, will cause her one day to tremble and totter from the *establishment* on which she rests.

In the "Remarkable Passages," in the life of Mr. Cameron, Peden and others, the author endeavors to vindicate the character of these men from the obloquy which, after their death, was cast on their names by some who pretended to be their followers, and who were distinguished by their left hand errors, or right hand extremes.

The Presbyterians of this period, were, in the providence of God, called to testify in a particular manner to the truth, that Christ alone is King and Head of the Church, excluding the State from any jurisdiction over her as a church; and, secondly, to the truth intimately connected with this, that Jehovah alone is her *Lawgiver*, that it is to his word alone—the holy scriptures of the Old and New Testament—that we are bound to yield obedience, and not to the doctrines and commandments of men—that those who assume the right to impose rites and ceremonies on the consciences of men, have *departed from the faith*—that to yield obedience to rites and ceremonies so imposed—would be the receiving of one *mark* of the *beast*.

* Isaiah xxxiii. 22.

† James iv. 12.

‡ Psal. lvi. 8.

For testifying to these truths, Guthrie, Cameron, Renwick, and a host of worthies, suffered the same persecutions which the Old Testament saints are described as having suffered—they were *tortured, had trials of cruel mockings and scourgings—of bonds and imprisonments*—they were destitute, afflicted, tormented; they wandered in deserts, and in mountains, and in dens and caves of the earth.* And they at last suffered death for them.

It is not surprising, that some good people should, at a time when they were suffering so severely from the oppression of a despotic civil power, run to the extreme of refusing to own any as lawful rulers over them, even in civil matters, who were not of the same religious principles as they themselves—“*Oppression maketh a wise man mad.*” The sentiment, that christians owe no subjection to unchristian rulers, took its rise in this period; and has since been maintained by a portion of the church which has retained a high veneration for the martyrs of this period. Mr. Walker shows conclusively that this sentiment was not held by Cameron or Renwick. They refused obedience to the civil rulers because of their tyranny. They were not believers in the divine right of kings, to do whatever they pleased—but believed it right to defend themselves by the means which Providence had put in their power from the encroachments of arbitrary despotism on their civil and religious liberty.

The following is an extract from Mr. Cameron’s life :

“At this meeting [an Erastian meeting of the indulged and the not indulged ministers in Edinburgh] they prevailed with Mr. Cameron to give his promise for a short set time to forbear such explicit preaching against the indulgence, and separation from the indulged, which lay heavy upon him afterwards; which I shall touch, if the Lord will. And it was not these that sat in the Presbytery that so prevailed with him; but others, who would not sit with them upon that design, who pretended to be as much against the indulged as he was, who overcame him.—After the giving of that weary promise, finding himself bound up by the virtue thereof from declaring the whole counsel of God, he turned melancholy; and to get the definite time of that unhappy promise spent, in the end of the year 1678, he went to Holland, not knowing what work the Lord had to do with him there, and to converse with Mr. M’Ward, and others of our banished worthies, where he was in the time of that lamentable stroke at Bothwell-bridge, when the Lord’s people fell and fled before these devouring enemies. His private converse and exercises in families, but especially his public in the Scott’s Kirk, at Rotterdam, were very refreshing to many souls, where he was very pressing and earnest to draw souls to Christ, from that text “Come unto me all ye that are weary,” &c., and he was most satisfying to Mr. Brown, M’Ward, and others, who had been misinformed by the indulged and lukewarm, that he could preach nothing, but babble against the indulgence, and cess-paying; but there he touched none of these except in prayer, lamenting over the lamentable case of Scotland, by tyranny and defections. Shortly thereafter there was an indemnity proclaimed, with the grant of the third indulgence, with the cautionary bond, for every parish to call what minister they pleased, binding themselves, that what minister they called should walk orderly, and live peaceably, and deliver them up when called for, under the penalty of six thousand merks, which famous Mr. Brown, then in Holland, wrote against, discovering

* Heb. xi. 36—38.

the sin and snare of this bargaining with the enemy, called the 'Banners Disbanded;' which book is extant in the hand of some. But this indemnity lasted but one month, and in this month [August] the field ministers met at Edinburgh, wherein the greater part of them complied, and agreed to accept of that indulgence, and to preach no more in the fields, or keep up the public standard of the gospel, nor license or ordain any that would do it, with other instructions and restrictions; against which Mr. M'Ward wrote plainly, now published to the world. Upon the 14th day of this month of August, when the greater part of ministers were making peace with their enemies, the never to be forgotten and faithful unto the death ministers and martyrs, King and Kid, were butchered at the cross of Edinburgh; their heads and hands were hashed off by the common hangman, with his bloody gully, and set up before sun and moon, upon Hetherbow-port to be gazing stocks to the world.

In this melancholy hour and power of darkness, when the public, faithful, free preaching of the gospel was given over, and the public standard thereof deserted in Scotland, Mr. M'Ward said to Mr. Cameron, 'Richard, the public standard of the gospel is fallen in Scotland; and if I know any thing of the mind of the Lord, you are called to undergo your trials before us and go home and lift up the fallen standard, and display it publicly before the world; but before ye put your hand to it, go to as many of the field preachers, (for then they were so called,) as ye can find, and give them your hearty invitations to go with you; and if they will not go, then go alone, and the Lord will go with you.' Accordingly when the day of his ordination came, which was performed by Mr. M'Ward, Brown, and Coulman, a Dutch minister whose piety and zeal, and faithfulness, the world has heard of. When their hands were off his head, M'Ward, continued his hand, and cried out, 'Behold, all ye beholders, here is the head of a faithful minister, and servant of Jesus Christ, who shall lose the same for his master's interest, and shall be set up before sun and moon in the public view of the world.'

Mr. Cameron came to Scotland in the beginning of the year 1680, and spent some time in going from minister to minister, of those who formerly kept up the public standard of the gospel, but all in vain, none of them would go with him, except Mr. Cargill and Mr. Thomas Douglass who came together and kept a public fast-day, in Darmied muirs, betwixt Clidsdale and Lothian. One of the chief causes was the reception of the Duke of York, in Scotland, a sworn vassal of anti-christ, with all the evidences of joy and rejoicing, when he was rejected in England and other places.—

The last night that he was in the world, he was in the house of William Mitchell, in Meadow-head, at the water of Ayr. About forty foot and twenty horse being in the fields stayed with him that week, being in doubts whether to stay together and to defend themselves from the fury of the enemy, or to disperse and shift for themselves in glens, and caves, and not appear: but when going and coming from following and hearing the gospel, there is a foolish story handed down, that that handful was divided among themselves, this is false; they were of one heart and soul, their company and converse being so edifying and sweet, and having no certain dwelling-place, they stayed together, waiting for further light in that non-such juncture of time. There is a daughter of that William Mitchell's aforesaid, now an old woman, living in Edinburgh, who told me again and again, that she gave him water to wash his hands the last morning of his life: and when he dried his face and

hands with a towel, he looked at his hands, and laid them on his face, and said, 'This is their last washing, I have need to make them clean for many are to see them.' Her mother wept; he said, 'Weep not for me, but for yourself and your's, and for the sins of a sinful land; for ye have many melancholy, sorrowful, weary days before you.'

Bruce of Earls-hall, that wicked and violent persecutor, having got the command of Lord Airley's troops, and Strachan's dragoons, was in search for him and them; Sir John Cochran of Ochiltree gave them notice where they were to be found; accordingly at four o'clock in the afternoon, they came upon them in great haste and fury, lying on the east end of Airdsmass, a very desert place. When they saw the enemy so near, and no escaping, they gathered close about him; when he prayed a short word, and had these expressions three times, 'Lord spare the green and take the ripe.' When ended he said to his brother Michael, 'come let us fight it out to the last: for this is the day that I have longed for, and the death that I have prayed for, to die fighting against our Lord's avowed enemies; and this is the day that we will get the crown.' And to the rest he said, 'be encouraged, all of you to fight it out valiantly; for all of you that shall fall this day, I see heaven's gates opened to receive them.' John Patten, who suffered with Archibald Stewart, the first of December thereafter, whose heads were fixed upon the West-port, related this; and some of my very dear intimate acquaintances, who wept thereafter, that they died not then that day, for they were afraid that they would never be in such a case to meet with death. And these eight that died with him on the spot were ripe and longing for that day and death." P. 169.

We have in a former paper animadverted, on the opinion now prevalent, that it is in no case justifiable, or proper, to defend our religious principles by the sword. Some persons seem to view the conduct of Cameron and his associates, in much the same light in which they do that of Mahomet and his followers; if the persecuted Presbyterians were influenced by the same spirit which actuated the false prophet, then indeed they could not have had the spirit of christianity; for no two spirits could be more widely different. But why—except for the sake of contrasting—need we compare the conduct of the zealot—who, not content with having the liberty of making whatever profession of faith he pleases—would also compel all others, at the point of the sword, to make the same profession; who supposes, that the more successful he is in destroying persons of an obnoxious faith—the greater will be his reward in heaven. Why need we compare such a one with him who suffers all others to enjoy the privilege of believing as they please, without molestation, and who, when he is denied the like privilege—when he is persecuted for his religious opinions, *takes joyfully the spoiling of his goods*, rather than injure others by defending them; who will endure hunger and nakedness, banishment or imprisonment, without raising his arm against his oppressors, and who can only be driven to use the physical strength and means which God has placed in his power, when his life, or that of his friends is in danger? That it is justifiable to defend our lives, has been admitted by all religious denominations, with the exception of two or three. But whatever others may think of the conduct of our Presbyterian forefathers in this respect, for ourselves, let us but know that in similar circumstances we shall be animated by the same feeling which prompted them so nobly to defend

their civil and religious liberty, and we shall not be very solicitous to obtain the approbation of the world.

But the charge of enthusiasm, has been brought against the character of the persons we have been noticing, because of their attempting to prophesy or utter predictions. This charge, next to the one that they were of a persecuting and intolerant spirit, is most frequently in the mouths of those who are eloquent in their abuse of the reformers. Perhaps we cannot answer this objection to their character better than in the words of a late writer, when defending Knox from a similar charge; as his remarks will in general be applicable to those who afterwards adhered to the doctrines of the reformation, under so much opposition and oppression. 'Let us,' says M'Crie in his *Life of Knox*, "examine the grounds of this accusation a little. It is proper to hear his (Knox's) own statement of the grounds upon which he proceeded in many of those warnings which have been denominated predictions. Having in one of his treatises, denounced the judgments to which the inhabitants of England exposed themselves by renouncing the gospel, and returning to idolatry he gives the following explication of the warrant which he had for his threatenings. 'You would know the grounds of my certainty. God grant that hearing them, you may understand, and steadfastly believe the same. My assurances are not the marvelles of Merlin, nor yet the dark sentences of profane prophecies; but the plain truth of God's word, the invincible justice of the everlasting God, and the ordinary course of his punishments and plagues from the beginning are my assurance and grounds; God's word threateneth destruction to all disobedient; his immutable justice must require the same; the ordinary punishments and plagues shew us examples. What man then can cease to prophesy?*' We find him expressing himself in a similar way in his defences of the threatenings which he uttered against those who had been guilty of the murder of king Henry and the regent Murray. He refused that he had spoken 'as one that entered into the secret counsel of God;' and insisted that he had merely declared the judgment which was pronounced in the divine law.† In so far then his threatenings, or predictions (for so he repeatedly called them) do not stand in need of an apology.

There are, however, several of his sayings which cannot be vindicated upon these principles, and which he himself rested upon different grounds. Of this ground were the assurance which he expressed, from the beginning of the Scottish troubles, that the cause of the congregation would ultimately prevail; his confident hope of again preaching in his native country, and at St. Andrews, avowed by him during his imprisonment on board of the French galleys, and frequently repeated during his exile; with the intimations which he gave respecting the death of Thomas Maitland, and Kirkaldy of Grange. It cannot be denied that his cotemporaries considered these as proceeding from a prophetic spirit, and have attested that they received an exact accomplishment. The most *easy* way of getting rid of this delicate question is, by dismissing it at once, and summarily pronouncing that all pretensions to extraordinary premonitions, since the completing of the canon of inspiration, are unwarranted, that they ought, without examination, to be discarded, and treated as fanciful and visionary. Nor would this fix any peculiar imputation on the character or talents of the Reformer,

* Letter to the faithful in London, Newcastle and Berwick.

† Bannatyne.

when it is considered that the most learned persons of that age were under the influence of a still greater weakness, and strongly addicted to the belief of judicial astrology. But I doubt much if this method of determining the question would be consistent with doing justice to the subject. I cannot propose to enter into it in this place, and must confine myself to a few general observations. On the one hand the disposition which mankind discover to pry into the secrets of futurity, has always been accompanied with much credulity, and superstition; and it cannot be denied, that, the age in which our Reformer lived was prone to credit the marvellous, especially as to the infliction of divine judgments upon individuals. On the other hand the great danger of running into scepticism, and of laying down general principles which may lead us obstinately to contest the truth of the best authenticated facts, and even to limit the spirit of God, and the operation of his providence. This is an extreme to which the present age inclines. That there have been instances of persons having presentiments and premonitions as to events that happened to themselves and others, there is, I think, the best reason to believe. The *esprits forts*, who laugh at vulgar credulity, and exert their ingenuity in accounting for such phenomenon upon ordinary principles, have been exceedingly puzzled with these, a great deal more puzzled than they have confessed; and the solutions which they have given are, in some instances, as mysterious as any thing included in the intervention of superior spirits, or divine intimations.* The canon of our faith is contained in the scriptures of the Old and New Testament; we must not look to impressions or new revelations, as the rule of our duty; but that God may on particular occasions, forewarn persons of some things that shall happen, to testify his approbation of them, to encourage them, to confide in him in peculiar circumstances, or for other useful purposes, is not, I think, inconsistent with the principles of either natural or revealed religion. If this is enthusiasm, it is an enthusiasm, into which some of the most enlightened and sober men, in modern as well as ancient times have fallen.† Some of our Reformers were men of singular piety; they "walked with God;" they were 'instant in prayer;' they were exposed to uncommon opposition, and had uncommon services to perform; they were endued with extraordinary gifts, and, I am inclined to believe, were occasionally favored with extraordinary premonitions, with respect to certain events which concerned themselves, other individuals, or the church in general. But whatever intimations of this kind they enjoyed, they did not rest the authority of their mission upon them, nor appeal to them as constituting any part of the evidences of those doctrines which they preached to the world."‡ Perhaps what Osborn says of an appearance of sanctity may be applied to such impulses or anticipations as these: *Do not wholly slight them, because they may be true; but do not easily trust them, because they may be false.*§

* Bayle says, that dreams contain infinitely less mystery than the multitude believe, and a little more than sceptics believe; and that those who reject them wholly, give reason either to suspect their sincerity or to charge them with prejudice, and incapacity to judge the force of evidence.

† "Setting aside these sorts of divination as extremely suspicious (says a modern author not addicted to enthusiastic notions) there remain predictions by dreams, and by sudden impulses, upon persons who were not of the fraternity of impostors; these were allowed to be sometimes preternatural, by many of the learned pagans, and cannot, I think be disproved, and should not be totally rejected." Dr. Jortin's Remarks on Ecclesiastical History. Vol. 1, p. 93.

‡ Life of John Knox, by Dr. M'Crie. P. 303.

§ Dr. Johnson.

We think it need not be wondered at, if in some instances the "Presbyterian preachers and the people who faithfully and generously adhered to them, after being driven out of society, hunted from place to place, obliged to assemble on mountains, and to seek refuge in caves and dens of the earth, had unlearned in a great degree the ordinary habits of men, and almost forgotten to speak the common language of their contemporaries; or if the scene with which they were surrounded had imparted to their minds a high degree of enthusiasm, or even of fierceness." But that such was the case we can only gather from the writing of those who hated and opposed all religion, or the doctrines of the Presbyterians in particular.

The Collection of Prefaces, Lectures and Sermons of James Renwick, is conclusive evidence, if we had no other, of the sterling piety and good native sense of the author; especially when we take into consideration the unpropitious circumstances in which they were studied, delivered, and afterwards collected together and published. His extreme youth too, may raise our admiration, not only at his faithfulness and constancy, but also at the evidences of thought and vigor which appear in his writings which time has transmitted to us; for he was beheaded when he was but twenty-six years old. From the history of his life we gather that most of his Sermons were preached in fields and solitary places, often in the night. His Sermons which are collected were written down by some of his hearers as they were preached, and afterwards transcribed and dispersed among others; and this is certainly a great disadvantage in their publication, that they are neither written nor revised by his own hand.*

A practice seems to have prevailed in these times, of giving a short lecture or introduction to public worship, in order to solemnize the minds of the people; this was not as lectures generally signify with us; an explanation of some particular portion of scripture. One of these prefaces we shall subjoin—not having room as we hoped to have, for any thing longer.

"My friends, you have need to know what is your errand here this time; for there are many things that call to it:

First, The authority of God that calls to it; for he has said, *Seek ye me and ye shall live.* I say, the authority of heaven calls you to know this, what you are seeking. O Sirs! greatness, goodness, and meekness, all meet in him, who hath said this, *Seek ye me and ye shall live;* and therefore you are called by his authority to know what you are seeking.

Second, The certainty of judgment calls you to know what is your errand here; because, at that day, this will be one of the interrogations that will be required at you, man and woman, what were you seeking such a day or time, and at such an occasion? O! then, see to it how you will answer to the Great Judge, when he asks the question.

Third, The difficulties in the way of your coming here—at the hazard of your lives—this calls you to know what you are seeking, in your going and coming such errands. O! surely the hazard and difficulties that you are put to in coming here, call you to know what you are seeking here. Your night wanderings, your uncertain journies, your weariness and cold, call you to know your errand here; and therefore I entreat you try yourselves, what is your errand.

* See his Life in the Scottish Worthies.

I shall tell you of some that have not a right errand and end before them, in their coming here at this occasion:

Those who come for a name of self-credit; the errand of such is not good or right. But you will possibly object and say, Will any be so foolish as to come here over such difficulty, and hazards, for by-ends, self-ends, or self-credit? I answer, they may do more than this, and that even for self credit, and for a name; for Paul supposeth that a man may give his goods to the poor, and his body to be burnt; and yet if he want charity, he hath nothing. And I do not understand; neither can it it be condescended upon, what it can be, that can move a man or woman, to go that length, if it be not to gain self credit; the world cannot do it, for he looseth the enjoyment thereof, when he does as the apostle says. Riches cannot do it for they are a part of the man's world. Another sort who have not a right end in their coming here, are those who are only seeking ordinances, and I fear many of you have no better end in coming here to-day, than to hear preaching; but if this be your end you will not be profited by coming; *For ihus saith the Lord, seek ye me, but seek not to Bethel, for Bethel shall go into captivity, &c.* What can ordinances do unto you that have not the Lord in them? O then seek unto the God of ordinances! Ah! hath not the Lord taught Scotland, that ordinances are but shadows in themselves, he hath taught you this by depriving you of ordinances. O! then seek that which you cannot be deprived of; seek the Lord. It is people's duty to seek to ordinances; but above all, to seek to have himself in the ordinances. So then, let it be the Lord that ye seek in the ordinances, or else ye do nothing, and you may soon be deprived of them; for ye see that ye may be deprived of them. Do then as David did when he was deprived of them, who said, (Psal. xiii. 2.) *My soul thirsteth for God, for the living God,* it was not after ordinances, not after the temple-worship, nor after the sanctuary and the solemnities thereof, so much as it was after the living God who was to be found in these ordinances, and in the sanctuary, that he thirsted.

Another sort who have not a right end before them in coming here, are those who have come to seek flashes and frames. There are many who seek no farther, if they can get their heads full of sense, or their sensual appetites satisfied with the smell of Christ's garments: many of you seek no farther than that; you may think this strange, but, I say, Sirs, Christ may come and be present with, and in his ordinances, and some may find the smell of his garments there, and yet never get more good of him. Ay, Sirs, flashes and frames are deceitful things; therefore beguile not yourself with them, for, if this be your errand ye will not be profited by coming here. Another sort that have not a right errand in coming here are those who are coming to seek created grace; this indeed is a more subtle deceit than many of the rest. What is created grace? it is nothing: it is like temporary faith; it is not that which will uphold you, and carry you through to the end; of itself it can do nothing. The poor creature can do nothing without continual supplies out of the fountain of God's love, bounty and affection. So then I may say created grace is nothing else but some certain evidence, that the Lord is become the portion of that soul without his word. But my friends, seek himself, and get himself, and ye shall not want evidence of it. It was well said by the Psalmist, *Whom have I in the heavens but thee? or in the earth, that I desire besides thee?* Mark it, he doth not say, Whom have I in the heavens but thy grace, or thy strength? &c.

but it is thyself. And, (Psal. xlii. 2.) *My soul thirsteth for God, for the living God.* Whatever other things could have been offered him, would not have satisfied him in his hungering and longing condition; nothing would do it than a living God himself who is infinite. O but he had broad desires! O that there were such desires among you this day!

Another sort who have not a right errand or end before them in coming here, are those who have come to seek the Lord, not for himself only, but for some other by-end. Many desire to know the Lord, and delight to seek him; and yet never win over the march stone, betwixt christianity and hypocrisy. I say they may do this, and yet never win over the march stone betwixt the two. They may seek the Lord, but not for himself. They may delight themselves in the knowledge of God, as others in their vain speculations or other sciences; and yet not win without the floodmark of his wrath, and beyond hypocrisy. So then, such seekers, as seek God, but not for himself, may expect a refusal at his hand. A rational christian will say that God cannot love any such. Do you think in reason, that any would condescend to a suitor, that was only seeking the means and not the person? And, do you not think that it were rational in the other to reject such spurious love, that seeks them for theirs, and not for themselves? Even so will Christ do with all such that seek him for what is his, and not for his gracious and glorious self: for it is not Christ that they are seeking, but what Christ hath. O! therefore, seek himself, and nothing but himself; according to that word, *Seek ye me, and ye shall live.* Now let this be your errand here this day; and pray that he may be found of us." P. 159.

It was our intention to have noticed some points in the conduct of the more strict Presbyterians of this period, which would involve some questions which have since agitated the community. The length to which this article is already drawn, however, will prevent us from doing so. We do not of course think it necessary or proper that we should guide our conduct after the example of any set of fallible men. Yet it must be pleasing to us, if in a matter of opinion in which we may differ from some others, we find that the practice of these persecuted men whose character we so much respect, seems to favor our opinion, and that were they now living they would coincide with us in opinion.

While we have great reason to bless God that our outward circumstances are so much better than those of our forefathers, yet we fear that few of us have that *hungering for righteousness* which they had, and consequently that we are not filled as they were with the consolations of the Holy Spirit. Let us pray that God would make his church and people glad, *according to the days wherein he has afflicted them, and the years wherein they have seen evil.* A.

ART. II. *Apostolical consistency.*

We read in the twenty-first chapter of the Acts, from the twentieth verse, that when Paul arrived at Jerusalem, it was matter of consultation between him and others of the apostles, how to satisfy the multitude of christian professors, of his regard for the ceremonial institutions; and it was concluded, that he should publicly join with some persons, who were about to perform the appointed services for the accomplishing

of the Nazarite's vow, sacrificing, &c., that all seeing and knowing this, might be convinced at once. He did so, and the question is, was he therein consistent with christian profession and principles? It is generally answered in the negative, and some of the most judicious commentators think it would be difficult to defend him from the charge of temporizing, or refining too much, in this case; that his desire of becoming all things to all men, carried him too far, at this time; and that the troubles into which he fell, while proceeding on this design, were a providential condemnation of it. This interpretation we utterly reject, as altogether erroneous, and propose to show the apostle's consistency throughout this whole business.

Let us first consider the difficulties that necessarily arise from the interpretation given:

1. The apostle himself never acknowledged any fault in this, though he had repeated occasion to refer to it, in the course of his troubles that ensued upon it. It is no uncommon thing in our days, for ministers to fall into scandalous errors, and persist in their maintainance, so that their non-confession is no evidence whatever of their consistency with christian principle, or their honesty in what they do. But we cannot allow this to be the case of any of those holy men of God, who have spoken to us in the scriptures, as they were moved by the Holy Ghost. They were indeed fallible in their ordinary walk and conduct, and sometimes through the force of temptation were hurried into great sins; but if that were the case at one time, they were afterward as certainly led to see their error, and record their condemnation of it as pointedly, as the sins of others; so did Moses, David, Jeremiah; and this apostle in this case would undoubtedly have done so, if there had been ground for it.

2. If he did not in his general conduct, shew as great regard to the Mosaic law as he now professed, it will be impossible to free him from the charge of gross and wilful falsehood. The express design of the step under consideration, was to convince the whole church, that he walked orderly and kept the law, (not only when at Jerusalem, but also among the gentiles;) verse 21—25. And considering the state of the question then agitated on that point, there can be but one meaning affixed to the expression, "*walking orderly and keeping the law,*" viz: that he did so to the satisfaction of the most conscientious ceremonialist; now if that was not the fact, how shall we repel the charge of gross falsehood? Moreover he declares, (ch. xxv. 8,) "neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all." Again, (ch. xxviii. 17,) "I have committed nothing against the people, or customs of our fathers." The expression, *offending against the law of the Jews, and customs of the fathers,* must be taken in the sense understood by the Jews generally, and then it amounts to a declaration that his conduct was uniformly such as a ceremonialist would approve; if we affix any other meaning to his language, we make him guilty of equivocation; if we admit the meaning now given, and suppose that it was not the fact, it is only in other words to say that he wilfully and deliberately falsified. A supposition altogether too horrible, to be admitted against a holy apostle of Jesus Christ.

We are therefore shut up to the conclusion that Paul, (and I may add all the apostles, and Jewish christians of that period,) did conscientiously observe the Mosaic institutions, as far as their circumstances would permit. A very few instances in confirmation of this, may at

present be sufficient. (Acts iii. 1.) "Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour." It is not here expressly said what they went for, but it is plainly intimated by the notice, that it was *the hour of prayer*; the time appointed by the law for the offering of incense, and the evening sacrifice, accompanied by the prayers of the people; Peter and John observing that hour, and repairing to the temple voluntarily plainly declared their conscientious regard to the law. (Acts x. 14.) "Peter answered, Not so, Lord; for I have never eaten any thing that is common or unclean." This was some years at least after the introduction of the gospel dispensation, and he had conscientiously observed the ceremonial law of things clean and unclean. (Chap. xi. 2, 3.) "And when Peter was come up to Jerusalem, they that were of the circumcision, (the Jewish christians,) contended with him, saying, thou wentest in to men, uncircumcised, and didst eat with them." This was inconsistent with the ceremonial law, of which they here showed their scrupulous care. If any would reply to this, that it was their weakness and prejudice to have such care, we deny it, because as soon as they were satisfied of the divine warrant, (verse 4—19,) they not only yielded, but also rejoiced at it; which is very unlike either weakness or prejudice. (Chap. xviii. 18.) "Paul sheared his head at Cenchrea, for he had a vow." He had voluntarily, and therefore conscientiously, observed the law of the Nazarite, (verse 21.) "He bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem." If it be said, he was desirous to embrace that opportunity of preaching the gospel to the multitudes that would then assemble, and meant nothing more, we answer, that would not have been keeping the feast in the plain sense of the expression, nor does there appear any good reason why he should refuse a pressing invitation, and fair prospect of doing good where he was, for a mere probable opportunity elsewhere.

We consider it proved, therefore, that the apostle's practice in this part of it, was uniform at all times and places.

But now the question will be, how was such a practice consistent with the faith and profession of the gospel? Or how was it consistent with the apostle's declaiming against the ceremonies, as he does in his Epistle to the Galatians, and elsewhere? The idea that these cannot be reconciled, has driven many to the other expedient of charging the apostle with temporizing, dissembling and the like, in the particular instance now under consideration. These questions shall be answered in their place; but we must first notice some further difficulties that must be met according to the other scheme.

3. The idea of Paul's being led into a temporizing, dissembling scheme through the influence of others, is in direct contradiction of his whole character, and several pieces of his conduct in particular. If we were to speak of him in modern phrase, we might say, he was a man of the most independent mind, and immoveable integrity; altogether above every shade of duplicity, as a means of accomplishing his purpose. We are not left to gather this from general views, it is proved from his own statements. In his epistle to the Galatians and some others, he was obliged to stand on defence of his character and apostolical dignity, as in all respects equal to the very chief of apostles; but if an instance of duplicity could have been charged on him, it would have ruined him at once; the very public manner in which he acted, on the occasion of which we are speaking, could not fail soon to be known throughout the

gentile churches. His yielding to any sinful scheme either to conciliate the Jews, or from deference to other apostles, is directly contrary to his course at Antioch of which we read, Acts xv. 2. Paul and Barnabas had no small dissension and disputation with them, on another point indeed, but the same general question of a conscientious regard to the Mosaic institutions. It may be remarked by some that the side he took at Antioch, compared with his conduct at Jerusalem, and at another time his circumcising Timothy because of the Jews, rather establish the charge of temporizing than otherwise; but we shall answer this in its proper place. Our observation now is, that compromising of what he believed to be the truth, for sake of conciliating others, was no part of his system; he on all occasions fearlessly resisted every deviation from the simplicity of the gospel. Speaking to the Galatians of this affair at Antioch he says: "we gave place, no not for an hour." And did he at Jerusalem without a word, most pliantly fall in with a scheme of sinful temporizing? Did he at Antioch so stoutly stand out against the Jewish party, together with some who had come directly from Jerusalem, and then when he went to Jerusalem, immediately fall in with that same party on the same question? Did he declare to the Galatians that yielding in the case at Antioch, would have been to spoil the gentile churches of the truth of the gospel, (ch. ii. 4, 5,) that they by following that party, had "removed from the grace of Christ," (ch. i. 6, 7,) and did he pronounce the maintainers of that scheme "accursed," (verses 8, 9,) and yet afterwards do so himself? Such suppositions are altogether inadmissible. Let us also consider, how the idea of his temporizing, will compare with his sharp reproof of Peter at Antioch for such conduct, and his afterwards reporting the matter to the Galatians (ii. 14.) in proof of his apostolical authority, and his consistency in doctrine and practice; and did he shortly after deliberately commit the same error? It is altogether incredible. There is a wide distinction between the cases, Paul will be found consistent throughout, and no temporizer.

4. The charge of temporizing, involves much more, than those who make it seem to be aware. The spirit and practice of trafficking with the several particulars of a christian profession has become so common, that we readily betake ourselves to the idea, for solving any difficulty that may seem to require it; but such was not the characteristic of the apostolic age. Such conduct in any case, deserves unqualified condemnation; but if it is justly charged on the apostle in the case before us, it must have been attended with the highest aggravations; it was not only unfaithfulness as a witness for the truth of God, (as in all cases it is;) but there must have been also the grossest hypocrisy in it. Again considering that the ceremonies and sacrifices were performed as solemn worship, if these were then unlawful, and the apostle also insincere, he must have been guilty of horrid presumption and profanity. Farther, if the Jewish zeal for the law, which he now sought to pacify, were the same sinful prejudice he elsewhere condemns, he certainly was guilty of confirming them in it, that is, as he shows, leading them away from Christ, to rest on their own works, to their soul's ruin. Finally, all this was done with premeditation and advice of other apostles. What! a concerted plan to deceive the people, and to confirm them in error, through gross hypocrisy and self contradiction! It was not so at all. To admit it, grants to the infidel all he could desire, that the apostles were a set of designing men, who by various arts obtained credit with

the ignorant, that they might keep them under their influence. The true interpretation then will be found in this proposition, which we shall now endeavor to prove, viz. While the temple remained, its worship and ordinances were to the Jews, lawful and obligatory, (until set aside by express warrant) but not to the gentiles. When the Mosaic dispensation was brought in, to supercede the patriarchial, it was done gradually, the forty years in the wilderness being appropriated to that purpose, and the apostle teaches us in Heb. iii. 7, that the same course was taken in introducing the gospel dispensation in the room of the Mosaic. And it is to be observed that the same length of time was occupied. This agrees with the figures by which the two dispensations are represented; the New Testament by the sun, and the Old by the moon, (Rev. xii. 1,) which we know does not instantly disappear when the sun rises, but gradually fades away going on to her regular setting. Again the old dispensation is called the childhood, and the new the manhood of the church, (Gal. v. 1,) and we know the transition from the one to the other is not instantaneous, but gradual. It also agrees with the plain language of prophesy, (Gen. xlix. 10,) which in its proper connection runs thus, "*the sceptre, or political power shall not depart from Judah, till Shiloh the promised Messiah come; nor a lawgiver, the authority of his ecclesiastical institutions, till to Christ a people be gathered from among Jews and Gentiles.*" It also agrees with the practice of the apostles in the instances given, and many more that might be adduced.

Objection. The death of Christ completely fulfilled all the types and ceremonies, and there they ended; after which they could not be observed without a virtual denial of his having come and finished his work.

Answer. The fulfilment of all the Mosaic institutions in the death of Christ is admitted on all hands; and from that day God might have forbidden their observance as strictly as idolatry is forbidden; but as he was pleased to employ a process of means for bringing men into the new dispensation, so he was pleased that the old should wait the result of that process. There was nothing in the ceremonies and sacrifices essentially considered, to render them unsuitable for gospel ordinances; faith could look through them to the finished work of Christ, now past, as easily as when future; and if God had not in sovereignty abrogated them, and providentially taken them away, the sacrifice of a lamb would, to this day be as lively an emblem to commemorate the dying love of Christ, as bread broken and wine poured out can be. In the period of which we are speaking, God had given no express intimation to the apostles to discontinue their observance of the old ceremonies;] therefore they might not lawfully discontinue them as yet.

Objection. The apostles on some occasions broke through the ceremonial restraints, eating things forbidden, and having intercourse with persons ceremonially unclean; and this amounted to a disregard of the whole system. *Answer.* This was not done without an express warrant, (Acts x. 28,) "Ye know how that it is an unlawful thing for a man that is a Jew, to keep company or come unto one of another nation; but God hath showed me, that I should not call any man common or unclean." And to this we find the Synod afterward referring. (Ch. xv.)

In the journeyings of Israel in the wilderness, the tabernacle was taken down and removed, piece by piece and so was the system of worship and ordinances belonging to it at last. To us in these last days, the immediate and total abolition of the old dispensation, on the intro-

duction of the new, seems almost self-evident; and considering the many clear and full discourses of the prophets concerning the calling of the gentiles, the enlarged, and unrestricted state of the gospel church, we are ready to suppose that the apostles at least, would be fully prepared to act accordingly; but it was not so. It is plain from Peter's scruple, (Acts x. 14,) that they had not such clearness as to the immediate setting aside of the old system, and from the dissatisfaction at first manifested by the church at Jerusalem on account of his intercourse with gentiles, (chap. xi. 2, 3,) it is also plain, that the prophecies on that subject, were not as yet fully opened to them. In all their preaching and writing under the guidance of the Holy Spirit, they were certain and infallible; but he did not reveal all things to them at once, and on points beyond the lesson given them at the time, they might be in darkness, and weak as other men. The express command of the Spirit and other extraordinary circumstances related by Peter, (verse 12—16,) satisfied them all, that his conduct was proper in that case. But still its general application was not clearly seen; they no doubt knew that the time had come when "the gentiles should come to their light and kings to the brightness of their rising," &c. as in Isa. lx.; but an idea seems to have prevailed that this was to be accomplished, in the way of their first becoming proselytes to the Mosaic institutions, that they might be members of the commonwealth of Israel, and so have a right to the blessings of Christ's kingdom under the gospel. The case of Cornelius was the first divine intimation to the contrary, viz: That the gentiles were to be admitted directly to all the privileges of the gospel church, without subjection to the ceremonies; that they were to be perfectly equal with Jewish believers, and no wall of partition kept up between them. This intimation was quite plain to some, but not to others, hence questions and difficulties began to arise on it. It was more fully revealed to the apostle Paul, as the apostle of the gentiles, so he writes, (Eph. iii. 3,) "by revelation he made known to me the mystery, (verse 5,) which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; that the gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel." On this ground he uniformly resisted the circumcision of gentile converts, and when he and Barnabas carried an appeal from Antioch on the subject, it was formally taken into consideration, (Acts xv. 6,) and discussed at length, Peter referring to the case of Cornelius, Paul and Barnabas declaring many similar examples to have occurred among the gentiles under their ministry, and, all things duly weighed and compared with Old Testament prophecies, (verses 15, 16,) the mind of the Spirit was clearly ascertained and they gave their judicial decision accordingly, (verse 25.) This set the matter at rest, in the minds of all humble, and honest enquirers, there were however still some, who kept up the trouble, and as it often happens, the least conscientious were the most obstinate, urging in direct opposition to the apostles, that an observance of the Mosaic rites by the gentiles was essential to salvation making it a work of righteousness and derogating from the perfect righteousness of Christ. Therefore the apostle Paul, as it fell to him being the apostle of the gentiles, most strenuously opposed them; and shewing the dangerous tendency of their scheme, he used strong terms and, as it might seem, disrespectful of the whole Mosaic institutions, calling them "weak and beggarly elements," &c. From this he was misrepresented as disregarding these

institutions in his own practice, and "teaching all the Jews which were among the gentiles to forsake Moses," and this gave rise to the transactions under review. Some have endeavored to explain the apparent inconsistency, by supposing that the Jewish christians who were zealous for the law, were of two sorts; some who through weakness still retained a great reverence for the old institutions, though they acknowledge them not now binding, and still less to be essential to salvation; the other sort demanded their observance as obligatory and important. To the former it is supposed the apostle yielded from charity and condescension, the latter he opposed because they would make it matter of positive duty. If this hypothesis be minutely examined, it will be found to be encompassed with greater difficulties than that which it proposes to remove. It has no footing in the text. It is nowhere, by apostles or others, at that time, made a question whether the Jews ought to keep the law of Moses or not, but always whether the converted gentiles ought not also to keep it. Again; If the Mosaic system was now totally abrogated, and a return to it implying a renunciation of Christ as is supposed, I would ask, can a man ever be justified in going such a length, or doing any thing sinful, in compliance either with the weak or strong? That would be a false charity rejoicing in iniquity and not in the truth. The views of the two supposed parties are also very inappropriate; the weak are supposed to have more light and understanding of the true state of the matter, than those who are not weak. Now in most cases it is the reverse, it is the weak who feel bound in conscience by that which the strong see not to be binding. Once more, on this scheme the apostle is represented as yielding to those who *knowingly* imposed ordinances on the church, that no longer had divine authority; while he showed no tenderness to those who were *conscientious* and uninformed. This is far different from his general practice. These are only some of the objections to this plan of interpretation.

It will be found that the view before given, is that alone, which can answer every difficulty and agree with every word in the scriptures on the subject.

It may be objected that it makes two distinct systems of ordinances, and two classes of worshippers, in the gospel church at the same time; that which was a duty in the one class of worshippers, would have been a sin in the other.

Answer. There is not necessarily any absurdity in allowing all this; it might be shown that something not dissimilar is to be found in the church at all times, but if it is considered that the peculiarity of that time was the co-existence of two dispensations, the objection vanishes.

Question. How does this interpretation of the *obligation* of the old law, agree with Paul's circumcising Timothy, *because of the Jews which were in those quarters*, plainly saying he did it as a matter of accommodation only?

Answer. It agrees very well: Timothy's father was a Greek, and his mother a Jewess, (Acts xvi. 1,) so that he might be considered either a Jew or a Gentile, or neither, and therefore his observance of the Mosaic institutions was certainly a matter indifferent: the apostle therefore yielded to the Jewish believers for sake of peace. But why did he not also yield to the circumcision of Titus at Antioch, for the same reason? it might have saved much discussion and disputation. Plainly because, as he says, (Gal. ii. 3,) Titus being a Greek, his subjection to the ceremonies was not indifferent, it was positively wrong, therefore,

Paul resisted it, took Titus with him to Jerusalem, and was sustained in his judgment by all the apostles.

Question. How does this interpretation agree with the apostle's words (Gal. iii. 24, 25.) "Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith. But after that faith is come *we are no longer under a schoolmaster?*"

Answer. 1. He is here speaking of the law, more particularly in its rigid covenant form (see verse 10,) in which it demanded perfect obedience, and denounced the curse against every short-coming and transgression, and so was a means in the hand of the spirit for convincing the sinner of sin and of righteousness, driving him from all hope in his own obedience, to the perfect work of Christ represented in its sacrifices and other ordinances; but now that Christ himself was come; its office as a schoolmaster ceased, its help in pointing to Christ was not strictly necessary as before, its spirit of bondage and fear was relaxed; because the veil was now drawn aside from its mysteries, the clear light being shed on them by the accomplishment. 2. The apostle is here speaking to Gentiles, and the scope and design of his discourse is, that it did not belong to them at all, to come under the ceremonies; that it was not necessary, as the false apostles would persuade them, in order to their being interested in God's covenant and the promises made to Abraham. "For (says he) ye are all the children of God by faith in Jesus Christ," (verse 26.) "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise," (verse 29.) Finally, we may remark, that this apostle in the epistle to the Hebrews goes farther than we have heretofore remarked in any, even to the entire setting aside of the whole Mosaic system, with respect to all, because the time was then come, and the event just at hand, viz. the destruction of the city, the temple and nation, which would render its observance forever impossible. That epistle is the express will of God for its abrogation, which had not before been given.

In conclusion, I would observe:—

1. That it is a most dangerous method of interpreting difficult passages, to conclude that the sentiment or practice of the inspired writers is wrong, merely because we cannot easily see through it. In this way it is that a large part of professing christians have rejected a most precious portion of God's word from its proper use, viz. the book of Psalms, because they judge the spirit and sentiment wrong: on the same ground the infidel rejects the whole. How much more becoming the humility of the christian would it be to take the reason the apostle gives for such difficulties; they are hard to be understood because we are dull of hearing. It is a betraying of the cause of the gospel to its enemies, (though it may be undesigned) to start doubts and questions, and make distinctions of particulars in which the inspired writers were under inspiration, and particulars in which they *perhaps* were not, distinctions as to the degree of inspiration, &c., while they were acting with approbation, with direct respect to the edification of the church; it has a manifest necessary tendency to unsettle the weak and mislead the wavering.

2. Those who plead the apostle's example in the case we have been considering, in justification of their conduct, compromising known truth or duty to please men, though they admit he did wrong in so doing; are not only guilty of a gross self-contradiction, but are building altogether without a foundation, and slandering the apostle.

3. It is not a little curious to hear modern latitudinarians gravely concluding that the apostle went rather too far on the accommodating scheme; (see Scott on the place, and Brownlee in a late periodical, and others.) Our only reply is, that if *they* would go no further, they would not be complained of, and if the *most strict* would only keep up to his example, it would make a much happier state of the church than we have yet seen.

TIMOTHY.

ART. III. *Further Remarks respecting the Treatment of our Colored Population.*

MR. EDITOR—I wish to say a few words more respecting the treatment of our colored population. I understand that much excitement prevails at this time in some sections of the Secession church on the subject of Slavery, and it is highly important that public sentiment should be thoroughly enlightened on a matter involving such vast and momentous consequences, and which is of such an exciting nature. I have already said our present position cannot be maintained with any prospect of doing good, and put the question, What shall be done? See vol. XIII. page 502. Although I candidly confess myself inadequate to chalk out with precision the course which the States of this Confederacy ought to pursue in the present emergency, yet I will venture a few suggestions which I hope will not pass entirely unnoticed by those who would now ride the whirlwind and direct the storm.

The most obvious reflection which presents itself is, that we should retrace our steps—that we should undo what we have heretofore done. Every part of our conduct, all our legislative enactments, all our published sentiments, indeed I might add all our private thoughts have been either directly or indirectly calculated to degrade the poor unfortunate African. It would be tedious and difficult to point out all the ways in which we have done this; but to fix attention, it may be well to enumerate some of them. We say, then, in our public enactments, that the colored man shall not be heard as a witness where the controversy is between white parties—we say he shall not reside amongst us unless he gives security that he will not be burthensome to us;—we say that all who aid him in migrating to our territory shall be assessed in a heavy fine; we say that whoever marries a person of color shall be confined in the penitentiary, treated as highly criminal! And what is the language of our published sentiments? We insist they are an inferior race—destitute of intellectual powers—destitute of moral worth—destitute of natural affection one for another. It is not pretended that such enactments exist in all the States, nor that the blacks are universally regarded as a degraded race, but it is abundantly evident that such is the general sentiment and feeling toward them.

Here then is abundant food for reflection, abundant ground for argument, expostulation and exhortation; but brevity must be observed, as your limits are too much circumscribed for the insertion of lengthy communications, nor will the impatience of the reading community allow the perusal of tedious and prolix essays.

The African a degraded man! Strange if he were not so! I mean *as he is*, not as his Creator made him. We found him a child of nature,

rude and barbarous; for him science had never opened the riches of her stores, the sympathies of the heart were still locked as in a case of adamant, and christianity had never taught him he had a soul to sink to utter woe, or rise and bloom in immortal youth. We brought him to a land of liberty, a land on which science had shed her brightest rays, a land where the plastic hand of education had exalted and ennobled our race, till we were hardly willing to acknowledge the wretched creature thrown upon our shore as bone of our bone and flesh of our flesh. But notwithstanding science shone; notwithstanding in every village, in every hamlet, the child of the white man was receiving seed which was finally to exalt him to an elevated station in society; notwithstanding that all around religion was dropping her holiest influences, calming the wild turbulent passions of the breast and preparing its votaries for everlasting bliss; I say, notwithstanding he was brought to such a land as this, *it was to him a land of darkness—a land of death.*

Only put in the statute book that a distinct tribe or portion of our citizens are unworthy to be heard in our courts, and it will be a miracle if you do not convert them into liars. Deny them all rights and privileges, and most assuredly you at once alienate their affections from the State. Is the Jew at this day by nature a more obdurate, a more unpatriotic catiff than he was in the days of a holy David and a generous and disinterested Jonathan? Has not the cruel treatment of an unfeeling world seared his conscience and closed his heart against all the kind emotions of our nature? The hand of Providence may be in this, but verily the laws of human nature have not been one whit violated. So it will ever be, and until we manifest by our acts that we are the friends of the black man, until we can convince him that we are disposed to confide in him and that he has a character to sustain, it will be vain to expect from him the fruits of integrity and good citizenship.

But what shall be said in regard to the fact that in some parts of our country the forming of a matrimonial connection with a colored person is treated as an offence of a highly criminal character? I am perfectly aware of the sensitiveness of the public mind on this subject, but in this case as in others, a reference is made to the law and to the testimony. Christian brethren, is this not a *direct* attack upon the authority of the King of kings? What says the Great Sovereign Lawgiver? "*That which God hath joined together let not man put asunder.*" Yet with this solemn injunction sounding in our ears, we will tear the husband from his wife and incarcerate him in a dungeon, there to toil and sorrow and pine through many a forlorn and tedious year. Can these profound jurists, can these refined and delicate moralists tell us what tinge of swarthy hue, or what curl on a bushy head renders the marriage contract invalid according to the laws of Heaven! Few who profess the christian name will be found standing up in open justification of such a statute, but how many are there who will frown and throw all possible contempt upon persons who form such a connection? Let it be plainly understood that the writer of these lines has not one word to say in commendation of such marriages, but he would just observe to his professing christian brethren, that if the great God of Heaven sanctifies such a union, it is an instance of awful presumption in us to throw contempt upon it. And why will He not sanctify it? Has He not made of one flesh all the nations of the earth? Are we not every day praying, "Thy king domcome, thy will be done on earth as it is in heaven,"

praying that enmity and strife may cease throughout the world and that the whole human race may live together as brethren united in the bonds of peace and love? How evidently do we give the lie to these our solemn petitions, while we entertain such sentiments respecting those around us.

Is it so, that this portion of the human family are destitute of intellectual powers, destitute of those qualities which are necessary to constitute them valuable members of civil and religious society? It does seem to me that such assertions carry something in them very much like arraigning the equity of the Divine Government. It is certainly true that various tribes and races of people, like individuals, do possess diversities of gifts, but to assert the inferiority of the black man in comparison with the white man, savors much more of pride than of wisdom, especially when we take a calm and dispassionate view of him in his original condition, and the treatment which he has received at our hands. The earth on which we tread must be cultivated, must be stimulated or its latent powers of production will lie forever dormant.—Such is the nature of the human mind. Have we encouraged or stimulated either the seeds of knowledge or the germs of virtue in the rude African? On the contrary has there not been a constant, energetic and watchful effort on the part of the whites to keep him depressed, to bite and smother every indication of intellectual advancement? What wonder then, that scintillations of genius are seldom seen? What wonder that the virtues have not developed themselves! With all our care and anxious solicitude, our own children often disappoint us, and is it not utterly irrational to expect fruit from such uncultivated plants choked with briars and thorns and noxious weeds?

If these reflections be correct, it would seem not to be very difficult to divine what is the duty of the States in the present emergency. It is in fact neither more nor less than to remove at once every badge which marks the blacks as an inferior and degraded people, and to hold out to them every possible inducement to elevate their own character, and so soon as it can be done with prudence, finally to put them in possession of all the political, civil and social rights enjoyed by the community at large. If this work were done, or the preparatory steps firmly taken, we could plead with a manly face and perhaps with success the cause of the oppressed; but until *this is done* our efforts will be worse than useless. The truth ought to be published throughout the length and breadth of our land, that while we entertain such sentiments, and conduct ourselves in such a manner as we have hitherto done, we only hold ourselves up to the derision of a surrounding world by our mock sympathy for the colored people in our country.

Here then is work for the friends of humanity, no matter whether they be in the North, the South, the East or the West. The work to be done effectually, must be done orderly, systematically and legally done, through the instrumentality of the various State legislatures, and it would seem obvious, on various accounts, that one State, especially if it be exposed to an inundation of this species of population, cannot well move alone. It is notorious that the free blacks are generally regarded as a nuisance, and of course we ought to anticipate that they may still be treated as such. Should then one State alone open her doors and invite, as above indicated, free persons of color, the influx might be so great as to produce serious consequences, consequences

much to be deplored; but were a number of the States to act in concert, such consequences need not be apprehended.

In conclusion, I would observe, for the purpose of strengthening the hands of the real patriots of our land, that although the inferiority of our colored people in their present actual condition when compared with the whites, is admitted; yet there is abundant ground of encouragement in the fact of their great improvement, when compared with what they were in their native land. Indeed, it is very questionable whether any other branch of the human family would have advanced faster under similar circumstances. The word then should be *onward*. Let us clear our skirts of the crying sin and then we may pray to, and expect a blessing from the Most High. A. R.

ART. IV. *On Strictness of Religious Profession and Practice.*

[From the Edinburgh Christian Magazine.]

If the following Letter, on Strictness in a Religious Profession, suit your useful Miscellany, its insertion next month, if you have room, will be a pleasure to
P——S.

Among the various topics which came under consideration when we last spent an hour together, the conversation, you will recollect, turned on several of the religious denominations at present existing in this country. In speaking of these you marked, on the one hand, some of the insuperable objections that bar the way against your entering into Christian fellowship with more than one of these churches. You mentioned, on the other, a religious body against which you had fewer causes of complaint. To the doctrines taught, and the discriminating principles held by that church, you have in general no objection. They are, however, so rigid, so exceedingly strict, that you cannot think of attaching yourself to their society, and entering into the closest communion with them. You cannot brook the idea of so much confinement, and of such vigilant inspection, either by them that bear office among that body of people, or by fellow professors. The objection is by no means new. It has been started and refuted a thousand times. Many have stumbled on the same rock. For this reason a number have stood, and still stand aloof, from that and other churches. Can a well-informed, can a conscientious Christian, however, seriously object to a church on this head, provided her creed be according "to the law and to the testimony," provided there be nothing in her form of worship, or in her terms of communion, which is not sanctioned by "thus saith the Lord." Have you found them, after the most attentive examination, in all things, or in any thing, too superstitious? Do they teach for doctrine the commandments of men? Do they bind burdens for others which they themselves will not touch with one of their fingers? Are they strict in regard to mere human devices in the service of God? Then renounce at once their fellowship. Be you separate from them. Let not your soul come into their secret. Have they, however, embraced, do they endeavor, in the strength of the grace which is in Christ, to hold fast the testimony of Jesus? Do they aim at strict and universal conformity of life to that rule in the hand of the Mediator, from

which one jot or one tittle shall not fall, till heaven and earth pass away? Is it their study to walk in all the ordinances and commandments of the Lord blameless; to be faithful unto death, that they may obtain the crown of life? Should not your heart be drawn and knit to them? Can blame attach to them, either on the head of doctrine or of practice, in so far as they deviate not from the unerring rule? Do you find her pastors or her courts, either superior or inferior, like the pretended successor of Peter, laying claim to infallibility, or to a right to lord it over God's heritage? Do they not, on the contrary, affirm that it is their province, not to make laws for the church, but to receive, to revere, to explain and apply the laws of Him whom God hath set on the holy hill of Zion? The government is on his shoulder. He hath the key of David; he openeth, and none can shut, he shutteth and none can open. Without disloyalty, therefore, to this august Sovereign, can they give to any man, can they take to themselves, the smallest latitude, either in regard to faith or practice, which he hath not allowed? Is it not the province of the judges, to interpret and apply, not to dispense with the laws? The King himself cannot change the ordinances, much less can the ministers of the gospel or the courts of the Lord's house, reverse the ordinances of the God of heaven, or dispense with his laws. Balaam himself was aware that he could not go beyond the word of the Lord, in less or in more. Whatever he wished in his heart, if the God of Israel blessed his people, he could not, he durst not reverse it with his lips. "Behold, I have received commandment to bless, and he hath blessed, and I cannot reverse it," was the true, though reluctant confession of this covetous sorcerer. In so far, therefore, as their faith and practice is regulated by the word of God, no man addeth thereunto, or disannulleth. And in perusing with understanding, and meditating with fear and reverence on the close of the book of God, you will not seek an indulgence which is prohibited by the great Lawgiver.

You must be already sufficiently aware that your complaint lies not against them who are delivered into that form of doctrine which Christ hath taught; whose hearts are directed into the love of God, and whose feet are turned to his testimonies; but against the glorious Author of the truth, against the great High Priest over the house of God; against Jehovah our Judge, our Lawgiver, our King. If you seek any indulgence, therefore, in as far as his law is concerned and his commandment interposed, you must needs ask it of him. This too will be in vain. For he will not change his own law: he will not alter his institutions. If you be all already in Christ Jesus, if you enjoy that liberty wherewith Christ hath made us free, you do not wish to break his bands, to cut his cords, nor to throw off his yoke. It is as vain as it is impious, to ask a dispensation from men. Can they give it? And even although, with the man of sin, they should presume to do it, is it not at your highest peril, and as you must be answerable to the great God, that you take their indulgence? Your blood, it is true, were you to perish in these devious courses, into which such liberties carry you, will be required at the watchman's hand; yet this will not alleviate your own punishment. "That soul," persisting to the end in the love and practice of sin, "shall perish in his iniquity; but his blood will I require at the watchman's hand."

If, then, you cannot convict this body of people of following the dictates of superstition; of being advocates for those observances which have no countenance from the oracles of truth; if you find them en-

deavoring to hold the mystery of faith, as it is received from the Lord Jesus, in a pure conscience; your charge, instead of being a censure, turns out to their praise. And may we not add, would to God, that the same objection, if you will make it one, lay against all the churches, against every body of professing Christians in ours and in every land, and much more against the one you had in your eye, than it really does. Had you intended it to their commendation, they have nothing, I am sure, on which to plume themselves on this score. As you meant it, on the most serious review of the matter, you will find nothing in this extreme for which to condemn them. Their zeal, like that of their neighbors, you will find far in the wane. Is not the love of many waxen cold? Do not languor and indifference daily gain ground within their pale? Are they too valiant for the truth upon the earth? Is there any room for saying, with the ostentatious man of old, "Come with me, and see my zeal for the Lord of hosts?" On the contrary, do not too many among them sigh and go backward?

If you cannot acquiesce, however, in the rules followed by this church, in what would you be indulged? Do you present the request of Naaman? "Shall there not then, I pray thee, be given to thy servant two mules burden of earth," of consecrated earth, to build an altar unto the Lord; "for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the Lord. In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon; when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing." The apologist of this Syrian might offer some excuse for this extravagant request. He was till this hour an heathen: he was but a mere novice in the knowledge of the religion of the prophet. But even he is aware that there can be no agreement between the temple of God and idols. It is implied in his prayer, "The Lord pardon thy servant in this thing." How would this petition suit the mouth of a scribe, that should be well instructed in the kingdom of God? Why ask such a dispensation? It were easier, as well as better, to want it. Would you have permission to seek the true God in the temples of them who by nature are no gods, or by superstitious means? Would you seek for the living to the dead? With the deluded votaries of superstition, must you have liberty to bow in the house of graven images, when curiosity, or some worse motive, may induce you to spend a holiday in their courts? Must you feel devotion at high mass? The shades of difference between them and us may be scarcely discernible by some Protestants, and even by some Presbyterian guides, whose hearts are towards the people of these abominations; yet the marks of distinction, and the reasons for coming out from among them, and for being always separate, are sufficiently obvious to all who have been taught their religion by the word in the hand of the Spirit.

Is it only some of the ordinances of divine appointment, and some parts of religious worship, that you will receive, observe, and keep pure and entire? The second commandment includes them all. It admits of no exception whatever. While it shuts up every avenue to idolatry and superstition, it most expressly enjoins us to walk in all the ordinances and commandments of the Lord blameless. Is not the glorious object of worship the best judge of the way in which he will be enquired of by the house of Israel? Would you have permission to take the name of God in vain, when you may fall into the company of them

who say, "Our tongues are our own, who is Lord over us? who set their mouths against the heavens, and who never once think that "the Lord will not hold him guiltless who taketh his name in vain?" Or, while you abhor to speak the language of Ashdod on ordinary occasions, in cold blood, must you have leave to work off the sudden ebullitions of the angry passions, of surprise, and of consternation, in that way which provokes so highly the righteous judgment of God? In addition to this, must you have permission to become a member of those societies, in which you cannot be enrolled at first, and with which you cannot mingle ever after, without offering the most pointed indignity to that tremendous name, which is holy and reverend!

Would you now and then, without any questions being put, have a Sabbath to spend in a circle of jovial friends, met to enquire after one another's health; to communicate the various articles of intelligence in which they are mutually interested; to talk over the news of the day, whether foreign or domestic, or to do some pieces of business, which they think cannot be done on another day, without deranging the plans and appointments of the week? Perhaps you do not ask leave of absence from the public services of the Sabbath. On the contrary, you mean to go to the church next adjoining to such rendezvous of company, whatever it may be. Thither you repair merely to spend an hour, to be a whet for the entertainment which is to succeed, or to collect matter of jest and merriment during the remainder of the day. Is this keeping holy to God that day of sacred rest? Is the Sabbath over when you leave the courts of the Lord? Must you have a licence thus to think your own thoughts, speak your own words, and find your own pleasure! How can you obtain it? Will the divine law bend to your inclinations? Is it not at your awful risk, if "the harp and the viol, the tabret and pipe, and wine be in your feasts on that day, at any time, and especially in these times of judgment, when you should be regarding the work of the Lord, and most attentively considering the operation of his hands? Say now, whether the men who, by seasonable instruction and admonition, prevent you from this sin, or who, by suitable reproof, recover you out of this snare of the devil, discover too narrow a spirit? Is this unfitting themselves for your communion? Must they trample on the divine law, to qualify themselves for your fellowship?

Will you admit of no inspection by them who watch for your soul? Will you allow of no observation, and permit no questions to be put, by fellow professors, in regard to your obedience to the other precepts of the divine law? In as far as it may suit your inclination, must you be at liberty to act a disloyal part to him who is the governor among the nations? to withhold that allegiance from the powers that be, whatever name they may bear, that are ordained of God, which is peremptorily required by him, by whom kings reign, and princes decree justice? Does he infringe on your just rights, who enjoins obedience to all the lawful commands of natural parents, and requires you to carry yourself properly towards inferiors and equals? Is he your enemy, can you hold no religious fellowship with him, who prevents you from being injurious to the life, to the chastity, to the prosperity, the good name, and the estate of yourself and of your neighbor? Does he transgress the divine command who in the spirit of meekness instructs, and even reproves those who thus oppose themselves? Let the righteous smite me, it shall be a kindness, and let him reprove me, it shall be an excellent oil, which shall not break my head.

Perhaps you here interrupt me, and say, "My sentiments and theirs are not materially at variance on any of these heads. All gross indulgences are without the limits which I prescribe to myself. What liberty do you crave then, which they will not grant? "I have no time either for secret or family prayer regularly, in their stated seasons; yet though both, on account of the urgent claims of my various avocations, be generally neglected, I would not for this reason be precluded from eating the Lord's Supper, when I have a call to it." Are prayerless persons called to this supper? Can you be prepared for this feast, without entering into your closet regularly, and without seeking from your Father who heareth in secret, all that preparation which you need? Is it likely, you yourself being judge, that God will hear, that he will graciously answer a prayer or two hastily put up a few hours before you approach to the holy table of the Lord, while you habitually neglect this exercise? Is it possible to have any of the enjoyments, the immunities, and privileges of the real Christian, without prayer? Was it thus that the patriarch of old obtained the blessing? Is the promise made to him who is silent at the throne? Is it not far otherwise? Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you. In the habitual neglect of prayer, can you prosper in any thing to which you put your hand? Tell the day of your life in which you have no need of the instruction, the leading, the protection and support of the Almighty, and you can be told on what day you need not present your supplications in the morning. On what day is it that you have not life, and breath, and all things from God? When have you no need to sing of mercy? It is then, if ever, you can neglect to give God thanks. In what hour, or day, or month, or year, have you not been a monument of divine patience and forbearance? In what portion of your time have you not added sin to sin, and iniquity to transgression? When did God cease to make all his goodness pass before you? It is then you may insist on closing the day without adoration, without confessing your transgressions, and imploring the forgiveness of your sins, and without offering to God with the voice of thanksgiving. Would you have substance without a moth, acknowledge God when you begin your work, as you prosecute every branch of your lawful calling, and when you wind up your labors. If you cannot have satisfaction in the meat that perishes, without prayer, how otherwise shall you have the benefit of the bread of God, of the meat, that endureth to everlasting life!

"God forbid," you will say, "that I should be the advocate for public, for promiscuous companies, for routs, and for card-parties on the holy Sabbath. I abhor the thoughts of altogether forsaking the public assemblies for divine worship, and of making the first day of the week a day, either of mere amusement, or of business, or of idleness. All this I leave to the immoral and the vicious, to them who have cast off fear. Can there be any harm, however, in taking a solitary walk on the Sabbath, or in joining the company of a particular friend, either in the fields, or in his house, or in mine? May we not thus relieve the mind from the fatigue and anxiety of the week, and even exhilarate the spirits with a social glass? This is no more than is common. It is done by our spiritual guides themselves. Must we be deemed immoral and consurable for setting out to a market on the Sabbath, which we cannot otherwise conveniently reach? Even pharasaical strictness itself could scarcely be offended at this." Was it no crime to say, "When will

the new-moon be gone, that we may sell corn, and the Sabbath, that we may set forth wheat?" They cried, what a weariness is it? but they abstained from labour. They are not here, at least, charged with the crime of bearing their burdens in holy time. What is the difference between going to the place, and holding the market, on the Lord's day? Are there not hours of rest, and innocent means of unbending the mind on the working days? Who can indulge you with pampering the flesh, when God himself requires you to afflict your soul? or countenance you in pursuing your worldly business, in the very face of that prohibition, "Thou shalt do no servile work therein." It may be put to your own conscience, you may be required to declare candidly, whether, on the most careful recollection, you can say, that the conversation in the company of your select companion, of the man according to your own heart, did not very soon turn from the things of God, to civil affairs, to the greatest trifles, to mere vanities? Do you indulge in going from home, who then watches over your family? After a social repast, are you as much in the spirit of attending to the early and seasonable instruction of your children and domestics, as if you had not been from home? Did not your being abroad unnecessarily, too much occupy the minds of those with whom you passed the evening? Was the worship of that family in no way interrupted; did you not infringe at least upon the servant's hour of reading, of meditation, and prayer? Will it mend the matter though you have to say that your own pastor went into the same company? He might not be able, however much inclined, to keep up the spirit of a religious conversation. He himself might be infected, or he might infect the whole party. They are not all spiritually minded who are versant in spiritual things. Besides, although the conversation were directed for an evening or two into a proper channel, by and by it might turn on the most trivial subjects. You must take into the account also the influence of such example on them, whose conversation savours not of the things of God. He who would avoid temptation, he who would keep himself pure, should always act under the influence of the apostolic injunction, "Touch not, taste not, handle not."

You may yet add, "This is not the chief ground of my complaint. I would not be restricted always to one religious denomination, nor to hear uniformly in one place of worship in the same church. I have no wish to indulge unreasonably itching ears, yet I would not be always tied up. On particular occasions when it may not be convenient to go to the usual place, when at a distance, or when a new preacher appears, especially one of uncommon abilities, I would be at liberty.—May I not hear a good sermon any where? To this it may be answered, Do the Scriptures of truth authorise different religious professions? Do they approve of division in the church? Do they know of more than one Lord, one faith, one baptism? It was well known to God that offences would come, that divisions would prevail, and separation obtain. Does he seal, however, with his approbation whatever of this kind follows upon the crossing of the humours of carnal minds? Is it agreeable to his will, that, even in the same church, one should say, "I am of Paul, and another, I am of Apollos?" It was matter of prediction, that men of corrupt minds would arise, who would bring in damnable heresies. Now is there any one thing more notour than the fulfilment of this in our own times? If the scriptures be the only rule of faith and manners, is it not as clear as day, that many have departed

from the faith, and have turned aside to cunningly devised fables? Are you not enjoined by the highest authority, to try the spirits, whether they be of God; because many false prophets are gone out into the world? But why try them, if, when we are in the humour, we may hear whom and where we please? But you may say, "How shall we try them till we hear what they say?" Have we not their public creed? If this be found exceptionable, need we try further? or, while their subordinate standards may remain a form of sound words, if it be known, and even avowed by themselves, that they have departed from them so far, that you yourself, for this very reason, have renounced their stated communion, is there any shadow of consistency in your occasional return? "Let them return unto thee," if you have the clearest evidence that you hold by the truth as it is in Jesus; "but return not thou unto them." Besides, is there no risk in hearing, even for one hour, a Socinian, for instance, employing all the powers of eloquence, in either flatly denying the Lord that bought us, or artfully disguising the truth in regard to his supreme deity; his substitution in the place of lost sinners; the necessity and reality of his satisfaction to divine justice in their stead? Or does he attack the doctrine of the covenant which was made with Adam, as the head and representative of his posterity; hold up to ridicule the fall of man by the breach of that covenant, and consequently set aside the whole scheme of man's redemption; can you say that, even listening to all this, is doing God good service? Can you answer for the consequences? are you already so established in the truth that you cannot be moved? This you may find enchanted ground. Is it not approaching too near the camp of the enemy? Ere ever you are aware, he may get within the barriers, and storm the citadel. He may carry both your head and your heart, while you think all is safe, for he has a strong party within. But although he should not, is this the word that shall run and be glorified? Are these the men to whom that promise is accomplished, "Lo I am with you alway, even to the end of the world?" Will Christ set before them an open door, which no man can shut? Can you trust them with your petitions at the throne of grace? Can you say Amen at their giving of thanks? Would you have your mouth filled with their arguments? Is it thus you would order your cause before God? Can you turn the matter of these exercises into praise? Can you be joyful in these houses of prayer? Will he bless the people in the name of the Lord aright, who believes not that the Son and Spirit are true God? By making one in such assemblies, by practically bidding such teachers God speed, will you not seem, at least, to be a deserter from the standard of the Captain of salvation?

"But the preacher I would follow is sound in the faith, though it be true your objections apply to others in the same communion." Be it so. I have no wish to deny it. Would to God that all in that profession, in every communion were prophets; and all declared all the counsel of God. Then the divisions of Reuben would be effectually healed. The watchmen on mount Zion would see eye to eye, with the voice they would lift up the voice together and sing. They and their people might with safety flow together to the goodness of the Lord. If he bring no new gospel, what will you gain by running after him? Can he tell you of another Saviour, or put you on a better way of salvation than that which has been heard from the beginning? Can he teach you an easier method of mortifying the flesh, with the affections and lusts? of cru-

cifying the old man, or give you more effectual counsel to adorn the doctrine of God our Saviour in all things? "His eloquence and pathos, however, will enliven our devotion, and persuade us more effectually to be followers of that which is good." Far be it from me to decry true and unaffected eloquence, or to spend one particle of breath in apology for any thing slovenly in the pulpit, in any part of the service of God. All men know the influence of a story well told, and its effect when no justice is done it. Be the preacher ever so eloquent, however, in the most proper sense of the expression; let his composition be as chaste as man can make it; let it reach the highest pitch of the sublime, and the utmost limits of the pathetic, where the subject will admit of either; let his elocution be that of the greatest master in this art, and he may yet labor in vain, and spend his strength for nought. The weapons and energy that effectually carry the strong holds in the human heart, that bring down every thing that exalteth itself against Christ, must be taken from another armour: "Not by might nor by power" of this sort, "but by my Spirit, saith the Lord of hosts." The storm of eloquence poured forth by the Athenian orator, might move a whole assembly, and make them cry out as one man, "Let us arm and march against Philip." Like a mighty river it might carry all before it. It is the persuasive eloquence of the Spirit, in the still small voice of the gospel, that can induce any man to put on the whole armour of God, and go forth against principalities and powers; against the rulers of the darkness of this world; against spiritual wickedness in high places. It is the word in the hand of the Spirit, without the foreign aid of human ornament, that is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. The mere strutting of the actor, his pantomimic gestures, during his short hour upon the stage, his well-turned periods, his flowing diction, and the modulations of a foreign, artificial tone, must go for nothing in the conversion of souls, in quickening the dead, and calling things that be not as though they were. It is the truth as it is in Jesus, drunk in at the fountain-head, and warm from the heart, forcing expression as it is poured forth, that makes a conquest of the soul. Whether is it the man then who, by dint of art acquired at his glass, by long practice, draws every eye upon himself or he who fixes the heart on divine truth, while he is content, nay happy, to be overlooked and forgotten, that you should run after? Whether is it better to go away from the place of hearing, silent and confounded because of your shame, and enraptured with the beauty and excellency of Christ, or loud and noisy in the praise of the mere exterior of a man and his oration? "Curiosity, however, is irresistible. The happiest effects have followed its indulgence in the case of many besides Zaccheus." Was there nothing but mere curiosity predisposing this man to cast himself in the way of the great preacher of righteousness? The same principle carried multitudes to see and to hear him who spake as never man spake, who yet left him contradicting and blaspheming. Unbridled curiosity has slain its thousands and tens of thousands.

"All this," you may add, "you may carry your own way; but there is another point which I shall not yield to all their rigidity." You allude to the fashionable amusements of the day; and here you steel yourself against all conviction. "Who that has taste, sense, or spirit; who that would not sacrifice every rational pleasure, would be pre-

cluded from mingling in the dance, from taking a seat at the theatre, from a concert, and from a hand at cards when the company desire it?" To all this it may be answered, that you yourself have, in the most solemn manner, recognized a most pointed testimony against all these and similar entertainments. Read over your larger catechism again, and deny it if you can, and consistency itself requires that you renounce either the one or the other. On an after occasion we may advert to some of these subjects if you desire it. But,

"Other denominations of Christians grant the liberties which I plead for; and I see no great reason why I should part with my natural or religious rights." Does any thing against the truth, or any immorality, however small, rank under the head of that perfect law of liberty wherewith Christ hath made us free? He that breaketh the least of his commandments, and teacheth men so, shall be reckoned least in the kingdom of God. Take refuge in nothing now, that will not bear you out on the confines of the grave; in nothing in which you cannot solace yourself when the eye travels over that land, in which you wish to dwell through a long eternity. Follow no line of conduct now, either in the article of religion or in your civil affairs, that you would wish reversed when Death reads his lecture on your past life. Lay no foundation for reversing your vows then. Is it common to hear dying men complain of a life spent in too exact conformity to the holy law? that they have crucified, and mortified too severely, the lusts of the flesh and of the mind? That they have been too little in the fashion, and if they were to spend their life over again, they would be more conformed to the world! I am, yours, &c.

December 18, 1800.

ART. V. *Sketch of a History of the rise and spread of Neology in the Netherlands.*

We have recently received from Holland several numbers of a monthly periodical, published at Amsterdam, with the title *Nederlandsche stemmen over Godsdienst staat, Geschied, and letterkunde*. It is edited and patronized by the friends of sound evangelical truth, who strictly adhere to the doctrines, and articles of the Synod of Dort. Among the editors are De Costa, the well known converted Jew, and Le Clerk. It contains several valuable articles from which we may when leisure permits furnish translated extracts to our readers.—The numbers for January and February, 1836, contain an article on the rise, and spread of Neology in the churches of Holland, a translation of the greater part of which we propose to furnish.—*Ch. Intelligencer.*

The article commences with an account of the rise of Socinianism in the times of the Reformation, and gives a statement of its peculiar, and distinguishing doctrines. This we omit. The writer then proceeds—

"These doctrines of Socinus, this virtual unbelief laid in the back ground of Arminianism, and caused the orthodox so greatly to fear the success of the Remonstrants. We have heretofore shown that the design of the system of the Remonstrants from its first origin was to

seek fraternity with the Socinians in Poland, as was practically exhibited. For very soon after the separation of the Remonstrants from the Reformed Church, doctrines of a neological character appeared among their ministers. Episcopus denied the transmission of the guilt of Adam's sin, and rejected the orthodox doctrine of the atonement. Grotius limited the divine inspiration to what he termed the *substantial*, or what concerned the matter of doctrine (in his work *votum pro pace eccles.*) Some taught that the natural powers of men were sufficient for their conversion, running into Pelagianism. Many asserted that justification, and forgiveness of sin took place without any imputation of the righteousness, and merits of Christ. There was more and more evident a tendency to Socinianism, and thus the clearest proof was furnished of the propriety of the measures employed by the Synod of Dort in their zeal for the doctrines of grace, and against the rising errors as means for the preservation of the vital, and fundamental doctrines of the gospel.

As soundness of doctrine was not a little corrupted, and defiled by Erasmus and those who followed in his footsteps by introducing the human wisdom of heathen writers, so also an equally dangerous enemy to sound doctrine was found in the French philosopher *Descartes*. He did not indeed make it his aim to spread Socinianism, but his tenets were altogether of *rationalistic* character and tendency. He taught that all truth must be tested by certain self-evident axioms, or elements of knowledge, and that every thing else must be a matter of doubt, and scepticism. These unhallowed opinions soon found an avenue by means of followers of Cocceius, and produced corrupt fruit. The excellent *Cocceius* would by no means have given his sanction to these. The principles acknowledged by Cocceius are in direct opposition to those of Descartes. Descartes had alone for his guide human reason well trained, and polished; Cocceius ever referred to divine revelation as the foundation, and source of true knowledge, and wisdom. But the Cartesians concealed themselves among the followers of Cocceius, supposing that they would thus find better opportunities, and means to advance their errors. The Socinian heretical tenet of the sufficiency of human reason to sit in judgment on the truths of divine revelation was clearly, and boldly advanced in a work of L. Meier a physician at Amsterdam printed 1666, entitled "*Philosophia sœ. script. Interpres.*" This work, however, did not produce much effect. Far more dangerous was the work of the worldly minded and heretical preacher Walzogen, of Utrecht, apparently written in opposition to Meier, but embodying the very same Socinian elementary principles. The Reformers in accordance with their fundamental principle that the Bible is the only fountain, and source of Christian truth, exhibited the study of the Bible as the foundation of all theological knowledge. They laid down the position that *the scriptures explain themselves*, and that in this consists the principle of scriptural, and correct interpretation. The Fathers at the time of the Synod of Dort expressed this by saying, that "we must interpret the Bible according to the analogy of faith." This is a rule, which may indeed at times be shamefully misunderstood and perverted, but which in its correct, and proper sense is the spring of all true theology. Wolzogen on the contrary asserted that it was absurd to employ the Holy Scriptures as the means of its own interpretation. He declared that we have sufficient means for a right understanding of the scriptures in a knowledge of the language in which they are written, and that they should be read and studied in the customary way in

the same manner as Polybius, Livy, and other writers. It may be well to know how far these sentiments of the writer led him into Socinianism. In this same work in another place he says that "we should not by any means believe that to be the meaning of scripture which appears opposed to sound reason." Again he says that "it is the duty of true piety so to declare the word of God that its import may not be contrary to that which he speaks in nature." According to this we may say that it is contrary to nature that iron swims, that the dead rise again (which the Athenians derided, &c.) Socinus had before remarked, that even of the scriptures should appear to teach the divinity of the Saviour and other mysteries of faith, it was reasonable, and proper to give such modifications, and explanations as to bring them within the bounds of sound natural understanding.

The learned, and pious Gysbert Voetius, who deeply laid to heart the welfare of the church, strenuously opposed such a *Cocceianism*, and especially the Cartesian tenets whence it for the most part proceeded. The charge of bitter intolerance which was laid against him by the French sophists, and especially the sceptic Bayle is most unjust. Voetius plainly saw the Socinian complexion, and tendency to unbelief of the Cartesian philosophy and the influence it must have upon theological sentiment, and therefore vigorously opposed it. His memory is blessed for his fidelity, and zeal in the work of the Lord.

Among the so called Cartesians who concealed themselves behind the great name of so distinguished a writer as Cocceius, was the celebrated *H. A. Roell*, who may justly be termed the Father of the Dutch Rationalists. This author farther carried out the sentiments of Wolzogen on reason as the interpreter of scripture, and so applied them, that he attacked among others the all important doctrine of the eternal generation of the Son, with which the true profession of the doctrine of the Trinity must stand, or fall. If this truth be denied, men will readily and necessarily proceed either to tritheistic sentiments, or else fall into Socinianism, or Arianism. Roell took the first course. It deserves observation, how his rejection of the doctrine of the eternal generation of the Son naturally flowed from his rationalistic sentiments. The same misled *B. Bekker* to step in the traces of the Sadducees, and deny the existence or at least the operation of angels and devils. The distinguished *Vitringa*, who cannot be charged with the polemic zeal of Voetius, manfully opposed the errors of Roell, and temperately, and triumphantly vindicated the scriptural doctrine of the eternal generation of the Son. The sentiments of Roell were ecclesiastically condemned, and subsequently candidates for the ministry were required openly, and decidedly to reject them by subscribing four articles proposed in an interrogatory form, the first two of which are as follows:

1. Are we bound with respect to the doctrines, and mysteries of our faith to believe any thing but what we may by our natural powers, and understanding be able to comprehend?

2. Could the Holy Scriptures be interpreted according to such a rule, without an endless perversion of the word of God, and apostacy from our most holy faith?

During the sixteenth, and seventeenth centuries, unbelief indeed exerted its influence, but it was without the church. Within the church it uniformly found an effectual opposition. The only exception to this was in the case of the above mentioned preacher Wolzogen, who by his standing, and influence in the Synod of Naarden obtained the approba-

tion of his book by that body in 1669. In the eighteenth century we shall find this opposition to it in the church gradually losing in power, and efficiency, in boldness and worth, till at last Neology fully found its way into the church. But of this we must treat of particulars in their order.

As the philosophy of Descartes, in the seventeenth century, prevailed for a long time, and exerted an injurious influence on Theology, so the same may be said concerning the philosophy of Wolf during a part of the 18th century. Wolf did not indeed, cherish a purpose to undermine religion, for the very contrary is altogether probable. But this philosopher, who combined into one system the materials collected by Leibnitz, and sought to establish them by a mathematical demonstration, introduced the same method into the science of theology, and labored to demonstrate the doctrines of our faith in a scientific way. In this way they ceased to be truths apprehended by faith; and the knowledge of the heart, of which we become partakers, by a supernatural, spiritual illumination, was reduced to a simple result of the cool exercise of the understanding. The doctrine moreover, of the highest possible good to the greatest number of creatures, which Wolf had derived from his predecessor—Leibnitz, led men gradually not to refer all as ending in God, who has wrought all things by his own will, and for the revelation of his own glory in the creation, but as ending in themselves, in their own final happiness and advantage.

In addition to this came the influx of the English Deists and Naturalists. It is well known that, in the latter part of the seventeenth, and in the beginning of the eighteenth century, the spirit of dangerous free-thinking became prevalent in England, and that unbelief in the blessed truths of revelation became extended. But it has not at the same time been sufficiently regarded, that the writings of such as Locke, and others, who in general vindicated the scriptures, and christianity, but left out of view, if not denied their peculiar doctrines, exerted an injurious influence. Finally, the evil effect of the writings of the French infidel philosophers, was incalculably great. The French refugees had given peculiar prevalence in our country, to the language of the court of Lewis the Fourteenth: which already, by the diplomacy, had become greatly extended in Europe. In consequence, the French literature gave the tone to that of the Netherlands. Is it then to be wondered at, that French infidelity should assail with mighty force, the faith of our fathers? For a length of time, opposition was made to this influence from abroad, even by the public authorities. For example, in the year 1765, the printing and publication of a work of Voltaire was forbidden, and after that time also, we find the authorities and consistories of cities, endeavoring to arrest the publication of works of this nature. But it was not one or more of the works of Voltaire, which undermined the faith of our people. The whole of the French literature, which laid bent under the iron sceptre of the encyclopedists breathed the spirit of infidelity, and its influence must have been great upon a people who showed so little stability as ours in the century gone by.

Such was the spiritual condition of our *Father Land*, at the time when the German rationalism—which had made its appearance—sought to make its way into the Netherlands. The congregations of the Dissenters were first tainted with this pervading leaven. The Anabaptist had for a length of time, fraternized with the remonstrants in their views of doctrine. Professor Hesselink, furnished a translation of Teller's

Dictionary; in which, among other things, we find the following explanation of the term—FIRST BORN:—“If we, by the creation which is ascribed unto Christ, understand creation proper, in calling all things into existence, then the name of “*first born of all creatures,*” is ascribed to Christ in order to express the most exalted rank which he holds among all created beings.” The declaration, *all Scripture is given by inspiration of God,* is by him limited to the prophecies respecting the Messiah; and we well know how few prophecies are, by theologians of this class, appropriated to the Messiah.

The Lutherans among us, were not less affected with this leaven of infidelity. The circumstance that, at this time, they mostly received their ministers from the German Universities, powerfully contributed to this result. This gave rise to a separation from the midst of them, of what is now called the restored congregation. We copy the following from a small pamphlet published by these in 1791, entitled, *Reasons which have influenced a large number of the Lutheran Congregation to separate themselves from the same.*

“Since the year 1779 we have seen, with other members of the Congregation, certain innovations in doctrine, which some distinguished German writers have advanced, gradually make inroads among us. Under the special plea of greater light now enjoyed than in the time of our fathers, and of better means and helps for criticism, and interpretation now possessed, than in former times, we have seen them venture in the footsteps of the late German Divine, and invalidate, pervert, and set aside the most conclusive proofs of Scripture, in behalf of the doctrines of our faith. They had prepared the way for this, by commending and requiring an undefined, general ecclesiastical toleration: and by vehemently exclaiming against those who differed from them as to doctrines and measures, calling them *heresy-seekers, introducers of a new kind of papacy, ignorant and stupid zealots, &c.*

“By those means the way was paved to proceed still farther, and although in the midst of us the process had not reached so far, that the most important doctrines of the Christian religion, as the holy trinity, the true and eternal Godhead of Jesus Christ, and the atonement, were openly and boldly denied; yet mention of them was made as rarely as was practicable, and the peculiar motives in the Gospel, to an acceptable and holy life, and which are so full of consolation, were kept out of view. The leading and prevalent aim appears to be to represent Christ as the teacher and instructor of men, and to exhibit him in his life, sufferings, and death, as an example for our imitation. But we hear little or any thing of him as our surety and mediator, who has wrought out an everlasting righteousness, and thereby reconciled fallen sinners unto God, and if any allusion be made to this, it is in a faint and ambiguous way. Man is represented as possessing power in himself, without the supernatural gracious operation of the Holy Spirit, and when faith is spoken of, it is represented as an acknowledgment and profession of Christian doctrine, and not as a firm trusting on, and a cordial appropriation of, the saving merits of Christ, as the only procuring cause of our salvation. The gracious operations of the Divine Spirit, with and by the Divine Word, are deprived of their proper efficiency, and made to consist in certain moral faculties and principles implanted in human nature by the wisdom of the Creator, and brought into exercise by moral suasion, through the reading of good books, preaching, &c. The doctrine of regeneration is made to be an introduction into the Chris-

tian Church. Not only is the operation of evil spirits upon the bodies of men, during our Saviour's residence upon earth denied, but also their access to the hearts of men, and their power to tempt. At the same time, the science of morality which is taught in the place of these blessed truths, and to which they give a distinguished prominence, consists of a slender and dry exhibition of the various duties of life, drawn from natural religion, as their only pure source, and nevertheless supported by arguments drawn from the truths of Christianity. With many, every thing consists in good dispositions, virtue, &c., while, it is supposed, that these can be obtained without true, saving faith, as the only proper principle of all Christian duty. In general there seems to be no regard to the gracious operation of the Holy Spirit, in the illumination and conversion of sinners dead in trespasses and sins."

This is the testimony of those who separated themselves from the Lutheran communion. It is a testimony which cannot be for a moment doubted by those who have studied the spirit of those times, and which carries with it internal evidences of truth. It shows that the Lutherans, no less than the Anabaptists, and Remonstrants, in our father land, had departed greatly from their original Confession of Faith, and had sunk deep into Neology.

[To be continued.]

ART. VI. *Dangers threatening the Religious Interests of our Country.*

We lately received a communication, signed JUVENIS OBSERVATOR, in which the writer complains that our ministers are too *doctrinal* in their preaching and that they also fail in point of *good speaking*. While we are in favor of having some attention paid to the subject of oratory, we do fully subscribe to a sentiment contained in REID'S SEVEN LAST PLAGUES—"It is a most discouraging consideration to every minister of the gospel, who preaches the truth with simplicity and godly sincerity, to find that some empty and trifling form, or something that operates on the feelings and prejudices of mankind, without having the smallest influence on their understanding, has more power over the human mind generally, than the strongest and most conclusive arguments." P. 289. In relation to ministerial eloquence there are some excellent hints thrown out in a preceding article in this No., viz: *On Strictness of Religious Profession and Practice*, towards the close, which we would recommend to the perusal of our correspondent; and especially do we recommend to his serious attention that part of the article below which relates to the subject of *doctrinal preaching*. The whole article is worthy of the attention of the religious community at the present day. It is taken from the WATCHMAN, a Congregationalist paper, and may be regarded as an evidence, among others, that evangelical religion is on the advance in some of the New England churches.—[ED. REL. MON.]

The following is a part of a dissertation read at a ministers meeting, and obligingly forwarded to us by the writer at the instance of the meeting. He considers the question raised in the two-fold light of civil and religious dangers. We invite the attention of our readers to his reasonable remarks on the dangers threatening our religious interests.

What are the dangers which threaten the religious interests of our country. I remark—

1. Those things which endanger the civil interests of the country, endanger the interests of the church.

Whatever will affect our civil liberties, will of course affect religion. This must be obvious to all.

2. The spirit of philosophical speculation, in matters of religion, is fraught with danger.

I do not mean to condemn the investigation of religious truth, nor say that true philosophy may not be serviceable, in aiding us to understand more clearly the great principles of the Bible. But there is a vain philosophy of which we are cautioned to beware. There is in man a natural pride and ambition to find out something new—to go beyond others who have preceded—to be thought the author of something not before discovered. I must be grossly deceived, if there is not much of that spirit prevalent at this day. That there is a great falling off from ancient and approved standards of doctrine, cannot, I think, with truth, be denied. With regard to *native depravity, regeneration, divine sovereignty, decrees and election*, new theories have been promulgated. This is conceded by those who embrace and promulgate them. They consider them very great improvements. If any proof of this be wanting, it will be found in their perseverance in inculcating them, notwithstanding they are evidently alienating brethren, and rending the church; and notwithstanding the remonstrances, entreaties, and exhortations of their brethren. If modern improvement in theology consists wholly in the use of technical phrases—if it be mere logomachy, why should it be persisted in at so great a hazard, as that of dividing and distracting the church? In my opinion, there is in modern theories a departure from orthodox standards; and that this is the result of philosophical speculations. Of course, I must be permitted to believe the church is in danger. And I think no one can look at the distraction of the church without being convinced that these speculations are the primary cause. As I believe these new theories erroneous, it cannot be thought strange, that I should consider modern speculations as endangering the best interests of Zion.

3. The prevailing neglect of doctrinal preaching, at the present day, I must think ominous of evil.

Indeed, its effects are already seen. Within comparatively a few years since, there has been a great falling off in this respect. The time has been, and that but a few years since, when you would scarcely hear a sermon from professed Calvinists, which did not savor of the doctrines of grace. Sure I am, that you could not hear a man preach many sermons, without having brought distinctly into view, some of the great and fundamental truths of the gospel. In times of revival, the doctrines of divine sovereignty and personal election were held out prominently to view. On these great truths ministers, depended much at such seasons. In those days these doctrines were not only heard frequently from the pulpit, but they were subjects of common discussion among Christians. They were discussed in the prayer meetings, and in the conference room. Christians fed upon them. The churches were consequently sound in the faith; revivals were comparatively pure, and Christian practice far more consistent and exemplary. The direct tendency of such preaching was to keep out spurious converts from the church. But it is far otherwise at this day. Doctrinal preaching is almost banished from the pulpit. Seldom, I believe, are the doctrines of divine sovereignty named in sermons, except when the sinner, who

has not entirely forgotten that such doctrines are to be found in the Bible, brings them up as an objection. In answering the sinner's objections, the minister is sometimes constrained to mention decrees, election, divine sovereignty, or the agency of the spirit in regeneration. And I must say, that I have often felt, when hearing such objections answered, that the preacher rather did away the doctrine, than the objection. That the doctrines have sometimes been injudiciously preached, I admit; but that they should be entirely omitted, is certainly as great, if not a greater fault. The consequence of this omission of doctrinal preaching is—

1. The churches are not indoctrinated. Many disbelieve the truths which their fathers loved; and many, though they believe them, are unable to defend them, while there is a large class perfectly indifferent to them.—They care not whether they are true or false.

2. Christian practice deteriorates, just in proportion to the deficiency in doctrinal knowledge and belief. There will be no consistent practice where there is not a sound faith.

3. It is filling the church with unsound members, who hang upon its skirts like dead weights. Conversions will necessarily be unsound, where the doctrines of grace and sovereignty are not held up as a mirror, in which the sinner may see himself, and by which he may be tried and humbled.

4. It has created a feverish excitement in the church—a love of novelty, and an undue dependence on means and human instrumentality. Such a state of things does exist; and it evidently has arisen from a culpable neglect, on the part of ministers to preach distinguishingly the doctrines of grace.

These evils are extending wider and wider; and the time is not distant when doctrinal preaching will be revived, or the church will sink down into a state of cold formality, or rise to a state of wild fanaticism.

4. Another evil is the consent of the church to have doctrinal preaching dispensed with. If the church were unwilling to leave things as they are, there would be hope.—But the churches are as culpable in many respects as the ministers; and in many instances I doubt not have been the procuring cause of this state of things. There is now in the churches a very great disrelish for doctrinal preaching. Nothing, at the present day, will sooner test a minister's fidelity, than preaching the distinguishing doctrines of grace. I should expect to be heard as kindly on the doctrine of election by a professedly Arminian congregation, as by many in the Congregational or Presbyterian connection. True, in almost every congregation there are a few elderly persons who have not forgotten the days that are past, who are fed by such preaching; and they sigh and pray for more of it. But the younger portion of our churches, are not instructed in the doctrines, and not entertained with doctrinal preaching. Hence very great efforts are making to obliterate all those doctrines which distinguish Calvinists from Arminians. Many churches have revised their articles of faith, and left out every doctrine to which an Arminian could object. Congregational Associations are being formed on the plan of having articles to which no consistent Arminian can object. Sovereignty, decrees, election and saints perseverance, are not alluded to; and depravity is so stated as not to offend any who might demur at its being termed *total*. As evidence of this, look at the articles proposed to be adopted by the contemplated

Association of Churches on the Western Reserve, Ohio; and those already adopted by another in Southern New-York. These movements more than intimate the determination to put down the doctrines of grace in the churches. Besides all this, there are forming Union Meetings and Associations in which Calvinists and Arminians shall unite. That union may be promoted, they mutually agree to lay aside all those doctrines which distinguish different sects. There is powerful effort making throughout our land to bring into disrepute the doctrines of our primitive fathers. If this be not designed by those who are active in these movements, yet it must be obvious to all discerning minds that such will be the result—Doubtless it is the design of many. And yet they profess to be Calvinists. If asked whether they believe the doctrines they would expunge from the Christian creed, they reply—yes. What means, then, this abandoning of acknowledged truth in the churches? Is the truth of God of no consequence? Will God be pleased with such a course? The truth is, if this state of things continue, and this course of effort go on, either the church will be rent asunder, or we shall all go down together; and the scenes of Geneva will be acted over here. If the doctrines of the Bible cannot be revived, I have no hope that the purity of our churches can be long maintained. Indeed, if things proceed, for a few years to come as they have for a few years past, and with the accelerated motion they have acquired, I have no hope that the doctrines of grace will be known in our churches, only as matters of history.—They will ere long be looked upon as old antiquated doctrines, believed in a darker age. And woe be to the church and world when this is the case!

5. I view what are termed New Measures to promote revivals, an evil, and a source of danger. That they have wrought evil, extensive and alarming, cannot be doubted only by those who shut their eyes and ears. The art, management, and chicanery used to get up and perpetuate religious excitements, cannot be approved by any man in his sober reflecting moments. And when we look at the rending of churches—the unsettling of pastors and the discord and contention these measures have occasioned, we must be convinced not only of their inutility; but of their ruinous tendency to the best interests of Zion. Besides, looking at the fruits of those revivals, where the New Measures were put in requisition, none can doubt their deleterious influence. The fruits of late revivals are certainly not such as those of former times. The churches are filled with unsound members. This, if I mistake not, is beginning to be universally felt, both by churches and ministers. These measures produce a feverish, fitful excitement highly injurious to serious christianity, and prejudicial to the genuine conversion of sinners: I apprehend that many years will have elapsed, of faithful ministerial labor and discipline of churches, before the church will have returned to a state as favorable to her growth, as existed previous to the prevalence of New Measures. Our churches, it is true, have increased in numbers, but not in moral strength. Besides, sinners have been disgusted and driven off, and they will be slow to return. Where New Measures have gone into full operation, the ground is burned and seared over. It will be many years before the seeds of the gospel can take root and grow, though the best moral culture may be enjoyed.

6. The harsh and unchristian spirit of controversy, in the church is another threatening evil.

Far be it from me to condemn religious investigation, when con-

ducted in a proper spirit. It is a duty to "contend earnestly for the faith once delivered to the saints." But it is a harsh, denouncing spirit I condemn. That such a spirit prevails in the church, is but too apparent. If I mistake not, this spirit is infecting the church extensively. It is a spirit which I am sure the great Head of the church cannot approve. Such a spirit must, to say the least, do much evil. It has done evil, and only evil.

7. The spirit of management in the church is another evil. Management never prompted a good cause. It always does evil. An open and frank course is the better course for Christians. But in the present state of excitement concerning doctrines and measures there is a great deal of management. All such management I deprecate. I do not believe God will be pleased with it. Every man, and every body of men, should show their colors, be honest and trust God for the results. By this kind of management, I fear we shall manage to bring down the displeasure of God upon the church.

8. One evil more, and I have done. It is the worldliness of the church. The spirit of the world has entered the church. It is seen in dress, and equipage, and in the eagerness with which Christians engage in the worldly speculations of the day and strive for the riches that perish. Of course, spirituality of mind is lost. If we become a worldly church we shall be rejected of God.

In view of all these evils, let the prayer of every Christian be—"O Lord give not thine heritage to reproach." "O Lord, revive thy work in the midst of the years, in the midst of the years make known, in wrath remember mercy."

ART. VII. *Religious Intelligence.*

(From the Boston Recorder.)

PARIS, November 24, 1836.

SOUTHERN AND MIDDLE GERMANY.—In my last, I gave you some general notices of the state of religion in Western Germany. I now propose to say a few words respecting the state of things in the Middle and Southern parts of that portion of the continent.

What I designate by the name of Middle and Southern Germany, is all that portion of it which lies south of Prussia, including Saxony, Saxe Weimar, Saxe Gotha, Saxe Cobourg, Hesse Cassel, Hesse Darmstadt, Nassau, the Duchy of Baden, and the kingdoms of Wirtemberg and Bavaria. Austria is, of course, left out of view as not belonging to this portion of Germany, but is what may be called Eastern Germany, if it may be at all reckoned as part of that country.

In Middle and Southern Germany there is a great variety in the state of religion. In all, there are, I believe ten universities, of which those of Jena, Munich, Erlangen, and Heidelberg are the most distinguished.

I shall give a brief notice of each of these more important divisions of the country in the order in which I have first named them.

The kingdom of Saxony is a small but fertile and well populated country. It has about as many inhabitants as the State of New-York, or rather hardly so many. Although the royal family of that country is Roman Catholic, yet the majority of the people are Protestants. In

Dresden, which is the beautiful capital of that country and which contains about 75,000 inhabitants, three-fourths of the people are Protestants. I am sorry to say, however, that but few of the pastors of the Protestant churches in Saxony are evangelical. At least, this is the testimony of Professor Tholuck and others, who are capable of giving information on the subject. Almost all the Protestant ministers of that country are Rationalists. The Rev. Dr. Ammon, the very Coryphæus of theology, is one of the preachers in Dresden. His preaching and his publications have done much injury to the truth in Saxony, as well as in other parts of Germany.

It is an interesting fact, as I am assured, that there is a great desire among the common people in Saxony, especially among the older people in the country parishes, to hear the pure gospel. They are tired of Neology. It gives them no food for the hungry soul. And when some faithful minister makes a preaching excursion among them, they flock to hear him with great avidity. O, when shall the pure gospel be preached again in the land where Luther and his associates found so many to welcome him in his day!

The state of things is bad enough in Saxe Weimar, Saxe Cobourg, Saxe Gotha, Hesse Cassel, Hesse Darmstadt, and Nassau. In Weimar, the Rev. Dr. Roehr, preaches, one of the greatest and worst of the Rationalist preachers. In Cobourg, the influence of Bretschneider is great and fatal to the gospel. But there are a few faithful servants of the Lord in these countries and their number is increasing. In Cassel, as you have seen stated by the German correspondent of the Archives du Christianisme, there is the beginning of a better day. The formation of a Missionary Society there and the labors of an evangelical minister promise much good. The Lord smile upon these efforts!

In the free city of Frankfort-on-the-Maine, which has a population of 50,000 inhabitants, and occupies a commanding situation for influence upon Germany, there are some five or six Protestant churches. Three or four of the pastors of the Lutheran German Reformed Churches are considered evangelical, though they are not reckoned so zealous as is desirable. There is here a good French church, where the Rev. Mr. Bonnet, formerly at London, now preaches. He is a native of Switzerland, and preaches the gospel with great simplicity and purity. His labors, I doubt not, will be eminently useful there. His correspondence in the Archives du Christianisme, published at Paris, is very interesting and valuable.

The state of religion in the Protestant churches in Baden, Wirtemberg and Bavaria is better, probably, than in any other part of Germany. This is particularly so in the kingdoms of Wirtemberg and Bavaria. There is a greater proportion of evangelical ministers of the gospel among the Protestant clergy in those countries than is to be found in any other part of Germany. This I do not assert from my own knowledge, for I was only in Bavaria, and in but a small portion of even that country and only for a very short time. But I learn these things from unquestionable authority.

The university of Erlangen, which has long maintained a distinguished reputation among the universities in Southern Germany, is blessed with an evangelical, faithful and able Theological Faculty. All of the Professors in that department are evangelical men, and a goodly number of excellent young men are training up under their instruction for the work of the ministry.

You have, doubtless, heard of Professor Strauss who was lately a Professor of Theology in the University of Tubingen, but was dismissed from his chair for writing and publishing a work, entitled, the *Life of Jesus*, in which he goes farther than any of his fellow Neologists in attacking the sacred scriptures. With the exception of a few facts relating to Jesus Christ and his apostles he pronounces all else in the New Testament to be mere *mythos* or fable. This book is read with avidity by many throughout Germany, notwithstanding not only its infidelity, but the utterly untenable ground which it takes, in asserting things which even the best informed Neologists have hitherto shrunk from avowing. Indeed, Neology is fast approaching to avowed infidelity, and will soon be no longer worthy of the name of Christianity in any sense. It will only be another form of paganism.

I may remark here, that when that book of Strauss made its appearance, (which is but a short time since) the king of Prussia was so much struck with its impiety and injurious tendency, that he was greatly in favor of having its circulation prohibited in Prussia. With much difficulty he was dissuaded from this course by Bishop Neander, (Bishop of Berlin and that province, but no relation of Professor Neander, the Ecclesiastical Historian in the University of that city,) and others. They convinced him that this would only have a tendency to give the work greater notoriety and a wider circulation. A better course was pursued, which was to engage Professor Tholuck to write an answer. This he was doing when I had the pleasure of seeing him at Halle in the summer. I presume that his book has, by this time, been published. I am daily expecting a copy of it.

It is a most gratifying circumstance, that, with the revival of true religion in the South of Germany, the missionary spirit is also awaking in the churches. You are aware that there is a very flourishing missionary institution in Basle, on the Rhine, in Switzerland, close on the borders of Baden, where there are 40 young men and more preparing to go forth to carry the gospel to the heathen. The greater part of these young men are from Wirtemberg, Bavaria and Baden. And the number of applicants from those countries is now far greater than the accommodations and regulations of that Seminary will allow to be received. These are encouraging facts. May the Lord carry on this blessed work until pure religion shall be fully established through all the South and Middle of Germany as in former days. I am yours, &c.

FOREIGN MISSIONS.

Abstract of Intelligence in the Missionary Herald for July, from the Boston Recorder.

SANDWICH ISLANDS.—From the General letter of the Missionaries, dated June, 1836, are collected some important facts.

151,929 copies of various works, or 11,606,429 pages, have been printed in the course of the year at an expense of but \$5,336,48.

Schools. These suffer from the want of suitable teachers. A number of school houses have been recently erected by the people. No boarding schools have been in operation, for want of men. In the High School have been 123 scholars.

Congregations, have rather been on the increase. At some of the stations, more or less evidence of the presence of the Holy Spirit has appeared; protracted meetings have been held; and all of them apparently blessed. Two new churches have been formed. 212 have been

added to the churches. The whole number of church members now in good standing is 916. The aggregate attendance on public worship is, on an average at all the stations about 14,500, or one eighth of the population.

Population. This is still decreasing; if the census may be relied upon, the decrease in four years is 21,234, owing to the prevalence of vice. Crimes of a daring nature are less and less common; but secret sins are still practised to a painful extent. On all the Islands except Oahu, ardent spirits are prohibited; but there, the king has three distilleries, and the deluge of intemperance still rolls on.

SIAM.—No one can calculate the awful ravages produced among the Chinese by the use of opium; it is the principal barrier to their becoming Christians; and, it is furnished them chiefly by Christians. Though a prohibited article, it is used by three-fourths of the Chinese residents at Bankok.

Improvement. The king of Siam has ordered that all his vessels hereafter be built after the European model. The next highest personage in the kingdom, has requested a complete printing apparatus with roman type, to be sent out to him, and has commenced Romanising the Pali language. The people are generally mild and tractable. But in religion they are Atheists.

Medical Aid. Dr. Bradley has administered to more than 3,800 patients, and these have received daily religious instruction; most of them for a considerable time, and have carried the news of what they have heard into all parts of the kingdom. The Mission demands great enlargement.

MADRAS.—A revival is mentioned as in progress in the English and Scotch congregations. Some have found the Saviour precious to their souls, and others attend the enquiry meetings, under deep concern of mind. This will have a bearing on the success of the gospel among the natives.

The number of schools is twenty, with 500 or 600 boys and girls. The number might be enlarged very much, with adequate means.

Mr. and Mrs. Dwight have taken up a station at DINDEGAL, about 40 miles from Madras, with pleasing prospects. This is a town of 5,701 houses, a large portion of the people Roman Catholics and Mahomedans; the rest, heathens.

SYRIA.—*Carmel.* "Its excellency has departed." "Its top is withered." It is in fact a mountainous range; its principal eminence being 1500 or 2000 feet high; and here Elijah vindicated the worship of Jehovah against the prophets of Baal.

Cesarea. Not a solitary house remains amid the ruins of this city, once distinguished for its imperial magnificence. Here resided Cornelius; here the first sermon was preached to the Gentiles; here Paul was arraigned before Felix, and plead his cause before Agrippa.

Juffa. Population 7000; one-third nominal Christians. Here lived and died Tabitha, or Dorcas, whom Peter raised to life; and here Peter received that special revelation which dissipated his Jewish prejudices; surrounded by a beautiful country not well cultivated, but producing comparatively abundant harvests.

Mount Lebanon. The Emeers, under the influence of the Patriarch (a Roman Catholic) have made a strong effort to drive Mr. Thompson from his station. He appealed to the American Consul, who very

promptly secured to him protection, and the removal of the interdicts imposed on the people by their priestly rulers. A striking illustration of the character of Romanism is furnished by this transaction; of which we cannot here give an abstract even.

SMYRNA.—Mr. Adger is preparing a revised edition of the Amenian New Testament, removing manifest interpolations, and adapting the style to the taste of the people.

The assistants in the families of the missionaries have been ordered by some of the Greek confessors, not to hear the gospel from the missionaries, and to burn the books they may give them. No new thing under the sun.

CONSTANTINOPLE.—“Of the 100,000 inhabitants of Broosa at least 80,000 are Mussulmans. The city is regarded as peculiarly sacred because of the tombs of so many *sainted* sultans, and sainted men as it contains. Intemperance is rapidly increasing among the followers of Mohammed. “American rum,” is retailed as cheaply at Broosa as at Boston, and as openly.

The Koran. Mr. Holmes made many fruitless attempts to obtain a copy of the Koran; even at auctions he could not succeed; nor by the instrumentality of any friend. It has never yet been translated into Turkish. It is regarded as too perfect and incomprehensible, to be spoiled by rendering it into the vulgar idiom. No improvement in education among the Mussulmans; and, a general diminution of religious zeal.

ART. VIII. *Abolition Doctrines, and Doings.*

The Religious Monitor has hitherto said but little on the subject of Slavery; but what little it has said has been sufficient to show that we are in favor of the *abolition* of a system which we conscientiously believe to be in direct opposition both to the law of nature and of revelation. It is not our intention to meddle much with this subject. We think that the discussion of it in its political aspect properly belongs to the secular papers with which our country abounds. Our business with the subject contemplates it chiefly as involving a question of sin or duty. At the same time we could not answer to that God “who hath made of one blood all nations of men,” were we to refuse the publication of any temperate and well written article respecting the amelioration both of the civil and religious condition of more than two millions of the African race, whose lot has been cast in the midst of us. Of such a character we regard the papers of our esteemed correspondent, A. R. We do not, indeed, know, whether he has espoused the principle of *North-ern Abolitionists* or not; but this we know, that he writes like a man possessed of good *common sense*.

In this connection it may be proper to confess our extreme mortification in lately receiving from three *Seceders*, yes *three* individuals professing to belong to the *Secession church*, which has always been proverbial for her attachment to the cause, both of civil and religious liberty, a notice to discontinue their Monitors, because of the abolition doctrines contained in them. Nor is this all, along with this notice we received a threat that unless we would smother our *liberty* and our

conscience we should suffer a still further loss of patronage! And what adds to our mortification is that this notice is from persons residing in one of the *freest* states in the union, while from nine of the slave-holding states into which the Monitor is sent, only *two* individuals have ordered a discontinuance on the ground of our abolitionism. Indeed our views in relation to our brethren residing in the South, are considerably changed of late; we find they are not in general the stern advocates of slavery that we had supposed them to be; their plea is that of *necessity*; but while we may not be able to admit the validity of this plea in its full extent, we cordially yield to them our sympathy. One subscriber writes us—"If we are wrong on the subject of Slavery it is your duty to set us right." And from another of the slave-holding states a subscriber writes—"If the Monitor could have a wider circulation in this destitute corner of the land, I think evangelical religion would flourish more in families than it does. We are cut off from the preaching of the word and administration of ordinances by the slave question: it appears as though we have to suffer for the sins of others; but it may be for good at last. I cannot see my way clear, to leave the land of my fathers and their tombs to go to the far west. I add no more, but request a share in the prayers of the church, for direction and protection."—Such letters breathe a christian and liberal spirit—they find no fault with our course—they contain no *threat*—and they have had the tendency to soothe our feelings towards those brethren in the Synod, who have differed with us on the subject of slavery.

As our Synod has made slave-holding a term of communion, members of the Associate Church need not expect that we shall be altogether silent on that subject. Indeed we are too much of a *republican* to compromise the liberty of speech, or of the press, on this, or any other subject, merely for the sake of gaining or retaining patronage. As heretofore, our readers may therefore expect to receive, occasionally, notices respecting the movements of abolitionists, and perhaps, also, some arguments in favor of *negro freedom*, as we would scarcely lay claim to the title of *philanthropists*, not to say *christians*, were we to remain neutral on a subject which involves both the temporal and eternal welfare of more than two millions of our fellow-creatures, nay of our own *countrymen*.

A new Synod, styled "The Franckean Synod of the Lutheran Church," has lately been organized in this state, (N. Y.,) from the proceedings of which we extract the following resolutions relative to slavery.

"Brother John Uline introduced the following resolutions on the subject of American Slavery, which were discussed and unanimously adopted:

1. *Resolved*, That slavery as it exists in the United States the holding in bondage and buying and selling human beings, is a sin in the sight of God, opposed to the spirit of the gospel and a violation of the inalienable rights of man.

2. *Resolved*, That we do not deem it inexpedient for ecclesiastical bodies to interfere with the abolition of slavery; but that it is the duty of all such bodies of every evangelical denomination, to bear their decided testimony against the SIN of slavery.

3. *Resolved*, That we have abundant cause for deep humiliation before God, that, as a denomination, we are so deeply involved in the *Sin of Slavery*, and that so many of our ministers practice the crime, and that so many others justify them in their iniquity.

4. *Resolved*, That we view the traffic in human beings as carried on in this country, and between ministers of the gospel and members of churches, as revolting to humanity and as repugnant to the laws of Christ, as ever was the foreign slave trade."

A report having become current that the Orthodox in the late General Assembly agreed so well together in relation to the excision of the New Light Synods in consequence of a bargain among themselves to bury in silence the subject of Slavery, the New York Observer has collected together the facts in the case, *pro* and *con*, as far as they have become developed, and has given them together with its own opinion to the public, as follows:—

"**SLAVERY AND THE GENERAL ASSEMBLY.**—We had no doubt, when the course of the General Assembly was manifested, and when the four synods were cut off, of the cause which was urging on that body to such extremes of violence. Our belief is confirmed by our correspondent. The question is not between the new and the old school—is not in relation to doctrinal errors; but it is *slavery* and *anti-slavery*. It is not the *standards* which are to be protected, but the *system of slavery*. To this system the constitution of our church has fallen a sacrifice, and ominous indeed has been its fall."—*Cin. Jour.*

Several other papers and writers have asserted the same thing. Several anti-slavery papers have used it, as a means of promoting abolitionism among those who dislike the proceedings of the Assembly. On the other hand, the Western Presbyterian Herald says, in relation to the passage above quoted:

"Without pretending to any unusual penetration, we think we see the reason for this statement. The new school has greatly declined, and is likely to become extinct, in the South and South West, and its last refuge is in the North and North West. Now, if the impression can be made upon the non-slaveholding regions of the church, that the orthodox are the champions of slavery, something may be gained for the new school. We protest against this method of procedure, as uncandid, and adapted to mislead, by exciting prejudice under a misrepresentation of facts. The subject of slavery is perfectly distinct from the doctrinal controversies in the church, and should be kept so.

If we mistake not, there were in the convention decided abolitionists, and other strong opposers of the system of slavery. The Journal itself informs us that certain old school delegates, from the neighborhood of Cincinnati, *who were great abolitionists at home*, had gone with the majority of the assembly—and that certain persons from slaveholding regions, as Mr. White from South Carolina, Dr. Cleland from Kentucky, and the delegation from East Tennessee, had *not* gone with the majority. Is it meant that Mr. Steel, of Ohio, has become a defender of slavery, and that Mr. White, of South Carolina, and Dr. Cleland, of Kentucky, with the brethren from East Tennessee, have joined the anti-slavery party? Neither of these things is meant, for neither is true. Our brother, then, certainly has erred in the opinion he has expressed."

The Pittsburgh Christian Herald, under the head of "Mistakes Corrected," has the following:

"A writer in the Journal and Luminary of Cincinnati, who signs himself 'A member of the Assembly,' states, that 'A southern member remarked, that the old school and the slaveholding members were sold to each other, and no one doubts the charge.'

Here are two as gross mistakes as ever issued from pen or press. 'No one doubts the charge.' On the contrary, no man of candor who is not exceedingly defective in information, believes a word of it. Whether some wag has been playing off a hoax on this sapient "member of the Assembly," or some worse principle has been at work, is not for us to determine; but the assertion is a total and unqualified untruth, which will find no response with honorable and candid men.—Were it not that we have no mind to retort the language of vituperation, so abundantly employed by our opponents, no language would be too indignant for such a calumny."

These papers both sustain the course pursued by the Assembly. The editor of the Herald has been called "a conspicuous mover" in its late "unparalleled proceedings." We next quote from the Southern Religious Telegraph.

"*The Cincinnati Journal*.—It has been remarked to us that a correspondent of the Cincinnati Journal, who was at Philadelphia during the sessions of the late Assembly, has asserted or intimated that there was an agreement between the southern delegates in that body and those called the old school of the northern churches; that they mutually agreed to help each other; the north was to aid the south in cutting off abolitionists—and the south was to render a like service to the north in cutting off those called new school men. In respect to all insinuations of this kind, we remark, that we consider them **UTTERLY UNFOUNDED**. With most of the commissioners in the last Assembly from Virginia and North Carolina, we are personally acquainted; and while we strongly protest against their *acts and votes as legislators and judges* in that judicatory—we consider it due to them as *gentlemen and christians*, to say, that they are incapable of "log rolling" of this kind. Their characters as christians are a sufficient guaranty to the public, that they are not the men, whatever influence abolition might have on their minds, to form a coalition of this sort to cut off abolitionists."

Here is a witness from the other side of the house. Mr. Converse, editor of the Telegraph, has always refused to engage in controversy with either party in the Presbyterian church; but since the late meeting of the Assembly, he has changed his course in that respect, and is now one of the most open, decided, and efficient opponents of its proceedings. Yet he acquits them of bargaining for the expulsion of abolitionists.

For our own part, we have no personal knowledge on this question. We did suspect that there might be some truth in it; but a consideration of the whole testimony leads us to doubt. In the circumstances of the case, the suspicion might naturally arise, and might be strengthened into conviction on very insufficient grounds.

P. S. *Later from the South*.—Rev. Dr. Baxter, in an address to the Students of a Theological Seminary, since his return to Virginia, said:

"Another advantage of the course pursued, if it be sustained and carried out by the churches, is, that it will put an end to the abolition question and disturbance in the Presbyterian church. I always had the impression that the abolition spirit must be principally in the New School, and that the good old Presbyterians, with whom I had been acquainted, could not be carried away with that fanatical system. One motive with me for going into the Convention, was to feel the pulse of our northern friends on that subject, and on this point I was gratified

beyond my most sanguine expectation. I found our northern friends reasonable and prudent on the subject of slavery, and we conversed about it in the style of former times, before the fanaticism of abolition had infected the public mind. In the Convention there were 124 members, upwards of one hundred were members also of the Assembly, and among these, there were but two abolitionists. These were from the Presbytery of Chilicothe, and they professed to be very moderate. * * *

During the meeting of the General Assembly, frequent abolition meetings were held in Philadelphia. I was gratified to learn, that they could obtain no church for their purpose, excepting the Universalist church. At these meetings, most of the leading members of the New School side delivered addresses, but I believe none of the orthodox attended. A clergyman of my acquaintance, in whose veracity I have the highest confidence, told me, that he had lately travelled through most of the Synods declared to be out of the Assembly, and that he found them to be mere hot-beds of abolition; and that he seldom heard a family prayer, or a grace before meat, which did not contain some abolition petitions. From these facts, and from others which I could mention, I have no doubt that if the acts of the General Assembly should be properly sustained, and the separation begun should be carried out, the Presbyterian church, by getting clear of the New School, will at the same time get clear of abolition."

We called this "later from the South," because we discovered it after that which preceded it was written. The preceding remarks of the Editor of the Telegraph were published after he had read Dr. Baxter's address. In reference to Dr. Baxter's remarks, he says:

"We regret exceedingly that an argument has been framed on this subject to persuade the south to sustain the acts of the late Assembly. We regret it—for we consider it *immoral* to decide the question in debate on THE PRINCIPLES OF EXPEDIENCY. If it were a mere question of *expediency*, we would be silent. Such is not its nature. It is a great question of RIGHT and WRONG—of CONSTITUTIONAL and LEGAL RIGHT.

But are those called the New School, almost all abolitionists? If so, how happened it that in Philadelphia, where there is a whole Presbytery of them, that they could not get a church or lecture room for an anti-slavery meeting, without going to the Universalists? And how happens it that in many places in Western New York, the abolitionists are unable to obtain the use of a church in which to hold their meetings?"

He quotes other evidence, that abolitionists are as numerous on Dr. Baxter's side of the house, as on the other, and in some places more so.

Dr. Baxter says that at the Convention, he and his friends "conversed about it [slavery] in the style of former times." We suppose, from his language, that they maintained what he esteems correct views concerning it—such views as he has set forth in his pamphlet on the subject. In that pamphlet, he speaks of the merits of abolitionism, much as he does here. Slavery, he represents as a state of society, growing out of the gradual advancement of the human race in civilization; being an improvement on that state of society in which men kill and eat their prisoners of war. It is, he maintains, the instrument of introducing agricultural pursuits, into communities sufficiently enlightened to see the benefits of those pursuits, but too lazy to perform the labor. He asserts that it can be abolished, "only in a certain high state of civilization, which is never attained except through the influence of Chris-

tianity." This quotation is from memory, but, we think, in his very words. Of course, he expects that when there shall be in Virginia, pure Christianity enough to civilize the inhabitants sufficiently for that purpose, slavery will be abolished there. Perhaps he is not far from the truth. But to return:—

We think it clear that, though there may have been no bargain made, yet considerations growing out of slavery did influence the votes of some members of the Assembly. For our part, on this point, we think much as does the Editor of the Telegraph. Every question should be decided on its own merits, and not the merits of some other question. It is not *right* to do otherwise. If, on controversies growing out of diversities of opinion on original sin, imputed righteousness, regeneration and the means of grace, men are to be guided in their votes by what they believe concerning slavery or the anti-slavery society; if men are to take sides in favor of gradual or immediate emancipation, according as they believe that Mr. Barnes ought to be deposed from the ministry or not; if acts are to be performed from motives which do not justify them, and then justified from considerations which did not induce the performance of them; then, in our opinion, we may bid farewell to sound theology, and to judicious measures.

On this subject, all parties appear to us to have erred. Dr. Baxter and his friends, in calling upon the South to sustain the condemnation of the Education and Home Missionary Societies,—for it comes to that in the end,—out of opposition to abolitionism; the Cincinnati Journal, and others, in calling on all abolitionists to oppose the late doings of the Assembly out of hatred to slavery; the Emancipator and other anti-slavery papers, in calling upon men to take up the doctrine of immediate emancipation out of dislike to the abrogation of the Plan of Union; all seem to us to be inviting men to be governed by their prejudices, instead of evidence, and thus to be breaking down the moral principle of those with whom they prevail.

We have no doubt that some, on all sides, have intended to act honestly, while they have been doing this; but in their excitement they have not considered the nature and bearings of their course. When they have had time to think, we trust they will think correctly, and act accordingly.

ART. IX. *General Synod of the Reformed Dutch Church.*

This Judicatory met on the 7th of June, in the city of New-York, and its sessions, we understand, were characterized with harmony and brotherly love. The following extracts are made from its published proceedings:—

“For preserving the church from the introduction of unsound doctrine.

Resolved, That no minister from a body not in correspondence with us, shall be admitted into our church, unless he be a regular graduate of a college, or give evidence of such literary qualifications as would entitle him to a diploma, and shall have pursued a course of theological study for three years, or what in the opinion of the General Synod shall be considered an equivalent.

Resolved, That every such minister be thoroughly examined in presence of the Classis, and a Deputatus Synodii on Theology and church

government, and shall not be received, unless the views of such minister shall accord with the standards of the church.

Resolved, That no foreign minister shall be received by any Classis unless he shall have undergone a probation of one year under the care of a Classis, and shall then present the same testimonials and undergo the same examination as an applicant from a church not in correspondence.

Resolved, That if any minister not of our church shall preach in any vacancy within the bounds of a Classis without permission from the standing committee to guard against the introduction of unsound doctrine, (Chap. I. Art. I. Sec. 20,) it shall be considered a valid objection against the admission of such minister into the Classis.

Resolved, That the complaint of the Rev. C. Bogardus against the Classis of Schenectady for the reception of Rev. Seth Bonnell as a member of that body be referred to the Particular Synod of Albany for their revision.

Resolved, That the board of missions of General Synod be instructed not to make any appropriations in behalf of any persons laboring in any vacancy within our bounds, unless he shall have been regularly licensed to preach the gospel and only then, when the established rules of the board shall have been complied with.

Correspondence—Resolved, That a committee be appointed by this Synod, to open a correspondence with the Synod of the Reformed Presbyterian Church.

Rev. Drs. Brownlee and Knox, and Elder Abm. Van Nest were appointed on that committee.

The Rev. Dr. Alexander Proudfit, Dr. John McJimsey, and Dr. Joseph McCarroll, from the Synod of the Associate Reformed Church, appeared in Synod, and produced testimonials of their appointment as a committee, to meet a similar committee on the part of this Synod, on the subject of a correspondence with said church; Whereupon it was

Resolved, That the committee on correspondence confer with the above committee from the Associate Reformed Synod.

The committee, after a conference, reported the following, which was adopted:

The committee on correspondence report, that they have had a conference with the commissioners from the Associate Reformed Church, and as the result of such conference the joint committee agree to recommend to their respective bodies, the adoption of the following plan of correspondence between the two churches;

1. The Synod of the Associate Reformed Church, and the General Synod of the Reformed Protestant Dutch Church, shall each appoint a minister, with an alternate, to sit in the highest judicatory respectively, with the privilege of deliberating on all subjects coming before them, but not of voting.

2. There shall be fraternal intercourse between the ministers of each body, and private members shall be received by each church from the other, on proper credentials, and subject to the rules which govern each, in the admission of members.

Committee of General Synod—Isaac Ferris, E. H. May, A. M. Mann, S. Allen.

Committee of Associate Reformed Church—Alexander Proudfit, John McJimsey, Joseph McCarroll.

Resolved, That in case the Synod of the Associate Reformed Church should agree to the above plan of correspondence, the Rev. Dr. Knox be appointed a delegate to said Synod, and the Rev. A. N. Kittle to be his secundus."

THE
RELIGIOUS MONITOR,

AND

EVANGELICAL REPOSITORY.

SEPTEMBER, 1837.

ART. I. *Q's Views on Missions to the Heathen.*

MR. EDITOR:—When I forwarded my explanations of some points on which your correspondent A. H. had misunderstood my queries, my expectation was to have given without delay my views on foreign missions; this being a main point, and one on which your correspondent has missed my idea as far as on any other. Important duties have, however, caused me to delay till now, but if this lapse of time shall produce more coolness and candour, it may well be excused. A. H. concludes his communication thus:—"I consider the strictures of your correspondent, as being a covert attack on the whole business of missions to the Heathen. For I cannot but consider that minister of the cross of Christ, who opposed christian missions to the Heathen, as acting in direct contradiction to the declared will of the Master, who has said, 'Go into all the world and preach the gospel to every creature.'" To the sentiment in the latter part of this quotation I fully assent; consequently, that in the first part I as fully reject, as an unjust imputation. But that I may be clearly understood—1. I would ascertain the true import of these words *Go into all the world and preach the gospel to every creature*. I think I shall not be contradicted in saying, they are addressed to the whole ministry of the gospel, in all ages and nations of the world; not to the apostles only, but also to us, and to one as much as another. Then I must farther remark that they cannot be taken as an absolute command; for it would be absolutely impossible, that every minister should actually go in'o all the world and preach the gospel to every creature. I presume A. H. himself will not insist on such an interpretation. It is also as certainly beyond the power of any society of ministers that has ever been in the world, to fulfil this commission in this absolute and literal sense. The words must therefore be understood as a license and grant, notably distinguishing the new from the old dispensation. Formerly, all the means of grace, spiritual privileges and offers of salvation, were to be enjoyed within the limits of one nation only; now these are to be carried abroad to any or to all nations. When I call it a grant or license, I would not be understood as noting it a matter of indifference, but like every grant of God it carries

with it an obligation to improve it. It is a grant or command; (if you will,) which though unlimited in the words, is nevertheless subject to many limitations, as to times, persons, and other considerations. We read in Acts xvi. 6, 7, that when Paul and Silas "had gone throughout Phrygia and the regions of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they essayed to go into Bethynia; but the Spirit suffered them not." Here was an opposition to preach the gospel to heathen nations, yet certainly no contradiction to the declared will of the Master, *Go into all the world, &c.* The Spirit undoubtedly had holy and wise ends for forbidding these men to go to these places at that time, though he might call others to that particular service, or these same at another time. So does he still call or forbid, one man or society of men, to labor in this place rather than another, or at one time rather than another; and it is the duty of the church to observe and judge what he is calling to, and act accordingly. From this part, then, I would infer, that it is a very rash charge, to say that a minister acts in direct contradiction to the declared will of the Master, because he does not judge the church called upon, at some particular time, to undertake this or the other missionary service, which may be a favourite project of one or two individuals. With equal justice might A. H., notwithstanding his professed zeal for missions, be charged with disregarding, or corrupting the express appointment of the Master, because he proposes only to *send into some fancied parts* of the world, instead of *going into all the world*. Again I would infer, that this passage is often very absurdly and falsely applied by zealous, well-meaning men; who having fixed their eye on some spot that is destitute, perhaps, reason as if our Lord had named that very place more than others, and unless the attention of all is directed to that place, they are guilty of disobedience to his command! that command is indeed our general warrant, but we need also a particular call to engage in a particular work at a particular time. I would, therefore, in the next place—

2. Enquire how the church, or an individual, may "assuredly gather that the Lord has called to preach the gospel to" some particular people or nation. I readily grant that every minister ought at all times to have the spirit and resolution, not only of a missionary, but of a martyr; yet he is not to become the one, any more than the other, without a special call. By a special call I do not mean any thing miraculous, but such a concurrence of circumstances in the ordinary course of Providence, as in any other case may be judged an intimation of the mind of the Spirit.

1. I cannot think it any such providential call to send a mission to China or any other distant nation, only because others are doing so. It would be uncharitable to say that this is the sole motive with the brethren of Miami, but it evidently has a very great weight with them, greater, perhaps, than they themselves are aware of. It is no sufficient reason for entering on what is called *the missionary enterprise*, any where: but to give it an influence in determining the particular field of labor to be entered on, as it seems to have with our brethren, is directly contrary to apostolical example. (Rom. xv. 20.) "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." Again, (2 Cor. x. 15, 16,) "Not boasting of things without our measure, that is of other men's labors; but having hope, when your faith is increased, that we shall be

enlarged by you according to our rule abundantly, to preach the gospel in regions beyond you, and not to boast in another man's line of things made ready to our hand." Two things are here particularly observable — (1.) That the apostle, with all his zeal for the universal spread of the gospel, did not consider it so properly his work to evangelize tribes or nations whom others had already undertaken. (2.) That it was only when the churches he had already planted were increased in faith, that he proceeded to preach in regions beyond them. Let the brethren of Miami or the Associate Synod walk by this example, and none will be found to object.

2. A providential call for a society to engage in missionary labors may be gathered in the same way as a call to an individual to perform any duty he owes to his fellow men. Every man owes every good office in his power to the whole human family, but the actual performance of these must be in proportion to the nearness of relation to him. His first obligation is to those most intimately connected with him, those among whom God has providentially cast his lot. So does it certainly belong to the church first to supply her own vacancies, and send the gospel into every part of the land where her lot is cast; these have the first claim. Why has God planted a church in America? Is it to enlighten this, or the other side of the globe, first? A child might answer. I do not say we are never to send any thing abroad till we are entirely full at home; yet our foreign remittances should bear a reverse proportion to our domestic necessities. He is neither prudent nor truly charitable who expends his goods in donations to the poor of community at large, while his own family is in a state of starvation; nor can he be considered truly liberal who should apply his riches to aid the poor of China, and neglect the multitudes of sufferers in his own country and under his own eye. These remarks accord with scripture precept and example. (Acts i. 8.) "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses to me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Here is laid down not only the places where, but the order in which the gospel is to be preached, not first Jerusalem and next the ends of the earth, but next all Judea, and so by a regular progress to all nations. So we find the apostles did; they began at Jerusalem, and uniformly addressed themselves first to those of their own nation, in all places. And it was not till the gospel had been fully preached to the Jews, and the offer by them rejected, that it was given to the Gentiles at all. This is no more than a reasonable order. What propriety can there be, in carrying the gospel away from thousands in one land, and past thousands in adjoining lands, for sake of proclaiming it to some at the uttermost parts of the earth? There is a manifest impropriety. The application to the case in hand, is very easy; there are within the limits of these United States at least two classes of heathen equally destitute as the Chinese, and having stronger claims on the American church, viz: The Negroes, especially at the South, and the Indians. These, I say, have stronger claims on us than any distant nation, not only because they are more within our reach, but also because they have been awfully wronged by our nation. The Synod of South Carolina and Georgia say in a publication, 1834, "From long continued and close observation, we believe that their (the colored population's) moral and religious condition is such, that they may justly be considered the heathen of this christian country, and will bear com-

parison with heathen in any country in the world." They go on to show that they are destitute of the privileges of the gospel, and ever will be, under the present state of things; having neither the scriptures nor a regular ministry. Now is it possible that such a measure of zeal for the conversion of the heathen as to reach even to China, should wholly overlook these millions of heathen in the midst of ourselves? And what is still more astonishing, many, (and among them your correspondent A. H.) who appear most zealous for sending missionaries to China, or some distant heathen nations, are equally zealous defenders of the present state of things with regard to the Negroes. What kind of zeal must that be? Who can believe it any thing but hollow pretension? Justly may that proverb be applied—Physician, heal thyself. There is a people in the midst of you, and many tribes beside you, whom your nation has robbed and spoiled; you owe them every thing; and do you think to acquire a name for generosity, by lavishing gifts abroad, while you refuse to pay these your lawful debts? It is positive dishonesty.

Perhaps I may be told, that the existing laws of the land, prevent missionary efforts among the Negroes. I answer, so do those of China. But little more than a year ago we find an edict of the empire, as absolute and sanguinary against christian missionary labor, as it can be. If the zeal of your correspondent can devise means to evade this, there need be no great difficulty with those in our own land.

3. The church has a providential call to carry the gospel to distant lands sometimes by indirect means, as persecution in her own land; so we read (Acts viii. 4.) "They that were scattered abroad went every where, preaching the word." Again, (Acts xi. 19, 20, 21,) "Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto Jews only. And some of them were men of Cyprus and Cyrene, who when they were come to Antioch spake unto the Grecians, preaching the Lord Jesus; and the hand of the Lord was with them." The commencements thus made in these several places plainly opened the way for the church to follow up the work by sending other missionaries, which was accordingly done, (verse 22,) "Then tidings of these things came unto the ears of the church which was at Jerusalem; and they sent forth Barnabas that he should go as far as Antioch." There is a striking resemblance between the case described and the first planting of Christianity in our own land. The time was when America was considered by the christian world, a far distant heathen land; but the cruel persecution of the execrable Stuarts made some of the most godly seek refuge in the wilderness. They planted the church, and so a door was opened for the sending of missionaries, which was done. Sometimes a providential call is given by the people of distant lands themselves asking, or in some way inviting. So, in a vision, Paul saw a man of Macedonia praying him, saying, Come over unto Macedonia and help us; from which he assuredly gathered that the Lord had called them to preach the gospel there. Though this were only a vision, it very plainly intimates how such a call may be given. It was on such a call that the Secession church in Scotland commenced their missions to America and planted the church that has grown to what we now see it. When the church has a superabundance of supply for her own necessities, (not supply of money, so much as of men apt to teach,) as has been the case with the United Se-

cession in Scotland in years past, and any opening appearing elsewhere, it may be judged a plain call to engage in such a foreign mission. There are no doubt other circumstances that may satisfy the church of a present call to such work; but I cannot conceive of any that could satisfy any rational mind that the Secession church, in present circumstances, is called to undertake a Chinese mission—being very scarce of preachers even to supply her organized congregations, surrounded by whole nations of heathen within the land, and if these are not sufficiently *foreign*, there is the whole of South America and Mexico on the one hand, and boundless regions in British North America on the other, all on our own continent. So that the zeal for an Asiatic mission, to me, I confess, savors more of enthusiasm than any thing else. I have never seen nor heard any thing like a judicious enquiry, whether God is calling to it or not, but it is a main means of acquiring a reputation for zeal and piety; the most respectable denominations are actively engaged in it; it is a shame for us to be behind; if we do not speedily bestir ourselves, our credit must sink!

These may appear hard reflections, but I think I can support them by a number of remarks I have yet to make.

The man who would speak a word, derogatory of the missionary operations of the day, is in great danger of losing his reputation for piety; therefore, lest any thing that I may say, should appear too offensive, I would premise, what all must allow, that missionary efforts, and missionary societies, originated in a most laudable zeal for the glory of God and the salvation of souls. Farther, that multitudes of those who contribute, and also of those who go forth as missionaries, do so from the purest motives. Finally, that by the exertions thus made a vast amount of real good is accomplished. Yet notwithstanding all this, there are abundant openings for carnal principles to work in, both as to many individuals engaged on different pieces of the machinery, and also into the body of the work itself. There are innumerable points on which good men may be deceived in themselves. When a work has, as I may say, but one feature, or when all its features, and the circumstances connected with it are of one kind, there can be no doubt what it is that attracts those who engage in it; but when the same work may be presented under several aspects, of various character, it is not so easy to determine which, or whether any one of them has the sole influence on the mind. Now this is precisely the case here. The supreme, and all-absorbing view of missionary work, is the glory of God, in the extension of the gospel among benighted heathen, yet facts demonstrate that this is not always alone a sufficient attraction to the missionary spirit. There are millions of heathen, whose souls are as precious as any, whose condition both as to soul and body as miserable as any, and who are almost within sight and hearing of the missionary institutions, and still considered scarcely worth noticing. I touched on this before, and might have added to the descendants of Africa and the Indian tribes, the many thousands of Papists annually pouring into the country, and as truly heathen as any Chinese in the world. Yet they have not the proper qualifications to be an object of missionary zeal. What is wanting? What more can distant nations present to enlist the energies of the christian public? The only answer imaginable is—

1. These are neither *foreign nor far distant*. There is in this idea a great attraction, and a great deception; as it is with merchandize,

what comes from abroad *must* have some peculiar excellency, so is it somewhat with missionary labors. He who is engaged in a far distant land, is in some way much more eminent than he who labors at home, though they may be perfectly equal in their activity and hardships, those of the former are of much more value—they come from *far heathen lands* in missionary reports, and serve to animate the whole christian public with zeal for the cause, those of the latter need not be recited at all; if the former is instrumental in the conversion of any, it is extolled far more than if the latter should be the means of gathering to Christ double the number. There is also a great deception in the idea of the heathen in far foreign lands, compared with heathen in our own land, much like the difference between looking on a picture, and looking on the living subject. A good artist may take the likeness of a beggar correctly, yet by his skill the painting is beautiful and the subject interesting, the idea of poverty in itself excites the pity and kindness of the spectator; but let him come into actual contact with this same living character, and his rags, and filth, and ignorance, and obstinacy, and vicious habits, will soon produce feelings less enthusiastic. This is fully applicable to the business of missions; we have, in the documents transmitted from time to time, foreign heathenism drawn, I do not say in false, but in lively colors; their ignorance, their lack of means, their numbers, their eagerness to hear instruction, and the like, are set forth to view, and all our christian sympathies are kindled together; every heart is willing and every hand ready to aid in sending the means and messengers of salvation; but now without changing a word in the description, if we suppose the location of these heathen so changed, that we find them in our own land in the midst of ourselves (which is the fact,) immediately there is an entire change of feeling also. How shall we explain this mystery, but by admitting that many are deceived by their own imaginations of the case? Or, if I may be allowed to adopt the words of the late Dr. Malan on this subject, "We can easily understand, that it is more pleasant to the indolence of the human heart, to join a thousand others in exclaiming, 'Christ is near and glory in his cross,' than to stand forth alone and make the same declaration in the presence of men, some of whom will express contempt and hatred, while others even take up stones to cast at the witness for the truth. The reproach of Christ is a garment closely fitted to our bodies; each of us must wear it for himself, and its color and shape cause the disciple that is clothed therewith to be recognized in a moment. Surely then, it is not surprising, that so many faint hearts should start back, when this garb is presented for them to wear, at the entrance of a house or in public; and that they should endeavor to quiet their secret remorse, by exclaiming, 'The cross of Christ, the cross of Christ!'" when in the company of those who willingly admit them to join their ranks, and with pleasure hear them unite in this public declaration." Again he says, "I attended many of those gratifying meetings and heard all that christian eloquence could express, urging those present, in the most powerful and impressive manner, to exertions for the advancement of the kingdom of Christ in the world. I was benefitted, I trust, and frequently felt ashamed at my own blameable indifference, to the miserable state of the nations where the gospel is yet unknown; but I also feared, (I speak from the experience of my own heart,) lest these *outward* manifestations of christian charity, and the forcible manner in which the claims and wants of foreign lands were advocated,

should deaden those emotions which constantly result from beholding the ignorance and impiety, which, alas! so awfully prevail amongst the wretched individuals, whose miserable abodes are close to the halls where these assemblies are held."

2. There are many circumstances connected with missions to distant lands, that are very gratifying to a fashionable taste for pleasure; for example the voyage to the place of destination, though a great undertaking; and associated with the pain of parting with friends and the like, yet through the kind attentions of the benevolent, whatever can render it comfortable is provided, and on the whole, there is much more pleasure than labor in it. To prove that this is really the case, we need only look into almost any missionary journal, and we find it very similar to that of the curious traveller, whose sole object is his own gratification or some worldly object. Reflections on leaving a native country—feelings at beholding its receding shores—first night at sea—beauty of the rising and setting sun at sea—the weather—sea sickness—the latitude and longitude—strange sea birds, and fishes—ships speaking at sea—anecdotes—and such like are the common places, interspersed with pious reflections. The same may be observed in the accounts of their labors and travels in heathen lands, though really arduous, and having for their ultimate object the good of souls, yet the notice of secular and trivial matters very often occupies a large share of the narrative. The mode of travelling—the roads—guides and servants—their curious manner of living—tents of missionaries—beautiful scenery—villages and ruins of ancient famous cities, palaces of kings—height of thermometer—jugglers and serpent charmers, &c. &c. If the notice of these things did not afford amusement to the writers, they would never be transmitted for the amusement of readers here; moreover the reading of such journals excites the curiosity and enlists the feelings of many here, much more than of those who see them. There is a very striking difference in this, between our missionaries thus exhibited indirectly by their writings and the famous philanthropist, Howard; he led the life of a missionary, for zeal, self-denial, activity and laborious travelling; he must unavoidably have seen much that was strange and curious; yet not a page in his journals was so occupied. In writing to a friend, he just intimates that in one of his tours he had witnessed many interesting things, which might furnish them a winter evening entertainment if spared to meet again. He elsewhere declares that he always avoided all kinds of exhibitions, and never turned aside to see any curiosity, lest his mind or time should be diverted from the great work in which he was engaged. For that reason also, he declined the invitation of the Empress of Russia to come to court, when he was in Petersburg. Now it is not too much to say, that if missionaries had like singleness of object, like zeal and devotedness to the work, the like effects would be produced; but it is not so.

3. The manner in which missions to distant lands is conducted, and some circumstances connected, lay a considerable temptation to avarice and worldly ambition and the like. I do not know that any one amasses wealth or thinks of doing so in this way; but the foreign missionary must have secured to him a liberal maintainance, with all his expenses and distributions. A small compensation, some may say, for the sacrifice he makes; true, if the world were his *only* object, but this I have never supposed; but considering this as one feature in the case, it will have its influence; and this may easily be understood, if you

will compare it with the situation of many faithful ministers in our own country and in our own church, in small and weak congregations, in obscure corners, laboring with missionary zeal, and having but a very limited and precarious support from their people, having also to struggle with poverty unassisted and unnoticed; it is easy to see how the latter situation affords opportunity of showing true disinterested zeal for the work, and love for souls, and the former may have an ingredient of the love of money. It was a frequent practice of the Moravians in sending the gospel to distant lands, to instruct their missionaries, that they must learn to labor and live as did the people to whom they went, and so support themselves; and this reminds us of the manner in which our Lord sent out the twelve on their first mission, and after them, the seventy, "carry neither purse nor scrip." Here was a thorough trial of faith, zeal and singleness of aim, so is it in every case in proportion as it resembles this. But the case of our foreign missionaries now, must be as unlike this as possible. I have said also, there is a temptation to ambition and love of rank; the missionary in foreign lands, is a gentleman of good quality, not far from the rank of a Rajah, fit to converse with Mooleys and Pachas, sometimes honored with an interview with Princes or even Kings. Many passages might be quoted from missionary communications illustrating this. Justice Perkins writes from Persia "A day was fixed for the purpose, and Dr. Grant invited the Prince, who was to visit the school, to dine with him on that day; which invitation was readily and cordially accepted. The latter circumstance is interesting, because, according to Persian rules, Princes are never to enter the houses of Mahommedans, who are not of royal blood, and especially must they never enter the house of a christian. They can only walk on carpets and roses, and speak to the highest nobles. The day for visiting the school arrived, and the Prince came, the scholars were nearly all present and appeared well. His highness spent three hours in the school-room with great delight and satisfaction." I am far from insinuating aught against the sincerity and humility of these laborers in the Lord's harvest field; we have in the same letter this remark, which speaks their views on this point. "While we would not trust in princes, if of their own accord, they become our nursing fathers, we believe it is of God, and we will praise him for it." Yet the high sounding titles, and the idea of such honorable scenes as here described, is calculated to have not a little influence on the minds of those here, who are so zealous for Asiatic missions. Nor do I think this mere supposition: A few years ago, a committee was sent to Patagonia, to examine that region as to the practicability of establishing a mission there; they returned and reported, that they found the inhabitants a simple and harmless people, hospitable to strangers, &c., but they judged it not expedient to attempt establishing a mission there at present. We would naturally enquire why? I have never seen any particular reasons assigned, nor is it easy to conceive of any, that should have weight with men of true missionary zeal; they do not say it is impracticable, but only *not expedient at present*. An expression, such as men use, to cover a dislike, which they cannot openly justify by sound argument. There is no refinement in that country, nothing that is great or noble, money would be of no use there, in a word a mission there, is stript of all its worldly attractions, and the bare circumstance left of enlightening benighted heathens, an object which alone seems not to possess sufficient charms to enlist our energies.

4. There is an idea of fame attached to the character of the missionary to distant lands, that is not without its attraction to many. He who has his station in China, is elevated to be seen and heard by the whole world; he labors for the enlightning of that *ancient nation*, that *most singular people*, the celestial empire, embracing *nearly half of the human race*: No doubt, his exertions may be of saving benefit to thousands, yes, countless thousands yet unborn may reap the happy fruits; and his memory will be blessed long after he has entered into the joy of his lord! How pleasing such ideas to our natural pride and self-love. There may be much truth in what is said, and so would there be, if it were applied to many a faithful minister of Christ nearer home, but it is only in the foreign missionary that these things are worthy of being celebrated. All his privations and sufferings partake of the nature of martyrdom, and his honor and fame is in proportion. But is it not absurd to charge men with seeking wordly fame in a course requiring the renunciation of the world at the outset, and the most painful self-denial at every step, and the most honorable termination of it, is death in the midst of unremitting exertions? There may be an inconsistency in such cases, which we cannot explain, yet they are not altogether new in the world. We know that in the early ages of christianity, many gloried in suffering the most cruel torments and death as christians, while they gave little evidence of the power of christianity on their hearts, and much evidence that their main motive was a desire of fame by martyrdom; and some real believers in those times were tinctured with the same spirit. It need not therefore be thought incredible that a shade of it suited to the taste of the times, should be discovered in the church now.

Perhaps our friend A. H. thinks I have looked with a jaundiced eye on slight blemishes, and wholly passed over the powerful arguments in favor of a Chinese mission. I would now therefore consider these arguments, but it might lead me to trespass on the space in your pages due to other correspondents, and so I shall wait another opportunity. Q.

ART. II. *What we had hoped to see, or Societyism Investigated.*

MR. EDITOR,—We hoped, with your correspondent J. S. of your January No., to see the principle of societyism getting a full and scriptural investigation, through the medjum of the Monitor, by some person qualified to throw light on the subject. But our expectations not being realized, we have taken the liberty of offering a few crude remarks on this question; hoping it will provoke some person more adequate, to give it a thorough investigation. Societyism is so much the order of the day, with a portion of community, and denounced as unscriptural by another portion, that, for the edification of those whose minds are unsettled on this subject, we think that a well written essay on this topic would be acceptable to your readers.

Have we authority from God's word, to associate ourselves together in an organized capacity, for the promotion of any moral object? is the question.

God having so clearly revealed to us, in his word, all things necessary for our faith and practice, that before embarking in an organiza-

tion of this kind, we should be able to answer this question in the affirmative. We answer that its authority can be deduced from scripture, by good and necessary consequence.

For the elucidation of this subject, we will select the Anti-Slavery society, which has for its object the entire abolition of slavery, and the elevation of our colored population to the rank that God hath designed them to occupy. Now, there are duties enjoined in the second table of God's law, that corresponds with this object; this law enjoins it as a duty, to extend our love to our fellow man, if we find him in a suffering condition, and have it in our power, as is clearly elucidated in the parable of the good Samaritan—if he is in bonds, we are to remember him with the same anxiety, as if we ourselves were bound, and in consequence to use means for his redemption. If he is under the necessity of being dumb with silence, we are to open our mouths for the dumb. It would be a great dereliction of duty, did we omit performing these kind offices. It wont do to say, "depart in peace, be ye warmed and filled." Christ attaches great guilt to sins of omission. "I was an hungered, I was thirsty, I was a stranger, I was naked, sick and in prison, and ye did not administer relief," &c. &c. If we see a portion of the human family, made in the image of God, and for any thing we know the purchase of a Divine Redeemer, nay, have we not satisfactory evidence that a number really are so? our own kindred, made of the same blood, oppressed and borne down by a cruel prejudice, saying, stand by thyself, I am whiter than thou, the great fundamental principle of the gospel, do to others as you would wish them to do to you, under similar circumstances—presses the duty on us to plead their cause. It is altogether unnecessary to multiply examples, as there are innumerable precepts, enjoining similar duties. The application of these duties, to the case of our colored population, are easy.

Again, we are to manifest our love to our neighbor by not suffering sin upon him. If we see him robbing his fellow man of his inalienable rights, we are to affectionately entreat him not to incur the penalty of the law, which is made for gross offenders, amongst whom are man-stealers; we are to press on him the duty to loose the bands of wickedness, to undo the heavy burdens, and let the oppressed go free. "What is commanded to others, we are bound, according to our places and callings, to be helpful to them, and to take heed of partaking with others, what is forbidden them." See Larger Catechism, rule 8th, for the right understanding of the ten commandments, which rule is particularly adapted to our case; as we are partakers of the sin of slaveholding, so far as the national government sanctions it. There are duties that God hath enjoined on us to perform, with a penalty of exclusion from the kingdom of heaven, for non-performance. The particular manner of performing them, God has left to human prudence, not inconsistent with christian principles. The direction will here apply—Let all things be done decently and in order, whether one is to do it by himself, or associated with others. If it is enjoined as a duty on one individual, to comply with the above requisitions; it is equally the duty of any number, if the case requires, as society gives efficiency to action—as "two are better than one, for they have a good reward for their labor, and a three-fold cord is not quickly broken." One objection brought against the above, is, usurping the prerogatives of the church, as she is to be the great reformer of the world. We only perform part of our duties as church members; we have also duties to

perform as members of civil society. The church is the great depository, to which is committed the oracles of God, for the conversion of the world, and in making mankind wise unto salvation. It is the gospel minister's more immediate duty, to be the herald of these glad tidings to mankind, "to cry aloud, spare not, lift up their voice like a trumpet, and shew his people their transgressions, and the house of Jacob their sins"—but that does not exclude others, to co-operate in their proper sphere. For example, education is a great means to enlighten the world, and is a hand-maid to religion.

The organization of a moral society, is a moral means in the hand of God, to bring about a moral end; and is one of the chains of causes destined to bring about the great object of the Saviour's mission, liberty to the captive, &c. &c. Members of societies thus constituted, no doubt do act from very different motives. The christian's supreme motive, if in the way of his duty, will be the glory of God, and, in subordination to this, the good of his fellow man. Another portion may act from a principle of mere philanthropy, and others from motives less worthy. Another objection is raised, that we associate ourselves with the ungodly. It is not desirable that we should have the irreligious for our associates, but God often makes use of such as his instruments, for effecting much good. We associate ourselves for the promotion of one great moral object—we are not responsible for their conduct in any other respect—we act on this as a common principle of every day's occurrence. Who refuses the money of a wicked man to build a meeting-house? or even his bodily labor? Or what clergyman would refuse the money of a subscriber of this character? In our institutions of education, which are so great a means of enlightening the world, do we refuse the co-operation of the wicked and profane? What reformation, of either ancient or modern date, was ever consummated without the co-operation of some of the wicked? "The earth helped the woman," and a good right she had, for her debtor she is. God can divide Satan's kingdom against itself, for its subversion. Were there not those, who were abandonedly wicked, instrumental in bringing about the great and glorious reformation from Popery? Did Bishop Cranmer, of England, refuse to co-operate with Henry the Eighth in this glorious reformation? No. Henry was a principal aider, though his motives were very impure. The apostle Paul says, we must of needs go out of the world, if we do not associate with the profane, though we must not in a church capacity.

These, Mr. Editor, are some of the arguments imperfectly expressed, which we have deduced from scripture, and satisfy our own mind as to the scriptural authority for Societyism. Where, in the Providence of God, could we have a louder call for the performance of these before-mentioned duties, than in our own Republic—when the sixth part of our population are groaning under the galling yoke of bondage, excluded from science and revelation and made an article of traffic with the beasts of the field, and an implacable hatred cherished against all who are suspected to have the least tinge of color, as if unworthy to have a place on God's earth? Members of the Secession church in particular, ought to cry aloud and spare not, against the sin of slaveholding; as the church has excluded slave-holders from church fellowship—they have said, so far as the church is concerned, that slaveholding excludes from the kingdom of heaven—they should not only use their influence as church members, but as members of civil society—

they should avail themselves of all lawful means that God has put in their power, for the subversion of so great an evil; and those who do not, to say the least, "lack opportunity." E.

ART. III. *Obituary.*

Departed this life, on the 26th of April, 1826, Mr. ALEXANDER YOUNG, of Philadelphia, aged 32 years.

It is usual, and generally desirable that obituary notices be forwarded for publication shortly after the events happen which they record. This was indeed done in the case of Mr. Young, sometime in February last: it appears, however, that through miscarriage or otherwise, the communication was not received, which fact we deem a sufficient apology for presenting it to the public at so late a period.

Mr. Young was educated in the Associate church, of which by a public profession he became a member in November, 1820. Having previous to this, frequently attended upon the ministry of the word in other churches; it remained with him a doubt for some time, with what society of christians it was his duty to unite. By comparing, however, the standards of this church with the word of God, and thus arriving at a decision in this matter; he became at length, and continued until his death, a most zealous defender of those doctrines he professed to believe.

We do not here design to enter into a studied eulogium on the character of Mr. Young. We only propose, as far as our knowledge of him extends, to make a few reflections upon that part of his life, consequent to his becoming a member of the church; directing our attention more particularly to those things that occupied his attention in his dying hours: believing that a simple narration of facts connected with his life and death; would tend more to elucidate his real character, and perpetuate the honor of his memory, than the most abundant praises within our power to bestow. No sooner had Mr. Young become fully confirmed in the truth and importance of that faith to which he had subscribed by a public profession; than he began to think of offering himself to the service of the Lord, in the public ministry. In a short time afterwards, therefore, he commenced a course of studies with the design of preparing himself for that work.

He spent the first year of the course at the Cambridge Academy, N. Y., where, as all his classmates can testify, he made the most rapid improvement. Nor was it at this time his only care (as is too often the case with young men in his situation,) to appear the diligent student: A much higher consideration influenced his conduct, even a zealous regard for the honor of Him, whose cause he was preparing to espouse. He well knew that literature unsanctified, would prove rather a curse than a blessing, not only to himself, but to others. While, therefore, he labored with diligence and success, to inform the mind, he was no less careful in the use of means to study the improvement of the heart. Hence, whenever an opportunity offered for associating with others in religious conference and prayer, he always, when in his power, made it his business to attend; in which exercises he generally took a most active part.

Having thus spent one year at the academy above mentioned, he next entered Jefferson College, being prompted to go thither in preference to any other institution nearer home, principally because he wished to enjoy the privileges of that church of which he had become a member; and here, too, he manifested diligence altogether worthy of himself, and improvement by no means contemptible. It was his intention and expectation, to complete his college education in three more years, which he would no doubt have accomplished had his constitution been able to bear up under such severe application; but alas! the disease that terminated his earthly career, had by this time become so firmly seated in his system as to defy any proposed remedy. It was not, however, until some time in the summer of 1834, that he entirely desisted from study, and abandoned the hope, though not the desire, of ever entering upon the work of the holy ministry. It seems his great anxiety for entering upon that work—arising, we believe, from an earnest desire to administer the same consolation to others, which he himself had experienced, from a knowledge and belief of the truth—had urged him forward, in a manner ill-suited to his enfeebled constitution, and even rendered him unconscious of his situation, until entirely irremediable. This appears from what he afterwards said, that he thought it very strange, that his fellow students did not caution him more against such close and constant application to study.

Though he was thus providentially prevented from prosecuting his studies farther, and could now only view himself as ripening for the grave, yet he did not, like many, yield himself up to a melancholy indolence, or suffer those virtues which had shone so brilliant under brighter prospects, to wither and die at the approach of dissolution; but rather like the shining light they became brighter until the perfect day.

He looked upon this world as only a passage to the next, covered with travellers, upon whom, as he took his last farewell, he bestowed a few scattered fragments of precious truth, designed to aid them in their pilgrimage journey, until at length they should arrive at the Zion above. That same spirit of love and sympathy, which prompted him at first to offer himself a public messenger of peace and salvation, to guilty, fallen man, still continued to develop itself, in causing him, though in a more private way, to disseminate the true principles of our holy religion.—Hence, for more than a year previous to his death, we find him as far as his bodily strength would permit, actively engaged in distributing through various parts of the christian community, such books as he considered most useful and instructive in the fundamental truths of the Bible.

It is evident, too, from that evenness of disposition which characterized his whole deportment with his fellow men, and particularly from the calm composure of mind that accompanied him in his latter moments, that his external conduct was a true transcript of his heart, "out of which are the issues of life." During the last two or three weeks of his existence, his conversation turned almost wholly on matters relating to the eternal world, upon which he looked as his home, and where his mind dwelt with peculiar delight; nor at this time was his own individual happiness his only concern: participating, himself, in the comfortable fruits of the Spirit, he desired that others also might be fellow heirs with him in the same grace. On this account, he was led occasionally to speak of the re-printing of E. Erskine's Sermons, or the pro-

curing of other valuable books; and even here, he would some times express a feeling of jealousy over himself; saying that he hoped he would not be concerned any more with the things of this world, than would tend to the glory of God, in the promotion of his cause below. He remarked at one time, that though he had not been permitted to preach the gospel, yet he never regretted that he had spent so much time in preparing for that honorable work. He frequently remarked that he never experienced any of those ecstasies that had been affirmed of many pious men, and yet believed his hope was firmly fixed on a sure foundation.

On Wednesday previous to his death, he broke out with this exclamation: "O, my leanness! my leanness!" While one was reading to him the 39th Psalm, when he came to these words, "And now O Lord what wait I for, my hope is in thee?" he observed that he was just waiting for Providence to dismiss him. He then spoke of the profession of religion he had chosen, rejoiced that ever he had been enabled to stand and swear to be the Lord's, and to adhere to those principles he had espoused, adding that he believed they would tend to the salvation of his soul.

On Friday, a friend coming to visit him, he addressed him in the following manner: "I set my seal to our profession, especially its distinguishing principles, and though little esteemed in the world, I believe it can be tested by the word of God. Covenanting, I believe is a great means of uniting the soul to Christ, and quickening us in spiritual things. I lament that so many who have made a profession of religion are so regardless of its solemn nature. I hope God will arise and plead his own cause."

Again, addressing another, he remarked: "Solemn things require solemn actions;" and, with an uplifted hand, declared his adherence to the doctrines of the Bible, as explained in the standards of the Associate church. Being asked if there were any promises that he could recall to mind in his affliction, he replied yes; repeating at the same time, Isaiah xliii. 2: "When thou passest through the waters I will be with thee," &c. This portion of the 118th Psalm being repeated to him—"The Lord hath chastened me sore, but hath not given me over unto death;" and one near saying, that he supposed he could also adopt these words of the Psalmist in his own case, for God had not given him over unto spiritual death: he replied with an air of earnestness, "O yes, I can say that." The night before he died, he was engaged in fervent prayer for more than an hour, after which he repeated from memory, of the 15th chapter of 1st Cor. from the 53d to the 57th verse inclusive. In the morning, some one enquiring if his mind was composed, he answered in the affirmative, and in a few moments afterwards expired without a struggle.

Thus have the church and the world been deprived of one who promised them much; and his friends of a most beloved companion and brother. When we consider how few in our day attain to that degree of piety which was so distinguishing a trait in the character of Mr. Young, and amidst the general decline of religion and increase of error, how little the want of such individuals is felt and lamented, we cannot but adopt the language of the prophet, with respect to him: "The righteous perisheth and no man layeth it to heart, and merciful men are taken away, none considering that the righteous is taken away from the evil to come." He seems to be one of those few of whom the

world was not worthy, else why was he, with talents so pleasing and virtues the most rare, thus hastily removed from its midst? Has he then left behind him none who will lament his death and deplore their loss? Yes, verily, those who know how to put a just value upon merit, have seen and deeply felt their loss. His company while living was alike courted by the young and the aged, for in him were blended the becoming cheerfulness of the one, and the gravity of the other; and now since death has called his spirit away, he has left an impression grateful to his memory, upon the hearts of his brethren in the Lord; I had almost said more durable than the sculptures upon the marble monument.

He was indeed a man of like passions with ourselves, yet it must be confessed by all with whom he was accustomed to associate, that he possessed a command over himself worthy of one whose heart was influenced by the grace of God. In his conversation he was ready and instructive; scarcely any subject of general interest presented itself, upon which he was not prepared to afford some information, though he always seemed most at home when conversing upon the history and doctrines of the Bible.

In things of indifference he was liberal and accommodating; in matters of conscience, strict and unbending.

In short, he appears to have been cheerful, without frivolity; grave, without being sad; firm, without obstinacy; bold, without impudence; affectionate to his friends; forgiving towards his enemies; liberal, without prodigality; frugal, without being mean; sanguine, without being passionate; and, to crown all, most truly and sincerely pious. Having thus lived the life of the righteous, his last end was most eminently his: a standing monument of the faithfulness of God, who bountifully rewards all that diligently seek him, and fully verified the testimony of the Psalmist in this matter, whose language is, (Psalm xxxvii. 37.) "Mark the perfect man, and behold the upright, for the end of that man is peace."

AMICUS.

ART. IV. *Sketch of a History of the rise and spread of Neology in the Netherlands.*

(Concluded from page 130.)

Thus our Dutch Reformed Church stood in the midst of this storm exposed, on every side, to its assault, about 1775. Allied to the State, which under the show of freedom, was threatened with revolution, she beheld herself attacked by political and ecclesiastical dissenters. The Amsterdam Professor, *P. Bermannus Secundus*, published in this manner, a Review of the History of the Fatherland, in which the Reformed Church was treated in the bitterest manner. It was the Synod of Dort especially, which they assailed; and no wonder! Infidelity knew well that this had been the most powerful barrier against the inroads of Socinianism. The two female friends, E. Wolf, and A. Deken, encountered the Reformed Church with the same weapons with which Voltaire, half a century before, attacked the Roman Catholic. Their wit was of a like character with his: and the manner in which they sought to bring into contempt the Orthodox ministers, was little different from

that in which the French author had scoffed at the priests. *The Vaderlandsche Letter-Oeffeningen*, a remonstrant periodical—engaged in the same work at times, with little skill, and at other times with greater learning and ability. Under its protection soon appeared a host of anonymous writers,—with their bold thoughts, unprejudiced investigations, &c.—while these all engaged in, and prompted the attack on the Reformed Church, and on sound doctrine. The *Letter-Oeffeningen* were in this country, what the *Algemeine Deutsche Bibliothek* (The Universal German Library,) of Nicolai were in a neighboring country. Every thing which attacked the doctrines of our faith, found favor, protection, and praise in its pages.

The misfortune of the Church, at this time, was, that she contained but few eminent writers, while the attacks were made with learning, or skill—or with both combined. The defence, on the contrary, was often feeble. Hofstede, a preacher at Rotterdam, wrote the *Advocat der Vaderlandsche Kerk*, (Advocate of the Fatherland Church,) but anonymously. He was a man of great skill and learning, but of little skill and tact, and his style was not to be compared with that of his opponents. He for some time, in connection with his colleague, published the *Nederlandsche Bibliothek*, (The Netherlands Library) designed to defend the Church and sound doctrine, against the *Letter-Oeffeningen*; but both in matter and manner, as to the ability with which it was conducted, it was inferior to it. Some years afterwards, the pecuniary interests of the publisher led him to place the work under the care and direction of *Kantelaar*,—a learned professor,—who, on account of political errors, was removed from his office, and afterwards evidently occupied himself more with politics, and general literature, than religion. And it soon became perceptible that he imbibed more and more the spirit of the Remonstrant periodical, the *Letter-Oeffeningen*.

At this period, when the defence of the Reformed doctrine and Church, was generally feeble and faint-hearted, and ordinarily anonymous, double credit is due to a respectable and excellent layman of Rotterdam, who adopted a salutary and excellent course in vindicating the church, and building up, and promoting the sound doctrine, 'which is according to Godliness.' Avoiding the German literature, then enlisted in the cause of infidelity, he directed attention to the sound and orthodox religious literature of England, from which land orthodox and pious works had already been introduced among us; and sought farther to extend among us, valuable writings from this source. Among others he translated the works of *Newton*; issued a Dutch edition of the English religious periodicals, the *Gospel Magazine*, and the *Evangelical Magazine*; and incorporated therewith at times, a defence and vindication of the doctrines, and order of the Reformed Church; and warnings against the growing corruptions which threatened her.

Thus, finally, the Reformed Church was not merely threatened and attacked from without, but Neology began to exert a powerful influence in her very midst. For some time the influence of the writings of *Ernesti* and *Michaelis*, in the universities had become visible. The comparison of the Hebrew, with the other Oriental languages, though when considered in itself, and rightly directed, useful and valuable, was carried to an extreme and perverted. After the example of *Michaelis*, the Hebrew antiquities were explained, as connected with, or springing from the antiquities of profane nations—and following the views of *Ernesti*, the New Testament was placed too much on a level with

heathen writers. The inspiration of the holy scriptures was thus confined to very narrow limits, and by an exclusive attention to what was human, in the language and style of the writer, that which is divine, as derived from the inspiration of the Holy Ghost, was either placed in the back ground or lost sight of. The opinions, rites, morals, customs, &c. of the chosen people of God, who were placed in such close connection with the Divine revelation, were explained in application and illustration, by the opinions, peculiarities, and manners of the most savage nations; wholly destitute of divine revelation. The revelation of the Old Testament upon which that of the new is founded, and with which it must stand, or fall, was represented as being little more than a continual accommodation to the prejudices of a rude and uncultivated people, which, for the most part, they had derived from their heathen neighbors and rulers. For those speculations which made their way into the theological world under the specious appearance of deep learning, but which practically brought forth the fruits of infidelity, the foundation was laid at this period of time. Soon, by these means, the doctrines of our faith began to lose their power and their savor. The proofs of the doctrine of the Holy Trinity, so uniformly acknowledged by our ancestors, were either set aside, or it was said the proof must be wholly confined to the New Testament. A Pelagian leaven began to obscure, and invalidate the doctrine of original sin. The doctrine of atonement, by the vicarious sufferings of the Redeemer, was either denied, or enfeebled by new explanations. Justification by faith alone was represented as being injurious to morality. The doctrine of election was mystified or denied. Regeneration was represented as being a gradual moral reformation. All these were in direct contradiction to the doctrines of the Synod of Dort, while the defence of these was faint-hearted, or else the severest attacks of its bitterest enemies were passed by unnoticed.

The way to this state of things however, was very gradually prepared, and it was introduced very cautiously, and sometimes with marked objections. The first who openly cast off the mask, was the well known, *Paulus Van Hemert*, who revived the opinions of Socinus and Roell, on the interpretation of Scripture. (the rationalistic principle) Being well convinced that this sentiment was directly opposed to the first principles of the doctrine of the Reformed Church, he with a measure of uprightness, relinquished the church, at the same time challenging his teacher, Professor Bonnet, to a public disputation. The Professor waited so long with his answer, was so exceedingly cautious in his reply, so gently treated the errors of his pupil, and so confined himself to a certain order of argument, that he almost found himself under the necessity of retreating from the contest. Had the Professor thought less of prevailing over his opponent by refined argument, and had he borne home from the eternal truths of God's word, the warm-hearted testimony of the doctrines he embraced, and defended, and thus rebuked the opposite errors, doubtless unbelief would have been less disposed to speak of its fancied triumphs.

About this time, an institution, which doubtless originated with good intentions, began to exercise considerable influence on the state of theology in the Reformed church. Peter Teyler Vander Hulst of Haerlem, left by his last will, a considerable sum for the purpose of organizing two learned societies, one of a theological, and the other of a literary character. The first (according to the scheme proposed) must

follow reason and the Bible, i e the Bible interpreted as suggested by Roell and Van Hemert, rejecting all human authority in religious matters. Here the Neological Divines found not only a favorable opportunity for the public expression of their Pelagian and Socinian sentiments, but were encouraged to it by the proposed remuneration, when in the so named liberal and enlightened manner (for so the undisguised attacks upon the doctrines of our faith were termed) they discharged this service. Ministers and members of our Reformed Church, joined in the contest for this prize, and when one had made common cause with the Neological dissenters, the glory of the prize of honor, kindly assigned to him, was regarded before all complaints of the churches. The authors, whose writings were not awarded by the directors of the Society, did not indeed, reap the praise of *enlightened* divines for the present, but they escaped the animadversion which a Neological treatise would still call forth. They therefore spared their labor for more enlightened and liberal times, and many an one, after the year 1816, openly confessed that he had cherished for forty years and more, his Arian and Socinian sentiments in secret, but did not esteem it, as yet, safe publicly to avow them.

Thus the spirit of free-thinking began to increase not only in our country, but also in the bosom of the Church. It gradually appeared that many of the anonymous writings which perverted and denied not only the doctrine of the Church, but the mysteries of the Bible, and the most precious truths of the Christian faith, proceeded from members; and several from ministers of the Reformed Church. Many who were enemies of the established political constitution, (the Stadtholderate) directed against the established doctrine of the Church, recognized in the same constitution, the lowest mockery, and the most abusive reproaches. Now began to be felt the absolute necessity of vindicating and supporting the mysteries of our faith, against the prevailing Neology. Hieronymus Van Alphen supported "*some of the doctrines of the Protestant religion*" against Eberhart; De Haas maintained, and defended the doctrines of original sin, atonement, and justification in 'Lectures on Romans V—VIII.' Klinkenberg encountered the *new Reformers* in his "*Sunday Paper (Zondags Blad) for the Reformed.*" There was formed at Rotterdam in 1791, among several members of the Reformed Congregation, a Society for the purpose of supporting and defending the truths of Christianity against the attacks of the *new Reformers*, (as the Neologists were then termed) in a course of able sermons, the first of which were preached by the learned minister, J. Seharp. The fruit of this was a publication entitled, "*A Theological and Historical treatise in relation to the sentiments, the principles, and the important influence on eternal concerns, as well as the interests of the civil community of the so named modern illumination, &c.*" Rott. 1793.

Some years before there was organized at the Hague, a "Society for the defence of the Christian religion," in which several learned divines of our country declared that their design was, to vindicate the important mysteries of faith, and the doctrine of atonement, and of grace, as held by Christians, in the harmony of their confessions and symbolical books, at the same time not keeping out of view the more peculiar doctrines by which the Reformed Dutch Church is distinguished and characterized. Their object was an excellent one, though, as we shall afterwards see, the society did not remain faithful to their expressly declared design. The advancing great change in sentiment which

already every where began to manifest itself, was discovered in the cautious manner in which *Kist*, the minister at Dort, defended the doctrine of the Heidleburgh Catechism, concerning the total depravity of human nature against the attacks of the civilian *Floh*. Yet it was the desire of the worthy *Kist*, to maintain the sound doctrines of truth. He therefore, in 1803, in the office of *Visitor Librorum*, (examiner of books) refused the Ecclesiastical approbation to a work written by his colleague, *P. Bosveld*, a commentary on the Epistles of Paul to the Thessalonians, on account of statements and allusions on important subjects, and especially the true divinity of our Saviour. *Bosveld* made use of the opportunity furnished by the confusion which had been created in the church, and State, by the separation in 1795, and by which the political and ecclesiastical dissenters had obtained their triumph through the influence of the French revolution, and published his work without ecclesiastical approbation. It is doubtful whether *Bosveld*, in this case, contributed most to the advancement of Neology by this example of contempt of Ecclesiastical supervision, in the diffusion of great errors among ministers themselves; or by the Neological character of the contents of his work. The shrewd genius of *Bosveld* led him to advance his erroneous sentiments with great caution, so as to avoid giving offence, and artfully accommodated his interpretations of Scripture, and was thus less observed than if he had directly drawn his doctrines, plainly stated, from it. This, however, could not escape the notice of the no less acute, but at the same time open hearted *Kist*, nor be passed over by him without observation. *Bosveld's* sentiments were brought out fully, and without disguise, in a work by him published after his death. The influence which *Bosveld's* works exerted among many theologians of our church in his day, will appear from the following eulogy on them by *Professor Ypeoy*, in his "*history of the Christian church during the eighteenth century.*" "Hitherto," (says the Professor,) "no one has been known in our Reformed Church, who has so thoroughly read, digested, analyzed, explained and interpreted the scriptures of the New Testament, especially several of the Epistles of Paul, with a liberal spirit, divested of the prejudices of antiquity, as *Bosveld*. His manner of interpretation is just what it ought to be, unprejudiced, bold, and independent of authority. If ever any interpreter, to carry over his system of doctrine, professed to the Bible, it is *Bosveld*. The truths of the Reformed doctrine are indeed, placed by *Bosveld*, in another light, than they are exhibited by many, but in the eyes of those who carefully read, and investigate the scriptures, and who seek to derive their instructions from the Bible alone, they assume in his hands a more beautiful, and a purer form." Such praise is given by one of our leading Reformed Divines. Thus, by means of *Bosveld*, aided by the licentiousness of the times, Church supervision and discipline became greatly neglected, weakened, yea even despised. After this, complaints were not readily made against an unsound minister, much less a member of the Church, for any published writings, Neological in their character, and when measures were employed for this end as were used by a respectable member of the church of Rotterdam, they were frequently frustrated.

A circumstance that contributed powerfully to the spread of Neology, was the removal, in the year 1795, of the faithful and orthodox pastors, who united affectionate regard to the stadtholderate, with attachment to the orthodox doctrines of the Reformed Church. It must be

fresh in the memories of many, that by reason of the oath imposed at the beginning of the revolution, fifteen preachers, at Amsterdam, relinquished their office, and also three at Haerlem, and several at Rotterdam. At the same time, a change of theological sentiment began to appear in the schools where youth received instruction for the Gospel ministry. The Academies and the Universities, which during the alliance of Church and State, were subject to christian authority, were unrighteously subject to the authorities of the new revolutionary republic, when the church possessed not the least security for the sentiments of a theological faculty, nominated (together with the Trustees,) by a government which declared that as such they had no religion, and those chose the Professors solely from political views; it being no objection if their principles should incline to those of Arius, Pelagius, Socinius, or Roell. An example of the consequences to which such a state of things led, was furnished by Professor Regenbogen of Friesland. In 1801 he obtained from the "Society for the defence of the Christian religion," a prize for writing an essay "*On the changes of sentiment, in reference to the most essential and important truths of Christianity,*" in which he showed that the *doctrines* of truth, or the forms in which they were presented varied, but that the truths remained the same. In a subsequent work published by him, he denied or opposed all the fundamental truths of Christianity, the divinity of the Saviour, original sin, the eternity of punishment, and above all the atonement; and yet he retained the office of instructing candidates for the ministry in sacred Theology. The same Professor several years afterwards, spread before the public, in a work entitled, "*On Sin and Redemption,*" Socinian doctrines without any concealment, and yet he was not opposed. In 1811 he published, "*Christian Theology, according to the Wants of the Times;*" in which he carried out, if possible, still further Neological sentiments. Yet the Synod of Friesland, when a regular request was made to them to take measures in the case, refused to adopt any act against the injurious influence of the work.

Besides the doctrines of saving truth which are denied, and opposed by Neology, there is another subject, in relation to which the new sentiments have exerted great influence, to which we have not as yet referred. We refer to the doctrine respecting the Christian Church, and the particular Protestant Church organization. The Reformers, and the first churches of the Reformation, taught and declared that "the true church does not consist in the communion of external and human institutions, but principally in the communion of faith, and of the Holy Ghost in the hearts of its members; and that the outward signs by which the true church can be distinguished, consist in the pure preaching of the doctrine of the Gospel, the faithful administrations of the sacraments, and the scriptural exercise of Church discipline." The Churches of the Reformation were, in this sense, not *new Church Societies*, (kerk genootschappen,) but purified Christian Churches, whose establishments can be dated from the Apostolical preaching of the doctrine of salvation, and thus originating with the organization of the first Christian communion, on the great day of Pentecost. In this view the Christian Church communities are not human, but divine, institutions;—seminaries where the spirit of God trains its pupils,—and whose pastors—as ministers of the divine word, are the servants of Jesus Christ.—But in the eighteenth century a great change, as to these sentiments, took place. Protestant Church communions were represented as insti-

tutions founded, and erected by men, as religious associations. The origin of this Neological sentiment may be traced, so far as we have been able to discover, to the many associations, societies, and clubs of a literary and political nature, and also associations of a religious complexion, which have been formed in England, and to some degree in our Fatherland: and with which they have been led to compare the Reformed Christian Churches. In order that the change denoted by these names might be rendered less visible, and marked, the expressions *church* and *church association*, (*kerk* and *kerk genootschap*) were used as implying the same thing. So long as the institution and order of the church handed down from the time of the Reformation continued, this alteration was less discernable.—But, after the new Church organization in 1816, the Synod of our Church openly adopts the opinion opposed to that of the Reformers, viz. that the Reformed Church does not consist in a communion of faith, and of the holy spirit in the hearts of its members, but in a human company or association, which is recognised by, and consists in a oneness of direction, and in a common subjection to the same church ordinances, and founded upon the same regular organization imposed upon her by the State. This was plainly expressed in a prize essay, awarded by Teylor's Theological Society, "*On the Christian Church on earth*," in which, for instance, it is said "we acknowledge, on the authority of the holy scriptures, as the Divine institution of the Christian religion, Jesus Christ the son of God, promised and sent by the Father as the Saviour of sinners: but we can only view him as the founder of the Christian church, in a subordinate sense. He may be so far considered such, inasmuch as he foresaw and knew that the preaching, and reception of the Gospel among men, by his authority, would give rise to the separation of more or less from the rest of the world, to their social union as his professors, and thus to the formation of an external church." The celebrated preacher, *Donker Curtius*, speaks thus of the *social union*—(*maatschappelyke vereeniging*)—"We here have to do with an association, or union, which has its own organization, laws, ordinances, and customs, to which every member has submitted himself. If he no longer abheres to these ordinances, he may leave this society."

After the year 1816, Neology took a step forward, by allowing the ready relinquishment of the solemn renunciation of the errors of Roell, and Bekker, required from those who were to be introduced into the Ministry, although otherwise embracing the doctrine of the Reformed Church. By this it was made clearly manifest *first*, that the Socinian way of subjecting the Bible to human reason, was to be tolerated in Christian theology. *Secondly*, that the teaching or the denial of the existence, and continual operation of good and evil angels, were considered points of indifference, and thus liberty and toleration was conceded to Sadduceism, within the church. *Thirdly*. Thus, an obligation was created to tolerate the sentiments of Roell, of which we have before spoken. Some have supposed that it was purposed at this time, by the words *acknowledged formularies*, to lay aside the Canons of the Synod of Dort, and thus reject the doctrines of faith, established in 1618, and 19. But this we do not believe, for *Vander Kemp* in his "*refutation of the thoughts &c. of Professor Hofstede de Groot*," has furnished conclusive proof that the Canons of the Synod of Dort are comprised among the acknowledged general formularies of unity.

By another ecclesiastical law, which was introduced at this time, the

supervision and censorship of theological writings, to which, heretofore, every minister and member of the church was subjected, was entirely abrogated. It had however, previously been openly despised by Bosveld, and after him, through fear and indifference on the one side, and presumptuous curiosity on the other side, was generally neglected, and disregarded. There was only reserved the ecclesiastical right of approbation of books for religious education, and the recommendation of them to general use. This right reserved, was however, seldom exercised.

Is it then a wonder that Neology advanced rapidly. We will portray its progress in the words of an excellent divine (Le Roy.) "Is it not the case (says he) that since the changes stated, the most important doctrines, not only of our Reformed, but also of the Protestant and Christian faith, as the doctrine of the Trinity, and of the divinity of the Saviour, and of the atonement, have been openly assailed by ministers of the Reformed Church, and that in such a manner that the defenders of these doctrines were uncivilly treated, and called by reproachful names, while the church authorities took no notice of such improprieties! Were not the public periodicals occupied with pieces by ministers of the Reformed Church, which professed to be for the promotion of (what was called) unprejudiced and unsectarian investigation, but which varied in one or another respect from our Reformed Confession, yea opposed some of its most precious doctrines? Were not they who objected to a vague and unlimited liberality, termed bigots and unenlightened? Was there not a readiness, wherever there appeared a higher, and affectionate regard to true experimental communion with God, however divested of every thing narrow, to deter therefrom by the fear of mysticism, and to confine all the influence of religion upon the heart, simply to the natural effect of truth, or moral suasion, and thus to deny the positive influence of the Holy Spirit."

We need not seek long, nor far, for examples, fully sustaining these complaints. There will readily be brought to remembrance the work of P. W. Brouwer, against the doctrine of the eternal divinity of the adorable Saviour; that of Magnet, against the doctrine of the atonement; and a work, recently published by Huet, preacher at Rotterdam, and written by Meschaert, a lately deceased dissenting minister, *on the nature of Christianity*, which is entirely Neological in its character. The *Christian Meditations* of Professor Hofstede de Groot, and two of his colleagues in the ministry, have been heretofore reviewed in these pages; and perhaps, while we are now writing, other publications may be issuing from the press to swell this list.

By means of change of sentiments, which since forty years invaded the divines, who were before more orthodox, the same influence also gained sway in several institutions which had been erected in opposition to error. As an instance, may be noticed, "The Society for the defence of the Christian Religion." This Society has indeed, in past years, contained many valuable contributions for the vindication of the Bible against the grosser attacks of German infidelity; yet the great change in the sentiments of the Netherland Divines, could not but be visible in this institution; and that which was relinquished as being antiquated, and no longer tenable, was avoided. In the year 1792 this Society awarded with a prize, and the Faculty of Theology, in the University of Leyden, approved, an essay by one Liefstink, *on the doctrine of atonement*—in which it is expressly said, that the satisfaction

by Christ, cannot consist in his having actually appeased God, as to that wherein he was displeased: that the doctrine which represents Jesus Christ as appeasing the wrath of God, is ascribing such things as are dishonoring to his perfections; and that the whole idea of atonement consists in this; 'that we behold, in the suffering which Jesus underwent, a solemn and open demonstration of God's holy abhorrence of, and hatred to sin, and which contributed to display his highest wisdom, and holiness, in the exercise of forgiveness, and the bestowment of grace.' This essay did not badly harmonize with a treatise which the same society lately honored with the prize, '*On the sufferings of the Saviour's soul.*'

Another means which contributed greatly to the diffusion, and establishment of Neology in the Netherlands was the appearance of a periodical entitled at first *Library of Theological literature* (Biblietheek Van theologische Letterkunde,) which name was afterwards altered to *contributions to the cultivation of the Theological sciences*, (Bydragen tot de beoefening der Godgeleerde Wetenschappen,) and lastly since 1827 changed to *contributions in Theology*, (Bydragen tot de Godgeleerdheid.) This periodical was first commenced by the Dissenters, but afterwards was conducted, and patronized not only by Reformed Theologians, but by such who were of high reputation, and authority in the church.—With an appearance of candor, and with unquestionable talents and acquirements, this periodical under the well sounding name of *Bible Theology* brought forward doctrines of an entire Neological character accompanied with undisguised attacks upon the most important doctrines of our faith. In 1824 the editors inserted an essay of the before mentioned preacher Brouwer (who afterwards openly confessed Arianism) in which the demonical possessions in the time of our Saviour were represented as simply a superstitious sentiment of the Jews. The work of the same writer of which we have already spoken was in 1826 freely, and unequivocally commended in its pages. It went still further after some time, two treatises on original sin, wholly socinian in their character were introduced into it, and when extracts from the works of the strongly rationalistic German writer against those termed by him *mystics* and *pietists* (but who are the truly pious) were introduced with commendation.

This charge of mysticism and pietism deters many. The accusation of *heresy-seeking* makes many fear to defend the truth. The most part are wanting in courage to stem the general current. There is not felt in the midst of our land the necessity of a powerful reaction against the reigning spirit of the eighteenth century. There is a prevailing apprehension of falling into extremes. Men are unwilling to stand up for Athanasius against Arius, for Augustine against Pelagius, for the doctrine of Anselm against that of Socinus, for Luther against Erasmus. They see in both these parties *ultras*, and imagine that the truth lies in the middle between the way of salvation, and that of destruction, and seek to reconcile God, and the world, Christ and Belial. May they be led to acknowledge that a vigorous, and zealous faith alone can rightly defend the truth against the spirit of error in its assaults, and may they realize the importance of the declaration of our only master—"*He that is not with me is against me, and he that gathereth not with me scattereth abroad.*"

We intended to have made some remarks in connection with the article the translation of which is now concluded, and which has supplied

information, which has (we trust) proved valuable, and interesting to our readers. But they must be deferred to another number.

ART. V. *The Character of Paul.*

Since Dr. McCrie's death, a volume of his sermons has been published, a copy of which we received some months since. We had intended before this time to have given our readers a specimen of the pulpit exhibitions of this great man, but have hitherto been hindered. We now take the liberty of presenting them with the first two Sermons in the volume, entitled, "The character of Paul,"—from which they will see, that the distinguished author was no less great as a *preacher*, than as an *historian*. These two Sermons, indeed, form really but one, and therefore we cannot well avoid publishing them entire, although they will occupy considerable room. They will be given at three insertions; and we are persuaded that our readers will hail their appearance with much satisfaction. Should we find that other extracts from the same volume are desired, the pages of the Monitor will be at the service of our readers.—
[ED. REL. MON.]

THE CHARACTER OF PAUL.

By the grace of God I am what I am. 1 Cor. xv. 10.

It is not my intention, from these words, to discourse of the nature of the grace of God, or to prove the necessity of divine influence on the hearts of men to form them to goodness and happiness. But I propose to show what Paul became through the grace of God, or, in other words, to set before you the leading features of his character as a Christian and Apostle.

Every one who has read the New Testament must have observed, that, next to "the Apostle and High Priest of our profession, Christ Jesus," Paul is the most extraordinary person, whose name has been handed down to us in connexion with the propagation of the Gospel, and the establishment of the Christian Church. The Church of Rome, building on a single declaration of our Saviour greatly misunderstood, has pretended that Peter was the Prince of the Apostles, and universal Bishop. If this had been the fact, it would have been rather strange that we have a much fuller account in the sacred records of the labours of Paul in spreading the Gospel, than we have of those of Peter; and that we possess only two epistles of the latter, while no fewer than thirteen, written by the former, are included in the canon of Scripture. Not that we would infer from this that Paul was advanced to any species of primacy, either in respect of jurisdiction, dignity, or order, among the Apostles. They were all brethren, and he that was the "greatest" among them, in point of usefulness, was to act as "the least," and he that appeared to be "chief" in gifts, was not only to call himself, but also to behave as, "the servant of all." He that said, "I am of Paul," and he that said, "I am of Cephas," in the primitive church (for the spirit of vain-glory and faction, which produced the Popedom, began early to work), were equally blamable: neither of them was crucified for us, nor were we baptized in the name of either, and their highest honor is, not that they were lords of God's heritage, but ensamples to it, and helpers of its joy. I mean

not to speak of the apostolical authority of Paul; nor do I intend pronouncing his panegyric, a species of discourse in which the excellences of the person described are rhetorically exaggerated, and artificially blazoned, so as to form a masterpiece, in which the device and image of the artist are conspicuously enstamped. Such an attempt the sacredness of the subject forbids; the text frowns on it; and it would violate instead of embalming the memory of one whose uniform object was to "preach not himself, but Christ Jesus the Lord," and who had these words more than any other in his mouth—"Glory not in men." But without incurring this censure, we may surely dwell for a little on a character which meets us so frequently in the word of God. It cannot surely be unlawful for us to trace and point out the marks of the finger of God in framing this "chosen vessel" to bear "the unsearchable riches of Christ" to the Gentiles. We must be prone to idolatry indeed, if we are in danger of putting that servant out of his place who is continually reminding us that he is "nothing," and that his Master is "all in all." In delineating his excellences, and describing his abundant labors, is it possible that we should be puffed up, and not rather humbled and mortified at our falling so far behind a man, who, after all, disclaimed every thing bordering on perfection, and gloried only in his infirmities?

The information which the New Testament contains respecting Paul, appears to point out his character as peculiarly deserving our attention, while it furnishes us with ample materials for describing it. In the Acts of the Apostles we have a narrative of his travels and preaching by the pen of one who accompanied him for many years—who enjoyed the very best opportunities of knowing his inmost sentiments, and of observing his conduct among Jews and Gentiles, among friends and enemies, in circumstances of honor and of disgrace—and whose record of what he saw and heard bears the most indubitable and convincing marks of truth and ingenuousness. Besides this we have the confidential letters (which, of all things, reflect the character most truly), written by the apostle to individuals and churches in different parts of the world, and at different periods of his life, which show him to be always the same person, and on comparing which with the narrative of Luke, we discover such incidental coincidences in facts, sentiments, and feelings, as throw equal light and authority on both. Those who have carefully examined these documents, and especially those who have entered into the spirit of his epistles, are admitted to all those advantages which were enjoyed by his contemporaries and companions, and may be said like Timothy, to have "fully known his doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions." (2 Tim. iii. 10.) The epistles of Paul are, in fact, a continuation of the *Acts of the Apostles*, and in them he is the historian of himself, as well as of the churches to which he wrote. They have often been represented as filled with discussions of a speculative and abstruse kind; but of all writings, sacred or profane, ancient or modern, I know none in which there is such truth and force of moral painting, in which there is such a union of doctrine and practice, and, above all, in which the heart of the author is so completely laid open, and all his sentiments and feelings, and emotions depicted. In his epistles the writer, to use his own expression, may be "known and read of all men." This renders our present task the less difficult.

With the facts of the early life of Paul you are all well acquainted, and it is unnecessary for me to do more than advert to them. Born in

Tarsus, a free city of Cilicia, and of Jewish parents, he inherited from his father the rights of a Roman citizen. Educated by Gamaliel, a celebrated teacher at Jerusalem, he made great proficiency in the knowledge of the Jewish religion; and having joined the popular sect of the Pharisees, was held in reputation for the correctness of his manners and his scrupulous observance of the written and traditionary law of his fathers. When Christianity first made its appearance, he opposed it with all the keenness of the sect to which he belonged; and so inflamed was his zeal, that he became an active and forward instrument in the hands of those who sought to extirpate the nascent religion, and not contented with persecuting its followers to death in Jerusalem, obtained a commission from the chief priests to make inquisition after them in foreign cities, and to bring them to punishment. But he was arrested in this mad career, convinced that he had been ignorantly warring against the truth, and wonderfully converted from an enemy to a friend, from a persecutor into a preacher of the Christian faith. Into the subject of his conversion, which has been treated at large, and justly considered as one of the leading secondary evidences of the truth of the gospel, I propose not to enter. When sincerely believed, and deeply felt, Christianity is calculated to work so thorough a change on the whole frame of the mind—often sharpening the understanding and enlarging the soul, as well as regulating and purifying the heart—that it is difficult to determine what the natural dispositions of Paul were. From the facts preserved respecting the early part of his life, and from a cautious comparison of them with his subsequent conduct, we may perhaps be warranted in drawing the following inferences. He possessed a good understanding, which enabled him to judge of the characters of men, and manage their various tempers. Pride, rather than vanity of mind, was his besetting sin. Naturally open and ardent in his temper, he was ready to follow violent rather than deceitful courses—to be a warm friend and a determined, but not concealed, enemy. His zeal, though misguided, and his prejudices, though strong, differed from those of a person of weak intellect, or who is actuated by interested motives; and having embarked in a cause which his judgment approved, it is probable that he was endued with a resolution and courage which disposed him to prosecute it, notwithstanding difficulties and dangers. I say it is *probable*; for there are unquestionable instances of persons, naturally irresolute and timid, who, under the influence of religion, have acquired a high degree of firmness of mind and moral courage. What was vicious or excessive in the temper of Paul, the grace of God corrected, while it strengthened and sanctified whatever was of a different kind, and rendered it eminently conducive, under the guidance of higher principles, to the advancement of the divine glory, and the best interests of mankind.

I shall, in the first place, take a general survey of the character of Paul; and, in the second place, point out some of its discriminating features.

I. Let us begin with a short survey of his labors as an indefatigable preacher of Christianity. This was the sphere in which he was formed by the grace of God for moving, and in which all the excellences of his private character shone forth. He was chosen, not merely for his own sake, but “for the elect’s sake, that they also might obtain the salvation which is in Christ Jesus with eternal glory.” The heavenly treasure was bestowed on him, that he might “make many rich” along with himself. He was called at the same moment to be a saint and an apostle; and

“the light of the knowledge of the glory of God in the face of Jesus Christ” shone upon his mind, that being made “light in the Lord,” he might irradiate the minds of multitudes. “It pleased God,” says he, “who separated me from my mother’s womb, and called me by his grace to reveal his Son in me, that I might preach him among the heathen.” (Gal. i. 16.)

Paul was invested with the entire apostolical office, and we find him discharging every part of it. He dispensed both sacraments, planted and watered churches, ordained elders in them, corrected abuses which crept into them, assisted in settling such controversies as disturbed the whole Christian community, or particular sections of it, and on more than one occasion promoted and took charge of charitable contributions made for the relief of poor or persecuted saints. But the principal employment to which he considered himself as called was that of preaching the gospel. To this he devoted himself, his time, his talents, his strength, suffering nothing to interfere with it, and devolving upon his companions and helpers those duties which might distract him from his main and most appropriate work. “For Christ,” says he, “sent me not to baptize, but to preach the gospel.” (1 Cor. i. 17.)

No sooner received he his commission, and his qualifications for executing it, than he entered on the arduous undertaking, which he prosecuted during a period of nearly thirty years, with amazing success, until his course was terminated, and his labors crowned with a glorious martyrdom. Besides Judea, he preached over the extensive countries of Syria and Cilicia; of Pamphylia, Pisidia, and Lycaonia; of Phrygia and Galatia; at Ephesus, and other cities of proconsular Asia; and passing into Europe, he taught in the principal cities of Greece and of Macedonia, as far as Sclavonia; in the islands of Cyprus, Crete, and Melita, and the city of Rome. In the course of his travels, he converted thousands to the faith of Christ—Jews, Jewish proselytes, and idolaters, and erected Christian Churches in all the principal towns, the most of which he visited thrice, confirming the disciples, and adding to their numbers and their gifts. From the commencement to the close of his career he was never idle, teaching from house to house, preaching in season and out of season, by night and by day; and when the door of usefulness was shut on him in one place, he removed to another. During the period of which we read in the New Testament, the other apostles resided chiefly at Jerusalem, and they appear to have seldom preached beyond the bounds of Judea before the destruction of that city. But Paul was specially chosen to propagate Christianity among the heathen. Considering himself as “the minister of Jesus Christ to the Gentiles,” he, with the approbation of his brethren, went into all the world, preaching the word every where, and seeking out those places, in preference to others, which had not heard the gospel. “I will not dare to speak of any but those things which Christ hath wrought by me to make the Gentiles obedient by word and deed, through mighty signs and wonders, by the power of the Spirit of God; so that, from Jerusalem and round about unto Illyricum, I have fully preached the gospel of Christ: yea, so have I strived to preach the gospel, not where Christ was named, lest I should build on another man’s foundation.” (Rom. xv. 18—20.)

In the midst of these great labors he composed the letters which have instructed and made wise to salvation so many thousands besides those to whom they were immediately addressed, which have diffused the knowledge of the Gospel far beyond the sphere of his personal exertions,

and will continue, along with the other Scriptures, to diffuse it more and more, until, having accomplished all their purposes, they shall be burnt up with the earth and all that is in it.

2. Consider him as a sufferer for the gospel. It behoved him to submit to more than toil and fatigue, privations and hardships, in pursuing the course which he had chosen. At the very commencement of it he "suffered the loss of all things,"—of every thing which he had formerly coveted and labored to acquire, and valued at the highest rate, and gloried most in, the love of his friends, the high reputation which he had acquired among his countrymen, the prospects which he had of worldly advancement; and, what was still dearer to his proud and pharisaical heart, that goodly and rich garb of personal righteousness which he had woven and embroidered with infinite care, in which he had so often looked on himself with inward gratulation and complacency, and trusted for the approbation of God and men—all, all this he sacrificed cheerfully, threw it at his feet, and trampled on it as so much dirt and refuse, that he might "win Christ and be found in him," clothed with his righteousness; and that he might discharge that high ministry to which he was called of heaven. "I will show him" (said Jesus to Ananias, when he sent him to baptize his new convert,) "how great things he must suffer for my name's sake;" as if the only thing to which he had been called was to suffer! And he gave him an early proof of the treatment which he might expect from men in his service: for scarcely had he avowed himself a believer in Christianity, and begun to "preach the faith which once he destroyed," when the Jews sought to kill him; and so keen was their search after him, that it was necessary for his new friends to let him down by a basket over the wall of Damascus. From this time forward he was continually exposed to the deadly hatred of his unbelieving countrymen, along with the contempt and rage of the heathen world. Luke has given us some account of the sufferings he endured, and the hair-breadth escapes he made by sea and land, during the period that he accompanied him. They are frequently adverted to by the apostle himself in his writings. But we could have had no idea of their number, variety, and greatness, if he had not been led to specify them in one of his epistles, in answer to certain false teachers who aimed at marring his usefulness by derogating from the proofs of his apostleship. "Are they ministers of Christ? (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches." (2 Cor. xi. 23—28.) You will observe, my brethren, that this was written ten years before his death, and that it is but a bare catalogue of the kinds of suffering to which he had been subjected, without mentioning particulars or detailing instances. What a fine opportunity would this have afforded to some persons to gratify, what is called, an innocent vanity, cover their detractors with shame, and awaken the slumbering sympathies of their friends, by entering into a minute detail of some of the most interesting

and affecting of the tales of danger and death, by which it would have been easy to fill a letter larger than any in the New Testament! But the apostle hurries rapidly over them. So far from boasting of them, he apologizes for mentioning them, and declares that he "will glory in the things which concern his infirmities." The only one of which he gives any particulars was the most inglorious of his escapes, (Verses 32, 33.) And he states as the crowning and heaviest article of his distress, the burden which daily pressed upon his mind from (what many would have contrived to make light enough) "the care of all the churches."

3. Consider him as an advanced and experienced Christian. Deeply impressed as he was with the importance of his apostolical office, and assiduous in the discharge of its duties, he did not forget that he had a soul to be saved or lost, as well as the meanest of those to whom he preached. He found time to attend to and watch over this amidst the multiplicity of his public cares and watchings; and hereby left an example to all who should afterwards be intrusted with the gospel. He knew that persons might possess the most splendid and even edifying gifts; and that they might perform the most specious acts of charity and piety, and after all be destitute of saving grace, and strangers to the power of godliness. And he did not neglect to apply this test to his own character: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I 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." (1 Cor. xiii. 1—3.) He had heard of Judas, and of Ananias and Sapphira, and he did not look upon their attainments as the *ne plus ultra* of hypocrisy and professional religion. He knew that persons might open the door to others, and usher them into the kingdom of heaven, and yet be themselves shut out; that they might be employed as heralds to proclaim peace to others, and as ambassadors might reconcile them to God, and yet continue to be themselves enemies to him. And knowing these things, he was anxious to prevent such a dreadful issue, and therefore labored not only that he "might by all means save some" by the gospel, but also that he "might be partaker thereof with them." "I keep under my body," adds he, "and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." (1 Cor. ix. 23—27.)

Though favored with an immediate revelation from heaven to qualify him for his office, this did not hinder him from searching the scriptures daily, and comparing spiritual things with spiritual, that he might be the more fit for teaching the way of salvation to others; nor did it prevent him from meditating upon these things that he might save himself, applying them to his own soul in the exercise of faith and love, and living under their reviving, purifying, and consolatory influence. What great progress had he made in the Christian life when he presents himself to our view in the first written of his epistles; and yet how dissatisfied with his attainments, and eager in pressing forward! What extensive and deep insight into the Divine law! How abiding his sense of the deceitfulness of sin, the remaining depravity of his own heart, the seductions of the world, the wiles of Satan! How pungent his grief at his non-conformity to the will of God! How ardent his desires to be delivered from it! At the same time, how forcibly did he feel the all-subduing, heart-constraining influence of the love of Christ, which he commended so warmly to others! How transporting his admiration of its incompre-

hensible dimensions! How firm his reliance on the mercy of God, and the merits of Christ! How triumphant his glorying in the cross of his Saviour! How unspeakably joyful and full of glory his hope of immortality! Ah! my brethren (whatever it may be with some of us), it was no cold notions that he delivered, when he discoursed of the exceeding sinfulness of sin, of the wrath of God which is revealed against it, of the curse of the broken law, of the sting of death, and of the fearful looking for of judgment; of the blindness of the natural man to the things of God, and his aversion to the righteousness of God; of the law in the members, the besetting sin, and the battle between the flesh and the spirit. It was no empty speculation with him when he descanted on the mysteries of redeeming love, on the blessedness of the man who has been pardoned and justified by the faith of Christ, on the life of faith, on the mortification of sin, on crucifixion to the world, on spirituality of mind and heavenliness of conversation, on rejoicing in tribulation and desiring to depart and be with Christ. You must have observed that it is his almost ordinary style to write in the first person, and that he frequently changes from the plural to the singular number. Other writers have had recourse to this method; but how different the effect produced on us by it! In them we are pleased with it as a *figure*, in Paul it strikes us as a *reality*; in them it is *painting*, in him it is *life*. This is the great charm in the style of Paul. I repeat what I said before, he is the most practical and experimental of writers. The truths of the gospel come forth warm from a heart that burned with love to them; the dictates of inspiration are pronounced by one who had previously made them his own, and fed upon them. Who does not perceive the difference between the constrained declarations of the son of Peor, and the productions of those "holy men who spake as they were moved by the Holy Ghost," when they discourse of the "sufferings of Christ and the glory that should follow?" The exclamation of Balaam is beautiful, and it would have been pathetic too, did we not perceive the eyes of the wretched prophet riveted, even when he was uttering it, on the wages of unrighteousness: "Let me die the death of the righteous, and let my latter end be as his!" But of the exclamation of Paul on the same subject, we feel it a kind of desecration to say that it is sublime and beautiful, for it is more than both: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God, which is in Christ Jesus our Lord." We can all join, my brethren, in the prayer of Balaam; but who among us is prepared, without faltering, to pronounce the assured, the unhesitating, the bold yet believing, the triumphant protestation of Paul?

[To be continued.]

ART. VI. Value of the Atonement.

Professor Symington, in his late and excellent work on the Atonement, discards the notion of a *numerical*, or, as he calls it, a *commercial* Atonement. We believe, that, in this, he differs from some of his Reformed Presbyterian brethren in this country, but his views unquestion-

ably accord with the word of God, and with the sentiments of sound Calvinists generally, on the subject. The following extracts will, we trust, be acceptable to our readers.

“The value of Christ’s atonement we conceive to arise, not from the nature, or intensity, or continuance of his sufferings. The work of Jesus was not a mere commercial affair of debt and payment. We have no conception that, had the number of those for whom he suffered been greater than it was, or had their sins been more numerous or more aggravated than they were, his sufferings must have been proportionally increased. Neither can we subscribe to the notion that one pang or pain of all that he endured was itself sufficient to effect atonement. We conceive, on the contrary, that he suffered nothing but what was necessary, that if less could have sufficed less would have been required; while, on the other hand, the intrinsic worth of what he actually endured was such as to render it sufficient for the salvation of many more than shall be ultimately saved, had God only seen meet to extend to them his mercy in Christ Jesus. The sufferings of Christ we regard as a moral satisfaction to the law and government of God, which would have been necessary had there been only one to be saved, and which would have been found sufficient had the whole human race without exception been to rank among the redeemed. Just as the arrangement which exists for the outward illumination of our globe, would have been required had there been but one inhabitant to reap the benefit presently enjoyed, and would have been sufficient had there been many more millions in existence than actually inhabit the earth. The worth or value of Christ’s atoning sacrifice we conceive to have arisen, not from one circumstance alone, but from several circumstances combined, none of which can be dispensed with in forming a proper estimate on the subject.” P. 206—208.

In the next Section in treating of the “extent of the Atonement,” the Professor holds the following strong language, to which we cordially assent.

“The point in dispute, let it be carefully observed, does not respect the *intrinsic worth* of Christ’s death. This is admitted, on both hands, to be *infinite*. There is no room for controversy here. As has been shown in the preceding section, the inherent worth of Christ’s atonement arises not from the nature, intensity, or continuance of his sufferings, but from his personal dignity and other concurrent circumstances, which stamp a character of infinite value on all that he endured. On this ground we hold that the sacrifice of the Lord Jesus Christ possessed an intrinsic value *sufficient* for the salvation of the whole world. In this sense it was adequate to the redemption of every human being—able to procure the expiation of every man’s sins that ever existed, or ever shall exist to the end of time. Here we feel no hesitation; nor can we qualify these assertions in the slightest degree. We shall yield to none in our estimate of the intrinsic worth of Christ’s atonement. That worth we hold to be, in the strictest sense of the term, **INFINITE—ABSOLUTE—ALL-SUFFICIENT**. If sufficiency were the point on which the controversy turned, it might soon be ended; and we are strongly inclined to believe, that nothing more than this is meant by many of those who contend for Christ’s having died for all men; it is with such persons a mistake of words more than of opinion. In the fullest sense of the terms, then, we regard the atonement of Christ as **SUFFICIENT FOR ALL**. This all-sufficiency is what lays foundation for the unrestricted universality of the gospel call. And from every such view of the atonement as would imply that it was not suffi-

cient for all, or that there was not an ample warrant in the invitations of the gospel for all to look to it for salvation, we utterly dissent. Against every such limitation or restriction we enter our solemn and deliberate protest, as alike dishonoring to Christ, and unwarranted by the testimony of scripture. Nor would we hesitate for a moment to adopt the following strong protestation of an eminent writer, as expressive of our own settled conviction on the subject:—‘Such is my impression of its sufficiency, that were all the guilt of all the millions of mankind that have ever lived concentrated in my own person, I should see no reason, relying on that blood which *cleanseth from all sin*, to indulge despair.’”* P. 238—239.

ART. VII. *Account of James Slater.*

[From the Edinburgh Christian Magazine.]

The life and character of this christian were singular and it is impossible for any to have a proper idea of him, unless they had been personally acquainted with him. He was born at STROMNESS in ORKNEY, about the year 1734. He came to Boston while young, ran away from his master, went on board a man of war, deserted, enlisted in the land-service, and was once a captive among the Indians. He went through a strange scene of wickedness and dangers in his younger years, which he sometimes would recount in a way of wondering at the kindness of God to him, in not cutting him off in the midst of his iniquities. He finally settled in New York, and followed merchandise. There he married his first and second wife, and for some time lived in a state of gross wickedness. But it pleased the Lord to call him by his grace, when about thirty-two years of age. At that time Mr. Genoa, an ANABAPTIST minister, was living in New York, and was a *son of thunder*: crowds flocked to hear him on Sabbath-evenings; among the rest Mr. Slater went often, when his conscience was awakened with a sense of his sin and danger, which rendered him very uneasy. Being informed of the preaching of the late judicious, and evangelical Dr. JOHN MASON, he was prompted by curiosity to go to hear him, and by his ministry was brought to the possession of the gospel-rest. He became acquainted thereby with the principles of Seceders, and joined the fellowship of that church; to these principles he retained an unshaken attachment all the rest of his days. When the British army took possession of New York, 1776, his attachment to the cause of liberty caused him to fly from that city into the country, till the evacuation of Philadelphia by the British army, 1778, when he moved to that city, and joined the Associate congregation there.

Having acquired considerable property, he built several houses, and lived on their rents. His manner of letting his houses was very singular. He would let none have a house unless they produced a certificate of their marriage, and signed a written covenant that they would not profane the name of God by cursing or swearing, nor do any servile labor on the Lord's day, nor get drunk, nor quarrel and fight, nor commit whoredom. On Sabbath evenings, he allowed his tenants and others

* Dr. Wardlaw.

to attend his performance of family-worship, and then gave some good advices to such as attended.

He was very attentive to the poor and afflicted, in supplying their wants, and obtaining help for them from others, as well as in exhorting them, and praying with them. He was faithful in telling them their vices, which were the procuring cause of their distress. He was a very active member of a society for the suppression of vice and immorality, as well as of a *Beneficent Society*, formed for the relief of the poor. He was naturally humorous, and used his humor in the service of morality and religion. He sometimes calculated how many poor persons might be fed with the hair-powder which was every day used in this city. Being once showed a large warehouse of looking-glasses, "if they would show peoples' hearts," said he, "as they do their faces, few would buy them." A certain woman came to him to ask his advice what to do, as she was fully assured that her house was haunted with evil spirits; he told her to make herself easy, for his house was also haunted with devils night and day, meaning that he was always liable to Satan's temptations. When she heard this, she went away, satisfied that her situation was not singular.

Last summer his health began to decline, and he gradually grew weaker, till it was evident that death would soon close the scene. In the beginning of his illness, when he received the sentence of death in himself, he was composed, and firm in his reliance upon the Lord Jesus Christ, and expressed a longing desire to be dissolved. He said he wanted to leave the world, that he might get clear of sinning. Afterwards he had a sore conflict, was much in the dark, and complained of doubts; but before he departed, appeared to get the victory. When one prayed by him a little before his departure, and afterwards said to him, that he should now resign his departing soul into the hand of Christ, and say, "Lord Jesus, receive my spirit," he plainly said, Amen, and never spoke more. He departed this life, November 5, this year, his funeral was attended by many, and his body is deposited in the burying-ground of that church to which he had belonged.

The poor and needy, whose case he wisely considered, may point to the spot where he lies, and say, "There lie the remains of our friend, who carefully sought us out in our distress, and administered comfort to us, who warned us of our danger from a life of sin, and directed us to Jesus Christ the alone Saviour."

By his will and testament he has bequeathed sundry legacies to friends, and also to religious uses. To the Associate congregations of Kirkwall and Stronsa, 150 dollars each; to defray the expense of a mission to preach the gospel at Stromness, the place of his nativity, the same sum; 400 dollars to poor students of divinity under Mr. Anderson; 100 dollars to the poor of the Associate congregation of Philadelphia; and after all these legacies are paid, if there is any surplus, it is to be divided between said seminary under Mr. Anderson, and said Associate congregation: but no legacies are to be paid till the decease of his widow, who is in a great measure deprived of her judgment, but otherwise very healthy, and may live many years.

Such characters as Mr. Slater will be held in estimation in those days of reviving in the church which will take place; when our modern patriots, warriors, and philosophers will sink into oblivion. He was a constant attendant on public ordinances, punctual in the performance of family and secret prayer, as well as a very faithful attendant on a pray-

ing society. In 1793, he joined with the Associate congregation in public covenanting. He loved much, because to him much was forgiven. When he reprov'd sinners, and they would sometimes be angry at him, he would say, "I am not angry at you, I love you, but am angry at the devil, whom you serve, and who works in you." On the whole of his character was written a great regard to the honor of God and his holy law, as well as a flaming love to perishing souls. He was strictly honest in paying his debts. He was also a great enemy of erroneous doctrine. Last year he bought some books at vendue, because they had a specious title; but finding them very erroneous, he was puzzled what to do; he would not keep them, lest at his death they might fall into somebody's hands who might be hurt by them, he would not sell them again for the same reason, and therefore resolved to burn them, which he accordingly did.

By his death the church has lost a regular and generous member, and the poor a faithful and generous friend. He was much rejoiced to hear of the success of the gospel in the Orkney isles, and he may indeed be considered as their first fruits.

Philadelphia, 1801.

ART. VIII. *The Duties of a Husband.*

[From the Edinburgh Christian Magazine.]

PART I. ON THE CHOICE OF A WIFE.

The marriage state does not often yield to men and women all that happiness which they expect from it. One reason for it is, that our corrupt hearts dispose us to expect more happiness from earthly enjoyments than they were ever intended to give us, and far more than they can be reasonably expected to give us in our fallen condition. Another reason is, that the parties joined by this relation are often more solicitous to find happiness in it, than to do the duties belonging to it. What God has joined together, we ought not to put asunder; and what God has put in the first, we ought not to put in the second place. "Trust in the Lord, and do good," and he will give you all that comfort, either in the single or married state, that you ought to desire. In the latter state of life, let your first wish be to perform the duties of the relation, and you will find yourselves happy in it; or if not, your unhappiness will tend to the furtherance of your salvation, which is infinitely more valuable to you than any kind of happiness which the world can give.

How wives ought to conduct themselves in this relation, has been considered on a former occasion. We will now consider the duty of husbands; and there would be more good wives in the world if husbands were more careful to render their condition pleasant, by the practice of the duties required on their part. The dispositions of the female sex are more flexible than those of the male; and kind usage will, in general, meet with a more grateful return from wives than husbands; although the latter too, if they deserve the name of human creatures, will behave well to wives whose conduct is such as that of all wives ought to be.

I shall begin with the care that all men ought to take, in choosing wives whom they may hope to esteem and love as long as the intended relation between them shall subsist.

Some men are transported by the sight of a woman who has no other charms but a fine set of features and a blooming complexion. Without enquiring whether she possesses those beauties which neither sickness nor age will wither, they hasten to form that connection which nothing but death can dissolve. In a short time, those beauties which reach no deeper than the skin, lose their attractive powers. They seek in vain for attractions of a more durable kind; and that fondness which they mistook for love is turned into disgust. Sickness, or the advances of age, tarnish or destroy all that ever appeared lovely in their companions, and they repent, too late, that they paid no regard to that wise monitor, who told them, that "*favor was deceitful, and beauty vain.*" Others choose their wives in the view of what they are expected to bring with them. But money cannot make a woman amiable. When it comes into a man's possession, he soon forgets from whose favor he received it; or if his gratitude dispose him to pay a due deference to his benefactor and consort, still other recommendations are necessary to produce and keep alive that conjugal love, without which this relation must be at best insipid. Perhaps the money that has been brought may prove an obstacle to conjugal love, by the disputes to which it too often ministers occasion.

What, then, are those qualities which a man ought to seek in a wife? Hear what one of the wisest of men, instructed by one of the wisest of women, thus says; or rather what the Spirit of God says for your direction: "*Who can find a virtuous woman? for her price is far above rubies. Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised.*" You are at liberty to marry whom you please, "only in the Lord." If David would be a companion only to the fearers of God, why should you choose for the most intimate of your friends a person that does not appear to possess this quality, for which none else will compensate? If she is beautiful and rich at the same time, these qualities make her the more valuable; but if they are the chief objects of your regard, are you not lovers of this world more than of holiness? If they are the only objects, it seems that it is the same thing to you, whether you take into your bosom a child of God or a child of Satan, provided your sensual or worldly passions are gratified.

Besides the fear of God, the natural dispositions of a young woman certainly ought to be well considered in the choice of a wife. Is she well tempered? Is she modest and unassuming? Is the law of kindness in her tongue? Is she slow to anger? Is she of a disposition suited to your own? Are her manners such as you relish and approve? Religious women may have their defects, which tend greatly to diminish esteem, and to cool affection. You are not to expect a wife entirely free from defects. But take care to avoid a woman whose blemishes are such as you could not bear without great displeasure, unless they are such as you have reason to hope will be easily remedied. If her other qualities dispose you to overlook these defects, prepare a stock of good nature for yourselves. Perhaps you are too easily offended. But unless you can obtain a conquest over your irascible temper, expose it not to daily temptation.

It is no less necessary for you to consider your own temper, than that of the woman you wish to marry. You may find it difficult to live in peace with a woman who would be a pleasant companion to a man of perhaps not a better temper, but of a disposition different from your own.

But perhaps you will think that, although you can easily know what dispositions are suitable to your own temper, it will be difficult to determine the dispositions of a woman with whom you are not intimately acquainted; and that it is not only difficult, but impossible, to know whether she truly fears God.

You may be deceived, and therefore you ought not to judge precipitately, but to wait for proper means of determining your mind before you form your resolution. You will probably be deceived, if you lean to your own understanding. "In all your ways acknowledge the Lord, and he shall direct your steps." There are few of your ways in which there is a greater necessity of acknowledging him, than in the choice of a partner for life, whose union with you is likely to fill up the future part of your life with happiness or misery, and to have no small influence even upon your spiritual and eternal condition. Many, trusting to their own sagacity, have been as fully persuaded, and with as little reason, of the value of a young woman, as Joshua and the Israelitish nobles, that the Gibeonites were a people from a far country. They thought that there was no occasion for asking counsel at the mouth of God in so plain a case, but soon found that their wisdom and their prudence had deceived them.

"Houses and lands are the inheritance of fathers, but a prudent wife is from the Lord." Houses and lands are certainly from the Lord, as well as wives; and yet the wise man speaks as if prudent wives were from the Lord in a peculiar sense. A prudent wife is a much richer gift, and the divine goodness in bestowing it is to be acknowledged with livelier gratitude. But can a man expect such a gift without seeking it?

If we acknowledge God in this part of our conduct, we must do it with sincerity, for he will not be mocked. Some people will ask the advice of their friends, in cases where they have already come to an unalterable resolution. Deal in this manner with your fellow creatures, if you can reconcile your minds to such base dissimulation; but if you value your life and your souls, consult not the Most High by petitions that come out of feigned lips.

But how are you to know the mind of God in this important business, after seeking his direction? You are not certainly to expect strong impulses upon your minds to direct your views to a certain object. But there are a variety of considerations to be combined, which, by the light of Scripture, and under the superintending care of Providence, may give you all needful satisfaction on this head.

Your own attachments deserve consideration, although they must not be the rule of your conduct. If you entertain a warm and peculiar affection for a woman, and find that she possesses those qualities which are best fitted to secure your love, as well as those qualities which the Scripture recommends; let her be your companion, and "be joyful with the wife whom thou lovest, all the days of thy vanity, which God gives thee under the sun:" but if your love is founded upon those properties only whose glorious beauty is a fading flower, you are preparing disgust and repentance for yourselves, if you walk in the way of your heart and in the sight of your eyes.

The advice of wise and faithful friends ought likewise to have great weight with you, especially when they know, better perhaps than you do, the object of your choice. Love may blind your eyes, and hinder you from discerning for the present those defects and faults which they

can clearly see, and which, if you do not follow their advice, you may one day see more clearly than they now do, when it is too late to serve any good purpose.

If your parents are alive, you must by all means consult with them, and pay all due deference to their authority. By no means marry a woman, at their desire, whom you cannot love, and whom you can see no good reason to love. You cannot lawfully promise before God to be an affectionate husband to a woman whom you find it impossible to love. Parents are tyrants when they urge you to make such a promise. Yet in most of cases you cannot marry without the consent of parents. One of the most essential parts of that duty and honor which you owe them, is to take their advice, and to consider their counsels as commands in the most important step of your life. Your wife is to be their daughter; and why should you impose upon them a daughter who is their aversion? Esau is not a good pattern for the Jacob of God; and yet even Esau seems to have repented of that part of his conduct, in which he grieved the hearts of Isaac and Rebecca, by the marriage of a daughter of Canaan.

These directions concerning the choice of a wife are addressed only to those who have a choice to make. Those young men who have, directly or indirectly, proposed marriage to a woman, are already under engagements which preclude a new choice. Have you given a woman good reason to think that you intend to make addresses to her? you are bound, unless she set you free. She is not perhaps possessed of all those good qualities that you would wish a wife to possess. But why then did you endeavor to secure her affections to yourself? What if consequences fatal to her happiness should be the result of what she may consider as the worst of insults? But if, upon mature reflection, you are persuaded that it is not now in your power to love her as a wife ought to be loved, and that it would be doing an injury to her, as well as to yourself, to unite your interest with hers, you are not at liberty to think of another, till you have her unforced consent, or till you can produce some other just cause for deserting the former object of your professed regard.

Deal conscientiously in all things, and particularly in every thing that regards the most ancient of all institutions, and the most important of all relations which God hath established for the comfort of mankind. Bring not a curse upon a state of life appointed to minister the richest comforts which this world can afford. Disregard to the rules which God has given you to direct the manner of your entering into the married state, will turn blessings into curses. L.

ART. IX. *Religious State of Sweden.*

[From the Boston Recorder.]

PARIS, November 30, 1836.

I now come to give you some notions of the state of religion in the Scandinavian Peninsula, comprising the united kingdom of Sweden and Norway. The former country I visited, and spent some weeks in it. The latter I did not visit, but had good means of learning considerable respecting the state of religion in it, from those in Sweden who are well informed on the subject.

The entire population of Sweden is 3,025,000 inhabitants, and that of Norway, 1,205,000, making a total of 4,230,000. The present annual increase of population of the entire kingdom is estimated at 39,000.

The Lutheran church is the established form of religion in this kingdom. With the exception of two English congregations, one at Stockholm and the other at Gottenburg; one or two Moravian churches, one of which is at Stockholm; one French Reformed, one German Reformed, one Roman Catholic and one Greek, all at Stockholm, all the churches in Sweden and Norway are Lutheran. It is a singular fact that there is but one little Roman Catholic church in all this kingdom. No other country in the world is equally free from the influence of that church. This is greatly owing to the fact that Gustavus Vasa, and after him Gustavus Adolphus, espoused the cause of the reformation with great earnestness, and were its champions at a period when no other princes of equal power stood by it; and the latter lost his life in its defence in the great battle of Lutzen, in Germany, in 1632.

Sweden and Norway differ from all other parts of Europe, save Finland, in physical character and appearance. The entire peninsula is a country of mountains and lakes, and is environed with innumerable islands, and its rocky coasts are intersected with innumerable inlets. It is the country of mineral wealth. A large portion of it is covered with mountains and hills of almost naked primitive and other rocks. The soil, what there is of it, is good. It is the New England of Europe. The people are industrious, frugal, amiable, and excel all others that I have seen in civility. They do not abound in wealth, and are probably the most virtuous people, take them in their entire population, on the continent.

There are one archbishop and twelve bishops, 2,400 churches and 3,447 ministers of the gospel in the established churches of Sweden.— In the cities, the ministers are supported by voluntary contributions; in the country, by glebes and tythes. There are five bishops, 51 classes of Presbyteries, 835 parishes, and about 475 ministers of the gospel in Norway.

There are three universities in the kingdom. 1. That of Upsala, which has near 1,000 students, of whom some 300 or 350 are Theological. 2. That of Lund, which has in all some five or six hundred, of whom near two hundred are Theological. 3. That at Christiania (in Norway,) which has about as many students as that of Lund. All the young men who enter the several learned professions are educated at one or another of these universities.

Schools are maintained throughout the kingdom, by the efforts of the people themselves. Almost all persons are able to read, though many read very imperfectly. None are allowed to receive confirmation in the churches unless they can read. And as almost every body receives confirmation, (for either by law or by custom it is essential to a person's becoming almost any thing,) it may be said that some degree of education is almost universal. It is, however, very limited in amount generally.

The state of religion in Sweden is not easy to be described in few words. Whilst it is not believed that Neology or Socinianism exists to any considerable extent among the ministers, * it is doubtless true,

* It is said that there is reason to fear that some of the Theological Professors at Lund have recently embraced the German Theology.

that the greater portion, though amiable, well informed, and moral men, know but little of that religion which converts the heart, and leads to Christ alone for pardon and every spiritual blessing. A dead and fruitless formality pervades the Swedish churches, to a deplorable extent.— Yet this is not universal. There are some devoted, humble, and excellent pastors in that country, whose labors the Lord has greatly blessed. I have heard no where in Europe of revivals of religion, that are so perfectly similar to what the churches in America have enjoyed as those which have been witnessed in Sweden, and which are still witnessed more or less in different parts of it. A full account of the church in Norrala, a parish about 200 miles north of Stockholm and of the succession of revivals which have taken place there, I sent some time since to America, and I hope that it has before this time appeared in some of the religious journals.

The bishops of Sweden are very well educated men, and several of them appear to be truly evangelical. Bishop Voingord, of Gottenburg, I had the pleasure of becoming somewhat acquainted with. He is a friend of every thing that is good. The Rev. Dr. Wallin, bishop of Stockholm, is distinguished for his talents, is friendly, decidedly so, to every enterprise by which the kingdom of God may be promoted. He is a fine poet, is exceedingly eloquent, and is altogether the most influential bishop in the kingdom. The archbishop of Upsala, is a venerable and good man. I had the pleasure of seeing him when I was there last June.

In Norway, I am sorry to say, that French infidelity and German neology have penetrated to a considerable extent. This was done during the connection of that country with Denmark, with which it even now has more commerce and intercourse than with Sweden. It is feared that many of the clergy of that country are Rationalists. But God in his mercy is reviving his work there, in a remarkable manner. Some years ago a peasant, of strong mind and ardent piety, began to be a reformer in the churches of Norway, which were then low sunken in formality and infidelity. By his pious exhortations in little meetings which he collected in private houses, he was the instrument of doing great good. He continued his labors for several years, and many embraced the truth. He is now dead; but the work goes on. These meetings for prayer and the reading of the Scriptures take place among the poor inhabitants in many parts of that country. There is no separation from the churches. These meetings are held at hours when there is no service in the churches, and in evenings during the week. And these pious people of the sect of *Hanshauge*, as they are called (after the name of the peasant above spoken of,) receive the sacrament at the regular churches. In this way the work goes on. And there are now not a few clergymen who co-operate with them, and have their spirit. Among these is the excellent Professor Hersleb of the university of Christiania.

The Bible Cause has made great progress in Sweden. Besides the Native Societies, the British and Foreign Bible Society has established two Committees at Stockholm and Christiania, who are doing great things in this noble work. The Swedish Tract Society has done considerable. It is now reviving. It needs aid from America, and I hope it may receive it. A Swedish Missionary Society was formed last year, through the efforts of the Rev. George Scott, the excellent Wesleyan missionary at Stockholm. It raised last year about \$2,500. It is about

sending a missionary to Lapland. I attended a meeting of its Committee, and was delighted to meet some excellent men. Among whom was the minister of the Justiciary, the highest officer in the government, after the king.

But I must close this letter. Having now given you a general survey of the present state of religion in such countries in Europe as I have visited; France, England, Belgium, Holland, Germany, Denmark and Sweden, I shall close this series of letters with one or two containing some remarks of a general nature. I am, &c.

ART. X. *Proceedings of the New Light Presbyterian Convention.*

This Convention met at Auburn in this State, on the 17th ult. There were in attendance about one hundred and seventy delegates, ministerial and lay. The following extracts of its proceedings we copy from the New York Observer:—

In pursuance of the plan proposed by circulars from Auburn and also from Cayuga Presbytery, commissioners met in the 1st Presbyterian church at 9 o'clock, A. M. The meeting was called to order by the appointment of Rev. James Richards, D. D. of Auburn Theol. Sem. as chairman, and Rev. Tryon Edwards of Rochester and E. W. Chester, Esq., of Cincinnati as temporary clerks.

It was proposed that the exercises be commenced by reading the Scriptures, singing and prayer. The 80th and 40th Psalms were then read by Rev. Wm. Patton, D. D. of New-York. Singing by the choir. Anthem, "When the Lord shall build again Zion" &c. Prayer by the Rev. Thos. McAuley D. D. of New York.

The following were nominated for officers of the convention.

Rev. JAMES RICHARDS, D. D., of Auburn, *President*.

Rev. JAMES H. HOTCHKIN, of Bath Pres., Rev. JOSEPH PENNY, D. D., President of Hamilton College; HENRY BROWN, Esq., of Brownhelm, Ohio; B. P. JOHNSON, Esq., of Rome, New-York—*Vice Presidents*.

Rev. TRYON EDWARDS, of Rochester, N. Y.; C. W. CHESTER, Esq., of Cincinnati, Ohio—*Secretaries*.

On motion of Rev. Mr. Ford, the acts purporting to excise the synods of the Western Reserve, Genesee, Geneva, and Utica, and also the resolution declaring the dissolution of the third presbytery of Philadelphia, were read before the Convention.

Whereupon the following resolution was unanimously adopted:

Resolved, That in the judgment of this Convention, the act of the last General Assembly, declaring the synods of Western Reserve, Genesee, Geneva, and Utica, not to be constituent parts of the Presbyterian church, on the ground that their connexion was dependent on the plan of union of 1801, and upon charges vague and unsupported, were unconstitutional, and therefore null and void.

It was moved by Rev. Mr. Ford, and adopted, that a committee be appointed, who should prepare for publication the reasons for the adoption of the above resolution.

Mr. Jessup, Dr. Beecher, and Rev. Mr. Judd, were appointed such a committee.

The letters, documents, legal opinions, &c. were placed in the hands of this committee.

The Convention now took a recess until half past 7 P. M.

The evening session was chiefly consumed in discussing the question, whether the excinded presbyteries should send up commissioners as usual to the next General Assembly. On this question, more diversity of opinion prevailed, than on any which had been brought before the Convention; a part preferring to memorialize the next Assembly touching their rights, rather than send up commissioners, hoping by such a course to avoid the unhappy controversy and warfare which had disgraced the proceedings of the last Assembly. The session of the evening closed with a spirited and able address from Mr. Jessup.

Friday morning, Aug. 18.

The question under discussion the previous evening was again resumed. Connected with the question of sending commissioners to the Assembly, was that of definite instructions as to the course to be adopted, should they be denied a seat in the Assembly. Drs. McAuley, Beecher, and Penny, Rev. Mr. Aiken and others took part in the discussion, each speaking at considerable length, and each urging the importance of unity and integrity in the Presbyterian Church, and desirous of the adoption of that course which may, in the most peaceful and efficient manner, secure to the excinded synods those rights which they consider unjustly and unconstitutionally taken from them. The morning and part of the afternoon was chiefly consumed in the discussion of this subject; being occasionally interrupted by the reports of committees. During the afternoon of Friday, the following resolution on the subject under discussion was unanimously adopted:

Resolved, That it be recommended to the excinded Synods, Presbyteries, and churches, to retain their present organization and connection, without seeking any other; and that the Presbyteries send commissioners to the next General Assembly as usual.

Rev. Dr. Patton moved that, in view of the unanimous result now attained, the Convention suspend its regular business for the purpose of rendering thanksgiving to God.

Session of Friday evening.

A resolution was moved and adopted, to appoint a committee to correspond and confer on the general state of the churches, and to take measures to secure the ends proposed by this Convention.

During the session of Friday evening, the following resolution was moved and adopted:

Resolved, That the action of all the judicatories ought to be directed to the preservation of the union and integrity of the Presbyterian Church on the principles of good faith, brotherly kindness, and the constitution.

Business of a miscellaneous character occupied the remainder of the evening, till the Convention adjourned to meet at 9 o'clock, A. M. on Saturday. Prayer by Rev. Dr. Beecher.

Saturday, Aug. 19, 9 o'clock, A. M.

A resolution was introduced and adopted, appointing a delegation from this body, to meet the Convention to be held at Ann Arbor, Mich. on the last Thursday of August, and lay before that body the doings of this Convention. Rev. Messrs. Aiken and Peet were appointed such a delegation. Also,

Resolved, That in view of the present state of the Presbyterian

Church, it is highly desirable that all the Presbyteries connected with the General Assembly should be fully represented at its next meeting in Philadelphia.

Resolved, That in view of the present divided state of the Presbyterian Church, and the low state of religion in our country, this Convention recommend to the churches here represented, and all other churches which shall be pleased to unite with them, to observe the 25th day of October next as a day of united fasting, humiliation, and prayer.

During the Convention, but at what precise time we are not informed, the following resolutions were adopted :

Resolved, That a committee be appointed to draw up an expression of the opinion of this Convention, touching the rights of members of the Presbyterian church, as ministers and private members ;—the manner in which their rights are guaranteed and guarded, and in what way these may become forfeited and taken away.

Resolved, That a committee be appointed to draft a letter to the churches of our connexion, exhibiting the views and feelings of the Convention in relation to the circumstances in which a part of the Presbyterian church are placed and the course which they regard it their duty now to pursue.

Dr. Beecher is chairman of this committee.

Monday, Aug. 21.

The day was occupied, almost entirely, in hearing the reports of committees, all of which were adopted. The Convention, at half-past four P. M. adjourned without day. Its minutes will soon be published.

ART. XI. *Letter from James Kent to Edward Livingston.*

The Letter from which the following extracts are made, was written by Chancellor Kent, of this State, to the late Hon. Edward Livingston, and contains a private, and, it would seem, confidential criticism on the "Penal Code for Louisiana," prepared by the latter gentleman. Mr. Kent is one of the most distinguished jurists in this country, and although not a *professor* of religion, it is pleasing to find him speaking of religion, in the manner he does, and particularly to find him a stanch advocate of the punishment prescribed in the Bible for the crime of murder. Indeed, in the extracts below, we apprehend the Chancellor exhibits more of the *Seceder* than many who bear that name. The N. Y. American holds this language in relation to the entire letter—"The right down manly sense and frankness of this letter—its fearless avowal of opinions not popular—its disdain of cant and of the innovation to which cant so often leads—and its estimate, true, we fear, however little flattering of corrupt human nature—will ensure for it attentive perusal."

"NEW-YORK, March 19th, 1836.

"DEAR SIR :

* * * * *

"You prohibit, at page 6, all legislative provision for the observance of Sunday or any festival or day appropriated to religious worship, and yet you allow the lawgiver to establish civil festivals or periodical cessations from labor for civil purposes, and to appoint particular thanks-

giving and fast days. Now I do not see the entire harmony and consistency of these provisions, and why the observance of every seventh day for moral and religious instruction is not just as proper or lawful, as the appointment of particular days for religious worship. Permit me to say that we have run in our theories from one extreme to another. If religious instruction be eminently important to the well being of society, the lawgiver has as good a right, and is as much bound in duty to enforce it, as he has civil festivals, or schools, or military trainings, or to provide for the celebration of the 4th of July, or the 8th of January.

"I have no complaint to make of your explanations on p. 8, 9, of certain general terms, except that it looks too much like teaching the citizens A, B, C. I never heard of any question in all my experience as to the construction of those words in respect to sex or numbers. The good sense of the thing and the context must determine the meaning. I object, however, that you should establish by a permanent law that *man* never means woman. The common people of Louisiana will by and bye misconstrue their bibles.

"I believe I have heretofore declared war against the annihilation of all constructive offences. This is done at p. 12, and I think it presupposes a perfect legislation, and much more perfect than I apprehend it to be in the power of any one or more individuals to make a code. I entertain the most thorough conviction that under a government that punishes nothing either of omission or commission, but what is within the letter of a written law, a great deal of fraud and villany, and abuse and offence will escape unpunished. I will show presently wherein I think your code lamentably deficient in the attempt to bring an offence within the letter of the law. It is impossible to define expressly and literally every offence that ought to be punished; and if you ask me, what is the evidence of its being an offence if not defined in the code, I answer, the laws of nature, of religion, of morality, which are written on the heart of every son and daughter of Adam, declare the offence.

"In ch. 10 I think that the crimes of *perjury and false swearing* are well defined, and settled on true principles, but as to ch. 11, I must be permitted to complain. I am entirely against the abolition of the common law doctrine of *contempts*, and your substitute I humbly conceive to be wholly inadequate. Your provision is that all contempts are to be the subject of indictment and trial by jury. Now I beg leave to say that the jury are wholly incompetent to judge of what is or what is not decorous or insulting language to a court. If a judge was called a blockhead or a fool, one half of the rude vulgar jurors of the country might think it a very smart, and possibly a very true, saying. Besides, the remedy by indictment and jury is *too slow*. Must a judge sit and hear the contempt, and wait six months before the trial in a criminal court can afford him redress? Besides, you make no provisions for *insulting gestures, or looks, or actions*. You say, p. 51, that if any person by *words, or by making a clamor or noise, wilfully, &c.*, he may be removed and punished. So, if he use any indecorous, contemptuous, or insulting expressions, in the opinion of a jury, he is to be punished. So, if he obstruct the proceedings of the court by *violence or threats*, he shall be fined, &c. Here is all the provision for contempts. *All other contempts are abolished*, and all these contempts must be tried on *indictment*, or information, in the usual form. Now I say you do not

reach a thousand nameless, but gross and abominable contempts that may be offered in court. The impudent or malicious offender can, Proteus-like, elude all your rattling chains, and insult with impunity. Insults to a court ought to be punished with the celerity of lightning, and here you wait the slow process of indictment for an open insult to the bench. I never would accept of a judicial office under any government, if I was to be left so naked and defenceless as you in this chapter leave the Louisiana judges. It is by far the most exceptionable part of the penal code.

"As to title 8, at p. 60, I am against the whole of that title. The *press* does not stand in need of new props and more stimulus. It is by far too wanton already, and has debased the moral sense of this country. One half of the editors are only the agents of the *mendax infamia*. Besides, may I not tell B, that if he continues to publish his vile lies and indecency, I will not indorse his paper any longer? Is that an unlawful threat, injurious to his *credit*, for which I am to be indicted? Is it proper to make such penal provisions in protection of the *press*, and yet make no provision for offences against the *religion* of the country, on which all the morals are grounded? May a person say and publish just what he pleases, however gross and offensive against the *Author of Christianity*, with impunity? (p. 12 and p. 96,) and yet if the offended community, or rather any member of it, threatens the credit of the blasphemous and libeller, in order to deter him, it is an indictable offence!

"At p. 96, it would seem to be no offence to defame or scandalize *religion* or the *objects of religious faith* or the principles and grounds of public morals, and yet the *liberty of the press* is assiduously protected! I cannot but believe that the fundamental principles of *religious belief* are of as much importance to the well-being of civil society as the *liberty of the press*.

"Ch. 5, on *Homicide* is a great and pains-taking article, and here your talents are displayed in all their lustre. The distinctions and discriminations are drawn accurately, and with great felicity, and if you had only added the honest and legitimate, and appropriate and indispensable punishment of *death* to murder, your article would have been perfect. Without that article I humbly beg leave to think it quite imperfect, and that you do not do justice to the security which living beings are entitled to ask against dangers upon life. As to *duels* I think you have made great improvement on the law, and I believe you have adopted the most effectual way to annihilate the practice. In this case the *forfeiture of political rights* will be *felt* as a check, because duels are generally between young aspirants to power and consequence. The promissory oath in this case operates powerfully, and so will the oath to the prosecutor and grand juries.

"I am very much for real, genuine, vindictive punishment for all cases of *malicious crime*, springing from a thoroughly corrupt and devilish heart. I am a friend to personal chastisement and hanging. On this subject I am a disciple of the old school, and I believe our ancestors had as much wisdom and knowledge of human nature as we have, and we ought to revere their maxims, and carry our reforming hand lightly and tremblingly over their works. I think Lord Hardwick, or Lord Mansfield, or Burke, or Pitt, possessed ten times as much practical good sense and sound wisdom as William Godwin or Jeremy Bentham.

"Believe me to be, with the highest respect and esteem, your friend and obedient servant.

JAMES KENT.

"Hon. Edward Livingston."

ART. XII. *Miscellany.*

SPEECHES AT THE LATE MEETING OF THE BIBLE SOCIETY IN LONDON.—"At the meeting of the British and Foreign Bible Society, the newly created Bishops of Rippon and Chichester, and Lords Glendy and Morpeth were among the speakers. The speeches of the bishops were of the most conciliating and liberal character. I suppose however they are not to be regarded as a fair specimen of the feelings and sentiments of the Bishops generally. As they have been recently appointed by a popular government, they sustain a nearer relation to the people than those whose appointment occurred under tory administrations. But no matter for that; they are Lords Bishops of the established church, and their unhesitating and frank acknowledgment of dissenters as brethren in the presence of the vast and highly respectable assembly that filled Exeter Hall at the Bible meeting, was an indication not to be mistaken of the ground already gained in the revolution which is so steadily reforming and remodeling society. It is no longer necessary for churchmen to inquire for personal satisfaction how a dissenter looks. They know very well that he looks like a man, as he is, and he is too much of a man to be intimidated or compelled to a surrender of his rights.

Lord Morpeth has an unbounded popularity and rose to address the meeting amid the most enthusiastic cheering. He is a young man rather tall and slender, with light hair, high forehead and decidedly serious cast of countenance. He wore a frock coat and dark cravat, and altogether appeared very simple in his dress. I was not near enough to describe him more minutely. He is an efficient promoter of reform in connection with the present ministry, of which he is a member; and he is thought to be a truly pious man. The speech, however, which seemed to produce the happiest impression at this meeting, was that of Rev. Mr. Fraser, formerly a slave in Antigua, and now a preacher in the same island. He followed Lord Morpeth and spoke for a considerable time with great simplicity and with an artless eloquence, which drew forth repeated and long continued bursts of applause. It was an interesting and moving spectacle to witness, and it was *noble* too; that immense assembly, embracing all parties, sects and ranks, churchmen and dissenters, the common people and the aristocracy, Bishops and Lords and ministers of his Majesty's government, applauding the simple and unstudied eloquence of a liberated slave on the platform of Exeter Hall. But a single incident occurred to mar the good feeling that characterized the meeting, and that was an unhappy allusion by Dr. Cox to the existing controversy between the Baptists and the other portion of the British and Foreign Bible Society in relation to the translation of the word *baptizo* in the versions for the Missionary stations. It was not allowed however, to provoke any discussion.

PROPOSED EXCLUSION OF ROMAN CATHOLICS FROM PARLIAMENT.—

On Saturday a meeting was held in the Bower Room, Exeter Hall, for the purpose of taking into consideration the propriety of petitioning the Legislature for the exclusion of Roman Catholics from both houses of Parliament. There were about three hundred persons present. Ladies were not admitted into the room. Captain Gordon was called to the chair. The Rev. Dr. Holloway opened the meeting by prayer.

The Chairman said they had met for the purpose of petitioning the Legislature for the expulsion of Roman Catholics from Parliament. (Loud cheers.) It was with no feeling of personal satisfaction that he

engaged in this work. It was unpleasant for him to impeach any body of men, especially men possessing the elective franchise, but he had a duty to perform as a Christian and a Protestant. He believed the admission of Roman Catholics to power in a Christian State, was an infraction of an implied compact entered into between the Protestant kings of Europe. He also held that the admission of Roman Catholics in a Christian State was a violation of the laws of the moral Governor of the Universe and those who countenanced such admission committed idolatry. (Hear, hear.) A Roman Catholic could not legislate for the interests of the Protestant religion, for he was pledged by an oath to oppose it. It was impossible that any Ministry could govern this country on Protestant principles while forty Roman Catholics were in the House of Commons. (Hear.) It was therefore the duty of the Protestants of this country to petition the Legislature for the expulsion of the Roman Catholics from Parliament. (Cheers.)

The Rev. Dr. Holloway, of London-street Chapel, Fitzroy-square, then rose to move the first resolution. He commenced by vindicating the clergy of the Church of England from the charge brought against them of interfering in politics, because they took part against the Roman Catholics. He said it was impossible in such a case as the present, to avoid political matters, because the Roman Catholic religion was so closely mixed up with politics. The question at stake was the safety of the Protestant Church. (Cheers.) He knew that obloquy would be heaped upon him for appearing there that day. This mattered nothing to him; wherever principles was concerned there he would take his stand. (Long continued cheers.) The Roman Catholic Members had committed gross perjury in interfering with the affairs of the Church, and having forfeited their oaths it was right they should be called on to forfeit their seats—(loud applause.) The Roman Catholic religion was a viper in the bosom of the Protestant Church, by the alliance which had been entered into with them. The Roman Catholics ought to be expelled on other grounds—on the ground of undeniable, palpable, gross perjury—(tremendous cheering.) After the meeting had shown by their cheers that they assented to the truth of the charge, he would not take up their time by proving it, but would at once read the resolutions, which were as follows:

“That the admission of Roman Catholics to political power in a Christian State is a direct violation of the implicit compact which exists between it and the moral Governor of the Universe, a national union with idolatry, and a virtual adoption of the infidel principle, that religion has nothing to do with personal qualification for civil government in such a State.

“That Roman Catholic members of the Legislature have forfeited their title to all the political privileges conferred by the Act of 1829, by the violation of the oath exacted as a security to the Protestant religion by that Act.

The Rev. Mr. Page seconded the resolution. Ever since the admission of Roman Catholics into the Legislature there had been constant attacks on the Church of England, and he could state a most important fact, communicated to him by some clergymen who were here from America, that when the clergy of the Church of England die in the colonies there, no provision is to be made for their successors. The people were to be left to the operation of the voluntary principle. The resolution was then put and carried.

Mr. Baxter moved the second resolution. They had tolerated the

Roman Catholics in Parliament too long, and they were bound now to do every thing in their power to expel them—they could not be in Parliament without endangering the Protestant religion. He concluded by moving a resolution that a petition be presented to Parliament for the exclusion of Roman Catholics.

A gentleman, whose name we could not learn, seconded the resolution, which was carried unanimously, as was the adoption of a petition to both houses of Parliament, which was read.

DRINKING TOASTS.—*Mr. Editor*—There seems at present a great disposition in men of warm party feelings to engage in a certain practice. Some professors seem to have no difficulties in their way to help it forward. And even some ministers of the gospel have not only lent their countenance by their presence, but have taken an active part in what they surely should think a christian act and a good thing worthy of the imitation of all professors of religion. We allude to the practice of *drinking toasts*. *Mr. Editor*, we invite you, or some other of the contributors to the pages of the Monitor, to give some account of the origin, nature and effects of this practice. If it be found even remotely connected with divine truth and the character of our blessed Saviour, and associated with true virtue, let all promote the good work; but if not, let it be abandoned by all the friends of true religion and virtue, and let the world have the honor of supporting it. **ANTI-EXCITEMENT.**

The information sought by "Anti-Excitement" can be obtained by consulting **REL. MONITOR**, Vol. XII. Art. V. In that article the famous Cotton Mather shows that the practice to which our correspondent refers is of heathen origin and a gross violation of God's holy law. He says, among other things, that, "To drink a cup as a part, or sign of our invocation upon the blessed God for the health of any person, is a *superstition* directly forbidden by the *second* commandment; nor is it ordinarily free from a violation of the *third*," &c. And again: "Not only the numberless and prodigious exorbitances of *health drinking* are to be avoided by every christian, but the very proposing our cups to the *prosperity of what is therein remembered*. 'Tis a vain plea, that we drink no more than a *civil remembrance* of the *person* or *affairs* mentioned in our cups. Why is the action of drinking singled out rather than any other for the token of the remembrance? and why is there such a stress laid upon a concurrence in the action? It is but a continuation of the old Paganism, which had better be utterly abolished, than thus refined and preserved. Every thing that serves either to revive, or maintain the old Pagan follies and harden men in them, should be declined by them, that would adorn the doctrine of God our Saviour."

ABOLITIONISM.—Just as our last number was printed, we received a notice from a subscriber to discontinue sending him the Monitor, as it did not sufficiently abound with *abolition* matter. We are sorry to see our zealous friend drive his hobby quite so furiously. "Has the Session church," he writes, "lately *crawled* out from the loathsome pollution of slavery, and has she no vials full of the seven last plagues to pour out upon the seat of the Beast?" &c. Now let all such fiery spirits know, that, "the wrath of man worketh not the righteousness of God."

We embrace the present opportunity to remark, that we have never given any pledge to our subscribers that the Monitor would be an *abolition paper*. Our Title Page sets forth the object we have in view and the principles on which our work is to be conducted. It is

fore unfair to expect from us what we have never promised. There is plenty of *professed* abolition papers published in our country; and let those who can relish nothing in a periodical but abolitionism, take *them*; but let them not expect that the Monitor can change from its original and professed object. We stated in our last number how we had conducted and how we intended to conduct the Monitor in relation to the subject of slavery. We trust that the great body of our subscribers are perfectly satisfied with our course. But if any are dissatisfied they can withdraw their subscriptions, (being held, however, responsible for the payment of the present volume,) only let them not be so *unjust* as to tax us with *twenty-five cents postage*.

EXPLANATION.—We have been requested to insert the following explanation.

“The six dollars reported in favor of the Bible fund from the congregation of Argyle, is the fourth of the annual collection taken up for that cause in the congregation. The remainder, \$18, have been sent in Bibles for circulation in Lower Canada, by the session.”

OUR CORRESPONDENS.—We are again compelled to call upon our correspondents for more communications. Our stock is exhausted. We regret to be under the necessity of so frequently reminding our coadjutors of what we deem to be their duty as well as our interest and that of our readers. The divine direction is, “Be not weary in well-doing.”

REV. RALPH ERSKINES WORKS.—William S. Young of Philadelphia proposes to publish by subscription, the whole works of the Rev. Ralph Erskine; consisting of above one hundred and fifty Sermons, besides poetical pieces, on the most important and interesting subjects. To which will be prefixed, the Rev. D. Fraser's Life of the Author. From a late London edition. Ten volumes in five.

Terms.—The work will be printed in five large octavo volumes, each volume containing between seven and eight hundred pages. To subscribers the price will be two dollars per volume, neatly bound in sheep, or ten dollars the set.—Payment to be made for each volume as delivered in Philadelphia.

Any individual procuring subscribers for six copies, and forwarding the money to the publisher, will be entitled to a seventh copy gratis.

To those who purchase twenty copies, or more, a discount of one-sixth will be made; and where ten dollars, or more, are enclosed, remittances may be made at the expense of the publisher.

As the price of the work is low, (imported copies in boards costing from thirty to forty dollars,) and few copies will be printed over the number subscribed for, subscribers and others are assured that there will be hereafter no diminution of price.

As each of the ten volumes will be furnished with a title page, those who may prefer it can have the work in ten volumes, neatly put up in boards, muslin backs, and lettered, at one dollar per volume.

Should a sufficient number of subscribers be procured, the first volume will be issued in March or April, 1838, the remaining volumes at short intervals. Those who may have Subscription Lists will please forward them as soon as practicable. All orders to be addressed to Wm. S. Young, No. 173 Race-st., Philadelphia.

N. B. Mr. Young has just published a neat edition of the Larger Catechism,—50 pages, 18mo. bound with muslin backs,—which he offers for sale at \$1 per dozen.

THE
RELIGIOUS MONITOR,

AND
EVANGELICAL REPOSITORY.

OCTOBER, 1837.

ART. I. *The Character of Paul.*

(Continued from page 130.)

II. Let us now enquire into some of the more minute and discriminating features in the character of Paul.

1. He was distinguished for humility. This may be considered as a virtue peculiar to Christianity, as it had no place in the most approved systems of morality among the Heathen. Every genuine Christian possesses it, and we have no reason to doubt that it shone in the conduct of all the apostles. But there are some circumstances which render the example of humility in Paul brighter and more deserving of our attention. The Pharisees were notorious for their pride, ostentation, and contempt of others; and our apostle, before his conversion, appears to have been strongly infected with the characteristic vice of the sect to which he belonged. The high office to which he was raised, the extraordinary revelations made to him, the eminent gifts with which he was endowed, the great sufferings which he endured for Christ, the abundance of his labors and the uncommon success with which they were crowned, not to mention his attainments in Christian knowledge and experience, were but too apt to kindle those embers of pride and vain-glory which remain hid in the hearts of the best men on earth. But he watched over these with the utmost jealousy, and by Christ strengthening him, he was able to keep them under. Instead of dwelling on the numerous proofs of his humility, it may be more profitable for you, and more illustrative of his character, to point out some of those means by which he was able to check and subdue the opposite principle which once reigned uncontrolled in his breast. In the *first* place, he cherished a habitual recollection of what he had been during the time of his ignorance and unbelief. Often do we find him holding this mirror up to his eyes in public, and we may believe he did the same in private. Whenever he had occasion to mention the honorable function to which he was called, or the exertions which he had made in it, he takes care to draw this shade over his eyes, as you may see in the verse next our text: "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." This hum-

bling fact he introduces into each of his public apologies, and, what is more striking, we find him introducing it into one of the last epistles which he wrote. And how does he speak of it? As if it happened only yesterday, and as if he never had confessed it and mourned over it before; "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry, who was before a blasphemer, a persecutor, and injurious." (1 Tim. i. 18, 19.)—*Secondly*, When he enjoyed that ecstatic vision referred to in 2 Cor. xii., he tells us, "Lest I should be exalted above measure by the abundance of the revelation, there was given me a thorn in the flesh." Some think he refers here to the ebullitions of that sanguine temper which was constitutional to him, and by which he was apt to be hurried into acts that grieved him. It is more probable that it was a bodily infirmity which impeded him in his public teaching, and rendered it less pleasing to his hearers. But whatever it was, he improved it as an antidote against pride, and a motive for constant dependence on divine aid; and accordingly he declares that he would "glory," not in his sufferings, or escapes, or revelations, but in his infirmity. *Thirdly*, The fickleness of those among whom he had labored, and their ungrateful requital of his services, helped to keep him humble. The Christians in Galatia who despised not the "temptation which was in his flesh," but received him "as an angel of God, even as Christ Jesus," and who would have "plucked out their own eyes and given them to him," when he first preached the gospel to them, suffered themselves to be so bewitched as to throw away "the liberty wherewith Christ had made them free;" and when he stepped in and would have undeceived them, they counted him an officious intermeddler and an enemy. The same kind of treatment he met with from the Christians at Corinth, to whom he had preached the gospel "with demonstration of the Spirit and power," and imparted a variety of supernatural gifts, but who, on his departure, suffered his character to be injured and his gifts disparaged by certain foolish, airy, and tumid teachers who, to accomplish their own selfish ends, had insinuated themselves into their affections, and abused their Christian simplicity. He must be fond of applause indeed, who sighs for that which has been lavishly sprinkled on the most worthless, who is willing to be made a king to-day at the expense of being stoned to-morrow, who glories in being now saluted as a god, at the risk of being anon devalued by the worms that worship him. In the *fourth* place, he cherished a humble spirit by reflecting on his imperfections both in knowledge and practice. Though he was an apostle, though he had seen the Lord, though he had the gift of prophecy "yet," says he, "I know but in part, I prophesy but in part." If he could say, "With my mind I serve the law of Christ," he found daily reason to confess, "I find a law in my members warring against the law of my mind." And, with respect to his general character, he solemnly and repeatedly disclaims all ideas of perfection even in his best moments: "Not that I have attained, either am already perfect." In fine he had a habitual conviction that whatever was good about him was owing to the grace or free favor of God—a sentiment deeply engraven on his mind, and which he expresses twice in the verse before us.

By these and similar means the apostle repressed the emotions of pride, and grew in humility in proportion to his growth in knowledge and in all goodness. When it was necessary for him to speak of himself, he takes care that his language should be such as not to provoke

vain-glory either in his own breast or in that of others. Has he occasion to speak of his office? It is the grace of apostleship. Of his qualifications for it? They are gifts. Of his having labored abundantly in it? "Not I, but the grace of God in me." Of his success? It is God that giveth the increase. Of his sufferings? He had borne them through Christ strengthening him. From the same principle we find him often using the plural number, and speaking in the name of his brethren, when he describes actions and qualities which were peculiarly his own. If he ever adopts language which appears at variance with his usual modesty, it is by constraint and for the purpose of silencing those who aimed at injuring the gospel by detracting from the credit of his ministry. On such occasions, instead of being puffed up, he appears humbled at being obliged to assume the style of his detractors. And withal, there is such an ingenuousness and frankness in his apology, such a delicate raillery and chiding of his friends for reducing him to the necessity of saying what, though true, ought to have come from other lips, that every one must perceive that his temper was equally abhorrent of vain boasting and of affected humility. "I am become a fool in glorying; ye have compelled me; for I ought to have been commended of you; for in nothing am I behind the very chiefest apostles though I be nothing." (2 Cor. xii. 11.) The finest moral description falls short of this natural burst of feeling. In reflecting on what he had said he is covered with blushes; seeking to relieve his mind from the confusion and embarrassment which he felt, he is gradually led to use language even higher than what he had formerly employed; upon which he sinks at once to the expression of his native humility, wrapping himself in the mantle of self-denial and devout abasement. He begins by acknowledging that he had spoken as "a fool," and ends by acknowledging that he was "nothing."

2. The next feature of his character to which I would call your attention is disinterestedness. In taking up the cross of Christ he learned to "deny himself," and the whole of his subsequent conduct afforded a bright example of the purest and most disinterested benevolence. It was under the influence of this principle that he formed the resolution, upon which he continued to act during his ministry, of waving the right which he had, both on the principles of reason and revelation, to be supported by those whom he taught, and of sustaining himself and assisting his companions by exercising the trade of tent-making which he had acquired in his youth. His reasons for this were as wise and generous as the practice itself was disinterested. He felt averse to be "burdensome" to any—he was anxious to convince the heathen that regard to their spiritual advantage was his only motive for coming and remaining among them, and he was determined to preserve his independence as a servant of Christ by avoiding whatever might seem to prevent him from using the utmost freedom in admonishing and reproving the converts which he made by his preaching. Itinerant teachers who lectured for money were to be found at that time in all the cities of Greece. As the Pharisees "devoured widows' houses under the pretence of long prayers," so there arose at an early period among the Christians mercenary individuals, who, "for filthy lucre's sake," taught things which they ought not, subverting whole houses, fomenting divisions, and creating factions; and such, alas! is the infirmity of human nature, and such the smooth arts which mercenary men practise, and the flattering unction which they apply to the humors of men, that they often gained

a greater ascendancy over the minds of the Christians than the most gifted and useful of the apostles. This appears from the severe but friendly irony with which Paul expostulates with the Christians at Corinth, who had suffered themselves to become the dupes of their selfish artifice. "Seeing that many glory after the flesh, I will glory also; for ye suffer fools gladly, seeing ye yourselves are wise: For ye suffer, if a man bring you into bondage, if a man devour you (eat you up), if a man take of you, if a man exalt himself, if a man smite you in the face." (2 Cor. xi. 18-20.) Knowing that he had a testimony in the breasts of those to whom he wrote, that his conduct had been the very reverse of this, with what boldness does he address them: "Receive us: we have wronged no man; we have corrupted no man; we have defrauded no man." (2 Cor. vii. 2.) But to perceive fully the advantage which his keeping himself free from pecuniary obligations gave him in refuting the calumnies of his detractors, and in putting to shame those who had lent a too credulous ear to them, you must consult the different parts of his epistles to the Corinthians in which he alludes to that topic. His experience of this gave him much satisfaction in reflecting on the resolution which he had at first adopted on higher grounds. (1 Cor. ix. 12, 15, 18; comp. 2 Cor. xi. 7-12.) By adhering to his original resolution, he also gave an example of disinterestedness to his brethren, and of industry to Christians in general, which we find him repeatedly pressing; (Acts, xx. 33-35; 2 Thess. iii. 7-12; Acts, xi. 28-30; xxiv. 17.) and he felt himself more at liberty to use exertions in procuring contributions from the Gentile churches in behalf of the poor saints in Judea, according to the engagement he had come under to the apostles at Jerusalem. (Acts, xi. 28, 30; xxiv. 17; Rom. xv. 25-27; 1 Cor. xvi. 1-3; 2 Cor. viii. ix.)

Two circumstances connected with this subject throw considerable light on that feature of the apostle's character which we are contemplating. In the first place, though he did not choose to depend for his livelihood on the churches which he served, yet he vindicated the right which the ministers of the gospel had to such support. He did not hold out his own conduct as an example which ought to be universally imitated; he did not speak of it in such a strain as, in the slightest degree, to disparage or throw a reflection on those who found it necessary, or who chose to act otherwise than himself. He did not even leave their conduct open to challenge, or to be defended by themselves; but, knowing that such a vindication would come with a better grace, and would have more influence from his pen, he applied himself particularly, and of set purpose, to vindicate the right of his brethren to be supported by those among whom they labored, on principles both human and divine. How different from the conduct of those who, imitating the Apostle according to the letter, in circumstances very dissimilar, show but too plainly, by their language, that they have not drunk deep into his spirit! In the second place, though he "did not desire a gift,"—though he had "learned both to suffer want and to abound,"—though he looked on it as his "reward" to "make the gospel of Christ without charge," and ordinarily acted on that principle, yet, whenever the assistance of others was requisite to enable him to discharge the high and indispensable duties of his office, or even to relieve him from great straits, provided it was offered cheerfully, and not as the price of his independence, he did not stand on the point of honor, nor proudly or cynically disdain the benevolence of individuals, or the contributions of churches. Nor did he seek to conceal any instances of this kind as if they had been dis-

creditable to him, or inconsistent with the general principle on which he acted. Hence, referring to the aid which he had received from the Christians in Macedonia when he preached to the Corinthians, he says to the latter, in his strong, but easy to be understood language, "I robbed other churches, taking wages of them, to do you service." (2 Cor. xi. 8.) Hence the frank and warm manner in which he bears testimony to the uniform attention and kindness of the church at Philippi, in acknowledging the receipt of a recent contribution from them: "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. Notwithstanding ye have well done that ye did communicate with my affliction. Even in Thessalonica ye sent once and again unto my necessity. Not that I desire a gift; but I desire fruit that may abound to your account. But I have all, and abound" (hold your hand—send me no more), "I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." (Philip, iv. 10-20). Read the whole passage, my brethren, at your leisure. What a union of dignity with humility, of firmness with sensibility, of disinterestedness with gratitude, of the finest feelings of the man with the most ardent devotion of the saint! We see him standing as a priest before the altar, and laying upon it the gift which he had received from the Philippians as a free-will offering, the odour of which, after refreshing himself, ascended to heaven, mingled with the incense of his thanksgivings and prayers. The disinterestedness of Paul was displayed in the receiving, as well as in the refusing, of favors. What was the return he was prepared to make to these liberal Christians? He tells them in the same letter. They had given him of their substance; he was ready to impart to them himself. "Yea, and if I be offered (poured out as a libation) on the sacrifice and service of your faith, I joy and rejoice with you all."

The disinterested spirit of Paul did not appear only in his readiness to renounce every pecuniary claim. He was prepared, and stood always ready, to make a sacrifice of his ease, his health, his strength, his reputation, his life, in prosecution of his high calling, and for the advancement of the spiritual welfare of those among whom he labored; nor could their ingratitude and insensibility to his services cool the ardor of his generous determination to do them good: "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved." (2 Cor. xii. 15.) Nor was this disinterested benevolence confined to those who were Christians. If the maxim be just, "out of the abundance of the heart the mouth speaketh," then his unpremeditated reply to King Agrippa is a convincing proof of this. Struck with his fervent appeal to him, and with the character of his whole appearance and defence, the king could not refrain from exclaiming, "Almost thou persuadest me to be a Christian."—"I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, EXCEPT THESE BONDS." O how gladly would Paul have continued to wear "these bonds,"—how gladly would he have withdrawn his "appeal to Cesar," and consented to "go up to Jerusalem, and there be judged," provided he could have obtained but half his pious wish! My brethren, if that sentiment, instead of lying in this despised book, had occurred in a Greek tragedy or a Roman story, or had it proceeded from the mouth of a Socrates or a Cicero, instead of that of an apostle, it would have been quoted an hundred

times in the writings of the age, as an effusion of the sublimest and purest benevolence. But, alas!—our wits have taste and feeling on every point but one.

How admirably qualified was our apostle for the work to which he was separated, by this part of his character! Wherever selfishness predominates, it mars every great undertaking. It must prove the ruin of every good cause, and lead to the dissolution of every society which is not held together by the palpable bonds of interest. Yet how general its prevalence in the world; so that we are forced to confess, that those systems of morality which are founded on it have their counterpart too exactly in the conduct of mankind, while all our better feelings revolt from their principles! How many humbling discoveries of it in the actions even of good men! How rare the instances of a person thoroughly and uniformly disinterested! The disappointments which he met with in this respect caused the most pungent grief to Paul. Hence his pathetic exclamation (which many, I am afraid, read without entering into the writer's feelings) on requesting Timothy to be sent to him: "For I have no man like-minded; for all seek their own, not the things which are Jesus Christ's." (Philip, ii. 20, 21.) *All!* how that word should thrill our hearts, awaken our jealousy, and cause alarm! If it was so in the primitive times of Christianity, and among those who were around the apostle, what must it be now and among us? Doth not the spirit say expressly, "That in the last days perilous times shall come: for men shall be lovers of their own selves?" (2 Tim. iii. 1, 2.) Next to disingenuousness and fraud, nothing was so abhorrent to Paul's mind, and so apt to excite his resentment, as selfishness, and the partialities to which it gives rise. It was, I am inclined to think, a conviction, or apprehension, that he discerned the working of this principle in the mind of Barnabas, which led him into that "sharp contention" which parted these dear friends, and hitherto most cordial fellow-laborers in the gospel; for Mark, whom Barnabas determined to take with them as the companion of their itinerancy, was his own "sister's son." (Acts, xv. 37-39, comp. Coloss. iv. 10.) But neither this circumstance, nor the consideration that his mother's house had been the asylum of the persecuted saints, (Acts, xii. 12.) appeared to Paul to be a good reason for choosing, as an assistant on a religious mission, a young man, who had formerly deserted them and the work through levity or selfishness. He remembered the words of his Divine Master, "Whosoever shall do the will of God, the same is my brother, and sister, and mother;" and he was taught by them, that, though Christianity does not burst asunder the ties of kindred, it requires of all its followers that they be guided by higher considerations in advancing its interests. This may throw light on the bold expression which we find him elsewhere using, when he is speaking of the obligations which believers are under "not to live to themselves, but unto him which died for them and rose again:"—"Henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more." (2 Cor. v. 16.)

We shall pause here for the present. In what has passed under our review, we have seen convincing proofs of the power of the grace of God; but much remains yet to be seen. "To God only-wise be glory, through Jesus Christ, for ever. Amen."

[To be continued.]

ART. II. *A Sermon by the Martyr, James Guthrie.*

MR. EDITOR—As one of your correspondents is writing on the Presbyterians of the 17th century, if it would not interfere with that correspondent's plan I would like to see inserted the following Sermon of one of them, viz: the last which James Guthrie preached, who was lying in prison at the same time with the Marquis of Argyle, and, if I mistake not, was the first after him who suffered. How this Sermon came to be preserved so long, and afterwards published, Mr. Ebenezer Erskine gives the following account. EGO.

TO THE READER.—Perhaps it may be thought somewhat strange how a sermon of that great and good man, Mr. James Guthrie, once minister of Stirling, should come abroad about 77 years after his death, he having been crowned with martyrdom in 1661. The occasion of its seeing the light is as follows: January this same year I had occasion to be in company with my worthy and dear father and colleague, Mr. Alexander Hamilton, in the manse of Stirling, a few days before his departure to glory; and having heard that the sermon was in his hand, I took occasion to inquire at him about it. He told me that it was not at present in his custody, having lent it out to a christian friend about 18 miles distant, but allowed me to send for it—adding that he would be well pleased were it published. I asked him further of the way he came by it? To which he replied; that for what he knew, it had lien in the closet of the room where he and I were sitting, since Mr. Guthrie's incumbency, until one day he fell upon it as he was turning over some old papers which had lien there he knew not how long. Some days after Mr. Hamilton's death, I wrote for it accordingly, and that same authentic copy writ, as I was told, by Mr. Guthrie's own hand goes to the press. The only reason of its lying so long in obscurity beside me, is the throng of other work which necessarily devolved upon me in this place after the loss of my brother colleague, still intending when time allowed, to say something by way of preface; but the same strait continuing upon me, I am obliged, after all, through the importunate cries of many who have heard of it, to let it go with saying little or nothing. Only I regard it as a piece of honor, put on me in Holy Providence, not only to be the unworthy successor of that great man, but the publisher of the last sermon that ever he preached in the pulpit of Stirling; where it is my desire the same Testimony of Jesus, for which he suffered unto death, may be maintained unto the latest posterity.

What may be in the womb of this Providence, of the resurrection of Mr. Guthrie's last sermon, in Stirling, after it had been so long buried with him in the dust and rubbish, God only knows; and time must discover. Only considering the way of its resurrection and conveyance, it looks like a *Cry from the Dead* to the whole Land, but in a particular manner to the congregation of Stirling, upon whose watch-tower it was delivered. I have thought the manner of the conveyance of this sermon, to the public view, at this time of day, one of the curious links of the great chain of Divine Providence. The Reverend Alexander Hamilton, when he was but a youth, at the College of Edinburgh, from a just regard he had to the memory of Mr. Guthrie, and the cause in which he suffered, was excited, at the peril of his life, to take down, with his own hand, Mr. Guthrie's head, from the Nether-bow-port of Edinburgh; where it had stood, as a public spectacle, for about 27 or 28 years. This very same person is ordered, thirty-eight years there-

after, to succeed him in the ministry, and uphold his testimony in the pulpit of Sterling, for the space of 12 years. And although a good many ministers, both of the Presbyterian and Episcopal persuasion, had passed the manse of Stirling, since the death of Mr. Guthrie, yet none of them are directed to discover his farewell sermon in Stirling, until the same hand is employed which was honored to take down his head and to give it a decent and honorable burial.

I make no doubt but the above remark will appear whimsical and contemptible, as well as the Sermon itself, in the eyes of a generation of men in our day, "who are wise in their own eyes," but whatever may be the sentiments of men whose minds the god of this world hath blinded, yet the work of the Lord is honorable and glorious, and will be sought out of all them that have pleasure therein. Whoso is wise and observeth these things, even they shall understand the loving kindness of the Lord. But how awful is the certification to those who shut their eyes and ears against the appearances of God in his providential dispensation. (Ps. xxviii. 5.) Because they regard not the works of the Lord nor the operations of his hand, he shall destroy them and not build them up.

As some have been longing and crying for the publication of this Sermon, so I am apt to believe some others will wish it had been buried in silence forever. Neither need this appear strange. His testimony when alive tormented the men who then dwelt upon the earth to that degree as to stone this great seer in Israel, and afterward to imbrue their hands in his blood, and therefore it cannot be very easy or pleasant to those who are treading in the same steps, by attempting the burial of that cause, and work of Reformation, for which he suffered martyrdom, to hear his voice crying from under the altar, or his dying testimony again staring them in the face.

I make no doubt to say, it was the testimony of Jesus for which this faithful martyr, Mr. James Guthrie, suffered. What that testimony was will partly cast up from the following papers, both of them compiled by himself when drawing nigh to eternity. The Sermon was preached Aug. 19th, 1660, and he was imprisoned the Thursday after; the other is his speech upon the scaffold the year following. By these and his other papers and contendings, contained in Mr. Wodrow's history, "He being dead yet speaketh" to the living; and it will be easy for the judicious and serious reader to see, who are in our day bearing up, and who are bearing down, the cause for which he contended unto blood. There is a loud cry raised against a few ministers who are associated together for reformation, as if they were schismatics and separatists, though they were at first shut out and separated from their brethren, because they would not abandon the word of their testimony, emitted for the covenanted Reformation of Scotland, sealed with the blood of this, and many other worthies. But in my humble opinion these only are to be deemed separatists, be they few or many who separate from the truth, and who do not hold the Head Jesus Christ and the order he hath established in his house. It has been made evident in the printed act and testimony, wherein the present judicatories, and the whole land have departed from that truth and order. The only thing demanded by these brethren, in order to an harmonious co-alition, is the reformation of these corruptions and a purging out of those scandals by which the whole lump is in hazard of being leavened. Instead of a compliance with so just and reasonable a demand, further

and higher steps of defection are every year gone into, and measures laid by the last Assembly for burying them and their testimony both. Whether this be a holding fast deceit, and a refusing to return to the Lord, is easy to judge. And in this case the command is plain, (Jer. xv. 19,) Let them return unto thee, but return not thou unto them. When the reformation of corruptions, and the purging out of evident scandals is the only condition demanded; what can be the reason that it is not granted? One of the two it must needs be, viz: either because the judicatories will not, or else because they cannot, reform. If it be because they will not, they are to be withdrawn from as wicked. If it be because they cannot or want power, it says the key of discipline is taken from them, and that they are not Christ's officers and stewards. The discipline of Christ's appointment must needs be sufficient means for the preservation and reformation of his own house. In both these cases the judicious Owen is of opinion a church is to be separated from. The reason is plain because she is separate from the Head whom we are to hold at any rate, though it were to the loss of the communion of the whole world. I am apt to think that the too horns of the above dilemma are sufficient to overthrow Mr. Currie's voluminous Essay upon Separation, by which in the opinion of many he has destroyed those things which he formerly built up. But the fallacy and weakness of his reasoning and the injuries he has done both to acts of Assemblies and particular authors, I hope in a short time may be sufficiently exposed. Had I been favored with a sight of the manuscript before publication, and a few hours converse with my dear brother according to the wonted intimacy and freedom, without boasting I persuade myself it had never seen the light. I value the man. I am sorry for his conduct and pray for his recovery, but want of time, as was hinted above, and a fear of swelling the pamphlet, obliges me to forbear several other things I inclined to say. That the same spirit of God and of glory, which enabled the worthy author of the following papers to contend unto death, for the royal prerogative of his great Master, the only Head, King and Lawgiver of his church, may, in the perusal of his following testimonies, enter into the soul of every reader, is the prayer and desire of him who is thine in the work of the gospel of Jesus Christ.

Stirling, Aug. 14, 1738.

EBEN. ERSKINE.

A Sermon preached at Stirling by James Guthrie, on the Sabbath day in the forenoon, being the 19th August, 1660, upon the 22d verse of the 14th of Matth. He did also read the 23d and 24th verses of the same chapter, but had not occasion to preach any more, he being imprisoned the Thursday after.—Text—“And straightway Jesus constrained his disciples to get into the ship and to go before him unto the other side, while he sent the multitude away; and when he had sent the multitude away he went up into a mountain apart to pray, and when the evening was come he was there alone, but the ship was now in the midst of the sea tossed with waves, for the wind was contrary.”

It is of purpose and by choice, in reference to the condition and trial of the times, we have resolved through the Lord's assistance to speak somewhat of this piece of trial and of the storm wherewith the disciples of our Lord Jesus Christ were exercised at sea; and the rather we have chosen to speak somewhat of these words, because they were the choice of a very precious and worthy man to speak of in a day of trial, I mean of that eminent servant of God, John Knox, whom the Lord did

help to be a most eminent instrument of the reformation of the church. We shall not much stand on any particular unfolding of the branches of the text, but take them as they in order. The thing we desire you first to look to is how the story that is recorded in these words is knit with those that go before, for we will find them knit together by many of the Evangelists, viz. the story of the glorious miracles wrought by Jesus Christ the Lord, in feeding so many thousands of people with a few loaves and a few fishes, after this, that sad trial which the disciples met with at sea. They are knit by the Evangelists Matthew, Mark and John, after that the Lord Jesus Christ had preached to the people and his disciples, and had fed many thousands with a few loaves and a few fishes and had manifested much of his power and glory, ("he constrained his disciples to get into the ship and to go before him unto the other side, while he sent the multitude away,") that they should not for a season hear any more of his doctrine or see any more of his miracles. That we may lay a foundation for somewhat for your edification, First, it may be inquired why it is that he sends away both his disciples and the multitude at that time, and would have an interruption of his doctrine and miracles when he sends his disciples to sea and the multitude to their homes. If we look to the other Evangelists we will find the causes there enough, (Mark vi. 52,) the cause is there given why he thus exercised his disciples. "For they considered not the miracle of the loaves, for their hearts were hardened." Albeit the Lord Jesus Christ had revealed much of his power and glory in the miracle of the loaves, yet his disciples did not duly consider thereof, therefore he would need exercise them with a storm and a tempest at sea, that they might both be taught in the knowledge of their own weakness, and also might be better schooled in the faith of his power and glory. The reason why he sent the multitude away, is set down in the gospel written by John, (ch. vi. 26.) When the multitude comes again, "verily, verily I say unto you, ye seek me not because ye saw the miracles but because ye did eat of the loaves and were filled," compare it with that of the 15th verse, "When Jesus therefore perceived that they would come and take him by force and make him a king, he departed again into a mountain himself alone." He knew that for all that they had heard of his word and miracles they were of a very carnal disposition, and seeking to establish to themselves carnal prosperity and peace, therefore he sent them away for a time. From the connection of these two histories, and from the scope of the whole, we offer you one point of doctrine: That the Lord Jesus Christ is often and ordinarily pleased, after special manifestations of his power and glory in his church and among his people, to exercise them with special pieces of trial, troubles and storms.

After his doing of great work for their comfort, he is ordinarily pleased to raise great and dreadful storms and tempests for their exercise and trial. So here, when he hath in a most kind and comfortable way banqueted them and revealed his power and love in so doing, he sends them a storm and tempest on the back of it, and will have an interruption of his doctrine and miracles for a time, wherein they are all like to be drowned.

1st Instance. There are many instances in the word of the Lord's dealing thus. Look into the books of Moses, what follows on the back of that glorious deliverance that the Lord gave to his people of Israel out of Egypt? They are exercised 40 years in the wilderness in which they had many a sad day ere they entered the land of Canaan.

2d Instance. The like way we may see in the church of Israel (1 Sam. 7.) The Lord gave a great deliverance from the Philistines by the ministry of his servant Samuel, and a glorious blessed work of Reformation there was, but all that was again destroyed by the hand of Saul, and Persecution raised against the church of God.

3d Instance. A third instance you will find if you read the history of the reign of Hezekiah and Manasseh, kings of Judah, as it is recorded in the 2d book of Chronicles. There was a great reformation in the days of Hezekiah—a covenant sworn by the king, princes, priests, and the whole body of the land; all corruption cast out and pure worship and ordinances of God set up. But there was a dreadful trial by the hand of Sennacherib. Scarcely was Hezekiah well in his grave till Manasseh succeeded in his room and brings corruption and persecution both at once.

4th Instance. A fourth instance was in the days of Josiah—how much of the power and glory of the Lord is manifested; but how sad a trial comes on the back of it, that the church seems to be wholly defaced by the king of Babylon.

5th Instance. A fifth instance we will find after the return of Israel out of Babylon; in the 4th of Ezra the foundation of the Lord's house is laid, but in a little while the work is interrupted, till the second of Darius, the king by the derision and enmity of wicked men.

6th Instance. A like instance you shall also find in the New Testament. Look what a blessed length our blessed Lord brought the work of the gospel; but what follows in the 16th of John, 31st and 32d versés: "Do ye now believe? Behold the hour cometh, yea is now come, that ye shall be scattered every man to his own, and shall leave me alone." And he is crucified, and laid in his grave, and a stone laid on the grave's mouth and little appearance that there should have been ever more mention of him in the land of the living.

7th Instance. Then look another instance in the days of the Apostles, in the 1st, 2d, 3d, 4th and 5th chapters of the Acts, what a blessed Reformation there was; but in the close of the 6th ch. and in the beginning of the 8th ye see what a sad interruption and scattering there is in the church, and a great persecution raised against it.

8th Instance. And as there are many instances in the word, so there are many instances in the history of the church. Many great things were done by the Apostles and a glorious reformation there was in the bringing in of the Gentiles, but how dreadful a persecution is raised through all the world.

9th Instance. And there is a notable instance when the Lord began to reform the church from the darkness of Popery by that worthy instrument, but shortly after did not Charles V. raise a cruel war against all the Princes of Germany, and raise cruel edicts against all those that clave to the church?

10th Instance. And also in the days of king Edward VI. that good Prince, what a glorious work was in England, but a few years after that godly Prince died. Queen Mary succeeds, brings in Popery and raises a bitter Persecution against the saints of God.

11th Instance. And ye cannot be so great strangers to your own condition at home; how sad an interruption the work of reformation met with from the Prelates not long ago. So that there is nothing more ordinary in the church than after the Lord has communicated himself in a special way in his power and glory than to exercise them with sad storms and tempests on the back of it.

Concerning this dispensation we would inquire into the grounds and reasons of it, why the Lord sees fit to do so. Next, into the kinds of it, or in what several ways it is that he sees fit to do so. For the reasons, grounds and causes of it we shall not speak of many, though many might be spoken of; but shortly touch some of the most common and obvious.

Reason 1st. The Lord makes such a changing in his dealing with his church for the chastising of their sin and correcting of their iniquity. A people to whom he manifests himself in his power and glory and mercy and truth, do not always behave themselves as they ought to do, but even while he is dealing kindly with them they do many ways provoke him to wrath, therefore God for correcting their sin and chastising their iniquity, brings troubles and storms upon them. In the 99th Ps. the Lord is brought to take vengeance on the inventions of his people in the wilderness. That ye may understand this the better, look at the 78th Ps. which is a clear commentary to this, where his rod wherewith he punished that people in the wilderness and delayed their entrance into Canaan and their sins both are set down—their unsteadfastness in the Lord's covenant. Ye may look some of the proofs of these sins. 1st Sin. First, in the 10th and 11th verses of the Ps. "They kept not the covenant of God, and refused to walk in his law, and forgot his works and his wonders that he showed them. They were unsteadfast in the Lord's covenant." In the 19th and 20th chapters of Exod. they entered into a most solemn covenant with God that all of them undertook to stand to and to prove faithful therein; but they kept not his covenant but dealt deceitfully in it, therefore he brought such storms on them in the wilderness and so long suspended their entrance into the promised land. 2d Sin. A second sin is in the 18th verse; they sinned yet more and tempted him in their hearts by asking meat for their lusts. They are not satisfied with the things which God had allowed them, but lusted after strange things and became lustful in their appetites, therefore God is wroth and thus exerciseth them in the wilderness. 3d Sin. A third sin is in the 22d verse: their diffidence and unbelief. They believed not God and trusted not in his salvation. They put tempting questions concerning his power and goodness, in the 19th verse: "Can God furnish a table in the wilderness?" therefore he thus exercised them with storms. 4th Sin. A fourth sin is, they despised and undervalued the precious manna which God sent down from Heaven for feeding them. (Num. xxi. 5.) "Our souls loathed this light bread." 5th Sin. A fifth sin is their murmuring and repining against God. 6th Sin. A sixth sin is their complaint of coming out of Egypt, their rebelling and speaking of a captain to return back again. 7th Sin. The last sin is their corrupting the worship of God and making a golden calf. And because of these sins the Lord is angry and correcteth and chastises them 40 years long in the wilderness.

2d Reason. A second reason in the Lord's bringing sad storms on the back of glorious manifestations of himself in his word and works, is for purging of his people. As he will correct them and have them to know the bitterness of their sin, so he will have them purged of it. There is a sad trial in the 11th of Daniel, and this is given as the reason of it, "to purge, to try and make white," in the 25th verse, "and some of them of understanding shall fall, to try them and to purge them and to make them white, even to the time of the end, because it is for

an appointed time." There is in the church and people of God much dross, therefore he sees it necessary they be put to the fire for purging away their dross.

3d Reason. Wherefore the Lord brings sad storms on the back of glorious manifestations of himself is, for discovering and bringing forth the hypocrites and such as are unsound. (Dan. xi. 34.) Many cleave to the Lord's people by flattery, especially it is so when the Lord is eminently appearing and revealing himself gloriously in his word and works; many then undertake a profession in whose hearts there is no sincerity and truth; many then cleave to the cause and work of the Lord by flattery which his soul cannot endure; therefore he brings a winnowing fan and sets them up before the wind that he may know who is chaff and who is corn. (Ps. cxxv. 4, 5.) "He doth good to those that are upright in heart, but as for such as turn aside to crooked ways the Lord shall lead them forth with the workers of iniquity." Therefore for discovery of such he sends sad storms on the back of Reformation.

Another reason of the Lord's bringing sad storms and tempests on his people on the back of glorious manifestations of himself, is, that he may prove and make trial of the integrity, faith and patience of his saints, and in trying them to purchase glory to himself and a name to them. (1 Pet. i. 7.) "That the trial of your faith (being much more precious than of gold that perisheth though it be tried with fire) might be found unto praise and honor and glory at the appearing of Jesus Christ."

There is also a reason concerning adversaries, which we shall not now meddle with.

But we come to the *second* point, How it is, or in what several ways it is that the Lord is pleased thus to dispense, I mean to send, storms and trials on his servants and people, immediately on the back of some glorious appearance and notable works of kindness and mercy among them. There might be a great many ways named how the Lord is pleased to do thus. We shall name only four generals.

1st Way. First, he does it sometimes by interrupting his work. Thus he did it in that place cited before, Ezra 4th. After the foundation of the Lord's house is laid, a company of malignant men, enemies to the poor people of God and his work, who are exceedingly ill satisfied that the work of God should prosper, they come by all means to interrupt the work of God. And they could not prevail by flattery. They go to the king of Persia and load the people of God with false aspersions, that they were about to rebel, &c., by which suggestions they obtain letters from the king commanding them to cease from building the temple, and when the copy of the king's letter was read they made them to cease by force and power, &c.

2d Way. A second way is by corruption, when he suffers evil instruments not only to make an interruption, but to make a corruption, so to speak, and to mingle these with the purity of his ordinances and worship. God raises up ill instruments to make the people lick up the vomit of these corruptions which have been formerly cast out. There had been a blessed work of reformation in the days of Hezekiah, and all corruption cast out, but all that corruption is brought in again in the days of Manasseh, and more and worse than ever had been before.

3d. Way. A third way is by destruction so to speak. Not only when the work of reformation is interrupted and corrupted, but when it is destroyed and taken away. There is in the days of Zedekiah, a total destroying of the Temple and all the work.

4th Way. A fourth way is by persecution to those that cleave to the truth and work of God. Thus it was in the days of the Apostles. Acts 5. They fall on the ministers of the Lords house, and slay some of them with the sword, and put others in prison, so that they could not preach the word in Jerusalem. Some one, or all of these ways the Lord sets on foot such dispensations.

1st. Use. We would now speak somewhat of the use we would make of it. And first it says this to us, that we of this church and nation, would be looking for a storm. The Lord hath been pleased graciously to make glorious discoveries of his power and mercy in his word and works amongst us now these many years, and even on that account we would be looking for a storm. And we shall give you these few reasons wherefore we would look for it. 1st. Reason. Because as I told you, it is ordinary with God in his dispensations to his people, to knit these two together, with great manifestations of his mercy to bring troubles, tempests and trials, as you will find frequently in the word. 2d. Reason. A second reason wherefore we would look for a storm, is because we are guilty of these sins that bring storms on the church and people of God. We have told you what storms came on Israel in the wilderness after their coming out of Egypt, and we have told you their sin that brought them on. Unsteadfastness in the Lord's covenant—murmuring against God—tempting God—diffidence and unbelief—despising and loathing of the precious manna—their rebelling against God—their corrupting of the ordinances and worship of God, &c. See if we be not guilty of all these sins. Have we not been unsteadfast in the Covenant? Is not the obligation thereof in a great measure forgotten? And who has remembered to pay his vow unto the Lord, almost in any thing, either in the national or solemn league? Are we not guilty of lusting? and not satisfied with the things that God has given us, but the heart is carried away with the lust of the eyes, the lust of the flesh and the pride of life. Are we not guilty of repining against God? Are we not guilty of despising and loathing the precious manna of the gospel? Are we not guilty of misbelief and tempting God? Are we not guilty of corrupting the ordinances of God and spoiling many of his precious truths? And are not many speaking of making a captain to return again to Egypt, and to involve themselves in the bondage of all these corruptions which have been formerly cast and engaged against in covenant? And if for these things God brought storms on them, how shall we avoid them? 3d. Reason. A third thing that says there is a storm coming is, because these amongst whom he doth eminently manifest himself, he doth also eminently try that he may bring forth their faith and patience. We have had trial, but none of us have resisted unto blood: they have been but fresh water trials. The trials are not answerable to the eminent dispensations enjoyed. We have but run with the footmen and have not yet contended with the horsemen. We have not yet swimm'd in the swellings of Jordan: [Jer. xii. 5.] 4th. Reason. A fourth thing that says there is a storm coming is, because that there is amongst us a huge multitude of hollow hearted men, joined in the covenant with treacherous hearts. The Lord hath brought forth many of these already, but it is like there will be more visible discoveries, that will make men disown and disavow the covenant of God. 5th. Reason. Another thing that says we would look for a storm is because that it is already begun. The wind of the Lord's fan is beginning to blow. Several who were eminent in the work of the

Lord are imprisoned. Several ambassadors of the Lord's house cast out. And does not this say that there is a storm coming. 6th Reason. Lastly. This says that ye would look for a storm, because all the wicked, and those that have been enemies to the people of God, are already lifting up the head, and that is ay, the prognostic of a storm.

2d Use. The second use is, as we would look for a storm so we would not stumble at it when it comes, because it is the work of our God, it is the ordinary path road that the Lord uses to take or give in his dispensations to his church and people—all of them we would be aware of. Stumbling 1. The first stumbling of the children of Israel that we read of when storms were like to rise, they stumble so far as to speak of quitting the work of the Lord and not marching on further to take possession of the promised land. And they speak of making a captain to return back again into Egypt. We would fear that that should be the stumbling of many in these times, that they shall take a resolution to quit all the work of God and the work of Reformation and be content to be carried back to those corruptions from whence they were by the mercy of God delivered. That is a most dreadful stumbling. We warn you of it and beseech you in the name of the Lord to take heed of it. 2d Stumbling. A second sort of stumbling that we would beware of, is the stumbling of Doeg the Edomite, (2 Sam. 22,) when a storm was like to rise upon the church and people of God, he stumbles so far at these things that he falls to be an accuser of those that had been employed in the work of God and walked in their integrity, to accuse honest holy David, and from an accuser come to be an open persecutor of the people of God. We would take heed, that for currying favors to ourselves we be not accusers of others. This is the way of many in these nations. They know no other way of currying favors to themselves but by becoming accusers of the saints of God. Look to it, for in a while ye will turn open persecutors. When none would fall on the Priests of the Lord, Doeg the Edomite, ere he would lose the favor he had gotten, fell upon them. 3d Stumbling. A third sort of stumbling that we would beware of, is the stumbling of Shebna the Treasurer or Scribe, (Isa. 22.) When Sennacherib invaded Judah, though he pretended friendship yet he in a secret way complied with Sennacherib, and so far as in him lay supplanted good king Hezekiah and the people of God. We would take heed of that. 4th Stumbling. Another sort of stumbling that we would beware of, is that stumbling of Demas, (2 Tim. iv. 10,) who, when a storm arose, thought it meet to shift for himself and embrace this present world. "Demas has forsaken us," says Paul, "having loved this present world, and is departed into Thessalonica." Look, we pray you, in this place, to that—that is most like to be your temptation, viz. the lust of the things of this world, if ye will prove stedfast in the cause that ye have owned, and therefore we would study to have our hearts loosed from these things that will make you stumble in a stormy day. 5th Stumbling. Another sort of stumbling that we would be aware of is the stumbling of Baruch (Jer. xiv. 3,) when he and Jeremiah were like to be put to death for the cause that they were engaged in, he fainted and was afraid. "Woe me," says he, "for the Lord has added grief to my sorrow. I fainted in my sighing and I find no rest." We would take heed that we faint not neither be of a fearful heart to own the cause of God and interest of Jesus Christ. Yea that carnal fear carries Peter so far as to deny his Lord and master. 6th Stumbling. We would beware of the stum-

bling of Judas, who, when he got the things he would have been at by following Jesus Christ, he resolves to betray his master. Look that disappointment in following the cause of Christ make you not turn treacherous to it. And lastly we would beware of the stumbling of the men of Judah. (Jer. xlv.) Jeremiah would have had them stay in the land of Judah and they would not, but would go down into the land of Egypt. And they tell him "It was better with us when we burnt incense to the Queen of Heaven and poured out drink offerings unto her, for then we had plenty of victuals and were well and saw no evil." We would take heed that nothing make us call in question the cause of God that we have engaged in.

3d Use. A third use, if it be so that tempests and storms are like to blow, then we would be careful to prepare for them. A few things we would name that we would look to for preparing us. 1st. We would study to have our ship as light of all unnecessary burdens as we can. I mean all things of a present world, all things beside God and our precious souls. We would have as little weight on our spirit of these things as we may, for they will sink our ship in a storm. 2d. We would be careful to make friendship with Jesus Christ, that blessed Pilot, that we may get him in the ship with us for we are not able to steer our ship in a storm. 3d. We would be careful to keep a low sail, to have our spirits humble and low before the Lord, for the humble soul is most like to hold out when the wind and storm blow. 4. We would be careful to get knowledge of the cause we profess; for indeed a dark night is ill to sail in, when the winds blow and when there are quicksands before us. Lastly, we would be careful to have our ship well ballasted with the faith and patience of the saints.

4th Use. We would consider what grounds of consolation we shall have for strengthening our hearts if we abide fast in the cause of Jesus Christ for the biding out of a storm, if so be God be pleased to bring it on us. We might name many, only at this time take these few. The first ground of encouragement is that you have a good cause, I mean the cause of God and the interest of Jesus Christ. Speak against it who will, forsake it who will, reproach it who will, doubtless, good is the cause, the cause is worth the contending for, worth the suffering any thing that can come for it. 2d. Another thing to be a ground of comfort to us is, as we have a good cause so we have a good captain too, Jesus Christ the Lord, who is the captain and Prince of Salvation, who was never put to the worst and who sits at the right hand of the Father and will reign there till he make all his enemies his footstool. 3d. Another thing to be a ground of consolation to us, is, as we have a good cause and a good captain, so we have good company too, all in whose hearts the fear of the Lord is in these three nations. Yea more, we have all the saints that have lived since the beginning of the world for— all the causes they have owned and suffered for, is one and the same there be sundry branches of it. We have also our own experience and many things more of that kind. O that we knew our privileges for strengthening our hearts to be sincere and steadfast in his work. And so we close.

ART. III. *The Duties of a Husband.*[From the *Edinburgh Christian Magazine.*]

(Continued from page 181.)

PART II. OF THE LOVE WHICH HUSBANDS OWE TO THEIR WIVES.

“Love,” says the Apostle Paul, “is the fulfilling of the law.”—Love to wives appears, from his directions concerning conjugal duties, to be the fulfilling of the law of marriage, as far as it relates to husbands. “Husbands, love your wives.” This is almost the only exhortation addressed by him to husbands, in those passages where he professedly treats of the mutual duties of husbands and wives. In the Epistle of the Colossians, he warns husbands “not to be bitter against” their wives; but this caution may be justly considered as a consequence drawn from the exhortation to love them: No man will be bitter against his wife, if he does not hate her.

It is not possible that a man can perform in a right manner any one of the many duties which he owes her, without love. Love must be the spring and the soul of all that you do to promote the happiness and comfort of your wives. If you do not love them, you will be very defective, very cold, in the performance of other duties. Your indifference to them will transpire through all the endeavors you use to conceal it; or, if you should impose on your neighbors by false appearances, God knows your hearts, and will not accept of what you perform, however splendid the performance may be, when it is not animated by love. Your duty to your wife, as well as every other duty of life, is a part of your duty to God. Here, as in every thing else, a Christian’s great desire is to be accepted of God. But without love, exercised in a manner suitable to the duty required, it is impossible that it can be well-pleasing to him.

Your love to your wife must be not only sincere and cordial but peculiar. You must love her “as your own body.” All our neighbors must be loved by us as ourselves; that is, we ought to love them as we love ourselves; but he that loves his wife according to the divine command, loves himself in her: He loves her, not only as one of his fellow human creatures, whom he is to consider as brethren or sisters, but as a part of himself, so inseparably joined to him by divine institution, that “they are no more twain, but one flesh.”

It is scarcely necessary to remind Christians, that their love to their neighbors must be subordinate to the love of God. If we do not hate wife and children for Christ’s sake, we are none of his disciples; but we are not his disciples, if we do not also love them, for his sake, with a fervent, active, abiding affection, accounting them our best and dearest earthly treasure. “Live joyfully with thy wife whom thou lovest, all the days of the life of thy vanity which he hath given thee under the sun.” “Let thy fountain be blessed, and rejoice with the wife of thy youth. Let her be as the loving hind, and as the pleasant roe. Let her breasts satisfy thee at all times, and be thou always ravished with her love.”

Your wife will not always retain her blooming complexion, nor the vigor of her youthful years; but your love must not die, it must not be abated when gray hairs come upon her. The beauties for which you chose her from amongst all other women, or for which you ought to have chosen her, do not perish with the bloom of her countenance. Her virtues, it is to be hoped, are improved by time, and more con-

spicuous to your view by your long acquaintance with her. These are the beauties which attract the love of all the wise.

And yet your love must not rest upon her virtue as its only, or its chief foundation. To love a woman lovely by her qualities and conduct is easy. What thanks have you for loving a person who commands and compels your love? But to love a wife for God's sake, who daily provokes you to be angry with her, this is acceptable with God.

Love your wife, for God commands you to love her, and he commands us to do nothing that is unreasonable. Your wife, perhaps, has provoked you to be displeased with her; but God has given you no reason to disobey any of his commandments. They are all just and good. The more difficult our obedience is to the commandments of God, we ought to be the more vigilant, the more earnest in our prayers for grace to perform them; and our obedience will be the more pleasing to God, who takes delight in the upright regard of his people to his commandments, when they interfere with their own natural dispositions. Thus we are taught by Peter, in what he says of the obedience of servants to tyrannical masters. (1 Pet. ii. 18.) What he says on this subject may, by a parity of reason, be applied to the present.

Love your wife, for she is part of yourself. Consider the history of the first marriage, and the conclusion which Paul draws from it. (Gen. ii. and Eph. v.) For a husband to hate his wife, is not less unnatural than for the hand to cut off the feet, or the teeth to tear the fingers in pieces.

Love your wife, for Christ loved the church, his spouse. Read Eph. v. 25,—33. The arguments of the apostle must overcome all those selfish and malignant passions, which are the source of disaffection or indifference to wives. If they do not, want of faith, or of consideration, must be the cause. If the arguments for loving our wives taken from the history of creation, are wonderfully strong, those taken from redemption excel in strength. Let us behold in the gospel-glass the amiable beauties of the Lord, as the Head, the Husband of the church; so shall we be changed into the same image by the Spirit of the Lord.

The second chapter of Genesis gives us arguments for loving our wives, more powerful than any which the light of reason suggests. The fifth chapter of the Epistle to the Ephesians suggests arguments for this important duty, far more powerful than those which induced Adam to love Eve. Eve in her state of innocence was more amiable than any of her daughters; but Adam knew nothing of that example of conjugal affection which the history of our redemption affords. The Song of Solomon has by some been considered as a poem intended only to paint the amiable beauties of conjugal affection; but when we consider that it is a song of the loves of Christ and his Church, it inculcates conjugal affection more forcibly than if it had been purely intended for that purpose.

Some will perhaps allege, that they were not duly careful in the choice of their wives, or that after all the care they took to fix their choice on a proper object, they have been deceived. Their wives are not now what they once appeared to be. Once they appeared cheerful, well-tempered, affectionate; now they are sullen, discontented, cheerless, untractable, and every thing that can turn love into disgust.

Let no such complaints be heard out of your mouths. Why should you publish your own shame? Let no such thought vitiate your hearts,

till you are well assured from experience that there is too good ground for them; and even then you ought to be slow in entertaining such sentiments of one whom you are still bound to love as a part of yourself. As we ought not to let our right hand know the good that our left hand doth, we should be almost, though not altogether, as blind to the faults of that woman who, by divine institution, is a part of ourselves.

You were perhaps not careful in making your choice, or you neglected to acknowledge the Lord in that part of your conduct. If your foolishness has thus perverted your way, fret not against the law of God, which will not suffer a man to put away his wife because she does not please him, and which binds him to love her as a part of himself notwithstanding of her defects. Turn your complaint upon yourselves. If you did not acknowledge the Lord in the choice of a wife, acknowledge his righteousness in giving you a companion whose behavior makes you sensible of your sin, and daily calls aloud to you to repent. If you did not earnestly seek a good wife from the Lord, be fervent in your supplications to have a bad wife made good, and to find grace that you may be enabled to perform that duty which you owe her.

The law of God is not unrighteous in requiring you to love her with a peculiar affection, although you do not think her possessed of those qualities which entitle her to be loved. Has she not at your own request committed to you the happiness of her life? Did you not come under voluntary engagements, even before the minister laid the marriage vow upon you, that nothing should be wanting on your part to make her happy? Inhumanity, infidelity to the most important of trusts, falsehood, perjury, are all chargeable upon you, if you do not love your wife, and give her proper proofs of your love.

"She does not merit your love." This is your excuse. But is it true? When you loved her, you saw all her beauties and none of her defects. Since you ceased to love her, you can see none of her beauties, and her faults are multiplied tenfold in your distorted view.

She has her faults. That is true; but who is free from faults? Did you ever imagine that an angel was to assume a human and a feminine body to become your wife? Sarah had her faults; your wife has, perhaps, far greater faults; but are you as virtuous as Abraham? Examine yourself. If you knew your own faults better, you could better bear the faults of the companion of your life. Is it not intolerable presumption in a man who is none of the best of husbands, to complain that he has none of the best of wives? When was the iniquitous law made that dispenses with those virtues in yourself which you rigorously require from others? Reform your own conduct. Love your wife; and if she is not absolutely irreclaimable, she will love you. If there were more Abrahams, there would be more Sarahs in the world.

There are indeed some women, (not many, it is to be hoped,) whom no kind usage will reclaim from their follies. If your wife is really one of these, you are to be pitied, because your life must be embittered by a calamity so incessant, by a scourge constantly brandished to strike and to inflict painful wounds; but you are still more to be pitied, if temptations prevail against you so far, that you live in the constant violation of a duty indispensably required by God, a duty to which you are bound by the most sacred engagements. You are bound to do your duty to your wife, although she violates her duty to you. You are required to love her, not because she loves you, but because God requires you to love

her, because he hath made her one flesh with you, and because Christ hath set us the noblest example of conjugal love in his love to the church.

Reprove her with gentleness. Let her know what pain her behaviour gives you; beseech her, for her own sake, and for God's sake, no longer to be Satan's instrument in tempting you to hate your own flesh. You may probably awaken her at last to the consideration of her ways. When in meekness we instruct the wicked, who knows but God may give them repentance to the acknowledgment and reformation of their offences?

Some of those who have used due deliberation, and have not neglected prayer before God in the choice of a wife, may after all suspect that they have judged too rashly. Experience, they think, does not justify the sentiments they had formed, or the information they received, concerning the virtues of those women who are now inseparably united to them.

But remember that your wives before marriage were not so well known to you as they now are. You saw them only at times when there was nothing to discompose them. You did not surely expect that they were always to appear as cheerful and well-tempered as in those days of youth, gayety, health, and exemption from those cares and embarrassments which are inseparable from the married life. If they possessed any defects in their character, were they bound to seek occasions to discover them?

Your love, perhaps, is less ardent than in those days of courtship, and you may ascribe to your wife that alteration which has taken place in yourself.

Consider her present situation. She is now exposed to those cares, to those trials, to those sicknesses which attend the married state. She meets with disgusts and vexations from servants or neighbors, to which she was not formerly exposed. She has it not in her power to retain her former gayety. Her temper may be sometimes ruffled; but is your love to her withdrawn from her, because she is not more than a woman? If your love is not quite dead, long not for the time when she shall be freed from all her imperfections. At that time she will be no more your wife. Sarah herself could not always retain the serenity of her temper amidst the vexations which she encountered: Gen. xvi.

"The woman that is married," says St. Paul, "shall have trouble in the flesh." Trouble in the flesh will sometimes excite some degree of impatience and fretfulness in women otherwise virtuous. In the best it will produce a diminution of that cheerfulness which is the soul of beauty. But are you to dislike your wife for the natural effects of those troubles to which her confidence in you hath exposed her? Why do you not rather cheer her up, and compensate by your attention for those troubles to which her attachment to you has subjected her?

A virtuous wife in the married state must lose the bloom of youth. She must lose in part that gayety of heart which belongs to youth. She will, however, improve in those virtues which ought to secure the heart of her husband; yet these virtues may not always be able to preserve her from sallies of passion, or fits of uneasiness, tinged with discontent, when she is vexed with disappointments, pressed by difficulties in circumstances, ruffled by the bad behavior of children or servants, and most of all, if her husband's countenance should not be towards her as beforetime. In such cases, husbands ought not to add to

the force of the temptation, but to weaken it by kind usage, and by making proper acknowledgements when they have been to blame. Reproof may be needful, but let it be of such a kind as ought to proceed from the lips of a husband; the tender reproof of a friend, grieved to see his companion for life adding sin to misery, and weight to her own chains, not the cutting reproaches of an enemy. Surely the Christian law of restoring in the spirit of meekness those who are overtaken in faults, is no where more applicable than in the case of an husband reproving his own wife. Should the faults of which you have reason to complain be of a much worse kind, remember that you are still bound by the law of God to love her, and that all your endeavors to reclaim her must be expressions of love. Remember likewise, that the grace of God can strengthen you to obey the hardest commandments.

You have reason, perhaps, to complain that your wife is often out of humor, without any visible reason; that she is sometimes intemperate in the use of strong drink, that she has a tongue in her head which no man can bear; that she is a meddler in other people's affairs; that she is imperious, and will not suffer you with quietness to do those good things which conscience requires you to do, especially when it takes that money out of your pocket of which she wishes to have the command.

Doubtless your condition requires sympathy, if you really have such a wife. It must require much patience to bear "a continual dropping in a very rainy day," and yet such a wife is no better. Yet if you are a Christian, you must not only bear her, but love her as yourself. You must not bear her (as Socrates seems to have done Xantippe) because you despise her, but because you love her in the bowels of Jesus Christ. Make her sensible, if you can, of her faults. The reason why many wives continue through life plagues to their husbands by such intolerable conduct, is, because they do not perceive it in themselves, and therefore they will cheerfully join in condemning such behaviour in other wives. When you have opened her eyes to her conduct, let her know what pain it gives you, how hurtful it is to her own character and peace, how provoking to God. But do all in the spirit of meekness and kindness. Remember still that she is the wife of your bosom. She may be reclaimed by the reproofs of love. Reproaches will only irritate her spirit, and harden her in the vices of which you complain. It is God only that can give her repentance; and if you expect and request his blessing on your admonitions, let them be such as are authorised by his word.

But how is it possible to love a woman so unamiable? Remember the great motive to the love of your wife urged by the Apostle Paul: "Husbands, love your wives, even as Christ loved the church." Have you any plea for hating your wife, like the reasons which the Son of God had to hate those whom he came to save by his own blood? Are you espoused to Christ? Can you deny that he has much more to bear from you, than you are obliged to bear from your wives? Yet he loves you still, and will love you to the end. We have heard of a certain Christian, eminent for meekness, although he often met with the most provoking injuries. Being asked by his wife, how he could keep his temper amidst such ill usage, his answer was, that whenever he found his spirit fretted with bad usage, he turned his thoughts to the meekness and patience of Jesus, and continued meditating on that subject till his mind recovered its peace. Do you likewise in the present case.

Has your wife offended you by froward behaviour? Has not Jesus suffered, to expiate a thousand instances of more froward behaviour from you towards the Most High God? Does not Christ every day bear more from you, than you bear from your worst enemies? L.

ART. IV. *Memoir of the Rev. Mr. Thomas Bradbury, a dissenting Minister in London.*

[From the *Edinburg Christian Magazine.*]

This excellent divine was born in 1677, of pious parents. In his works he speaks with peculiar pleasure of the *God of his father*: and in his Sermons on Baptism he says, "I don't remember any thing that struck me sooner with religious thoughts in my youth, than my father's telling me how greatly his soul was enlarged when he gave me up to God in baptism: and if ever I have tasted the Lord is gracious, I hope it is in consequence of that surrender." He spent part of his youth in the family of the Rev. Thomas Whitaker of Leeds, and was long happy in his friendship. This Mr. Bradbury handsomely acknowledges in a dedication to him of the first volume of sermons he published, and in a preface to a posthumous volume of Mr. Whitaker's sermons. Having entered on the ministry at an early period, the eighteenth year of his age, he spent the first years of it in Newcastle upon Tyne, as assistant to some aged minister. Here he was both loved and respected in his youth; and his ministrations were attended with considerable success. About 1703, he removed to a congregation in Wapping, London. He also labored long as a pastor to a church which met in New Court, Carey Street, in the service of whose souls he died. He was employed in several of the most celebrated lectures among the Dissenters in London, as in Pinners Hall, Salters Hall, Sabbath-evening lecture; one at Eastcheap on singing, praying, reading, and hearing the word; and at the Limestreet one, in opposition to Arminian doctrine, and in defence of the doctrine of grace.

He was eminent for *piety*, which was lively and constant. Through the whole of his works this appears, but it may be especially seen in the following extracts. In his preface to his sermons on the joy of the Christian in finishing his course, he says, "I have some reason to hope that the study of these plain and obvious things has been of use to myself. I find my soul the easier, under any disappointments and confusions, by employing it in the care of dying well; and I trust it shall always be a rule with me to let every thing have the value now that it will have on a sickbed. With this view would I aim at an even temper under all the extremes of life. Knowing how little any applause can add to these final comforts, or any reproach abate them, finishing my course with joy, is a blessing independent on the world. Unconcerned in what people say, may it ever then be a small thing with me to be judged of men's judgments." In a funeral sermon he has these expressions: "For my part, in dying I would commend my spirit to Jesus, in two characters, which he will then fill up to the uttermost, as a faithful Creator, who hath made me, and a God of truth, who hath redeemed me. And again, as to those who preach as the heathen live, without Christ, and strangers to the covenant of promise, they will be all in a hurry, when their hope is like the giving up of the ghost, and brushed

away as a spider's web; but I trust the same doctrines, by which any have fulfilled their ministry with care, will help them to finish their course with joy. What we preached in the pulpit, God will give us the application of on a deathbed. At present, we would be able to say, that as we have believed we have spoken; and in that hour may we be able to say, that as we have spoken we believe. And this confidence have we towards God, that I wish for no other comfort in death than to feel the virtue of what I have preached in life. May my soul then have a fellowship in those sufferings that I have always represented as your righteousness, and know the power of that resurrection which comes in among the arguments of Christ's deity." In another sermon he says, "You and I pore upon the disease till we forget the Physician; and hence arise complaints to this purpose, O what a vile heap of thoughts and affections are within me, profane, impure thoughts, revengeful, covetous, and unbelieving. Now, if looking within be so dreadful a work, let us try what looking unto Jesus will do: Behold, O Lord, I am vile; but here is the more guilt for thee to pardon; here is the more disorder for thee to cure. Experience tells me *I* can do nothing, but faith tells me *thou* canst do all. The best that can be said of my righteousness is, that the principle is imperfect, and the actions are confused; but thine is all right, and fair, and full: and therefore, as mine is not worth speaking of, I will make mention of thine, even of thine only." Again, elsewhere, "The main cry of the Papists is, that we lay aside works, and do our utmost to trample down practical religion. I hope we may appeal both to what you hear from the pulpit, and what you see in our lives. Let our conversations answer for us, and take your notions of what we think from what we do. We have not behaved ourselves disorderly among you. We wronged no man; we have corrupted no man; we have defrauded no man."—Besides his piety, Mr. Bradbury was well acquainted with civil and religious liberty, and highly prized it. He esteemed the Revolution as a most glorious work of God; and from the beginning of his ministry to its end, he observed the 5th of November, whereon it happened, as an anniversary, and preached suitably to the occasion. His sermons at these times are a noble and animated defence of our present liberties. In the end of Queen Anne's reign, when measures were concerted by a Tory ministry to overturn our revolution-principles, he stood forth as a bold patriot in his own station; and in doing this, he tells us, he was lampooned in pamphlets, belied in newspapers, threatened by great men, and mobbed by those of the baser sort, and all for the British liberty and the Hanoverian succession; but though it was his lot to be distinguished by the wrath of man, on account of his zeal for the protestant succession, he lived to see that party to be the scorn of Providence. Men have clapped their hands, and hissed them out of their place.

In 1718, he was called to appear in behalf of the most glorious truths of revealed religion, viz. of the Trinity, and the Divinity of our glorious Redeemer. Several ministers and others, in the west of England and in London, denied these glorious truths, or sinfully concealed them. This called the zeal of Mr. Bradbury to action. We give an account of this important matter in his own words. "The doctrine of the ever blessed Trinity was never known (till lately) to be matter of controversy among Protestant Dissenters. Our fathers universally owned it with reverence and godly fear; and the generation who have risen up to deny it appear to act from a *new spirit*, as well as upon a *new*

scheme, as if that which had always the chief place among articles of faith was now to be lifted up in scorn, and pursued with banter instead of argument. It need not be forgotten what ungenerous oppositions have been made to the cause of truth, by exclamations about charity, reviling confessions, and making a subscription to the faith, (which has been the constant practice of ministers ever since the Reformation,) to be a brand of infamy. It was found a short way to amuse the world, and divert them from the only question they had before them, viz. Whether the doctrine, *as we have owned it*, be revealed in the Bible or not? It is a great deal easier to load an opinion with the hard names of persecution, creed-making, and imposition, than to prove that is an error. We have endeavored that our faith may spread abroad, to be seen and read of all men, in a well-known catechism, viz. the Shorter, in the answers to these two questions, Are there more Gods than one? and, How many persons are there in the godhead?" These glorious truths, as deduced from the Scriptures, Mr. Bradbury, with others of his brethren, Tory, Robinson, Wilcox, Calamy, Cummin, &c. defended. This they did, in a pamphlet, entitled, "The judgment of some London ministers about the Holy Trinity, and also in various conferences." At one of these, in Salters Hall, March 3, 1718-19, Mr. Bradbury, with the concurrence of some of his brethren, proposed the following clause to be inserted in a paper of agreement between the different parties in this controversy: "That we may not suffer by misrepresentations, as if our endeavors for peace and charity proceeded from an indifference to the truth, we declare our continuance in the things which we have heard and been assured of, viz. that there is but one only, the living and the true God; and that there are three persons in the godhead, the Father, the Son, and the Holy Ghost; and that these three are one God, the same in substance, equal in power and glory." Upon this they divided; and those who were open confessors, as well as believers, of the above doctrine, *subscribed* their declaration. Of this Mr. Bradbury speaks in his sermon *on the nature of faith*: "Those persons, who, in a late day of rebuke and blasphemy, were not ashamed to own Christ for their God, may have returns made them in a proper way, that he will not be ashamed to be called their God." Mr. Bradbury was particularly happy that his brethren, the lecturers at Pinners Hall, and he had the same views on these momentous points. These gentlemen were the following: Messrs. John Nisbet, Matthew Clark, Robert Bragge, Thomas Ridgley, and John Hoxon. In a dedication to some sermons, on contending for revealed religion, directed to these ministers, he says, "You know the trial of cruel mockings, and how shamefully we have been intreated, with what contention we have kept the faith of Jesus, and not denied his name. I must own it, as the honor of every preacher of your lecture, that they have not been ashamed of Christ and his word, notwithstanding the furious measures that were used to hinder your subscribing with the hand to the Lord God of Israel; and I can look back on all the scandal that has followed this word of our testimony with a satisfaction, that though it is not much I can do for the cause, yet it is no little matter that you and I have suffered."

Mr. Bradbury thought it his duty, in this important controversy, particularly to defend the divinity of our Lord Jesus Christ; and this he did to good purpose, in various sermons he published, especially in his great work, *The Mystery of Godliness*. The following hints about

this work, in Mr. Bradbury's own words, discover the experience and spirit of this great man. "In proving the truth, that *Christ*, equally with the Father and the Holy Ghost, is the Supreme God, I have honestly given a reason of the hope that is in me, by searching the Scriptures daily, whether these things are so. The opinions of fathers, councils, divines of all sorts, and indeed the whole body of the faithful, from Egypt even until now, have been well collected by others; but you know I have used none of these arguments, though I always read with pleasure with what a great cloud of witnesses we are encompassed. Nor can I think it very modest, that they who have obtained so good a report through faith, should be treated with contempt by such as are far from being superior to them in learning or holiness. However, you are my witnesses, and so may the whole world be now, that I have pleaded no authority but that of Scripture. As I read I believe, and as I believe so I speak."—"I hope, as the providence of God led me into this subject, so his good Spirit has carried me through it. The sermons have been of service to myself, and to many of you that heard them; so that while I was imparting to you this spiritual gift, I have been established, together with you, by the mutual faith both of you and me."—Through the divine goodness, I can make this reflection on that ministry that I have received, that though innumerable follies have beset me, for which I desire to be humbled, yet for the space of twenty years of my service in this Evening Lecture, (viz. at Salters-Hall,) I have never denied a truth that appeared evident to me, nor shunned one that I thought useful to you." Afterwards he says, "The text I have now been upon is what my thoughts were turned to above twenty years ago, and I cannot but regard that hand of Providence that orders all our steps, that I have been so long kept off from engaging in that which gave me many pleasing views at a distance. He that fixes the bounds of our habitation, settles also the times before appointed, and he makes every thing beautiful in his season. It is by his over-ruling counsel, that these designs should never be brought into life till they were most needful. I must further observe, that we were actually engaged on this text above eleven months before our contentions broke out, that are now become like the bars of a castle. I little thought at my entrance on the Mystery of Godliness, that I should be driven into a field of battle, or that a zeal for these doctrines would make me the abhorrence of friends and the contempt of strangers; but a wise and gracious God had thus appointed to try whether, in the service and defence of the truth, we could live upon the honor that comes from God only. I had no more in view than about ten or twelve discourses; but I have found myself refreshed and enlarged in these studies, beyond what I have been conscious to myself in any other studies; and therefore, though I could not be untouched with the defaming of many, yet the doctrine was so much the joy of my soul, that the ill usage of men is what I could both neglect in the closet and despise from the pulpit; and I am so sure this doctrine is of God, and so persuaded it is fundamental to all our hopes, that I think my work and my life can never be closed with any thing of more importance."

The following anecdotes, among others, are related of Mr. Bradbury. In the progress of the Arian controversy, he was challenged to a public dispute in London. When they met, the gentlemen of the Arian sentiments desired him to open the debate, by producing an argument in favor of Christ's divinity. Upon this he reads Isa. 6th chapter.

from the 1st to the 5th verse inclusive; this, said he, I compare with John, 12th chapter, 37th to the 41st verse. "These things said Isaiah, when he saw *his glory*, and spake of *him*." Now, gentlemen, says Bradbury, I wait for your answer. The above application of Scripture so confounded the Arians, that they went out one by one, and left the good man with his friends.

About the same time, as he was preaching the lecture in Salters-Hall, and was led by his subject to prove our Lord's divinity, he was hissed at by several who were present. Mr. Bradbury's friends were much affected with this insolent abuse, and expressed their grief on account of it; to which, with his usual vivacity and ingenuity, he replied, You need not be concerned about this, it is quite natural. You know we have been bruising the head of the old Serpent, and no wonder you heard the hisses of the generation of vipers.

When he saw criminals going to execution, he would have said, There would have been Thomas Bradbury, had it not been for the grace of God.

As he was employed in family-prayer, some thieves broke into his house: however, by means of what one of them heard as he was employed in this nefarious deed, he was, it is hoped made truly pious, and afterwards joined Mr. Bradbury's congregation.

This good man continued in the labors of the gospel, with little interruption by sickness, from the eighteenth to the eighty second year of his age; and from the beginning to the last period of his ministry, his life was justly esteemed a great blessing, upon various accounts, to many churches and saints, both in city and country. His popularity in preaching was uncommon; besides, his ministry, not only in his own congregation, but in several of the most public lectures in the city, was in various instances crowned with remarkable success. Nor was his usefulness confined to the pulpit, but he frequently employed the press to the best of purposes; and his good understanding in the mysteries of the gospel, his faithfulness and zeal in contending for the faith once delivered to the saints, his capacity and valor in defending the cause of liberty and religion, were manifestly discovered to the world, in the useful pieces which he published. He wrote on a great variety of religious subjects, and his works (says an excellent judge) will be in high reputation, as long as evangelical truth, solid learning, godly sincerity, comprehensive thought, clearness of argument, and a lively animated style, are of any esteem in the world.

The last sermon he preached was on August 12, 1759, a day much to be remembered by every honest-hearted Briton, and especially by Protestant dissenters, as it was the anniversary of the day of our *deliverance* from the chains of Popery and slavery, by the accession of King George I. His subject was Micah v. 5. "This man shall be the peace, when the Assyrian shall come into our land." A few days after he thus appeared for God and his country, he was taken ill, so as to be prevented from attending public worship for three Lord's days; but during his illness he gave a happy evidence he was waiting for his change with a fixed confidence that the end of his faith would be the salvation of his soul. This appeared by the frequent humble and thankful declarations he made, that his God was with him, and that he was kept nigh unto him; that none but our Lord Jesus Christ was the foundation of his trust, and therefore he had an assured hope, that at his dissolution, his garments being made white in the blood of the

Lamb, he should be received into the heavenly mansions, to dwell in the immediate presence of God, where there is fulness of joy, and at whose right hand, (as he often solemnly declared,) he firmly believed there were pleasures for evermore, and for him in particular. Hence arose his fervent and daily breathings, "Come, Lord Jesus, come," and when he had strength he would add, "come quickly;" but near his death, through his bodily weakness, his speech so faltered that he was not able to finish the sentence so as to be heard. His exit was joyous and triumphant. He died September 9. 1759.

Upon the whole, this excellent person enjoyed an early and efficacious acquaintance with the grace of God, a large understanding in spiritual things, and in civil liberty. The glory of Christ and the interest of his country were so closely united in Mr. Bradbury's principles, that it is no wonder they are sometimes interwoven in his writings, and joined in his motto, *Pro Christo et patria*, For Christ and my country; and with such firmness of mind he maintained these things, that amid clamour and reproach from Arians and Jacobites, instead of giving place by subjection even for an hour, he pursued his ministerial course with the greater fervour. His high regard for the honor of his Lord and Master, rendered him proof against both the frowns and flatteries of the world. Notwithstanding he was possessed of an uncommon degree of natural vivacity, yet none could be more steady in the principles of the gospel, or more constant and regular in family-religion. He was one mighty in the Scriptures. In his sermons he is clear in his proofs from these sacred oracles, uncommonly happy in his biblical language, and accommodations of its forcible imagery to his subjects, and its truths to the various occurrences of Providence as they turned up in his life. That considerable share of natural wit which he possessed, enlivens his writings; and, being sanctified by the grace of God, was employed by him as a weapon against the adversaries of religion and liberty, and introduced him to an extensive acquaintance with the members of the two houses of parliament, by whom he was greatly valued as a most agreeable companion. But he accounted it his greatest honor to be the instrument of doing good to the souls of those who attended his ministry. He was of a Catholic spirit, loving all who hold the Head, and who love him in sincerity; uncommonly courageous and bold in the defence of truth; and whatever warmth appeared in his natural temper, especially when the infirmities of age increased upon him, yet this must be said, that he was always open and honest, and delivered the very sentiments of his heart; and the gospel of the blessed God was so dear to him, that he desired, if it was the will of God, he might die preaching it. In a word, he was as much as many of Christ's servants, the *glory of Christ*.

MR. BRADBURY PUBLISHED THE FOLLOWING WORKS.

The Quality and Work of a glorified Redeemer, in seventeen sermons, printed 1703.

The Joy of the Christian in finishing his course, 1705.

The Justification of a Sinner, in eight sermons, 1716.

Twenty-eight sermons, concerning offences, revilings, and confession of the faith, 1723.

The Power of Christ over plagues and health, and his Name as the God of Israel, in several sermons, 1724.

Thirteen sermons on the Duty and Doctrine of Baptism, 1749.

Three sermons against profane swearing.

Two on contending for revealed religion.

Six on Heb. vi. 12. "Be followers of them who through faith and patience," &c.

Four in the Lime-street Lectures, on the Sufferings of Christ.

Two on Acts xx. 32. "I commend you to God; and the word of his grace."

Two on the death of Mr. Bragge, and another on a funeral occasion.

Three vols 8vo, chiefly of his public sermons, were collected and published after his death, by his colleague Mr. Winter, to the amount of fifty.

What took up most of his time, and gave him the greatest pleasure, (as he says himself,) was the Mystery of Godliness, in sixty-one sermons.

He also wrote prefaces and recommendations to the following works of others: Three volumes of Messrs. E. and R. Erskines sermons; the Gospel Sonnets by R. Erskine; and to a work of Maurice, on the warrant of a sinner as such to believe on the Saviour, entitled, *The Modern Question proven.*

ART. V. *Whether the doctrine, that God has been RECONCILED by the death of Christ, destroys his immutability.*

Symington in his excellent work on the Atonement satisfactorily answers the above question. He takes the common ground occupied by Calvinists on that subject. His remarks are worthy of the reader's attention. They are as follows:—

"The doctrine of atonement has been thought inconsistent with the divine immutability.

"God is unchangeable. In his nature, perfections, and will, he can undergo no alteration. This were to suppose him capable either of improvement or of deterioration, which suppositions alike involve a denial of his perfection. If he is capable of improvement, he was not before perfect. If he can undergo a deterioration, supposing him perfect before, he is perfect no longer. These suppositions are equally blasphemous and absurd; and, consequently, inapplicable to Him who says, 'I am the Lord, I change not.' Yet the atonement of Christ is supposed to effect such a change in the mind of God, that he is reconciled, on account of it, to those with whom he was formerly displeased, and induced to love what he formerly hated.

"This objection resolves itself into the former, and might be disposed of in the same way. Yet, as the form in which it is presented makes it to turn on the immutability rather than the amiableness of God, it requires a distinct consideration.

"1. First of all, let it be remarked, that, if the orthodox employ language which *seems to imply* a change in God, this is nothing more than is done by the inspired writers themselves.

"The phrase *God's being reconciled* may not, in so many exact terms, be found in the Bible: but, certainly, phrases of precisely equivalent import are to be found there in abundance. Is not his *anger* said to be *turned away*? 'In that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou

comfortedst me.' (Isaiah xii. 1.) Is he not spoken of as *keeping not his anger for ever*? 'Go and proclaim these words towards the north, and say, Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever.' 'He retaineth not his anger for ever, because he delighteth in mercy.' (Jer. iii. 12. Micah vii. 18.) Nay, is he not represented as being *pacified*? 'That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I AM PACIFIED TOWARD THEE for all that thou hast done, saith the Lord God.' (Ezek. xvi. 63.) In these and similar passages although the word 'reconcile' is not used, the *idea* of reconciliation is surely expressed. It is to no purpose, then, that the enemies of atonement cite those passages in which man is said to be reconciled to God, as if it were impossible, at the same time, that God should be reconciled to man. Man is indeed reconciled to God, and his reconciliation, too, is effected by Christ. 'When we were enemies we were reconciled to God by the death of his Son. All things are of God, who hath reconciled us to himself by Jesus Christ.' (Rom. v. 10. 2 Cor. v. 18.) The orthodox believe that the atonement of Jesus has a bearing on man, a tendency to bring down the proud opposition of the human heart, and to slay the enmity of the carnal mind against God. But they believe, also, that it has a bearing on God, because the scriptures formerly quoted teach as much. And there is nothing in this incompatible with those other texts which suppose that it has a bearing on man. So far from there being anything inconsistent in admitting both ideas, it can even be shown, we think, that the latter supposes the former.

"In scripture phraseology, when an offender is spoken of as being reconciled, it means his taking some steps to reconcile him whom he has offended. When the princes of the Philistines are wroth with David and say, 'Wherewith should he reconcile himself to his master?' (1 Sam. xxix. 4.) the meaning they intend to express, plainly is that he should find a difficulty in reconciling his master to himself. Such, also, is the import of the phrase in the well known passage, 'If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.' (Matt. v. 23, 24.) This passage is most decisive. The person addressed is the *offender*; he has nothing against his brother, but his brother has something against him; yet is he exhorted to go and be reconciled to his brother, that is, to go and *reconcile his brother to himself*. This is the only meaning which the passage can bear, consistently with the terms employed. On the same principle, when man is required to be reconciled to God, may we not be warranted to conclude that the phrase implies that God is to be reconciled to man? When the facts of the case are considered, this inference is the more confirmed. God is the offended party, man is the offender; the reconciliation is effected by the blood or death of Christ, which is frequently represented in other places as offered to God; and the effect produced is equivalent to the non-imputation of trespasses, which is certainly the prerogative of God alone. 'God was, in Christ, reconciling the world to himself, not imputing their trespasses unto them.' (2 Cor. v. 19.)

"How futile, thus, are all the attempts of Socinians to get rid of the scripture doctrine of God's being reconciled to men by Jesus Christ!

The doctrine is plainly expressed in numerous parts of holy writ, and it is clearly implied even in those which are supposed to exclude it. Let them explain to us, therefore, on their theory, the texts of scripture in which language is used that seems to imply a change in God as well as in man. On the principle of atonement, these present no difficulty. Both sets of passages are easily interpreted, for God is supposed to be reconciled to man as well as man reconciled to God. On the Socinian hypothesis, however, which supposes that only man is reconciled to God, it is not easy to see how the one class of texts is to be understood at all. Betwixt the two, on the orthodox principle, there is no disagreement, but the most complete and delightful harmony; on the principle of its opponents, the inconsistency is glaring and palpable.

"2. Still, it may be thought, this does not get rid of the difficulty; it merely shifts it from our own shoulders to those of the sacred penmen.

"And are we to suppose, on the authority of scripture too, that the atonement *does* effect a change on the immutable God? Far be the thought. The doctrine is not chargeable with any thing so blasphemous. What we have affirmed is, that the texts in question *seemingly* imply a change in God. We have not said that they *really* imply such a thing. What, then, *do* they imply? To speak of a change in the nature, or attributes, or will of God, is blasphemous and absurd, as we have just now said. But it is neither blasphemous nor absurd to speak of a change in the mode of the divine administration. Now the *anger*, *wrath* and *displeasure* of God, are not passions or affections of the divine nature resembling those which receive the same names in man. They are terms denoting the necessary opposition of the divine rectitude to such as have violated the holy law of the righteous Lord who loveth righteousness. They mark the relation into which iniquity brings such as are chargeable with it, to the Lawgiver and Judge of the universe. It is the language of *government*, not of *passion*. And what the atonement effects is, not a change in God the Lawgiver, but a change in the administration of his government; a change in the relation subsisting between his creatures and himself. Those whom he formerly treated in a way which is fitly represented to us by anger, indignation, and wrath, he, in consequence of what Christ has done, treats in a way which is fitly represented by love and complacency. But the change is *not in God*, it is in the *creature*, and in the *relation* in which the creature stands towards God. God does not love at one time what he hated at another. He does not, in respect to Christ's atonement, love what, irrespective of this atonement, he hated. No. He hates and loves the same things at all times. What does God hate? It is sin, and not the sinner; he cannot hate his creatures as such, but only as violators of his just and holy will. What does God love? Holiness, his moral image, which is reflected from men, not as mere creatures but as *moral* creatures, as *new* creatures; not as sinners, but as saints. The change thus appears to be *not in God*. He is pleased and displeased with the same things at all times. He always hates sin—always loves holiness. The atonement does not make God love sin which he formerly hated, nor hate holiness which he formerly loved. The change which it effects is not in God who is the author of love, but in man who is the object of love. By means of Christ's death, man is brought out of a state of condemnation and depravity which God could not but regard with repugnance, into a state of reconciliation and puri-

ty which he cannot but look upon with complacency. The change, every one must perceive, is, in this case, not in God, but in man, or in the relation in which man stands to God. Whatever change the creature undergoes, God continues the same. The sun, the glorious fountain of light and beauty, is always the same in its nature and properties, although the earth may reflect its rays at one time and not at another. But it were every whit as reasonable to ascribe the different appearances which the earth assumes by day and by night, to a change in the solar luminary, rather than to its own relative position with regard to that luminary, as to ascribe the state of man, in consequence of Christ's atonement, to a change in God rather than in man himself. Thus do we dispose of the objection founded on the divine immutability." P. 20—27.

ART. VI. *Female Apparel.*

It can scarcely be denied that females generally pay too little attention to the Apostolic rules relative to their apparel. A reformation in this particular is much needed. We would invite the female part of our readers to a careful perusal of the following judicious remarks of that accomplished writer, the REV. JOHN ANGELL JAMES. We extract them from his excellent little work, entitled, "The Family Monitor, or a Help to Domestic Happiness." Pp. 52—57.

"Put on then, the ornament of a meek and quiet spirit. Pay less attention to the decoration of the person, more to that of the mind. 'Your adorning is not to be that outward adorning, of plaiting the hair and of wearing of gold, or of putting on of apparel, but the hidden man of the heart which is not corruptible.' The language of another apostle on this subject is no less striking. 'In like manner also, I will that women adorn themselves in *modest* apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array; but, which becometh women professing godliness, with good works.' 1 Tim. ii. 9, 10. Two apostles, who both wrote as they were moved by the Holy Ghost, in such language as this, have denounced as improper, and as unbecoming a profession of godliness, a taste for immodest, expensive, or decorative dress. Surely then, this subject is worthy the most serious attention of all christian females. By what sophistry can the letter, much more the spirit, of two passages of holy writ, so very plain and express in their terms as these, be set aside? That they *are* set aside, is evident by the appearance of almost every congregation into which we could enter on the sabbath day, whether within or without the Establishment. The race of folly, one should really suppose, is at length almost run, for it does seem well nigh impossible, even by the aid of our neighbors, the French, for the women of our age to render themselves more supremely ridiculous than many of them have lately appeared. What with the gaudiness of coloring and extravagance of form, our religious assemblies present every thing at once to disgust our taste, and to distress our piety. It is high time for the christian teacher, to call back the women 'professing godliness,' from their wanderings in the regions of fashionable folly, to the holy scriptures: for the holy scriptures, it should be remembered, have laid

down a law for regulating the dress of the body, as well as that of the mind. I do hold then, that these passages of scripture are still parts of revelation, and as such still binding upon the conscience: if not, show me when they were cancelled. I contend, that *christian* females ought to abstain from expensive, showy, and extravagant fashions in dress, jewelry, and all kinds of personal decoration. I am not arguing for a sectarian costume, for a religious uniform, for canonical shapes and colors; nothing of the sort, but for simplicity, neatness, economy; for, what the apostle calls, modest apparel, shamefacedness, and sobriety; for the *spirit* of the passages, if not the very *letter*; for a distinction between those who profess godliness, in their comparative inattention to such things, and those, who make no such profession: for a proof that *their* minds are not so much engaged on these matters, as the minds of the people of the world are. I am not for extinguishing taste; alas, in matters of dress, this is already done, but for resisting the lawless dominion of folly, under the name of fashion. I am not for calling back the age of gothic barbarism, or vulgarity: no; I will leave ample room for the cultivation of both taste and genius, in every lawful department, but I am protesting against the desolating reign of vanity; I am resisting the entrance of frivolity into the church of God; I am contending against the glaring inconsistency of rendering our religious assemblies, like the audience convened in a theatre. The evils of an improper attention to dress are great and numerous. 1. Much precious time is wasted in the study, and arrangements, and decisions of this matter. 2. The attention is taken off from the improvement of the mind and the heart, to the decoration of the person. 3. The mind is filled with pride and vanity, and a deteriorating influence is carried on upon what constitutes the true dignity of the soul. 4. The love of display infects the character. 5. Money is wasted which is wanted for relieving the misery, and improving the condition of mankind. 6. Examples are set to the lower classes, in whom the propensity is often mischievous in many ways.

"We have run
Through ev'ry change that fancy at the loom,
Exhausted, has had genius to supply;
And, studious of mutation still, discard
A real elegance, a little us'd
For monstrous novelty and strange disguise.
We sacrifice to dress, till household joys
And comforts cease. Dress drains our cellar dry,
And keeps our larder lean; puts out our fires;
And introduces hunger, frost and wo,
Where peace and hospitality might reign.

"I am aware it might be, and is said, that there may be the pride of singularity, as well as of fashion; the pride of being covered with sober autumnal tints, as well as of exhibiting the brilliant hues of the rainbow; the pride of quality and of texture, as well as of color and of form. I know it, and I do not justify the one more than I do the other; I condemn all kinds; but at any rate there is a little more dignity in one kind, than in another. I will leave opportunity for the distinctions of rank, for the inventions of true taste and for the modest and unobtrusive displays of natural elegance and simple beauty; but I cannot allow the propriety of christian females yielding themselves to the guidance of fashion, however expensive, extravagant, or gaudy.

"As to the employment of our artisans by the various changes of fashion; I have nothing to do with this, in face of an apostolic injunction. The silversmiths who made shrines for the worshippers of Diana, might have pleaded the same objection against the preachers of the

gospel, who certainly did, so far as they were successful, ruin this trade. I am only speaking to professors of religion, who form so small a portion of society, that their abstinence from folly would do but little in diminishing the employment of the work-people; and if it did, let them make it up in some other way. What I contend for, then, is not meanness, not ugliness, not unvarying sameness; no; but neatness opposed to gaudiness; simplicity and becomingness, opposed to extravagance; modesty opposed to indelicacy; economy opposed to expensiveness. Whether what I contend for is characteristic of the age in which we live, let any spectator determine. I am anxious to see professors of religion displaying a seriousness and spirituality, a dignity and sobriety of mind, a simplicity of habits, and a sedateness of manners, becoming their high and holy profession; and all this, united with an economy in their personal expenses, which will leave them a greater fund at their disposal, for relieving the miseries, and promoting the happiness of their fellow-creatures.

“But, perhaps after all, many women may plead that the gaity and expensiveness of their dress, is more to please their husbands than themselves: but even this must have its limits. And I really pity the folly of that man, who concerns himself in the arrangement of his wife’s wardrobe and toilette; and who would rather see her go forth in all the gorgeousness of splendid apparel, to display herself in the drawing rooms of her friends, than in dignified meekness, to visit the cottages of the poor, as the messenger of mercy: and who rejoices more to contemplate her moving through the circles of fashion, the admiration of one sex, and the envy of the other, than to see her holding on her radiant course in the orbit of benevolence, clad in unexpensive simplicity, and, with the savings of her personal expenditure, clothing the naked, feeding the hungry, healing the sick; and thus bringing upon herself the blessings of him that was ready to perish, and causing the widow’s heart to sing for joy.

“Not only the ornament, but the person which it adorns, is corruptible. Accidents may distort the finest form, diseases fade the loveliest coloring, time disfigure the smoothest surface, and death, the spoiler of beauty, work a change so awful and appalling, as to turn away the most impassioned admirers in disgust. How soon will every other dress be displaced by the shroud, and every other decoration be stripped off to make way for the flowers that are strewed in the coffin upon the corpse, as if to hide the deformity of death. But the graces of the heart, and the beauties of the character, are imperishable; such let a wife be continually seeking to put on; ‘for she that has a wise husband, must entice him to an eternal dearness, by the veil of modesty, and the robes of chastity, the ornaments of meekness, and the jewels of faith and charity; she must have no paint but blushings; her brightness must be her purity, and she must shine round about with sweetness and friendship, and then she shall be pleasant while she lives, and desired when she dies.’”

ART. VI. *Q's Views on Missions to the Heathen.*

(Concluded from P. 153.)

I have no desire to overlook any argument in behalf of missions to China, or to keep out of view any thing that might throw light on the question. I cannot imagine any reason, that any christian can have, against such a mission, unless it be a conviction of its inexpediency, and that the plain path of duty lies in another direction. The arguments for such missions will appear to better advantage by contrasting two cases together. The first argument is the dense population of eastern countries, and especially China: this is often largely expatiated on; that *immense* empire, including one-third of the human family at least! One missionary in imploring aid, observes, that he labors for four hundred millions of souls. Now where will you look for another such field? If you proceed towards the Indian tribes in our own latitudes, or to the northern regions, or to Patagonia, there are but a few thousands scattered over boundless forests.—In the former case, the missionary can scarcely fail of obtaining a continual audience, and numerous assemblies; in the latter case that is scarcely ever possible. Another argument is that eastern nations and especially China has the advantages of high civilization, the knowledge of letters, and laws, arts and sciences, besides affording the conveniences of life in abundance: whereas in the remote north, south or west, society is in a manner altogether unformed; much time and labor is necessary to bring them to a condition ready for the gospel minister to begin his proper work among them; and in the mean time he must descend, in a great measure, to their style of living.—Another argument is that eastern countries offer great advantages for commerce, by which intercourse with enlightened people can be maintained, improvements of every kind facilitated, and great gain arise both to them and to us. Some missionaries dwell considerably on this point—the fertility, and rare productions of the countries they visit, how easily commercial intercourse might be established between them and their native land, and how advantageous it would be to the latter. But among the heathen in the extremities of our own continent, there could be nothing of the kind.

These are such of the arguments as occur to my mind, if our friend A. H. knows of others more weighty, it will be esteemed a favor from him, to bring them forward, as I have no object in view but to ascertain the truth of the matter. In the mean time let us examine those given above.

1. A dense population no doubt has its advantages, and if the missionary's success were always in proportion to that, we should at once yield the question to the advocates of a Chinese mission. This, however, does not seem to be the case. Large audiences are indeed gratifying, but not indispensable; and by no means the rule by which to judge of a call to missionary work. We read in Acts viii. 26, of a very express call to Philip to proceed to a desert, and preach to one man; which he did with excellent success. Moreover missionary reports show, that the large and continual audiences that are imagined, are never realized, most of the missionaries' instructions seem to be given by way of conversation with individuals, or desultory discourse to a few. I have never read, of what might be called a large assembly waiting orderly on the preaching of the word, and stated ordinances of christian worship. We may take as a fair specimen on this point, the letter of Mr. McEwen, missionary in northern India, dated December 19, 1836, from Allahabad. This is represented as a most important

missionary station, the seat of the supreme court, at the confluence of two sacred rivers, Ganges and Jumna, and of course a place of resort for many thousands from all parts; affording therefore a most favorable opportunity of proclaiming the "glad tidings" to multitudes of heathens. Well, what crowds attend the missionary? He says, "We have public service every sabbath morning, at which, from thirty to forty generally attend. Sabbath evenings also, and three evenings during the week. I attend meetings at different places of the station. At some of these places, the attendance is generally as good as on sabbath morning, although by different persons." It is to be remembered also, that even these thirty or forty, are not native Indians, but of European descent. Again he says, "On our arrival here, we immediately made some efforts to commence a school, considering that, as one of the principal objects of our mission.—The boarding school system, is therefore in our estimation, the great hope of christian missions." And what is the amount of the school?—"We have now eight boys and one girl, in the house, who with the five mentioned, will make *fourteen* in all; and we have every prospect of increasing the number very rapidly. Our day school is also increasing. We have a few *natives* amongst the others. The boys that I have taken, are all from eight to ten years of age." Such is the mission of great importance and great promise, and without doubt of great expense. But I cannot see how the conversion of fifty or a hundred persons in China should be of so much more value than the conversion of a like number in any part of America.

That missionary success is not always in proportion to the population of a place we have demonstrated to us, without going so far as to China. Look at any of our own great cities. There you have a dense population, possessing many advantages for the spread of the gospel, beyond any eastern nation; contrast them with the most thinly peopled sections of the country, and say in which place, the gospel minister is most successful? Is it not manifest that as population increases either in city or country, wickedness also abounds? The reason is plain "As iron sharpeneth iron so doth the face of a man his friend," either in good or evil: the more closely and frequently that irreligious and corrupt men are brought together, the more corrupt they become. In proportion to the density of population, is the difficulty of obtaining a livelihood; hence men must be more occupied with worldly business; and what we may call the social vices will more abound among them; and so, there will necessarily be little opening for the gospel. This is not a mere theory, for all these evils are actually met with, by the Chinese missionary, as might be fully shown. I would infer, then, that this first argument has no great weight, because the evils fully balance the advantages.

2. Civilization and refinement, are of excellent advantage, when they bear their proper relation to true religion, and not otherwise. The Chinese and other eastern nations have not only letters and laws, but deep rooted notions of a false religion; indeed they are so sensible of all their advantages, that they are above being taught. It is in the very nature of the thing, that where men have the idea, that they are learned, refined and improved, are the ancient people, their order of things superior to all others, and such notions, which are so gratifying to natural pride, they also are proportionally fortified against the humbling, self-denying system of the gospel. How hardly shall they who

are in this case, be convinced of their ignorance, and sit down like little children to learn the first lessons, that they may enter into the kingdom of God. They are well represented by Solomon, "Seest thou a man wise in his own conceit, 'here is more hope of a fool than of him.'" The uncivilized inhabitants of the forest, who may be said to know nothing, are more readily convinced of their true condition, and more easily taught, than these. It will be found a work as great and difficult to unteach the former all his false wisdom, that he may be in a condition ready for the gospel minister to begin his proper work, as to elevate the latter by civilization to the same point. How does scripture and experience speak on this matter? The Scribes and Pharisees in the days of our Lord's personal ministry, were the most learned and refined class of the most enlightened and civilized nation on the face of the earth, possessing many advantages above all the men of the east. What success the gospel had with them, is well known. Their conceited knowledge and holiness, was the most effectual bar to their conversion; publicans and harlots went into the kingdom of God before them. And similar to this it has always been. The most rude and ignorant, are often more accessible, and open to instruction than those of the contrary character. The Greeks were the most learned and polished of all the heathen nations—their literature, arts and philosophy are to this day admired, there is no eastern nation of modern times that will bear comparison with them. The apostles labored among them as christian missionaries; but they do not seem to have found such great advantage from that circumstance. Christ crucified was to the Greeks, foolishness; the gospel system was far from agreeing with their preconceived opinions, and those of course were not to be disputed, therefore it must be pronounced absurd. And I have not seen on what ground, a better reception is expected from the refined *Easterns* of modern times. If it be remarked, that the apostles were not deterred by such considerations, but actually went among them, and had excellent success; so ought we to go and hope for a like triumph of the gospel over false wisdom, no less than over gross ignorance. I answer, the Greeks were comparatively in the apostles very neighborhood; and farther, they had very clear calls to go to them, which is the very point now in question.

If it be observed that I have considered the case, only as to natural means and their natural operation, as though the spread of the gospel were the effect of mere human effort; keeping out of view its divine character, and the promise of the spirit to give it effect: I answer; if these points are taken into view, they apply to the uncivilized heathen on our own continent as well as others and make them perfectly equal with the Chinese. However valuable the refinements of civilization may be, it is not proved that the want of them is any material hindrance to the progress of the gospel; the word of salvation is at once adapted to the lowest, as well as the loftiest capacity, and being embraced, carries along with it, and produces, the best and only true refinement of society.

3. The advantages by commercial intercourse, I cannot admit at all. History indeed, informs us, that merchants and traders were greatly instrumental in spreading the gospel in the commencement of the Reformation, but observation and experience prove that it is far otherwise in these days. I have been forcibly struck, with the remark of an able writer on another subject, viz: "The trader, and missionary in heathen

lands, must forever be diametrically opposite." It is the interest of the former that the heathen continue in their ignorance; the very business of the latter is to enlighten them. The general conduct and character of the former causes the greatest possible prejudice against the latter. The trader from christian countries, is accounted a christian, as well as the missionary, and his falsehood and dishonesty are at once imputed to the religion he professes; so that the missionary finds a deep rooted prejudice against the gospel which he would teach, and a distrust of his motives, if not a hostile jealousy of him, on account of the wrongs, already suffered from those nominally of the same religion. Hence it will always be found that in proportion as any tribe or nation have commercial intercourse with christian nations, so called; so will they become corrupt, hardened and untractable; and on the other hand as they lack the attractions for the avaricious trader, or the lovers of power, so are they simple, harmless and docile. This I might illustrate by many passages of various authors—a few examples shall suffice. What occasioned the sanguinary law of Japan and China against christianity but the villainies of the Jesuits, who under the guise of christian missionaries, were seeking mere worldly gain? Commercial men from christian lands very commonly show the superiority of their intellect over the heathen, by wronging them, and so destroy any moral principle they seem to possess, and often introduce crimes among them of which they were before ignorant. When Captain Cook was exploring the coasts of New Zealand, in order to obtain as much information of the country as possible, he was anxious to capture a boat with its crew; this however he could not do, till he had *shot* the most of them. This was their introduction to an acquaintance with white men, with christians. Here was a wound inflicted on their national feelings that would not be soon healed. How could the same people convince these savages that they were desirous of doing them good? Not easily. We might again refer to the example of the Indians on any part of our own frontiers. Those who trade among them are not ashamed to acknowledge, that they become vastly worse in every respect, by their intercourse with them. The covetous merchant never hesitates to deal in any article that will produce gain to him, though it should as certainly produce ruin to those who receive it. Accordingly ardent spirits almost always enters largely into the bill of traffic, and the contrariety of its effects to the work of the missionary, needs no illustration. Before Captain Cook's time, the New Zealanders were absolutely ignorant of intoxicating drinks, as was also the case with many other islands in the Pacific; but by their commercial intercourse with enlightened, christian nations, drunkenness is become sufficiently common. By the law of Mahomet, drunkenness is strictly prohibited to every Musselman; but by commercial intercourse with christian people, we are informed that New England rum has been introduced among them and is in some places freely sold and drank as in New England. It is not perhaps two years since some missionaries proceeded to the Esquamaux on the north west coast of North America; the main errand of the ship in which they sailed, was commerce, and one article of traffic was rum, about ten times as many hogsheads as there were missionaries on board. Whether such commercial intercourse is calculated to help or hinder the missionary work, is not hard to see. These are but a few cases under one article, to which many more might be added, and I might also show on other points, that commercial men, commercial intercourse

and the cultivation of commercial enterprize among heathen tribes, is as detrimental to the spread of the gospel among them by the labors of missionaries, as war itself. On this argument therefore, the heathen on our own continent, have a decided advantage, especially those whose country, and whose state of society offer nothing to tempt the avarice of the merchant.

In conclusion, Mr. Editor, I am not opposed to christian missions to the heathen. I only plead for consistency in the work. It is surely no more than reasonable and consistent, to apply our labor and expense where we have most direct access, and a prospect of the greatest amount of good following. I cannot undertake to say from memory, even the probable sums that have been expended in missions to eastern countries; it would not however be extravagant to say many thousand dollars. The number of missionaries, taken together, is great, and their labors incalculable. Now what have they done? What progress have they made, in organizing the church, and bringing her to the scriptural form and order? Let us look at China, one missionary exclaims in triumph, that China is open for the gospel, and calls on all who love the work and cause of Christ to come and occupy the field; but another, and his fellow missionary, explains to us how it is open, that christian books can be given to many individuals who are eager to receive them, and thus christian knowledge spread; that there are also many opportunities of giving instruction by conversation, and finally that the scriptures are translated into that language; all important points attained, But has there yet been one christian congregation formed? Is there one school established, for the instructing of the natives in christian knowledge? Has one christian missionary obtained a permanent location for the distribution of books, or any other missionary work? Has one native given decided evidence that he has been truly converted to Christ, by the means used? I have never read nor heard of one instance of any of these. Individuals are found willing to listen or read occasionally, and appear not so obstinate and unreasonable as they might be and this is considered no small matter. Persia has been longer, or more labored as a missionary field, and it is a shade better. There is some countenance given to the spread of christian knowledge, some beginnings have been made to the establishing of christian schools, and perhaps one or two individuals have given evidence of saving faith. But we have not heard of any thing like the formation of a congregation. Indeed the missionaries seem to consider the establishment of schools, the highest object they can reach, a means that may produce much good, in the course of another generation. How is it in the British East Indies, where the gospel has been preached by missionaries and the scriptures circulated more or less for half a century? Or how is it in those parts possessed by the Dutch, where the gospel has been nearly a whole century? There are indeed some congregations, composed of Europeans, and only of a small part of them. The native converts are very few. An instance of the conversion of an individual is celebrated as a great trophy. On the whole there has probably been as much labor and expense bestowed on eastern missions, as on the Secession church in the United States; and (small as she is) the fruits produced are nothing in comparison. There can scarcely be a doubt that if the same labor and expense had been judiciously applied, (I mean even that portion of it sent from America) on our own continent a far greater amount of good would have followed.

If we compare the labors and successes of Brainard and Martyn; if we compare the success of efforts among the Cherokees, with any eastern mission, it will amount to a proof. Now if the Secession church will establish missions on our own borders, even in those places that are now visited by her itinerants, it would probably occupy all her resources, and it would without doubt be of tenfold service to the cause. Let there be two or three men permanently located and supported in the far west, one or two in Wisconsin, one in Upper Canada, one or two in Michigan, one or two in Lower Canada, &c. In all which places there are already promising openings. The expense of transporting a man to the shores of China, would support one in any of these places for one year, and before the Chinese missionary has learned to speak, the other will have gathered a good congregation, and in some places a presbytery of them around him. But if it is indispensable to our reputation for missionary exertion, that we speak to men of strange languages, we must go farther, still it is not necessary to leave the continent, and an establishment in almost any remote tribe could be maintained vastly easier and with more probability of success than the chimerical project of sending an individual to China or any "region where the Chinese language is spoken."

There is another point on which I plead for consistency, I mean a proportional regard to all the commands. I acknowledge the greatness and obligation of that "Go ye unto all the world and preach the gospel to every creature." But the same authority also says "thou shall love thy neighbor as thyself." "If any man say I love God and hateth his brother, he is a liar." What an absurd, and disgusting pretence to zeal for God, then, is that which is flaming for the extension of the highest privileges to the Chinese, and at the same time for keeping millions of our own countrymen in a state of slavery, deprived of every right of humanity! This alone might be sufficient to induce the candid, to stand aloof, not from the missionary work, but from co-operation with those who boastfully assume the management of it. It is not an extraordinary thing to find slavery and missionary effort connected, not speculatively but practically. Take an example or two. In the minutes of Bryan Superior Court, S. C., Dec. 3d, 1832, we have the following legacy of Ann Pray:—"one fourth of certain negro slaves, to the American Board of Commissioners for foreign missions, for the purpose of sending the gospel to the heathen"—I have no information whether the Board accepted or rejected the bequest, but that would make no difference as to the pious intention of the lady. In another part of the country, two elders in the church were the owners of two men slaves, who were fellow members with them of the same congregation, and heads of families. They were both sold to one driver, chained together, and driven from their families; going down the Mississippi they cast themselves over board in a fit of despair. The pious elders took the first opportunity of devoting *part of the price*, to the cause of missions, which was accepted. We commonly consider that the chief priests and pharisees of Christ's day, were the most unprincipled and devilish set of men that any where figured in history; yet when they had received again the money from Judas, they judged it unlawful to apply it to any holy use, *because it was the price of blood*. But our modern devotees are by no means so scrupulous; the above instances are as much worse than the Pharisees as can well be imagined—they are aggravated by a hundred circumstances. Yet instead of being execrated

by those who possess the most ardent glowing of christian love for their fellow men, the individuals are considered praiseworthy for their liberality and benevolence. Away with such canting! Does A. H. ask what bearing these remarks has on the question now in hand as he is concerned in it? He need only recollect the speech which he made on the floor of the last Synod, on the subject of slavery, to see their bearing. Since he was so prompt to discern, that the minister who opposed his project of a foreign mission, acted in direct contradiction of the declared will of the Master, it is remarkable, that he should see nothing in the other question contradictory to his will, and of the spirit of the gospel; nothing self-contradictory in his own conduct, when he considers what side he takes in the one question and in the other. I would recommend him to reconsider the subject carefully, and beware of the sin of being "partial in the law." And when he appears to be governed by a principle of equity; we will hear him candidly. At present farewell. Q.

ART. VII. *Missionary Intelligence.*

The annual meeting of the American Board of Commissioners for Foreign Missions, was held at Newark, N. J. on the 19th ult. Believing that it would interest our readers to be made acquainted with the extensive operations of this national institution, we have been induced to publish the following "Abstract of the Twenty Eighth Annual Report." We copy it from the Christian Intelligencer. As it furnishes a vast amount of *Missionary Intelligence*, though long, we trust it will be received and read with much satisfaction.

DEPARTMENT OF MISSIONS BEYOND SEA.

Mission at Cape Palmas.

FAIR HOPE.—John Leighton Wilson, *Missionary*; Benjamin Van Rensselaer James, *Printer*; Mrs. Wilson.

(1 station; 1 missionary; 1 printer, and 1 female assistant missionary;—total, 3.)

Mr. and Mrs. White and Mr. James arrived at Cape Palmas in December in good health. Mrs. White became sick of a fever on the 10th of January, and died on the 28th. Her husband's anxious care of her in the first days of her sickness, notwithstanding the remonstrances of his more experienced missionary friends, was probably the reason that when the fever seized upon him, on the 18th of January, he sunk at once, and died on the 23d. Mr. James had the fever lightly.

Mr. and Mrs. Wilson enjoys excellent health, and much solid happiness in their work. The more they know of their field of labor, the more highly do they think of it. Mr. Wilson made three tours, the past year, into the interior. One was thirty miles, to the chief town in the Bolobo territory; another thirty-five miles to a town twenty miles up the Cavally river; the third 120 miles to Grabba, eighty-five miles beyond the termination of his second tour. He was then on his way to a people supposed to inhabit the declivities of the Kong mountains; but having been led out of his way, and falling ill among an inhospitable tribe of cannibals, he returned. The country in the inte-

rior, and especially along the river, is of surpassing beauty and fertility. Nor does it want inhabitants.

Mr. Wilson has commenced a seminary of boarding scholars from different parts of the country. It contains forty pupils, one fourth of whom are females. There are four day-schools, containing one hundred pupils, taught by colored men. He has commenced printing in the Greybo language.

No field occupied by the Board promises a speedier or more abundant harvest for those who can endure the climate, than this; and the call is urgent for two or three clerical men from our southern states to associate themselves immediately with Mr. Wilson. Nothing has yet occurred to prove that the danger of early death is imminent to such men, if they use the cautions which experience suggests to mitigate the violence of the constitutional changes, by which the system is accommodated to the climate.

Mission among the Zoolahs of South Africa.

PORT NATAL.—Newton Adams, M. D. *Physician*, and wife.

GINANI.—Alden Grout and George Champion, *Missionaries*; Mrs. Champion.

Stations not yet known.—Daniel Lindley, Henry J. Venable, and Alexander E. Wilson, M. D. *Missionaries*; Mrs. Lindley and Mrs. Venable.

(2 stations; 5 missionaries—one of them a physician, 1 physician, and 4 female assistant missionaries;—total, 10.)

God in his providence has resolved the two South African Missions into one. That destined to the interior, arrived at Mosika, in the Country of Moselekatsi, June 15th, 1836, fifteen months after leaving Cape Town. Their missionary labors, however, had been virtually commenced at Griqua Town only two months after leaving the Cape. The climate of South Africa is one of the healthiest in the world; but, beginning to lodge in their houses before the mud floors were sufficiently dried, all, except Doct. Wilson, suffered from fever and rheumatic affections, and on the 18th of September Mrs. Wilson died. Scarcely had they recovered from the effects of this painful dispensation, when they were subjected to another, which broke up their mission, and removed them from the country. Some Dutch farmers, rich in flocks and herds, and dissatisfied with the colonial government, had emigrated from the colony the year before, and settled at some distance south of the country of Moselekatsi. These Moselekatsi attacked and robbed, without provocation, in the fall of 1836, slaying some of their number. Reinforced by new emigrants, they invaded his country in January, destroying fourteen or fifteen of his villages, slaughtered many of his people, and captured 6,000 head of cattle. They declared their intention of renewing the war, and driving him from the country, and earnestly advised the missionaries to relinquish their mission and go with them. No other course seemed proper, and our brethren entered upon another long and tedious journey of 1,200 or 1,500 miles, to join their brethren of the maritime mission at Port Natal. In May they were at Graham's Town, and probably reached Port Natal in July.

The brethren of the maritime mission arrived at Port Natal on the 21st of May, 1836, and soon after, by invitation from Dingaan the chief of the Zoolahs, they visited him, and were cordially received. They immediately commenced two stations, one at or near the residence of Dingaan, the other at the port, and wrote home for helpers.

With these they have been providentially furnished, in the unexpected manner just described. A printing establishment, presented by a munificent friend of the cause, has been sent to this mission during the past year.

The uniting of these two missions is not on the whole undesirable. The impressions of our brethren concerning the character of Moselekatsi, were by no means favorable. The extent of his country and the number of his people also fell short of their expectations. Being an unprincipled freebooter, his relations to the surrounding tribes were such as in a great measure to insult his people, and afford little prospect of making the mission, within a moderate period and to any great extent, a radiating point of influence. Nor was it very improbable that Moselekatsi and his people would emigrate to some other region more remote from the vengeful and dreadful power of Dingaan.

Mission to Greece.

ATHENS.—Jonas King, D. D., *Missionary*, and wife.

ARGOS.—Elias Riggs and Nathan Benjamin, *Missionaries*, and their wives.

(2 stations; 3 missionaries, and 3 female assistant missionaries; total, 6.)

During the past year, a violent opposition has been excited, by designing men, against the *Americans*, under which all protestant missionaries and Bible agents were included, from whatever part of the world they may have come. This has not only pervaded Greece, but the whole Greek community. Notwithstanding this, Dr. King writes, at the commencement of the present year, that he was never so much encouraged in his mission. From thirty to forty, which was all his room would contain, stately attended his Greek preaching on the Sabbath. He had sold and gratuitously distributed, in the twelve months past, 4,687 copies of the New Testament and parts of the Old Testament in modern Greek, and 43,322 copies of school-books and religious tracts—in all, 48,009. Add to these what Mr. Riggs distributed, and the number amounts to near 50,000. The other labors of the mission were as heretofore. The seminary was continued at Athens; and the two female schools at Argos contained seventy scholars.

Prof. Bambas had come forward in answer to the inflammatory tract, which was the chief instrument in exciting the opposition just mentioned. His reply vindicates the reading of the word of God in modern Greek, and as translated from the Hebrew, and is said to be beautifully written. Mr. and Mrs. Benjamin arrived at Argos on the 15th of November.

Mission to Constantinople.

CONSTANTINOPLE.—William Goodell, H. G. O. Dwight, William G. Schaffler, and Henry a Holmes, *Missionaries*; Mrs. Goodell, Mrs. Dwight, Mrs. Schaffler.—Three native helpers.

(1 station; 4 missionaries, 3 female assistant missionaries, and 3 native helpers;—total, 10.)

The means of communication in Turkey have greatly increased within a few years, and are increasing. The plague, however, seriously obstructs travelling, and all kinds of labor. The Lancasterian schools among the Turkish soldiers continue to flourish. Among the *Turks*, the following changes and indications of change are worthy of notice; viz: The introduction by the sultan of the European nomenclature in designating his ministers of state—the construction of a re

gular carriage road to Nicomedia in one direction, and Adrianople in another—the assumption by the government of the immense landed estates belonging to the mosks of Constantinople—and the placing of his own portraits, contrary to the precepts of the Koran, in the barracks of the soldiers.

The *Greeks* of Constantinople are estimated at 200,000—a greater number than can be found collected in any other spot. The tendency to infidelity among them is probably no more than a revulsion of feeling and opinion from the extreme of superstition, with nothing to give it the right direction. As a body they are peculiarly accessible. There are also thousands of Frank Greeks in the metropolis, generally from liberated Greece, who owe no allegiance either to sultan or patriarch. There seems, however, to be wanting among the Greeks of Constantinople that preparation of heart—the result of divine influence—which is found among the Armenians. Hence but few instances of spiritual renovation have yet been seen among them. There has been, however, a deficiency in the appropriate means, none of our present missionaries speaking the modern Greek. A missionary acquainted with that language will probably be soon transferred from one of our other stations in the Levant.

The work of God among the *Armenians* continues with increasing interest. Whatever of opposition has existed has been overruled for good. Early in the present year, the vakeel, a sort of prime minister of the patriarchs, resolved upon breaking up our seminary for Armenian youth, and, the mission thinking it advisable to yield the point, he easily succeeded. At the same time he intended to destroy the reputation and influence of Hohannes, the pious principal of the seminary, and of Sennokerim, his pious friend, now in the United States. It pleased God to make all this subserve the cause of truth and righteousness. An opulent and munificent banker had undertaken to reorganize and enlarge an Armenian school of 400 pupils, which was in charge of an evangelical and devout priest. Though the banker had never seen our missionaries, he had cordially received the same blessed principles with the priest and Hohannes, and, at the earnest recommendation of the priest, placed Hohannes at the head of the institution, the former taking a subordinate post in the school. The placing Hohannes in this position was resisted by the vakeel and by some of the chief men in the nation; but the resolution and influence of the banker were such, while at the same time he boldly avowed the coincidence of his own religious views and feelings with those of Hohannes, that the national synod sanctioned the appointment. The school is intended for the higher branches of science, and has a Lancasterian department for the smaller boys, and another for girls. It is expected to contain about 600 scholars, and to be a free school. The worthy patron is reported to have expended \$5,000 in getting the school into operation, and will be at no small annual expense for teachers, etc. etc. He clothes nearly a hundred of the girls, and nearly two hundred boys. Thus has the Lord suspended our Armenian Seminary only to rear up one more efficient and equally evangelical; and at the same time he has relieved us of not a small item of expenditure—(about 3,000 dollars.)

The institution just mentioned is at Has Koy, a suburb of Constantinople. At Scutari, another suburb, the Armenians are erecting a building for a college, containing more than 120 rooms.

What is more than all this, the work of spiritual renovation is making

manifest progress among this people. It is not time to make use of numbers in our statements on this subject: but it is certain that the gospel is there producing its legitimate effects. It is bringing men to Christ and salvation; teaching them that denying ungodliness and worldly lusts, they should live soberly, righteously, and godly in this present world. It is found, too, that a very little of God's precious truth is amply sufficient for the purpose, when it is accompanied by the influences of the Holy Spirit.

Among the *Jews*, the state of things, is much as was reported last year. There is to some extent a hearing ear, and to a great extent the absence of an understanding heart. The German and Polish Jews are less bigoted and more intelligent than the Spanish Jews, but are more indifferent on the subject of religion. On the great day of atonement, they allowed Marcussohn, the baptized German Jew, to address them at considerable length in their synagogue on the christian religion, the "ruler of the synagogue" having first given him a chair in the elevated enclosure where prayers and the Scriptures are read and sermons delivered.

The printing of the Psalms in the Hebrew and Hebrew-Spanish has been completed. Mr. Schaufler's visit of some months to his German relatives and friends at Odessa, resulted in an interesting revival of religion in that place.

Mission to Asia Minor.

SMYRNA.—Daniel Temple and John B. Adger, *Missionaries*; Homan Hallock, *Printer*; and their wives.—Three native helpers.

SCIO.—Samuel R. Houston and George Leyburn, *Missionaries*, and their wives.—One native helper.

BROOSA.—Benjamin Schneider and Philander O. Powers, *Missionaries*, and their wives.

TREBIZOND.—Thomas P. Johnston and William C. Jackson, *Missionaries* and their wives.

(4 stations; 8 missionaries, 1 printer, 9 female assistant missionaries, and 4 native helpers; total, 22.)

No report has been received of the printing at Smyrna since June of last year. The issues from the depository during the year 1836, amounted to 27,568 books, and 1,926,112 pages. The schools have been suspended on account of the opposition among the Greeks. Mr. Adger is usefully employed in revising a version of the New Testament in modern Armenian, made some time since by an Armenian. Mr. Adger regards the ancient Armenian version as scarcely inferior to our own excellent English version, some few interpolations excepted. It was made about the fifth century. A Greek periodical, called the *Repository of Useful Knowledge*, issued by the mission, is received with favor by Greek subscribers.

The station at Scio received the accession of Mr. and Mrs. Leyburn the past year, and that at Trebizond of Mr. and Mrs. Jackson. It is doubted whether Scio is a place for a Greek Seminary, and whether a seminary on a large scale is expedient any where at present for educating native Greek helpers. The schools at Broosa connected with the mission have been suppressed, and a considerable number of books, including the Scriptures, which had been distributed by the missionaries, were burned by the Greeks. The flames made known the existence of the books to the whole people, and awakened curiosity concerning them. Not a few books were preserved, and valued the more on

account of the risk encountered by their preservation, and at least a few of the people were led to examine them the more carefully by the order for their destruction.

In October Messrs. Schneider and Powers made a tour to Kutaieh, a city of considerable note in the country anciently called Phrygia. Mr. Johnston, also, made a tour from Trebizond, accompanied by Mr. Sennekerim, the Armenian already mentioned. They visited Samsoon, Tcharchambah, Ooneieh, Amasia, Tokat, Sivas, Erzengan, and Erzenroom. At Tokat they found an Armenian bishop, whose mind had been much enlightened, and who had attempted some salutary reforms. Mr. Johnson recommends Erzerroom as a proper site for a missionary station.

(To be Continued.)

ART. VIII. Poetry—*The Manchineel.*

(For the Religious Monitor.)

The Manchineel is a poison tree which grows in the West Indies, and other parts of tropical America, in the immediate vicinity of the ocean. Its appearance is said to be very beautiful. It bears a fruit of the color and size of an apple, resembling the golden pipin. To eat of it is instant death. Enticed by its appearance and fragrant smell, many Europeans have lost their lives by eating it. The milky juice with which it abounds is very poisonous. If a drop of this juice falls on the skin, it causes the same sensation as a burning coal, and quickly produces a blister, accompanied with great pain. The Indians dip the points of their arrows in the juice, that they may poison their enemies when they wound them. It is said, Providence hath so ordered it, that one of these trees is never found, but near it there also grows a *white wood*, or a fig tree; the juice of either of which, if applied in time is a remedy for the poison of the Manchineel. Others say, that drinking copiously of sea-water is the best remedy, when a portion of the first has been swallowed.

Here will we rest, this beauteous tree
From the burning heat, our canopy;
And cool our lips, in this calm retreat,
With its golden fruit,—while its fragrance sweet
Flings o'er us the breath of the opening rose,
Calming the heart, and inviting repose.

Ah beware, and away! brave the burning sky,
But come not here to sleep and die;
Better meet the breath of the fierce Simoom,
Than, lur'd by that fragrance and fatal bloom,
Eat, but the anguish of death to feel:
Away, 'tis the deadly Manchineel.

You *have* taken and eaten! alas for you now,
The damp of death has cover'd thy brow,
The arrow of death with agony
That fruit has poison'd; and you must die
No earthly power can aid you, or heal
The pangs of the deadly Manchineel.

But yet there is hope: though the eye grows dim,
 Look up in faith to the throne of Him,
 Whose gracious care has planted nigh
 This deadly poison, a remedy.
He can heal you and save, though death's fatal seal
 Has been set on thy frame, by the Manchineel.

Life, *He* sends, with the ocean tide,
 Yea, the precious white-wood by thy side,
 And the humble fig-tree offer to heal
 The burning pangs of the Manchineel:
 Hasten and bring, from the wounded tree,
 Help, for the sufferer's agony.

A poison more deadly, than this fatal tree,
 Is bringing death—endless death, O my brother, on thee:
 It has kindled hell, with its fiery breath,
 And in agony steep'd the arrow of death;
 Made the blood molten fire—while the soul writhes within,
 And forever must burn with the *poison of sin*.

All have taken and eaten, as pleasant and good,
 The fruit of this tree of death, for food,
 And all must die:—no healing tree
 No balm on earth can be found for thee,
 To cure the tortures of burning wrath,
 The terrible pangs of eternal death.

The highest seraph would suffer in vain
 To cleanse you from guilt, to release you from pain:
 Blood, precious blood must buy your release;
Blood divine, alone heal your deadly disease:
 To rescue *thy* soul from sin's torturing sting
 Cost the blood of heaven's eternal King.

Yes, the heart of the Holy One broken must be, }
 And *His precious blood* be pour'd out for thee:
 The Lord—the Redeemer must seek you and save
 Through the ocean of wrath—through death, and the grave:
 Life flows to the soul from His bleeding side,
 To save you, Jehovah has suffer'd and died.

Life by *His death*: O behold and adore
 This Stricken One; see from every pore
 Of His frame convuls'd in the deadly strife,
 His blood flows forth to give you life:
 The *blood of God*, from Calvary's tree,
 This, *this* is the soul's only remedy.

Will you tread under foot the atonement of God?
 Will you scorn the offer of life through his blood,
 And die without mercy!—O bow the knee,
 And bless the Saviour who bleeds for thee:
 To *this* Tree of Life, turn the failing eye
 Take and eat, and live, and never die.

MAXTON.

ART. IX. *Ecclesiastical Proceedings.*

The General Synod of the Reformed Presbyterian church met in this city on the 15th ult., and was opened by a sermon from the Moderator, Rev. John N. McLeod, of New York, on the subject of the "unity of the church."

The General Synod is a representative body, composed of delegates from Presbyteries. At this meeting about twenty delegates attended.

The Synod continued in session for eight days, and transacted much important business. The reports on the state of religion and other matters of interest, which were sent up from the respective Presbyteries, were said to be very encouraging, and seemed to indicate a condition of increasing prosperity and efficiency in this department of the church of Christ.

At the last biennial meeting of this Synod, a proposition was introduced to attempt the calling of a convention of evangelical churches to consider the existing divisions among them, and devise means for their removal. The whole subject was referred to a Committee who reported at the recent meeting. The Committee in the interval, had laid the plan before three different churches, all of whom had expressed their approbation of it. The calling of the Convention, with the concurrence of other evangelical denominations was agreed upon; a time for its meeting recommended, and Rev. Drs. Wylie and Black, with the Ruling Elder Dr. McMillan appointed to attend it as representatives from the Reformed Presbyterian Church.

A proposal for a friendly correspondence was presented to Synod, by Rev. Drs. Brownlee and Knox, and the Elder Abraham Van Nest, as a committee from the General Synod of the Reformed Dutch Church. The proposal was acceded to by Synod, a plan of correspondence adopted, and Rev. Dr. McMaster appointed to represent the Synod in the Supreme Judicatory of the Reformed Dutch Church, should that body see fit to sanction the plan reported by the Joint Committee.

At this meeting too, Synod instructed their Board of Missions to establish a station among some of the tribes of American Indians. Harmony and confidence seemed to prevail among all the members of Synod and they separated, having given an impulse to the cause of truth and order, whose influence we trust, will not be confined to their own religious denomination.—*Ch. Intelligencer.*

ART. X. *Miscellany.*

DECISION OF THE LIBRARY CASE.

We feel exceedingly happy to announce to our readers, the decision of this long pending case, in favor of the A. R. Synod. The books are to be delivered up, and all monies received along with the books, by the General Assembly, are to be refunded, with interest thereon from the time of the pretended union, in 1822. We believe all impartial persons will agree that this is a righteous decision. We are not informed whether any appeal can be taken from the decisions of the court of Chancery, in the state of New-Jersey. But if there can, as in this

State, it is presumed that there will be none, in as much as the Trustees of Princeton have expressed a willingness to give up the Library, whenever they had legal authority for so doing.—*Ch. Magazine.*

PREBYTERIAN PAPERS.

We have before us seven Presbyterian newspapers, They are the last numbers that have reached us, at this present writing, from seven different offices. They contain in all 164 columns; of which 85 columns—more than half—are occupied by articles relating to the great controversy now in progress in that Church. The same papers have 34 columns devoted to matters not religious. Out of the whole 164 columns, therefore, there are only about 45 occupied by religious articles, exclusive of that one controversy. That controversy occupies nearly twice as much room as all other religious subjects put together.

It is now about two months since the close of the last General Assembly. Had we taken the papers of any other week of the last eight or ten, we should not probably have found the space devoted to the controversy at all less. Nor does it seem probable that any considerable alteration will take place very soon.—*Vt. Chron.*

REV. JOSEPH WOLFF.

Most of our readers will recollect the name of this remarkable man; that he was born a Jew; studied at the Propaganda at Rome; became a missionary to his own kindred according to the flesh; visited the Levant, Syria, Palestine, Egypt, &c.; then sought the descendants of the Ten Tribes in Bucharria; travelled over a great part of India, even to the borders of Thibet; and finally, undertook to reach Timbuctoo through Abyssinia. In rendering assistance to Rev. Mr. Gobat and family in Abyssinia, his health failed. For its recovery, he took a voyage to Bombay, and from that place to America, where he had been invited by Bishop McIlvain of Ohio and others, whom he had personally known in England. He arrived in this city on Tuesday of this week. He intends to remain for some time in this country, and among other objects, if practicable, judge for himself whether the American Indians are the descendants of Abraham.—*N. Y. Obs.*

ART. XI. *Ecclesiastical Record.*

At a meeting of the Associate Presbytery of Albany, held in the city of New York on the 26th of July last, Mr. James Williamson, a Licentiate from the Synod of Original Seceders, was admitted to the fellowship of the church and appointed to supply in the vacant congregations under the care of Presbytery.

On the 6th ult. the Associate Presbytery of Muskingum ordained Mr. Joseph McKie to the office of the holy ministry at Wooster. Rev. T. Wilson preached from Luke xii. 42. and Rev. S. Hindman delivered the charges to the pastor and people.

THE
RELIGIOUS MONITOR,

AND
EVANGELICAL REPOSITORY.

NOVEMBER, 1837.

ART. I. *The Character of Paul.*

(Concluded from page 196.)

We have viewed Paul as an indefatigable preacher of the gospel, as a great sufferer for it, and as an advanced and experienced christian; and, proceeding to take a nearer view of his character, we considered him as distinguished for humility and disinterestedness. Let me now call your attention to a higher quality.

3. He was of an elevated and enlarged soul. Of this, disinterestedness is an important and indispensable ingredient. He whose ruling passion is selfishness, or who forms his purposes, and regulates his conduct, chiefly with a view to his own interest, is incapable of noble efforts, or of generous and heroic deeds. But something more than this is necessary to constitute greatness of mind. Every good man is not a great man, and Paul was both. Some persons possess generous and benevolent dispositions, and, under their influence, are led to make sacrifices for the relief of others, or the promotion of a public cause; but, when they come to suffer hardships in consequence of this, and feel themselves unfit to conflict with "the sea of troubles" in which they are involved, they begin to "sigh and look backwards," regret the course which they have adopted, and, if they do not make good their retreat, sink into inactivity and dejection. If the apostle of the Gentiles had labored under this want of firmness and elevation of mind, he would soon have desisted from his work, or have continued it with languor and reluctance, instead of glorying, as he did, in his labors, infirmities, necessities, and afflictions.

Paul, as we have seen, was distinguished for humility; but humility is not meanness of spirit, nor is pride to be confounded with elevation of soul. When we say that a person has a noble spirit, we do not necessarily mean that he is either haughty or proud; we intend to convey the idea that he despises what is mean and base, and unbecoming his character, rank, or station; that he is above—that is, incapable of—an unworthy action; that his aims and pursuits are high, and that he delights in generous and heroic deeds. Persons of little minds and slender acquisitions are most in danger of being puffed up with pride.

Modesty is the inseparable attendant on great talents—or, at least, on greatness of soul. Those who have made the highest advances in true knowledge and virtue, perceive most clearly the vast disproportion between that which they aim at, and that which they have reached; they, accordingly, feel disposed to undervalue, rather than overvalue their attainments; and, compared with what is above them, the distance between themselves and those who are beneath them dwindles in their eyes, as they look first at the one and then at the other, to a span, to an handbreadth, to nothing. Yet they maintain their elevation, and continue to ascend higher. Self-complacency and self-glorification are the feelings of a person who has ceased to aspire. The very aspirations of a noble nature, and his efforts to rise, imply dissatisfaction with himself. And that this was the state of Paul's mind we learn from his own declaration:—"Not as though I had already attained, either were already perfect; but this one thing I do, forgetting those 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." (Phil. iii. 12-14.) But though he had learned "not to think of himself more highly than he ought," and "in honor to prefer others," yet he knew how to vindicate his gifts and labors against those who invidiously disparaged them, and how to bring down vain and arrogant boasters to their proper level. (2 Cor. x, 7-11; xi. 6-21; xii. 12.) Though he scrupled not to call himself "the least of the apostles," yet, when some attempted to derogate from the authority of his office, by extolling those who had been the companions and brethren of our Lord he could adopt a very different strain:—"Those who seemed to be somewhat, it maketh no matter to me (God accepteth no man's person;) those who seemed to be somewhat, in conference added nothing to me." (Gal. ii. 6.) A conscious dignity runs through his language and behaviour to believers and unbelievers, friends and foes. He knew what became him, and what he was entitled to as a man and a Roman, as a Christian and an Apostle and although he could "abase himself" for the good of others, and endure with patience and meekness both bonds and scourging, yet he did not think it his duty to expose himself to be trampled upon to gratify the humors of men, and neglected no opportunity of standing up for and maintaining his privileges. The most high-spirited Roman could not evince more jealousy in the maintenance of his rights of citizenship than he did at Philippi, at Jerusalem, and at Cesarea. (Acts xvi. 37; xx. 25-28; xxv. 8-11.)

I have made these remarks with the view of correcting certain mistakes on this subject which are far from being uncommon, and not because the quality of the apostle's mind, which I have at present in my eye, consisted in conscious dignity. It consisted in high aims, directed by enlarged views, and supported by generous and powerful principles of action. Religion, by calling men to the contemplation of a Being of infinite excellence, and making their chief duty and proper happiness to lie in resembling, pleasing, and enjoying him, tends naturally to generate such a state of mind. And Christianity, by the principles which it infuses, the examples which it furnishes, and the prospects which it opens up, is eminently calculated to elevate and ennoble. How can it be otherwise? Does it teach men that they have immortal souls, formed after the image of their Maker, and which, though fallen and ruined, are capable of being restored, and destined to be raised to a higher than their pristine state; that they have been redeemed, not with

such corruptible things as silver and gold, but with a price of inestimable value; that they are born again from above; that their bodies are living temples in which God dwells; that they are sons of God, and heirs of an inheritance, incorruptible, undefiled, and that fadeth not away;—does it teach even the poorest, that God hath chosen them; that the gospel is preached to them; that they are rich in faith, and heirs of a kingdom; that they are placed under a special providence, and favored with the ministry of angels; that they are redeemed to be a royal priesthood to God; in short, that all things are theirs—the world, life and death, things present, and things to come; and can they believe these things, and live under the influence of them, and not have their minds elevated, enlarged, invigorated? Christianity is calculated to form characters of whom “the world is not worthy,” and who look upon the whole world as not worthy to be an inheritance and portion to them; who would not be bribed by it to do an action which is dishonorable to the holy name which they bear, and the family in heaven and earth to which they belong; and who, though all its kingdoms, with all their glory, were laid at their feet, would not make it their god, or say to it, ‘Thou art my confidence.’ Brought to a close and entire dependence on God, they feel independent of all things else; and though ready to “become the servants of all men” for their good, “will not be brought under the power of any,” by yielding them a slavish subjection. Reconciled to God, and assured that nothing can separate them from his love in Christ, they live above the world while in it; its changes do not essentially affect their happiness; they are prepared to quit it, and look forward to death as the period of their emancipation; and yet they look upon it as their high duty to glorify God here, and do not consider that they are at liberty to throw away their lives, or to leave their present station, until they are relieved and dismissed by him to whom they live and die. Secure in the protection of the Omnipresent, they fear no evil; assured of the help of the Omnipotent, they deem no task to which they are called hopeless or impracticable. Such is the genius of Christianity, and such the characters which it forms.

But every man in his own order. There is one glory of the sun, another of the moon, and another of the stars; and even one star differeth from another star in glory. All have not the same clear and comprehensive knowledge of the gospel, all have not the same full and overpowering assurance of its truth; the hearts of all are not alike laid open, and kept open, to its influence, so as that it should “have free course and be glorified,” by occupying and swaying their every faculty and power. “There is a diversity of operations,” though “it is the same God that worketh all in all.” Nature has endowed some men with a greatness of soul above others; and there is a similar diversity and gradation in the creations of grace. When Saul was anointed by Samuel to be king of Israel, the Spirit, we are told, came upon him, and “God gave him another heart;”—a generous, noble, princely spirit, qualifying him for the high station to which he was destined. And when the New Testament Saul was set apart to a high office in the church, “God gave him another heart;”—a magnanimity corresponding to the greatness of the work to which he was called, not only as an apostle, but the apostle of the Gentiles—the apostle of the world.

You may be disposed, my brethren, to compare the work allotted to

Paul, to that of one who, in our day, sets out on a mission to convert the heathen. But they are, in fact, very different. The modern missionary must, no doubt, make sacrifices, and lay his account with difficulties; but he has great encouragements. He leaves behind him a multitude of friends, who take a warm interest in his welfare, and are ready to receive him back with cordiality, provided he is unsuccessful. He goes out from a country the very name of which is sufficient to procure him a ready reception and protect him from personal danger from the most distant and barbarous tribes. Above all, he has the satisfaction of reflecting, that Christianity is already established in the earth, and can be exposed to no risk from the failure of his expedition. But Paul left few friends behind him. His own countrymen were his greatest enemies; and, instead of offering him the prospect of an asylum, if he were forced to retreat, were the means of stirring up persecution against him wherever he went. He had no earthly protector or patronage to look to. "Christ crucified," who had been "to the Jews a stumbling block," had not yet been "preached to the Gentiles;" and that he should be "believed on by the world," was then in the highest degree improbable, according to all the views of human reason. The obstacles which resisted the propagation of the gospel presented themselves on every side, rising one behind another—the jealous policy of rulers, the pride of philosophers, the self-interest of a crafty and long-established priesthood, and the ignorance, superstition, and brutal rage of a licentious populace. What a combination of qualities did it require in the person of the individual, who, in the name of God, first attacked and broke through these barriers! What faith, confidence, and courage in making the attack! What firmness, self-possession, caution, circumspection, in keeping the ground which had been gained! What fortitude, resolution, and patience in enlarging it! It required a soul raised to a high pitch, not by sudden impressions and the force of a heated imagination, but by enlightened and steady principles; a soul wound up in all its faculties, intellectual and moral, regulated, balanced, sustained, and furnished with a spring which could bear the severest pressure, which could not wear itself away by its own motion, nor suffer derangement from the changes of external circumstances; a soul exalted above the world, and all those worldly motives by which men are ordinarily actuated, attracted, or repelled; and disengaged from all selfishness, effeminacy, envy, illiberality, and those narrow prejudices which are founded on the distinction of nations, classes, and conditions of life; a soul filled with supreme love to God, and ardent love to man, fired with heavenly ambition to advance the divine glory in the highest, and promote the eternal welfare of mankind, and which, in pursuing this noble object, was prepared to make all sacrifices, sustain all fatigues, run all hazards, endure all sufferings. And such, my brethren, was the soul of Paul. At the call of God, he went forth into the world, "bearing" (it was all his armour) "the name of the Lord Jesus"—not knowing whither he went, but prepared to go wherever Providence pointed the way, to the north, the south, the east, or the west; and not knowing what would befall him, nor moved by the warnings which he received in every city, that bonds and imprisonments awaited him. His heart was enlarged to all the world, and he trusted to his Master to open before him the door of faith, and to preserve him as long as he had services for him to perform. Never did conquerer, whose breast swelled with the love of fame, pant so eagerly for a field

on which to signalize his prowess, as he panted to enlarge the boundaries of the kingdom of grace, and to multiply the bloodless triumphs of the cross. When he had planted the gospel in one city or country, he took his departure to another, leaving it to others to enter on the fruits of his labors; and uninterrupted as his exertions, and rapid as his movements were, they were yet outrun by the celerity of his desires, which had marked out beforehand as the scenes of future labors, spots which, there is reason to think, he never reached during the limited period of his usefulness. Hear his own words to the Christians at Rome, whom he had not yet personally visited, and mark how he speaks of a projected expedition into Spain:—"I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise: so, as much as in me is, I am ready to preach the gospel to you that are in Rome also. Now, having no more place (of usefulness) in these parts, and having a great desire these many years to come unto you, whenever I take my journey into Spain, I will come to you. And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ." (Rom. i. 14, 15; xv. 23, 24, 29.) How was he sure of this? Because he had long felt, and at that moment continued to feel, that gospel flowing out of his heart in irrepressible desires to be the means of blessing them. What a strong expression of the state of his feelings! He knew the gift of God, and had drunk of that spiritual water, which was in his heart a well of living water springing up to the supply of himself and of many, and which, the more that was drawn from it, flowed the more freely and copiously, because it was supplied by the Spirit, from him in whom "all fulness dwells." But did he forget those churches which he had planted, in his eagerness to christianize the barren and waste parts of the world? The frequent visits which he paid them, and the letters and messengers he sent to them from time to time, testify in the negative. The passion which he felt to convert souls was equalled by the agony (I use his own word,) the agony which he felt for their conservation; so that, when thrown into doubt about their state, he "travailed in birth the second time." His capacious soul could admit, and received, so far as they were known to him, all the concerns, the joys, and griefs "of all the churches." Take only one instance among many which might be produced. From a tender and considerate regard to the good of the Christians at Corinth, he had determined not to revisit them until their unseemly heats and factions were allayed. How was he affected while he waited at Ephesus to receive the tidings of this longed-for, but protracted issue? "O ye Corinthians! our mouth is open unto you; our heart is enlarged!" What a picture of a heart! We see him standing on the shore of the Ægean sea, over against Corinth, with his arms extended towards that city, and in the attitude of speaking. We hear the words by which he seeks to relieve his overcharged breast, heaving and ready to burst with the fulness of those desires which he had long felt to come among them, satisfy them of the sincerity of his affection, and replenish their souls with the consolation with which he himself had been comforted. "O ye Corinthians, our mouth is open to you, our heart is enlarged? Ye are not straitened in us, but ye are straightened in your own bowels. Now for a recompense in the same (I speak as unto my children,) be ye also enlarged." (2 Cor. vi. 11-13.)

4. Our attention is particularly called to two qualities, by which, whether they are viewed as entering into the formation of magnanim-

ity, or as produced by it, our apostle was eminently distinguished—intrepidity and independence. Elevated as his mind was, and borne up by such powerful principles, he felt as moving in a region which danger could not reach. Incased in the divine panoply of the gospel, he was inaccessible to those impressions which create apprehension and alarm. That which was most valuable and precious about him he had committed to one who, he was persuaded, was “able to keep it;” he was convinced that he had embarked in the best and most honorable of causes, in the behalf of which it was glorious to suffer and die; he believed that it would survive him, and that his sufferings and death, as well as his actual services, would contribute to its advancement; he confided in the protection of Him whose cause it was, so long as there remained any thing for him to do in its behalf; he rested assured that, when he had “finished his course, and fought the good fight,” he should “receive a crown of glory which fadeth not away;” and so filled was his soul with these high thoughts and animating feelings, that there was no room left for fear to abide or enter. Often was he “in perils” of every kind, but in the midst of them he possessed his soul in peace. He descended fearlessly into the arena, to “fight with wild beasts at Ephesus;” when surrounded by infuriated and fanatical mobs, he remained unmoved. On more than one occasion, his temper appears to have been ruffled by the illegal violence of his enemies, and the undutiful conduct of his friends; but we never read of his courage having been shaken, or of his having yielded to an unmanly and unchristian timidity. When urged by those who trembled for the safety of his valuable life, to keep at a distance from danger, his reply was similar to that of the noble-minded governor of Judea—“Should such a man as I flee?” On his last journey to Jerusalem, to discharge a debt of brotherly love, the premonitions and symptoms of his danger multiplied as he advanced, so that he could no longer resist the impression, that bonds and imprisonments, at least, awaited him; “but none of these things move me,” says he; “neither count I my life dear, that I may finish my course with joy, and the ministry that I have received of the Lord to testify the gospel of the grace of God.” To face the danger was not so difficult to him as to break from the embraces of his weeping brethren, who threw their bodies in his way to divert him from a journey which they foresaw would prove hazardous to him, and he was forced to summon up all his courage to effect his escape. “What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.” (Acts, xxi. 13.) After he fell into the hands of his unnatural countrymen, we find him displaying the coolest and most collected intrepidity in his appearances before governors and kings, and, lastly, before the Roman emperor;—not only keeping himself from every thing that was pusillanimous in language or demeanor, but avowing his faith and his innocence, defending both with amazing boldness and eloquence, and leaving on the minds of the most partial and unjust of his judges an impression favorable to his cause and to the dignity of his character.

And then, my brethren, you are to observe that his courage was characterised by prudence. It was free from rashness, vaunting, or foolhardiness. He did not, like some enthusiasts, court persecution, throw himself in the way of danger, or neglect or refuse to employ any lawful means of escaping or saving himself from them. When

Festus, "willing to do the Jews a pleasure," asked him if he would go up to Jerusalem to be judged, he did not suffer himself to be betrayed into a consent to this proposal by the temptation of making a display of conscious innocence and boldness; but he replied nobly and wisely in language which conveyed a severe, though tacit, reproof of the insidious and dishonorable partiality of his judge: "I stand at Ceasar's judgment-seat, where I ought to be judged. To the Jews I have done no wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die; but if there be none of those things whereof these accuse me, no man may deliver me unto them. I appeal unto Ceasar." (Acts, xxv. 9-11.) What a contrast between this and the peevish reply of Festus, who felt himself reprov'd and humbled in the presence of his injured but dignified prisoner! "Hast thou appealed unto Ceasar? unto Ceasar shalt thou go." It is thus that men clothed with authority will sometimes make a merit of injustice, and try to conceal the littleness of their mind by drawing themselves up on their chair of state, without reflecting that the concealment is seen through by those who pity more than they dispise them.

Independence of mind is a still rarer quality than intrepidity. How many are the avenues, besides that of fear, by which corruption may enter the mind, and lower its tone and deteriorate its virtue! Pride may prove in some cases an antidote to timidity. But a stronger and more incorruptible guard is required to bar the entrance of the desire which all, and especially those who have been long harassed and tossed, feel for ease and quiet—of partiality to friends, an anxiety to gratify those whom we esteem and to whom we have been indebted, and deference to public opinion and the authority of those who are held in reputation by the wise and good. To disinterestedness our apostle had added a strict training and mental discipline. He had "learned in whatsoever condition he was, therewith to be content." He was accordingly independent of external circumstances, neither buoyed up by prosperity nor depressed by adversity, blinded by favors nor biassed by injuries, elated by honor nor cast down by disgrace.

The love of fame and desire of distinction has in every age prompted men to engage in the most fatiguing and hazardous enterprises. It was this passion which contributed to form the characters of those who were so highly celebrated in Greece and Rome as heroes and patriots. An attentive consideration of their conduct may convince us that the "immense desire of glory" held a higher place in their breast than the boasted love of country. Nor were they singular in this. To find a man who is "good without show" has been always easier than to discover one who is "above ambition great." Yet no man is truly great in whom this passion is paramount. It is of a more refined nature indeed than the sordid love of gain, but still it is selfish and therefore low. The love of what is great, and not the desire of being thought great, constitutes greatness, and a thirst for applause argues a defect and emptiness in the breast in which it resides. Nor can any man be truly independent whose governing principle is the desire of fame. He is a slave to those on whose good opinion his highest enjoyment depends—a slave, not to one, but to thousands. He must study to please them, and shape all his actions, not according to his own judgment, but theirs, and thus be under continual temptation to violate

truth and sacrifice a good conscience. Paul was not indifferent to the opinion of the wise and good. He "commended himself to every man's conscience in the sight of God." He bestowed praise on others, and therefore could not despise it in his own person. But he aimed at something higher and nobler. The glory of God, the honor of Christ, the propagation of truth and holiness, the eternal salvation of his fellow-men, fidelity to the trust committed to him, the future approbation of his Divine Master, the reward which he would confer on him, and the testimony of his own conscience, occupied, all of them, a higher place in his regards than the approbation and applause of the world. He had too much good sense not to perceive that by embarking in the cause of Christianity he had baulked all reasonable hopes of obtaining this, and he did not seek to compensate for the loss of it by courting the favor of his new friends. Listen to the appeal which he makes to the Galatians: "Do I now persuade" (conciliate the favor of) "men or God? or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ." (Gal. i. 10.) And his protestation to the Thessalonians: "As we were allowed to be put in trust with the gospel so we speak, not as pleasing men, but God, who trieth our hearts; for neither at any time used we flattering words, as ye know, nor a cloak of covetousness, God is witness: nor of men sought we glory, neither of you nor yet of others," (1 Thess. ii. 4-6.) Hence it came about that he moved forward in a straight course in the discharge of his public duty, without being drawn to the right hand or to the left by the desire of securing the favour or declining the displeasure of men. Hence he continued to "tell the truth" at the expense of being "counted an enemy" by those who had held him in the highest estimation, and "shunned not to declare the whole counsel of God, keeping nothing back," however offensive or ungrateful it might be to some of the hearers. Hence he was kept from imitating those who "corrupted the word of God," and from adopting any of their disingenuous methods for removing or lessening "the offence of the cross" in the eyes of the world, which was "crucified" to him and he to it. Hence he was under no temptation of acting on the system of pious frauds for advancing a good cause, but pronounces its fundamental principle damnable. Hence he withstood to the face such as were "pillars" of the church, and rebuked the most honored of his brethren when they "walked not with a straight foot;" while, on the other hand, neither the ingratitude of his friends, nor the inveterate hostility of his adversaries, prevented him from praying and laboring for their salvation.

Yet his independence was not that of selfishness, pride, or affectation. He was condescending and indulgent to the meanest and weakest individual. In all things consistent with truth and duty, he endeavored to "please not himself, but others, for their good to edification." Every thing recorded of him justifies the striking description which he has transiently given of this part of his character: "Though I be free from all men, yet have I made myself servant unto all, that I might gain the more." (1 Cor. ix. 19.) He had before reminded the Corinthians, that he "had not used the power" by which he might justly have claimed support from them; and now he informs them, that the freedom which he had acquired by such conduct he willingly laid at their feet, that he might promote their salvation. Here you have conscious power combined with cheerful self-denial, a noble freedom with

the most rational subjection, the strictest independence with the most amiable indulgence. This is Christian virtue,—this is true magnanimity.

5. His heart was tender, and his affections warm. We are apt to regard a person of great talents with that species of cold thrilling admiration with which we look up to a mountain whose lofty summit is perpetually covered with ice and snow. Nor is this feeling altogether without reason; for such is the imperfection of human nature, that the great and gentle, the lofty and tender, are seldom seen united in the same individual. Among the apostles of our Lord, one was the Son of Thunder, and another, the Son of Consolation—one was distinguished for great, and another for good, qualities. Not that there is any real contrariety between these two kinds of qualities, or that they are absolutely incompatible. He who is the greatest is at the same time the best of beings, and is not only infinite in wisdom and power, but also "very pitiful, and of tender mercy." He upon whom "the spirit of counsel and might rested," could not refrain from melting into tears at the grave of that friend whom he was about to raise from the dead. "Jesus wept"—wept, too, over that city, the inhabitants of which were about to put him to a cruel death; and the thought of his own sufferings, which were at hand, was swallowed up in tender concern for theirs, which were at a distance. Paul had drunk deeply of this spirit of his Divine Master, and he displayed it towards his unbelieving, ungrateful, implacable countrymen, who had pursued him with the same hostility with which they had treated their Saviour. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." (Rom. ix. 1-3.) Ah! my brethren, how difficult is it for us, "straitened," as we are, "in our own bowels," narrow and illiberal, selfish and indevout as our hearts are, to take the height of this aspiration, or penetrate the depth of its spring! There is more here than an effusion of disinterested benevolence, more than an expression of sacred patriotism. It is an ejaculation from a great heart, filled, with all goodness, long-suffering, forbearance, forgiveness, compassion, tenderness; touched with a recollection of its own former sinfulness; alive to all the ties of kindred and country; crucified to every selfish feeling; quickened and inflamed by the knowledge-surpassing love of Christ. No wonder that those who have contemplated it have taxed their ingenuity to find an interpretation of the language in which it is conveyed, which would bring it within the range of what they deem practicable, or lawful to wish and utter. Certainly, we are not to understand them in a sense which would imply a violation of Christian principle, or a denial of the indissolubility of that union between the Redeemer and all his genuine friends, in which our apostle elsewhere triumphs; but neither, on the other hand, are we to reduce their meaning to the standard of our diluted and lukewarm affections. I am averse to admit any construction of the words, which would strip them of the resemblances which they bear to the patriotic and self-devoting request of the great Jewish legislator, (Exod. xxxii. 32.) between whose character and that of Paul I think I observe such a striking coincidence, especially in the sacrifices which they made for the same cause, their "esteem of the reproach of Christ," and their exemplification of all that is amiable in union with all that is magnanimous.

The grace of God can soften the most insensible and obdurate heart, and make it overflow with loving kindness, as the waters gushed from the rock smitten by the rod of Moses. But in the present instance it purified a heart which was originally open and affectionate, directed its streams into a new and more enlarged channel, and caused to flow in upon them, with irresistible and increasing force, a tide which raised them to a supernatural height of devotion and benevolence. The strength of his devotional feelings is apparent from the whole of his writings. With what mingled admiration and delight does he dwell on the discoveries of divine wisdom in the economy of redemption! How overpowered his mind when he attempts to describe the incommensurable love of Christ! Whenever he approaches such themes he yields to the power of their attraction, and is carried away by it with such rapidity that, if unattentive, we lose him, and are unable to track his flight. He cannot speak of them in an ordinary strain. When employed in teaching men the deep things of God, he, as if unconsciously, addresses himself to God. His letters are written on his bended knees; and a system of divinity, comprising the most mysterious truths, is conveyed in the form of a continual prayer or thanksgiving. Of this the first chapters of the epistles to the Ephesians and Colossians are examples. Yet ardent, elevated, and even rapturous as his devout emotions are, there is nothing enthusiastical in the sentiment, or extravagant and unbecoming in the expression. Our judgment approves as excellent what he expresses in the most impassioned language; and we believe him when he tells us that he cannot reach the sublimity of his subject, just because he has raised our minds to that height which enables us to look upon it. There is nothing in his writings of the unintelligible jargon of mystics and essentialists. If it is necessary for him to "come to visions and revelations," instead of entertaining us with what he had seen and heard when "caught up to the third heaven," he has nothing to communicate, excuses his reserve by telling us that it was "unspeakable, and not lawful for a man to utter," and, introducing a subject which was more pleasing to him, because it is more edifying to us, he proceeds to descant, with his usual eloquence, on the infirmities, reproaches, necessities, persecutions, distresses, which he endured for Christ's sake. (2. Cor. xii. 1-10.)

Nor was his philanthropy less ardent than his devotion. But philanthropy is a cold affection compared with that which the apostle felt for those among whom he labored in the gospel of Christ, and which he evinced by his unwearied assiduities, his painful watchings, his anxious solicitude, his self-forgetfulness, his tenderness, his tears. "Though ye have ten thousand instructors" (says he to the Corinthians,) "yet have ye not many fathers." (1 Cor. iv. 15.) His was indeed parental affection, and that of no ordinary kind. "We were gentle among you," (he is addressing himself to the Thessalonians,) "even as a nurse cherisheth her children: So, being affectionately desirous of you, we were willing to have imparted to you not the gospel of Christ only, because ye were dear to us." (1 Thess. ii. 7, 8.) While feeding them with "the sincere milk of the word," he felt ready to pour out his blood for their sake. One would think that love could not have been more intense; and yet his removal from them caused it to burn with a more vehement flame, converting his concern for their spiritual welfare into an anxiety which grew to be agonizing and intolerable. Hearing of the persecution which raged at Thessalonica, and afraid that the

confidence of his young converts might be shaken by it, he became impatient to visit them. "Once and again" he made the attempt, "but Satan" (says he) "hindered me." At last he could "no longer forbear," but sent Timotheus, his sole companion, from Athens, to establish and comfort them; and having received a favorable report from him, he was "comforted over them," amidst all his personal afflictions; "for now" (says he) "we live, if ye stand fast in the Lord." (1 Thess. iii. 7, 8.) His fears of their stability had almost exanimated him; the intelligence of their apostasy how could he have survived? for, as he says of another church, "ye are in our hearts, to die and live with you." (2 Cor. vii. 3.)

The annals of the Corinthian church furnish us with still more striking illustrations of this part of the apostle's character. He had planted that church, been the means of converting many in it to the faith of Christ, conveyed to them a rich profusion of spiritual gifts, and left them in a most flourishing state. But after his departure, false apostles, deceitful workers, had entered among them, corrupted their Christian simplicity, and introduced many flagrant abuses. "Out of much affliction and anguish of heart he wrote unto them with many tears," expostulating with them on their conduct, and beseeching them to return to their duty. Scarcely had he despatched the letter when he began to "repent." The epistle contained nothing which was calculated to irritate them, and the object of the writer was, "not that they should be grieved," but that they "might know the love which he had to them more abundantly." (2 Cor. ii.) But love has its jealousies, and sensibility its fears, for which they cannot account at the bar of cold reason. Something might have been done to abate the severity of rigid reproof, to explain what was hard to be understood, and to ascertain the sense of what they were disposed to misconstrue. His presence among them would, in existing circumstances, add oil to the flame of contention, but another might be useful in preventing them from throwing themselves into the arms of designing leaders or abandoning themselves to despair. Accordingly Timothy is despatched to Corinth, and after him Titus is sent. In the mean time "a door is opened of the Lord" to the apostle to preach Christ's gospel at Troas; but, strange to relate! he who panted so earnestly for such opportunities, had neither heart nor tongue to improve the present. The expected messenger from Corinth had not arrived—he had "no rest in his spirit," and abandoning the rich harvest which invited his labors, he wandered, into Macedonia. Nor yet did he find ease: "For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without we were fightings, within were fears." At last Titus arrives with tidings from Corinth. The apostle's letter had been well received; it had produced the intended effects; a spirit of repentance had fallen upon the church; they had applied themselves vigorously to the correction of abuses; the love which they bore to their spiritual father had revived with additional strength. "**NOW!** thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place! Great is my boldness of speech toward you, great my glorying of you; I am filled with comfort, I am exceeding joyful in all our tribulation." (2 Cor. ii. 14; vii. 4.) What a sudden change! What a wonderful transformation! Formerly we saw him, like a soldier, wounded, weak, disabled, dispirited, fallen to the ground: now he is lifted up, victorious, and borne on

the triumphant car. Formerly, a retrospect of his toils imparted no joy to his heart, and he was ready to exclaim, "Surely I have labored in vain, and spent my strength for nought and in vain;" but the tidings of Titus had the same effect on him which the tasting of the honey had on Jonathan, and now, on looking back on the same course, he sees only a train of victories and triumphs. Such alternations of feeling, and quick changes from fear to hope, and from grief to joy, on the account of others, are incident only to tender hearts.

The same feeling dictated that wise and winning mode of address which pervades the writings of our apostle, and which he adopts whenever he has occasion to reprove, or seeks to reclaim. He is ingenious in finding excuses for his brethren. He only "partly believes" the unfavorable reports of them. He "stands in doubt" of them—is "afraid of them;" but is unwilling to think the worst. "Have ye suffered so many things in vain, if it be yet in vain?" If he had been grieved, it was only "by a part" of them. "Ye have not injured me at all." This language is not the result of art, or of a frigid prudence, but flows from the warmth of his affections, and a delicate apprehension of saying any thing which might, in the slightest degree, mar the spiritual benefit of those who were concerned.—Let me add, that his affection was not limited to those among whom he had labored personally, but extended to "as many as had not seen his face." He tells us that he felt a tender solicitude for all the churches, and for every individual in them. "Who is weak, and I am not weak? Who is offended, and I burn not?" (2. Cor. xi. 29, 29.) But I would quote the greater part of his writings, if I were to produce all the proofs of this feature of his character.

Learned men have employed themselves in forming a key to the Epistles of Paul. Without despising their labors, or undervaluing the assistance which may be drawn from them for understanding what is obscure in his writings, I cannot help saying that attention to that quality of his mind which we are now considering is the best key to his works. It will enable us to unlock the cabinet which contains such rare treasures, and to find our way into some of its most concealed and intricate compartments. It will often do more than any instrument in the art of interpretation for explaining his peculiar phraseology, his seeming tautologies, his puzzling paradoxes, his transitions, digressions, parentheses, and hyperboles. Without this sympathetic tact, the acutest critic and the most skillful divine will frequently fail in hitting his sense, following the strain of his discourse, or penetrating the depth of his argument; and they will certainly fail in perceiving his beauties. A ravishing persuasion of the sublime truths of Christianity, and an intense love to the souls of men, are the two elements which form Paul's eloquence, and by which his writings are distinguished from those of all other orators.

In fine, after what has been advanced, it is scarcely necessary for me to add, that his ardent zeal for religion was tempered with the greatest moderation. But as this part of his character is frequently brought forward in the evangelical record, it is proper that it should be distinctly stated here. Before his conversion, Paul was "exceedingly zealous of the traditions of his fathers;" but then his zeal was blind, bigoted, intolerant, and violent. His zeal for Christianity was equally ardent, but it was enlightened and liberal, and under the government of the mild and gentle principles of the religion which he had espoused. He was

“very jealous” of the honor of his new Master, and wholly devoted to his interests; but then it was as became the servant of him who was “meek and lowly of heart,” and who “came not to destroy men’s lives, but to save them.” If “his spirit was stirred in him” when he saw the cities which he visited “wholly given to idolatry,” and if he felt constrained in duty to teach that “they were no gods which were made with men’s hands,” this he did in the synagogues of the Jews, or in the forum, where it was customary to treat such topics; and there was nothing in his discourse which was calculated to excite sedition, or inconsistent with the decorum due to a worship founded on prescription, and sanctioned by the voice and laws of the public. If, under the influence of love to the truth and to the souls of men, he pronounced those “accursed” who should “preach another gospel,” he was willing that the curse should fall on himself, provided he was found guilty of the sin. If he directed the church of Corinth to “deliver unto Satan” a vicious member, it was “for the destruction of the flesh, that the spirit might be saved.” If he announced that the weapons with which he was armed were “in readiness to revenge the disobedience” of the proud and obstinate, he at the same time declares that he would not draw the spiritual sword until the “obedience” of the sound part of the church was “fulfilled,” and time was given to all to repent.

What an eminent display of this temper did he give in the controversy respecting the observance of the Mosaical law, which divided the opinions and disturbed the peace of the primitive church! In maintaining the doctrine of gratuitous justification by faith, in opposition to those who would have made this privilege to depend on the performance of works, whether moral or ceremonial, he was inflexible; and he “gave place, by subjection, no, not for an hour,” to those who sought to impose the yoke of Jewish ceremonies on Gentile believers. But, at the same time, he readily acquiesced in, and used his authority to execute, the decree of the apostles and elders at Jerusalem as to certain things which it was necessary for the Gentiles to avoid, in order to preserve communion with their Jewish brethren. With respect to believers of the Jewish nation, his conduct was different. He knew that the ceremonial law was virtually deprived of its obligation by the death of Christ; but he was aware that all who had embraced the gospel did not possess the knowledge and assurance of this truth, that it was the will of God that their minds should be gradually enlightened in it, and that they were accepted by him when they acted in this matter according to their conviction, and with charity toward their brethren. Accordingly, he exhorted them not to condemn one another on account of their different opinions and practices; but, at the same time, showed that it was the duty of the more enlightened to have a due regard to the scruples of their weaker brethren, and not to use their own liberty in such a way as to lay a stumbling-block before them, or to lead them into the commission of what they thought sin. In this way, while he instructed the more ignorant, and conducted them gradually to the knowledge of their Christian liberty and privileges, he repressed the rashness, selfishness, and pride of the more knowing. And the doctrine which he taught on this head he was careful to exemplify in his own practice. While he proclaimed aloud, “I know and am persuaded by the Lord Jesus that there is nothing unclean in itself,” with the same breath, and in same tone, he declared, “If meat make my

brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Hence the maxim by which he regulated his conduct in such matters: "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not." Hence the description which he gives of his uniform behavior in every thing which was not in itself or by implication sinful: "Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." (1 Cor. ix. 20-22.) Here zeal and charity meet together, and truth and peace embrace one another. Here we have a genuine and living exhibition of Christian liberality, which has been so often counterfeited and caricatured; for what is true liberality of mind but a good heart shining through a clear and enlarged understanding?

ART. II. *Essay on the Duties of an husband.*

[From the Edinburgh Christian Magazine.]

(Concluded from page 114.)

PART III. OF THOSE CONJUGAL DUTIES BY WHICH HUSBANDS ARE TO EXPRESS THEIR LOVE TO THEIR WIVES.

Although love is the chief duty which an husband owes to his wife, yet there are other duties of which husbands need to be put in mind. Even love itself, without the direction of prudence, may be very hurtful to the objects of it. Parents spare the rod because they love their children; and yet the wise man justly says, "He that spareth the rod hateth the child." Are there not likewise many fond husbands, who in the same sense hate their wives, suffering them without due admonition to walk in ways that are neither honorable nor safe? Our love must be enlightened by a sound judgment, that it may bring forth its proper fruits.

1. Husbands are to claim no more authority than God has given them.

Husbands are certainly entitled to act as the heads of their wives. God hath appointed the stations of both in the family, and hath given them no authority to interchange them by mutual consent. Husbands have a great variety of duties to discharge both at home and in the world; and that they may be at full liberty to discharge them, they must keep that place which becomes them in their own families. The Apostle Paul, in the third chapter of his first Epistle to Timothy, would have none admitted to bear rule in the church of God that does not rule his own house with all gravity.

It is not surprising that there are some wives who affect a power in the family inconsistent with the headship of their husbands: For it seems natural to the human race to desire power when there is any probability of attaining it. But love to our wives requires us to refuse

them any greater degree of authority than they ought to have. They can never be happy but in that station wherein God hath placed them. Much better, if the will of God be so, that we be placed in the meanest station, than that we should raise ourselves to the highest in opposition to the will of God. Nothing but pride can instigate women to claim that authority with which God has invested their husbands. It is therefore highly conducive to their welfare to have their aspiring thoughts disappointed. Better to have our pride mortified, than gratified till it procure our destruction.

But let not husbands claim that authority over their wives that they exercise over their servants. Your wife is not your servant. She is your companion, your bosom-friend, more nearly related to you than your father and mother. Your authority was not given you for the gratification of pride. It was given you as much for your wife's advantage as your own. It was necessary for domestic peace, that authority should be lodged in one of the two partners, for their mutual benefit. God has lodged it with you as a trust to be employed, no less for the comfort of the wife of your bosom than for your own.

You must not despise the counsel of your wife, as if it were an usurpation of your authority. Perhaps her advice may be good, and ought to be followed. In some cases where her mind differs from yours, whilst your judgment prefers your own, you ought to let her's have place. This must take place only in matters where conscience is not concerned. By these means you will give proof to her of your kindness, and will more easily procure obedience when you find it necessary to use your authority. Authority is always best supported by mildness.

There are certain rights possessed by a wife in a civilized country, of which she cannot be deprived with justice, if she has not plainly forfeited them. Whether they are founded in love, or equity, or custom, they will always be respected by an husband who loves his wife. If she is a virtuous woman, the heart of her husband doth safely trust in her, and he will by no means call her to an account about the articles of her expediture. She will not be hindred from entertaining her friends at her pleasure. She will be furnished with the means of indulging the liberality of her disposition as far as the ability of her husband permits.

There are husbands who treat their wives like slaves. Their orders are given forth, and must be immediately obeyed. No counsel is asked, no remonstrances, however mild or reasonable, are allowed. Their wives can scarcely bestow a penny without their express consent. They cannot invite their friends to a meal till they receive permission. Perhaps harsh language and frowning looks add to their unhappiness.

Are such men husbands! are they not Bashaws, who inflict more misery upon their wives than those of Turkey, because in that country all women know that they must be slaves when they are wives, and meet with no disappointment when they are subjected to the will of an imperious lord? But in Christian countries, wives know that they have a title to the kindest usage from their husbands, and must be unhappy when cruel servitude is their portion, a servitude embittered by the consideration that the author of it is the man who came under the most indispensable obligations to protect their liberty, and to make their comfort one of the great objects of his pursuit.

Tyrants in a despotic government are the oppressors of their slaves

only. Tyrannical husbands are the oppressors of their friends whom they are most bound to love. The subjects of a tyrant may live many years without coming under his notice: But imperious husbands are the daily tormentors of their wives. They cannot put them to death, but what good can their life do to them when it is made bitter with hard bondage? And those men who can wantonly sacrifice, to their own capricious humors, the comfort of the life of either wife, or children, or servants, were they invested with the power of despots, would not, in all probability, keep back their hands from blood. Corrupt and selfish dispositions discover themselves differently in different circumstances. He who is a tyrant to his wife, would probably be a Nero were he set over a nation of slaves.

II. Husbands ought to maintain that respectability of character which is necessary to gain the reverence of their wives.

If wives are to be loved by their husbands, they ought to show themselves lovely in their conduct. If they do not, and consequently are not beloved, the blame lies as much upon themselves as upon their husbands. They have no reason, therefore, to complain, but rather to confess their own sin and folly. In like manner, if wives are commanded to reverence their husbands, their husbands must behave in such a way as to command reverence. If they do not, they are chargeable with the guilt of their wives as well as their own. They are their tempters to this neglect of duty. For it is evident, that all classes of persons ought to behave in such a manner as to engage their fellow men and women to perform to them the duty of their respective places and relations.

But how shall the majority of men, who must ever be in the lowest stations of life, behave so as to command reverence? Dignity may be expected in the conduct of the great: But is a dignified behaviour consistent with the station of a plowman? A plowman would render himself contemptible, were he to put on the airs and assume the consequence of a gentleman. But there is a propriety and decorum suited to stations and circumstances, which ought to appear in the behaviour of all men, and of those especially who are superiors in any relation, and consequently intitled to respect from their inferiors. Beware of every thing which may debase you in the opinion of any person, and especially of those who owe you most respect. If you would not do any thing that may expose you to the contempt of strangers or common acquaintances, be still more careful to do nothing that will make you appear contemptible or mean in the eyes of your own wife. There is no place where indecent levities become you less than in your own house, where you are a king.

Filthiness, foolish talking, and jesting, which are not convenient, are forbidden to all, and are much more unbecoming in married than in unmarried persons. Capricious humors, fits of anger on slight grounds, incivility of behaviour to friends or strangers; or the opposite temper of crouching servility, flexibility of judgment irresolution, and frequent causeless changes in one's conduct; meanness of spirit, cowardice, parsimony carried to an indecent length, loquacity, tippling, or any other vice, degrade man in the eyes of all people of sense: and those who are most nearly related to him, and most intimately acquainted, are likeliest to know these faults and to feel their malignant influence in weakening, if not destroying that respect and love which they owe him on other accounts. If God honors you by making you a human

creature, and by placing you in a respectable station, as the head of a family, and the husband of a woman who is the glory of the man, (as the man is the image and glory of God), why would you cast yourself down from your excellency? Why do you provoke her, who is your bone and your flesh to despise or to loath you? Why do you provoke God to make you contemptible and base before the wife of your bosom, and before all the people who know you?

If you wish due respect from all, and especially from her who is under a special command to reverence you, shew out of a good conversation your works with meekness of wisdom. Believe the truth of what David said to Solomon, and Solomon to us, "*Wisdom shall promote thee. She shall bring thee to honor when thou dost embrace her. She shall give to thine head an ornament of grace; a crown of glory shall she deliver unto thee.*" That wisdom which Solomon recommends, consists chiefly in the fear of the Lord: And although the fearers of the Lord may, by some, be treated with contempt, yet, when they act in character, they are respected, however low their station, by most that know them. Your wife, at least, must be abandoned to evil, if she does not reverence you when she sees you clothed with the beauties of holiness. If she loves God and her own soul, she will look with delight and reverence to one, who is at once the most affectionate of her own friends, and one of the children of the Almighty, a member of the body of Christ, a dwelling place for his Spirit, an heir of the glory that shall be revealed, whose heart she believes is already adorned with the tempers of heaven.

True piety will have a happy effect upon the temper. It will discover itself in those amiable virtues which conciliate the regard even of those who are destitute of the grace of God. A religious man has his heart possessed and governed by that undissembled love, the fruits of which are pleasant to every beholder. He reads the Bible, and meditates upon it; and learns from it, in a lesser or greater degree, to practice justice, purity, whatsoever things are true, honorable, lovely, and of good report. He is instructed in that "wisdom which is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and of good fruits, without partiality, and without hypocrisy."

Saints are holy but in part. The old man is not entirely destroyed out of them; and the remainders of their corruption may greatly obstruct the exercise of those amiable tempers which ought to conciliate esteem. Yet they are not what they were in their tempers towards God or man. They are certainly under the governing influence of that Spirit, whose fruit is in all goodness, and righteousness, and truth. They are sensible of their defects, and ready to acknowledge them, and desirous of improving in every virtue. With all their imperfections, they are the excellent ones of the earth; and their conduct not only entitles them to respect, but will, for the most part, command it, especially from their nearest relations, who are the witnesses of those outward expressions of piety and charity, which appear in their conduct.

Wives are certainly bound to reverence their husbands as their husbands, even when they cannot reverence them as men. Yet religion cannot require them to be blind to the misbehaviour of their husbands. If Abigail had not been sensible of Nabal's vices, and even willing on a certain occasion to acknowledge them, he must have perished with all

the males of his house. 1 Sam. xxv. 25, 26, 34. Yet we find Eli's daughter-in-law inspired with no small degree of respect for a husband who was a worse man than Nabal. The news of her husband's death was one reason, along with others of great weight, for that extreme anguish which proved fatal to her life. 1 Sam. iv. 19, 21.

But certainly it must be very hard and difficult for a woman to give due reverence to a man as her husband, whose behaviour exposes him to contempt as a man: And he must be a man of a very strange constitution of soul, who can satisfy himself with that kind of respect only to which his relation entitles him from his wife.

What has been said may be understood to include all the duty by which an husband is bound to express his love to his wife: For the more careful he is to discharge every duty of the relation which he bears to her, the more she may be expected to reverence him. But it may be useful distinctly to mention and enforce some other duties of this relation. We observe therefore,

III. That husbands ought to pay the same attention to the welfare and comfort of their wives as to their own; if they do not, can they say that they love their wives even as their own bodies?

He that laboreth, says Solomon, laboreth for himself, for his mouth craveth it of him. A married man must labor for his wife as well as for himself, for his wife and children are parts of himself. Idleness and slothfulness are disgraceful in all who are able to work, but most of all in married men, whose labor is necessary for the support of their families. A man who has a wife depending upon him for support, must often labor harder than in his former days, and deny himself some of those personal enjoyments to which he then thought himself entitled. But if he truly loves his wife, he will labor more cheerfully than ever, and will deny himself innocent gratifications with much more pleasure than he once indulged them, when he does it for one who is dear to him as himself. All toils will be sweetened by the consideration of her for whose support they are endured: All instances of self-denial that are necessary for the good of his family, will be luxurious indulgences. He will not say, For whom do I labor and bereave myself of rest? It is his happiness to be in possession of a treasure that overpays all his exertions.

He who provides not for his own, and especially for his own wife, is worse than an infidel. Husbands ought cheerfully, not only to provide by the fruit of their labor what is necessary for the comfortable subsistence of their wives, but likewise (if they are not very bad wives) to give them the use and management of some part of their gain. They are little to be trusted if they deserve not to have household-affairs under their direction; and a reasonable supply of money and other things necessary to gratify their laudable or innocent dispositions. But circumstances and Christian prudence must regulate the quantity of an husband's allowance to his wife.

The Apostles Peter and Paul address cautions to women against finery in apparel. Husbands, if possible, should enable their wives to appear with decency, as far as their circumstances will allow; but certainly they are under no obligations to enable them to transgress the admonitions of the Apostles, and thus to disable their husbands from affording the expences which humanity, their own credit, and religion require.

It is well known that both men and women have dispositions exceed

ingly different, and that what will make one person happy, will often make another miserable. A proper regard is due from husbands to the temper, the taste, and the feelings of their wives. Why should you give them half an hour's uneasiness, even by things that need not make them uneasy. They have their own particular turn of mind, so have you; and you are vexed or displeased when it is thwarted. There are indeed foibles in the tempers of men and women, of which it would be a piece of kindness to show them the folly. But we must not attempt to cure either mental or bodily distempers by remedies worse than the disease.

Men of delicate feelings can enter with great readiness into the feelings of others, and thus are able to go all the length which it is proper to go in rallying or in reprovng foibles without the risk of going farther. Those of less delicate feelings ought to be cautious how they attempt to rally those weaknesses, of which, nevertheless, they ought to endeavor, by proper means, in due time and place to make others sensible.

You must likewise shew your love to your wife by all proper expressions of kindness and attention to her relations. Honor her father and mother as your own. Let her brethren and sisters be yours. If any of her relations need your bounty, grudge it as little as if it were expended on your own blood-relations. The laws of the land, and common language, teach you that your wife's relations are yours also. It must be so if you are one flesh with her.

She has probably other friends whom she loves as dearly as her relations. If they are well chosen, let them be your friends also. If they are not, use them not rudely, but endeavor, by gentle methods, to put an end to connections that may be dishonorable or hurtful.

In the troubles of your wife, shew your sympathy in a way becoming a man and a Christian. Be not angry with her when you think she is too much dejected, or even when her temper is somewhat ruffled. Administer such comforts as the Scripture prescribes, and grudge not the expence that may probably be useful to her. If Christians in general ought to bear one another's burden, let not husbands think it hard to bear the burdens of their wives. Your sympathy will preserve them from sinking under their sorrows. Your kind counsels will guard them against the dangerous extremes of passion. Even a word spoken to them in season, how good is it! It has often strengthened the weak hands, and confirmed the feeble knees.

But is it always necessary for a husband to consult the comfort of his wife? Yes. But it is to be remembered that health is sometimes to be obtained by cutting or burning, and comfort is often not to be obtained but by pain and sorrow. Your wife may be peevish, or passionate, or disorderly in her conduct to such a degree, that for her happiness it is necessary to give her a lively piercing sense of the evil of her conduct. Jacob did what love as well as duty prescribed, when, by words of sharp rebuke, he made Rachel sensible of her impiety, in saying, Give me children, or else I die. David acted like a saint when he reproved Michal with still greater severity, for ridiculing his own devout behaviour before God. You may, you must rebuke even the wife of your bosom, when she acts undutifully to God. But let no angry passions, let no bitterness of resentment dictate your reproofs; then they are not reproofs, but reproaches. Let it appear that you feel as much pain as you give, and that a regard for the best interests

of your wife is the only thing that would induce you to wound her mind by reflections on her conduct.

IV. Live with your wife as an heir together with her of the grace of life.

Have you no sufficient reasons to think that she is an heir of this grace? May it not be expected then that you will weep for her in secret places? Can you bear without anguish the thought that part of yourself is an heir of everlasting condemnation? Beseech her, for God's sake to have compassion on you, and on her own soul. Often suggest to her mind those considerations of terror, or of hope, that may awaken in her serious thoughts of fleeing from the wrath to come. Let your fervent prayers be daily presented to God on her behalf, that she may be made a partaker of his salvation. If she were stretched on the bed of affliction, and in imminent danger of death, would you not, without delay, seek the assistance of the best physicians, and watch over her with incessant attention, and apply to her every medicine, pleasant or bitter, that might restore her health, and remove your disquieting apprehensions? Will you then bestow no care upon her soul, or neglect to implore the help of the great Physician when her soul is sick unto death? If unpleasant reproofs appear necessary, let them not be wanting. They are like a bitter potion that is necessary for the restoration of health; it cannot be swallowed without reluctance, but the bitterness of the draught is far more than compensated by its pleasant effects.

But most husbands who fear God have joined themselves to wives of whom they hope better things, and things that accompany salvation. And it will not be needful to enforce upon them in many words the exhortation to contribute their endeavors for promoting the work of grace in their wives. They themselves are taught of God, to love their wives even as Christ loved the Church. Happy would it be if we saw many such couples as Zacharias and Elizabeth, Luke i. or Aquila and Priscilla, Acts xviii.

Very frequently it will be the case that husbands and wives entertain a good opinion of one another, mingled, however, with fear, lest either the one or the other fail of the grace of God. It is not possible or necessary for us to obtain absolute certainty concerning the spiritual condition of our partners. Husbands, without breach of charity, may suggest, in the course of Christian converse with their wives, such considerations as may awaken them to repentance if their hearts should not be right with God. Christians of every description are well authorised to watch over one another, lest any man fail of the grace of God. Paul deserved the thanks of the Corinthians for his godly jealousy over them, lest their minds should be corrupted. Your wives, if they love their own souls, will love you the more for your anxious solicitude about their eternal salvation.

Some husbands may need a caution against needless jealousies on this head. Our wives are not to be placed in the black roll because they are not precisely like ourselves. We have our defects of one kind, they perhaps have defects of an opposite kind. Ours may be as bad as theirs, although our pride will not allow us to see them.

Husbands ought to be furnished with as large a measure of religious knowledge as they can attain, for the benefit of their wives, as well as their own: For the Apostle enjoins wives who wish to know any thing, to ask their husbands. They ought to be the first to introduce that

religious converse from which they may receive equal benefit with their wives.

They ought, with prudence and mildness, to check every kind of discourse which is not authorised by the law of charity. On the Lord's day they ought especially to be on their guard against introducing, or suffering to be introduced, any kind of discourse that tends not to edification. Every opportunity should be embraced to make or to strengthen serious impressions. The sickness or the deaths of neighbors, the dispensations of God to the family, remarkable occurrences in the church or in the world, will often afford occasion for observations good to the use of edifying.

When afflictions are sent by God upon your wives, you ought to suggest proper directions, as well as consolations. For this end you ought to furnish yourselves richly from the Scriptures with counsels, examples, and promises suited to a state of affliction.

A good example must be one of the principal means employed for recommending religion to your wife. Beware of unsteadiness, of censoriousness, of every thing that may either render your piety suspected, or give it a gloomy and forbidding appearance. Endeavor to rejoice evermore, that your wife may be won with your good and amiable conversation, coupled with a fond attachment to herself.

None, it is to be hoped, will say, that if so many duties are required from an husband, it is good not to have a wife. It is indeed not good to have a wife that you do not love. But if you are a Christian, and love your wife, the performance of these duties will fill your days with pleasure; and whilst you use your best endeavors to prepare her for the pleasures of a better world, you will be filled with joy, in the hope that the woman who now lies in your bosom will still be yours (though no longer your wife) in a happier connection. She will be your joy, and a cause of rejoicing in the day of the Lord Jesus.

Many who know not, or who love not the name of Christ, fondly love their wives, and place in them their chief delight. But how transient are their joys? They know that death must soon dissolve the connection in which they place their happiness, and are without all hope of its ever being restored, or exchanged for happier connections. But here is the joy of the Christian, when he looks forward to the time of separation from what he most loves on earth, he knows that there is a day fast approaching, when he shall again enjoy all his friends in a state of inconceivable improvement, and when those who were related to him in the Lord, as well as in the flesh, shall be joined with him in a state of society unspeakably more delightful than any enjoyments which this perishing world affords.

The world greatly mistake the character and temper of the Christian. What pleasure, it will be said, can that man take in his wife, who is expressly commanded by his Lord, in consideration of the brevity of life, to be as if he had none? But those who obey this commandment, enjoy a thousand times more pleasure than those who despise it. Other men enjoy the comforts of this relation no longer than they; For their views of the approaching period of their life do not make it shorter: But they are powerfully impelled by this consideration to live together as heirs of the grace of life, that they may be cheered with the joyful prospect of an immortal union in that region where there is no marrying, because all the blessed inhabitants from this earth are made like to the angels of God.

There are wives who exceed their husbands in knowledge or piety. When this is the case, let not the husband be ashamed to learn from his wife, nor indulge a mean jealousy, as if an invasion were made upon his authority in the house, by the superior attainments of his partner. Her knowledge will teach her, and her piety dispose her, to yield to him with pleasure that place which God hath given him. She will be fit and ready to give him many good counsels; and let him bless God that he has such a wise and faithful counsellor so ready at his side. If he complains of his inferiority, let him complain of himself, and be stirred up to emulation.

There are husbands so impious, that they dislike religion both for themselves and for the companion of their lives. They will neither enter into the kingdom of God, nor suffer their dearest friends to enter. It is not enough for them to bring down damnation on themselves, unless they involve the wife of their bosom in the same misery? But let them remember, that a double damnation shall be the portion of those who are the instruments of perdition to others. L.

ART. III. *Missionary Intelligence.*

(Continued from P. 237.)

Mission to Syria and the Holy Land.

BEYROOT.—Eli Smith, William M. Thompson, and Story Hebard, *Missionaries*; Mrs. Thompson, Mrs. Hebard. One native helper.

JERUSALEM.—George B. Whiting, and John F. Lanneau, *Missionaries*; Mrs. Whiting, and Miss Tilden.

LARNIKA, on the island of Cyprus, connected with this mission. Lorenzo W. Pease, James L. Thompson, and Daniel Ladd, *Missionaries*; Mrs. Pease, Mrs. Ladd.—One native helper.

On a visit to the United States.—Isaac Bird, *Missionary* and wife.

(3 stations; 9 missionaries 8 female assistant missionaries, and 2 native helpers;—total 9.

Miss Williams was united in marriage to Mr. Heber on the 6th of October. Mrs. Smith, after suffering much in consequence of shipwreck on the coast of Caramania, while on the way with her husband to Smyrna for the benefit of her health, slept in Jesus at the latter place, September 31st. She possessed uncommon excellence of character. In the shipwreck Mr. Smith lost the valuable manuscript of a journal kept by him during his tour through the Hooran and the country north of Damascus in the year 1834, which he had not found time to prepare for the press.

While on a visit to Constantinople, Mr. Smith procured about 200 models of Arabic letters for the cutting of a new fount of type in that language. He succeeded in so shaping these that punches formed from them will make not far from a thousand matrices and letters, and a fount embracing nearly every variety. These models he left in the hands of Mr. Hallock at Smyrna, who will probably succeed in cutting the punches. The Arabic fonts now in use by the mission are very imperfect. The printing during the year 1836, all in Arabic, amounted to 4,200 copies, and 381,000 pages. A printer is much needed.

Four of the regular attendants on the Arabic preaching at Beyroot

are thought to be truly pious; and the brethren see cause to hope that a work has commenced in many hearts, which will receive its completion in heaven.

The excitement among the Greeks for a time had much effect on the schools. It led to the establishment of a large school by the Greek bishop as a substitute for the mission schools, to which of course the mission could have no objection. The ecclesiastics, however, feel no real interest in the education of the youth, and the people are learning the fact. The seminary, under charge of Mr. Hebard, has ten boarding and a number of day scholars. At Jerusalem there is a decidedly christian school of about twenty Mussulman girls, taught by Mrs. Whiting and Miss Tilden. Mrs. Dodge and Mrs. Hebard teach a female school at Beyroot containing about 40 scholars. Missionaries are needed for Damascus, Aleppo, Tripoli and Ladakia.

A part of Syria was shaken by an earthquake on the first day of the present year. Safet and Tiberia, with some neighboring villages, were totally destroyed.

Mr. and Mrs. Ladd arrived in Cyprus October 28th. The storm of hostile feeling among the Greeks against evangelical religion and influence, passed over Cyprus with little effect. The three mission schools contain nearly 200 scholars. The need of schools—if any use is to be made of the printed word of God—is apparent in the fact, that in thirty-six villages, containing 5,355 inhabitants, only sixty-seven could read at all, and these not fluently.

Mission to the Nestorians of Persia.

OOROMIAH—Justin Perkins, and Albert L. Holladay, *Missionaries*; Asahel Grant, M. D., *Physician*; William R. Stocking, *Teacher*; and their wives.—One native helper.

(1 station; 2 missionaries, 1 physician, 1 teacher, 4 female assistant missionaries, and 1 native helper;—total 9.

Messrs. Holladay and Stocking, and their wives embarked at Boston for this mission January 7th. in April they were on the Black Sea proceeding to Trebizond. A printing press accompanied them. A fount of Syro-Chaldaic type, adapted to the taste of the Nestorians has been procured in London. A printer is indispensable; but pious and competent printers willing to devote themselves to gratuitous service in connection with foreign missions, are not easily found.

The same tide of prosperity, as in the beginning, continues to attend this mission; except that the members suffered last year from a fever then prevalent at Ooroomiah. The sick resort from all quarters to Dr. Grant: Fifty operations for cataract had greatly increased his celebrity. One of his patients was a Kurdish chief from the banks of the Tigris.

The seminary contains 44 boarding scholars from different Nestorian villages. Among them are three deacons and a priest. Priest Abraham, the one who resided with Mr. Perkins at Tabreez, performs the active duties of the school, assisted by two deacons as monitors; but Mr. Perkins devotes much time to it. There are three free-schools, containing near a hundred scholars.

The numerous fasts and feasts among the Nestorians exert an unfavorable influence upon temperance, industry, and the schools; and in their public worship there is much room for reformation. In connexion with these things it is delightful to think of the lights of scriptural doctrine and example, which are now shining upon that venerable and in-

teresting remnant of the church of Antioch. In Febuary the mission commenced translating the Bible into the Nestorian language. That language is a modification of the ancient Syriac.

A friendly correspondence has been opened with the patriarch of the Nestorians, residing at Joolamerk among the Kurdish mountains, preparatory to a visit to him, which is justly deemed of great importance. The committee hope the time is near when a branch of the mission shall be established at this seat of ecclesiastical power in the Nestorian church.

Mission among the Mohammedans of Persia.

James L. Merrick, *Missionary.*

In June of 1836, Mr. Merrick, accompanied by two German missionaries, proceeded to Teheran, the seat of the Persian government, and from thence to Isfahan, the head quarters of the Soofies and grand seat of the Sheah faith. Here they were exposed to great personal danger, from the bigotry of the people, but the Lord delivered them. Mr. Merrick remained a fort-night in this city, and then continued his journey to Sheeraz, his companions returning to Tabreez. Here in the city where Martyru translated the New Testament into the language of Persia, he found at least a safe resting place for the winter. His impressions concerning the Mohammedans of Persia as affording a present field for missionary labor, are by no means favorable.

Mission to the Mahrattas..

BOMBAY.—D. O. Allen, *Missionary*; Elijah A. Webster, *Printer*; George W. Hubbard, *Teacher*; Mrs. Webster, Mrs. Hubbard.

ALIBAG—Cyrus Stone, *Missionary*; and wife.—A. F. Fonceca, *native helper.*

AHMEDNUGGUR.—George W. Boggs, and Henry Ballantine, *Missionaries*; Amos Abbot, *Teacher*; and their wives.—Dajeeba, *native helper.*

MALCOLM PAITH.—Allen Graves, *Missionary*, and wife, and Miss Orpah Graves.

JALNA.—Sendol B. Munger, *Missionary*, and wife.—*On a visit to the United States.*—Miss Cynthia Farrar, *Teacher.*

(5 stations; 6 missionaries, 1 printer, 2 teachers, 10 female assistant missionaries, and 2 native helpers,—total 21.)

Important changes have been made, the past year, in the internal arrangements of the missions. The chief force has been thrown more inland. Mr. Allen has the principal editorial care of the printing establishment at Bombay. The seminary is to be at Ahmednuggur. Alibag, is a new station in the Concan in the midst of the schools which have long been there. Jalna is in the dominions of the Nizam, a Mohammedan prince nominally independent. Malcolm Paith is a health-station where Mr. Graves prosecutes his translations.

The Mahratta printing from January 1st to September 30, 1836, amounted to 42,750 copies, and 3,301,400 pages. The Mahratta pages, printed from the beginning, are 21,809, 850. Mr. Webster, the printer, has cut and cast a new and improved fount of Mahratta type.

Near the close of last year, Messrs. Stone and Munger visited Jalna, preparatory to the commencement of a new station there. It is not yet certain that a missionary will be allowed by the Nizam to reside there permanently: No report has been received concerning the condition of the schools last year. The number, the year before, was forty, containing 1620 scholars. At the last annual meeting of the mission, arrangements were made for increasing its efficiency in nearly

all the departments of labor. The Committee are expecting to send out a reinforcement as soon as the adequate means are furnished.

Madras Mission.

MADRAS.—Minor Winslow and John Scudder, M. D., *Missionaries*; and their wives.

(1 station; 2 missionaries, and 2 female assistant missionaries;—total, 4.)

The leading object of this mission is to sustain a large printing establishment for printing the Scriptures, religious tracts, and other necessary books in the Tamul language. Mr. Winslow and Dr. Scudder removed to this place with their families from the Ceylon mission, about a year ago, to commence the mission; but the Committee, for want of funds, have not yet been able to send them a printing establishment. The brethren find a wide door to usefulness opened before them. They have twenty-five schools, containing 500 boys and girls, and have regular preaching on the Sabbath. The government has given them formal permission to prosecute their work any where in the Madras presidency.

Madura Mission.

MADURA.—Daniel Poor, William Todd, and J. J. Lawrence, *Missionaries*; and their wives. Thirteen native helpers.

DINDEGAL.—Robert O. Dwight, *Missionary*, and wife.—Five native helpers.

Stations not yet known.—Henry Cherry, Edward Cope, Nathaniel M. Crane, Clarendon F. Muzzy, William Tracy, and F. D. W. Ward, *Missionaries*; John Steele, M. D., *Physician*; and their wives.

(2 stations; 10 missionaries, 1 physician, 11 female assistant missionaries, and 18 native helpers;—total, 40.)

Mr. and Mrs. Poor, who have long been members of the Ceylon mission, removed to Madura early last year. Mr. and Mrs. Eckard have been re-united to the Ceylon mission. Mr. Hall, on account of his health, has returned to this country. Mr. and Mrs. Dwight joined the mission in April of last year. Mr. Todd has been united in marriage to Mrs. Woodward of the Ceylon Mission. Six missionaries and a physician with their wives, embarked at Boston for this mission Nov. 23d, and arrived at Madras in March. Mr. Dwight commenced a station at Dindegal near the close of last year. The schools connected with the mission are 30 in number, containing 1214 pupils. A school of higher character has been opened. Nearly half of the 18 native helpers are from the Seminary at Batticotta in Ceylon. This field is one of great extent and promise, and is so regarded by the mission.

Mission to Ceylon.

TILLIPALLY.—Benjamin C. Meigs, *Missionary*, and wife. Nine native helpers.

BATTICOTTA.—Henry R. Hoisington and John M. Perry, *Missionaries*; Nathan Ward, M. D., *Physician*, and their wives. One native preacher and 17 native helpers.

OODOOVILLE.—Levi Spaulding, *Missionary*, and wife. Seven native helpers.

PANDITERIPO. Samuel Read Eckard, *Missionary*, and wife. Five native helpers.

MANEPY.—Eastman S. Minor, *Printer*, and wife. Four native helpers.

CHAVAGACHERY.—Samuel Hutchings, *Missionary*, and wife. One native preacher, and 11 native helpers.

VARANY.—George H. Apthorp, *Missionary*, and wife. Six native helpers.

Eight out-stations.—Twelve native helpers.

(7 stations, 9 out-stations; 7 missionaries, 1 physician, 1 printer, 9 female assistant missionaries, 2 native preachers, and 71 native helpers; total, 91.)

In this mission there are 155 free schools, with 6,035 pupils, nearly one-tenth of whom are females; 37 pious school-masters; a female seminary, with 75 boarding scholars; a seminary for males, with 166 boarding scholars; 302 native members of the church in good standing; and an average native congregation on the Sabbath at each station, of nearly 400 persons, a considerable proportion of whom are native youths in the schools. Not less than 15,500 children have been taught in the schools since the commencement of the mission. The desire of parents to enter their children in the seminary has been so great, notwithstanding the strong probability that they will there become christians, that the mission has resolved no longer to give board to any in their preparatory studies. The parents will bear the expense.

Of books and tracts in the Tamul language, 346,500 copies and 8,947,800 pages were printed the last year; making 14,785,400 pages from the beginning. Three presses are in operation. This mission has been blest with as many as seven gracious visitations, or revivals of religion, since its commencement. As a consequence of the 6th, 61 were added to the churches: and 77 as a consequence of the last.

Mission to Siam.

BANKOK.—Stephen Johnson and Charles Robinson, *Missionaries*; Dan. B. Bradley, M. D., *Physician*, and their wives.

(1 station; 2 missionaries, 1 physician, and 3 female assistant missionaries;—total 6.)

The Siamese possess a country of almost unequalled fertility, and, by immigration and otherwise, are rapidly increasing in numbers. They are rising, also, on the scale of civilization. The people generally are mild and tractable, and treat Europeans with deference.

There seems to be no serious obstacle at present in the way of prosecuting all kinds of missionary labor in Siam, and gaining access to all classes of the people. Within 3 or 4 miles of our missionaries, there are a million of human beings, and the country is full of inhabitants. Mr. Johnson directs his labors chiefly to the Chinese, and Mr. Robinson to the Siamese. The whole number of those who received medical aid from Dr. Bradley, is 3,800. They were of all classes, and from all parts of the country. Very many of them have carried away some knowledge of the gospel.

The mission has a printing establishment, but no printer. The first and only Siamese tract they have printed is of eight pages, and contains a summary of the divine law and of the gospel. About 4,000 Siamese tracts have been circulated in Siam by different missionaries, from the beginning, and about 40,000 volumes in Chinese.

Sixteen or eighteen ordained missionaries and five missionary physicians are requested by the mission for Siam and its dependencies, and there are certainly reasons enough for sending them, if the means and men are furnished.

Mission to China.

CANTON.—Elijah C. Bridgman and Peter Parker, M. D., *Missionaries*; S. Wells Williams, *Printer*. David Abeel, *Missionary*, on a visit to the United States.

(1 station; 3 missionaries, and 1 printer;—total, 4.

This mission has been sorely bereaved the past year by the death of Mr. Stevens, which took place at Singapore January 5th. In one important respect at least the Chinese missions are making progress. They are acquiring and diffusing a knowledge of the country, people, government, laws, religion and language of China. And they are gradually multiplying the means of assault upon the blind, atheistical superstitions of that great empire. Thirteen tracts, new and old, and a harmony of the Gospels, were sent down to Singapore, last year, to be printed. Mr. Bridgman is preparing a history of our own country, to be published by the Society for the Diffusion of Useful Knowledge in China. Since the imperial edict consequent upon the voyage up the coast, no block printing can be done in Canton, and it has become difficult to exert a direct religious influence upon the Chinese. The number of spies and officers of government on the watch makes it somewhat dangerous for a Chinese to receive a book from the hands of a missionary. The difficulty of operating upon the Chinese within these bounds of the empire, imparts a greater interest to the million of emigrants without these bounds, who may be freely approached, and many of whom are annually returning to their homes in the different provinces. Mr. Bridgman has been requested by the Committee to withdraw from the editorial responsibility of the Chinese Repository; that work having accomplished its principal object in respect to the Christian community at home, and the present exigencies of the mission requiring that those who have a knowledge of the Chinese language, should devote their whole time and strength to labors in that language.

Mission to Singapore.

SINGAPORE.—Ira Tracy, James T. Dickinson, Matthew B. Hope, M. D., and Joseph S. Travelli, *Missionaries*; Alfred North, *Printer*; Mrs. Tracy, Mrs. Travelli, Mrs. North. Stephen Tracy, M. D., *Physician*, and wife temporarily stationed here.

(1 station; 4 missionaries,—one of them a physician, 1 physician, 1 printer, 3 female assistant missionaries, and 1 native helper;—total, 10.)

Messrs. Hope and Travelli, and Doct. Tracy arrived at Singapore in December. The type foundry has the means of casting type in Malay, Bugis, Javanese, and Siamese. It has good founts of Malay and Bugis type, and a fount of Chinese metallic type on a somewhat limited scale. The establishment can easily be enlarged. Eleven Chinese block-cutters, a copyist, and eight or ten printers were employed last year. Blocks for the revised New Testament were completed, and also for twelve tracts by Mr. Gutzlaff, some of which were large. The printing could not have fallen short of 100,000 copies, and 2,500,000 pages.

There is reason to apprehend that the proportion of intelligent readers in that part of the world, is smaller than it has been supposed. Our seminary at Singapore will have to surmount very great difficulties, before it comes into successful operation—difficulties growing chiefly out of the extreme indifference of parents to the education of their children, and to their fear of the religious influence which the seminary would exert upon them.

Mission to Java.

Elihu Doty, Jacob Ennis, Elbert Nevius, and William Youngblood, *Missionaries*, and their wives, and Miss Azuba C. Condit.

(4 missionaries, and 5 female assistant missionaries;—total, 9.

These missionaries reached Batavia Sept. 15th, and immediately commenced the study of the Malay language. After three months, Messrs. Doty and Nevins began the study of Chinese. Permission has been received from the government to reside at Batavia, and leave has been requested for Messrs. Doty and Ennis to visit the eastern shores of Java and some other islands under Dutch government, to determine upon the permanent site for their mission. To this petition no answer had been received when the brethren last wrote. Two missionaries destined to this mission, are detained by the present deficiency of funds.

Mission to Borneo.

SAMBAS.—William Arms and Samuel P. Robbins, *Missionaries*; and Mrs. Robbins.

(1 station; 2 missionaries, and 1 female assistant missionary;—total, 3.)

Mr. Arms spent four months of the last year in Borneo, at Potiana and Sambas; travelled interior a hundred miles; saw the Dyaks in their villages; and collected such information as he could respecting their numbers, religion, languages, character, customs, and the practicability of a mission among them. He made a second visit to Bornea at the close of the year, with the expectation of remaining at Sambas. Mr. and Mrs. Robbins were on the point of proceeding from Singapore in March to join Mr. Arms.

Mission to the Sandwich Islands.

HAWAII.

KAILUA.—Asa Thurston, *Missionary*, and wife.

KAAWALOA.—Cochran Forbes, *Missionary*, and wife.

WAIMEA.—Lorenzo Lyons, *Missionary*, and wife.

HILO.—David B. Lyman and Titus Coan, *Missionaries*, and their wives.

MAUI.

LAHAINA.—Dwight Baldwin, M. D., *Missionary*, and wife, and Miss Maria C. Ogden.

LAHAINALUNA.—Lorin Andrews, Ephraim W. Clark, and Sheldon Dibble, *Missionaries*; Edward H. Rogers, *Printer*; and their wives.

WAILUKU.—Jonathan S. Green, and Richard Armstrong, *Missionaries*, and their wives, and Miss Lydia Brown.

MOLOKAI.

KALUAAHA.—Henry R. Hitchcock, *Missionary*, and wife.

OAHU.

HONOLULU.—Hiram Bingham, Reuben Tinker, and Lowell Smith, *Missionaries*; Garret P. Judd, M. D., *Physician*; Levi Chamberlain, *Secular Superintendent*; Henry Dimond, *Bookbinder*; Edwin O. Hall, *Printer*; and their wives.

EWA.—Artemas Bishop, *Missionary*, and wife.

WAIALUA.—John S. Emerson, *Missionary*, and wife.

KANEOHE.—Benjamin W. Parker, *Missionary*, and wife.

KUAI.

WAIMEA.—Samuel Whitney, *Missionary*, and wife.

KOLOA.—Peter J. Gulick, *Missionary*, and wife,

WAIOLI.—William P. Alexander, *Missionary*, and wife.

On a visit to the United States.—William Richards and Ephraim Spaulding *Missionaries*, and their wives.

On their way to the Islands.—Samuel Bliss, Daniel T. Conde, Mark Ives, and Thomas Lafon, M. D., Missionaries; Seth L. Andrews, M. D., *Physician*; Samuel N. Castle, *Assistant Secular Superintendent*; Edward Bailey, Amos S. Cook, Edward Johnson, Horton O. Knapp, Edwin Locke, Charles McDonald, Bethuel Munn, Wm. S. Van Duzee, and Abner Wilcox, *Teachers*; and their wives; and Miss Maria M. Smith and Miss Lucia G. Smith.

(15 stations; 27 missionaries—two of them physicians, 2 physicians, 2 secular superintendents, 1 book-binder, 2 printers, 9 teachers, and 47 female assistant missionaries;—total, 90.)

During the year ending June 1, 1836, the mission performed 1,350 christian marriages; admitted 212 natives to the church; and printed 157,929 books and 11, 606,429 pages. More than 900,000 of these pages were octavo, 675,000 quarto, and nearly all the rest duodecimo. The whole number of native church members is 916, or an average of 45 to each church. The number received from the beginning is 1,078, of whom 105 have died in the faith. The whole attendance in the congregations each sabbath, on an average, is 14,500, or about 900 to a congregation—a larger number than is ordinarily witnessed in houses of public worship in our own country. The whole amount of printing at the islands from the beginning, is 1,236,457 books, and 54,138,485 pages. Of the Kumu Hawaii, a semi-monthly paper, 3,000 copies are circulated. At the station of Wailuku there were 600 subscribers for this paper. The natives write more and more for its pages. A monthly publication of 12 pages, designed chiefly for children, was commenced a year ago. It is only sixteen years since the language was reduced to writing.

The people renounced their national religion about eighteen years ago, and almost immediately were thrown by the providence of God into the arms of our faith and charity. As a nation, the islanders have again and again refused the proffered religion of papal Rome, professedly that they might give undivided attention to that which we had brought to them. A crisis in the religious state of the nation, and in the work of the mission, having arrived, the missionaries asked for 18 more ordained missionaries, two physicians, and 21 lay teachers, to make the whole waiting people at once acquainted with the gospel. Two physicians, three preachers, and nine teachers, were sent the past year. Do any still ask, why so many laborers are employed at the Sandwich Islands? The answer is, that the work, which Providence has made ready for our hands by signal interpositions, may be accomplished in the shortest possible time, and thus a glorious exemplification can be afforded to the church and the world of what christian missions, through the power of divine grace, may effect. In no other nation could the board so well make the experiment, as in that.

The manufacture of cloth has thus far been as successful as was expected. So far as schools are concerned, the mission now directs its attention chiefly to the children and youth. The chiefs encourage schools for these, and they have met with unexpected success. The people have built a number of schoolhouses in different parts of the islands. The seminary at Lahainaluna contains 88 scholars. It is beginning to furnish teachers of some value for the schools. A central female boarding school is about being commenced at Wailuku. On the whole, though a work of vast magnitude remains to be done, before the people will compare with civilized christian communities in their social and domestic character and general condition of habits, there is a con-

stant and very perceptible improvement in all these respects. In one respect, the islanders may take precedence of all civilized communities. The manufacture, sale, and use of ardent spirits is prohibited on all the islands, except Ohau; and on that island a petition was drawn up and signed by the chiefs and more than 3,000 of the most respectable natives of Honolulu and its vicinity, asking the king to suppress entirely the sale, manufacture, and use of such spirits.

ART. IV *Obituary Notice.*

TO THE EDITOR OF THE RELIGIOUS MONITOR.—REV. SIR—The accompanying article was originally prepared for your publication, but as some of the friends of the deceased do not take the Monitor, it was thought best to insert it in the Washington Sentinel and distribute some of the papers. But as it has there been published in a mutilated form, I trust that you will insert it entire, and so oblige, at least, some of your friends and patrons.

J. W. H.

DIED—In Argyle, Washington Co., N. Y., Sept. 12, 1837, ARCHIBALD M'NEIL, Jr. in the 27th year of his age.

It is not the object of this article to give a detailed account of the affairs of his life, nor pass encomiums upon his virtues, as is sometimes undeservedly done in similar cases; but simply to state so much of his life that his true character may be known, his departure felt, and his loss lamented. In the spring of 1830, he entered upon a course of education under the instruction of the Rev. J. P. Miller, and after making some advancement, he proceeded to the Academy in Cambridge, from that to Fairfield, and thence to Union College, where he graduated in July 1836. To do justice to his memory, it is necessary to observe, that he was not all this time engaged in study, but was sometimes prevented by sickness, and was also employed in communicating to others that knowledge which he himself had acquired. During this time he made that progress which enabled him to obtain an honorable standing among his fellow students, and gain the esteem and approbation of his instructors.—Since his graduation until his last illness, he was employed in teaching a public school, which, through the influence of that flattering though unyielding disease, the consumption, he was obliged to leave before the time of his engagement for teaching had expired. Without possessing those bold and unusual traits of character, which, under the influence of grace, have made men more than ordinarily beneficial to mankind, or by which, without that divine energy, they have been scourges to the human race, he was favoured with those more amiable and excellent properties of mind, which rendered him useful in society, and universally beloved and esteemed.—He possessed a most amiable disposition—a generous spirit—a magnanimous soul—and without gilded hypocrisy, a pious heart. He was true and faithful in friendship, and it is believed, he had not an enemy. Reserved and unassuming, he never interfered with other men's business, nor crowded himself uncalled for upon the duties of society; but always in turn performed the exercises of the scholar and the christian. He did not only possess those happy traits of character which are sometimes

bestowed by the hand of nature, and which render a person useful and agreeable in society; but he was also a professor of that religion for which many have died, and by which he was supported and comforted in his dying moments. Though on account of the rapidity with which he was eventually taken away, he was unable to speak much, yet the expressions which occasionally dropped from his lips told that his mind was directed to the place of his eternal rest. A few nights before his death, after a severe struggle with coughing, a friend told him to bear it with patience, (although he had never manifested the least impatience) for his troubles would not be long—"you must soon leave us." "Yes," he replied, "and you will not be long behind me—but it will be a *happy thing for me to die.*" He added he was not able to talk, but would be glad to hear. After talking with him something about what Christ had done and suffered, as exhibited in the 53d of Isaiah, and applying the words of the Apostle, "having a desire to depart and be with Christ," he was asked how he felt with regard to leaving this world, and answered, *the world was nothing to him, but he felt for his afflicted father.**

It was his intention to have studied Theology with the view of serving God in the gospel of his Son; and not long before his confinement, speaking about going this fall to the Theological Seminary, he said, that under the declining state of his health it was doubtful whether or not he would be able to enter upon that sacred employment, yet he was ready to engage in it, or felt prepared to meet that solemn event which awaits us all. He observed it was his duty, and he would endeavour to be resigned to the will of Providence in whatever might befall him.—But alas, how soon was he, by the termination of his days, compelled to abandon his praiseworthy intentions and go to the assembly of the silent dead! One thing, however, must not be overlooked, viz. it was not the effect of raging disease, nor the near view of his approaching dissolution, which made him exclaim, it would be a happy thing for him to die; but it was the result of experience arising from that preparation, which he had made whilst in health, to meet with sickness and death, and which alone will deprive the last enemy of his terrors, and render death a happy thing. Happy, then, yea "blessed are the dead which die in the Lord."

In connection with his decease, it is no more than proper even at this late hour, to mention the death of his brother, Alexander, which took place May, 1836, since it is connected with a very trying circumstance in his own life. To say nothing about his character, which was in nothing inferior to the one already noticed, we will merely state that he was at Jefferson College, Canonsburg, Pa. where he was beloved and highly esteemed; pursuing his studies with a view of entering upon the arduous and responsible labors of the ministry, and advanced to the junior class, when his days were cut short by the same disease which has, within the space of three years and some few days, brought *three brothers and one sister* to an early grave.† When he was under the necessity of retiring from his studies, he gave some intimation to his friends of the feeble state of his health, and desired leave to go to the South for its recovery. But lest some evil might there befall him, his brother A. went to bring him home to his father's embraces. Nevertheless, so sudden did he fade away, that before his brother, after re-

*Mr. M'N. had already buried a beloved wife and four children.

†Mrs. M'N. and a daughter had sometime previously died of the same disease.

ceiving the intelligence could possibly reach Canonsburg, he was scarcely able to leave his room; yet so great was their desire for returning to the place of their nativity, that under these unfavorable circumstances, they started to accomplish a journey of 600 miles. But what was rather doubtful, and by some expected, they never reached the place which was endeared to them by so many strong and pleasing associations. Only half of this journey was overtaken by them: they with much difficulty arrived safely at Philadelphia, and though unable to proceed any further, and amidst entire strangers, they were kindly received and entertained in the house of Mrs. McAllister. There, the elder attended the younger, with all the kindness of fraternal affection; there he awaited the last moments of a dying brother; there he prayed with him; there he wept for his departure which was "at hand;" and thence he followed him to the "house appointed for all living;" and thus literally fulfilled that true proverb, "a friend loveth at all times, but a brother is born for adversity." Having performed the last duties to the departed, lo! he proceeds solitary and alone, to complete the remainder of his journey and bear the heavy tidings to his affectionate, his bereaved and afflicted father. With what emotions did he then proceed, and with what feelings would his mind involuntarily fly back to the place which was sacred to the memory of a beloved brother and recent fellow-traveller! and what heart would not melt and sympathise with a father, a brother, or a sister, on the reception of such tidings? It is not our province nor design to dwell upon this afflicting scene, but the language of the Patriarch in the loss of his sons strongly impresses our minds as his natural reply:—"Joseph is not, and Simeon is not, and ye will take Benjamin away also"—he also is gone, and how little did he, the then surviving brother think, that in so short a period he, in like manner would enter upon the realities of eternity. But though these beloved "sons of youth" who promised to be faithful and able advocates of the gospel of Christ, have been called hence in the morning of life, before their sun had reached its meridian splendor, yet they have given evidence that the day of their death was better than the day of their birth, and thus have left behind them an everlasting memorial. "They were lovely and pleasant in their lives and in their death *not long divided.*"

H.

ART. V. *Reason in Religion.*'

The article below is from the pen of the same young gentleman who wrote the foregoing *obituary*. From these specimens, it is evident that nothing is wanting but practice to render him an accomplished writer. We should like to hear from him frequently.

Among the numerous subjects which exercise the mind of intellectual man, some are of vital importance, others of little worth; some are reasonable in their nature, others are not so; some will end with the lapse of time, and others will be a theme of contemplation when "this mortal shall put on immortality." But among these there is one which claims a prominent place in our minds. It is the religion of Jesus Christ. There is Reason in it. The Great Eternal One gives evidence

of this important truth when he says, "Come, now, and let us reason together." Some there are who will not adopt the principles of religion, because, as they say, *it is an unreasonable thing*. The doctrines of the Bible on which it is founded according to their view, are inconsistent with themselves and the science of numbers. The doctrine of election, of the Trinity, and of free grace, or justification, without the deeds of the law, and some such fundamental truths of revelation, being above their comprehension, they reject as things not fit to be believed nor regarded by any rational creature; whilst at the same time they will believe things in natural science which they can no more comprehend and explain than they can the doctrines already mentioned. They believe that a body unsupported in the air will fall to the ground; they know that a blade of grass grows and comes to maturity; and they are sure that fire will burn if they fall into it: But they cannot tell why an unsupported body falls rather than remains stationary; they know not how the grass grows; or why the fire burns rather than freezes a person. They may answer that the body falls on account of the attraction of gravitation, that principle by which all bodies tend to the centre of the earth; they may say that grass springs up by reason of heat and moisture; and that it is of the nature of fire to burn. But who is any wiser by these explanations? Or do they enable any one the better to understand the *efficient cause* of these natural phenomena? They do not. All that men know of these things is the simple fact and no more. The moment they transgress these bounds of human science, they run into speculation, and are lost in conjecture no less than, when, by unassisted reason, they attempt to theorise about a triune God, the doctrine of election, or free grace. Now on which side does reason more properly belong, on the side of nature or religion? or which is the more reasonable and consistent man? he who believes what he cannot fully comprehend and explain in moral as well as natural science, or he who believes in the latter and rejects the former? The one believes there is reason and truth in what God reveals in his word, as well as in what he makes known in his works, the other thinks *he* is reasonable and true in his works, but not in his word; the one exercises his mind about that which will be a theme of endless meditation and delight, but the other employs his thoughts about things belonging only to this life, things by which indeed he may become great and distinguished in the world, but which will never enable him to solve that greatest of all problems, "*What shall a man give in exchange for his soul?*" Will the Philosopher please tell us *how* the "body, soul and spirit" constitute one individual human being?

Again, some think religion is unreasonable, because it does not allow an exact conformity to the world; because it is not consistent with the little punctillios of form and fashion; because it does not suffer the indulgence of some little vices and immoralities which they falsely honor with the name of innocent amusements; and it often requires the sacrifice of worldly advantage: therefore, since in their opinion it is not favourable to the accumulation of wealth; since it is incompatible with a refined manner of living, and superior-independent way of thinking, they will leave it to the feeble minded, the blind, the unreasonable, and unfortunate dupes of Priestcraft. But did it prevent the honorable Patriarch from displaying a gallant and magnanimous spirit when he watered the flocks for the plain, *unaffected* daughters of Laban? Did it hinder Solomon from receiving riches, and honor, and

wisdom, above all kings of the earth? Or did it prohibit the great Apostle of the Gentiles, who was "not ashamed of the Gospel of Christ," from obtaining "the crown of righteousness," eternal life? Does it require the sacrifice of any real solid enjoyment? does it demand any thing from us which would not be for our great, our unspeakable gain? is it inconsistent with true honor and civility? does it impose those penalties and pilgrimages that are observed by the heathen and false worshipper? does it require that man should come before the Lord "with thousands of rams, or ten thousands of rivers of oil? that he should give his first born for his transgression, the fruit of his body for the sin of his soul?" No it requires for sin the sacrifice of a broken and contrite heart; it teaches us to "seek first the kingdom of God and his righteousness;" to make provision for the soul as well as the body; it requires us to believe in a three one God, to love, obey and serve him, and when we have in any instance departed from him by iniquity, it requires us to return by repentance and faith in the blood of Jesus, and *reason* with Jehovah. It requires love to God and love to our neighbour, and "in all things whatsoever we would that men should do to us, to do even so to them, for this is the law and the prophets." According to the Apostle James, "pure religion and undefiled before God and the Father is this, to visit the fatherless, and widows in their afflictions, and to keep himself unspotted from the world." It therefore requires us "to do justly and to love mercy, and to walk humbly with our God." Is it then unreasonable? By no means. It is the farthest possible from it. It is the basis of all true politeness; the foundation of all true greatness, wisdom, honor and riches; and if we look to those benighted places of the earth where true religion is neither known nor professed, we shall see that we are indebted to it for all that is comfortable in life, and surportable in the dissolution of soul and body: for there justice and the rights of man are disregarded; there the laws of humanity are broken with impunity; there the most intimate ties of nature are dissolved, and the endearing names of father, mother, brother and sister, are lost in the universal depravity; there "the daughter of God and man, accomplished woman," is treated with all the severities of barbarism; there human sacrifices are offered up to dumb idols, and the unhappy widow is consumed in flames of funeral piles; there the murderer and base libertine rear their unblushing heads, and boldly walk forth without restraint in the light of the sun; there man lives in the gloom of moral darkness, and dies without a single beam of light to brighten his dark prospect, and "give him the light of the knowledge of the glory of God in the face of Jesus Christ." This convinces us that there is something like reason in religion. It makes us rejoice in that inheritance which always accompanies the power of godliness; and though the miser heap up gold as the dust; though the devotees of fashion be obedient to its arbitrary and fluctuating rules; though the philosopher glory in the strength of his intellectual powers until he entirely divests himself of the use of reason; let our riches be treasured up in Christ Jesus; let our glory be in his cross; let our reason be under the control of his religion; and let us by profession and by practice express our estimation of it in the language of the poet—

"Religion! what treasures untold
Reside in that heavenly word,
More precious than silver or gold,
Or all that this earth can afford."

H.

ART. VI. *Some reflections on National Sins, by an aged Elder in the Secession Church.*

I have been an observer of men and measures, both in church and state, for more than three-score and ten years, and am persuaded that this people have become awfully obnoxious to divine judgments; and particularly on the *three* following accounts:—First, on account of the horrid barbarity and injustice manifested towards the natives of this country, the Indians. Secondly, on account of the worse than heathen, the anti-christian system of slavery, as carried on in this country. And, thirdly, on account of the countenance and support given to Popery—*The man of sin und son of perdition.*

These three sins, which I denominate *national*, and highly aggravated as they are by the basest ingratitude, are chargeable to this people, both in their civil and ecclesiastical character. This must abundantly appear to all who are come to their right mind on the subject. And, now, when I reflect on the awful magnitude of these sins, and on the character of God as a holy and just God, and when I look at the present moral, as well as physical state of the country, I am led to exclaim: What a cruel, unrelenting tyrant, what a bloody Moloch is this misnamed American Republic! and how ripe for the dreadful judgments of heaven! Why! Notwithstanding all the boasted liberty, refinement and christiauity of this country, have we not even *brutalized* millions of native heathens and of oppressed Africans in our midst? Have we not made them more heathen, more corrupt, and more wretched than their natural state of corruption and the dim light of nature subject them to? Indeed, has not the Protestant church among us, even formed a league with Anti-Christ in withholding the word of life from one half of their brethren? for it is believed that the church, in point of numbers, is much less than the poor and oppressed Africans, who are almost without exception, by means of state laws and prejudices of the people, denied the use of the scriptures and the means of grace and salvation—and that too by the sanction or connivance of the church.

Perhaps there is no people on the face of the whole earth, at the present period, that do externally manifest so much benevolence, liberality, love and christian zeal for the amendment, the moral culture, and salvation of the poor heathen in foreign lands—and this is well, excellent and praiseworthy as far as it goes; but all this would seem to come short according to the Apostle: for he assures us, that should he give all his goods to the poor and will his body to the flames, yet the principal thing might be wanting. And how stands the matter with the Protestant church in this country in regard to christian duty? Why, let us cast an eye towards our own family, the poor oppressed African race and the Indian tribes among us, and ask, what have we done? and what are we doing either for their temporal or their spiritual interests? Oh! both priest and Levite have passed by on the other side, and left them still among thieves and robbers—Their christian love and charity has fled to foreign lands. Ah! will it not appear at the great day of judgment, although we have given much of our goods to feed the poor and have even compassed sea and land to make proselytes, that the blood of souls is found in our skirts? And will it not appear, that all this mighty machinery for the conversion of foreign heathen, has been put in motion merely or principally for the purpose of acquiring a name and fame in the world?

I hold it to be a self evident axiom, that he who does not carry out

his professed principles, whatever they may be, by a corresponding practice through life, is but a consummate hypocrite and a deceiver. Such a man has yet to learn his A. B. C. in the divine code of moral duties—especially he who makes a profession of the christian religion. For he is but a *whited sepulchre*, whatever his professions may be, who can treat his fellow man as a brute or as an article of traffic, or as something to be hunted down and destroyed like a wild beast. But the word of God testifies, that such as show no mercy shall have judgment without mercy.

Will it not appear pretty evident, if we take a retrospective view of bye-gone years, and trace them up to the present time in reference to the moral character and conduct of the great mass of the people of this country, that in the same degree as their benevolence, love and zeal have burned towards the poor heathen in foreign lands, so also have their pride, their covetousness and their cruelty been manifested in corrupting, oppressing, defrauding and murdering the poor Africans, and the native heathen of this land, until the small remnant left of the latter are driven, as it were out of the world, driven by violence from the land, which the God of nations planted them in, as their rightful inheritance, until he should again commission some Moses or Joshua to dispossess them? And I put the question, let who dare answer it in the negative—has not the church as well as the nation, yes the whole Protestant church, had a deep and damning and soul-destroying hand in all this accumulated guilt?

Now, whatever it may be to others, to me it is a solemn reflection, whether such barbarity practiced either directly or indirectly by those who profess the christian religion, has not been the cause of making more libertines and infidels in protestant countries, than will far outnumber all the heathen that have been converted to christianity through their instrumentality for the last fifty years throughout the whole world.

The first settlers of this country fled from persecution, they braved every danger, suffered great privations in order that they might enjoy liberty of conscience: our forefathers came to this then heathen land to obtain civil and religious liberty; but they had not a Moses and a Joshua as leaders with an express command from God as Israel had, to drive out the heathen before them, either by fraud or violence. Neither did they think that they had any right to a foot of land, except by fair treaty, and purchase. They said to the natives and rightful owners of the soil, just what all honest and upright men will always say—let us have a little plantation among you, that we may plant and raise our bread corn, that we and our little ones may live and not die, and we will give you a fair consideration for the same, and we will be your friends, and neighbors, and be at peace with you, and do you good, and teach you and your children the knowledge of the one only living and true God, whom we worship and adore, as the God of all nations, the God of the red man as well as the white man: for, this God has made of one blood all nations that dwell upon the face of the whole earth. For we have God's great and holy book written by himself, teaching us and all people, who will read it, to do justly to love mercy, and to walk humbly before him all our days; and to live in peace with all men; to do unto them whatsoever we would that they should do unto us. And now, if you will let us have a little part of your country, we will live on friendly terms with you, and teach you and your children the good

ways of the Lord. Such were the conditions, on which our ancestors obtained one acre of this good land; and for a length of time their engagements were strictly complied with. And just so long as they lived up to their promises they were in some measure instrumental in civilizing the heathen, and in cultivating their moral character, teaching them also agriculture and the arts with some success. But in process of time as they increased in wealth and strength they began to look abroad on this good land; and as the lust of the flesh and lust of the eye, and the pride of life began to eat out the purer principles of the gospel from the heart, and to corrupt the sincere milk of the word, then, Jeshuran like they began to wax fat, and soon *right* was forced to yield to *might*; and as they became pretty extensively engaged in trading, they traded not only in—wine and oil, and fine flour, and wheat and beasts, and sheep, and horses and chariots—but also in slaves and souls of men. And no wonder when a people have arrived at such a state of Apostacy, that they should be able to satisfy themselves, even out of the good old book, which they so highly recommend to the heathen, as a perfect rule of life, that they were doing God service to kill off the natives and take possession of a few thousand acres of their land, and then a few millions. And finally they have adopted the expedient, saying, These are the heirs come let us kill them and the inheritance shall be ours. And have they not consummated the horrid deed, both in purpose and in practice, to the extent of their power? And hence the heathen of this country are to be exterminated, and slavery perpetuated to the end of time, and that too by a people professing the christian religion—"O my soul come not thou into their secret" &c., and so from individual transgression of the moral law of God, the nation, both in its civil and ecclesiastical character by its own acts, has made it a national sin; and hence, it constitutes a national debt to divine justice, which must be paid off sooner or later, by the sufferings of temporal calamities or national judgments. Now, do not such a people know? will they not consider? that He that sitteth in the heavens shall laugh, that the Lord shall have them in derision, that he shall speak unto them in his sore displeasure; for he hath said "vengeance belongeth unto me, I will recompense saith the Lord."

And is it not evident, that this people's heart has waxed gross and their ears become dull of hearing, and their eyes closed against divine truth—that they are destitute of moral sensibility? And may they not fitly be compared to the rich man; who was clothed in silk and fared sumptuously every day, but could not see the poor beggar the length of his palace yard, lying at his gate? no, he was blind and could not see afar off, until the fire of hell cleared up his vision, and then he was very quick sighted. O yes, no sooner did he begin to feel the gnawing of that worm that never dies, than he saw the poor beggar afar off in Abraham's bosom; and none will ever be so importunate for so small a favour as he craved of Abraham, until he be awakened from his spiritual slumber. Ah! and how many rich men are there now-a-days, in the Protestant church, clothed in costly apparel and faring sumptuously, who cannot see that the word of God, condemns slavery! On the contrary, they can find sufficient to lull their consciences asleep. No, they can see nothing in the whole system of moral obligation and christian duty which forbids buying and selling their own species; that forbids brutalizing their fellow man! no, they can only see sin in the *abstract*! yes, they are keen sighted enough to see an *abstract sin*, which no other mortal on earth ever did see!

I close with a reflection on one passage of scripture :—" Because sentence against an evil work is not speedily executed, therefore the hearts of the children of men are fully set in them to do evil." Now with respect to this passage, I believe the general impression, with the mass of mankind, is, that no sentence against any evil work is passed unless immediately followed by an execution of it—that sentence and execution must be simultaneous. And hence, because the execution of the sentence is long delayed, the multitude reason themselves into a belief that there is no danger so long as they do not feel its effects. They may admit indeed that sentence has been passed upon some, Adam, for instance; for he experienced its effects, being driven out of the garden; and so in regard to the old world, and also the cities of the plain—these they admit, do come within the range of a sentence of condemnation; but with respect to themselves they put far away the evil day, and seem to think that the threatening has no application to them, because it is not speedily executed: therefore it is, they will not believe, until like the rich man in the parable, they lift up their eyes, being in torment. For so it was with the antediluvians, although they had many warnings by the preaching of Noah for the space of one hundred and twenty years, without any other effect than to harden them the more in sin. And so also have the inhabitants of this country had warning after warning for the space of two hundred and twenty years; yet this country prevents a most awful picture of unbounded profligacy, infidelity and every evil work. Therefore, "be not mockers lest your bands be made strong."

P. M.

ART. VII. *Annual Meeting of the Evangelical Society and Theological School at Geneva.*

[From a Correspondent of the New-York Observer.]

BALBEC, (Lower Seine,) July 11, 1837.

It is not long since the name of Geneva was mentioned only with pain by American and European Christians. The true spirit of evangelical piety seemed completely extinct in the city of Calvin. The pastors of that church which stood foremost in the ranks of the Reformation, boasted of preaching a meagre and cold Socinianism; Voltaire had more readers than the Bible among the degenerate Genevese, and the only illustrious man from that city was an apostle of deism, John James Rousseau! Oh! how should the Christians who lived at the close of the eighteenth century mourn over this deep declension in the metropolis of the Reformation! Geneva was false to her ancient and noble device: *post tenebras, lux*; it might be said of her on the contrary: *post lucem, tenebrae*.

But for some years past, thanks be given to God, some of the citizens of Geneva have awaked from the sleep of death. Though Socinianism there still has numerous partisans, the Gospel also reckons active, devoted, and zealous servants. Open war is waged between the spirit of the world and the spirit of faith; error is met at all points by truth; and it is gratifying to be able to add, that the number of the friends of orthodoxy increases every year in Geneva, while that of Socinians sensibly diminishes. It is remarkable that the same persons who once boastingly avowed the lax doctrines of the age, are now afraid openly to profess

all their opinions, but adopt to some extent the language of evangelical piety : to such a degree has Christianity regained her influence in Geneva !

These happy results are owing, under the blessing of God, to the persevering efforts of several men, as distinguished by their theological learning as by their piety. Among these should first be named Messrs. Gausen and Merle d'Aubigne ; then Messrs. Bost, Malan, Guers, and some others, who have valiantly contended for the gospel of God the Saviour. But an attempt is making to introduce into Geneva, a new doctrine, known by the name of *Irvingism*. You are not unacquainted with the principles and pretensions of the disciples of Irving. One of their leaders is settled in the city of Calvin. If I am correctly informed, Irvingism is there very generally rejected ; but it is painful to say that one of the professors of the Theological School, Mr. Preisswerck, has allowed himself to be led away by this new doctrine. So soon as the Directors of the School were informed of it, they met to deliberate on the subject. Professor Preisswerck was called and questioned upon his opinions ; and as he persisted to profess some of the tenets of Irvingism, the Directors decided that he must cease to give lessons in the School of Theology. This step was necessary and proper ; for the new Theological School of Geneva could not, and should not allow the introduction of heterodox doctrines and principles. Mr. Preisswerck's place has been supplied by a pastor of the Canton of Vaud, Mr. *Pilet*, who is universally and highly esteemed.

While I am on the subject of Irvingism, I would just say that two professed apostles of this sect traversed some provinces of France, and tried to form small congregations. But everywhere they met with antagonists who repelled them with Scriptural weapons ; the Protestant population shut their ears against these dreams of human pride, and it is now almost over with Irvingism in France. Let us bless the Lord. It is always sad to see divisions among those who profess the gospel ; but these divisions would be especially injurious in our country in our present circumstances. The progress of our work of evangelization demands that we be strictly united.

These details have drawn me aside a little from my purpose of giving an account of the annual meeting of Geneva. It is time to return. The meeting was held the 6th June last, in the church of the Oratory ; the president, Mr. *Henry Tronchin*, in the chair. The audience was very numerous, and among them were remarked delegates from several religious societies.

The president pointed out two rocks to be avoided in our labors to advance the kingdom of God. The first of these rocks is *discouragement* ; the second, *spiritual pride*. Sometimes Christians yield to unreasonable fears, when they see the obstacles which lie in their path ; they forget that He who is for them is greater than he that is against them, and let their hands fall feebly down, instead of laboring zealously, leaning on the Almighty. At another time, members of religious societies, proud of their success, believe that they can go alone, and attribute to their own merit what is owing to the merciful intervention of God. These two errors are too often the cause of the ruin and fall of Christian associations.

The report upon the work of evangelization and colportage was read by Mr. *Nicble*, member of the committee. Mr. Nicole is one of the most eminent lawyers of Switzerland. He occupied a high place in the magistracy of the Canton of Vaud, at the time when Christians there

were persecuted under the name of *Momiers*, and he chose rather to resign his office than to sanction those tyrannical acts. Mr. Nicole is now a member of the Vaudese National Council, and exerts great influence in the political affairs of his country. But he is at the same time a humble Christian, full of love for the souls of his brethren. Of this, his excellent report on this occasion affords a new proof.

The report next mentions some gratifying facts. The Society sold, in the course of the year, 7,200 copies of the Holy Scriptures, and every copy was accompanied with some words of exhortation and instruction. Twenty-one colporteurs were employed by the Evangelical Society. They visited the east and part of the centre of France. Among other facts contained in the report, is the following:

“The two parts of the department of Jura present quite a contrast. While the Scriptures are received in the plain, they are often rejected, and even burnt, upon the mountain. Scenes have there occurred worthy the barbarism of the dark ages. On the top of a rock, two wretched hermits do penance, and, upon the word of the Pope, whom they call their holy father, and of the bishop, whom they call their Lord, they hope to gain heaven by leading a life of seclusion and austerities. When a colporteur offered them the word of life, they rejected it with that aversion which a weak eye feels towards the light.”

The report examines the state of the different churches founded among the Roman Catholics in the department of Saone-and-Loire, generally these chapels are diligently attended, and the blessing of the Lord accompanies the preaching of the word. Some inferior magistrates, instigated by the priests, have endeavored in several places to hinder evangelical worship. But the supreme authority has decided that the charter which proclaims liberty of worship must be respected. We shall see if the government will continue to perform this duty hereafter. Religious liberty is not yet clearly established in France upon a firm foundation, and only a few days ago, two of the churches where mass is said in French were arbitrarily shut. But in the department of Saone and Loire, by an evident divine protection, our chapels are freely opened to enlighten those who wish to hear the word of God.

The Society supported, this year, eight ministers of the gospel, and five instructors, who at the same time perform the duties of evangelists. Mr. Nicole's report closes by some general observations, which were listened to with deep attention.

The meeting lasted nearly five hours, and the attention of the audience was kept up to the last. In general, the addresses were what they ought to be; plain, brief, full of instruction. The speakers were careful to disclaim all trust in *man*, and look only to Him to whom all grace and all glory should be rendered. They exhorted the Christians who directed the Evangelical Society, to watch diligently over themselves, lest in the round of external activity, they should neglect the care of their spiritual life.

After the public meeting, the members of the Society and Christians from abroad met at one of their brethren's. About two hundred persons were present. Several measures were proposed and maturely examined. The most important is this: That, considering the troubles of Dissenters in Holland; considering also the ancient affection which united Switzerland to that country; an address be presented to the Dutch government by Christians of Switzerland, respectfully but earnestly asking for liberty of conscience and worship, in behalf of all Christians in

Holland. This measure was favorably received by the friends of the gospel who attended this meeting, and a committee was appointed to prepare an address accordingly.

It is desirable, indeed, that Christians of different countries lift up their voice to plead the cause of their persecuted brethren in Holland. Every week we hear of new outrages committed against them. On the 26th March last, in particular, the city of Amsterdam was the theatre of similar excesses and violence to those which took place some years ago in the Canton of Vaud. Seventeen Christians had met at the house of one of their number, named *Buter*. Hardly had they begun religious worship, when a licentious mob gathered before the house, broke the doors and windows, and forced an entrance. The police, instead of protecting inoffensive citizens who were cruelly injured, drove several of them out violently, and the mob received them with an infernal joy, rushed upon them, trode them under foot, wounded some with stones, and chased others with clubs! The company of soldiers, who arrived during the tumult, left the Christians at the mercy of these wretches. The police-officer said that he was only executing the orders given him!

Is this what we should expect from the King of Holland; from a head of that illustrious house of Orange, who defended, in the sixteenth and seventeenth centuries, religious liberty at the price of his treasures and his blood? Some Dutch Christians think of leaving their country, and a journal announces that they have turned their thoughts to the United States. But we hope they will not be forced to this extremity. William of Nassau will feel, at length, that political power ends where the rights of conscience begin, and will follow the example of the Vaudese magistrates, who nobly repealed their tyrannical laws,

I am, &c.

G. DE F.

ART. VIII. *Means of Reform.*

On this subject, we cheerfully give place to the following extract from a sermon by the Rev. John Mitchell, of Northampton, Mass. They entirely coincide with what has been the uniform doctrine of the Monitor on the same subject. Since the manifest failure of most of the voluntary societies of the day, to accomplish the objects of their respective organizations, the sentiment is rapidly gaining ground in all parts of the country, that the *church* is the divinely appointed *means* of producing moral and religious reforms. Even with respect to the abolition of slavery, we begin to doubt the propriety and utility of Abolition Societies separate from the church. Let the church do her duty here and slavery will soon cease to exist, the sin and reproach of our nation. Indeed we honestly believe that the *Presbyterian church* is at present the great upholder of that accursed system. For, were she to declare slaveholding to be inconsistent with church-membership, the other slaveholding denominations would soon do the same; and the time would not be far distant, when even in *Louisiana* it would be regarded as a disgraceful thing to hold "a human being in the character and capacity of a slave." But the extract:—

"It was a part of the plan of the Reformers, we are speaking of—cur

Saviour and the Apostles—to form *churches*. They did this wherever they could. And when they had formed them, they endeavored to edify and perfect them. These churches were their *moral societies*. They do not appear to have formed any other. I say, *they* did not. They regarded them as the best form of organization for the purposes of combined, or associated effort. These churches, or religious societies, were *responsible societies*; being governed by the prescribed laws of Christ; the individual members also, being subject to the watch and discipline of the whole. They were *homogeneous*. They were not composed of persons of diverse views and practices—men of the world and religious men; men of true faith, of no faith, and of any faith you please; men who could meet together on one particular question, but were antipodes on every other;—they were composed of those who professed to be renewed, and to be of one Lord, faith, and baptism. They were *distinct from the world*. They were not linked and confounded in with it. Its policy was not their wisdom, nor its fellowship their strength. “They are not of the world (says Christ) even as I am not of the world.” They were *catholic societies*; being formed for the catholic purpose of benefiting the whole of mankind, without distinction of color, residence, or grade. They were *permanent societies*; being destined to continue not only *till* the world is reformed, but *when* it is. They did not owe their birth to novelty; they are not dependent on it for continuance or power. Their influence is ever fresh and healthful; age is to them as youth; and the ‘last days’ of the millennium itself, shall be the period of their greatest enlargement and their highest perfection and glory—when thousands of other things which have claimed the names of religion and philanthropy, and been hailed as things of promise, shall have passed away and been forgotten.

“On these societies, I say—the Churches of Christ—the founders of them relied, under God, for the renovation of the world. ‘Ye are the salt of the earth: ye are the light of the world.’ And the Lord of glory has pledged himself to be with them: ‘Lo, I am with you always, even to the end of the world.’ He has wrought wonders by means of these societies; and *will* do so. All the *real* reformations that have taken place in the world, from Christ till now, have probably been owing to the action of Christian churches.

“If *we* then, would reform the world, we must do it by means of these institutions. The best thing we can do for this community, and the nation, is to enlarge and purify the churches. It is *here* the work must begin and be carried on. It is here that that holy light is to be kindled, and kept burning, which is to illuminate the world, and turn it from darkness to light, and from the power of Satan unto God. Who can devise a better—a more hopeful work of reform than this—supposing it to be undertaken in every city, town and hamlet, in the land—to purify the churches, to increase their knowledge and devotedness, and to add to them daily of such as shall be saved? What an effect it would have on the moral healthiness of the land! How would every family, every interest, every department of thinking and action, religious and political, feel its benign effect! Who, I say, can propose a better work of reform than this? We will shut the Bible and hear what it is.—Whatever *other* societies we may think it our duty to form and patronize, these divine societies, these institutions of Christ himself, must by no means be neglected or undervalued.

“Our Lord and his apostles paid great respect to what are called the *stated and ordinary means of grace*. They ordained elders in every city,

where churches existed, whose duty it was to preach the gospel *statedly*, and do other ministerial labor. And though they preached on all convenient occasions, they allowed a paramount importance to the *Sabbath*.— Thus we are told that our Saviour, ‘*as his custom was*, went into the synagogue, on the Sabbath day, and stood up for to read.’ ‘Paul, *as his manner was*, went in unto them, and three *Sabbath days* reasoned with them out of the Scriptures.’ ‘And he reasoned in the synagogues *every Sabbath*, and persuaded the Jews and Greeks.’ The Sabbath is ‘the Lord’s day.’ It was upon the Sabbath, the day of pentecost, that the Spirit of God was poured out, and three thousand were converted.— More souls have been converted probably, and will be hereafter, by means of the Sabbath and a stated ministry, than by whatever means beside.

“To the Sabbath, then, and a stated ministry, must *our* thoughts, prayers and hopes, habitually turn for the reviving of God’s work, and the world’s renewal. Let us take care that we do not dishonor God, by neglecting *his* institutions, or withdrawing our confidence from them, while we pursue ‘measures’ of our own, which we imagine to be more effectual; because more novel and exciting.

“Once more; those primitive reformers *looked to God* to make their endeavors effectual. They relied, habitually and simply, on the Spirit; deeply feeling that ‘neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.’ Hence they were much in prayer, both ministers and churches. And we must do the same.

“These I suppose to be those ‘old paths,’ and the ‘good way,’ wherein we ought to walk in the business of reform.”

“Much is said by our reformers about the power of *combination*, and of *public opinion*. The union of good and wise men, for good ends, under proper responsibilities, is no doubt, a good thing. Union is strength. But when we consider that in the combinations we are forming, for moral purposes, are men of the most diverse moral sentiments,—when upon the same platform are brought together, to act upon the most important and delicate questions, men who profess Christ, with men that are ashamed of him, prayerless men, and praying men, politicians and men of religious zeal; and when it is seen that these societies naturally attract to them many of those heated and ambitious spirits whose element is disorder, I cannot but regard the healthful action of such associations, for any considerable period, *very* questionable.

“To me nothing is plainer than that no man who is at heart an enemy to God, can be true and hearty in any *real* work of reform. He may, from motives of his own, go with you a certain way, and for a while; but, first or last, he will either embarrass your counsels, or turn against you. It may be possible to enlist a host of such, but they are not to be depended on. They belong to the other camp; and if they do not parade there at the beat of the drum, they will go over in the conflict. The only real, conscientious reformers in this world are the followers of Christ. Christ himself declared this. ‘He that is not with me, is against me; and he that gathereth not with me, scattereth.’ And who *is* with him? This is also settled. ‘He that hath my commandments, and keepeth them, he it is that loveth me.’

“I cannot forbear remarking here, in regard to these heterogenous associations, that whatever evils may result from them, the *church* will be regarded, by an uncharitable world, as responsible. If they do well, the *praise* will be awarded to them; but if ill, the *odium* will come on the church. It is these Christians, these fanatics, will the world say, that have done the mischief.”

ART. IX. *Poetry—Jew-Jew.*

(For the Religious Monitor.)

It is related by travellers, that the inhabitants on the banks of the river Bonny, in Africa, worship the ground-shark, whom they call their *Jew-Jew*. It is esteemed a great crime to kill them; while to be destroyed and eaten by them is, according to their debased notions, a desirable doom, and the way to secure happiness. Every year, a child is sacrificed to these sharks, as an expiation for the sins of its murderers. The babe from its birth is selected for this bloody rite, and is named their *Jew-Jew*. Till it reaches the age of nine or ten years, every thing it desires is lavishly provided: but when the time of sacrifice has come, no entreaties can save its life. A stake is driven into the sand at low water-mark;—the child is bound to it, and left a prey to the sharks, that in great numbers come up with the tide. With various noises they drown the cries of the helpless child; and close the day with feasting and rejoicing.

The child is doom'd and the wolf of the deep,
Will have his helpless prey;
His heart will not melt—his eyes will not weep,
The mother and friends, will not they?

No, humanity's dead at its spring,
Poison'd the heart within,
By the power of hell's malignant king,
Thus reigning in blood by sin.

For ten long years, and the doomed child
Is tended with anxious care:
Can it be that the heathen parents smil'd,
As they thought of leaving it *there*?

There to be bound, and defenceless be left
To the loathsome ground-shark: it is true,
That the *mother* of reason and feeling bereft,
Has for death, nam'd her boy the "Jew-Jew."

Can *she* have consented the victim to bind,
And give her lov'd boy to this doom;
His limbs to be torn, and his body to find
In that terrible monster a tomb?

Yes, the feelings of nature are harden'd by sin:
A worse venom than that of the asp
Has infected the soul, and steel'd all within:
Mercy dies in idolatry's grasp.

The milk of humanity's kindness is turn'd
On idolatry's altar to blood:
Wo for man! when the law of his Maker he spurn'd,
And fell from allegiance to God.

The terrified victim, at "low water-mark,"
Is left bound, and the tide rushes on,
Bearing nearer and nearer the ravenous shark,
To the helpless child now left alone.

In vain are his little hands stretch'd out for aid,
 And his lips shriek for help e're he die ;
 With noises, and shouting, and instruments play'd,
 They drown the poor sufferer's cry.

Near, and more near, with the deepening tide,
 The shark rushes on to destroy :
 Can a *mother* the dread sight unmoved abide,
 And not rush to rescue her boy ?

Hark ! did *her* voice join in the terrible cry,
 Or was it but fancy beguill'd ?
 Alas, no !—and without a tear, or a sigh,
 She has scorn'd the death-wail of her child.

The victim has perish'd : the parents rejoice,
 And worship the monster that slew
 Their innocent offspring :—and the multitude's voice
 Swells the chorus of praise to "Jew-Jew."

Hasten, O God of mercy, the time,
 When thy gospel these sins shall restrain ;
 Driving error and blood, from every clime,
 Till earth blooms like Eden again.

MAXTON.

ART. X. *Miscellany.*

YOUR CHILDREN.—Sit down among your little children, and let me say a word to you about family government. We good people of America, in our race for self government, are in danger of not governing ourselves. Our lads grow up insubordinate ; finding out to our and their cost, that "it is a free country." An English traveller could find no *boys* in the United States ; all being either children or men. The evil is undeniably on the increase. Parents are abandoning the reins ; and when once this shall have become universal, all sorts of government but despotism will be impracticable.

Take that froward child in hand at once, or you will soon have to be his suppliant, rather than his guide. The old way was perhaps too rugged, where every thing was accomplished by mere dint of authority ; but the new way is as bad on the other side ; no man is reduced to the necessity of choosing an extreme.

We often visit houses where the parents seem to be mere advisory attendants, with a painful sinecure. Let such hear the words of a wise congressman of New Jersey, and a signer of the Declaration. "There is not a more disgusting sight than the impotent rage of a parent who has no authority. Among the lower ranks of people, who are under no restraints from decency, you may sometimes see a father or mother running out into the street after a child who is fled from them with looks of fury and words of execration ; and they are often stupid enough to imagine that neighbors or passengers will approve them in their conduct, though in fact it fill every beholder with horror." I am afraid none of us need go many rods from home to witness the like. What is commonly administered as reproof is often worse than nothing. Scold-

ding rebukes are like scalding potions; they injure the patient. And angry chastisement is little better than oil on the fire. Not long since I was passing by the rail road from Newark to New York. The train of cars pursued its furious way immediately by the door of a low "shanty," from which a small child innocently issued, and crossed the track before us just in time to escape being crushed by the locomotive. We all looked out with shuddering, when lo! the sturdy mother more full of anger than alarm, strode forth, and seizing the poor infant, which had strayed only in consequence of her own negligence, gave it a summary and violent correction. Inference: parents often deserve the strokes they give.

Implicit obedience—and that without question, expostulation, or delay—is the keystone of the family arch. This is perfectly consistent with the utmost affection, and should be enforced from the beginning, and absolutely. The philosopher whom I cited above says of parental authority, "I would have it *early* that it may be *absolute*, and absolute that it may not be *severe*. It holds universally in families and schools, and even the greater bodies of men, the army and navy, that those who keep the strictest discipline give the fewest strokes." Some parents seem to imagine that their failures in this kind arise from the want of a certain mysterious *knack*, of which they conceive themselves to be destitute. There is such a knack but it is as much within reach as the knack of driving a horse and chaise, or handing a knife and fork, and will never be got by yawning over it.

Not only love your children but show that you love them; not by merely fondling and kissing them, but by being always open to their approaches. Here is a man who drives his children out of his shop, because they pester him; here is another who is always too busy to give them a good word. Now I would gladly learn of these penny-wise and pound-foolish fathers, what work they expect ever to turn out which shall equal in importance the children who are now taking their mould for life. Hapless is that child which is forced to seek for companions more accessible and winning than its father or its mother.

You may observe that when a working-man spends his leisure hours *abroad*, if it is at the expense of his family. While he is at the club or the tavern, his boy or girl is seeking out-of-door connexions. The great school of juvenile vice is the *STREET*. Here the urchin, while he "knuckles down at law," learns the vulgar oath, or the putrid obscenity. For one lesson at the fireside, he has a dozen in the kennel. Here are scattered the seeds of falsehood, gambling, theft, and violence. I pray you as you love your own flesh and blood, make your children cling to the hearth-stone. Love home yourself; sink your roots deeply among your domestic treasures; set an example in this, as in all things, which your offspring may follow. The garden plant seems to have accomplished its great work, and is content to wither, when it has matured the fruit for the next race: learn a lesson from the plant.—*Newark Daily Advertiser*.

PHRENOLOGY.—The fact, that this science, like all fortune telling and pretended predictions of the future, is *attractive*, adapted to one of the weaknesses of man, and that, blended as it is with infidelity, its influence must be injurious, induces me to refer clergymen, teachers, parents, &c. to the *conclusive antidote* in the little work of Dr. Sewell, entitled "*An Examination of Phrenology; in two lectures.*" The able

and estimable author is at once an eminent practical physician in Washington City, and professor of Anatomy and Physiology in the Columbian College. The work comprises seventy pages octavo, with eight plates.

If a man, from the swells on a mound should claim to discern that there was gold under one, silver under another, lead under a third, &c., and a canal should be worked through it, and the contents excavated, showing that it was covered with a uniform, even rock ten feet thick, and that the contents was earth only, it would be the best proof that he was an impostor.

In like manner Dr. Sewall, seeing the head divided by the phrenologist into 34 parts, in each of which a projection indicates that some one passion predominates, causing that part of the brain to project, as if it consisted of 34 inverted cones, proceeds, as an anatomist, to examine the internal structure. A criminal is executed, given over for dissection, and he passes a saw in various directions through the head, and finds the brain a mere *congeries*, not having the least possible resemblance to such a set of inverted cones. In the course of years, the saw is passed through the skulls of many; and it is found that, with astonishing variety and with no indication externally, the thickness of the solid bone of the skull varies from one-eighth of an inch to an inch; that the former is sometimes true of a hardy waterman, and the latter of a delicate female. He finds too that where there is a projection on the outside of this bone, the inside is smooth, with no corresponding cavity; and that such a thing cannot be, as that a bunch on the outside of the heads proves a corresponding enlargement of the brain beneath it.

Thus it is impossible the phrenologist should tell where the brain is actually enlarged: or how thick the skull is, (without boring into it,) by the thickness of which the volume of brain, in two skulls of the same size, varies, by actual measurement, more than one half

The philosophers of old defined the little head as containing the great mind—our phrenologists the reverse. Voltaire's *bump of veneration* was so great, that, according to our phrenologists, he was so moved by the imperfect manner in which it was rendered by man, that he struggled for life to blot out a belief of the existence of God!!

But I am not attempting an analysis of this work. My only design is to draw attention to it, as a friend of truth, and an enemy of imposture. It is written by a gentleman who lays his talents and attainments at the feet of Christ, and seeks in every effort the highest good of man. The first lecture gives the *history* and the *principles* of phrenology—the second overthrows them utterly by showing their *inconsistency with the anatomical structure* of the brain and other parts concerned.

The style of the lectures is very simple and intelligible to common minds; breathing in every line the candor and good will, as well as masterly skill of the author.

I repeat, where phrenology intrudes its impositions, here is an admirable antidote.

H.

—N. Y. Observer.

ORDINATION OF WOLFF.—According to the appointment of Bishop Doane, JOSEPH WOLFF, the celebrated Jewish Missionary, was admitted to the holy order of Deacon in Trinity Church, of this city, of

Tuesday last. The interest of the occasion brought together a large number of clergy, as well from New-York as our own State. Divine service was performed by the Rector, Rev. Mr. H. HENDERSON, and the Rev. Dr. CHAPMAN, Rector Elect of Grace Church, both of whom have had frequent opportunity of intercourse with Mr. Wolff since his arrival in this country. They bear ample testimony to the many and singular excellencies of his character, as well as the truly evangelical nature of his sentiments, and his rare attainments.

Mr. Wolff has thus attained what has been for many years an object of deep solicitude—to be able to go forth an authorized minister to preach the gospel to the world, and especially to his kinsmen according to the flesh; and he will go abroad we trust, with the best wishes of Philanthropists and Christians of every name, that an abundant blessing may accompany his labors.

Mr. Wolff preached in the evening to a crowded and gratified auditory from the 51st Psalm, exhibiting in the way of a running commentary, the identity of the Psalmist's experience with the feelings of the ordinary Christian: showing that we had in the Old Testament a prophecy, not only of the *facts*, but of the very *doctrines* of the Gospel. Not a Christian heart in that large Assembly, but responded to the truth and beautiful simplicity of his remarks.—*Newark (N. J.) Sentinel.*

DISTILLERIES.—Nearly a century ago, Bishop Berkley, of England, made the following protest against distilleries of ardent spirits. “why should such a canker be tolerated in the vitals of a state under any pretence whatever? Better by far that the whole present race of distillers were pensioners of the public, and their trade abolished by law, since all the benefit thereof put together would not ballance the hundredth part of the mischief.”

“To prove the destructive effects of such spirits, both with regard to the human species and individuals, we need not go so far as our colonies, or the savage nations of America. Plain proofs may be had nearer home. For, albeit, there is in every town or district throughout England some tough dram-drinkers, set up as the Devil's decoy, to draw in proselytes; yet the ruined health and morals and the beggary of such numbers, evidently show that we need no other enemy to complete our destruction, than this cheap luxury at the lower end of the State, and that a nation lighted up at both ends, must soon be consumed.”

SOUL AND BODY COMPARED.—It is with me as with a servant to whom his master commits two things, viz: the *child* and the *child's clothes*; the servant is very careful of the clothes, washes and brushes, starches and steels them, and keeps them safe and clean: but the child is forgotten and lost. My body, which is but the garment of my soul, I have kept and nourished with excessive care, but my soul was long forgotten, and had been lost forever as others daily are, had not God roused it by the convictions of his Spirit out of that deep oblivion and deadly slumber.

FLAVEL.

THE
RELIGIOUS MONITOR,
AND
EVANGELICAL REPOSITORY.

DECEMBER, 1837.

ART. I. *The Scriptural Character of a Good Wife.*

[From the Edinburgh Christian Magazine.]

That a good wife is a great blessing, and that a bad wife is a continual vexation, no man doubts. But what concern has this with religion? Very much. Religion will do a great deal, and almost every thing, to make a good and to reclaim a bad wife. Besides, a good wife will do much to reclaim a bad man, and to make a good man better. A bad wife is, on the contrary, a fit instrument in the devil's hand to fix her husband in a state of sin, or to retard his progress in religion. Who then is the woman that wishes to be truly religious, and to promote religion in her husband and her family? Let her, let all hearken, not for amusement but for edification, to the admonitions of Scripture, concerning good and bad wives.

It must therefore be observed, in the *first* place, That *the fear of the Lord* is an essential requisite in the character of a good wife. "Favor is deceitful," said one of the best of wives and mothers, "and beauty is vain; but a woman that feareth the Lord, she shall be praised."

Other qualities, without the fear of the Lord, may render a woman both agreeable and useful to her husband; but the want of true religion is a miserable defect in her character, and may turn her most amiable qualities into sources of misery, or temptations to sin. If you are connected with a woman of sweet dispositions, affectionate in her behaviour, and decent in her manners, you cannot but love her, and think yourself happy in calling her your own; but her indifference about religion may very probably damp your zeal, and abate your impressions of the necessity of holiness. Swearers and drunkards are perhaps less dangerous companions to a good man, than lukewarm professors, or graceless friends, whose manners are decent or amiable. We shun those mischiefs that are apparent; but unperceived evils steal upon us by surprise, and seize us before we are prepared for resistance.

But if Christians retain their religious ardour while they are connected with amiable but irreligious wives, their love must have torment in

it, allayed only by the uncertain hope of making sound impressions of religion upon their mind. Who could refrain from tears at the thought that death will probably make an eternal separation between himself and the wife whom he tenderly loves?

If, however, both parties, though decent in their behaviour and warmed with mutual affection, are destitute of the fear of God, the case is still worse. They are too ready to flatter and sooth one another in their sinful neglect of the one thing needful. They feel themselves happy in one another, but they are so much the less likely to think on that misery which must be felt before they can be truly happy.

Nor can it be expected that the amiable qualities of a woman will sustain the severe trials to which she may be exposed in the course of a long connection, without the fear of the Lord. Sarah went about with Abraham from country to country, living with him in tents, exposed perpetually to the inconveniences and dangers of a pilgrimage amongst the kingdoms of the Canaanites. Her meekness of temper, and her deference to Abraham, could not have made her patient and cheerful amidst all her journeyings and perils, without faith in God. By faith, Abraham, being called of God, left his native country, and went into a land that he knew not, and sojourned in tents all his days; and by faith, Sarah was the cheerful companion of all his travels, although her uncommon beauty exposed her in that age and that place of the world to continual disquiets. Lot's wife too followed her husband; but her beauty was not such as to expose her to the like fears, and the want or deficiency of piety in that companion of the good man's pilgrimages brought upon him one of his heaviest trials, at a time when he was least fitted for supporting it. When he fled in dejection and dismay from Sodom, his wife looked behind her, and was turned into a pillar of salt, and left her husband harassed with affliction in the hands of two unwise daughters, by whose arts his old age was embittered with grief, and his memory delivered down to posterity without that veneration which might otherwise have attended it.

Piety is the chief quality which enobles the character of a wife, and it will in a great measure produce other good qualities where nature has not supplied them. A pious woman will make the will of God the rule of her conduct. She will not fashion her conduct according to the maxims of the world, the customs of other women, or the impulses of her own passions; but she will follow the example of Sarah and other holy women of old time. She will endeavor to follow the directions given her by Solomon, and Agur, and Lemuel's mother, by Paul and Peter. The will of God will be her law; and in the course of her conduct she will show forth that meekness and those various lovely graces which are powerfully recommended by the gospel and by the example of Christ.

A second requisite in the character of a good wife is, that she will be obedient to her husband. How is it possible that a woman truly pious should refuse to obey her husband, after she has come under the most sacred and inviolable engagements to obey him? The engagements which belong to the form of marriage may be esteemed words of course by the thoughtless and the profane, but the conscience of every pious woman will feel their force as long as she lives.

But although a woman had never promised to yield obedience to her husband, she is bound to do it by the will of God expressly and repeatedly declared in his word, Eph. v. 22. Col. iii. 18. 1 Tim. ii. 11, 12. 1

Peter iii. 1, 6. Our business in this world is to obey God; and we refuse to obey him, if we refuse to yield obedience to those whom he has placed over us. But if it should seem hard to any of us to obey our fellow mortals, who are perhaps not wiser than ourselves, let us consider, that in obeying those whom divine Providence has placed over us, we are yielding obedience to God himself. If our fellow-creatures are unworthy of this respect, we are sure that God is worthy of it, and that every lover of his name will account it a pleasure to testify his regard to the Most High, even in those instances of obedience wherein he is under a necessity of practising humility and self-denial.

It is certain that the duty of obedience in wives admits of restrictions. Those restrictions are not mentioned in the passages wherein their obedience is enjoined: they are too ready to make restrictions for themselves. But let them consider that the Lord, who does not require them to be slaves, will not permit them to be rebels. To rebel against their husbands, is to rebel against God himself, and rebellion is as the sin of witchcraft, and idolatry. Heathens saw the importance of this duty, and strongly enjoined it, Esther i. 17. The woman who calls herself a Christian, and refuses, in lawful and reasonable things, to obey her husband, is worse than an infidel. She brings up an evil report upon her holy profession, as if it introduced licentiousness instead of liberty. Ministers are therefore commanded to teach and exhort Christian wives "to be obedient to their own husbands, that the word of God be not blasphemed." Tit. ii. 5. Can that woman be a real lover of Christ, who would expose his gospel to reproach, that she may enjoy the gratification of her own capricious will?

Wives must perform this great duty of obedience to their husbands, not by constraint, but willingly. They ought to consider that divine Providence has assigned them their rank in society; and what God does, and what God requires, must be right. Everlasting wisdom is in all his appointments; everlasting righteousness is in all his commandments.

Women, consider that you would not so much as have existed but for the sake of men. "The woman was not first created, but the man; and the man was not made for the woman, but the woman for the man; and therefore the woman ought to have power on her head, (i. e. a covering, the sign of her husband's power,) because of the angels." You would not wish to show irreverence and disrespect to your husbands in the presence of your fellow women, who would think you a disgrace to your sex, if you behaved in a manner unsuitable to the design of God in making you what you are. But when neither women, nor men are present to observe your behavior, angels are present. You would not certainly wish to offend these holy ministers of Christ, whom he employs to perform to you many services of love; but if at any time they are absent from you, the eye of God observes how you comport yourselves towards those whom he has appointed to be your heads.

Your husbands may probably behave with less kindness than they ought to do. Remember, however, that this proof of their corrupted nature does not absolve you from your subjection. You too have corrupted natures, and the corruption of nature was introduced by the sin of the woman. "Adam was not deceived, but the woman being deceived was in the transgression." This affords a strong argument for the subjection of the woman in the present corrupted state of human

nature, in which obedience must always be attended with some hardships, because pride never fails to mingle itself with the exercise of dominion. If you are duly humbled for the first sin of the human race, you will not think that God pronounced too harsh a sentence upon Eve and her daughters when he said, "Thy desire shall be to thy husband, and he shall rule over thee."

The honor of the female, as well as of the male sex, is restored through Christ. "Neither is the woman without the man, nor the man without the woman in the Lord; for as the woman is of the man, so also is the man by the woman, but all things of God." Let women, therefore, penetrated with gratitude to Him who was made of a woman, to him in whom there is neither male nor female, yield obedience to their own husbands as unto the Lord; for the man is the head of the woman, as Christ is the head of the church, which is his body.

Can you say that any thing is ill arranged by the great Creator and Restorer of the world? Are you not charmed with the glory of the divine wisdom, which shines forth to the view of all the world, in creation, and of all that believe, in-redemption? If you admire the beauty of the divine counsels, walk suitably to that station which is allotted to you, and never forget that "the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God."

A *meek and quiet temper* is a *third* essential part of the character of a good wife. For "it is better to dwell in a corner of the house-top, than with a brawling woman in a wide house; better to dwell in the wilderness, than with a contentious and an angry woman." But nothing earthly is more pleasant than the converse of a friend, or a wife, whose words and behaviour evidently proceed from the law of kindness regulating the heart.

"The ornament of a meek and quiet spirit," is graceful and becoming to all the followers of Jesus of either sex; but the Apostle Peter recommends it especially to wives, and to such wives in particular as wish to gain the love of their husbands to that religion, by which, above all other institutions in the world, the human temper may be purified from pride, from peevishness, from fierce passions, from every thing unlovely and irritating.

A woman of a meek and quiet spirit will not only obey, but reverence her husband. Although her husband should not be entitled to much respect on his own account, she will be disposed to show him respect on account of the relative station which he holds by divine appointment, and because she feels herself disposed with all readiness and cheerfulness to hold her own humbler station, and to fill up the duties of it. If her husband is not adorned with all those respectable qualities which she could wish him to possess; if his character is lessened by some foibles or faults, that hurt his reputation in the eyes of his neighbors; she will not on that account withhold her reverence from him. He is her husband, and she considers his good qualities more than his bad ones, to which she is as blind as truth and good sense will permit. If her love to him, and her sense of duty, induce her at any time to inform him of his defects or his vices, she will not do it with an imperious or angry voice. In the spirit of gentleness she will endeavor to set him right: and she will probably be successful. The language of meekness will be regarded, when words of bitterness would be repelled with equal bitterness. The humble and mild reprover will be thanked, when the name of "haughty scorner" will be given to her "that dealeth in proud wrath."

This virtue will enable a woman to keep her passions under proper government, when her husband behaves in a manner injurious to her interest, or disagreeable to her inclinations. She will not expect to have all her wishes gratified; and if her husband should refuse to comply with her desires, she will be disposed to think that his wisdom is superior to her own, that his reasons for his conduct may be good, although she does not know them, or does not see the force of them; or if she cannot but see that she had reason on her side, she will not be ruffled in her temper, because her husband had not the good sense, or the deference for his wife, to view things in the same light with herself. She is far from expecting that all things are to be transacted entirely according to her own mind, even supposing her mind to be right. Where is meekness to be exercised, if all things are done according to one's own judgment, or humor? That woman has truly the ornament of a meek and quiet spirit, who can bear contradictions without losing the calmness of her temper, who can bear even evident injuries, and yet continue to discharge the duties incumbent on an affectionate wife.

Fourthly, To meekness is nearly allied that cheerful *patience* which enables a woman to bear the evils of life without murmuring. "A merry heart doth good like a medicine." The toilsome business, or severe duties, which are often imposed upon men by the duty of their respective professions in life, make it very desirable to have a partner able and disposed to sooth their cares, and relax their spirits, exhausted by the fatigue of labor or thought. A cheerful companion in the wife of one's bosom is an invaluable treasure. But without a considerable stock of patience, how is it possible for a married woman to preserve her cheerfulness? "Such shall have trouble in the flesh," says the Apostle; and experience abundantly confirms his observation.

We are not to expect miracles in the ordinary course of things. A woman pressed down by sore distress will groan. Her husband ought to show tender sympathy to her in such a condition. Her sorrows must be considered by him as his own; and by his sympathy, she will be relieved of more than half her load. But she will weary out the compassions of the most tender-hearted husband, if she is disposed to fret, and groan, and complain on every occasion.

In all our troubles we ought to acknowledge the hand of God. A due consideration of his agency in all the troubles of life will humble us, but it will at the same time preserve us from immoderate dejection, and from a fretful disposition. Women have their own share of troubles assigned them; but why should they complain of the necessary chastisements, or preventions of folly? Let them groan, when human nature cannot bear without groaning; but let them, at the same time, endeavor to possess their souls in patience, and let them beware of wantonly spreading grief around them on those whom they pretend to love, and to whose happiness they ought to contribute every thing that is in their power. I cannot but admire the heroic patience of an eminent noblewoman, who, finding herself in a dying condition, and lamenting her husband's approaching calamity more than her own death, caused herself to be carried to a distant lodging, from the tender apprehension that, if she died in the house, her lord would not be able any longer to live in it. Few can so far forget themselves in their care of their dearest relations; but every virtuous woman will be better pleased to communicate joy than grief to the husband whom she loves.

Fifthly, *activity* of disposition is another excellent ingredient in the

character of a wife. The wife is the weaker vessel; but she ought not, under pretence of the weakness of her sex, to sleep away the third part of her time, and then employ her waking hours to little better purpose than if she were still dozing upon her bed. Neither men nor women were born to be idle. A woman is not fitted for many of those labors which occupy the other sex; but she has labors of her own, suited to her condition and circumstances, to which she ought to attend. "She that is unmarried," says Paul, "careth for the things of the Lord, how she may be pure both in body and in spirit; but she that is married, careth for the things of the world, how she may please her husband." Were she to employ the same proportion of her time in exercises of devotion, that she perhaps did when she was a virgin, she could not please God by her conduct; for the fruits of righteousness are to be brought forth in their proper season.

Paul could not endure idle women. He saw that idleness was the mother or nurse of the worst vices. "Withal," says he, speaking of certain young widows, "they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busy bodies, speaking things which they ought not. I will therefore," adds the Apostle, "that the younger women marry, guide the house, give none occasion to the adversary to speak reproachfully."

Let not women think any necessary works below their dignity. If they are placed in low circumstances, let them not be ashamed to imitate one of the most amiable women that ever lived, who was not ashamed to glean barley in the field of a rich relation, for her own and her mother-in-law's subsistence. That rich relation admired her virtue, and thought himself greatly blessed by obtaining her as his wife, although she came to the place a desolate stranger. Nor let women in higher stations prefer a round of idle diversions to the spindle or the needle. A wise queen, in her direction to her son about the choice of a virtuous wife, thus describes the woman whom she would wish for a daughter: "Who can find a virtuous woman? for her 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. She seeketh wool and flax, and worketh willingly with her hands. She is like the merchants' ship: she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens." See Prov. xxxi. 10.—31.

Sixthly, *prudence* is another branch of her character. Without prudence it would be vain for her to rise while it is yet night, and to sit up late to eat the bread of sorrows; for "wisdom is better than strength," and the prudent arrangement and management of family affairs is of far greater consequence than the most diligent labors of any hand that is employed in them.

"A wise woman," it is said, "buildeth her house; but a foolish woman plucketh it down with her hands." A wise woman in a large family will do little with her own hands, but she does a great deal by the hands of her servants; and it is in a great measure owing to her frugality and care, that the labors or the revenue of her husband are beneficial. By the wisdom of wives, the estates of many families have been raised, or redeemed, or improved, and perhaps multiplied into comfortable estates for each of their children. But by the folly of other women princes have been impoverished into beggars. Ecclesiasticus xxvi. 18.

But the outward estate of the family is far from being the only sub-

ject which the prudence of a virtuous woman regards. It is not wealth, but happiness, that she seeks for herself and her husband. She is not indifferent about the outward estate of the family, because happiness would be greatly obstructed by worldly embarrassments, and will be promoted by easy circumstances; but that woman can never be a good wife whose soul is so wretchedly contracted, as to imagine that a man's life consisteth in the abundance of the things which he possesses. "Better is a dinner of herbs, where love is," says Solomon, "than a stalled ox, and hatred" or strife, "therewith." A prudent woman will therefore take care to behave in such a manner, as to give no occasion for strife betwixt herself and the guide of her youth. Her good sense will direct her to conform herself to the taste and humor of her husband, as far as can consist with that sincerity, and that regard to the will of God, which reason and religion require. She will not, even in matters that may appear of small consequence, thwart his wishes, but take a pleasure in contributing to his ease and cheerfulness, by those lesser attentions and compliances which, however inconsiderable in single instances, do yet contribute most essentially to the happiness of life by their continual use.

As our lives are made up of hours, and even of moments; so the ease and happiness of the present life is made up of innumerable parcels of enjoyment diffused over every part of it. A foolish woman thinks she is entitled to praise, if she complies with her husband in all matters of importance; but a wise woman will endeavor every day to accommodate her behaviour to her husband's disposition, that, as far as her power extends, his moments may pass on in satisfaction and gladness.

A prudent woman may sometimes find it necessary to cross the wishes of her husband; but she will take care to do it in such a way, and at such times only, as to leave no reasonable doubt that necessity, and not choice, determines her to do a thing in itself disagreeable to her. The law of kindness is in her mouth, when she is under the necessity of remonstrating with him, as well as when she pours forth her tender affections into his ears. She speaks and she does every thing, as far as human frailty permits, in the most proper seasons, and in the way best calculated to promote the great purposes intended by God when he formed human creatures male and female.

Seventhly, A good wife is *intelligent*, according to that measure of understanding which God has bestowed upon her. A woman not endued with any eminent gifts of nature may be an excellent wife; but that woman cannot be an agreeable companion who does not value knowledge, and cultivate those powers which her kind Creator has given her.

Perhaps custom has been injurious to women, in denying them those opportunities of mental improvements which the other sex enjoy; but women as well as men are taught to read, and they are not denied the use of Bibles, or of valuable books of human composition. A virtuous woman will set an high value upon religious knowledge, and although she is not allowed to speak in the church, she will endeavor to qualify herself for bearing a part in those conversations about the most useful subjects, which her husband, if he too is virtuous, will be frequently disposed to introduce. Nor will other useful or entertaining articles of knowledge be despised by a wise woman whose talents and opportunities place them within her power.

A man does not take a wife merely to gaze on the beauty of her

face, or to employ her like a servant in the drudgery of the house. He expects in a wife an useful and agreeable companion, who can rely and share the advantages of pleasant converse. Sweet is the exchange of thoughts between virtuous and intelligent friends. Happy is the man who has such a friend at all times in his house. Time will never hang upon his hand. Every day he will improve in wisdom and knowledge; and every day he will add to the intellectual treasures of his dear companion.

Eightly, *kindness and generosity* of behavior is another part of the character of a good wife. Charity is so necessary in all who call themselves Christians, that without it men are nothing, or, if they are any thing, they are only like sounding brass, and like tinkling cymbals. Of virtuous women, in particular, we are assured, that they stretch out their hands to the poor, yea, they reach forth their hands to the needy. They eat not the bread of idleness; and the bread which they have gained by their labor they eat not alone. They not only give meat to their households, and a portion to their maidens, but, if their circumstances allow it, they give a portion to seven, and also to eight of their poor acquaintances and neighbours.

Tabitha, otherwise called Dorcas, was full of good works and alms-deeds which she did. When she died, she left a name sweeter than precious ointment. When Peter came, at the request of the disciples, to the house where she lay, all the widows stood by him weeping, and showing the coats and guments which Dorcas made while she was with them; and the warm affections excited by so many good works were fully gratified by kind Providence; a glorious miracle was performed to restore her to her weeping friends.

Whilst the world stands, the poor widow whose generosity our Lord commended will be remembered with honour. Wheresoever the gospel is preached, the pouring of a box of precious ointment by a woman upon the head of our Lord shall be mentioned to her glory. Women have not Jesus now with them, otherwise they would rejoice, if they loved his name, to minister to him, like the Galilean women, of their substance; but the brethren and sisters of Jesus are ever with us, and whatsoever is done unto one of the least of them, is done to himself.

Why are instances of virtue recorded in Scripture? Not merely to be praised, but to be imitated. If we praise, and neglect to imitate, we condemn ourselves; and those who have obtained a good report through charity will rise up in judgment against us. Our own consciences, and our own tongues, will agree to the justice of their sentence.

But scripture joins precept with example to recommend works of goodness and charity. "I will," says Paul, speaking at this time, not by permission but commandment, "that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array, but, which becometh women professing godliness, with good works." Women must be allowed some ornaments to their bodies, if their fathers or husbands can afford to pay the price. Can a woman forget her ornaments, or a bride her attire? It cannot be expected. But let them never forget the prescriptions of Peter and Paul about their ornaments. Let them lay down this as a principle from which they must not depart, that good works, with a meek and quiet spirit, are the most beautiful ornaments of the female sex. They that are clothed in soft raiment are in the palaces of earthly kings; but the fashions of the court of heaven must be preferred

by women who call themselves Christians. Is that woman a follower of Christ who would not rather be clothed with russet all her life long, than, by the expensiveness of her dress, debar herself from the pleasure of ministering to the wants of the brethren and sisters of him who bought her with his blood?

Ninthly, a *modest and chaste behavior* is essential to female virtue. The chastity of women ought to be visible to their husbands, and to all around them, 1 Peter iii. 2. Gen. xx. 16.

Modesty and sobriety are the guards of chastity. "A woman shall be saved *through the child-bearing*," through Christ, the promised seed of the woman, "if she continue in faith and holiness with sobriety."

Julius Cæsar dismissed his wife, although he alledged that he knew nothing of the charge of infidelity brought against her; for Cæsar's wife, said he, ought not only to be without crime, but above suspicion. How shocking is it that there should be any occasion to speak against immodesty in addressing professed Christians! Let us hear the strong language of an ancient Jewish sage on this subject. "The whoredom of a woman may be known in her haughty looks and eyelids. If thy daughter be shameless, keep her in straitly, lest she abuse herself through overmuch liberty. Watch over an impudent eye, and marvel not if she trespass against thee." On the contrary, "a shamefaced and faithful woman is a double grace, and her continent mind cannot be valued." Ecclesiasticus, xxvi. 9, 16.

Finally, *uniformity of temper* and behaviour is requisite to complete the character of good wives. Every woman has at times smiles on her face, and honey under her tongue: but who can trust the woman whose temper resembles an April of the north? You cannot tell whether the sunshine which at present revives your spirits will last a single hour. A trifle, or a mere nothing, will turn her sweetness into fury. Her neighbors will soon learn to despise and to shun her. But her poor husband deserves pity. When he is with her, his looks, his words, his gestures, may happen to raise a tempest in her face and in her tongue, when he is little thinking of it. He enjoys an interval of security when he is absent from his tormentor; but what does that avail? Perhaps he is making a bargain, or transacting some piece of business which may happen to displease her; and the thoughts of home, and the dread of some impending hurricane, make him almost as miserable at the distance of forty miles, as if he were under his own roof.

It has been maliciously and unjustly alledged, that most women have no character at all.* Let women who regard the reputation of their sex or their own, confute the calumny. No man or woman is absolutely the same at all times. There are vexations in life which exhaust all human patience, and wrongs which the meekness of a Moses could scarcely bear. But a consistency of conduct is attainable, and has been often exemplified by the weaker sex. In moderate troubles they may, without extraordinary exertions, under the influence of divine grace, behave with firmness and decency. Under the most grievous distresses, they may behave so as to show that they have not forgotten their principles. Ruth suffered great reverses of fortune; but her happy temper made her amiable under every change of circumstances, and contributed greatly to procure her the last felicity of the latter part of her life. Naomi's spirits almost sunk under her misfortunes; but her grief was not mingled with sulky reserve or bitter complaints: she

*Pope.

did not complain of Boaz for forgetting his poor friends: she entertained with lively gratitude and blessings every instance of his favor; and at last obtained the name and the place of a mother in his family.

Read the history of Sarah. Would you not have gloried in your relation to that venerable woman, if you had been by birth her daughters? And "her daughters you are as long as you do well, and are not afraid with any amazement," but preserve that fortitude and firmness of mind which will enable you on all occasions to act in character.

If any strong temptation, or unexpected wrong, has put you for once or twice out of the possession of your usual meekness, be humbled, and ask pardon from those whom you have offended, especially if your husband is the person to whom you have poured forth your ill-nature; but despair not of keeping or regaining his confidence. Sarah herself, once, if not twice, in the course of perhaps an hundred years, treated her beloved lord with rudeness; but Abraham loved her till the day of his death, for he saw, that in the general course of her life she was a noble pattern, and an ornament to her sex. L.

ART. II. *Some Remarks on Repentance.*

The doctrine of repentance holds a conspicuous place in the Holy Scriptures. Both Testaments are full of it. It formed no inconsiderable portion of "the burden of the word of the Lord" by the mouth of the ancient prophets. John, the Forerunner of the Messiah, received a particular commission to preach it. It was amply explained and forcibly inculcated by the great Prophet of the church himself during his ministry on earth: And after his ascension to heaven, it continued to be proclaimed, and enforced by his Apostles in their ministrations in the church, with all the zeal, sincerity and truth, becoming men, who had been filled with the Holy Ghost. Nor is this doctrine laid down only in a speculative manner in the Holy Scriptures. We have also a practical illustration of it there in the recorded experience of David and others of the saints. Hence, by comparing the doctrine with the practical exemplification, we have given us of it in the approved experience of men of God, we shall be able to guard against those fatal errors and mistakes, which men have created upon the subject, and which have been the means of drowning multitudes in perdition. Considering the subject as having an important bearing on the eternal interests of mankind, the following remarks are offered to the perusal of the reader, with the view of *defining* that true "repentance which is unto salvation and needeth not to be repented of."

1. *True and evangelical repentance cannot be produced by the mere strength of nature.* Man in his fallen state still possesses a certain degree of rationality: he has more understanding than the beasts of the earth, and is wiser than the fowls of heaven. He can reason and reflect on the contrariety of sin to the divine law, and its dangerous tendency; he dreads danger and deprecates punishment, and can feel that it is a fearful thing to fall into the hands of the living God, who, in all the manifestations which he has given of himself both in his works and word, appears to be "a consuming fire" ready to devour all his adversaries. And hence, when he brings his rational nature to bear on the

momentous subjects of sin and duty, time and eternity, heaven and hell, he may feel convinced of his obnoxiousness to wrath, may regret that he has sinned, and may, with a good measure of apparent zeal, engage in the reformation of his outward conduct. The mere natural man may come this length and be a natural man still. By comparing his former life with the requirements of the divine law; by hearing the severe threatenings and denunciations of the God of holiness and justice, against sin; by contemplating some visible judgments which have been, by the hand of God, inflicted on transgressors; or even by the operation of a principle of sympathy, when witnessing the agony and cries of a sin-distressed soul—he may be brought under deep convictions, may be humbled and possessed of sorrow of heart on account of his sin and guilt, and may be heard to raise the anxious cry, “what shall I do to be saved?” And yet, in all this there may be nothing of genuine repentance; nothing but what may be effected by the mere force of a rational nature; nothing but that wordly sorrow which is described as “working death:” and nothing of that “godly sorrow which worketh repentance unto salvation, not to be repented of.”

In confirmation of the truth just stated, it may be observed, that the scriptures furnish us with many examples of a kind of repentance, which is the result of nature and not of grace. We read of some who “howled upon their beds but cried not unto the Lord.” They felt a painful sense of guilt, their consciences disturbed their repose, they could not retain their feelings, they *howled* aloud like dogs; but yet in the midst of all their convictions and sobbings and cryings, the cry of faith was wanting—they *cried not unto the Lord*. Indeed, we meet with characters in the sacred record, who were abandoned by God to destruction, exhibiting a *kind* of repentance. For example, we have Pharaoh confessing his sin and promising amendment—“I have sinned; the Lord is righteous, and I and my people are wicked; I will let you go, and ye shall stay no longer.” But after this, we are assured, that his heart was hardened more than ever. We have Ahab also *humbling himself*; but his humiliation was the effect of those natural fears, which arose in his mind on receiving a special message of an awfully threatening nature from the Lord by the prophet Elijah, and did not proceed from any work of grace in his heart; for he remained till the day of his death a lover of false prophets, a worshipper of Baal and a rebel against the authority of the Lord God of Israel. We have Judas also *repenting*; but nevertheless, it is written of him, that he “hanged himself” and “went to his place.” Of the same kind also was the repentance of the Israelites in the wilderness, as described in the seventy-eighth Psalm—“when he slew them, then they sought him; and they returned and enquired early after God. And they remembered that God was their rock, and the high God their Redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues; for their heart was not right with him, neither were they steadfast in his covenant,” (verses 34—37.) Moreover we read expressly of a sorrow for sin, which is entirely different from *godly sorrow*, and is called “the sorrow of the world” which “worketh death,” (2 Cor. vii. 10.) Thus the scriptures do plainly teach us, that every kind of repentance is not *repentance unto life*, and that all the efforts of nature to produce this prove utterly ineffectual. Indeed, that fallen man cannot of himself exercise true repentance is so obvious that it is exceedingly strange to find the contrary maintained by any, who pro-

ness to take the word of God for the rule of their faith. Is not man in his unrenewed state utterly helpless, seeing he is *dead in trespasses and sins*? How then can he perform that which implies life and activity, as does repentance? It is called "repentance unto life," because there is life in it and life connected with it; and therefore, it cannot be performed by him who is spiritually dead. Besides, it is a work which is highly pleasing in the sight of God—"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise, (Ps. li. 17.)—but every act of the unrenewed soul is displeasing to God—"The sacrifice of the wicked is an abomination to the Lord," (Prov. xv. 8.)—therefore, there is no man, unassisted by the spirit of grace, that can perform the good and acceptable work of repentance. Indeed, if there was, the words of our Lord would not hold true, that "a corrupt tree cannot bring forth good fruit, or a bitter fountain send forth sweet water." But the truth of the present remark will be further confirmed by the two which immediately follow.

2. *True repentance is a gracious blessing promised in the everlasting covenant and purchased by Jesus Christ.* We find it enumerated along with blessings, which are sovereignly promised in the Covenant of Grace. (Ez. xxxvi. 31.) Jehovah, after promising to give his people a new heart, declares to them—"Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities and for your abominations." And elsewhere we find God promising repentance in the following absolute manner—"I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication; and they shall look upon me whom they have pierced, and they shall mourn for it, as one mourneth for his only son, and shall be in bitterness for it, as one is in bitterness for his first born." (Zech. xii. 10.) That repentance is one of the promised blessings of the new covenant is evident also from this, that it is *sealed* in baptism. Hence, that ordinance as administered by John is expressly called "the baptism of repentance;" and as administered by him, it was as much a seal of the covenant of grace as when afterwards administered by the apostles of our Lord.—But repentance is not only a blessing promised through Jesus Christ to all the chosen of God, it is also a *purchased* blessing. The mediator of the covenant, by his obedience unto the death, did surely purchase, merit or procure for his representees all those blessings which were suspended on the condition of his righteousness. It is undeniable that he procured a right, on the score of merit, to the blessing of repentance in behalf of his people; for we find him, in his exalted state bestowing it upon the Israel of God—"Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance unto Israel and forgiveness of sins." It is one of those gifts of grace which we receive out of his fullness as our meritorious and exalted Head. "Out of his fullness have we all received, and grace for grace." Repentance, then, flows to sinners from the sovereign promise of a covenant God, through the meritorious righteousness of our Lord Jesus Christ. To this source and to this channel, therefore, ought sinners to look for "repentance unto life," instead of looking to themselves and vainly attempting to produce a repentance of their own manufacture, which at best can prove no better than the repentance of Pharaoh, Ahab, or Judas. Hence—

3. *Saving repentance is the immediate product of the gracious operations of the Holy Spirit.* The bestowment of this blessing is some

times ascribed to the Father. The apostles and brethren rejoiced when they heard of the repentance of the Gentiles, and said, "Then hath God also to the Gentiles granted repentance unto life." Timothy was exhorted by Paul to "instruct in meekness those that opposed themselves, if peradventure God would give them repentance to the acknowledging of the truth."—Sometimes it is ascribed to the Son. "Him hath God exalted to give repentance unto Israel." "God having raised up his Son Jesus, sent him to bless you in turning away every one of you from his iniquities."—But it is more peculiarly the work of the Spirit, who, in his economical character, is the immediate author of all spiritual gifts and graces. "All these worketh that one and the self-same spirit dividing to every man severally as he will." "When the Spirit is come he will convince the world of sin, of righteousness and of judgment." "I will put my spirit within you—and then ye shall loathe yourselves for your iniquities and for your abominations." "I will pour out the spirit of grace upon the inhabitants of Jerusalem, and—they shall mourn." The spirit, however, in working this grace in the soul of a sinner, makes use of means. Sometimes he uses the outward dispensations of Providence for this end. When the Prodigal found himself reduced to a state of want and wretchedness, through the gratification of his lusts and sinful propensities, he *came to himself* and said, "I will arise and go to my father." Manasseh's affliction was the means of bringing him to repentance. Indeed the apostle Paul speaks of "the goodness of God," manifested in the outward dispensations of Providence, as *leading to repentance*. But it is to be observed that the dispensations of Providence have this effect upon the soul only when they are viewed in connection with the word of God. Of themselves they would only lead us farther from him whose displeasure we have incurred by our transgressions. But the Holy Spirit, by means of them, brings persons to consider and reflect upon what is written in the divine word: So that ultimately it is the word of God, in every case, that is the genuine means of repentance.

And here, the *law*, as contained in the scriptures, has its use. A person must have a knowledge of his sins, before he can repent of them, and turn from them to God. But "by the law is the knowledge of sin." No man had ever known *lust*, "except the law had said, Thou shalt not covet." Neither could the just demerit of sin be known, did not the law in its penal sanction, tell us, that "The wages of sin is death;" and that, "Cursed is every one that continueth not in all things, which are written in the book of the law, to do them." The law, therefore, is a glass in which we discover the holiness and justice of God, our own guilt and our own obnoxiousness to divine wrath. Hence it is evident, that a knowledge of the law is necessary to lead us to repentance. But it is equally as evident, that the law of itself can never possibly produce saving repentance. Because saving repentance implies a hope of pardon and acceptance, which, however, can only spring from a knowledge of God's gracious and reconciled character in Christ Jesus. The law as such knows nothing of pardon, and gives not the least intimation, that God upon any consideration whatever, will ever receive again into favor the guilty and condemned criminal. It only presents God to the apprehension of the sinner as an inexorable judge and enemy. And hence, although it may convince him of sin and of liability to the torments of hell, it gives no encouragement, nor holds out any inducement to him to return to the Lord, from whom he has so grievously de-

parted; and in which true repentance greatly consists. You may, therefore read the law and preach the law to the sinner, in all its holy requirements and terrific denunciations, to all eternity, and you never can produce in him repentance unto life. The law can excite in the guilty soul powerful convictions, agonizing fears, horror of conscience and mad despair; but further than this it has no province.

Hence, it is the *gospel*, which the spirit employs as the direct means of inducing that repentance, which is unto salvation. The gospel opens a door of hope in the valley of Achor. It points the soul, convinced by the law of sin, to the God-man Mediator, who "was wounded for our transgressions and bruised for our iniquities"—it discovers to the admiring view of him that was ready to perish under a sense of his guilt, the broken law of God as magnified and made honorable and the justice of God as satisfied, in the obedience and death of a divine Surety—yea, it presents the eternal Jehovah as a reconciled God and father in Christ Jesus. The gospel, moreover, offers pardon, life and salvation to the chief of sinners, "without money and without price," and declares that "the Son of Man came to seek and save that which was lost;" that he came, "not to call the righteous, but sinners to repentance;" and that he "stands at the door and knocks," and says, "if any man will hear my voice and open the door, I will come into him and sup with him and he with me." It is these glad tidings, therefore, of a gospel revelation, applied by the Holy Spirit, which produce in the sinner genuine repentance and lead him to say with the Prodigal, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants."

Now from what has been stated *two* things will follow. *First*, that it is a gross deception to tell sinners, or 'to encourage them for a single moment in thinking, that they have repentance in their own power and can exercise it when they please. If this be true, then, the texts above quoted, which assert that repentance is the gift of God and is particularly wrought in the soul by the Holy Spirit, must be false. But "let God be true and every man a liar."—And *Secondly*, that it is the greatest cruelty, even soul murder, to hide the gospel from sinners in the matter of repentance, and leave them to struggle with an ungracious and killing law. But we proceed to remark—

4. *That saving repentance flows from faith in our Lord Jesus Christ.* It cannot be denied, that there is a kind of repentance, which precedes faith, and which, in contradistinction of evangelical, has been termed legal repentance. It arises solely or chiefly from a work of the law upon the heart, and consists in an excruciating sense of guilt and danger, and also in sorrow that sin has been committed, not because it is dishonoring to God, but because it is destructive of the sinner's happiness. This legal repentance, in the case of elect souls terminates in faith and evangelical repentance. The Philippian Jailor came trembling and fell down before Paul and Silas, and said, "Sirs what must I do to be saved?" And immediately after this we read, that "he rejoiced, believing in God with all his house." His legal repentance was first, then on receiving gospel instruction he believed, truly repented and rejoiced in hope of the glory of God. But sometimes this repentance dies away from the soul and leaves it as hard and as far from God as ever. Felix trembled under the preaching of the apostle Paul, but nevertheless he dismissed that herald of salvation without embracing the Savior or truly repenting of his sins—"Go thy

way for the present, and when I have a convenient season I will send for thee:" nay, afterwards "he left Paul bound wishing to do the Jews a pleasure."

But with respect to evangelical repentance, we maintain, that it always follows faith in the order of nature, and flows from it. Repentance is sometimes called a *returning unto God*, or at least "a returning to God," is an essential ingredient in repentance; without it repentance is incomplete and utterly vain. But how could a sinner return again to a forsaken God, unless he *believed* that God was gracious and willing to receive him? Is it reasonable to suppose, that the guilty and self-condemned rebel would ever return to an offended Sovereign, whom he regarded as an unreconciled enemy and inexorable judge? In such a case would he not rather cry to the rocks and mountains to hide him from the forbidding frown of his wrathful countenance? Hence, faith apprehending the mercy of God in Christ Jesus forms the legs on which the rebellious sinner returns to God. This is plain from the manner in which God addresses himself to sinners—"Turn unto the Lord your God with weeping and with supplication; for he is merciful and gracious, slow to anger and of great kindness." (Joel ii. 12.) Now, sinners must believe that God really possesses this character, or they will never be induced to turn to him "with weeping and with supplication;" that is to say, they will never savingly repent. Indeed, they must take hold by faith of his promises of pardon and acceptance, and this will powerfully and effectually draw them to him. Accordingly, we have true penitents thus expressing themselves in the language of faith—"Come and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up," (Hos. vi. 1.) And again; "Behold we come unto thee, for thou art the Lord our God," (Jer. iii. 22.) Corresponding to this, we read in the Acts of the Apostles, that "a great number believed and turned unto the Lord," (ch. xi. 21.) first, they believed and then turned, or repented. And in the glorious promise, which we have had occasion to quote already, a *looking* to a crucified Redeemer is expressly given as the exciting cause of repentance—"I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look upon me whom they have pierced, and they shall mourn," &c. Indeed, Christ is the only way to the Father—"no man," says he "cometh to the Father but by me." Hence, without faith in Christ it is impossible for a sinner to "come to the Father," in the way of true and genuine repentance.

But again, without union to Christ by faith we can perform no good work. "Without me," or, "separate from me," says Christ, "ye can do nothing"—ye cannot *repent*, for that is a spiritual and good work, a work highly acceptable and well-pleasing to God. And in confirmation of this Paul declares, that "without faith it is impossible to please God;" and that, "whatever is not of faith is sin." It follows, then, from abundance of scripture testimony, that repentance flows from faith.

Against this view of the subject it may, however, be objected, that sometimes in Scripture, repentance is mentioned before faith, as in Mark (i. 15.) "Repent and believe the gospel." But in that and all similar passages repentance is proposed as the *end*, and faith as the *means*; and as the end is always the first in intention, it is very naturally and usually stated before the means by which it is to be accom-

plished. "Repent." How? or by what means? Why—"believe the gospel." Frequently the end is proposed without an immediate specification of the means by which it is attained. But in all such cases the necessary means are implied and the use of them as much enjoined as the end itself. Hence, although Peter, for example, says nothing about faith, when on the day of Pentecost, he calls those who were "pricked in their hearts" to the exercise of repentance, (Acts ii. 38.) yet that is evidently a repentance which implies faith; for, he immediately adds—"and be baptized;" but in order to baptism a profession of *faith* in Christ is necessary. Moreover, the "pricking in the heart," mentioned in the preceding verse, was not evangelical but legal repentance: otherwise, it would have been unnecessary and superfluous in Peter in answer to the enquiry, "what shall we do?" to urge the duty of repentance. Those sin-convinced and distressed souls had not as yet exercised faith in a crucified Redeemer, and were, therefore, notwithstanding their convictions of guilt and anguish of spirit, strangers to the exercise of that "repentance which is unto salvation and needeth not to be repented of."

We have been thus particular in proving the precedency of faith to repentance, on account of the dangerous tendency of the opposite doctrine. To persuade sinners, that they must repent, before they can believe in Christ for salvation, is to foster in them a *legal spirit*—starting them off to Christ, for the purpose of barter, with repentance as a goodly price in their hands. This, also, is an effectual way of discouraging awakened sinners, who are sensible of their want of repentance, from going directly to Christ for all the blessings both of grace and of glory. Such should be directed to exercise faith immediately in the Lord Jesus, as the sure and infallible way of obtaining repentance and every other spiritual blessing. For, let it be remembered, that faith, as the only receiving grace, is the hand which receives out of the fullness of Christ all promised and purchased blessings, and among the rest "repentance unto life."

(To be Continued.)

ART. III. Assurance.

In the volume of Sermons by the late Dr. McCrie, to which we have already referred, we find two excellent discourses on 2 Tim. i. 12—"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day"—the latter of which is entitled ASSURANCE, and which we transfer to our pages, in the confident belief that our readers will, by means of it, be both edified and comforted.

Having considered, in the former discourse, the exercise of the sinner in committing his soul to Christ, I now proceed to speak of the persuasion which the believer has of the safety of his deposit. "I am persuaded that he is able to keep that which I have committed unto him against that day;" i. e. I am assured of the safety of my soul in his hands, or that I shall be saved in the day of his glorious appearing. Let us then endeavor to open up the nature, grounds, and effects of a scriptural assurance of complete and final salvation.

I begin with premising that this assurance is no apostolical gift, or extraordinary attainment, confined to the first age of the gospel, or to a favoured class of Christians. Judas, though an apostle, did not possess it: and Paul never speaks of it as a privilege of office, or an effect of inspiration. He does not say on this as he says on another subject, "Am I not an apostle? have not I seen the Lord?" He does not "come to visions and revelations of the Lord," he does not speak as one "caught up to the third heavens;" for he knew that he might have enjoyed all these privileges, and yet "be a cast-away." It was as a sinner—the "chief of sinners," that he committed his soul to Christ: and it is as a believer, and on grounds common to all believers in every age, that he expresses the persuasion in the text. What he here avows as an individual he elsewhere expresses in the name of all believers—"We rejoice in the hope of the glory of God." And all the saints at Rome he associates with himself in that triumphant passage, "Who shall separate us from the love of Christ? I am persuaded that neither life nor death, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." God forbid, that we should cut off the streams of Christian consolation, and dry up the most fertile source of Christian holiness, by confining this attainment either to apostolical men, or to the primitive Christians. This were not to "follow their faith, considering the end of their conversation, Jesus Christ, the same yesterday, and to-day, and for ever." Their minds might be more deeply imbued with the Spirit of truth; but we having the same Spirit of faith, according as it is written, "I have believed and therefore have I spoken," we may believe and so speak. Every believer in Christ possesses this persuasion in some degree, and may attain to the full assurance of understanding, and faith, and hope.

The enquiry is of no minor importance in itself, and it claims particular attention at present, when a disposition is evinced to run to opposite extremes as to the doctrine of Christian assurance. What I have to advance will fall in under the illustration of the following propositions,—that it is an intelligent and enlightened persuasion; that it rests on the surest grounds, as laid down in the word of God; that it is strengthened by Christian experience; that it will stand the severest test; and that it exerts powerful and extensive influence on the Christian life.

I. It is an intelligent and enlightened persuasion. "I know—and am persuaded," says the apostle. How, and whence he knew this, will afterwards be noticed; in the mean time, it is proper to observe at the very outset, that he bases his persuasion on knowledge. What is said of it in all the riches of its full-grown strength, is true of it in its greenest and least advanced state—it is the "assurance of understanding." It differs essentially and totally from all blind impulses, all enthusiastic imaginations, all sudden impressions made on the mind, but of which the person can give no intelligent or satisfactory account. It is not the result of dreams or visions. It is not produced by immediate suggestions of the Spirit. It is not grafted on texts of Scripture ill understood, and broken off from their connexion, which have been forcibly injected into the mind, or selected by a kind of spiritual lottery. "This persuasion cometh not of him that calleth you," Christian; but is to be suspected of delusion, nourishing pride and self-conceit, and creating a fanciful and presumptuous confidence, accompanied with a feverish tumult in the affections, which burst out into extravagance of sentiment

and irregularity of conduct, and then gradually subsides and sinks to the point of freezing indifference and incredulity.

Genuine Christian assurance proceeds from spiritual illumination by means of the word of God. It is the effect of the Spirit's "opening the understanding to understand the Scriptures," and to know what they testify of Christ. "The God of our Lord Jesus Christ, the Father of glory, give unto you the Spirit of wisdom and revelation in the knowledge of Christ, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance." "We have known and believed the love of God to us." "The Son of God is come and hath given us an understanding that we may know him that is true." Faith is the act of an enlightened mind. The convinced sinner does not commit himself to the Saviour blindly, or in ignorance of his revealed character and qualifications. The weakest believer is always ready to give "a reason of the hope that is in him." He cannot answer all the cavils of adversaries, but he can maintain his cause with the words of truth and soberness, and sometimes silence the caviller, by the reply of the man whose eyes the Lord opened, "Whether what you allege be true or no, I know not; but one thing I know, that whereas I was blind, now I see." This persuasion is coolly formed, and cautiously expressed, and it is so because it is enlightened. The Christian, especially at his first believing, is apt to suspect his perceptions, however clear and satisfactory, and to check his assurance, until he has dispassionately examined its grounds, and allowed the transport of his mind to subside. He is apt to go to the opposite extreme from the enthusiast: the latter is presumptuous, the former is jealous and diffident; the latter is satisfied with too little evidence, the former requires too much; the latter mistakes visions for realities, the former like Thomas of old, suspects the reality to be a vision. The description given of the state of mind into which Peter was thrown, when he was suddenly relieved and led out of prison during the night by the hand of the angel, is illustrative of what the believer sometimes feels: "He wist not that it was true which was done by the angel, but thought he saw a vision. And when Peter was come to himself, he said, Now I know of a surety that the Lord hath sent his angel and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered the thing, he came to the house of Mary, where many were gathered together praying."*

II. This assurance rests on the best and most stable of all grounds. "I know whom I have believed." I know who he is—the great God, who made all things, and upholds them by the word of his power, and therefore is mighty to save. I know what he became for the salvation of sinners—he became a man, a partaker of flesh and blood, like the children whom he came to redeem, that by wearing their nature, he might be qualified for appearing as their substitute, and doing and enduring what was necessary for their liberation. I know him to be Immanuel, the man God's fellow, who would lay his hand upon both parties, and by mediation reconcile them. I know that he hath magnified the law, finished transgression, propitiated justice and obtained eternal redemption, by the sacrifice of himself, which he offered once for all upon the cross; and I know that, made perfect through suffering, he is now on the right hand of the Majesty in the heavens, bearing "the keys of hell and death," and invested by his Father with power over all flesh to give

eternal life to as many as he hath given him. Knowing this, the apostle could say, and every believer may say, "I am persuaded that he is able to keep what I have committed to him against that day." Nor does this merely mean that he can, if he will. It is expressive of moral as well as natural ability,—of all the qualities, personal and official, legal and spiritual, which are requisite to give security to those who confide in him for everlasting salvation. It includes the good-will and mercy and faithfulness and sympathy of the Redeemer, as well as his authority and power, the fulness of the Spirit resident in him, as well as the riches of his merits; the perfection of his atonement, the power of his resurrection, the plenitude of his dominion, the prevalence of his intercession, and the perpetuity of his life and love.

But upon what evidence does the Christian's persuasion of all this rest? Upon the word and promise of Him that cannot lie. Nothing short of a divine testimony and assurance could have induced the awakened sinner to intrust Christ with his eternal welfare; and nothing less will sustain the confidence of a believer, who has obtained a clearer and ever-increasing insight into the preciousness of the redemption of his soul, or preserve him from distracting doubts and fears amidst the temptations and infirmities by which he feels himself daily surrounded and oppressed. Wo to his peace of mind, and to his hopes of maintaining the struggle against the devil, the world, and the flesh, escaping the evils of life, and triumphing over death and the grave, if his confidence were built on any thing below the word of the Eternal, who hath confirmed it by his oath, "that by two immutable things, wherein it is impossible for God to lie, they might have strong consolation, who have fled for refuge to lay hold on the hope set before them." Wo to the continuance of his peace, if it were based on any act, exercise, or attainment of his own, if it ebbed and flowed under a secondary influence, and if, after being relieved, quickened, and cheered by direct communication from the Fountain of Light, he were doomed henceforth to receive all his comfort by reflection from his own experience!

The grounds on which a believer entertains a hope of eternal salvation, are substantially the same with those upon which he was first induced to rest for pardon and acceptance. The persuasion expressed by our apostle in the text was nothing more than the continuation or following out, by repeated acts, of that exercise which he put forth when he first committed himself to Christ. "The life that I live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."—"The just shall live by faith," and "are kept by the power of God, through faith unto salvation." Now, upon what grounds does the believer first commit his soul to the Redeemer? On the divine testimony concerning Christ in the gospel. In this testimony there are two things—the attestation, and the thing attested—the one constituting the formal, the other the material ground of his confidence. And both of these are equally important in reference to Christian assurance. Were the thing testified of minor importance, the divinity of the testimony might give assurance of the fact, but would not give confidence of salvation; and, however important and consolatory the doctrine might be, it would fail to create confidence if it rested on testimony not divine. Both of these grounds, however, are to be found in the testimony of God concerning his Son; and both of them concurred in giving to the apostle assurance of his final salvation. He was assured of this, because he knew and was persuaded that Christ was able to keep that which he

had committed to him; and he was so persuaded, because the Word of the infallible Jehovah was pledged for its truth. His faith and his hope rested on the same foundation; and the same reasons which induced him at first to venture his eternal all upon Christ, supported, under every adverse circumstance, his confidence of obtaining eternal salvation "against that day." The same grounds which induce a person to commit himself and his property to the sea,—the adaption of the vessel to the element on which it is launched, the goodness of the mast, the cordage, the rudder and the anchor, with the skill of the mariner, all properly attested to him,—the same grounds give him confidence during the voyage, and in the midst of the storm; and if he forget or lose confidence in these, he will be at his wit's end, and throw away all hope, when he sees his bark the sport of wind and wave, and in danger of being engulfed in the yawning deep, or dashed in pieces on the rocky shore.

The clearer that the believer's views are of the object of his faith, the firmer, of course, will be his assurance. The apostle does not say in our text, I know *that* I have believed, or *in* whom I have believed, though both were true; but he says, "I know *whom* I have believed," because he meant to intimate that what he knew of his Saviour was the foundation of his confidence. But then, the Christian acquires additional knowledge of him after he has believed; and the more he knows of Christ, the greater reason he sees to be satisfied with the step which he has taken, the firmer does his trust become, and the more he is at ease as to its final results. This is one reason why he prizes so much the knowledge of Christ, and labors to increase it. "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus **MY LORD**—that I may know him."* This knowledge is not speculative; it is practical, it is appropriating; and the Christian's assurance must rise in proportion to the clearness with which he discovers the stability and security of the foundation on which he rests.

If any one should say to you, 'Are you not afraid of losing the money you have entrusted to such a man?' You would reply, 'No, I am not afraid; for I know him well—I know him to be a good man, not only wealthy and substantial, but faithful, active, skilful, and prudent.' And this confidence admits of being confirmed. You may have a general knowledge of a fellow-citizen, and report may have warranted you to form a favorable opinion of his character; but if he has come to be intrusted with any part of your property, you will not be satisfied with the hearing of the ear, you will be desirous to see him with your eyes, to visit him, to become personally and familiarly acquainted with him; in short, every thing relating to him and his affairs will be viewed by you in a new light. So is it with the believer respecting Christ. There is an action and a re-action in his exercise. The consideration that I have committed my soul to the Saviour stimulates me to seek farther acquaintance with him; and the more enlarged my knowledge of him becomes, the firmer is my reliance upon him.

[To be continued.]

ART. IV. *Biography of Sir Matthew Hale.*

In the last number of the *AMERICAN QUARTERLY REGISTER*, the public are favored with a well written article, headed, *BIOGRAPHY OF SIR MATTHEW HALE*, a considerable portion of which we here present to our readers, who will not fail to perceive that this truly great man reflected honor on the age and nation in which he lived—being a most distinguished judge and at the same time a truly devout and exemplary christian. From the *Biography of Hale* we learn that the highest civil stations are not incompatible with a faithful and scrupulous discharge of all the duties of religion. Happy the time, when wickedness shall cease in “high places,” and when “kings shall become nursing fathers and queens nursing mothers to the church !”

Matthew Hale was born at Alderley, Gloucestershire, England, November 1, 1609. He was the only child of Robert Hale, Esq. by Joan, daughter of Matthew Poyntz, Esq. His grandfather, Robert Hale, was a clothier, eminent in his line, affluent, and rich in good works. His father was trained to the bar, and became a member of Lincoln's Inn; but early in life was embarrassed by scruples respecting the phraseology used in pleadings. These scruples seem, however, to have been removed, as he gave directions in his will, that his son should follow the law. He had a disposition eminently benevolent, liberally dispensing his alms, not only in his lifetime, but at his decease charging his small estate with a perpetual annuity in favour of the poor at Wotton.

Before young Hale attained his fifth year, both his parents were removed by death. He was then committed to the care of one of his near kinsmen, Anthony Kingscot, of Kingscot. This gentleman, being a puritan, and intending his young charge for a divine, bestowed upon his education correspondent care. While at school, young Hale had the reputation of being an extraordinary proficient in learning. Before he was seventeen he was removed to Magdalen Hall, Oxford. His college tutor was the Rev. Obadiah Sedgwick, a man of distinguished excellence. While at Oxford, Hale became so enamored of stage-entertainments, as almost wholly to forsake his studies; the gravity of his deportment, for which he had been remarkable, was abandoned; a fondness for dress succeeded; and he delighted much in company. It is said, however, that though addicted to many youthful vanities, he preserved great purity and probity of mind. The attractions of gymnastic exercises became so dominant, as to threaten an entire disregard of the charms of literature.

A resolution which he formed about this time of entering the army of the prince of Orange, in the Low Countries, was unexpectedly but very happily frustrated. Circumstances connected with a lawsuit, which involved part of his estate, led him to London, and brought him into the society of his counsel, Mr. Glanville. That eminent man, struck with his client's clearness of intellect, solid judgment, and other indications favorable to legal studies, recommended them to his attention. At first the subject was irksome, for Mr. Hale felt an aversion to lawyers, and regarded them as a barbarous race, unfit for any thing beyond their own profession. Nevertheless, the prudence and candor of the adviser ultimately prevailed. Before this period, however, the good effects of Hale's early discipline had begun once more to appear. He had resolved, when quitting college for the metropolis, never to enter a theatre—a resolution which he faithfully kept.

On the 8th of November, 1629, Mr. Hale was admitted a student of Lincoln's Inn; and under the deepest impression of time already *lost*, he at once brought to bear upon his books the whole energy of his powerful mind. So intense was his ardor, that difficulties only stimulated him to exertion; for a while he studied at the rate of sixteen hours a day; and not only threw aside his gay attire, but sunk, unhappily, into the opposite extreme. So unlike a gentleman did he become in his personal appearance, as actually, on one occasion, to be impressed for the king's service. His retreat from vain company was more gradual; not in fact till he was driven to it. Having joined some young men in a convivial party out of town, one of their number, notwithstanding all Mr. Hale's efforts to prevent it, indulged in wine to such a degree, as to become insensible; and, at length, apparently dead. Mr. Hale retired to another room; and having shut the door, prayed to Him "who seeth in secret," that his friend might be restored, and that the countenance given by himself to such excess might be pardoned. He resolved also against indulgence in such companionship if future, and that he would not even drink a health. His friend recovered, and the resolution was performed, occasionally to the inconvenience and reproach of its framer; for afterwards when drinking the *king's* health was deemed a distinguishing mark of loyalty, Mr. Hale was sometimes uncivilly treated because of his refusal to observe the ceremony.

That change being now wrought which made virtuous attainments thenceforth the main objects of his desire and pursuit, he was well able to endure both the opposition and the scorn of men; his late associates were forsaken without regret; and he industriously divided his time between the duties of piety, professional occupations and general science. So uniform was he in the former, as during six-and thirty years not to have failed once in going to church on the Sabbath; he made the observation when his attendance was first interrupted by an ague; and he reflected on the circumstance with grateful acknowledgments for God's great goodness. It is uncertain what time he composed that interesting summary of "Rules," which though intended merely for private use, has been scarcely less admired than Jeremy Taylor's Holy Living. They are as follows:

"*Morning.* 1. To lift up the heart to God, in thankfulness, for renewing my life. 2. To renew my covenant with God in Christ—by renewed acts of faith, receiving Christ, and rejoicing in the height of that relation. Resolution of being one of his people, doing him allegiance. 3. Adoration and prayer. 4. Setting a watch over my own infirmities and passions, over the snares laid in our way. *Perimus licitis.*

"*Day Employment.* There must be an employment. Two kinds: first, our ordinary calling, to serve God in it. It is a service to Christ, though never so mean, Col. i. 3. Here, faithfulness, diligence, cheerfulness. Not to overlay myself with more business than I can bear. 2. Our spiritual employments. Mingle somewhat of God's immediate service in this day,

"*Refreshments.* 1. Meat and drink, moderation, seasoned somewhat of God. 2. Recreation, first, not our business; second, suitable. No games, if given to covetousness or passion.

"*If alone.* 1. Beware of wandering, vain, lustful thoughts, fly from thyself, rather than entertain these. 2. Let thy solitary thoughts be profitable; view the evidences of thy salvation, the state of thy soul, the coming of Christ, thy own mortality; it will make thee humble and watchful.

“ *Company.* Do good to them. Use God’s name reverently. Beware of leaving an ill impression of ill example. Receive good from them if more knowing,

“ *Evening.* Cast up the accounts of the day. If aught amiss, beg pardon. Gather resolution of more vigilance. If well, bless the mercy and grace of God that hath supported thee.”

Young Hale’s habits soon attracted the notice of Noy, the attorney-general, of Selden, of Vaughan, afterwards chief justice of the common pleas, and of the learned Usher. Under the patronage of these renowned individuals, he prosecuted his studies with increased enthusiasm and diligence. He took nothing upon trust, was unwearied in searching records, made collections out of the books he read, and, mingling them with his own observations, digested them into a common-place book. Having surmounted the difficulties of his profession, he at once extended his inquiries. So great was his mental vigor, that he regarded philosophical and mathematical pursuits as *diversions*, in which, when weary with studying law or theology, he found recreation.

* * * * *

In January, 1651, Hale was appointed by the parliament one of the committee for considering the reformation of the law, which circumstance shows that he had previously taken the engagement. Burnet, and all the more moderate writers, seem to have regarded Hale’s compliance as no reflection upon his character or principles, but an expression of a purpose to live inoffensively under the *present administration*, as is ordinarily required by all governments. In 1651, Mr. Hale ably, though unsuccessfully, defended the young and unfortunate Christopher Love. On all occasions, he discharged his professional duties with distinguished learning, fidelity and courage. Nor was he satisfied with mere professional exertions; he often relieved the necessities of those for whom he was retained, and, considering the danger of the time, in a manner no less prudent than charitable.

Mr. Hale was created a sergeant at law, January 25, 1653. It was not a matter of surprise that he attracted the notice of Cromwell, who “sought out men for places, and not places for men.” Cromwell’s installation took place December 16, 1653. Only one new judge was made, and that was Hale. Being reluctant to accept the proffered dignity, and being pressed by Cromwell for the reason, he at last stated, that he was not satisfied with the lawfulness of his authority. Cromwell replied, that since he had possession of the government, he was resolved to keep it, and would not be argued out of it; that, nevertheless, it was his desire to rule according to the law of the land, for which purpose he had selected *him*: and that if not permitted to govern by red gowns, he would do it by red coats. It is probable, that Hale’s reluctancy was partly owing to his unwillingness to exchange his thriving and lucrative practice for the toil and uncertainty of the judgment-seat. His scruples were, however, overcome, partly by the influence of Sir Orlando Bridgman, Sir Geoffrey Palmer, and Drs. Henchman and Sheldon. Hale is known to have felt a strong reluctance to being engaged in the trial of common felonies; in a measure he overcame the difficulty; but with offences against the state he never *would* meddle, believing, that in some instances, the acts themselves might be warrantable, and that the putting of men to death on account of them would be murder. In a case where the protector being interested, had ordered a jury returned, Hale took occasion to show the illegality of the procedure, proving from the statute book,

that all juries were to be returned by the sheriff or his lawful officer ; he likewise dismissed the jury without trying the cause. Cromwell angrily told him he was not fit to be a judge. Hale answered that it was very true.

In 1654, Mr. Hale was chosen a member of parliament for Gloucestershire. The honor was entirely unsought, and the most pressing impotunity was necessary to obtain his acceptance of it. There were now two parties in the house in vigorous hostility, the one contending for the wild schemes of the fifth monarchy men ; the other for personal aggrandizement. Between both Mr. Hale steered a middle course, aiming, as much as possible, to make parliamentary movements the hindrance of mischief, when the doing of much practical good seemed hopeless. In the midst of these anxieties, Mr. Hale was called to mourn the death of his illustrious friend Selden, whom Grotius styled "the glory of England." Hale often stated to Baxter, that Selden was a "resolved, serious Christian." Selden appointed the judge one of his executors. Hale cherished the highest regard for his memory, and kept his picture ever near him.

Cromwell died September 3, 1658. Hale refused the mourning sent to him and his servants for the funeral ; he also refused the new commission which Richard offered him, and resisted every impotunity of the judges, as well as of others, and declared that he could no longer act under such authority. In the parliament of 1658, he represented the university of Oxford. April 25, 1660, the famous "Convention" parliament met. Hale appeared among them as one of the members for Gloucestershire ; and he bore a steady part in the attempt now triumphantly made for restoring the exiled Charles, though he felt an objection to receive him back without reasonable restrictions. Burnet remarks, that "to the king's coming in *without* conditions may be well imputed all the errors of his reign." But Monk's policy defeated Hale's patriotic suggestion. On the 8th of may, 1660, Charles II. was proclaimed. The king having early proposed an act of indemnity, and Hale, being nominated one of the committee for the purpose, framed and carried through the bill. It passed the commons on the 11th of July, 1660. Hale was included in the special commission appointed for the trial of the regicides. He also was offered a seat on the bench. His reluctance to accept the honor was very great. His reasons for declining it were, 1. The smallness of his estate, the greatness of his charge, his debts, the bad influence which it might have on his children. 2. His comparative inability to endure travel. 3. The liableness to have his motives misconstrued, having formerly served under a commission from Cromwell. 4. The existing confusion in relation to the administration of justice. 5. His own aversion to the incident pomp and grandeur, as well as too much pity in capital cases. 7. Danger of the loss of his integrity and honesty. Various other reasons were suggested by Hale, which show his remarkable probity and Christian feeling.

On the 7th of November, 1660, Hale received from the hands of Clarendon, then lord chancellor, the commission of lord chief baron of England. Thus the advocate of Strafford, Laud, and Charles I., who was raised to the bench by Cromwell, was not only reinstated by Charles II., but compelled by him, against his own will, to accept of the very highest judicial trust. This is to be attributed, not to the vacillation of Hale's principles, but to the influence of genuine Christianity. Sir Matthew Hale now framed those admirable rules of conduct, which so many have applauded, and which so few imitate. They are here quoted.

“Things necessary to be had continually in remembrance. 1. That in the administration of justice, I am intrusted for God, the king, and country, and therefore, 2. That it be done uprightly deliberately, resolutely. 3. That I rest not upon my own understanding or strength, but implore and rest upon the direction and strength of God. 4. That in the execution of justice I carefully lay aside my own passions, and not give way to them, however provoked. 5. That I be wholly intent upon the business I am about, remitting all other cares and thoughts as unreasonable and interruptions. 6. That I suffer not myself to be prepossessed with any judgment at all, till the whole business, and both parties be heard. 7. That I never engage myself in the beginning of any cause, but reserve myself unprejudiced till the whole be heard. 8. That in business capital, though my nature prompt me to pity, yet to consider, that there is also a pity due to the country. 9. That I be not too rigid in matters purely conscientious, where all the harm is diversity of judgment. 10. That I be not biased with compassion to the poor, or favor to the rich, in point of justice. 12. Not to be solicitous what men will say or think, so long as I keep myself exactly according to the rules of justice. 13. If in criminals it be a measuring cast, to incline to mercy and acquittal. 14. In criminals that consist merely in words when no more harm ensues, moderation is no injustice. 15. In criminals of blood, if the fact be evident, severity is justice. 16. To abhor all private solicitations, of what kind soever, and by whomsoever, in matters depending. 17. To charge my servants not to interpose in any business whatsoever, not to take more than their known fees, not to give any undue precedence to causes, and not to recommend counsel. 18. To be short and sparing at meals, that I may be fitter for business.”

Sir Matthew had been hitherto tried by prosperity. He was now visited with a threatening sickness. On his recovery, he wrote some Considerations on this event. “From this dispensation,” he says, “I find and learn that man is a very fragile, unstable and weak creature. The chiefest occasion of my sickness I could visibly impute but to a little wet taken in my head in my journey to London.” “I hope ever to remember, after it hath pleased God to restore me in some measure to my health, never to put confidence in my own strength.” “I have found experimentally that it is of great necessity for men in their health and strength to walk with all piety and duty to God; with all watchfulness and sobriety, with all justice, honesty, and charity and goodness to men; to work out their salvation with fear and trembling; to secure unto themselves that one thing necessary, the *magnum opus* of our lives, the pardon of sins and peace with God.” “The thought that the greatest business and concernment of my life was, in a great measure, *well settled* in the time of my health, and in the strength and integrity of my body and mind, was more comfortable to me than the best cordial.” “I experimentally found that sickness is an ill season to begin to compose and settle the great concernment of our souls. Believe it, it is business enough to be thoroughly sick.” “I have found by experience that the greatest perturbations of a sick bed are the sins of the past life; therefore, let every man that means to have his sickness as easy and comfortable as may be, be most careful to avoid all sin in his health.” “I experimentally learned, that this world is a vain and empty thing; and that the generality of mankind are strongly and extremely deceived in their estimate and valuation of it, and miserably misled in their eager and violent prosecution of it.”

The sterling integrity of Hale may be seen by the following authentic anecdotes. A noble duke called to explain a suit in which he was interested, and which was shortly to be tried, in order, as it was alleged, to its being better understood when actually heard in court. Hale interrupted him, saying that he did not deal fairly to come to his chamber about such affairs, for he never received any information of causes but in open court, where both parties were to be heard alike. Nor would he suffer the noble duke to proceed.

While on the circuit, a gentleman who had a trial, presented Hale with a buck. When the trial commenced, Hale, remembering the name, asked whether "he was the same person who sent him the venison." Finding that to be the case, he told him, "he could not suffer the trial to go on until he had paid him for it." The gentleman remarked, that he never sold his venison, and that he had done nothing to *him* which he did not do to every judge that had gone on the circuit; and his statement was immediately corroborated. But Hale remained firm. On an occasion when the dean and chapter of Salisbury had a cause to try before him, he directed his servants to pay for the six sugar loaves which, according to custom, were presented to him on the circuit by that body.

March 10, 1664.—Two old women were indicted for bewitching seven persons. Sentence of death was pronounced on them by Hale, and the penalty was suffered. A belief in withcraft so prevailed in England as to hold in bondage the best of men. Proof is found in the 72d canon made by the clerical convocation in 1603, and in the laws enacted against the crime itself. Isaac Ambrose, in his *Treatise on the New Birth*, directs persons seeking salvation to enquire, while searching out their sins, whether they have not sometimes been guilty of witchcraft. The canon cited is yet in force. The laws were not repealed till more than seventy years after the time in question. The fact of withcraft was admitted by Bacon and Addison. Dr. Johnson more than inclined to the same side of the question; and Sir William Blackstone quite frowns on opposers. These facts are mentioned not to justify Hale, but to show the injustice of singling him out as peculiarly guilty. The heavy charges which have been brought against the Salem people in this country, governor Winthrop, Cotton Mather and others, lie equally against the most learned, eminent and pious of mankind.

* * * * *

Early in May, 1671, Sir John Keyling, lord chief justice of the king's bench, died. On the 18th of the same month, Hale succeeded him; and still pursued the same intrepid and exemplary course. A military captain and one of his serjeants, thinking it fit to carry military tactics into civil affairs, had rescued by means of twenty or thirty soldiers, an individual arrested for debt after enlisting. "Whatever you military men think," said Hale to the captain, "you shall find that you are under the civil jurisdiction; and you but knaw a file; you will break your teeth ere you shall prevail against it." He committed both the culprits to Newgate, and on their subsequent appearance before him, he asked, why an information was not exhibited; telling the city counsel, "that if the sheriffs did not prosecute, the court would, for it was a matter of great example and ought not to be smothered."

Hale assisted in private such students as applied to him; he advised them to use their books diligently, and directed their studies. When he saw any thing amiss, particularly if he observed a love of finery, he did not withhold admonition. It was done, however, in a smiling, pleasant

way: usually by observing that *that* did not become their profession. The sight of students in long periwigs, or attorneys with swords, was known to be so offensive to him, as to induce those who loved such things to avoid them when they waited upon him, in order to escape reproof.

His incessant labors began now visibly to impair his constitution. The firm and vigorous health he had hitherto enjoyed, and to which his great temperance and equanimity had conducted, suddenly gave way. In two days, inflammation brought him low; asthma ensued; and that was followed by dropsy. "He had death," says Baxter, "in his lapsed countenance, flesh, and strength, with shortness of breath." So enfeebled was he, all at once, as to be scarce able, though supported by his servants, to walk through Westminster Hall. Perceiving that his days were nearly numbered, he resolved on retirement from office. As soon as his determination was known, he was beset by the importunities of friends, and an almost universal clamor, that the event, which seems to have been regarded as a national calamity, might, if possible, be averted. At length, on the 20th of February, 1675-6, weary of waiting, and stimulated by increasing infirmities, he surrendered in person his high office to the king. Charles treated him with the affability for which he was remarkable; wished him the return of his health; and assured him, that he would still look upon him as one of his judges; that he should have recourse to his advice when his health would permit; and, likewise, continue his pension, so long as he lived. Charles' bounty made upon the susceptible heart of Hale a deep impression. When the first payment was made, he devoted a great part of it to charitable uses, and avowed his design so to employ it in future. The same liberality was shown by him on the dismissal of his servants—that is, to all who were not domestics. To some he gave considerable presents; to each a friendly token.

No sooner was Hale fully discharged, and all his arrangements completed, than he returned home with as much cheerfulness as the want of health would allow. He felt emancipated from a state of thralldom. Sir Richard Rainsford succeeded him; and when the commission was delivered, he was thus addressed by Finch, the lord chancellor: "Onerosum succedere bono principi, was the saying of Pliny the younger; and you will find it so too, that are to succeed such a chief-justice, of so indefatigable an industry, so invincible a patience, so exemplary an integrity, and so magnanimous a contempt of worldly things, without which no man can be truly great; and to all this a man that was so absolutely a master of the science of the law, and even of the most abstruse and hidden parts of it, that one may truly say of his knowledge in the law, what Augustine said of Jerome's knowledge in divinity: Quod Hieronymus nescivit, nullus mortalium unquam scivit."

Sir Matthew now left Acton, and retired to his seat at Alderley, in Gloucestershire, "in likelihood," observed Baxter, "to die there. It is not the least of my pleasures," continues that great man, "that I have lived some years in his more than ordinary love and friendship, and that we are now waiting which shall be *first* in heaven, whither, he saith, *he* is going with full content and acquiescence in the will of a gracious God, and doubts not but we shall shortly live together. Oh what a blessed world would this be, were but the generality of magistrates such as he!"

The change, though to his native air, was unavailing. He retained, however, his delight in devotion and study. His closet was still his ele-

ment, and such was his relish for its pleasures, that when unable to walk, he was carried, into it. Instead of counting the Sabbath a weariness, or employing it, as many do, in idle or frivolous occupations, he attended with pious constancy upon public worship. There he meekly heard the word of God; he received it with pure affection, and brought forth the fruits of the Spirit. Afterwards, he watered the good seed, by repeating before his family, often with judicious additions, an outline of the truths taught in the pulpit; and then between the evening service and supper-time, secluding himself entirely from others, he indulged in meditation, employing his pen merely to aid the fixing of his thoughts, and to preserve them the better for future reference and domestic instruction. These "Sabbath Thoughts" were published, though without the consent of Hale.

About this time, Sir Matthew committed to the press a Treatise on the Primitive Origination of Mankind, a section only of a direct and systematic attack on Atheism, which he had then completed, and which yet remains in manuscript. The first part was intended to prove the creation of the world and the truth of the Mosaic history; the second, the nature of the soul and a future state; the third, the attributes of God, both from the abstract ideas of him, and the light of nature, the evidence of Providence, and the notions of morality, and the voice of conscience; and the fourth part was concerning the truth and authority of the Scriptures; with answers to objections. The whole treatise was highly approved by bishop Wilkins and archbishop Tillotson.

The termination of his lordship's pilgrimage now rapidly approached; and like one wearied with a long and sorrowful day, he wished for night. He looked *through* the mists of mortality, and associated with dying, as do the Scriptures, images full of loveliness and peace. While in comparative health, he wrote as follows: "I will learn, and often return upon the consideration of my own mortality; and look upon my life here as but a shadow and a pilgrimage; as a journey to my home, and not as an abiding place. I will learn not to make this life, or this world, the subject of my chiefest care; but make my everlasting home—eternity—the one thing necessary; the presence of God, to be that which I will mainly provide for; to pass the time of my sojourning here in fear; to wait all my appointed time till my *change* come; to work out my salvation with fear and trembling; to make my calling and election sure; and to spend my time, employ my parts, and to use my wealth, and to improve my opportunities, that I may with comfort give an account of my stewardship, that I may be ready for death, and welcome it as the passage to my Master's joy."

His sufferings, oftentimes, were distressingly severe. For more than a year before they ceased, he had been obliged by a constant asthma, to sit, rather than lie, in his bed. Amid all, however, patience had her perfect work. His parish minister, Rev. Evan Griffith, assiduously attended upon him; and it was noticed that, in spite of bodily anguish, whenever that gentleman offered up prayer, not only was every complaint and groan suppressed, but with uplifted hands and eyes, Hale proclaimed the fixedness and piety of his mind. On being informed by Mr. Griffith, not long before his departure, that the communion was to be observed at church, on the approaching Sabbath, and that as it was not likely he could be present, it should be administered at his own house, the dying saint replied, with the reverence and humility which were habitual to him,—“No; my heavenly Father has prepared a feast for me, and I will

go to my Father's house to partake of it," Accordingly he was carried thither, and received the sacrament on his knees, with great devotion, which, it may be supposed, was the greater, because he apprehended it was to be the *last*, and so took it as his viaticum and provision for the journey.

To the latest moment, the use of his reason, a blessing for which he had often and earnestly prayed, was mercifully continued to him; and when his voice became too feeble for articulation, he gave almost constant signs that his heart, as well as his treasure, was in heaven. Thither he was translated without a struggle,* between two and three o'clock, P. M., Dec. 25, 1676-7. * * * * *

Sir Matthew often said, that churches were for the living, and church-yards for the dead; and accordingly, a few days before his own exit, he went into that at Alderley, and fixed on a spot for interment; where, on the 4th of January, his remains were "safely laid up" till the morning of the resurrection. Mr. Griffith preached a sermon on the occasion, which was afterwards published. A plain and decent monument was erected to his memory; the stone of black marble, and the sides of black and white marble.

Burnet thus delineates lord Hale's personal appearance; "The last year of his being in London, he came always on Sundays, when he could go abroad, to the chapel of the Rolls, where I then preached. In my life I never saw so much gravity, tempered with that sweetness, and set off with so much vivacity, as appeared in his looks, and behavior, which disposed me to a veneration for him, which I never had for any with whom I was not acquainted."

Lord Hale was twice married. His first wife was Anne, daughter of Sir Henry Moore. By her he had ten children; the first four died young; the other six lived to be married. He outlived them all, except his eldest daughter and his youngest son. He took some of his grand children under his care (after the death of their parents,) and left them his estate. The judge's second wife was Anne Bishop, by whom he had no children. Hale bears the highest testimony to her varied excellencies. The male line of his family became extinct in 1784, by the death of his great-grandson, Matthew Hale, Esq. barrister-at-law.

Hale's temper was admirably equal; he was cheerful rather than merry. He lived with both his wives in the happiest intercourse. His habits were strictly domestic; fashionable and formal visiting was shunned, that in the enjoyment of his beloved privacy, he might cultivate the endearments of home. After noticing the death of his youngest child, a little girl about four months old, and the lessons the event was adapted and intended to teach, he adds, "I learn my duty of *Christian education* when my children come to any measure of understanding; viz. that they may understand their natural condition; the use of their baptism; the merits and righteousness of Christ; that they may renew their covenant with God, and grow up in it, and in his presence; to keep them from the vanities, levities, follies, excesses and pollutions of the times and places wherein they live." In his family, the judge maintained the daily worship of God; and, unless a clergyman was present, officiated himself.

*Immediately before his death, according to the account of Burnet, "when his voice was so sunk that he could not be heard, they perceived by the almost constant lifting up of his eyes and hands, that he was still aspiring towards that blessed state, of which he was now speedily to be possessed. His end was peace—he had no struggling, nor seemed to be in any pangs in his last moments." [Ed. Bel. Mon.]

Towards his servants, his gentleness was habitual ; if offended with them, he allowed no interview till his displeasure was abated ; when the merited reproof was administered, he made it appear that he was more concerned for the fault committed as before God, than for the offence given to himself. Each of his servants enjoyed a legacy at his death. One of the number, Robert Gibbon, Esq. of the Inner Temple, was among his executors.

Lord Hale's diligence was remarkable. Upon time he placed the highest possible value, and he redeemed it with great care. He allowed only a short season for taking his food (a practice not to be commended ;) he rarely conversed about the news ; he entered into no correspondence, except about necessary business, or matters of learning ; he studiously avoided all unnecessary familiarity with distinguished persons ; and he abstained from public feasts, confining his own entertainments almost exclusively to the poor. Many of his "Contemplations" were written during journeys. He delighted in rural walks ; and these, while promoting his bodily health, acted beneficially on his mind. He deemed it the honor of English gentlemen to employ their time in husbandry. What money he could conveniently spare, was laid out in the purchase of land and its improvement.

In respect to the practice of drinking ardent spirits, lord Hale has thus given his solemn testimony : "The places of judicature which I have long held in this kingdom, have given me opportunity to observe the original cause of most of the enormities that have been committed for the space of near twenty years ; and by a due observation, I have found, that four out of five of them have been the issues and product of excessive drinking at taverns, or ale-house meetings."

To his attire, lord Hale seems to have been blamably inattentive ; and though the love he once discovered for finery makes it apparent, that even his negligence resulted from *principle*, yet it would have been commendable, had he paid a greater regard to the etiquette of his station. Even Baxter, who was thought guilty of a culpable neglect in his external appearance, advised Hale to lay aside some things which seemed too homely.

Baxter thus describes the social character of his illustrious friend : "Whenever we were together, he was the spring of our discourse (as choosing the subject,) and most of it still was of the nature of spirits, and the immortality, state, and operations of separated souls. We both were conscious of human darkness, and how much of our understandings, quiet in such matters, must be fetched from our implicit trust in the goodness and promises of God, rather than from a clear, satisfying conception of the mode of separated souls' operations ; and how great use we have herein of our faith in Jesus Christ, as he is the undertaker, mediator, the Lord, and lover of souls, and the actual possessor of that glory. But yet we thought that it greatly concerned us to search, as far as God allowed us, into a matter of so great moment ; and that even little, and obscure prospects into the heavenly state are more excellent than much, and applauded knowledge of transitory things. He was much in urging difficulties and objections ; but you could not tell by them what was his own judgment ; for, when he was able to answer them himself, he would draw out another's answer. He was but of a slow speech ; and, sometimes, so hesitating, that a stranger would have thought him a man of low parts, that knew not readily what to say, though ready at other times. The manner of our converse was as suitable to my inclination as the

matter. I do not remember that he and I did interrupt each other in any discourse. His wisdom and accustomed patience, caused him still to stay for the end. And though my disposition have too much forwardness to speak, I had not so little wit and manners, as to interrupt *him*. He seemed to believe the opinion of Dr. Willis, and such others, de animis brutorum, as being not spiritual substances. But when I sent him a confutation of them, he seemed to acquiesce, and, as far as I could judge, did change his mind. As to his judgment about religion, our discourse was very sparing about controversies; he thought not fit to begin with me about them nor I with him. He told me, once, how God brought him to a fixed honor and observance of the Lord's day; that when he was young, being in the West, the sickness, or death, of some relation at London, made some matter of estate to become his concernment, which required his hastening to London from the West; and he was commanded to travel on the Lord's day; but I cannot well remember how many cross accidents befel him in his journey; one horse fell lame, another died, and much more; which struck him with such a sense of divine re-buke as he never forgot. When I parted with him, I doubted which of us would be first at heaven; but he is gone before, and I am at the door, and somewhat the willinger to go, when I think such souls as his are there."

Towards the needy, Hale was very compassionate. He invited his poorest neighbors to dinner, making them sit at his own table; and to those whom sickness prevented attending, he sent a supply. Such common beggars as could work, he paid liberally to gather stones, and then used his own carts to carry them for reparation of the highways. When his horses became aged and infirm, instead of selling them, they were turned loose upon his grounds; seldom used, and then at easy work, such as going to market, and the like. Information having reached him that his sheperd was about to kill or lose a dog of his own because blind, he sent for the animal, and while life lasted, had it fed. Never was his anger seen to be so much excited, as towards one of his servants, who had negligently starved a bird to death, for want of food.

Lord Hale's remarks on the observance of the Sabbath, deserve to be quoted: "I have been near fifty years a man as much conversant in business, and that of moment and importance, as most men, and I will assure you I was never under any inclination to fanaticism, enthusiasm, or superstition. In all this time, I have most industriously observed in myself and my concerns, these three things:—

"1. That whensoever I have undertaken any secular business on the Lord's day (which was not absolutely and indispensably necessary,) that business never prospered or succeeded well with me. Nay, if I had set myself that day but to forecast or design any temporal business to be done; or performed afterwards, though such forecasts were just and honest in themselves, and had as fair a prospect as could be expected, yet I have been always disappointed in the effecting of it, or in the success of it. So that it grew almost proverbial with me, when any importuned me to any secular business that day, to answer them, that if they expected to succeed amiss, then they might desire my undertaking it on that day; and this was so certain an observation of me, that I feared to *think* of any secular business that day, because the resolutions then taken, would be disappointed or unsuccessful. 2. That always the more closely I applied myself to the duties of the Lord's day, the more happy and successful were my businesses, and employments, of the

week following. So that I could, from the loose or strict observance of that day, take a just prospect, and true calculation of my temporal successes in the ensuing week. 3. Though my hands and mind have been as full of secular business, both before, and since I was a judge, as, it may be, any man's in England, yet I never wanted time, in my six days, to ripen and fit myself for the businesses and employments I had to do, though I borrowed not one minute from the Lord's day to prepare for it, by study or otherwise. But, on the other hand, if I had at any time borrowed from this day any time for my secular employments, I found that it did further me less than if I had let it alone; and therefore, when some year's experience, upon a most attentive and vigilant observation, had given me this instruction, I grew peremptorily resolved never in this kind to make a breach on the Lord's day, which I have strictly observed for above thirty years. This relation is most certainly and experimentally true, and hath been declared by me to hundreds of persons, and now I declare it to you."

The following passage illustrates the piety of Hale: "My intensest love to God is my duty. I cannot exceed my proportion; it is my wisdom, for I fix my heart upon that which is more than worthy of my love. It is my happiness; for I am joined to that which is my chiefest good. The best of creatures is too narrow for the compass of my love.

There is not fullness enough in it to answer my desire; it is too short and temporary. It will die when my soul, and the motions of it, will live, and so again want that on which to fix. But in my love to God, I shall find an overflowing fullness that will fill up the most capacious and intensest gaspings and outgoings of my love—a fullness that will continue to all eternity—a fulness that will satisfy my soul, and yet increase my love. New and higher discoveries will *eternally* be let in unto me, which my soul shall everlastingly pursue, and in pursuing, enjoy with delight and blessedness."

ART. V. *Missionary Intelligence.*

(Concluded from P. 270.)

The following concludes the annual report of the Board of Commissioners for Foreign Missions. From the whole Report our readers will be able to judge of the extent of ground occupied by the Board, what it has already accomplished, and what are its prospects of usefulness.

DEPARTMENT OF INDIAN MISSIONS.

Mission to the Cherokees.

BRAINERD.—D. S. Butrick, *missionary*; John Vail, *Farmer*; Ainsworth E. Blunt, *mechanic*; and their wives.

CREEK PATH.—William Potter, *missionary*; Mrs. Potter, Erminia Nash, and Nancy Thompson, *assistants*.

WILLSTOWN.—William Chamberlin, *missionary*; Mrs. Chamberlin; John Huss, *native preacher*.

CANDY'S CREEK.—Stephen Foreman, *native preacher*.

RED CLAY.—Elizur Butler, *physician and catechist*.

(5 stations; 3 missionaries, 1 physician, and 2 other male and 8 female assistant missionaries, and 2 native preachers;—total, 16.)

The condition of the Cherokees, and the embarrassments to which the missionaries and teachers have been subjected, have been similar the past year to those which have been mentioned in previous reports. At each of the five stations schools have been maintained during most of the year, embracing about 130 pupils. Of the schools for teaching the Indians to read their own language, so flourishing a year ago, no account has recently been received. Most of them are probably discontinued.

The churches at Brainerd and Carmel have been united at the former place, where there are now 116 members, of whom twenty have been added during the past year. The meetings at Brainerd have been large and interesting. The other churches are probably somewhat diminished in number by emigration, and other causes originating in the present critical condition of the tribe. The whole number of church members is probably about 220.

The majority of the Cherokees seem still strongly disinclined to submit to the existing treaty. A delegation was last winter sent to the United States government to obtain some modification of it, without success; and at a very large council convened about the first of August, another delegation was appointed for the same purpose.

The buildings and improvements on land belonging to the Board at the several stations have been appraised at about \$24,000.

Mission to the Arkansas Cherokees.

DWIGHT.—Cephas Washburn, *missionary*; James Orr, *Farmer and Superintendent of secular affairs*; Jacob Hitchcock, *Steward*; Asa Hitchcock, *Teacher*; and their wives; Asa Egerton, Ellen Stetson, and Emeline Bradshaw, *Teachers and assistants*.

FAIRFIELD.—Marcus Palmer, *Missionary and physician*; and Mrs. Palmer, *Teacher*.

PARK HILL.—Samuel A. Worcester, *Missionary*; Samuel Newton, *Teacher*; John F. Wheeler, *Printer*; and their wives; Esther Smith and Sarah Ann Palmer, *Teachers and assistants*.

(3 stations; 3 missionaries, 4 teachers, 3 farmers and mechanics, and 12 female teachers and assistants;—total, 22.)

No important changes have occurred during the year. The printing press has been removed from Union to Park Hill, where Mr. Worcester and his family will hereafter reside.

The schools, four in number, embrace about 145 pupils, of whom, nearly seventy are boarded in the mission families.

The state of religion has been low, and few additions have been made to the churches, except to that at Fairfield, where seventeen have been received. A new church of ten members has been organized at Park Hill.

The Temperance Society embraces 248 members

Mr. Aaron Gray died at Dwight on the 25th of June.

Mission to the Choctaws.

WHEELOCK.—Alfred Wright, *Missionary*, and Mrs. Wright; Jared Olmsted, *Teacher*.

PINE RIDGE.—Cyrus Kingsbury, *Missionary*; Mrs. Kingsbury; Anna Burnham, *Teacher*.

EAGLE TOWN.—Cyrus Byington, *Missionary*; Mrs. Byington, Abner D. Jones and wife, and Elizabeth A. Merrill, *Teachers and assistants*.

GREENFIELD.—Joel Wood, *Missionary*; Mrs. Wood; Eunice Clough, *Teacher*.

KIEMICHI.—Ebenezzer Hotchkin, *Catechist*; Mrs. Hotchkin,
BETHEL.—Peter Auten, *Teacher*; and Mrs. Auten.
 (6 stations; 4 missionaries, 4 male and 10 female teachers and assistants;—total, 18)

Schools have been taught at each of the stations, the number of pupils not communicated. The interest of the Choctaws in the subject of education does not seem to have increased.

The congregations have generally been small, though rather increasing, especially in the western part of the country. No additions to the churches have been communicated, except to that at Pine Ridge, where fifteen persons have been received, most of whom were from the neighboring military post, where Mr. Kingsbury spends about half his Sabbaths, and where there has been an interesting revival of religion.

Mr. Peter Auten and wife, Mr. J. Olmsted, and Mrs. Nancy W. Barnes, joined this mission last winter; and Mr. Samuel Moulton and wife, Rev. L. S. Williams and family, and Mrs. Barnes have recently retired from the missionary work.

An almanac for the year 1837, and ten religious tracts have been printed, amounting together to 30,500 copies, and 576,000 pages.

Mission to the Creeks.

R. L. Dodge, *Physician and Catechist.*

The mass of the Creeks, especially those of mixed blood, have not been favorably disposed to missionary labors in their country. Schools have languished and the congregations have been small. In September last, they presented a petition to the United States' agent, requesting that the missionaries and teachers of all denominations might be removed from among them. This was done: Mr. Fleming, the missionary of the Board, under these circumstances, requested a discharge from further missionary service, which was granted. The way has again been opened for the entrance of missionaries to this numerous tribe. Two books in the Creek language, amounting to 750 copies, and 21,000 pages, have been printed during the year.

Mission to the Osages.

William C. Requa, *Farmer and Catechist.*

As it seemed probable that the Osages would soon be gathered upon their reservation, and be permitted to reside there permanently, Mr. Requa returned to their country last spring and commenced a new agricultural station, where he hoped soon to have fifty new families settled around him. The buildings, improvements, and lands at Union and Harmony, if advantageously disposed of, and the avails wisely applied, will furnish an important fund for aiding missionary operations among this tribe.

Mission to the Pawnees.

John Dunbar, *Missionary*; Samuel Allis, Jr. *Farmer and Catechist*; and their wives.

(1 station; 1 missionary, 1 male and 2 female assistants;—total 4.)

An elementary book consisting of 74 pages, has been prepared by Mr. Dunbar in the Pawnee language, and 500 copies printed.

Mr. Allis and his wife have resided at Bellevue, near the Pawnee agency, doing what they could for the benefit of the Indians. Mr. Dunbar spent the early part of the year on a visit to New England, where his book was printed. Doct. Satterlee travelled with the Pawnees on their hunting tours, learning the language, administering to the diseased, and giving such instruction as he was able. On his return

from one of these tours, he became separated from his companions in travel, and is supposed to have lost his life during the month of April. The particular circumstances have not been communicated.

Mission to Indians West of the Rocky Mountains.

Henry H. Paulding, *Missionary*; Marcus Whitman, *Physician*; and their wives; William H. Gray, *Mechanic*.

(2 stations: 1 missionary, 1 physician, 1 male and 2 female assistants;—total, 5.)

Mr. Parker has completed the exploring tour to which he was appointed, having passed down the Columbia river, visited some of the Indian tribes, and collected information respecting others on both sides of it, and returned to the United States by way of the Sandwich Islands. He arrived at New London on the 19th of May.

Messrs. Spalding, Whitman, and Gray, arrived at Fort Wallawalla, 300 miles from the mouth of the Columbia on the 3d of September; and immediately proceeded to select stations and prepare for a winter residence among the Indians. From the western boundary of the State of Missouri to Wallawalla, they estimate the distance to be 2,200 miles, the country most of the way being barren, sandy, and uninhabitable. They found the Indians west of the mountains, especially the Nez Perces, to whom their early labors will be principally devoted, ready to welcome them. The number of Indians from the mountains to the Pacific, and from California to the 55th degree of north latitude, is estimated by Mr. Parker at about 77,000.

All the necessaries of life are found in abundance at Forts Wallawalla, and Vanconvar. The prospects of the mission are favorable.

Mission to the Siouz.

LAC QUI PARLE.—Thomas S. Williamson, *Missionary and Physician*; Alexander Huggins, *Farmer*; and their wives; Gideon H. Pond, *Farmer and Teacher*; Sarah Poage, *Teacher*.

LAKE HARRIET.—Jedidiah D. Stevens, Stephen Riggs, and Samuel W. Pond, *Missionaries*; Mr. Stevens, Mrs. Riggs; Lucy C. Stevens, *Assistant*.

(2 stations, 4 missionaries, 2 male and 6 female teachers and assistants;—total, 12.)

Mr. Riggs and wife joined the mission in April last. The Messrs. Pond, who entered the Siouz country and formerly prosecuted their labors for the benefit of this tribe, independently of any society, have the last year resided and labored at the mission stations, though as yet without any formal connection with the Board.

The missionaries and assistants are still pursuing the study of the Siouz or Dakota language, and some of them begin to converse with the Indians with some ease. Religious meetings are held on the Sabbath and at other times at both stations, and often at Fort Snelling; near Lake Harriet; and at Lac qui Parle seven persons, including three full-blooded Dakotas, have been received to the fellowship of the church.

Two schools, one for children and the other for adults, have been taught at Lac qui Parle, and one at Lake Harriet; embracing in all fifty or sixty pupils, only a small part of whom attend constantly. About twenty persons have learned to read the Dakota language, having been taught from manuscripts prepared by the missionaries.

Doct. Watts' Second Catechism for Children has been translated by Doct. Williamson, aided by Mr. Renville, a gentleman engaged in the Fur trade, into the Dakota language, making 12 pages, and 500 copies have been printed.

Mission to the Ojibwas.

LA POINT.—Sherman Hall, *Missionary*; Mrs. Hall; Grenville T. Sproat, *Catechist and Teacher*; Delia Cooke, *Teacher*.

FON DU LAC.—Edmund F. Ely, *Catechist and Teacher*; Mrs. Ely.

POKEGUMA.—Frederic Ayer, *Catechist*; Mrs. Ayer; John L. Seymour, *Teacher and Mechanic*; Sabrina Stevens, *Assistant*.

LEECH LAKE.—William T. Boutwell, *Missionary*; Mrs. Boutwell.

(4 stations; 2 missionaries, 3 catechists and teachers, 1 other male, and 6 female assistants;—total 12.)

Mr. and Mrs. Town withdrew from the mission last spring; and Mr. Sproat who had previously labored in connection with the mission, has been appointed an assistant missionary.

Messrs. Hall, Boutwell, and Ayer are now able to address the Indians in their own language.

The church at La Point embraces nine members exclusive of the mission family, four of whom are Ojibwas. The new church of Pokeguma, organized in February last, four Ojibwas were admitted. Meetings at La Point, Fon du Lac, and Pokeguma, are attended by increasing numbers. In the schools at these stations, at some seasons of the year, about 80 pupils were taught, while at other seasons the aggregate was not more than 35.

The gospel by Luke has been translated by the missionaries into the Ojibwa language, and 1000 copies of the book, comprising 142 pages, have been printed.

At Leech Lake Mr. Boutwell has had little encouragement in his labors, and has been at times greatly annoyed by the savage and violent conduct of the Indians.

Mission School at Mackinaw.

This school was discontinued at the close of the last spring, and most of the property belonging to the Board there has been sold. This measure seemed to the Committee expedient in view of the difficulties and expense of conducting a school for educating Indian youth, in a place where they must be surrounded by a white community; while the necessity which called the school into existence seemed to be in some degree removed by the opening of schools among the various tribes in this quarter by the Board and other denomination of Christians; and also by the provision made in a late treaty for the establishment of schools for their benefit, under the superintendence of the government of the United States. Most of the members of the mission family have retired from their connection with the Board, and the others will probably proceed to join other missions.

Mission to the Stockbridge Indians.

Cutting Marsh, *Missionary*; Chauncey Hall, *Teacher*; Mrs. Hall.

(1 station; 1 missionary, 1 teacher, and 1 female assistant;—total, 4.)

One murder and three deaths by drowning, as the result of using intoxicating drinks, have occurred among this small band of Indians, during the past year. The deportment of the members of the church and of the more intelligent portion of this tribe, has however, been orderly and exemplary. The church, meetings, and schools remain nearly the same as last year; the number of pupils having varied from forty to sixty.

The Indian claims to most of the lands in the vicinity of Green Bay and Fox river have been extinguished, and attempts have been made to purchase the reservation belonging to this band, though as yet without success.

Mission to the New-York Indians.

TUSCARORA.—William Williams, *Missionary*; Mrs. Williams; Miss Burt, *Teacher*.

SENECA.—Asher Wright, *Missionary*; Mrs. Wright.

CATTARAUGUS.—Asher Bliss, *Missionary*; Mrs. Bliss; Fidelia Adams, *Teacher*.

ALLEGANY.—William Hall, *Teacher and Catechist*; Mrs. Hall.

Five other teachers have been employed a part or the whole of the year.

(5 stations; 3 missionaries, 3 male and female teachers and assistants;—total, 15.)

Miss Lee and Miss Smith have been transferred to the Sandwich Islands mission, and Miss Bishop and Miss Stone, the former on account of impaired health, and the latter in view of the calls of Divine Providence, have retired from the missionary work. Advanced age and feeble health have also induced Mr. and Mrs. Williams to request that their connection with the Board may be dissolved, and they will probably soon withdraw from their station.

Ten schools have been taught a part or the whole of the year, embracing about 230 pupils.

The four churches under the care of this mission embraces about 188 members, eight having been added during the year.

Mission to the Abernauquis.

P. P. Osunkhirhine, *Native Preacher*.

Six or seven years ago the whole of this band were papists, while now more than thirty persons attend Mr. Osunkhirhine's meeting on the Sabbath, all of whom have renounced the papal church; and three persons have joined a protestant church; and others appear to be pious; the school numbers from five to fifteen pupils, and some of the youth are at school in the white settlement; a considerable number have learned to read their own language; nearly all the young men are in favor of the protestant faith. The erection of a small house for public worship was in progress when the mission was last heard from, and a church was soon expected to be organized.

SUMMARY.

During the year past the receipts of the Board have been \$252,076.55, and the expenditures, including the debt of last year, \$293,456.08. The number of its missions is 30: its stations are 79; its ordained missionaries 122; its physicians, besides six who are ordained, 11; its teachers 28; its printers and book-binders 8; its other lay-assistants 13; and the married and unmarried females connected with its missions 179; making in all 361 laborers sent from this country. To these add five native preachers, and 100 other native helpers, and the number is 466, laboring in its missions and supported by its funds. The ordained missionaries sent the past year are 14; lay assistant missionaries 16; females 33; in all 63. The number of ordained missionaries sent out by the Board from the beginning, is 180, and of physicians, teachers, printers, and other lay assistants, 113. To these add 65 unmarried females, and 280, the estimated number of married females, and the whole number from the beginning is 638. Of the ordained missionaries 22 have died in connection with the missions, and 36 have received dismissions from the service, chiefly in consequence of the failure of health.

The number of mission churches formed and existing in the several missions is 52. These contain 2,147 native members in good standing.

There are eight seminaries, or higher institutions, to educate native laborers to labor in connection with the missions, and, by the blessing of God, to take the place of them in due time. These seminaries contain 418 scholars. In Ceylon there is a seminary for females, containing 75 pupils. The free-schools, 350 in number, contain not far from 13,000 children and youth. There are 13 printing establishments, at which 24 presses are in operation. There are three type founderies, and two stereotype founderies. The printing, last year, amounted to 642,160 books and tracts, and 26,208,729 pages; and from the beginning, it has been 1,339,720 books and tracts, and 142,810,197 pages, in 20 different languages.

ART. VI. *Religious Persecution in Holland.*

Our readers have been advertised of the fact, that a Secession had taken place from the National Church (Reformed Dutch) of Holland, on account of defection from the pure faith of their forefathers. It seems that the Seceders are bitterly persecuted by the Government; but nevertheless they rapidly increase in numbers. It is to be hoped, however, that king William will soon see the folly of his conduct, and be induced, at least to tolerate those whose only offence is, that they are "earnestly contending for the faith once delivered to the saints," and who are, therefore, in fact, the best subjects in his kingdom. The following letter from the Rev. Robert Baird, contains the latest news we have seen relative to these persecuted Seceders. It is dated Paris, Oct. 4, 1837.

In Holland, the religious excitement which I spoke of last year as having existed for two or three years, goes on with increasing earnestness. Indeed, since my visit of last year, much violence in some parts of the kingdom has attended this movement! and there is reason to fear that the worst has not yet come.

As to the occasion of this religious movement, I need not add any thing to what I stated in my report of last year. It is, without doubt, a real religious awakening in the churches, or rather among the people, in a country where, after true religion had for a long period flourished, a long night of heart-chilling formality, deadness and error had succeeded. It is very possible that there has been not a little of unhallowed feeling mingled with it. In a time of persecution, it is exceedingly difficult for a considerable body of men, of mixed character, to avoid doing things, which in some respects are both indiscreet and improper.

It is a remarkable fact, that this revival of religion exists much more among the laity than the clergy. I account for this fact by the statement of another, which holds good of several other countries in Europe, viz: that when vital piety disappeared from the pulpit, it still lingered among the people, especially among the more aged. This fact is demonstrated in the churches in Saxony and other countries in Germany. It is not difficult to suppose that such a state of things may exist in countries in which the state authorities possess and exercise the power of appointing the pastors of the churches.

The number of ministers in Holland who are prominent in this movement, or rather, who have been compelled to take a position independent of the Reformed Dutch Church, does not exceed five or six, and most of these are young men. It is, however, true, that there is a considerable number of ministers in the Established or rather National Church, who are warm friends of evangelical truth and faithful preachers of it, but who do not think it expedient to separate from that church. By pursuing this course, they are not so much identified with the party which has separated from that church as they would otherwise be.

As it is, the party which may in some sense be said to have separated from the Established or National Church, (not willingly, but rather are excinded because of their attending the meetings for prayer and exhortation which this religious excitement has occasioned, and which it is the desire of both the civil and ecclesiastical authorities to suppress,) is placed in a very peculiar and critical position. They need wise and devoted leaders. All experience has shown that where a revival of religion takes place among a people who are destitute of judicious and able pastors to guide them, it will not be long before fanaticism and gross disorders engendered by it, will soon appear among them. I know not that any thing of this kind, in a marked degree, has yet occurred in Holland; but certainly there is danger of it. I do not reckon among very dangerous disorders, what an editor of a newspaper in that country holds up as such, and which he thinks to be a great scandal, and such as ought to be put down by the civil arm. "Only think," says he, "of some persons at a meeting (for prayer) calling out, *Oh dear Jesus*. Who can think of tolerating such an unheard of conduct!" Such excesses of feeling occur but seldom in their meetings, and would speedily be corrected if let alone. Nevertheless, these dear people need the prayers of Christians, that they may be guided aright, and preserved from all false doctrine and disorderly practice in this season of severe trial.

It is difficult to say to what extent this religious movement has gone. It is known only that there are about 200 congregations or assemblies in the various parts of the kingdom. But as these meetings are forbidden by the government, excepting where the number of persons present does not exceed nineteen, it is impossible to obtain any thing like a correct idea of the whole number of those who are deeply interested in this work. For a while the government was willing to allow the local authorities to grant extraordinary permission, to such as desired it, to hold public meetings. But for some months, such permission is withheld, I believe, in every part of the kingdom, and the old law of the French code (which has remained in force in that country ever since its annexation with France in the time of Napoleon) has been enforced; and when the number attending these meetings, whether for prayer or for preaching, has exceeded 19, both the person who opened his house for the meeting and those who attended it, have been fined, and in certain cases, imprisoned for a considerable period! And to such an extent has this persecution been carried, on the part of the government, that there is danger of the prisons in some parts, becoming filled with these persecuted people; whilst in several Provinces, some thousands of dollars have been paid by these people in the shape of fines for attending the meetings and which have been in reality the price which they have had to pay for the privilege of worshipping God according to

the dictates of their consciences! And where this matter will end, no one can tell. The truth seems to gain ground daily, probably will, unless persecution should become overwhelming.

It is afflictive to think that all this is taking place in a Protestant country, and under the government of a monarch, who bears an excellent personal character, as being a religious man, as has hitherto been supposed. We can only suppose, in charity, that he has been deceived and misled by his ministers. But I fear this excuse cannot be valid: for it is known that he is a man who looks minutely into the affairs of his government. It is doubtless from very mistaken views of policy that the king permits such a state of things to exist.

Much interest has been excited among the evangelical churches in France and Switzerland, in behalf of their persecuted brethren in Holland. And in answer to an appeal from those brethren, the evangelical churches in both these countries have offered special prayer recently for them. Not only so, but the independent churches in the Canton de Vaud have addressed a letter to the King of Holland in favor of the persecuted. And recently a distinguished ex-member of the Cabinet of the King has published a very able pamphlet against these proceedings. Who can tell? Perhaps God will bless these efforts, hear these prayers, and turn the heart of the Government to exercise justice and kindness. Let us hope for it.

I will only add that I am personally acquainted with some of the most important men who are connected with this great religious movement, and I can bear most decided testimony to the excellency of their character, the simplicity of their objects, and the ardour of their zeal.

ART. VII. *Miscellaneous.*

THE BIBLE IN SPAIN.—The efforts lately made to circulate the Bible in Spain will be recollected. At length, it seems, the Romish priests have made successful opposition. The very check put to his labours, however, has been nobly turned to good account by the Agent of the British and Foreign Bible Society at Valencia. He has published, in the Valencia Mercantile Journal, an Appeal on the occasion, which we translate from the Archives du Christianisme of Sept. 23d:—

“The Agent of the British and Foreign Bible Society regrets to announce to individuals in this city and the vicinity who wish to procure for themselves copies of the Bible, that permission has been refused him to introduce even a small part of the second edition of 5,000 copies, lately published at Barcelona; and that two printers at Valencia, whom he wished to employ to print an edition of 8,000 copies, have been refused the permission necessary for the undertaking. Not only would this enterprize, by its magnitude, have given constant employment for many months to a large number of workmen, who, in a time like this, know not where to get bread for themselves and their families,—but the book is one which, put into the hands of the intelligent and well-disposed, would most certainly have enlightened them in regard to the **FIRST** cause of all the evils that have so long afflicted their beloved country, and would have led them to have recourse to the **ONLY** true and sovereign remedy.

“Many and salutary are the reflections that may occur to the true friends of the country in view of a **SYSTEM** that thus arrays itself in opposition to the modest and humble efforts of a few strangers who have hastened into unhappy Spain to aid her, not, it is true, by pouring out their blood in her service, but by means not less effectual; for it is the object of their labors to destroy forever the inexorable enemy of prosperity, peace, and happiness, of all people, in every city and nation of the wide world.

“Hoping that these reflections, in due time, may have their proper influence with the liberal and unprejudiced inhabitants of this province, the agent of the London Society takes leave of the subject by inviting their very serious attention to the two following facts:—

1. For a century, and even two centuries past, the **SYSTEM** that arrogates to itself the right to grant or to refuse permission to read or print the Holy Word of the Creator and Judge of all men, has ruled in such a way in Spain, that, up to the year 1836, there had been printed only 17,000 copies of the Bible, (and even those altered,) which were sold at the enormous price of from \$50 to \$80 the copy, It is in this way that the party has succeeded in keeping the nation profoundly ignorant in regard to its dearest interests, both political and religious: while, during the same period, we have seen it lavish millions and millions to maintain and extend its own power, both in Spain and elsewhere, at the expense of the happiness, the property, and the blood, of incalculable numbers of men of all ages and of every rank. And we see now, in proof of what I assert in respect to Spain, a constantly increasing number of monks, curates, canons, and *bishops*, who, at this very moment, follow the train of the Pretender moistening the country's soil with the blood of their fellow-citizens, and committing upon the young and the aged of both sexes, atrocities as numerous as they are horrible—incredible!

2. The second fact is, that, in the short space of three years, the Bible Society of London—a society organized by individuals in their private capacity, and sustained entirely by voluntary subscriptions and donations—has procured to be printed, in more than 160 languages, and to be distributed throughout the known world, nearly 11,000,000 copies of the Holy Scriptures, and this at prices not only not exceeding the expense of publication, but vastly below it. This Society asks permission to employ about \$30,000 a year in Spain until every family shall possess an unaltered copy of the Book of *light* and of *life*. It may be asserted, therefore, that the **SYSTEM** which opposes the accomplishment of a wish so philanthropic, can originate only in ignorance and hypocrisy. Its fruits must always be the most stubborn and violent hatred of all free institutions, and cruelty towards all who shall refuse to become its partizans and admirers. It is a system that can maintain itself only by means of despotism, of the Inquisition and the rack; and therefore it has never sought for other support. Darkness is its argument and its refuge; it abhors the holy Word of God, because always in evident opposition to it, and because its works are always evil. Nor is it strange that it should be so, since from the beginning of the world men have never gathered grapes of thorns or figs of thistles. *Come out, therefore, come out* without delay from this Babylon, ye that would not receive of her plagues, for her sins have reached unto heaven and God hath remembered her iniquities.”

Such an appeal, published in Spain at this time, one would think must

ommand attention and do good. How many generations have gone down to the grave since the voice of Protestantism sounded there so freely before!—*Vt. Chron.*

AUSTRIAN LEOPOLD SOCIETY.—The Tenth Report of this Popish Institution has just been re-published in the N. Y. Observer. Our readers are aware that the object of this society is to further the interests of Popery in the United States. The Report is chiefly made up of Letters written by the Romish Bishops in this country to his “Princely Grace, the Archbishop of Vienna.” John, Bishop of New York writes, and doubtless with much pride, that two Popish Orphan Schools, (one in New York and one in this city,) are supported in part by the STATE, a favor which has not been extended to any Protestant Institution of a similar character. It is strange that our public functionaries should tolerate such a “union of church and state;” but any thing to obtain popish votes! We present to our readers the following Letter of the Bishop of Cincinnati, giving a very flattering account of the prospects of Popery in Ohio, and at the same time showing his hatred of the system of Free School Education, as being destructive of the interests of Mystery Babylon:—

Letter of the most worthy Bishop of Cincinnati, John Baptist Purcell, to His Princely Grace the Archbishop of Vienna.

CINCINNATI, Jan. 31, 1836.

I was sorry that I could not reply, on the departure of Rev. Mr. Henni from here, by letter to your Archbishop's Grace, and the highly esteemed members of the Leopold Society, over which you preside with so much dignity and honor, and have acquainted you with the sad condition of our poor church in Ohio.

This I now do with the more confidence, as the known zeal and love of your Archbishop's Grace make me hope every thing, which the troublous state of the times requires of us, for the spread of the faith in the American wilderness. God is my witness, that I would not worry your Archbishop's Grace and the Society with entreaties and complaints did I not feel fully convinced in my mind that no part of the world more needs your help than Ohio, and that nowhere will your efforts be better rewarded.

This State has now above a million of inhabitants among whom are numerous Germans, both catholics and Protestants, and by daily emigration their numbers are every year fast increasing. The numberless sectaries of the innumerable various sects select the landing-placcs for their churches: Our Catholic brethern are thus, on their first stepping foot upon the soil of Ohio, fallen upon by these wolves, who harrass and tease them with the usual arguments of error, and with flattering friendship tempt them to deny their divine faith. Protestant emissaries also traverse every corner of the land, scattering lying stories of every kind against Catholics and their holy institutions. Besides this, the Lutherans and Calvinists have many well endowed seminaries, and what is still worse, innumerable free-schools, in which the youth of both sexes have put into their hands tracts on politics, religion, history, &c. whereby their tender minds are prejudiced against the Catholics, so that the scarcely-lisping child learns excellently well his whole religion, which consists in this: that Catholics are men who must be hated and persecuted. In this city alone, this year, were erected twenty-five colossal

buildings (called *free-schools*,) in which gratuitous instruction is given. It was a capital plan for Protestants, but oppressive to Catholics. The former place their last hope for the spread of their error in the education of youth, which is doubtless a well-founded principle, and in the not altogether mistaken hope, that the poorer Catholics, of whom there are so many here, will send their children to these free-schools. Then would they triumph over these innocent little ones!

Many tears have I wept, and passed many sleepless nights, devising means to counteract this palpable evil; and every time with one and the same result: namely, that God alone can turn the hearts of men, and send help to these little children, for theirs is the kingdom of heaven. They beg for Catholic schools, for Catholic teachers. Who of our brethren on that side of the water, who will not be touched by their prayers and sighs, and contribute his mite to remove this evil?

We are also greatly in want of churches. O how many thousands are without churches, without pastors, without sacraments! The Protestants, on the contrary, abound in all that is requisite; they build every where splendid churches, in order to draw into their snares the scattered and shepherdless Catholics. A year ago we built a church here for the Germans, which cost us 30,000 florins; but it is now too small, owing to the great influx of these brethren.

The cathedral cannot contain, on feast days, all the Catholics. Many Protestants are obliged to remain without. From all parts of the State, requests come to me for churches and priests. On Lake Erie, on the Ohio River, on the Miami, on the canals and the public roads, many churches are urgently needed. But the Catholics who call for them are poor, having emigrated from Europe, and having expended in their long journey the little money they had: and therefore they must now labor for their subsistence and to provide huts for shelter; so that nothing can be contributed to build and support churches, except by a few rich persons of this country, and the contributions of these few are insignificant.

My whole hopes rest in Your Princely Grace and the noble Leopold Society, which, though scarce established, has already effected such important good in America. The harvest is great in Ohio, and the symbol of our redemption, in spite of all opposition, glitters already in cities and villages. Conversions are numerous, and would be more numerous, had we churches and schools. Our feeble endeavors are greatly blessed by our heavenly Father, who is our strength and our help. Of this success I have laid before the Leopold Society a brief but correct account. Mr. Henni, a worthy laborer in the vineyard of the Lord, in whom I have full confidence, and whom I have sent to make collections in Europe, will have the honor to give Your Archbishop's Grace a more full account. In full expectation of a favourable reception of our petition by your Archbishop's Grace and the Society, for whom Ohio will then become bound to send up thanks to heaven, I remain, with the deepest reverence,

“Your Archbishop's Grace's
Most obedient servant.

JOHN B. PURCELL, m. p.

Bishop of Cincinnati.”

MURDER OF REV. E. P. LOVEJOY.—The Rev. Elijah P. Lovejoy was a native of the state of Maine, and a graduate of Waterville College.

After having engaged in the practice of law at St. Louis, state of Missouri, he became a minister of the gospel in connection with the General Assembly of the Presbyterian Church. At St. Louis he established a religious newspaper, but for daring to maintain the rights of man, both bond and free, after the slave McIntosh had in the most savage manner been burned to death by a brutish mob, his press was demolished, in like manner by a mob, and he compelled to leave the state and establish his press elsewhere; which he did at Alton on the opposite bank of the Mississippi, in the free state of Illinois. But for daring to advocate the principles of *Abolitionism* his press was, on the 22d of August last, again destroyed by an unprincipled mob. Another press was procured which was immediately destroyed in the same manner. A third attempt was made to establish and maintain an independent press, but it called into operation that most reckless and blood-stained mob by which Mr. Lovejoy lost his life. He fell a victim to lawless rage while defending his property and the liberty of the press. We need not detail the particulars as our readers will doubtless have been made acquainted with them before they are reached by the Monitor. Suffice it to say that the news-paper press throughout the country generally speaks in becoming terms relative to this most wicked murder and foul stain on the independence and laws of a free state, if *free* she can be called while suffering such wickedness to pass unpunished. The annexed is a fair specimen of the manner in which the press speaks of this diabolical outrage—it is copied from the New-York Evening Post:

THE ALTON MASSACRE.—The Mayor of Alton has given a narrative of the atrocities with lately occurred in that place. It is copied into another part of this paper. It appears from it that the Common Council of Alton were guilty of a most criminal apathy, if apathy it may be called, and not rather an accompliceship in the outrage, in neglecting to take measures for preserving the peace, when they knew it would be broken. They either cowardly shrunk from a plain and imperative duty, or else they desired that the outrage meditated by the rioters might be committed.

We are pained to see any journal of any party extenuate the guilt of this murder. The National Intelligencer, while it cannot hold the rioters guiltless, remarks, that "It may be true, that the abettors of the abolition press are *chiefly* responsible for this affray." Then is a man who carries money in his pocket "*chiefly* responsible" for the act of the robber who takes it. The Louisville Herald, though printed in a slaveholding state, says, nobly:

"Is a citizen of the United States to have his house—his castle—assailed by an armed mob—and is he to be murdered for defending rights guaranteed to him by the Constitution of his country? Are such things to be tolerated, and will the presses of the country, which can find so much gall and wormwood, and so many maledictions for political opponents. pass by this outrage, with a bare expression of cold regret? Are the *murderers*, for such we pronounce them, to go unpunished? We trust not. If there is law in the land, we hope they will be made to answer to it—if not, why then commend us to the despotism of the Grand Turk, or the Czar, for they protect their people. The Mississippi, for a century to come, though it may pour a constant flood, will not pour enough to wash out the disgrace of the horrid murders of Alton, St. Louis and Vicksburgh."

SCOTTISH VOLUNTARIANISM.—Dr. Humphrey, a New England Congregationalist, who has lately visited Scotland, thus speaks of the ultraism of the Voluntaries, who, our readers will understand, belong chiefly to the United Secession.—“They will not allow the government to legislate *at all* in religious matters—not even to recognise the Christian Sabbath as a divine institution. It is true, they complain of their opponents, for endeavoring, as they allege, to prejudice the public mind against them, ‘by representing them as opposed to all legislation, by which the people may be secured in a day of rest, in the midst of their toils.’ But how do they repel the charges? One of the lecturers in Glasgow, (Rev. W. Anderson,) an accredited organ of the Voluntary Church Society, answers it in this way. ‘None of us questions, that the civil magistrate, in full consistency with the nature of his office, as the guardian of the health and worldly interests of the lieges, may ordain such a day of cessation from labor, especially on behalf of those who are in the condition of servants; in the same way as when he limits the hours of daily labor in a cotton factory. And as a prudent and discreet judge, since many of the subjects will, from religious views, sanctify the first day of the week, at all events, he will make *his* day of civil rest, coincide with *their* day of sacred rest.’ And is this all that the rulers of a great Christian Empire may do for the Sabbath, the corner-stone of all its religious institutions—to put it on the same ground with a *cotton factory*? This, I confess, is a scrupulosity which I did not expect to find among the good ministers of Scotland. That *all* the Voluntaries are prepared thus *utterly and forever* to divorce religion from civil legislation, is more than I feel authorised to say; but that most of them are, I have no doubt; and this may be taken as one of a thousand examples, to show how liable good men are, in guarding against one extreme, to fall into the opposite.

CALVINISM IN SCOTLAND.—In Scotland, all denominations make much more of household baptism, of catechising children, and of their covenant relation to the church, than we do. In these respects, there has, within my own memory, been a sad declension in the Congregational churches of New England; and may not the same be said of our Presbyterian brethren? The Assembly’s Shorter Catechism, which our ministers and our mothers used so diligently to teach, has, by a kind of common consent, been banished from our families and schools. Multitudes of our church members seem hardly to know, why they should offer their children in baptism at all; and the churches, I greatly fear, are fast losing sight of the duties which they owe to the baptized.

It might naturally have been supposed, that among so many bodies of Seceders as there are from the Established Church, some, at least, would have adopted a laxer theology. But this is not the case. They all rigidly adhere to the faith of their fathers. There is probably no country, in which the great body of the people are so strictly Calvinistic, as in Scotland. And I know not where the external observance of the Sabbath is so strictly enforced. Travelling for business and pleasure is not only forbidden by law, as with us, but the law is *enforced*. I heard a Scotchman complaining bitterly of the city authorities in Edinburgh, because they will not allow travellers to do as they please on the Sabbath. And I believe that Edinburgh is the only capital in the world, from which coaches and other vehicles for conveyance of passengers are not allowed to depart, or make excursions on the Lord’s day. May

she long thus nobly distinguish herself, by her reverence for the fourth commandment.—*Dr. Humphrey's Tour.*

THE SABBATH IN ENGLAND.—The Sabbath is awfully desecrated in England; I do not say more so than in this country, for I am afraid we are not a whit behind her in this respect. But hundreds of thousands in that country, so highly blest and favored of heaven, do their own works and find their own pleasures on the day which the Lord hath made, and every new railroad and steamboat, "increaseth the transgressors" in the land. So far as I have been able to learn, every effort which has recently been made, whether in Parliament or out of Parliament, to preserve the Sabbath from violation, and protect those who wish to keep it in the enjoyment of their sacred rights, has failed. The charters must all be clear for seven days' travel in the week; and the companies refuse to impose any restriction. When I was in England, Sir *Andrew Agnew* brought a bill into Parliament to restrain Sunday marketing; to close the shops of all descriptions, and to prevent other violations of the day. He was seconded by many thousands of petitioners, from among the industrious classes, such as bakers, butchers, fruiterers, barbers, hackmen, &c. who complained, that they were *obliged* to work on the Sabbath, or lose their customers, and of course their living. But the bill was thrown out by a great majority. Indeed, Sir Andrew has brought up the subject for a number of years, at every session; but there is not the least prospect that anything will be done. One argument against the bill was, that it did not go far enough—it laid restrictions upon the poor, while it left the rich and noble at liberty to violate the Sabbath as much as they pleased. Certainly they ought to be restrained as well as the humbler classes; and that they do violate the sacred rest to an alarming extent is certain. I will mention a single example. I happened to be in Worcester when the judges arrived in town to hold assizes; and I copied the following notice, verbatim, from the Worcester Journal of July 23, 1835.

"On Friday morning, Lord Chief Justice Denman and Mr. Justice Williams will attend divine service at the Cathedral, and afterwards proceed to their respective courts. On Sunday, the Judges will again go to the cathedral, and in the afternoon their Lordships, with a large party of nobility and gentry, the high sheriff of the county and the chairman of the quarter session, the Mayor of Worcester and other city authorities, will dine with the Bishop of Worcester at the Episcopal palace"

Here, then, was a great dinner given on the *Sabbath*, to the Lord Chief Justice of England, by one of the highest dignitaries of the Established church? What a spectacle! The judges, and nobles, and magistrates, and gentry of a great Christian commonwealth, going directly from the cathedral, on the Lord's day, to a grand entertainment at—the EPISCOPAL PALACE! It is no very great stretch of the imagination to suppose that their Lordships may have gone from the Episcopal palace into court the next morning, to pronounce sentence of death on some poor guilty wretch, who would, in a few days, confess upon the gallows, that *Sabbath breaking* was the first step in his fatal career of wickedness! Every reader will make his own reflections and draw his own conclusions. But is it likely that this is the first Sunday dinner that ever was given by the Lord Bishop of Worcester to the Chief Justice of the King's Bench, on his annual circuit? Is not the fair inference, rather, that this is one of the regular Episcopal functions, in

the diocese of Worcester: and that in some other counties, at least, when the highest law officers of the crown come to open the assizes, they are expected, as a matter of course, to worship in the morning of the Lord's day at the cathedral, and to dine in the afternoon, with the nobility and gentry and magistrate of the country, at the *Episcopal palace*.—*Dr. Humphrey's Tour*.

“LET US PRAY.”—This is the common language of clergymen when they arise before their congregations to pray. But do the people general understand its import? We fear not. We suspect that many regard it as a standard manner among clergymen of announcing that *they* are going to pray. This is a great mistake. When a clergyman uses this language, he invites his people to engage with him in prayer—to follow him in the words he shall utter—to repeat them to themselves after him—to feel what he expresses—to desire what he desires. When this is done, ministers and people pray. But this is not always done. How often during the exercise of prayer, do you see people gazing about upon the congregation, and paying no attention to the petition offered up by him who is leading in the devotions of the sanctuary? Such conduct is highly incorrect, and ought to be discountenanced in every congregation. The people should pray as well as the minister; and in order to prevent the mind from wandering, it might be well for them to keep their eyes closed during the exercise.—*Gospel Sun*.

Public Worship in New York.—Look at a few facts. Read the following statements, and judge for yourselves. They are gathered from the Reports of the Ward Missionaries, employed by the City Tract Society.

There are in sixteen wards of this city not more than *one hundred and twenty evangelical churches*. In two adjoining wards, containing nearly 40,000 souls, there are only ten such churches. It is a large church that seats 1000 souls. There must be 140 pews on the first floor, and 60 in the gallery, each large enough for five persons, in order to accommodate that number. Very few of our churches contain as many pews, and the large majority a much smaller number. These 120 churches therefore, will seat *not more than 100,000 souls*.

These sixteen wards contain 250,000 inhabitants at least. Of these, 50,000 or one fifth, are, by reason of infancy, sickness, or the necessary cares of a family, deprived of attendance. Of the remaining 200,000 not more than 100,000 can be accommodated, even if they will, with seats in evangelical churches. The remainder must either absent themselves entirely from the public worship of God, and the means of grace, or find their way to the popish places of assemblage, or mingle with universalists or unitarians, or some such errorists. *Here, then, are 100,000 souls in New York, absolutely shut out from the Christian church on the Lord's day.*

It is a rare thing to see a church in New-York crowded. Some few are well filled, when opened for public worship, but their number is small. Ordinarily not more than two-thirds of the seats are occupied, in some cases and not more than one-half. Very many of these are occupied by transient visitors from the country. It may be asserted then with perfect safety, that not more than three-fourths of the seats in our churches are filled by our own population. So that *there can not be more than 75,000 souls, in this city that habitually attend public worship in some evangelical church.*

By the most liberal calculation, therefore, that can be made, one with which every friend of truth must be satisfied, there are in the city of New York, 125,000 *habitual neglecters of evangelical churches*, in addition to the 50,000 who are providentially prevented from resorting to the sanctuary. Of those that might and ought to, not one-half, not more than three-eighths do attend.

Christians of New York! is this well? Is it as it ought to be? Blame rests somewhere—are we sure that none of it rests on us? Have we done all that we could to bring these souls into the Sanctuary? Fellow Christian! how many hast thou thyself, within the past year, asked, exhorted urged, entreated, besought, prayed for? One, two or more families occupy the house adjoining thine own residence? Do they attend church? Where? How many of them, and how often? So of several houses in front of thy door. Canst thou do nothing to persuade them to attend? Hast thou ever tried? If not, thou canst not say that nothing can be done. *Try, try, try.*—N. Y. Evan.

ART. VIII. *Ecclesiastical.*

At a meeting of the Associate Presbytery of Philadelphia, in East Nottingham, on the 14th September ult., Mr. William G. Hamilton was licensed to preach the gospel.

At a meeting of the same Presbytery, in Philadelphia, on the 1st of November, Mr. Chauncey Webster was ordained to the office of the holy ministry, and installed in the pastoral charge of the First Associate Congregation of Philadelphia. Rev. William Easton presided, proposed the Formula of Questions, and offered the ordination prayer. Rev. John S. Easton preached the sermon from 1 Cor. iv. 2. "It is required in stewards that a man be found faithful." Rev. Alexander T. McGill delivered the charges to pastor and people.

By a Commission of the Miami Presbytery, met at Racoon, Ia., on the 9th of Nov. 1837, Mr. James Dickson was ordained to the office of the holy ministry and installed pastor of the Associate Congregation of Racoon. Mr. Ingles preached from John xiii. 20, (middle clause) and presided in the ordination; and Mr. Henderson gave the charges to the pastor and people.

ART. IX. *To Correspondents.*

After mature reflection we have concluded that it would not be for edification to publish A. R.'s last communication. We have a high respect for his talents and admire his general accuracy as a writer, but some of his sentiments would be *badly relished* by the great bulk of our readers. If he cannot find slavery condemned in the Scriptures, we can scarcely understand how he comes to denominate it "a horrid system of iniquity," and as "a foul blot on the escutcheon of our country's honor," &c. Viewing slavery as *necessarily a national sin*, we should be pleased to have A. R. give his views as to the best and most practicable mode of having it abolished, and what he considers to be the duty of *Northern men* in relation to that point.

In this connection we may state, though with deep regret, that our brethren in the ministry do not lend us that assistance in furnishing matter for the pages of the Monitor, which might be reasonably expected. We have received no help in this way from any of them since last June, with one solitary exception. To him we feel deeply indebted and hope that he will continue to give us what assistance he can. We might say much on this subject, but lest offence should be given we forbear.

THE
RELIGIOUS MONITOR,

AND
EVANGELICAL REPOSITORY.

JANUARY, 1838.

ART. I. *Assurance.*

(Concluded from Page 308.)

III. This assurance is strengthened by Christian experience.

That Christian assurance is of different degrees of strength, and admits of increase, is plain from the language of Scripture respecting it. There is an "assurance," and a "full assurance" yea, "all riches of the full assurance." Those who plead that assurance is a simple idea, incapable of increase or diminution, not only contradict the Scripture, and the experience of the saints, but the common feelings of mankind, as expressed in all languages. The degree of assurance is greater in some than in others, and greater in the same individual at one time than at another. The hopes of the Christian are sometimes very lively and strong at the time of his conversion, and become afterwards fainter and more unsteady. Hence the apostle exhorts the believing Hebrews to "hold fast the beginning of their confidence and the rejoicing of their hope unto the end," and warns them against "casting away their confidence." But, generally speaking, this assurance is progressive, and is enjoyed by the Christian in the highest degree at the end of his course, when it has been confirmed by long experience.

By Christian experience, I refer here immediately to the proofs which the believer has derived from his own experience of the grace, power, and faithfulness of God in Christ. These are manifold, and always increasing. Every instance in which a Christian has been enabled to perform a duty, to surmount a difficulty, to resist a temptation, to mortify a corruption, or support an affliction, tends to increase his assurance. In this sense the apostle says, "We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost." He had mentioned before as one of the fruits of justification, that believers "rejoiced in hope of the glory of God." But it might be asked, did not the heavy affliction which they suffered, damp their hope? No, says he; on the contrary, it is confirmed by the consolations poured into their hearts,

by which they are "strengthened unto all patience and long suffering with joyfulness." In a similar strain, he desires the Philippians to take encouragement from the firm and undaunted manner in which they had adhered to Christianity. It is to you, he says, "a token of salvation, and that of God; for unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

Christian experience is often appealed to as a proof of the genuineness of our faith and hope; and it is so. But there is another light in which it is often presented in Scripture, and that is, as a proof and confirmation of the divine word and promise, and consequently an encouragement to the believer to trust in it with a firmer and more unhesitating assurance. In this way we find David frequently improving his experience:—"The Lord is my strength and my shield: my heart trusted in him, and I am helped; therefore my heart greatly rejoiceth." (Ps. xxviii. 7.) This is the burden of the 71st Psalm, which begins with a profession of confident hope in God:—"In thee, O Lord do I trust;" and he takes encouragement from the protection and kindness which he had experienced from his earliest years, "for thou art my hope, O Lord my God; thou art my trust from my youth; by thee have I been holden up from the womb." Thus encouraged, he adds, "I will hope continually, and will yet praise thee more and more. Thou who hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth." And yet his hope rested properly on the goodness and power of God as pledged by his faithful word: and therefore he says, "I will praise thee, even thy truth, O my God," or, as he expresses himself in another Psalm, "Remember the word unto thy servant, upon which thou hast caused me to hope: this is my comfort in my affliction; for thy word hath quickened me." (Ps. cxix. 49.) We find the apostle of the Gentiles encouraging himself in the same way:—"We trust not in ourselves, but in God which raiseth the dead; who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us." (2 Cor. i. 9.) "The Lord stood with me, and strengthened me; and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom." (2 Tim. iv. 17.) And the same high ground of consolation he presents to those in whom he had seen the fruits of the gospel:—"GOD IS FAITHFUL, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." (1 Cor. i. 9.) The experience of God's people, therefore, though not the ground of their assurance, cannot fail to strengthen it.

There is one view in which the inhabitation of the Spirit, including all his operations in the hearts of believers, is represented in Scripture, which contributes greatly to their comfort and assurance. He is called "the earnest of the heavenly inheritance," and his operations are called its "first fruits." As the first fruits offered unto God and sanctified, were to the Israelites an assurance of the full harvest, so the fruits of the Spirit are to the believer an assurance of eternal life. "Ourselves also which have the first fruits of the Spirit, groan within ourselves, waiting for the adoption, to wit, the redemption of our body." If a man of character promise us an inheritance, we trust him; but if he gives us, not only a token and pledge, but an earnest, by putting us in possession of a valuable part of the gift, our confidence in him, and our expectation of the complete enjoyment of the property, is greatly in-

creased. The application of this to the subject before us cannot be better expressed than in the words of the apostle to the Ephesians:—“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession.”

IV. This persuasion will stand the severest test.

It is easy to make use of great swelling words in talking of our Christian assurance. It is not difficult to indulge a confident persuasion of eternal happiness in the time of health and prosperity, when the evil day is far away from us. It is otherwise when the wind of temptation blows, and all the waves and billows of affliction go over us. The confidence of many is as easily shaken as that of the Psalmist was: “In my prosperity I said, I shall never be moved. Lord by thy favor thou hast made my mountain to stand strong; thou didst hide thy face, and I was troubled.” (Ps. xxx. 6, 7.) When God’s dispensations wear a frowning aspect, when his Providence seems to fight against his promises, then comes the trial of the genuineness and strength of our confidence. If genuine, it will come out of the furnace like gold which has stood the fire, and receive the stamp of heaven. Such was the confidence of Job, when he said, “Though he slay me, yet will I trust in him.” (Job, xiii. 15.) And such was that of our apostle: “For the which cause I also suffer these things; nevertheless I am not ashamed: for I know whom I have believed.”

To the Christian himself, these trials are useful in ascertaining the strength of his faith. “If thou faint in the day of adversity, thy strength is small.” (Prov. xxiv. 10.) There is a difference between the real and the relative strength of assurance. A person may be ready to sink under a burden which has been laid on him, and yet his strength is not less than it was when he was a little before walking erect and at his ease. To recur to the metaphor formerly employed,—if a report is circulated that the person with whom you have deposited your property has become insolvent or unfaithful, and you should be thrown into distress by this intelligence, your confidence in him is not really less than it was; but it is subjected to a greater trial, and has to conflict with considerations not formerly placed in your view. Hence the twofold use of such trials:—they show us that our faith is not so vigorous as we may have presumed it to be; and if it stand the test, it comes out purer and stronger than ever. Steady and firm as the basis on which it is built, true Christian confidence will bear the severest test which can be applied to it; not only of afflictions, but death itself, in its most terrible forms. Then instead of sinking, it rises to the full assurance of hope. “Nay, in all these things, we are more than conquerors through him that loved us. For I am persuaded that neither death nor life, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

V. This persuasion exerts a powerful and extensive influence on the Christian life. Assurance of God’s love, peace of conscience, and joy in the Holy Ghost, are closely connected with increase of grace and perseverance therein to the end. Those who enjoy peace with God, and rejoice in hope of his glory, have little or no cause to dread earthly evils, and may glory in tribulations. Nothing tends more to inspire the soul with unshaken fortitude and heroic courage, than a persuasion that our final salvation is sure under the management of Christ. When

the men of Ai looked behind them, and saw their city, in which were their wives and children and treasures, enveloped in flames, "they had no power to flee this way or that way," (Joshua, viii. 20.) and became an easy prey to the children of Israel. On the other hand, when soldiers know that all that is valuable and dear to them is secured in a fortified place, they will go forth with undaunted resolution to face the enemy. "What shall we say to these things? If God be for us, who can be against us?" Besides, this assurance has also a powerful influence in stimulating the believer to make progress in holiness. Were it to rise at once to its greatest height, or were the attainment of it independent of the use of means, there would be a specious pretext for saying that it is unfavorable to holiness. But this is far from being the case. Instead of relaxing diligence, or inducing sloth, a lively hope of salvation has, on the contrary, a powerful tendency to animate the Christian to the most vigorous exertions and the most patient enduring. "We desire that every one of you do show the same diligence to the full assurance of hope unto the end, that ye be not slothful, but followers of them who through faith and patience inherit the promises." It is not an assurance that they shall be happy without being holy, nor is it an assurance that they shall be made holy without the use of means. Paul lived in the full and blessed assurance of faith; and what a life of disinterested, holy, self-denying and persevering activity did he lead, spending and being spent for Christ and the souls of men! "He that hath this hope in him, purifieth himself even as Christ is pure." In fine, this persuasion must exert a pervading influence over the whole life of the Christian, for it engages and fills all the affections. "Where your treasure is, there will your heart be also." Those who have committed their souls to Christ, will be frequently looking to the place where he is; "their conversation," their citizenship and their traffic, "is in heaven;" they will live under "the powers of the world to come." "Set your affection on things above, not on things on earth: for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify, therefore, your members which are upon the earth."

From this subject, let us learn, in the first place, that one article of the faith once delivered to the saints for which we are to contend is, that a Christian may attain a satisfying and full assurance of his final salvation. It is impossible to look attentively into the Scriptures without finding it written there in most distinct characters. The contrary doctrine not only contradicts the experience of the saints,—it strikes directly against the scheme of grace revealed by the gospel, is irreconcilable with the perfection of the atonement, and can be maintained only on the supposition of the Arminian tenet, that eternal life, instead of being the gift of God through Christ, is the pactional wages of an obedience persevered in till death. Christians are bound to seek assurance—it is their infirmity—their sin, and not merely their misfortune, that they do not attain it.

2. We may learn from this subject to avoid extremes on this doctrine. Assurance is of two kinds, which have been designed the assurance of faith and the assurance of sense. The former is direct, the latter indirect. The former is founded on the testimony of God, the latter on experience. The object of the former is entirely without us, the object of the latter is chiefly within us. "God hath spoken in his holiness, I will rejoice," is the language of the former; "We are his

workmanship created anew in Christ Jesus," is the language of the latter. When a man gives me his promissory note, I have the assurance of faith; when he gives me a pledge, or pays the interest regularly, or advances the principal sum by instalments, I have the assurance of sense. They are perfectly consistent with one another, may exist in the soul at the same time, and their combination carries assurance to the highest point.

Those who deny the assurance of faith appear to labor under a mistake both as to the gospel and as to believing. The gospel does not consist of general doctrine merely, but also of promises indefinitely proposed to all who hear it, to be enjoyed, not on the condition of believing, but in the way of believing. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."—"I will sprinkle clean water upon you, and ye shall be clean."—"I will put my laws into their mind, and write them in their hearts."—"Behold, I bring you glad tidings of great joy, which shall be to all people." Can a person believe these promises, truly and with understanding, without having some assurance of the blessings promised? There appears also to be a mistake as to the nature of faith and the place which it holds in the application of redemption. It is a trusting in Christ, a relying upon him for salvation upon the ground of the divine testimony respecting him; and does not this always imply some degree of assurance or confidence? When we refer, in the way of illustration, to a drowning man trusting himself to the rope which is thrown to him, or to a person who confides in him, to whom he has intrusted his property, we are told, that the former must first lay hold of the rope before he can trust to be saved by it, and the latter must commit his property to the depository before he can entertain a persuasion of its security. But the mistake lies here, that in the cases referred to there are two acts, a bodily and a mental; whereas in the case under our consideration there is but one, which serves both purposes. Faith at once lays hold of Christ and is persuaded of safety by him; by one and the same act it commits the soul to Christ and is persuaded he will keep it. This is the mystery, that God should have appointed faith or resting upon Christ as the means of interesting in him and his salvation. There is nothing like it in nature or among human transactions; and hence the danger of our losing ourselves and obscuring the truth by having recourse to distant analogies and straining inadequate comparisons. But the place which has been assigned to faith is one of the most striking proofs of the wisdom of God, as it at once secures the glory of divine grace and provides for the consolation of those who flee for refuge to the hope set before them. "It is of faith that it might be by grace that the promise might be sure to all the seed."

Others go to an opposite extreme. They maintain that every true Christian always enjoys an absolute and unwavering certainty as to his final happiness—that he is a true believer and in a state of salvation; and they dwell on the assurance of faith to the neglect of the evidence which arises from Christian experience and growth in holiness. This is apt to cherish a spirit of presumption on the one hand, and to throw persons into a state of despondency on the other. There are various degrees of assurance, and in some genuine believers it may be scarcely perceptible. He who is the author and finisher of our faith was careful not to break the bruised reed, or quench the smoking flax. While he rebuked the unbelief and unreasonable doubts of his disciples, he

never called in question the reality of their faith. He received the man who said, "Lord, I believe, help thou mine unbelief." While he said to Peter, "O thou of little faith, wherefore didst thou doubt?" he took him by the hand and lifted him out of the water. Grant that doubting is sinful, is there a just man on earth that doeth good and sinneth not? Are not the love and patience, and other gracious dispositions of a Christian, also sinfully defective? Urge the admonition "Be not faithless, but believing," but neglect not to urge also, "Be ye holy, for I am holy. Be perfect as your Father in heaven is perfect." Would it not be dangerous to the interests of holiness, and discreditable to religion, if a person were supposed to be in possession of perfect assurance while subject to imperfection in every other respect? Is there not a proportional growth in all the members of the spiritual man? Would he not otherwise be a monstrous creature? Or is the exploded doctrine of sinless perfection in this life to be revived among us? He whose faith is faultless and his assurance perfect and unvarying, sees Christ as he is, and is already completely like him. He would not be a fit inhabitant of earth, and the only prayer he could put up would be, "Now lettest thou thy servant depart in peace."—"Let us go on to perfection." The genuine Christian is conscious of his remaining imperfection. "Not as though I had already attained, either were already perfect; but I follow after if that I may apprehend that for which also I am apprehended of Christ Jesus."

On the other hand, it is no valid objection to the doctrine of the direct assurance of faith, that final salvation is only to be obtained after a persevering course of holy obedience, and patient suffering according to the word of God. If holiness were the condition of eternal life, then unquestionably there could be no genuine hope of the latter but what was founded on the former; nay there could be no such thing as an assurance of it in this life, for it is only "he who endureth to the end that shall be saved." But if salvation is of grace, if Christ is able to save to the uttermost all that come to God by him, and if there are in the New Covenant promises securing perseverance, and providing all needful assistance for the discharge of duty and progressive advancement in the Christian life, then all that grace and ability, and all these securities enter into the matter and ground of faith, even from the beginning, and produce a well-founded, though humble, self-denying confidence of final victory and eternal rest. It is the hope, not of being saved absolutely, but of being saved in God's way—not simply of getting to heaven, but of being meet for the inheritance of the saints in light—not of being crowned without a struggle, but of being enabled to fight the good fight, and made "more than conquerors through him that loved us."

Finally, Christian hope is the inseparable companion of faith in Christ. Some would separate these graces, or at least represent them as resting on different grounds, and embracing different objects. According to them the object of faith is the gospel; the object of hope, an actual interest in the salvation which the gospel reveals; the former resting on the testimony of God, the latter on that of our own consciences, and our evidences of a gracious state. This does not appear to be the doctrine of Scripture. They are, no doubt, distinct graces, the one regarding the promise as *true*, and the other regarding it as *good*. But they have the same ground—the infallible word of God;—and what is hope but the outgoing of the soul in the expectation of what it believes?

We confound our views on this subject by the use made of the word *hope* in the affairs of this life. Worldly hopes are founded upon probabilities. We expect a benefit—we hope that our friend will bestow it; but having been often disappointed in such cases, we learn to moderate our expectations, and to guard against confidence. But surely it is otherwise with hope in God. “Let God be true, and every man a liar.” Instead of indulging, we ought to check our unbelieving suspicions and fears, saying with the Psalmist, “Why art thou cast down, O my soul: still hope in God, for I shall yet praise him.” “All flesh is as grass, and the glory of man as the flower of grass:—but the word of the Lord endureth for ever; and this is the word which by the gospel is preached unto you.”

ART. II. *Internal State of the Church in India.*

MR. EDITOR—We frequently receive large and very interesting accounts from eastern Missions—boundless fields, white to harvest, opening every where to the view of the gospel laborer; the good seed of the word sown among millions, both by the living voice, and the circulation of innumerable Tracts, Books and Bibles. A lively spirit of devotion, and delight also in the work, generally breathes in the missionary epistle; so that, as the wise man says, the good news from a far country, is like cold water to the thirsty soul, refreshing indeed. But it has long occurred to me, that we have by no means a full view of the church there, especially as to her internal state: there are several points always omitted in these reports, on which I would gladly make some enquiries but know not who could inform me. *First*, I have never read of the least jar taking place among any of the missionaries, at any of the numerous stations; but their language is universally that of love to all the brethren and sisters. Thus it ought to be indeed. And is it really so, that they enjoy a perfect and uninterrupted harmony? Then, truly they are a happy people, happier far than any portion of the parent church in this country, as all sad experience attests. Then, the old adage fails, for men by changing climate have changed their minds. They are happier than they tell us of. Yes, happier than the apostolical churches themselves. If it is so, they might at least tell us, that we may rejoice with them; and surely there could be no stronger inducement for others to go but to join them in the work. If it is not so, they ought to make a faithful report, as the apostles did. (Acts xv. 39.) I would not think it proper to trumpet to the ends of the earth, private matters, or the details of every difficulty in the church; but it is on the other hand a dead silence on all things. Another point on which I have thought our information altogether deficient, is the management of the pecuniary concerns. In most cases it would be uncourteous to be inquisitive as to this point, but when a public cause, is supported by public contribution, it is no more than just to the contributors, and honorable on the part of those entrusted, to make full reports of the management of what is thus sent. Under date of October 26th, 1836. Messrs. Winslow and Scudder, of Madras, say: “The first grant we will beg of you, is a sum sufficient to supply us with from 50,000 to 100,000 copies of *The Blind Way*, which is a very popular Tract.—We think that 100,000 copies of

The Blind Way, neatly bound in paper covers, could not cost less than 5,000 Spanish Dollars." It is not said how large this Tract is, but 5,000 dollars, that is, 20 cents a copy would here print a book larger than the New Testament, especially of so large an edition; and then it would not likely be called a *Tract*. At the mission the presses, type and printers are all within themselves; and how the printing of a *Tract* should cost so much is not easy to see. Moreover from another station the missionaries say, "A printer is indispensable, but pious and competent printers, willing to devote themselves to *gratuitous service*, in connection with foreign missions, are not easily found." As if their services were generally known to be *gratuitous* at foreign mission stations; this makes the expense still more mysterious to me. One thing further; I cannot find whether the thousands of *volumes* and Tracts *distributed*, are sold, or given gratis, in whole or in part. Considering all circumstances, books in India must bring a very high price, or be a very valuable present. I have some other items on this point before me, but intend not at present to dwell on it.

Another point on which I have never seen satisfactory reports, is, What system of doctrine prevails? For we know that several systems in our own country claim the name of christianity, and are in fact no better than the superstition of the Hindoos; that for example, which rejects the imputed righteousness of Christ, as the only ground of the sinner's justification. Also, What are the forms of worship and discipline? and particularly, What is the state of morals within the church? I mean on such points especially as would distinguish christians from heathens. On this last particular I have indeed met with a partial account; partial, because it respects only some parts of the church in India; and it shows the reasonableness and importance of having full and express reports from all societies of christians there; as I would hope this is not a fair specimen, or if it be, we must take up entirely new ideas of the eastern missions altogether.

I refer to the statements of Bishop Wilson, copied from the New Haven Religious Intelligencer, as follows: "It may not perhaps be generally known that the strange anomaly, so long and so universally prevalent in Hindostan, termed *CASTE*, has been allowed till lately to remain in force among the natives, even after their admission to the Episcopal church. The singular spectacle was thus presented, of a church of Christ, consisting of different classes, each of which deemed it absolute pollution to mingle with the others. How extensively and inveterately their heathen notions were retained, will be best seen by some of the modes in which they were manifested.

At divine service, the different castes sat on separate mats, on different sides of the church, which they entered by different doors. At the Lord's supper they advanced to the altar at different times, and had different cups, or the catechists contrived to change them before the lower castes partook; even the missionaries were persuaded to wait till all had partaken. They had separate places of burial in the graveyard, and in funerals the heathen observances were in many respects observed. In the domestic circle, the wife was not permitted to sit and eat with her husband, but was treated as his slave, or rather as a part of his goods or chattles; in church also she never sat with him: marriage between different castes was not allowed, though immoral connection, and indecent festivals were connived at; and a native christian would marry his daughter to a heathen of his own caste in preference

to a christian of a lower caste. The christian would put away a christian wife when she no longer pleased him, and take another—a heathen. The had effects of going to church in mourning were prevented by resorting to magic, and by the employment of tomtoms, and heathenish ceremonies immediately after leaving church. Their children had heathen as well as christian names; and those names were often those of the idols. As respects their social relations, they regard themselves as beings of a higher race, and the inferior class they looked upon as their born and predestined slaves. They would neither drink from the same well, nor live in the same street, nor eat food from the same vessel, but broke every earthen vessel which a *Pari* had touched as defiled. They would not receive the holy water of the Ganges from the hands of a *Pari*, even to save their lives, since the slightest contact with him rendered them unclean. The native christians who retained caste, attended the most abominable heathen festivals, paid honors to idols, and had their sick exorcised by the Brahmins. The foundation of these laws of caste was laid in the *Shasters*, or sacred books of the *Hindoos*. These books decided all points; the courts for the trial of matters connected with caste, were directed by the *Shasters*; these courts were sometimes held in christian churches; and by their decisions, the condemned christian was excluded from the Lord's supper. To sum up the whole, the worst vagabond, the ragged, drunken beggar, or thief, might treat the most pious, learned, and estimable man, even if he sustained the office of catechist, with contempt, if he only was of a lower caste,—and all this was unchangeable from generation to generation—from age to age.”

Between one hundred and seventy relapses to heathenism took place in a single year, and in the opinion of Archdeacon Robinson of Madras, expressed in his report to the Bishop of Calcutta, more than half of the church had become heathens. The German Lutheran mission, too, from the same cause, seemed to be near extinction. What a view of missionary success! It is rather a question whether the *Hindoos* have not made converts to idolatry, of the christian missionaries, instead of their bringing any of the heathen out of darkness unto the glorious light of the gospel.

The Bishop's account of the state of matters, reminds us of the report made by the Abbe Du Bois to his holiness, of the means and diligence employed by popish missionaries in the same field. It is nothing out of character, for popery to unite with heathen abominations, but to hear of it to such an extent in any branches of the protestant church is startling. I cannot surely be thought unreasonable in desiring express information from the other christian societies on this point—How far the accommodating principle is acted on by them? We know it is generally admired in the churches in this country from which the missionaries go; and the state of things described by the Bishop, is the very same principle, only applied in different circumstances, it may be considered also as extended to a greater degree; but if it is praiseworthy to act it in a less degree, much more, in the greatest. Why do they not tell us, to what extent they practice intercommunion? It is considered here, one of the sublimest attainments of christian charity, but after all we are perhaps not prepared for it on the truly catholic scheme of the eastern missionaries.

M. H.

ART. III. *Societyism.*

MR. EDITOR—I was pleased to see some remarks in a late number of the Monitor, on the subject of Societyism. I hope the investigation will not cease with those few remarks. Considering the present excitement upon the subject of voluntary associations—the influence they are already exerting upon the church and commonwealth, and the important results, which we have reason to expect, it is a matter of surprise to me that some of your able and worthy correspondents, have not thought proper, long since, to give the subject a thorough investigation, and through the medium of the Monitor to gratify and enlighten its numerous readers, with the result of their inquiries. To what is this general apathy to be ascribed? Is it to the trivial importance of the subject? If so it may be asked, When one section of the commonwealth is arrayed against another, and the sword of civil discord almost drawn from its scabbard?—when the various denominations of christians are divided two against three and three against two?—when the seeds of discord have been extensively sown in family circles, and promise a bountiful crop of strife and contention in consequence of such associations, can the investigation of them be deemed a matter of little or no consequence? The writer having, within the last two years, visited various and distant portions of the Secession Church, has had an opportunity, in many instances, of learning personally the family broils, congregational feuds, and presbyterial wranglings, to which these societies are giving birth. And the state of things is such, that in his opinion they demand the serious and dispassionate investigation of every friend of truth and harmony. When a member of the same religious community openly denounces, as worse than a horse-thief, his brother in the ministry, who belongs to an anti-slavery society—when one brother is distinguished for his abolition addresses, and another is so bitterly opposed to the principle that he prohibits, under pain of his displeasure, his abolition brother, from speaking publicly on that subject in his vicinity—when some are denouncing in no moderate terms such as belong to temperance associations, and others have not only taken the temperance pledge, but appear among the prominent advocates of such combinations—when such is the fact, does not the morality or immorality, the correctness or incorrectness of these associations become a question of vital importance, and demand the candid investigation of every friend of truth, righteousness and peace? How glaringly inconsistent is such a state of things in the church, when compared with the requisitions of the Spirit by Paul? 1, Cor. 1, 10, “Now I beseech you, brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment.” Under such circumstances, then, does not duty require of all who would sing in behalf of Zion—

“Now for my friends and brethren's sakes, peace be in thee I'll say
And for the house of God our Lord, I'll seek thy good alway—”

to study the things that make for peace? If these voluntary combinations, after a fair, impartial, and dispassionate investigation, be found at variance with the letter or spirit of the bible, or not calculated to effect the proposed end, they are unquestionably to be abandoned. But if consistent with divine revelation and productive of human happiness, they should be earnestly promoted. It is not my design at present to

enter upon a minute investigation of this momentous question, but merely by throwing out a few hints to elicit further discussion—to call forth to the work clearer heads and abler pens. With regard to the abstract question, whether voluntary associations, not under the supervision of church or state, be in any case lawful? I think the remarks of your correspondent E. conclusive. A few additional remarks however upon the same question may not be amiss—The bible, say some who oppose all voluntary societies, recognises two grand associations among men, church or state. And all societies which do not derive their institution from church or state are destitute of divine authority, and consequently whatever be their object or character, are sinful. To this sentiment I cannot subscribe. It is related that Israel Putnam and ten of his neighbors entered into an agreement to pursue until they should destroy the famous Connecticut wolf: and who would question the propriety of such a combination? yet it derived not its institution from church or state. There are also societies for literary purposes at every institution of learning, and no one I believe entertains a doubt respecting their propriety, though they are not recognized by either church or state. There are likewise agricultural and philosophical societies independent of church and state, yet no person in his senses would denounce them as unwarrantable. To me therefore there appears no reasonable doubt respecting the abstract question. Hence the warrantableness of such associations can be determined only by their particular character—the object they propose and the means to be employed. That there might be a warrantable temperance association, independent of both church and state, is, I think, unquestionable. For since there is no law binding a man either to use intoxicating liquors himself or to give them to his neighbors, he cannot sin in abstaining. Where there is no law there is no transgression. And if a man is at liberty to abstain from the common use of intoxicating liquors himself, and to refuse them to his neighbors, it cannot be wrong to say, he will do so or make a promise to that effect. And if it be warrantable for one, it cannot be wrong for five, ten, or five hundred to do so: and here then is a temperance society. If the above reasoning be correct, there may exist a warrantable temperance society. Again, it may be shown by a similar process of reasoning that there may be a warrantable anti-slavery society. Our Lord in the parable of the good Samaritan, has taught us our duty towards our neighbors. When two millions of our fellow creatures, are bound in chains of moral darkness, deprived, as far as human laws can deprive them of the knowledge of God and man, and laid under a moral constraint to spend their lives in a state of brutal fornication and adultery, we are not to act the part of the priest and levite, but to use all lawful means for removing the evil. If slavery be an evil, it is not only my right, but my duty to teach others the same, in order to effect a reformation; and if it be the duty of one, it is the duty of others. And if uniting together by mutual promise would give energy and efficacy to our endeavors, I cannot discover why it would be wrong to do so.

Against this mode of procedure two objections have been urged, 1st. It is the prerogative of Ecclesiastics only to deal with the conscience. This objection is anti-scriptural and palpably absurd. Were a man to see two of his neighbors going out to fight a duel, who will affirm that he would do wrong in endeavoring to dissuade them from their barbarous purpose by dealing with their consciences?

and if one would be justifiable in doing so, why not twenty? But again such a course is said to be seditious. This objection is directly at variance with our free institutions, and would sound better in despotic Russia, than in this boasted land of freedom. Neither the federal constitution, nor those of the several states are so sacred that like the Ark, they are not to be touched. They are but human instruments; and the enactments of congress and state legislatures, are human, and consequently the right to investigate and call in question any part of them, cannot be denied. What Seceder would consider it seditious or treasonable to question the morality of Sabbath-mails, or to endeavor to produce a change in public sentiment in order to accomplish a reformation? Or who would denounce as rebels, the men who would associate themselves together to prevent dueling, gambling, and theatrical performances, by effecting a change in public sentiment? And for aught I can see, we have the same right to associate together to effect the abolition of slavery, by producing a change in public sentiment. It is not my wish to appear as the advocate of the numerous voluntary associations of the day, nor will I hazard an opinion concerning any of them. But I cannot condemn them because they are voluntary combinations. If you think the above for edification, you are at liberty to publish it.

J. D.

ART. IV. *Some Remarks on Repentance.*

(Concluded from p. 304.)

5. *Genuine repentance is a permanent and continued exercise of the believing soul.* It has been divided into *initial* and *progressive*—that which is first called into operation in the work of saving conversion, and that which continues to be exercised by the believers until he is completely delivered from the “body of death.” But from first to last it retains and exhibits the same character. The repentance of a sinner, when first brought to God, and the repentance of an experienced saint, are, in kind, precisely one and the same; even as the rising sun is the same with that which reaches the meridian and sets in the western sky. To use the beautiful illustration of another—The waters which gushed from the smitten rock followed the Israelites through the wilderness till they reached the shores of Canaan, so the heart, smitten in conversion with repentance, continues to bleed till it is bound up with a bandage of glory.—That is not to be regarded as true repentance whose exercise is but temporary. Every pang of conscience, every tear for sin, every wish for pardon, which are only transient in their duration, should not be dignified with the name of repentance. But such, it is to be feared, is the repentance of many whose names are trumpeted abroad as *converts*. The christian profession, however, receives little credit from such; for soon, “their root is found to be rottenness, and their blossom goes up as the dust.” Such was the repentance of Pharaoh, Ahab, the Israelites in the wilderness, and others, whose cases are delineated on the page of revelation. But true repentance is an abiding principle in the soul. It is an open fountain, from which the streams of humiliation and godly sorrow incessantly flow. Hence, God’s people are characterized as *meek, lowly-minded, contrite, poor in spirit &c.* This is their constant and prevailing character. “To that man will I look,” says

Jehovah, "who is poor and of a contrite spirit and who trembleth at my word." Accordingly, we find the saints, long after their first repentance, continuing in the exercise of that grace. Look at David! Many of his Psalms are penitential. In the Fifty-first, he says in the language of bitter repentance, "my sin is ever before me." We find him again and again repenting of his sins. Indeed he abounded in the exercise of this grace even to 'he last. And in so doing he only exemplified what is common to all the saints.

But although repentance be an abiding principle in the believer, there are certain occasions when it is more particularly called forth into exercise; as

1. *The commission of some heinous sin.* It was after David had sinned in "the matter of Uriah the Hittite," that he composed the Fifty-first Psalm, in which he so bitterly laments his sin and folly, and makes his supplication for pardoning mercy—"Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me. Against thee, thee only have I sinned, and done this evil in thy sight, &c." In like manner also, we find, that Peter, after he had denied his Lord, "went out and wept bitterly." And, indeed, wherever the grace of repentance exists in any soul, the fresh commission of sin, especially if it be of the grosser kind, will sooner or later call it forth into exercise.

2. *The sins and errors of the church.* A church cannot be guilty of errors, whether doctrinal or practical, without involving all the individual members of it in guilt before God. Individual counsel, approbation, silence, connivance, indifference, or simple adherence, is all that is necessary here to make one a *particeps criminis*, a partaker of the common guilt. And when this guilt is seen, repentance is the certain consequence. Thus, by means of a Letter which Paul addressed to the Corinthian church and in which he exposed their errors and sinful conduct, that church was brought in her individual members, to the exercise of deep and sincere repentance. "For though I made you sorry with a letter I do not repent—For, behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!" (1 Cor. vii. 8-11.)

3. *Afflictions.* Afflictions, whether they come as judgments or as chastisements, are evidences of sin and guilt, and therefore call to the exercise of repentance. And the child of God, when afflicted, does in this way improve his affliction—he makes diligent search for his sins, and he mourns over them before God—"he hears the rod and who hath appointed it." Thus it was with David—"Thy hand presseth me sore—neither is there any rest in my bones, because of my sin." (Ps. xxxviii. 2, 3.)

4. *A new view of the glorious perfections of God.* The clearer that our views are of the Great God, especially of his moral attributes, the more sinful, polluted and vile do we appear in our own eyes. Hence, where the grace of repentance exists in any soul, fresh discoveries respecting the character of the Holy One of Israel, will surely draw it forth into exercise. After God had made a particular manifestation of himself to Job, we find that man of God thus giving expression to his views and feelings—"I have heard of thee by the hearing of the ear; but now mine eyes seeth thee; wherefore I abhor myself, and repent in

dust and ashes." (Job. xlii. 5, 6.) Isaiah, also, when he had seen a vision of the glory of the God of Israel, was led to exclaim—"Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the king, the Lord of hosts." (Isa. vi. 5.)

5. *A lively view of indwelling-sin.* That this also furnishes believers with a proper occasion for the exercise of repentance, their own experience abundantly testifies. For where is there one of them, that is not at times filled with abhorrence and loathing of self, on account of the general depravity and corruption of his nature? The experience of the apostle Paul is common in some degree to all the saints—"I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am! who shall deliver me from the body of this death?"

Such, then, are some of the occasions which are calculated to excite the grace of repentance in believers, and call it forth into exercise. But I pass to another general remark:

6. *True repentance is a very extensive and complicated exercise.* All attempts to simplify the subject of repentance by reducing it to any single operation of the soul, is only to substitute a human invention in the room of that repentance which is so amply described in the holy scriptures. True repentance like true faith is a complicated act of the new creature. Metaphysical minds have indeed speculated on the nature of faith till they have made it consist simply in an assent of the understanding to revealed truth—a faith no more like the "faith of God's elect," than a single beam is like a beautiful and well constructed edifice. For, if you take from faith its appropriating character, you annihilate its very essence; and by referring it solely to the understanding, you contradict the word of God, which also refers it to the heart—"with the heart man believeth unto righteousness." In like manner repentance is made to suffer the loss of its scriptural character, when it is confined to mere convictions for sin; or when it is confined to sorrow for sin; or when it is confined to amendment of life; or when it is confined to any other particular act, or operation. It is various and complicated in its nature. Hence it is expressed by different words of somewhat different shades of meaning.

The word most frequently used in the New Testament to express it, literally signifies *to change one's mind*, or *take an after-thought*. We read that Esau "could find no place for repentance [in Isaac his father] though he sought it carefully with tears;"; that is, with all his moving entreaties, he could not prevail upon his father "to change his mind" and take back the blessing from Jacob and bestow it on him. Accordingly, this word, as used to denote evangelical repentance, is very extensive in its signification. It calls upon sinners to *change their minds* respecting God, and no longer regard him as "a hard master reaping where he had not sowed," but as a most bountiful and compassionate Being; to change their minds respecting Christ, and no longer regard him as "a root sprung out of a dry ground having no form or comeliness," but as "the chiefest among ten thousand" and the one "altogether lovely;"; to change their minds respecting sin, and no longer regard it as a sweet and delicious morsel, but as a bitter, cursed and abominable thing; to change their minds respecting themselves, and no longer regard themselves as acceptable unto God, but as "dead in trespasses

and sins ;” in a word, to change their minds respecting their course of conduct, and no longer be found toiling in the service of Satan, but engaged in the service of their great Creator and rightful Lord. Repentance, then, as expressed by this word is a very extensive and complicated work, and as was observed before, evidently implies the exercise of a living faith.

But there is another word used in the New Testament to express repentance, which literally signifies a *painful concern* and *anxiety of mind* arising from the consideration of something that has been done. This is the word that Matthew employs to express the repentance of Judas. That traitor experienced a most painful and excruciating sense of guilt, in having “betrayed the innocent blood,” although he experienced no real “change of mind” in relation to God and divine things. Accordingly when this word is used to express gospel repentance it shows us, that there is implied in it a “godly sorrow” for sin and a real concern to obtain deliverance from its guilt and condemnation.

There are several other words used in scripture, and particularly in the Old Testament, to express repentance, or rather constituent parts of repentance, which plainly show, that there is in that gracious exercise of soul a feeling of *shame* and *sorrow* and *humiliation* and *self-abhorrence*, on account of sin, together with a *hatred* and *confession* of sin, and a sincere and joyful abandonment of its service forever.—Hence, then, from these considerations it necessarily follows, that repentance is an extensive and complicated work, and cannot be referred, without destroying its true character, to any single exercise or act of the soul.

7. *Saving repentance is characterized by a turning from sin to God.* We read of a “repentance FROM dead works.” All those gracious calls, we meet with in the Scriptures, to *return to the Lord*, are calls to repentance, And, indeed, a return of the soul from sin to God is necessary to complete the idea of a scriptural repentance.—To illustrate the present remark *two* things are to be noticed—*From* what, and *to* what, does the soul *turn* in the work of repentance ?

1. It turns from sin. A sense of the evil of sin, sorrow for it, hatred of it, self-loathing and shame on account of it, and a willingness to confess it, are all proved to be real and genuine by this turning away of the soul from the love and commission of it. Without this, it is evident, there is no reality or sincerity in the case.

Now, the true penitent turns not merely from his outward and gross sins, but from all his sins, even the sins of his heart, his most beloved lusts, his most adored idols ; he casts them all to “the moles and to the bats,” turns from them with perfect loathing and exclaims, “What have I to do any more with idols ?” And not only so, but he also turns away from the very occasions of sin, and is heard making his supplication in the words of the Psalmist, “Turn thou away mine eyes from beholding vanity.” And in so doing he is only obeying the express command of God, “Enter not into the path of the wicked, and go not in the way of evil men : avoid it, pass not by it, turn from it, and pass away.”

But we are not to suppose that this turning from sin is perfect in the present life, or that it fully comes up to the requirements of the divine law ; for this would be to make *sanctification* perfect in its state of incipience and progression ; nevertheless it possesses such marks as these, and which evidently distinguish it from the turning of hypocrites :—It is *voluntary*. Some turn from their sins, because they cannot help

themselves. They do it not from choice, but from constraint: and hence, when the constraint is removed they turn again to their sins, "like the dog to his vomit, and the sow that was washed to her wallowing again in the mire." And this turning of the true penitent is not only voluntary, it is also *sincere*; it springs from the heart, and is not promoted by selfish considerations but by true love to God and holiness. And it is moreover *universal*, extending to all known sins, making no exception, saying of none, "Is it not a little one, O spare it!" but in obedience to Christ, plucking out, cutting off and casting away the offending right eye, right hand and right foot. Says God by the prophet Ezekiel. "Turn away your faces from ALL your abominations—cast away from you ALL your transgressions." But,

2. The soul in repentance turns to God. The language of true penitents is, "come and let us return unto the Lord." "Let us return unto our first husband, for it was better with us then than now." Yes, wherever true repentance is exercised there is a "returning to the Lord with weeping and with supplication." This is beautifully illustrated in the history of the prodigal son. He departed from his father's house and went into a far country, where he indulged himself in all manner of wickedness and folly; and his repentance is expressed by his returning again with shame and sorrow to his father. "I will arise and go to my father."—In this return to God, the soul makes choice of him—"Behold we come unto thee, for thou art the Lord our God." "Other lords and lovers beside thee have had dominion over us; but by thee will we make mention of thy name." The soul chooses God for its portion—"Whom have I in heaven but thee, and there is none on the earth that I desire besides thee—Thou art the strength of my heart and my portion forever." "I cried unto thee, O Lord; I said, thou art my refuge and my portion in the land of the living."—And the soul chooses the service of God. "Choose ye this day whom ye will serve—as for me and my house we will serve the Lord." Indeed, "the conscience is purged from dead works to serve the living God." In a word, the returning penitent makes a cordial surrender of himself to God—yields up himself wholly to the Lord to be used, governed and disposed of according to the dictates of his infinite wisdom and love. He presents his ear that God may nail it to the door-post, in token of his willingness to serve him and abide in his house forever. "Make me as one of thine hired servants." "O Lord, truly I am thy servant; I am thy servant, and the son of thine hand-maid; thou hast loosed my bonds."

Lastly. *Repentance is not a condition of pardon, but is nevertheless inseparably connected with salvation.* This remark is added by way of caution and application. If we are not greatly mistaken, sinners are led, by means of the instruction which they generally hear, to regard repentance as the *condition* of their obtaining pardon from God. But it cannot be so: because, repentance *follows* pardon. Pardon is a leading branch of justification, but faith in Christ, in the first moment of its exercise, brings the soul into a justified state, and since repentance, as was before proved, follows faith in the order of nature and flows from it, it must of necessity also follow pardon. Again, all must admit that true repentance flows from love to God. It is impossible for persons truly to repent of their sins while they continue to hate God. But love to God flows from pardon. The design of the parable of the two debtors is to prove this fact. Having nothing to pay, their creditor

“frankly forgave them both.” Now, “tell me,” says Christ to Simon, “which of them will love him most?” implying that neither of them would have loved him, had he not generously forgiven them their debts. Indeed, he afterwards states, that “to whom little is forgiven, the same loveth little:” consequently, if nothing be forgiven there will be no love at all. And hence, as to the woman who was the subject of conversation, our Saviour plainly intimates, that her “loving much” was an evidence that “much had been forgiven her.” As love to God therefore, follows pardon, and as repentance flows from love to God, it must also, in the order of nature, follow pardon, and consequently cannot be its condition.

And corresponding to this doctrine, we find that, upon every offer of pardon and salvation to the sinner, an immediate acceptance is demanded; he is not allowed to wait till he has taken time to repent; his first and immediate duty is to accept joyfully of that which is offered him. He is not asked to bring repentance, or any thing else in his hand as a price for the obtaining of pardon: nay, let him, as being totally destitute of all good, presently accept the gracious offer; and then for this divine act of unmerited pardon let him, in a way of gratitude and love, repent all his days, and perform every other good work required at his hands.

The intelligent reader will understand that we are here speaking of *judicial* and not of *fatherly* pardon—of that which proceeds from God as a judge and is bestowed *in* justification, and not of that which proceeds from him as a father, and is bestowed *after* justification, and which contemplates sin as a breach of the law, not in its covenant form, but as a rule of life, in the hand of the Mediator. With respect to this latter kind of pardon, the scriptures seem to make it depend in some measure, upon the exercise of repentance on the part of the believer; but with respect to the former, it is bestowed in a free and absolute manner, simply on account of the merit of Christ, and without any conditional dependence whatever on the repenting of the sinner, as has been sufficiently shown.

But though repentance be not a condition of pardon, yet it has an inseparable connection with salvation. The words of our Lord are most explicit—“Except ye repent ye shall all likewise perish.” The impenitent cannot be received into heaven. The gates of Paradise are forever barred against them. They must have their portion with the “unbelieving,” in “the lake which burneth with fire and brimstone.” It would be derogatory to the wisdom and purity and glory of the divine government to admit sinners, apostates, rebels into heaven without having ever repented of their sins. Surely the Universal Judge could never consistently say to such, “Well done, good and faithful servants, enter ye into the joys of your Lord.” Repentance is a part of that “holiness, without which, no man shall see the Lord.” Is it conceded that “he that believeth not shall be damned?” But the apostles were commissioned to preach “repentance towards God” as well as “faith towards our Lord Jesus Christ.” The one is as necessary as the other, and without either of them, no man shall be permitted to enjoy the light of that “great city, the holy Jerusalem.” In view, then, of the connection which God has established between repentance and salvation, let guilty men hearken attentively to the voice which is incessantly crying to them from every page of the word of life, Repent! M.

ART. V. *Further Remarks on the Treatment of our Colored Population.*

MR. EDITOR—In compliance with the suggestion contained in my last, I now proceed to notice some of the various pleas put in by those who are unwilling to come up to the help of the Lord against the mighty—a task, if well performed, of no small importance truly, and one which unless attended with a blessing from above must prove unavailing and abortive. When we look around and scrutinize the many subterfuges and excuses, which are resorted to to keep *down* the stirrings of conscience, and to keep *up* a show of piety and zeal for the Lord; when we contemplate the vast and preponderating amount of interest which addresses itself to our selfishness, the deep and implacable array of prejudices which address themselves to our pride, the political considerations that address themselves to our ambition, and above all our love of ease and indolence, we might well despair of producing any, the least impression. How few are there who are prepared in singleness of heart to listen to and reduce to practice the maxims of divine truth on this absorbing and exciting subject? But let us encourage ourselves by the consideration, that the hearts of men are in the hands of Him who rides in the whirlwind and directs the storm, and who, according to our imperfect estimation, limits not the effects produced to the means adopted. Indeed the great extent of the errors existing and their apparent hopelessness of cure, ought to stimulate the friends of truth and the rights of man to increased and persevering exertions. It is to be hoped too, that many, very many, who now are in the path of error are not intentionally so, and to whose bosoms the beams of light will find a ready entrance.

The first I shall speak of are those who seem to regard the condition of our slaves, not only tolerable, but as absolutely better than that of what are termed free men, who are the subjects of foreign tyrannical governments. If the fact were admitted, that the condition of slaves in the United States is superior to that of Irish Catholics, or Russian Serfs, the argument, if argument it may be called, is one of no force, since wrongs how ever multiplied they may be can never constitute right, nor lessen our obligations to abide by the eternal principles of justice. If other nations governed by despotic princes do in fact disregard the laws of God and grind the poor in the dust, it ought rather to excite us, who make it our boast that we have established a government on the firm basis of equal rights, to greater exertions to secure the benefit of equal laws to the whole community. Whether or not the position assumed be tenable, I shall leave the candid enquirer after truth to determine, when he shall attentively ponder the few suggestions submitted in this communication to his serious consideration. Here it may with propriety be remarked, that in referring to foreign governments, we frequently do them great injustice. It is true that such governments are in general founded on despotic principles, but it is equally true that where the doctrines of christianity have been promulgated they are and have been engaged in laudable efforts to scatter the seeds of knowledge among the people, and in some instances even to enlarge their civil, and to extend their political rights. Within the period that slavery has existed in our own country much has been done by European and some other governments for meliorating the condition of the lower classes of society, while we at the same time have been engaged in drawing the chains of the bond-man tighter and tighter. Whilst in most countries the rulers are busily employed in erecting schools, and academies, and colleges, and universities,

to unfetter the mind and finally to unfetter the body also, we have been engaged in the unholy task of throwing insurmountable obstacles in the black man's way, rendering it even criminal in a high degree to help him to the rudest elements of literature. This being *undeniably* the true state of the case, is it not strange that any will have the hardihood to refer to the conduct of other nations to sanction our own injustice?

Nothing could manifest more conclusively the vitiated state of public sentiment in many parts of our country, than the language we often hear used in reference to the condition of our slaves. Comparisons are continually made betwixt them and the dregs of society in other countries; and if we were to believe those who are in the habit of decrying every thing that exists beyond the bounds of our own land, we must conclude that to be a slave here is a privilege of no small magnitude. Indeed we not unfrequently hear it asserted that the slave, when *well treated*, has a lot more to be envied than that of his master! But in what does the elements of this superior happiness consist? Listen, and you shall hear. He is well fed; he is well clothed; he is comfortably sheltered from the inclemencies of the weather; and when he is sick the aid of a physician and nurse is not denied him! This in nine cases out of ten is the sum total of all that is substantially comfortable in his lot. And what is there asserted here as constituting an elementary part of the happiness of the black man, which is not procured with equal diligence by every man throughout the length and breadth of the land for his horses, his oxen and other animals about him, which he considers serviceable? His moral condition never enters into the computation when an estimate is made of the enjoyments of the slave. These philanthropists seem never for a moment to regard him in the light of an immortal being—never to contemplate him as capable of rational or social enjoyments;—for him knowledge never opens her treasures, nature never unfolds her beauties, religion never pours her consolations into his vacant heart.

In taking a superficial view of mankind we are apt to conclude, that where provisions and clothing are abundant people must necessarily be in a happy condition. Hunger and nakedness are indeed sore evils, but there are few of the human family afflicted with them so as greatly to abstract from the enjoyments of life. It is as social, sympathising, rational beings, that we obtain not only the largest amount, but the purest kinds of enjoyment; and no one who for a moment reflects on the subject can be at a loss to see, that the lower he descends in the social circle he will find happiness, not only larger in amount, but less adulterated in its ingredients. In the family circle he will find it often almost without alloy, and the cup full to overflowing. Where in all the ramifications of society, will you see sympathising souls united by the silken cords of love, and mutually provoking each other to drink deeper and deeper of friendship's intoxicating cup, except in that original family community, instituted by God himself? As we ascend we find the circle gradually becoming wider, the elements of happiness less abundant and more intermixed with dross, until at last we are presented with little but a cup filled with bitter dregs. Who will dare to estimate the sum of our enjoyments as parents and children, as husbands and wives, as brothers and sisters? Who has not felt that in these relations, there is a nallowed sweetness, for which the wealth of either Indies would be a poor exchange? It is from this fountain too, as from springs of perennial flow, that the virtues not only owe their implantation, but their culture and expansion. Where would be our piety? where our patriotism? where

our industry? where any thing that is valuable in our conduct or characters? were it not for the relations which we sustain to each other in the primitive family compact.

Amongst our slaves, where shall we look for the magic influence of family relationship? The father knows not his own children. The children know not in what degree of consanguinity they stand related to each other. The mother—who will not shed a bitter tear?—is a mother of shame. Father, mother, brother, sister, husband, wife, those household words, consecrated from our earliest infancy, and so intimately connected with our fondest recollections, and without which our mother tongue would be an utter blank, are to them, if ever heard, hollow and unmeaning sounds. What happiness can result from such a state of society as this, if it be proper to call such herding together a *state of society*? Every relationship may be called *Marah* embittered they are with poisonous ingredients, which, if it were not for the deadness and utter stupidity of the parties concerned, would be productive of misery unutterable. Can the father dandle on his knees, as pledges of mutually endeared affection, the fruit of guilt and shame? Can a mother bear a burthen with cheerfulness and alacrity, which must every moment remind her of faithlessness to her plighted engagements? What filial affection can we look for from those who have neither in their origin, nor in their nurture, experienced a parent's watchfulness, affection, or care? Point to the listless swine, and talk to me about his pleasures and enjoyments; point to the laborious ox, and tell me of his contentment and happiness; this I can hear; they have enjoyments suited to their natures; but talk not to me of well fed and well clothed rational beings. Point not out to me comfortable *stables*, where all the relationships of life are confounded, as the abode of purified hearts—as the residence of sanctified immortal natures.

Unhappily the vice above alluded to, as producing such melancholy results to the slave population, is not confined to them alone, but has greatly progressed, and is still rapidly progressing, and does absolutely threaten to enclose within its deadly fangs one half of the whites likewise. In very many places chastity finds no sanctuary except in the white female bosom; and there alas, she retires not in the native habits of healthful gayety and cheerfulness, but in sadness and in sorrow! How often she is compelled to submit to the loathed embrace of pollution and filthiness need not be told! Her tears, her prayers, her imprecations may never be known until the day of final accounts; but sure her invocations will never be answered, while we suffer the African race to remain a degraded people in our country.

Among all the vices of the human family, when its prevalance is great, none are so destructive, none are so deadening, as that of incontinency. It saps the very foundation on which piety and virtue rest. If drunkenness, or profanity, or covetousness debase or brutify the individuals addicted thereto, they do not nevertheless entirely destroy the ligaments that unite us together as social beings. Such is not the case with promiscuous sexual commerce. The mingling in such commerce of brothers and sisters, and even of fathers and daughters, both in the white and colored race, is such a horrid mockery of the laws of Heaven, and disregard of decency and good order, as must smother every germ of virtue in the human breast; nor does the evil stop here, but spreads far and wide. The father must often be compelled to treat his own child as a slave; the brother to sell brother to merchants more unprincipled than Ishmaelites; the mistress—but why pursue this painful digression farther?

Modesty would fain cast her mantle over the whole subject, and conceal from public gaze and scrutiny the follies and the crimes of offending fellow-citizens ; but truth and duty have demands which are paramount to all others. Let us not however contemplate these errors, these offences with embittered feelings toward the offenders themselves, but rather let us call to remembrance the admonition, " who maketh you to differ ? " Let us not forget that it is entirely Providential that we are not as they are ; for most assuredly the same cause would produce the very same results in the most virtuous community on earth.

However obvious it may be that no people can enjoy happiness either large in amount, or refined in nature, where family relationships are unknown, it is not owing to this alone. that slavery, as it exists with us, produces all its baleful consequences. In order that man may be contented and happy, due attention must be paid to the discharge of every relative and social duty. How can this be properly done in a state of bondage ? It is not denied, but that something can be accomplished by continued and properly directed efforts, yet it is abundantly plain that the relation of master and slave, in its practical operation, is one of a most unhappy character. If you urge the slave to industry he must be credulous indeed, if he does not suspect you of sinister intentions, since you reap all the fruits thereof, without putting one of your fingers to the burden. If you urge upon him the obligations of honesty, he must at once discover you are here an interested monitor, as you alone are likely to be benefited by the practice on his part of this virtue ; he must suspect too that such advice is hypocritical in its origin when he sees all the produce of his toil appropriated by his advisers for their own benefit without remorse. Talk to him of piety, of purity, or any thing that tends to holiness of life and elevation of character ; can he believe you sincere, when he is daily compelled to witness the violation of his wife, his daughters, and all that are connected with him ? Will he readily learn to reverence that Name, which he hourly hears profaned ; and the sanctity of whose laws he habitually sees disregarded and trampled under foot by those whom he looks upon as his superiors ? Urge upon him the performance of parental duties and the obligations he owes his country ; alas, if he have children which he can call his own he has no authority over them ! and is he not likely inwardly to curse that country which has heaped upon him such multiplied and intolerable woes ?

The very fact that the slave is exempt from the care of providing for himself and family, and of participating in the services and honors of the State, instead of producing a healthful action in either a mental, moral or physical point of view, is calculated to engender, not only the deadness, but the corruption of the grave. Many persons from a mistaken view of the subject, seem to think that to be released from the cares and anxieties of life, is the *ne plus ultra* of human happiness. Wonderful conclusion ! Let such remember the words of the poet—

Life's cares are comforts ; such by heaven designed ;
He that has none must make them, or be wretched.

It is indeed natural enough when disappointed and perplexed and disquieted with the follies, and the vices, and the ingratitude of those around us, and our own want of fortitude to stand erect in a back-sliding age, to wish for the wings of a dove that we might fly to the wilderness and be at rest ; but it is vain to think of flying from ourselves. The disease lies within us ; and while the vulture is preying on our vitals. Whether

our residence be the city, the country, the wilderness, or the desert, no relief must be expected. Let these moral lunatics try the experiment—let them intrust their temporal affairs in the hands of guardians faithful as the hours—let them luxuriate in all the pleasures of indolent forgetfulness—let them forget if they can, that they have a friend, a family, or a country—let them feast with all the zest of an Epicurian, on all the luxuries with which a bountiful Providence can supply them—let them feast the soul too with holy contemplation, undisturbed by a solitary intrusion of a family duty or a state concern—let them say to their souls, “soul thou hast much goods laid up for many years, take thine ease, eat drink and be merry”—let them do this and whatever else they may desire, and then tell us, what is the happiness of the slave, even when he is released from toil and the dread of chastisement?

Nor is the principle of *amor patriæ* more conducive to the welfare of the state, than necessary to the perfection of individual happiness. How degraded and unhappy that man must be, “who never to himself hath said, this is my own, my native land.” With all our stimulents of family, of friends and of country, how languid are our aspirations; how feeble are our resolutions; how ready are we to faint in the performance of duty; how apt to give ourselves up to despair and despondency, and to suffer our corruptions to resume their native empire and sway without control, a leaden sceptre o’er all the realm within us, prostrating every monument erected in honor of the virtues? If such be the case with those who have been early and assiduously instructed in the principles of duty, and who have every inducement which can operate either on their hopes or their fears to sustain them, what must be the condition of those, to whose hearts hope and fear is alike inaccessible? When shall we cease to reason about the black man as we do about the beasts that perish? When shall we regard him as a rational, intelligent, accountable agent, capable of cherishing the holier affections; capable too of practicing the substantial virtues? That man would be regarded as worthy of the severest moral censure which an injured and insulted community could inflict, if indeed he should not be treated as a fit subject for bedlam, who would venture to assert that in reference to mankind generally, delicacy of taste, refinement of passion, purity of affection, and elevation of sentiment, stood no way related to or connected with his enjoyments here on earth: and yet we often hear it almost in so many words triumphantly proclaimed that our slaves are the happiest of mortals, notwithstanding that with respect to every thing of a mental or moral nature, there is often no more attention paid to them, than there is to the poultry running in our yards.

Despots may sway an iron sceptre over their prostrate subjects; they may despoil them of their goods; they may tyrannize over their persons; they may exact cruel and unreasonable services; they may deluge the earth with their blood; they may desolate whole provinces, causing death and pestilence to stalk through the land, breathing from their nostrils horror, disease and death; but the cardinal fountains of human happiness, they cannot or dare not touch. Amidst the wreck of empires the ties of kindred remain unbroken. Whilst States are crumbling into atoms, the husband, the wife, the parent, the child, will be objects of still more endeared affection. That ruler would be a madman and not a tyrant, who would attempt to destroy or pollute those original bonds of virtue and cohering elements, which bind together and cement the otherwise discordant materials, which compose the body politic. Examine the his-

tory of the world ; cast your eyes around ; scrutinize the dark places of the earth—the habitations of cruelty ; and no where will you find a people where all that is dear to us as rational beings, all that is necessary to us as accountable moral agents, all that is requisite to the perfection of our nature, is so completely in ruins as among our Slaves, and others similarly situated. The untutored savage roaming the pathless wilderness, gleanng a scant and precarious subsistence from the chase, the stream, or the wild fruits that nature has scattered sparingly around him, is not without incentives to noble and generous deeds. His ambition may be fired by the fame of martial prowess and renown. Simple as his conceptions are, wisdom may drop from his lips with oracular authority and sanctity ; rude and uncultivated as he is, yet superior taste and refinement may be awarded him by the world in which he shines. These things are relative in their nature, and that half starved and naked creature, who first paddled his bark canoe along treacherous streams and through distant stormy lakes, amidst bands of hostile foes, may return to his native hamlet, with all the éclat, and self-importance, and complacency, which awaited the mariner who first circumnavigated the mighty globe on which we live. Not such is the condition of the *bond-man* ; every opening to ambition being hermetically sealed, every spring that urges to generous emulation entirely unelastic and inoperative, his highest praise is to escape censure, his greatest reward not to receive the lash.

Here I must pause as my sheet is pretty well filled ; and here I think with the unprejudiced I may rest the argument on this branch of the subject. If there be those who will still contend that slavery as generally practiced in our country is not subversive of virtue and happiness, we may say to them as God said of old to the incorrigible Israelites, “Ephraim is joined to his idols let him alone.” Other views might be given, and as a very strict adherence to a methodical arrangement is no part of my plan, more may be said on this head in some future communication.

A. R.

ART. VI. *Warnings of a French Catholic Priest to the American People.*

A work from the New-York press has lately made its appearance, entitled, “Confessions of a French Catholic Priest—To which are added Warnings to the People of the United States, by the same Author—Edited by Samuel F. B. Morse, A. M., Professor, &c. &c., in the University of New-York.”—Mr. Morse in his Preface says, “This work, the production of a French gentleman now in this country, who was but lately a Roman Catholic priest, has been put into my hands by him for revision and publication. It cannot fail at this time of being deeply interesting. Some parts, indeed, are of the greatest political importance, for they add to the proof of a systematic design in Europe to create a Popish party in this country ; for what purpose it is not difficult to conjecture. The alarm which has been sounded of foreign conspiracy, it will be seen by some further evidence adduced in that part of the work entitled, “Warnings to the American People,” is neither without foundation, nor premature. Whatever opinion some may form as to the charac-

ter of this *modern crusade*, whether they consider it rational or quixotic, whether harmless or dangerous, the fact of the existence of such a crusade cannot admit of a doubt. The testimony is here given of one who was but lately in the enemy's camp, and was designed by that enemy to act a prominent part as a priest, at a future day in this country, to be employed in extending Popery."

On the title-page there is this motto, "American liberty can be destroyed only by the Popish Clergy."—*Lafayette*. With respect to this declaration of Lafayette, Mr. Morse, in a note, adds—"It may not be amiss here to state, that the declaration of Lafayette in the motto in question was repeated by him to more than one American. The very last interview which I had with Lafayette on the morning of my departure from Paris, full of his usual concern for America, he made use of the same warning; and in a letter which I received from him but a few days after at Havre, he alludes to the whole subject, with the hope expressed that I would make known the real state of things in Europe to my countrymen; at the same time charging it upon me as a sacred duty as an American, to acquaint them with the fears which were entertained by the friends of republican liberty, in regard to our country. If I have laboured with any success to arouse the attention of my countrymen to the dangers foreseen by Lafayette, I owe it in a great degree to having acted in conformity to his often repeated injunctions."

The "Confessions" contained in this work are doubtless genuine and true. Indeed, they are of such a character as might be expected from one who had been a zealous devotee of the Popish system, but has been brought to see its monstrosity and vileness. The extract below forms the concluding part of that portion of the work entitled, "Warnings to the American People," and let our readers peruse it with attention.

Americans of every age, of every rank, magistrates and citizens, rich and poor, clergy and laity, by all that is dearest to you, let a single feeling animate you; unite your ranks as in the day of a battle, and if your foe attempts to introduce himself here, to creep in among you, let him meet every where an impenetrable wall; if he proposes to you to exchange the simple and pure faith of your fathers for his fanaticisms and superstitions, your liberty for his thralldom, answer as you would answer if any tyrant should propose to you to surrender your national flag and betray your country

Such is the duty of every American, however you may be divided. Some ambitious men, I am informed, are to be found among you, hungry for power, who do not blush to make use of Catholics to compass their ends at the elections. Do those men belong to that American people whose fidelity, union, and devotion, sixty years ago, astonished Europe and commanded the admiration of the world? In the days of your immortal struggle you had but one Arnold to betray the noble cause, and his name is dishonoured for ever; and now, Americans, forgetful of their origin, of their duty and country, forgetful of the patriotism of their fathers, of the blood which flows in their veins, buy and beg the very voices of their enemies, of Roman Catholic priests. This only fact is an awful symptom, and proves but too truly that my fears are well-founded.

But perhaps those misguided, ambitious men do not know the enemy with whom they would join themselves. Let them open their eyes then, and learn what true Catholics, and especially what priests, have lately done in the elections of France. The history of past events is a lesson

for the present day. When Louis XVIII. in 1819 granted his charter, which gave some rights to the French, all the true Catholics, and the clergy above all, chafed by this recognition of the *people's* rights, left no means untried to violate and distort it, till they destroyed it by the ordinances of July, 1830. During this long struggle of fifteen years, between Absolutism and Liberalism, my fellow priests used all their power to revive their party, especially on the great day of elections. Then our bishops, (creatures of the king,) sent us their circulars, in order to warm our zeal and ardour.

And we, the faithful slaves of our spiritual Superiors, used all our influence—made public prayers for *good elections*; we preached in the pulpit to our parishioners, in the catechism to the boys, in the confessional to every body, that *Liberalism* (or the party of Liberty) was a *guilty heresy*; it was a mortal sin to give one's voice for this party, and we tried by every means to dishonour and tarnish its adherents.* *The throne and the altar* was the watch-word, was the enjoined text of all our discourses. We required in confession rigorously, from the electors, the name and opinion of their candidates, obliged them to vote according to our direction, under pain of refusal of absolution.† If electors themselves did not come to the confession, we had their wives and daughters; and we recommended to them that they should employ all their influence to make their fathers and husbands of our party.

The government, which relied upon our zeal, which knew that its interests were ours, instituted many societies of itinerant missionaries. They went from city to city, from village to village, to revive the ashes of Catholicism and preach servitude. They formed brotherhoods and associations of both sexes, in which they enlisted the most devoted knights of their religion and royalism, the most ardent foes of liberty. And (striking circumstance, the best proof of the truth of my observations.) all the deputies named by the country electors were enemies of liberty and of the press, because those country electors were under the influence of curates; while in the cities the electors, more free and learned, chose deputies who were friends of freedom.

But when our party‡ saw that all its exertions were vain and useless, it introduced into the court of Charles X., about 1826, a secret ecclesiastical council, composed of the cardinals Da la Fare and De Latil, archbishops of Rouen and Rheims, the archbishops of Paris, M. De Guelen, and some pious laymen, worthy of their holy society. This council, called the *Camarilla*, directed all the acts of government, forced the public functionaries to go to *confession*, required from all the candidates to public situations an attestation of Catholic and Royalist principles delivered by the curate, pressed the unhappy Charles X. to name his stupid ministry of the 8th of August 1829; and at length, to issue the fatal ordinances of July 1830. Thus has the Popish clergy lengthened the struggle of liberty, and compromised the well-being of thirty-three millions

* A singular proof of the natural hatred of the clergy for liberty, is that Lafayette is represented by them as a very bad man. In order to judge of this hero's character, it was necessary for me to come to America.

† In the year 1833 the author assisted at the administration of the last sacraments to a dying country gentleman. The origin of his fortune was questionable, and he was a member of the Liberal party. His priest enjoined him, in order to legitimate his riches, to make some donations to the church, but as for his vote, the priest compelled him to call in his family, to beg pardon for the scandal of having given in his vote to a Liberal man, and to beseech his eldest son not to follow his example.

‡ As I was only a secondary wheel of this infernal machinery, I know not all its secrets; but these few revelations are true to the letter.

of Frenchmen ; thus it has divided them into two camps of mortal enemies ; thus, at last, has it ingloriously crowned the long story of its cruelty and oppression in my unfortunate country.

Since the accession of Louis Philip, the priests have kindled again the flames of civil war. They have sprinkled again with holy water the guns and pick-axes of the poor and slavish peasants of La Vendee* and Britagny, to raise them against the popular throne. But this new crime has ended, after some bloody fights, in bringing on La Vendee an army of thirty thousand soldiers, who, at the present time, crush this province, the tool of its priests ; and the clergy, seeing that Philip becomes from day to day as despotic as his predecessors, rallies itself around him, and unites once more the *throne and the altar*. Such as these are the men with whom you ally yourselves, Americans ; whose suffrages you beg, whose assistance you ask, in your elections ; these are the men with whom you would divide the future destinies of your country. I wish you would but look at the history of Popery, and examine and see *if ever a Catholic country has been happy*.

Americans, be united as the stars upon your flag against these Catholics' designs. Open your eyes and see. Popery overflows, invades you, and you are not aware of it ; it strides with the steps of a giant to the conquest of your glorious land, and you do not resist it ; yea, you stretch out your hand to it. It is awake, but you asleep ; it is zealous, busy, and you remain in rest and indolence ; like the spider which extends its web, it lays its snares in secret, and you will not perceive it. The result of such a blindness cannot be uncertain. When I see your tranquility and your security, I can easily conceive their hopes, designs, and triumphs. You will never understand the great importance which the *Pope* sets upon *the conquest of America*. He knows that Europe escapes from his power, and he wishes to indemnify himself with the new world. How many times have I heard, and have myself said, that "the light of Catholicism would ere long be out in the ancient continent, *but would be renewed in America!*" Like the sun, which seems to descend below the horizon to lighten another hemisphere.

The Pope is now making a desperate exertion with men and money to accomplish this purpose. That diabolical institution for the *propagation of the faith*,† (a member of which I was, and which I have increased with my savings) puts immense sums of money at the disposal of the Pope. As in the time of Luther, the Catholics exchanged their weekly offering for some years of indulgence, as formerly Leo X. sold indulgences to build St. Peter's at Rome, now Gregory XVI. sells the same good to *catholicise* and *subdue* America. Three centuries have rolled away, and obstinate Popery, without being corrected by the hard lessons of experience, perseveres in its abominable course.

Astonishing prodigy ! None in France, among its thirty-three millions of inhabitants, none in this celebrated and proud nineteenth century dares or even wishes to raise his voice against such an immorality. On the

* Every body knows that La Vendee has been devastated by sword and flames, and unpeopled, in its wars excited by its priests against the republic in 1793-4. They attempted in 1830 to renew the same horror, but Philip has employed the most rigorous and oppressive measures to prevent it.

† This Association is divided into "decuries," or collection of ten members ; "centuries," or collection of one hundred ; and "sections," or collection of one thousand. Each member receives indulgences ; but the officers or chiefs of "decurie," "centurie," &c., have much greater favors. The feast of this Association is the day of St. Francis Xavier, the apostle of the Indies, the 6th of February, I believe.

contrary, every good Catholic groans and sighs bitterly for the blindness of the misled millions of America, is earnest in offering his money for their conversion. Men, women, servants, boys, atone for their sins with the money which passes into the hands of the Pope for the propagation of the faith in America. The letters of missionaries* are printed in each month, and published every where, at the expense of the selling of indulgences. In those letters, as in the old legends of monasteries, daily prodigies, miracles, visible assistance of God, &c., are stated as a proof of their divine mission. But the Protestants, and above all your ministers, are treated with their usual Catholic charity; your independence and press are treated as the true Pandora box of the world. are shown as a capital obstacle to the complete introduction of Catholicism. To warm our zeal in the seminaries, those accounts are faithfully read daily; and in each year, young priests brought up in ignorance, prejudices, superstitions, and hatred of all freedom, set out with large sums (the price of indulgences) to destroy the *plague* of Protestantism, and ingraft Popery in its stead, †

So many exertions, indeed, are crowned with some success. Listen to their oracles: "IN THIRTY YEARS HERESY WILL BE DESTROYED IN THE UNITED STATES," (*Annals of Propag. of Faith.*) Do you understand, Americans? In *thirty years*. The author of this prophecy is a *grand vicar*, who knows well his resources and means of success. Perhaps this may appear incredible and even absurd. But compare the present state of the Roman religion in your country with its state thirty years ago. If some time since any friend of America had told you that you should see on your soil, convents, monasteries, and seminaries, the asylums of seduction and idleness, you would have laughed at this prediction. Would it have been groundless, however? Your land is covered with those institutions of Catholics, who, under the shelter of your laws, taking advantage of American liberty, give themselves up to the cloister life, recruit their army of both sexes; and you cannot penetrate within those retreats, and their number increases every day. ‡

Thus Popery invades you in spite of your riches, learning, and civilization; no barriers, no gates, no seas can stop it.

While in Europe mankind begins to breathe from the Papal yoke, while one hopes that all the exertions of the Pope to assume again his former tyranny will be like the arrow darted by the trembling hand of old Priam, while every friend of his fellow-creatures sees with delight that Catholicism is nearly at an end in many countries of Europe; in America, on the contrary, it seems to grow youthful and vigorous, as in the days of its brightest triumphs. Never, perhaps, in any country has it strided on so victoriously. In America it spreads the same net which has in former times entrapped Europe; that net which a bloody struggle and prodigious endeavours have been necessary to cast off.

*Those letters are carefully reviewed, corrected, and embellished by the directors, and adapted to their purpose, for often they are not fit for printing. I saw one from a Mr. Bur—, which would have shamed a boy of ten years of age; there was not a *line* without a *fault*. But in the *Monthly Review* the same letter cuts quite a different figure.

†I was destined myself to be a missionary in North America by my Superiors, who said that my zeal and talents would be useful to the glory of God and the Church. Happily my health prevented me. I sent only some francs for the conversion of souls, which I could not enlighten personally.

‡The following was the state of Popery in the United States in 1835:—1 archbishop; 10 bishops; 300 resident priests, independent of those in the colleges and convents; 300 mass houses, either erected or finishing; 10 colleges; 28 male and female convents; 35 seminaries for youth; 16 orphan asylums, all under the charge of Jesuits or nuns.

What! Shall your beautiful America, which without passing through the tedious period of childhood or youth, has sprung with one leap to a level with the nations of the old world; which was born great, rich, and fully formed, as Minerva sprang quite armed from the head of Jupiter; shall she be destined to undergo the fatal influence of Popery? Shall the vulture who has gnawed the entrails of Europe for so many centuries, alight on and drain the best blood of America?

The priests are not yet strong enough to engage with you in a pitched battle, to attack openly your institutions, your liberty, your religion, whose existence is incompatible with their designs. It is not yet strong enough to establish among you an inquisition, although the Pope has trusted the bishop of Charleston with this office, if we believe Mr. Morrisey, a Roman priest. It has not yet obtained laws, privileges, immunities, and exemptions as in Europe, nor made America a large convent; but have they not multiplied those establishments of dirty monks, vicious and corrupted fellows, greedy and ravenous, unprofitable burthens to the earth, the fruit of which they devour? You have already 28 cloisters. It is not yet strong enough to preach an impious crusade against *Heretics*, as it does in France* daily by the mandatory orders of bishops; to shut your schools where the Bible is taught; to interdict your Bible societies, as it does in my country; but it prepares its means; it creeps, it invades every thing gradually; and the day in which it will feel itself powerful enough to attack you close, the wrestling will be murderous and terrible. The serpent is not yet strong enough to confront the vigorous claws and beak of the American Eagle; wait till it become older, yea, feed it, protect it, that it may devour her.

Americans, your carelessness reminds me of that of those people whom the hollow roaring of Vesuvius could not awaken from their lethargy; they were buried under the ruins of Pompeii and Herculaneum. You seem to wait for the fatal day of explosion. You perhaps charge me with exaggeration. Ah! when the thundering voice of Demosthenes solicited the attention of the Athenians to the designs and invasions of Philip, the fickle Athenians charged him also with exaggeration, and refused to listen to his advice. The battle of Cheronea and the subjection of Greece were necessary to show them their fatal mistake. When the unfortunate Cassandra foretold to the Trojans the calamities which threatened their city, her councils met but with incredulity: they opened their eyes only when Troy was in a blaze. I give you the same warning, let them not be lost; let my predictions be not followed by a fatal fulfilment. Your forefathers bequeathed you a glorious liberty, purchased at the expense of their blood; it is a sacred duty to you to transmit it unspotted to your children. Will you bequeath them the slavery and darkness of Popery?

ART. VII. *Precious Remedies against Satan's Devices.*

We intend to publish in the Monitor, by piece-meal, a choice work, bearing the above title, written by the Rev. Thomas Brooks, an English

*See the letters of all protestant ministers in France, who state the intolerance of the French bishops, and especially of a Mr. Durand, capitular grand vicar of Basançon, who says in his circular, that it is the duty of the Catholic to persecute the Protestant. The reading of the Bible is prevented as dangerous, and Bibles seized are burnt by curates.

divine, author of "The Mute Christian," "Apples of Gold," &c. &c. We believe that this is a very rare work, and that few of our readers have ever seen it. Should it, however, prove otherwise—should we become assured that it is already in the hands of any considerable number of our subscribers, we can cease the publication of it at any time. For our part we consider the work as particularly valuable; it is both interesting and edifying, and fully answers its title of "Precious Remedies against Satan's Devices." The style is somewhat obsolete, and the work abounds with quaint expressions, which on the whole are rather pleasing on account of their point, pithiness and originality of thought. We know of no writer who excels the author in the number and aptness of his illustrations drawn both from sacred and profane history. We do not vouch for the accuracy of every sentiment contained in it, but we believe there are few works of the same extent more free of errors. We, therefore recommend it to the attentive perusal of the reader, hoping that he may derive the same pleasure and instruction from it that we have.

2 Cor. ii. 11. *Lest Satan should get an advantage over us: for we are not ignorant of his devices.*

In the fifth verse the apostle shews, that the incestuous person had, by his incest, made sad those precious souls that God would not have made sad: souls that walk sinfully are Hazael's, to the godly, and draw many sighs and tears from them. Jeremiah weeps in secret for Judah's sins; and Paul cannot speak of those *belly-gods* with dry eyes, Phil. iii. 18.—And Lot's righteous soul was *burthened, vexed, and racked*, by the filthy Sodomites, 2 Pet. ii. 7, 8. Every sinful Sodomite was a Hazael to his eyes, a Hadadrimmon to his heart. Gracious souls used to mourn for other men's sins as well as their own, and for their souls and sins who make a mock of sin, and a jest of damning their own souls. Guilt or grief, is all that gracious men get by communion with such vain persons, Ps. cxix. 136, 158.

In the 6th verse he shews that the punishment that was inflicted upon the incestuous person, was sufficient, and therefore they should not refuse to receive him who had repented, and sorrowed for his former faults and follies. It is not for the honor of Christ, the credit of the gospel, nor the good of souls, for professors to be like those bloody wretches, that burnt some that recanted at the stake, saying, 'That they would send them out of the world while they were in a good mind.'

In the 7, 8, 9, and 10 verses, the apostle stirs up the church to forgive him, to comfort him, and to confirm their love towards him, lest he should be swallowed up with overmuch sorrow; Satan going about to mix the detestable darnel of desperation, with the godly sorrow of a pure penitent heart. It was asweet saying of Jerome, 'Let a man grieve for his sin, and then joy for his grief;' that sorrow for sin that keeps the soul from looking towards the mercy-seat, and that keeps Christ and the soul asunder, or that renders the soul unfit for the communion of saints, is a sinful sorrow.

In the 11th verse, he lays down another reason to move them to shew pity to the penitent sinner, that was mourning under his sin and misery. i. e. 'Lest Satan should get an advantage of us, for we are not ignorant of his devices.' A little for the opening of the words.

'Lest Satan should get an advantage of us, lest Satan over-reach us. The comparison is taken from the greedy merchant, that seeketh and taketh all opportunities to beguile and deceive others. Satan is that wily merchant, that devoureth not widows' houses, but many souls.

We are not ignorant of Satan's devices, counsels, plots, machinations, or stratagems; he is but a titular Christian, that hath not personal experience of Satan's stratagems, his set and composed machinations, his artificially moulded methods, his plots, darts, and depths, whereby he outwitted our first parents, and puts the cheat upon us still, as he sees opportunity.

The main observation that I shall draw from these words, is this:

'That Satan hath his several devices to deceive, entangle, and ruin the souls of men.'

I shall,

1. Introduce the subject.
2. Shew you his several devices. And,
3. The remedies against his devices.
4. How it comes to pass, that he hath so many several devices to deceive, entangle, and ruin the souls of men.
5. I shall lay down some propositions concerning Satan's devices.

For the proof of the subject take these few scriptures. Ephes. vi. 11. 'Put on the whole armour of God, that ye may be able to stand against the wiles of the devil' The Greek word that is here rendered *wiles*, is a notable emphatical word.

1. It signifies such treacheries as come upon one's back at unawares. It notes the method or way-layings of that old subtle serpent, who, like Dan's adder in the path, biteth the heels of passengers, and thereby transfuseth his venom to the head and heart. The word signifies an ambushment, or stratagem of war, whereby the enemy sets upon a man *at unawares*.

2. It signifies such snares as are set to catch us in our road: a man walks in his road, and thinks not of it; but suddenly he is taken by thieves, or falls into a pit, &c.

3. It signifies such as are purposely and craftily set for the taking the prey at the greatest advantage that can be; the Greek signifies properly a way-laying, circumvention, or going about, as they do which seek after their prey. Julian by his craft drew more from the faith, than all his persecuting predecessors could do by their cruelty. So Satan doth more hurt in his sheep's skin, than by roaring like a lion.

Take one scripture more for the proof of the subject, and that is in 2 Tim. ii. ult. 'And that they might recover themselves out of the snare of the devil, who are taken captive by him at his will.' The Greek word that is here rendered *recover themselves*, signifies to awake themselves; the apostle alludeth to one that is asleep, or drunk, who is to be awakened and restored to his senses; and the Greek word that is here rendered *taken captive*, signifies to be taken alive; the word is, properly, a warlike word, and signifies to be taken alive as soldiers are taken alive in the wars, or as birds are ensnared and taken alive by the fowler. Satan hath snares for the wise and simple; for generous and for timorous souls; for the rich and the poor; for the aged and for youth, &c. Happy are those who are not taken and held in the snares that he hath laid.

One proof more, and then I will proceed to the opening of the subject, and that is in Rev. ii. 24. 'But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak, I will put upon you no other burthen, but to hold fast till I come.' Those poor souls called their opinions the depths of God, when, indeed, they were the depths of Satan. You call your opinions depths, and so they are, but they are such depths as Satan

hath brought out of hell; they are the whisperings and hissings of that serpent, not the inspirations of God. So much by way of Introduction.

Now I am to shew you his several devices; and herein I shall first shew you the device he hath to draw the soul to sin: I shall instance in these twelve, which may bespeak our most serious consideration.

PART I.

CHAPTER I. *His first Device to draw the soul to sin, is,* To present the bait, and hide the hook; to present the golden cup, and hide the poison; to present the sweet and the pleasure, that may flow into the soul by yielding to sin, and hide from the soul the wrath and misery that will certainly follow the committing of sin.* By this device he took our first parents, 'And the serpent said unto the woman, ye shall not surely die. For God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.' Your eyes shall be opened, and you shall be as gods; here is the bait, the sweet, the pleasure, the profit. Oh! but he hides the hook, the shame, the wrath, and the loss that would certainly follow.

There is an opening of the eyes of the mind to contemplation and joy, and there is an opening of the eyes of the body to shame and confusion. He promiseth them the former, but intends the latter, and so cheats them, giving them an apple instead of Paradise: as he deals by thousands in the present day. Satan with ease puts fallacies upon us, by his golden baits, and then leads us, and leaves us in a fool's paradise; he promises the soul honor, pleasure, profit, &c. but pays it with the greatest contempt, shame, and loss, that can be; by a golden bait he labored to catch Christ. (Mat. iv. 8, 9.) He shewed him the beauty and glory of the world, which doubtless would have taken many a carnal heart; but here the devil's fire fell upon wet tinder, and therefore took not; these tempting objects did not at all win upon his affections, but many have fallen for ever by this vile strumpet the world, who, by laying forth her two fair breasts of profit and pleasure, hath wounded their souls and cast them down into utter perdition: † she hath, by the glittering of her pomp and preferment, slain millions; as the serpent *Scytale*, which, when she cannot overtake the fleeing passengers, doth, with her beautiful colors, astonish and amaze them, so that they have no power to pass away till she have stung them to death. Adversity hath slain her thousands, but prosperity her tens of thousands. Now the remedies against this device of the devil, are these:

Remedy 1. Keep at the greatest distance from sin, and from playing with the golden bait that Satan holds forth to catch you; (see Rom. xii. 9.) 'Abhor that which is evil, &c.' when we meet with any thing extremely evil, and contrary to us, nature abhors it, and retires as far as it can from it. The Greek word that is here rendered *abhor*, is very significant; it signifies to hate it as hell itself, to hate it with horror.

Anselm used to say That if he should see the shame of sin on the one hand, and the pains of hell on the other, and must of necessity choose one, he would rather be thrust into hell without sin, than go into heaven with it. It is our wisest and safest course to stand at the greatest distance

* So to reduce D. Taylor, martyr, they promised him not only his pardon, but a bishoprick.

† Many are miserable by loving hurtful things, but they are more miserable by having them. Pray with Bernard, "Grant us, Lord, that we may so partake of temporal felicity, that we may not lose eternal."

from sin; not to go near the house of the harlot, (Prov. v. 8.) but to flee from all appearance of evil. (1 Thess. v. 22.) The best course to prevent falling into the pit, is to keep at the greatest distance;* he that will be so bold as to dance upon its brink, may find by woful experience, that it is a righteous thing with God, that he should fall into it. Joseph keeps at a distance from sin; David comes near the snare, and is taken in it, and gets broken bones, a wounded conscience, and the frowns of God.

Sin is a plague, yea, the greatest and most infectious plague in the world; and yet, how few are there that so tremble at it, as to keep at a distance from it? (1 Cor. v. 6.) 'Know ye not that a little leaven leaveneth the whole lump?' As soon as one sin had seized upon Adam's heart, all sin entered into his soul and overspread it. How hath Adam's one sin spread over all mankind; (Rom. v. 12.) 'Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.' Ah! how doth the father's sin infect the child, the husband infect the wife, the master the servant? † The sin that is in one man's heart, is able to infect the whole world, it is of such a spreading and infectious nature.

The story of the Italian, who first made his enemy deny God and then stabbed him, and so at once murdered both body and soul, declares the perfect malignity of sin; and Oh! that what hath been spoken upon this head, may prevail with you to stand at a distance from sin.

Rem. 2. Consider that sin is but a bitter-sweet; that seeming sweet that is in sin will quickly vanish, and lasting shame and sorrow will come in the room thereof: (Job xx. 12, 13, 14.) 'Though wickedness be sweet in his mouth, though he hide it under his tongue, though he spare it, and forsake it not, but keep it still within his mouth, yet his meat in his bowels is turned, it is the gall of asps within him.' Forbidden profits and pleasures are most pleasing to vain men, who count madness mirth, &c. Many long to be meddling with the murdering morsels of sin, which nourish not, but rend and consume the heart and soul that receives them. ‡ Many eat that on earth, that they digest in hell; sin's murdering morsels will deceive them that devour them. After the meal is ended, comes the reckoning: men must not think to dance and dine with the devil, and then to sup with Abraham, Isaac and Jacob, in the kingdom of heaven: to feed upon the poison of asps. and yet that the viper's tongue should not slay them.

Rem. 3. Solemnly consider, that sin will usher in the greatest losses that can be upon our souls; it will usher in the loss of that divine favor that is better than life, and the loss of the 'joy that is unspeakable and full of glory,' and the loss of 'that peace that passeth understanding,' and the loss of many outward desirable mercies, which otherwise the soul might have enjoyed.

It was a sound and savory reply of an English captain, at the loss of

* It was a divine saying of a Heathen, "That if there were no God to punish him, no devil to torment him, no hell to burn him, no man to see him, yet would he not sin for the ugliness and filthiness of sin, and the grief of his own conscience."—*Seneca*.

† 'Evil communications corrupt good manners;' and by evil example, *especially* in superiors, much mischief is done. Superiors cannot be too much upon their watch, in their lives and conduct.—*D.*

‡ When the golden bait is set forth to catch us, we must say as Demosthenes the orator did of the beautiful *Lais*, when he was asked an excessive sum of money to behold her, "I will not buy repentance so dear; I am not so ill a merchant as to sell eternals for temporals."—*Plutarch*.

Calais, when a proud Frenchman scornfully demanded, "When will you fetch Calais back again?" he replied, 'When your sins shall weigh down ours.'

Rem. 4. Seriously consider, that sin is of a very deceitful and bewitching nature; sin is from the greatest deceiver, it is a child of his own begetting, it is the ground of all the deceit in the world, and, in its own nature, it is exceeding deceitful. 'Exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin.' It will kiss the soul, and pretend fair to it, and yet betray it for ever; it will, with Delilah smile upon us, that it may betray us into the hands of the devil, as she did Sampson into the hands of the Philistines. Sin gives Satan power over us, and advantage to accuse us and lay claim to us, as those that wear his badge; it is of a very bewitching nature, where it is upon the throne it so deceives, that the soul cannot leave it, though it perish eternally by it.* Sin so bewitches the soul, that it makes it 'call evil good, and good evil; bitter sweet, and sweet bitter; light darkness, and darkness light:' and a soul thus bewitched with sin, will stand it out to the death, at the sword's point with God: let God strike and wound, and cut to the very bone, yet the bewitched soul cares not, fears not, but will hold on in a course of wickedness, as you may see in Pharaoh, Balaam, and Judas; tell such a soul, that sin is a viper that will certainly kill when it is not killed; that sin often kills secretly, insensibly, eternally, yet the deceived soul cannot, nor will not cease from sin.

When the physicians told Theotimus, that except he did abstain from drunkenness and uncleanness, &c. he would lose his eyes; his heart was so bewitched to his sins that he answered, 'then farewell sweet light;' he had rather lose his eyes than leave his sin: so a man bewitched with sin, had rather lose God, Christ, heaven, and his own soul, than part with his sin.

CHAPTER II. *The second Device of Satan to draw the soul to sin, is, By painting sin in virtuous colours.* Satan knows, that if he should present sin in its own nature and dress, the soul would rather flee from it, than yield to it, and therefore he presents it to us, painted and gilded over with the name and shew of virtue, that we may more easily be overcome by it, and take more pleasure in committing it. Pride, he presents to the soul under the name of neatness and cleanliness; covetousness, (which the Apostle condemns for idolatry) to be but good husbandry; drunkenness, good fellowship; rioting, under the notion of liberality; and wantonness is a trick of youth, &c.—The remedies against this device of Satan are these:

Remedy 1. First, consider that sin is no less filthy, vile, and abominable, for being coloured and painted with virtuous colours. A poisonous pill is no less poisonous because it is gilded over with gold; nor is a wolf less ravenous because he hath put on a sheep's skin; nor is the devil less a devil, because he appears sometimes like an angel of light. So neither is sin less filthy and abominable, because it is painted over with fair colors.

Rem. 2. The more sin is painted forth under the color of virtue, the more dangerous it is to the souls of men; this we see evident in these days, by those very many souls that are turned out of the holy way,

* Which occasioned Chrysostome to say, when Eudoxia the empress threatened him, "Go tell her, I fear nothing but sin."

into ways of highest vanity and folly, by Satan's neat coloring over sin, and painting forth vice with the color of virtue. This is so notorious, that I need but name it; the most dangerous vermin are too often found under the fairest and sweetest flowers. So are the fairest and sweetest names, upon the greatest and most horrible vices and errors that are in the world.

Rem. 3. Look on sin with that eye, which within a few hours we shall see it. Ah souls! when you shall lie upon a dying bed, and stand before a judgment seat, sin shall be unmasked, and its robes will be taken off, and then it shall appear more terrible than hell itself; then that which formerly appeared most sweet, will appear most bitter, and that which appeared most beautiful, will appear most ugly, and that which appeared most delightful, will then appear more dreadful to the soul. Ah! the shame, the pain, the horror, that the sight of sin, when its dress is taken off, will raise in poor souls. Conscience will work at last, though for the present one may feel no fit of accusation. *Laban* shewed himself at parting, and sin will be bitterness in the latter end, when it shall appear to the soul in its own filthy nature. Oh! therefore look upon sin now, as you must look upon it to all eternity, and as God and conscience will present it to you another day.

Rem. 4. Seriously consider, that even those very sins that Satan paints, and puts new names and colors upon, cost the best, the noblest, even the life-blood of the Lord Jesus. That Christ should come from the eternal bosom of his Father, to a region of sorrow and death; that God should be 'manifested in the flesh,' the Creator made a creature; that he that was clothed with glory, should be wrapped with rags of flesh; he that 'filled heaven and earth with his glory,' should be 'cradled in a manger;' that the power of God should fly from the weakness of man, the God of Israel go down into Egypt; that the God of the Law should be subject to the Law; the God of circumcision, circumcised; that he who binds the devils in chains, should be tempted; that he whose is the world, and the fulness thereof, should hunger and thirst: that the God of strength should be weary, the judge of all flesh condemned, the God of life put to death: that he who is one with the Father, should cry out of misery, 'My God, my God, why hast thou forsaken me?*' That he who had 'the keys of hell and death at his girdle,' should lie in the sepulchre of another, having in his life-time, 'no where to lay his head,' nor after death to lay his body: that that head before which the angels cast down their crowns, should 'be crowned with thorns:' and those eyes purer than the sun, put out by the darkness of death; those ears which hear nothing but hallelujahs of saints and angels, to hear the blasphemies of the multitude; that face, that was fairer than the sons of men, to be spit on by those beastly wretched Jews; that mouth and tongue 'that spake as never man spake,' accused for blasphemy; those hands that freely swayed the sceptre of heaven, and those 'feet like unto fine brass,' nailed to the cross for man's sins; each sense annoyed, his feeling or touching with a spear and nails; his smell with stinking savour, being crucified about Golgotha, the place of skulls; his taste with vinegar and gall; his hear-

* One of the Rabbins, when he read what bitter torments the Messiah should suffer, when he came into the world, cried out, "Let the Messiah come, but let not me see him." Dionysius being in Egypt, at the time of Christ's suffering, and seeing an eclipse of the sun, and knowing it to be contrary to nature, cried out, "Either the God of nature suffers, or the frame of the world will be dissolved."

ing with reproaches, and the sight of his mother and disciples bemoaning him; his soul comfortless and forsaken, and all this for these very sins which Satan paints, and puts fine colors upon; Oh! how should the consideration of this stir up the soul against it, and induce the soul to fly from it, and to use all holy means, whereby sin may be subdued and destroyed.*

After Julius Cæsar was murdered, Antonius brought forth his coat all bloody, and cut, and laid it before the people, saying, 'Look, here you have your emperor's coat, thus bloody and torn;' whereupon the people were presently in an uproar, and cried out to slay those murderers; and they took their tables and stools that were in the place, and set them on fire, and run to the houses of them that had slain Cæsar, and burnt them. So when we consider that sin hath slain our Lord Jesus, ah! how should it provoke our hearts to be revenged on sin, that hath murdered the Lord of glory, and hath done that mischief, that all the devils in hell could not have done.

It was good counsel one gave, 'Never let go out of your mind, the thoughts of a crucified Christ:' let these be meat and drink unto you; let them be your sweetness and consolation; your honey, and your desire; your reading and your meditation; your life, death, and resurrection.

CHAPTER III. *The third Device that Satan hath to draw the soul to sin, is,* By extenuating of sin. As Lot said of Zoar. 'It is but a little one, and my soul shall live:' Gen. xix. 20, alas, saith Satan, it is but a very little sin you stick so at: you may commit it without any danger to your soul, you may commit it, and yet your soul shall live.—The remedies against this device of Satan, are these:

Remedy 1. First, solemnly consider, that those sins which we are apt to account small, have brought upon men the greatest wrath of God.† The least sin is contrary to the law, the nature, the being, and the glory of God; and therefore is often punished severely by him; and do we not see daily the vengeance of the Almighty falling upon the bodies, names, states, families and souls of men, for those sins that are but little ones in their eyes? Surely if we are not utterly left of God, and blinded by Satan, we cannot but see it. Oh therefore! when Satan says it is but a little one, do thou say, oh! but those sins that thou callest little, are such as will cause God to send destruction upon sinners, as he did upon the Sodomites.

Rem. 2. Seriously consider, that giving way to less sins, makes way for the committing of greater. He that to avoid a greater sin, will yield to a less, ten thousand to one, but God in justice will leave that soul to fall into a greater. Sin is of an encroaching nature, it creeps on the soul by degrees, step by step, till it brings the soul to the very height of sin.‡ David gives way to his wandering eye, and this led

*It is an excellent saying of Bernard, "The more vile Christ made himself for us, the more dear he ought to be to us,"

†Draco the rigid Law-giver, being asked why (when sins were not equal) he appointed death to all? answered, "He knew that sins were not all equal, but he knew the least deserved death." So, though the sins of men be not all equal, yet the least of them deserves eternal death.

‡Ps. cxxxvii 9. "Happy shall he be that taketh and dasheth thy little ones against the stones." Hugo's gloss is pious, &c. "Let there be nothing in thee of Babylon; not only the grown men, but the little ones must be dashed against the stones; not only great sins but little sins must be killed, or they will kill the soul for ever.

him to those foul sins that caused God to break his bones, and to turn his day into night, and to leave his soul in great darkness. Jacob and Peter, and other saints, have found this true by woful experience, that the yielding to a little sin, hath been the ushering in of a greater; the little thief will open the door, and make way for the greater, and the little wedge knocked in, will make way for the greater. Satan will first draw thee to sit with the drunkard, and then to sip with him, and then at last to be drunk with him; he first will draw thee to be unclean in thy thoughts, and then to be so in thy looks, and then to be so in thy words, and at last to be unclean in thy practices: he will first draw thee to look on the golden wedge, and then to like it, and then to handle it, and at last by wicked ways to gain it, though thou runnest the hazard of losing God and thy soul for ever: as you may see in Gehazi, Achan, and Judas, and many in these our days. 'Sin is never at a stand,' Ps. i. 1, first *ungodly*, then *sinner*, then *scorners*; here they go on from sin to sin, till they come to the top of sin, viz. 'to sit in the seat of scorners,' or as it is in the Septuagint, 'to affect the honor of the chair of pestilence.'

Austin writing upon John, tells a story of a certain man, that was of an opinion that the devil made the fly, and not God; saith one to him, if the devil made flies, the devil made worms, and not God, for they are living creatures as well as flies: true, said he, the devil made worms, but said the other, if the devil made worms, then he made birds, beasts, and man; he granted all: 'Thus,' saith St. Austin, 'by denying God in the fly, he came to deny God in man, and to deny the whole creation.*'

By all this we see, that the yielding to less sins, draws the soul to the committing of greater.

Ah! how many in these days are fallen, first to have low thoughts of *scripture* and *ordinances*, and then to slight them, and then to make a nose of wax of them, and then to cast them off, and at last, to advance and lift up themselves, and Christ dishonoring, and soul-damning opinions, above *scripture* and *ordinances*. Sin gains upon man's soul by insensible degrees. Eccl. x. 15. 'The beginning of the words of his mouth is foolishness, and the end of his talking is mischievous madness.' When a man hath begun to sin, he knows not where, or when, or how he shall make an end; usually the soul goes on from evil to evil, from folly to folly, till it be ripe for eternal misery.

Rem. 3. Against this third device that Satan hath to draw the soul to sin, is, solemnly to consider, that it is sad to stand with God for a trifle: 'Dives would not give a crumb,' Luke xvi. 21. therefore he should not receive a drop; it is the greatest folly in the world to adventure going to hell for a small matter. 'I tasted but a little honey,' said Jonathan, 'and I must die,' 1 Sam. xiv. 43. It is a most unkind and unfaithful thing to part with God for a little; little sins carry with them but little temptations to sin, and then a man shews most viciousness and unkindness, when he sins by a little temptation. It is devilish to sin without a temptation, it is little less than devilish to sin on a little occasion; † the less the temptation is to sin, the greater is that sin; Saul's

* An Italian having found his enemy at advantage, promised if he would deny his faith he would save his life: he to save his life, denied his faith, which having done, he stabbed him, rejoicing that by this, he had at one time, taken revenge both on body and soul.

† It was a vexation to king Lysimachus, that his staying to drink one small draught of water lost him his kingdom: and so it will eternally vex some souls at last, that for some one little sin (compared with great transgressions) they have lost God, heaven, and their souls for ever.

sin in not staying for Samuel, was not so much in the matter, but it was much in the evil of it, for though Samuel had not come at all, yet Saul should not have offered sacrifice, but this cost him his life and kingdom.

It is the greatest unkindness that can be shewed to a friend, to hazard wounding and grieving of his soul upon a slight occasion : So it is the greatest unkindness that we can shew to God, Christ, and the Spirit, to put God upon complaining, Christ upon bleeding, and the Spirit upon grieving, by yielding to little sins ; therefore, when Satan says it is but a little one, answer, that oftentimes there is the greatest unkindness shewed to God's glorious majesty, in committing the least folly, and therefore thou wilt not displease thy best and greatest friend, by yielding to his least enemy.

Rem. 4. Against this device of Satan, seriously consider, that there is great danger, yea, many times most danger in the smallest sins. 'A little leaven leaveneth the whole lump,' 1 Cor. v. 6. If the serpent wind in his head, he will draw in his whole body after. Little sins often steal into the soul, and breed, and work secretly* and undiscernibly in the soul, till they come to be so strong, as to trample upon and destroy it : there is oftentimes greatest danger to our bodies in the least diseases, because we are apt to make light of them, and to neglect the timely use of means to remove them, till they grow so strong, that they prove mortal to us : so there is often most danger in the least sins, we are apt to take no notice of them, and to neglect those heavenly helps whereby they should be weakened and destroyed, till they are grown to that strength, that we are ready to cry out, the medicine is too weak for the disease ; I would pray, and I would hear, but I am afraid that sin is grown up by degrees to such a head, that I shall never be able to prevail over it ; but as I have begun to fall, so I shall utterly fall before it, and at last perish in it, unless the power and free grace of Christ appear for me gloriously, beyond my present apprehension and expectation. The viper is killed by the little young ones that are nourished and cherished in her belly : so are many men eternally killed and betrayed by the little sins (as they call them) that are nourished in their own bosoms.

A little hole in a ship sinks it ; a small breach in a sea-bank carries away all before it ; a little stab in the heart kills a man ; and a little sin, without a great deal of mercy, will damn him.†

Rem. 5. Against this device of Satan, solemnly consider, that other saints have chosen to suffer the worst of torments, rather than they would commit the least sin ; i. e. such as are so in the world's account ; as you may see in Daniel and his companions, who would rather choose to burn, and be cast to the lions, than bow to the image that Nebuchadnezzar had set up. When this Peccadillo, (in the world's account) and a hot fiery furnace stood in competition, and they must either fall into sin, or be cast into the fiery furnace, such was their tenderness of the honor and glory of God, and their hatred and indignation against sin, that they would rather burn than sin.

*Cæsar was stabbed with bodkins,—Pope Adrian was choaked with a gnat,—A scorpion is little, yet able to sting a lion to death,—A mouse is but little, yet killeth an elephant, if he get up into his trunk,—The leopard being great, is poisoned with a head of garlick,—The smallest errors prove many times the most dangerous.

†One little miscarriage doth, in the eyes of the world, overshadow all a Christian's graces, as one cloud doth sometimes overshadow the whole body of the sun.

I have read of that noble servant of God, Marcus Arethusius, minister of a church in the time of Constantine, who, in Constantine's time, had been the cause of overthrowing an idol's temple; afterwards, when Julian came to be emperor, he insisted the people of that place should build it up again; they were ready to do it, but he refused; whereupon, those that were his own people, to whom he preached, took him, and stripped him of all his clothes, and abused his naked body, and exposed it to children, to lance it with their pen-knives, and then caused him to be put in a basket, and anointed him with honey, and set him in the sun to be stung with wasps; and all this cruelty they shewed, because he would not do any thing towards building up this idol temple; nay, they came to this, that if he would do but the least towards it, if he would give but a half-penny to it, they would save him; but he refused all, though the giving of a half-penny might have saved his life; and in so doing, he only lived up to that principle that most Christians talk of, and all profess, but which few come up to, viz. 'That we must choose rather to suffer the worst of torments that men and devils can invent and inflict, than to commit the least sin, whereby God should be dishonored, our conscience wounded, religion reproached, and our own souls endangered.'

Rem. 6. Seriously consider, that the soul is never able to stand under the guilt and weight of the least sin, when God shall set it home upon it; the least sin will press and sink the stoutest sinner as low as hell, when God shall open his eyes, and make him see the horrid filthiness, and abominable vileness of sin. What so little, base, and vile creatures as lice or gnats? And yet by these poor little creatures, God so plagued stout-hearted Pharaoh, and all Egypt, that fainting under it, they were forced to cry out, 'This is the finger of God,' Ex. viii. 16—19. When little creatures, yea, the least creatures, are armed with power from God, they press and sink down the greatest, proudest, and stoutest tyrants* that breathe: so when God casts a sword into the hand of a little sin, and arms it against the soul, it will faint and fall under it.†

Mr. Perkins mentions a good, but very poor man, who being ready to starve, stole a lamb, and being about to eat it with his poor children, and (as his manner was before meat) to crave a blessing, durst not do it, but fell into great perplexity of conscience, acknowledged his fault to the owner, promising payment if ever he should be able.

Rem. 7. Solemnly consider, that there is more evil in the least sin, than in the greatest affliction; and this appears as clear as the sun, by the severe dealing of God the Father with his beloved Son, who let all the vials of his fiercest wrath upon him, and that for the least sin, as well as for the greatest.

'The wages of sin is death:' of sin indefinitely, whether great or small.‡ Oh! how should this make us tremble, as much at the least spark of lust, as at hell itself? Considering that God the Father would not spare his bosom Son, no, not for the least sin, but would make him drink the dregs of his wrath.

(To be Continued.)

*The tyrant Maximinus, who had set forth his proclamation engraven in brass, for the utter abolishing of Christ and his religion, was eaten of lice.

†One drop of an evil conscience swallows up the whole sea of worldly joy.

‡Death is the hire of the least sin; the best wages that the least sin gives his soldiers, is death of all sorts. In a strict sense, there is no little sin, because no little God to sin against.

ART. VIII. *Letter to Aged Christians.*

[From the Watchman of the South.]

Dear Brethren—Can we do any thing to render our death—which cannot be far off—both safe and comfortable; No doubt, by God's assistance, we can do much to accomplish these desirable ends, if we will set about the work in good earnest. I know that there is a feeling of despondency habitually existing in the minds of some aged persons of serious disposition, which leads them to conclude, that if they are not now prepared to die, they never will be. And from all the acquaintance which I have had with professors of religion, I am constrained to think that, as their near approach to the grave does not increase their impressions of the importance of eternal realities, so old age has no tendency to render the evidences of their union with Christ more clear and satisfactory. You may frequently inquire of a dozen such professors in succession, whether they have obtained a comfortable assurance of the goodness of their spiritual condition, and the probability is, that four out of five, if not nine out of ten, will answer in the negative, and will express serious doubts whether they were ever the subjects of regenerating grace. It was not, I believe, always so with those who cordially received the doctrines of grace, and rested their souls upon them. To say nothing about the joyful confidence and assured hope of the apostles and primitive Christians, the members of the first reformed Churches seem to have derived from the pure doctrines of the Bible a high degree of peace and joy. The same was the fact among the pious Puritans of Old and New-England; and the Presbyterians of Scotland, in the best and purest days of the Scottish church. The question has often occurred why does the belief of these doctrines afford less comfort now, than in former times: It is not my purpose, at present, to attempt to account for this fact. I adduce it merely to show, that most professors among us, are not *actually* prepared for death. Even if their state should be one of safety, they cannot view their approaching end with confidence and comfort. And whilst their evidences of genuine piety are so dubious, they of course cannot know that they are in a safe condition. It is, then, of the utmost importance that all professors of the above description, and especially the aged, should be importunately urged "to give diligence to make their calling and election sure." I am aware that some Christians, who enjoy very comfortable evidences of being the adopted children of God, are not willing to profess that they have arrived at full assurance. They suppose that they who have attained to this high privilege, are in a state of uninterrupted joy, and that no shadow of doubt ever passes over the minds. The truth is, they do possess a solid assurance, although their frames of mind are not always equally comfortable, and although the evidence is not so great that it cannot be increased. I recollect, when very young, to have heard a judicious minister conversing with an eminently pious old lady, who had belonged to the church under the care of the Rev. Samuel Davies, in the county of Hanover. In answer to some inquiry respecting the comfort which she enjoyed in the service of her Divine Master, she said, after expressing lively feelings of faith, penitence and gratitude, "but, my dear friend I have never yet attained to the faith of assurance; all I can say is, that I have the faith of reliance." "Well," said the minister, "if you know that you have the faith of reliance, that is assurance." The degrees of evidence possessed by different Christians, are various, from the feeblest

hope up to strong confidence, and the clearness of the evidence to the same person varies exceedingly ; but in general, there seem to be in our church a sad falling below *par* in respect to this matter. It has, however, often been correctly observed, that we are not to expect *dying grace*, before the dying hour arrives. God gives strength as we need it ; and when the believer is called to severe trials, or to difficult duties, he commonly receives aid proportioned to the urgency of his wants, and is surprised to find himself held up by a power not his own. Thus we have often seen the sincere humble Christian, who, during life, was subject to bondage through fear of death, triumphing in the dying hour. This expectation of special aid ought to be encouraged. It is, indeed, a part of that preparation which we should make ; and if we confidently rely on the great Shepherd to meet us, and comfort us, while walking through the valley and shadow of death, he will not disappoint us.

But, in dealing with professors troubled with doubts, we are too apt to proceed on the assumed principle, that notwithstanding their sad misgivings and fears, they are at bottom sincere Christians, and have the root of the matter in them : while in regard to many, this may be an entire mistake, and we are in danger of cherishing in them a fatal delusion. Here the skill and fidelity of the spiritual watchmen are put to the test ; and while they should not deviate a hair's-breadth from the rule of the Divine word, it is better that the pious Christian should suffer some unnecessary pain, than that the false professor should be bolstered up with delusive hopes. I must say, therefore, that the true reason why many professors have no comfortable evidence of their religion, is because they have none. They have never experienced the new birth ; and being still dead in trespasses and sins, it is no wonder that they cannot find in themselves what does not exist. I abhor a censorious spirit, which, upon slight grounds, judges this and that professor to be graceless ; but all my experience and observation lead me to believe that, in our day as well as in former times, the "foolish virgins" constitute a full moiety of the visible church. What I would urge, therefore, on you, my aged friends, and on myself, is a more serious, impartial, and thorough examination into the foundation of our hope of heaven, than perhaps we have ever yet made. Let us go back to the commencement of our religious course, and see whether, in our present more mature judgement, we can conclude that we were then the subjects of a saving change, I do not ask you whether you had an increase of serious feelings, whether your sympathies were strongly excited and experienced some change from a state of terror and distress to comfort ; for all these things may be experienced, and have been experienced by unregenerate persons. Let us carefully inquire whether the habitual tenor of our lives has been such as to satisfy us that a new nature was received. If we have fallen into sin, have we deeply and sincerely repented of it ? Have we wept bitterly for our sin, like Peter, or have we mourned in deep sorrow, like David ! Not such repentance as some experience, who after all their convictions and confessions, return again to the same course of iniquity. But, after all examination of past experience, the main point is, what is the present, habitual state of our hearts ? Do we now love God as his character is exhibited in his word ? Do we hunger and thirst after holiness, or a complete conformity to the law of God ? Would we be willing that law should be relaxed in its demands to afford us some indulgence ? Do we seek our chief happiness in the favor of God, and in communion with him in his

word and ordinances? Is his glory uppermost in our desire, and do we sincerely wish and determine to do all that we can to promote the kingdom of the Redeemer? Do we sincerely love the people of God, of every sect and name, because they bear his image, and are the redeemed children of God! Again: what is the ground on which we expect the pardon of sin and the favor of God! Is it because we are better than many others? Is it because we have had what we esteem great experience? Is it on account of our moral demeanor, or charitable benefactions? Dare we trust in any measure to our own goodness and righteousness? Do we build on any of these, or any similar grounds, then are we on a sandy foundation, and all our towering hopes must fall. But methinks, I hear the humble penitent saying, "all these things I count loss for Christ—I feel that I deserve to die—I never was more convinced of any thing, than that it would have been perfectly just for God to send me to hell. And now all my trust and all my hope, if I know mine own heart, is in the LORD JESUS CHRIST, and in his perfect righteousness and intercession; and all my confidence of being able to serve God hereafter, or to persevere for a single day, is in the grace of the Holy Spirit." The whole evidence of Christian character may be reduced to two particulars—entire trust in Christ for justification, and a sincere and universal love of holiness, with a dependence on the Holy Spirit for its existence, continuance and increase. If, my friend, you have these evidences *now*, you need not perplex yourself with a multitude of scruples. You may dismiss your doubts. God's word will never deceive any who rely upon his guidance. You may not know the day, nor even the year, when spiritual life commenced in your soul; and yet if you now feel its warm pulsations—if you breathe its genuine aspirations—if your heart's treasures are in heaven, and if the cause of God is dearer to you than any other interests—if his people are dearer to you than any other people—if your most constant and supreme desire, is to glorify God your Redeemer, whether by living or dying—then may you welcome death. He is no king of terrors to you. You may say, "Come Lord Jesus, come quickly."

Perhaps some of you are afraid of the pangs of death. You have heard of the convulsive struggle—the dying groans—the difficult breathing—and the ghastly countenance. Well, it must be confessed, the scene is appalling; but it is soon over, forever. I am of opinion, however, that often there is the appearance of dreadful suffering where the patient is unconscious of any very acute pain; and very frequently the departure of the immortal spirit is, at the last, like falling into a gentle sleep. And not unfrequently, while the body is, racked with pain, or what would produce pain in other circumstances, the soul is so supported and comforted by the sweet peace of God poured into it, that the disorders and convulsions of the body are scarcely thought of. And in many instances, God takes his people away by a sudden stroke;—They know nothing about it, until they awake in heaven. O, what a transition! Or, if it be necessary to let in the light of glory gradually. God, who knows our constitution, will order all things well. But I would advise you to meditate much on death. Collect, and have in memory, a number of precious promises for the occasion. Put up many prayers for grace and strength for a dying hour. Beg an interest in the intercessions of your Christian friends. Keep your minds calm, and yield not to perturbing cares. Be found at your post, when the summons comes, with your loins girded and lights burning. Settle beforehand all your worldly affairs.

A. ALEXANDER.

ART. IX. *How to treat the Sick and Dying.*

[From the Watchman of the South.]

We are happy to be able to lay before our readers a letter from "Luke a beloved physician" on the subject of faithfulness to the dying. The professional skill and moral worth of our correspondent have secured to him a large share of the confidence of a very intelligent community.

TO THE REV. WM. S. PLUMER,

Dear Friend—I was very much gratified in reading the extract in your paper of the 26th Oct. on the subject of "truth to the dying," from Dr. Whittridge's address to the last graduating class, of the medical College of South Carolina.

Being, as you know, a professor of religion when I commenced the practice of medicine, it was a matter of some importance to me to determine whether religious conversation, and the visits of religious people, with a view to such conversation, had any injurious effect on any of the diseases of the human system. As I esteemed the soul of vastly more importance than the body, and the life of the soul in heaven, of greater value than the addition of a few years to this transient state, I of course, thought it important that the sick and the dying should know their true situation, and consequently have, as God has enabled me in some degree at least, dealt faithfully with my fellow men in this important particular, and it gives me great pleasure to be able, now, after several years practice, and I will say close observation all the time, to say that never, in one single case, have I had any reason to believe that faithful religious conversation has had any evil effect on the disease of the sick, either in exciting and increasing advancing symptoms, or in retarding recovery. On the contrary I can easily recall many cases in which such conversation seemed to have a calming, soothing influence, and in fact, to prove a balm, a medicine in itself more efficacious than medical prescriptions, and always their best auxiliary.

Physicians will find themselves often placed by the bed of the dying and will then feel their utter insufficiency to arrest or even retard the steps of the Destroyer. How often are they compelled to stand as mute spectators of the work of death! Then, in that hour, when the anxious, inquiring, piercing gaze, the labouring chest, the restless limbs and agitated frame all indicate the approach of the last mortal struggle!! Oh, sir! in that hour, when as regards the body the "help of man is vain," in that hour when the world and all its concerns are receding, when through the opening vista some glimpses of awful eternity are seen awful to saint and sinner, how important in that hour, to be able to point the anxious soul to the great physician, to assure him that there is a balm in Gilead, that there is a cure for diseases of the soul, certain, sovereign and efficacious in every case, when the patient *is only willing to be cured*. Does not every man in his senses know that he must die? Is it a matter of small moment, what shall be his situation beyond the grave? Can any rational soul, with eternity in view, be indifferent to this subject? And what shall we say of the morality or feeling of that man who will deceive the dying, who will hold out hopes which he knows to be fallacious, who will cheat the poor mortal out of the last precious moment of life, and who knows, but cheat him out of his soul; and yet this is done every day, and advocated too by men of high pretensions to moral rectitude and feeling. How would you like, Sir, to be upbraided for your unfaithfulness to his soul, by a poor mortal, struggling in

the jaws of death; yet, such a case have I known to occur. May it never fall to your lot as a minister, or mine as a physician, to encounter such upbraidings.

When a man is very sick, is it not natural, is it not certain, that he will think of death and futurity? Let him only believe his case to be doubtful, and in ninety-nine cases in a hundred, the subject of religion, and the conversation and visits of religious persons will be acceptable and pleasing; and I speak this of cases where the individuals are known to have lived an irreligious and thoughtless life. Indeed in many cases I have known such persons reflect on their religious friends, for being so backward in introducing the subject of religion, and urging its necessity. I am far from encouraging a death-bed repentance; but if men will be so mad as to put off repentance to that hour, let us at least clear our skirts of their blood, let us point the dying sinner to "the Lamb of God that taketh away the sin of the world."

The Scriptures mention but one sinner pardoned and saved in the hour of death, the thief on the Cross. There is record made of this one case, that none should despair—and but of one, that none should presume.

Finally, I would say that in several hundred cases in which I have introduced the subject of religion to the impenitent, when sick or dying, I have met only a few cases in which the subject was treated with indifference and only met with three cases in which I was repulsed, and two of these were infidels. If any Christian physician will be encouraged to greater faithfulness in discharge of duty, I shall have gained one of my ends in writing these few remarks. The other end I have gained in adding my testimony to that of Dr. Whittridge that faithful religious discourse with the sick or dying, can in no degree have an injurious effect on their complaints, but in most cases the contrary.

LUKE.

ART. X. *Swiss Mission to Canada.*

We learn from the N. Y. Observer that about two years since a Mr. Roussy, missionary and a Madame Feller, teacher, from Switzerland, commenced laboring among the French Roman Catholics in Lower Canada, with a view of evangelizing them. The following extracts from a letter written by Madame Feller will show how the mission has been affected by the late insurrectionary movements in that Province. The "dear Canadians" of whom the letter speaks, are some twenty or more who have renounced Popery in consequence of the instruction which has been imparted by the Mission. The part of the letter given below is dated from Champlain, in this State.

Nov. 25.—It always happens that the enemy is enraged against us in proportion as God blesses us. Whenever there were new conversions, particularly at the time of baptisms, we have been exposed to all sorts of vexations and wickedness. At first our gardens were plundered, and a band of men full of malice found means to crop the tails and manes of all the horses of such as had left Popery, and so they could not go to any place without being immediately recognized and exposed

to ridicule and insult. All the Canadians who follow Christ, have suffered persecution. One night, after school, we were attending our worship as usual; and all at once, during prayer, three windows were broken open. By the goodness of God, no one was hurt, though we were quite numerous, and several were seated by the windows. A stick of wood had evidently been aimed at me. It seemed unavoidable that it would hit me in the head, and we could not explain how I was preserved; but is not the good Shepherd, who takes care of the sheep, called also our buckler and our defence?

For a long time our Canadians told us their fears of war; that they foresaw the party called patriots, excited by Mr. Papineau and his numerous agents, would threaten to make a revolution, to withdraw from the English government, and declare themselves independent like the Americans. We never paid heed to these words. The poor Canadians seemed to us so little ripe for undertaking a revolution, that we could not but smile. They were generally men without courage, poltroons, so like children, so ignorant, that the majority of the patriots do not know of what they complain. This plan of a republic seems to me a foolish dream. Before the Canadians can govern themselves, they must go to school. But we have seen that if the Canadians are incapable of making war courageously and honorably, they are capable of acting like robbers. Our Grand Ligne is one of the places abounding with evil disposed persons. Corruption has attained to such an alarming degree, that all I could tell you would be below the reality. It has been one of the centres of the revolt. The patriots began by demanding of the militia officers, magistrates, judges &c. that they should resign their commissions which they had received from the King, promising them that Mr. Papineau would place them in office again.

Nov. 27.—Their expeditions always take place in the night. They go in bodies of a hundred, two hundred, three hundred and sometimes more, against a single individual. They are all masked, and armed with all sorts of instruments to make a great noise. They begin by uttering infernal cries, imprecations, &c. Those who do not immediately go out, have their houses attacked with stones, and threatened with being burned. (They carry lighted brands with them.) Some houses have been thrown down and every thing broken and pillaged. Almost all the inhabitants of Grand Ligne being patriots, they became so impudent that there were no bounds to their disorders. They acknowledged no power, and every one did what was right in his own eyes. In these circumstances, friends came and warned us that we were in danger, and that we ought to remove for some time, and this as quickly as possible. We could hardly persuade ourselves to seek our own safety and leave our dear Canadians in peril. We prayed to the Lord to show us our way. I was sure that he had placed us there, and I did not wish to stir, except by his permission and at his command; and he did not leave us long in doubt. On Saturday, Oct. 28, a good English friend came on horse-back, to warn us of the danger we ran. On Sunday, we assembled, as usual, three times. Our Canadians were in great distress. They understood that we must go; but they were distressed at the bare thought of remaining without us in the midst of such distress.

Like the preceding night, that of Sunday was terrible. The Band of rebels became stronger and more threatening, and committed great scandals. The days were still tolerable, but every night returned with

new horrors. Monday, brother Roussy went to Champlain, to inquire for lodgings not only for ourselves, but for all the families friendly to the gospel, in case that God should point out the way for us there. Brother Roussy had not been gone an hour, when I heard from every quarter that the patriots had laid a plot to kill him. They spoke of it openly, and showed a real rage against him. I passed a sad day, knowing that it was our duty to go; but to leave my Canadians was to leave my life! I was warned that the patriots intended to come to my house that night, and that they would commit great slaughter. I blessed God that brother Roussy was absent. I passed my evening in reading and in prayer with some of my dear Canadians, strengthening myself in my God, and looking to him for direction; for I knew not what to do. How true it is, that we must look to Jesus if we would not lose courage! I experienced it this night; for when the infernal band arrived before my door, I felt no fear. The brave brother L'Eveque went out of his house to ask them what they wished; and amidst their noise they ordered imperiously that L'Eveque should immediately remove the scandal of this new religion, which he had suffered in his house, and said they would oblige us to quit the country. L'Eveque asked them who had given them the power to act thus. They replied that they took it, and that they would show us soon that they were masters. I was obliged to go out of the house to speak to them from the porch. I was able to do it without agitation, and without being molested. They summoned me then to go, as well as brother Roussy: adding, that if we did not do it quickly, they would return and compel us; that they would not bear us any longer; that we had come to trouble the country by bringing a new religion; that they would tolerate no men but such as professed the good religion and were good patriots like themselves. Then they uttered many oaths and curses, and left me, to go and attack the houses of all the members of our little church. They announced their approach by shouts and stones thrown against the windows, and ordered all who had quit Popery to abandon their new religion, and return to the mass; and said that if they would not do it, they should quit the country with us, or they would be wholly burned up.

Thus the way was plain for us; for we all preferred to abandon every thing, rather than renounce our faith. We accordingly made our preparations to depart, trusting to God to provide an asylum for the poor persecuted church. Br. Roussy returned in the afternoon of Tuesday. A musket was fired at him from a house, but the Lord did not allow him to be hurt. He reported that there was a prospect we could all take refuge in Champlain; and on Wednesday, Nov. 1, we left Canada, to the number of 51 persons; leaving 13 behind, who had not completed their arrangements, but would follow us soon. O my dear H. if you could have seen this train, and their poverty, your heart would have been broken. In one waggon were 10 children and 2 mothers, and these poor children were so badly clothed, that they suffered much from the cold. I could hardly restrain my tears when seeing them; and yet I rejoiced, that while so young they could suffer already for the name of Jesus. Having arrived at Champlain, Br Roussy and myself were received into a Christian family with cordial hospitality, which we have enjoyed for eight days. We find much difficulty in procuring lodgings for our Canadians and ourselves. We are ourselves in the village, and our friends in the vicinity.

In the midst of our affliction; we bless God that we are removed

far from the noise of war. It is easy to see his hand in this whole affair. If these wretches had not driven us away, we and perhaps our families would have tried to remain. We should not probably have ventured to go, and our brethren would have been dragged away forcibly by these nocturnal banditti; and afterwards into battles in open day.

We have learned that the revolutionists held a council, to know what they would do with us. It was proposed to pull down our house and to destroy every thing; but some of them, to whom we had often spoken of the gospel, and who, though they would not receive it for themselves, were yet convinced that it is a good thing, and who esteem and respect us, strenuously contended that they should do us no harm, as we had done nothing but good; and they proposed that we should barely leave the place. God permitted this opinion to prevail, and we now enjoy peace.

ART. XI. *Miscellany.*

A CONVERSATION ON CONSCIENCE.—A few friends accidentally meeting one day, were led in conversation to conclude that *some men had no consciences*. "There is neighbor T." said one of them, "who has borrowed from me no less than three umbrellas, and he seems to *make no conscience* of bringing them back." "Ah," said a student, "I have had several such neighbors, until my library almost consists of odd volumes." "The case is bad enough," said a mechanic, "but not so bad as mine, for I have been working for the rich Mr. F., for the last twelve months, and he has *so little conscience*, that he always puts me off, when I ask for payment." "Well, well," said a physician, "I have always found that men had *less conscience*, in paying the doctor's bill, than any thing else." "Excuse me sir," says a country clergyman, "if I doubt your conclusion. I labor hard, and live poor, and although I am always desecanting on the pleasures of a good conscience, that is, a conscience which accuses us of no neglect of duty, yet I seldom find my parishioners with *conscience enough* to remember the poor parson's quarter day." While this conversation was going on, the publisher of a newspaper stepped up and remarked, "Gentlemen, none of you have as much cause to complain as I have. I go to the expense of buying presses, types, and paper; I hire workmen who must be paid by the week; I send out a weekly sheet of religious news and yet some of my subscribers have never made it a *matter of conscience* to pay me a cent for the last three years. And when I send them a bill, they threaten to cease their *patronage* if I dun them." At this, most of those present agreed that it was very true that many had very little conscience in paying for a newspaper. Perhaps they felt guilty themselves.—*Presbyterian.*

WE DO NOT PRAY ENOUGH.—Felix Neff once made the following comparison: 'When a pump is frequently used, but little pains are necessary to have water; the water pours out at the first stroke because it is high. But if the pump has not been used for a long time the water gets low, and when you want it, you must pump a long while, and the water comes only after great efforts. It is so with prayer. If we are

instant in prayer, every little circumstance awakens the disposition to pray, and desires and words are always ready. But if we neglect prayer, it is difficult for us to pray, for the water in the well gets low.—*Ch. Watchman.*

CHARITY.—One says, “I will give to-morrow,” to excuse himself from giving to day. Alas! do you know whether you shall be alive to-morrow in this place? Another says, “I am poor; I have need enough of all my means.” Yes, you are poor, you are destitute; but it is of love, of benignity, of faith and of mercy. A third says, “whom do I wrong? I keep only my own.” I ask you, from whom did you receive those riches? and whence did you bring them? Did you not come naked from your mother’s womb; and shall you not return naked to the dust? Whence did this wealth come?—from chance? What is this but Atheism? If you confess that you received it from God, why did it fall to your lot rather than to another’s? God is not unrighteous in the unequal division of property among men. Why are you rich? and why is this man poor? It is that you may receive the reward of dispensing your goods faithfully, and that the poor may receive the recompense of his patience. When, therefore, you appropriate to yourself that wealth which belongs to many, and of which you are the steward, you are a robber.—*St. Basil.*

ART. XII. *Obituary of John Ashton of Cambridge.*

John Ashton, well known for many years, especially in the eastern section of our church, is no more to be numbered with the living. He died at his dwelling on the 8th Dec., 1837, in the 75th year of his age. There are perhaps few of his acquaintances whose continuance in the church is of the same value, or whose removal should excite the same interest. Mr. Ashton was born in Ireland, and emigrated to this country with his father, at an early age: He was first awakened to a sense of his lost condition by nature, when about seventeen years old, by means of a sermon by a travelling preacher, stated ordinances being then very scarce in this part of the country. When the division took place in what was called the old congregation of Cambridge, at the commencement of the Associate Reformed, his father adhered to the new formation, and he, shortly after, joined the Associate church under Mr. Beveridge. In this he gave proof of being moved entirely by the love of truth, as it was much against his temporal interests. He continued for more than fifty years, an eminent and exemplary member of that congregation, and for more than forty of these years a standard member of Session. All who knew him, can attest to his uprightness, as excelled perhaps by none, either in the things of God, or the things of men; but this excellent trait in his character, was the occasion of immense trouble to him, from those with whom he had to do in his official capacity; being himself without guile and deceit, he was grieved to discover it in others, and when the application of discipline increased, instead of curing the evil, it exceedingly aggravated his sorrow. He was a man of a truly public spirit, and tender sensibility: to his latest day he took the most lively interest in the affairs of the whole church; and the troubles by which she has for some years been afflicted, sunk deep into his soul. Indeed the state of matters in Cambridge congregation particularly, wore upon him so, as evidently hastened his departure. He

was one of those who had seen it, in its first glory, and who often wept to see it as it now is,—He is the last of those godly men of that time, whose gray hairs have been brought down with sorrow to the grave. He as well as the others who were removed before him, earnestly longed to see peace restored to the church before their eyes were closed but it was not granted to them. As some others of them had done, he also has left in writing his narrative of these troubles, for a *testimony*, as he expressly said.

Mr. Ashton was so wearied with vexations, in his endeavors to maintain order, that about two years before his death, he came to the conclusion that he could no longer act as a member of Cambridge Session, nor attend with any comfort there as a hearer; and therefore proposed petitioning *Presbytery* to be set off to another congregation, (knowing that such a favour would not be granted by Session;) but a friend suggested that he might in that way be delayed and baffled from time to time, so that his few remaining days would still be consumed in vexing trials; and recommended to him to continue the punctual payment of his salary where he was connected, and he would probably not be called in question where he attended,—he did so, and continued unmolested to attend in Salem, which was nearest to him, as long as he was able to go any where. He had always a high relish for the company of his brethren in the church, and conversation on what pertained to the interests of religion; and though for these two years he was personally relieved from the heat of trouble, it was often the painful subject of his reflections and conversation. To a friend, some time before his death, he said, "I have peace in my mind in view of eternity, as I believe I have peace with God, and it will be well for them (meaning those who had caused him much grief) if they are able to say so, when they come where I now am." After he was confined to his house, his desire for religious company and conversation increased, but his enjoyment of it with those who claimed the spiritual oversight of him was very rare; he was not however deserted, he had at an early period of his christian life, attained to assurance of his personal interest in Christ, which continued, though not with equal clearness at all times, through life; and now in his last days, settled down in an uninterrupted serenity. Towards the latter part of last summer he was taken with a kind of fits, that had some resemblance to apoplexy, and was thought to be chiefly occasioned by trouble of mind; he obtained temporary relief by bleeding, but the fits returned with more frequency and severity till the morning of the day above named, when he was taken about 4 o'clock and continued insensible till about 1 o'clock in the afternoon, and then *fell asleep*—thus carried over the Jordan of death apparently without experiencing either pain or fear. He was very affectionate in his family; disinterested in his friendship, liberal to every good cause, according to his means; steadfast in his christian profession;—neither was his religion wholly of the controversial kind; he had with him a rare savour of vital experimental godliness; he delighted in spiritual exercises; was of great ability and fervour in prayer; and was favored with very observable, gracious answers of prayer; he had a good judgment, an ardent mind, and for candor and honesty he had no superior.

Our only consolation for his loss is that he, who gave and took away such a servant, has still the residue of the spirit to qualify others. Z.

THE
RELIGIOUS MONITOR.

AND
EVANGELICAL REPOSITORY.

FEBRUARY, 1838.

ART. I. *Remarks on 1 Cor. xv. 29.*

"Else what shall they do which are baptized for the dead if the dead rise not at all? why are they then baptized for the dead?" 1 Cor. xv. 29.

In reading this passage, Peter's declaration respecting Paul's epistles, that in them are "some things hard to be understood," is naturally suggested to the mind. What is intended by "baptism for the dead" is a question on which various opinions have been advanced; and while the general design of the apostle in the passage, as well as throughout the whole chapter, must be obvious to every one, yet what he really intends by this "baptism for the dead" is a question which is perhaps not so easily answered. Without therefore endeavoring to settle this question, or even advance much of any thing new upon the subject, we shall merely notice some of the principal opinions that have been advanced, selecting that one which seems to be best supported by the context, and which gives to the passage the greatest force of argument in favor of that doctrine, which is the grand and leading topic of the chapter. It is very obvious that the doctrine of the resurrection is the principal subject treated of in this chapter; and it exhibits one continued chain of reasoning in proof of this doctrine; and so let us take what view of the passage we may, it is plain that it is introduced by the apostle as an argument for the resurrection of the dead; and therefore whatever view of the passage we can take which accords best with the design of the apostle, is best supported by the context, and gives it the greatest weight in proof of the doctrine in question, is that view which would seem best entitled to preference.

Some suppose that the apostle here refers to a custom which prevailed among the Jews as well as other nations, of washing the dead bodies of persons before interment, (see Acts ix. 37.) and view the apostle as reasoning in this way; if there be no resurrection of the dead why all this care of a dead body? why all this washing, if the body is never to rise again or be seen more? But if it be admitted at all, that the passage viewed in this light forms an argument for the resurrection of the dead, it must certainly be a very weak one, and one utterly unworthy of the character of an inspired apostle; besides, such

a practice could not so properly be called a baptism *for* the dead, as a baptism *of* the dead.

Others again suppose, that the apostle refers to a custom which is said to have prevailed among certain heretical sects, of baptizing a living person in the room of a dead one who had died without baptism: according to this practice, when any person died without baptism, a living person was concealed beneath the bed of the deceased, and the deceased being asked if he wished to be baptized, but making no answer, the living person answered that he would be baptized in his stead, and thus the living was baptized for the dead. But if such a practice ever existed, it does not appear to have existed so early as the days of the apostle, and if so, he could not have any reference to it: but even granting that it did exist as early as the days of the apostle, it was a vain and superstitious custom, and so could never have been noticed by him without expressing his disapprobation of it; much less, from such a vain practice would he draw an argument in favor of a fundamental article of the christian system.

It is supposed by others again, that reference is here had to a practice which prevailed with a certain sect, of deferring baptism until persons were just at the point of death, and who although living, might be considered as good as dead when the ordinance was administered to them; but to call baptism in such circumstances, a "baptism for the dead," would certainly be a great strain on the natural meaning of language; and as this practice did not exist until after the apostle's time, and was by no means a commendable one, the same objections lie against it as against the last opinion which we noticed.

Others suppose that by the persons said to be "baptized for the dead," we are to understand such in general as were introduced into the church by baptism, and who filled up the places of those who had gone before them, and who were now dead, as ranks of soldiers advance to fill up the places of those who have just fallen in the contest: but how the passage viewed in this way, would form an argument for the resurrection of the dead, is by no means obvious to us.

But perhaps a more common opinion than any of those we have noticed is, that the apostle has reference to the practice of requiring a profession of faith before baptism, which profession, amongst other articles, embraced a belief of the doctrine of the resurrection: this doctrine, it is known, was much opposed in the apostle's days, and so would necessarily constitute a part of the "present truth," and would enter as an important article into the profession of all who would be received by baptism into the church; and therefore by those who were "baptized for the dead," they understand those who were baptized for or upon their belief of the doctrine of the resurrection of the dead, and who must either hold the doctrine as true, or else renounce their baptism administered to them on their belief of this doctrine. But there appears to be two objections of some weight against this opinion: *first*, the mere fact of a person's professing his belief in any doctrine, and having a divine ordinance administered to him upon his belief of it, is no certain evidence of the truth of that doctrine, because it is evident that such a person might after all be mistaken: and so this view of the subject makes the apostle's argument to be of almost no weight whatever for the doctrine in question; for it might still be replied that although multitudes had been received by baptism into the church, upon a solemn profession of their belief of this doctrine, yet after all it was possible for them to be in an error, and so no conclusive

argument could be drawn from this fact for the doctrine of the resurrection.—And *second*, it is very obvious that by “baptism for the dead,” the apostle means something as done or endured by one particular class of Christians only, and not by the whole church; whereas if by those who were “baptized for the dead,” he intends those who were received into the church by baptism upon their belief of the resurrection as an article of their profession, he would not have said “what shall they do which are baptized for the dead,” but “what shall we all do, what shall the whole christian church do which is baptized for the dead?” as the resurrection is an article in the profession of faith made by every christian, and baptism is an ordinance not peculiar to one class of christians, but one common to all.

But as the opinions which have been advanced upon the subject are numerous, and as we have now noticed some of the principal of these, without spending more time in noticing any others, we remark that the view of the passage which appears least exceptionable, which is best supported by the context, and which gives the passage the greatest weight in proof of the resurrection, is to understand the apostle as speaking here not of literal but of figurative or metaphorical baptism, and as intending by it, extreme and deep distress and suffering. Our Lord evidently uses the term in this acceptation, when he calls his sufferings and especially his last and greatest ones “a baptism.” “But I have a baptism to be baptized with, and how am I straitened till it be accomplished,” (Luke xii. 50.) The term is used in the same acceptation, (Mark x. 38, 39. see also Mat. xx. 22, 23.) and in this sense of the term, martyrdom was called by the ancients, “a bloody baptism.” By those then who were baptized for the dead we would understand those who had suffered much because of the doctrine of the resurrection of the dead, who had been plunged as it were, and overwhelmed in severe sufferings because of their belief, profession, or preaching of this doctrine. And in confirmation of this view of the passage let the following things be considered:—

First, as already observed, the persons spoken of are but a particular class of Christians who appear to have undergone or suffered something that was not common to the whole christian church; and so it does not appear that the whole christian church either in the apostle’s days or at any other period, had suffered persecution because of their belief of the resurrection of the dead, but only some individuals, whom the apostle here seems to be describing, when he speaks of them as being “baptized for the dead.”

Second, this view of the passage we think is strongly confirmed by the context; thus verse 30th, he says, “and why stand we in jeopardy every hour?” as if he had said, “If the doctrine of the resurrection be not true, what shall they do who have undergone every kind of suffering on account of it; and not only they, but even we ourselves, why do we undergo all manner of evils, and even every hour endanger our very lives for the sake of it, if it be not true?” and in the 32d verse he says, “If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not?” thus very forcibly arguing that if the dead rise not, it could be no advantage to him to undergo such trials, and even to be exposed to the fury of wild beasts, or of men more furious than wild beasts, for the sake of this doctrine: but declares that instead of running such risks, or encountering such dangers, it were far better to adopt the creed of the Epicureans, “Let us eat and drink, for to-morrow we die.”

Third, this view of the passage is further confirmed by the fact, that there was no doctrine of christianity either held or taught by the first christians, which was more hateful to the heathen, or on account of which they were more exposed to persecution than the doctrine of the resurrection. The first persecution of which we have any account after the ascension of our Lord, was occasioned by "preaching through Jesus the resurrection from the dead," as is evident from Acts iv. 1, 2, 3. Paul was insulted and derided at Athens, called a "babbling" and "a setter forth of strange Gods; because he preached unto them Jesus and the resurrection," (Acts xvii. 18, 19, compared with verse 32d.) And we find that it was for "the hope and resurrection of the dead" that he was "called in question," and accused by the Jews on another occasion, (Acts ii. 3, 6, compared with chapter xxvi. 6, 7, 8.) And thus it appears, that there was no doctrine held or taught by the first christians, that exposed them more to persecution than that of the resurrection of the dead: so that if these things are duly considered, they should have considerable weight, we think, in confirmation of the view of the passage which we have adopted. But we are sensible that it may be said here, that the same objection may be urged against this as against the former opinion which we noticed; that it may be objected that the mere fact of persons undergoing persecution, and endangering their lives, because of their profession and belief of any particular doctrine, is no more a proof of the truth of that doctrine, than the fact of persons having a religious ordinance administered to them upon a profession of their faith in the doctrine, as they may be mistaken in the one case as well as in the other, and so the doctrine be untrue after all. But it may be remarked that the two cases are not precisely the same; persons in submitting to the administration of a religious rite, have no sacrifices whatever to make, and to make a profession of our faith in a doctrine, and to have a religious ordinance administered to us accordingly, is the easiest thing imaginable: but the case is quite altered when we are called to make great sacrifices on account of our belief of any particular doctrine, and when persons are found willing to undergo persecution of every kind, to sustain the loss of all things, yea even of life itself, rather than renounce their belief of it; it surely affords something more considerable in favor of that doctrine, than the mere fact of their receiving a religious ordinance as a testimony of their belief of it. But even granting the objection in all its force, it does not divest the passage, as we have viewed it, of due weight in proof of the doctrine in question; viewed in this light, it affords an argument for the resurrection, of the same kind as that drawn from martyrdom in favor of the christian religion, which, although it does not amount to a positive proof, yet when taken in connection with other testimony, affords a strong collateral proof in favor of the doctrine in question. In conclusion, the view which we have taken of the passage, of all others which we have seen advanced, appears to give it the greatest weight in proof of the doctrine in question, and to be most strongly confirmed by the context as we have endeavored to shew.

B.

ART. II. *Remarks on the subject of a Public Profession.*

Some time ago* I offered a few observations on the nature of a religious profession, and the grounds on which it ought to rest. It ought to be received by the heart in all its articles, especially those which are distinguishing, as being in substance the testimony of God in his word. This belief ought to be our ruling motive for making a public profession of it. By means of believing and professing it we expect that our souls are to live and "grow up into him in all things who is the Head, even Christ"—Such were some of the leading thoughts which were advanced. I had intended according to promise, to have added to them before this time, but was providentially hindered. I now propose to resume the subject, if peradventure it may be the means of calling attention to its bearing upon the present state of matters in the churches.

The view of a profession just given is identified with the true prosperity of Zion. If her members and her officers have it thus daily at heart, she will have "peace and prosperity within her walls:" but if not, the sad reverse must be her case. It is therefore all-important that this view of it be most particularly regarded, in the following instances:

First. In the admission of persons to communion, and especially at the formation of a new congregation. The persons then received are the *nucleus* on which it forms, and they not unfrequently impart their own character and spirit to the whole society. It is from among them that elders and deacons have to be chosen: And they are called immediately to administer the ordinances of government and discipline. How much, then, under God, depends the spiritual prosperity and permanency of the society upon the views which these persons have of the profession! Those who are appointed to preside on the occasion ought to have their hearts fully impressed with their responsibility. Great deliberation is necessary—also minute discrimination, and solemn and particular inquiries as to their understanding of the profession and the estimate which they may have formed of its distinguishing doctrines. It must be obvious that their estimate of the special end of the separate association can rise no higher than this whatever it may be. How conciliatory soever may be the terms in which they speak of them if they have not found a solid basis for them in the word of God, neither have they found it for our separate association. And what then, I ask, has a society to expect from their being laid in its foundations?

Second. In the choice and ordination of men to the office of elders. For if men chosen to rule in the congregation, either do not understand our peculiar principles and Presbyterian government and discipline in particular, or do not feel thoroughly persuaded that it is the only scriptural government, or regard it only in a doctrinal point of view as correct, but not with faith and love as an ordinance of Christ for the edifying of his body; they cannot either in their separate or judicial capacity pursue the proper end of their office. Their motives, propositions and votes cannot be of a higher order than their views. And if there be either error or defect in *their* views it will infect the whole society. If then the congregation would be faithful and obedient unto the Head of the church, and receive in their own souls the measure of spiritual benefit designed by the ordinance of government, let them consider well the spiritual nature and design of government, the

*See page 4J, vol. xiv.

connection of its faithful administration with the good of souls, and the prosperity of the church, and the scriptural qualifications of rulers, when they are about to look out from among them, men to be set apart for this work.

Third. In the training and licencing of young men to preach the gospel. It is exceedingly important to the whole body ecclesiastic that *they* should be thoroughly acquainted with the peculiar principles of their profession. On them the whole dependence under God is placed for maintaining them in their full weight upon the practice within the church, and for defending them without her. If a ministry shall be suffered to rise up within her with a very limited and imperfect understanding of these principles or with an undervalue of them in their hearts, how are these two great ends to be accomplished? or how is she to maintain her separate standing? If young men enter the pulpit conceiving the distinguishing tenets of the Secession to be antiquated notions, which have little to do in that place, and still less in the practice of godliness, our association must soon come to nothing, or continue only in the name.

Fourth. When a congregation makes choice of a minister, instead of looking chiefly to his appearance and the modulations of his voice, &c. their first and leading inquiry should be, does he truly esteem the peculiar tenets of the Secession, and is he able to defend them? People are generally too easily satisfied at such a time. They have, it may be, been long without public ordinances, and are exceedingly anxious to enjoy them. They look upon his mission by a Seceding Presbytery as guarantee sufficient for his orthodoxy, and they are much pleased with the few discourses which they have heard. And he, on his part, equally desirous to be settled, is willing to make the best appearance that he can. A pastoral relation is soon formed. And in these circumstances there is great temptation to overlook the end of their association altogether.

I am persuaded that a great portion of the present distress of the churches arises from want of this view of a Public Profession, and particularly of its distinguishing truths. It will not be deemed uncharitable to suppose that small congregations are frequently found to be very anxious to have the countenance and support of their neighbors, in order to gain a certain point—the settlement of a minister among them. Before they are aware of it they are afraid to refuse any one that applies for membership—and afraid to exercise discipline on such of their number as fall under it, lest their cause become unpopular. Many things in this way are excused because they want a minister. If they had a minister they promise to themselves that he will set every thing in order. A minister is at length settled among them, and he finds the necessity still greater for touching softly with discipline and doctrine. Every one had strained to the utmost to make out a support for the man—Prejudices against distinguishing tenets had been soothed—and irregularities had been overlooked to make up the face of a congregation and swell the subscription. And if he were to take hold of things by their right names and handle them as a faithful honest man, the social fabric would fall down about him and he would be forced to seek another home. But he on his part has his motives which induce him powerfully to prevent such an issue if possible. He was as desirous to accept of a call as they were to give one. He wishes to be popular and successful. And a great number of communicants gathered in a short time

is a very flattering thing. And charitable hope comes in as a salvo to the conscience and says, "if we only had them, soft dealing and gradual instruction will eventually gain them over to the profession." On this scheme he commences his operations. A great number of young and old of both sexes apply for membership, some because he has handled a particular subject to their liking, others from the novelty of the thing, others from a liking to his person, and others only because they have no access to another church. But he sets the whole to the account of *their* piety and *his* preaching and they are received. For a little while there is a great flow of good feeling and self-gratulation all around. But this state of things cannot without a miracle be expected to continue. In the course of a very few years the force of such principles is spent. The profession and the communion is no more a new thing. The man in the pulpit is no more like the same person, and he has *faults!* and *defects!* He happens unwarily to handle some distinguishing principle which calls forth a host of prejudices. And now minister, session and congregation begin to realize their true situation. And they find that instead of a congregation drawn together by an affinity of views and principles for the purpose of glorifying God and edifying one another in a holy scriptural profession, they are a heterogeneous mass brought together to scourge one another for hypocrisy and slack dealing.

A war of mutual recrimination commences. The people say they never knew that such things belonged to the profession, otherwise they would never have joined it. The Session after the very old fashion shift the blame off themselves on to their minister, and he on his part says the people assented at their admission to the profession. This brings on a very sad state of things in a society professing to be walking in love. Jealousy and dislike take the place of confidence and love. Edification is at an end. And now it is manifest that they were in a preferable state when they were but two or three meeting together in a prayer meeting and had no minister and no congregation at all. And why is it so, christian reader? Is it not, because the two or three were drawn together by the force of a living faith in the distinguishing principles of their profession, persuaded that it was more for the glory of the God of truth and their own edification to meet on these principles, two or three, than to meet with two or three hundred who either disbelieved them or disesteemed them? When they were but two or three, they could not conscientiously join in fellowship with any other body, because these distinguishing principles could have no place in it. They chose to stand singular and alone—that is—they chose to stand with these principles in preference to standing with men who denied them. In this they were on solid ground—were not ashamed of Christ's words before men. but did openly bear witness to the same. But now they have done what in effect is not different from joining another church—they have gathered around them a congregation of people who it may be know very little and care less about these distinguishing principles. Yet they have not altered from their original views, but they have lost in some measure the abiding sense of their importance to a daily walk in fellowship with God and his people, which once they had, in their haste to get a congregation gathered; and this was the fertile source of all the trouble. This being lost their heart lost its balance, they became weary of being few, and despised the day of small things. Their value for ordinances became disproportionate; too great for

those that are public, too small for those that are private. They became impatient of God's providence, and made haste to increase in numbers, which like a wall daubed with untempered mortar, now swells out into an open and a wide breach.

If the minister above supposed, has been betrayed by flattering appearances and his own vanity and selfishness together into the disagreeable situation which I have described. but is after all honest and hearty in his profession, he will probably resolve to breast the storm and retrace his steps, and in doing so, he will have many an opportunity of seeing the great importance of a living faith in the doctrines, especially the distinguishing doctrines of his profession. He will find that faithful preaching and pointed applications which ought to be his constant study, and the people's delight, will give offence and create difficulties where the people have been admitted without a due regard to these. And if the Session have been chosen without a supreme regard to these principles he may find them alike unqualified and unwilling to bring offenders against the profession to discipline.

I will take the liberty of supposing a few cases, that I may carry out the illustration of my point. I will suppose a member is found to be guilty of "occasional hearing," as it is termed, or going to join in public ordinances with some body of christians, whose public creed stands opposed in one or more points to the public testimony which we have given to the world. Perhaps there is no other point upon which people more readily or fully discover their deficiency of correct views of a Public Profession and of a living faith in its distinguishing truths than this. It is admitted that the reason commonly and solemnly avowed, at admission, for making this profession, viz.—that all its doctrines and especially those by which it is distinguished from other professions are taught in the word of God—is the only one approved either by Scripture or sound reason.

Then it *must* be admitted to be an imperative duty not only to carry about in our minds an *opinion* of their scriptural correctness, but a living faith of them in our hearts, which makes them a rule of practice, and the omission of this must be a sin; much more must the profession and practice opposite to them be a sin. When I go in and join in public worship with a people whose public creed is opposed to my avowed testimony, if but in one point, my profession and practice for the time is in plain contradiction to that one point before a multitude of its known opposers. My conduct is therefore a *sin*, as palpable a breach of the ninth commandment as my going for once in a company of thieves and helping them to steal one article, would be a breach of the eighth. This is the grave character of "occasional hearing" according to the solemn avowal of faith made at admission. And every argument to defend or excuse the practice serves only to show that that solemn avowal of the profession was made either in ignorance or in hypocrisy. And many are the spurious arguments and subtle evasions used for this end, and if the session themselves are not correct and hearty about this point it will be impossible to exercise discipline with comfort or good effect.

They may say "but after all what harm can there be in hearing a good gospel sermon?" This is a frequent plea and I will endeavor to do it all justice. I have no doubt that "good gospel sermons" are preached in a great many ecclesiastical connections, and I rejoice at it. But the soundness of the matter delivered on a particular occasion is

not the only thing that is needful to justify the act of hearing. If it were, I suppose there is not a preacher of any description which I might not be justified in hearing at times; and I do not know why Paul should have been so grieved when the damsel said "These men are the servants of the most high God, and show unto us the way of salvation," or why Satan should be rebuked for saying "I know thee who thou art, the holy One of God," for both were undoubted truths and sounder divinity than was apprehended in most or any of the Synagogues. The *design* of the Preacher must be taken into the account. He has a particular design perhaps for the day and the text, and perhaps the audience, which may sometimes harmonize well enough with our professed faith, but he has besides this *always* a general design, which is to maintain and support his entire system of faith and worship. This he honestly avows, and supports, and by his ordination he is bound to do so, and in his own apprehension he does it. He ascends the pulpit not as the preacher of this one "good gospel sermon" only, but as the preacher of the *entire system*, and as such, you must hear him, if you hear him at all. When he prays for the success of the truth throughout the world, he means at the very least, if he is an honest man, the success of his whole system, and you are there standing with the rest, and understood by all to give it your AMEN, or else you are playing the hypocrite. Now there is in his system at least, one proposition that is contrary to the word of God and your profession; and you know what it is. You in hearing this "good gospel sermon" hear and countenance the preacher of this *known error*, and outwardly give your "amen" to it and bid it "God speed." This is to bear false witness for God.

This is not a forced construction. You do not pretend to know before hand what the text or the sermon is to be. When you go, you go resolved to hear such a preacher of such a profession, and if he should advance and support the only one erroneous proposition in his creed, he is still the very preacher which you went on purpose to hear.

This then is the true account of the hearing "a good gospel sermon." The harm lies in turning your back upon one part of the truth which you have solemnly professed to believe in your heart, and giving the countenance due to it, to an error.

Some say they go only when they have no sermon of their own—others go because they were from home on a journey, and they must either hear somewhere or be in a tavern on the sabbath—others go, but they say it is only on a week day. The husband goes with his wife, and the wife goes with her husband; others go because, they say "Providence has cast their lot where there is no society holding their own profession, and they take the next best." To each of these I will offer a few things to show that they, in going, abandon the ground upon which they took up their profession.

They took up their profession *because* they found it in all its articles to be agreeable to the word of God, not as a system of correct opinions simply, but as the commandments of Christ for the obedience of faith. Suppose now, that "they have no sermon of their own" for a month or for six months, how is that to affect either their belief or their practice? The reasons for believing and professing as they have done, remain the same during this interval that they were before, and the binding power of the truth to a constant practice is unabated—is universal and perpetual. The language of their plea is, that their faith and practice in their profession is *conditional*. They will always believe

and practice according to the profession they now make *if they can always* have *public preaching* according to it. But public preaching they *must* have. And if it cannot be had according to truth, they must have it according to some error or errors. This is to abandon for a time the word of God as the reason of their faith and practice, and to set up in its place *public preaching*. And moreover it is to “despise the chastening of the Lord” in visiting them for their trial with a silent sabbath; and to say, they *will* have preaching if it should be at the expense of countenancing acknowledged error.

To those on a journey, who plead for it as the only alternative to remaining in a tavern on the sabbath, I say, it is a grievous affliction to a godly person to be in some taverns on the sabbath day. But may not God visit us with such an affliction? and if we are lawfully called to be from home on the sabbath, is it not to be viewed as his visitation? Unquestionably it is. We may at all times use lawful means to be relieved from affliction, that is, any means that may be used without sin. The question then is, whether we can go and worship in another ecclesiastical connection without committing a *known sin*. Now, it is plain from what has been already said, that we know beforehand that the preacher preaches at least one error and if we go we must be resolved to hear it if he should bring it forth, and to make as much of an external appearance of receiving it as the rest of the audience, so far we bid him “God speed” in his public opposition to our testimony, and so far condemn ourselves for having testified against his error. I may safely leave the candid reader to judge whether or not this conduct is sinful, and which of the two ways consists most with a tender regard for God’s holy name—staying over sabbath when God in holy providence has brought us in a tavern (which is the world in miniature) where we are not understood to assent to any thing that passes—or going voluntarily to hear one or more of God’s truths publicly condemned and the opposite errors taught, where our very presence is an implied assent?

Those that plead for going on week-days generally allow that it would be inconsistent and sinful to go on the sabbath. I have yet to learn how the day of the week can make any difference. Do you mean to say that what is error on the sabbath is sound truth on monday? or that the preacher does not sustain the same relation to his profession on that week day? or that it is not public worship? I know not where your plea for justification lies, unless you say that you do not go to worship at all, but are only curious to hear what may be said. To go to a worshipping assembly from *curiosity*, can never in any case be justified. You are there from curiosity, and yet your appearance there says you are a worshipper. Can you clear this conduct of hypocrisy and deceit? I can not. Is not your testimony the same on a week-day that it is on sabbath? Why then change your conduct on it?

The husband goes with his wife to her church. But the word of God and his solemn profession continue to speak the same language respecting that church since he has “married a wife” that it did before. Its claims of obedience are supreme and without limitation or reserve. If it is to gratify her, he does it at the expense of refusing obedience to the truth. If it is to win her over to *his* profession, he takes the most absurd method to accomplish it, namely, to countenance her in a public opposition to it. Sometimes a wife goes because her husband goes. That is at once to give that respect and obedience to her husband’s judgment and practice, which belongs only to the word of

God. Formerly she said that she so believed and professed, because she found it in the Bible, now she so believes and professes because she finds it to be her husband's belief and profession. She makes her husband her bible. No such obedience is due to a husband as this. No natural affection can go this far without making a god of its object. If she ever understood, or was sincere in her own profession, she knows him to be in error. If every word of God may cause a man to *live*, every error persisted in may *dunn*; and yet she thinks it due affection to go with him and drink it in! Would not intelligent love rather say "come thou with us and we will surely do thee good for the Lord hath spoken good concerning Israel"—"cease to hear the instruction that causeth to err."

Others go and hear where they know some error to be taught "but they are cast in a place where they have no other society." If their excuse is good it amounts to this—that their faith and obedience to some truths of God in their profession must be understood to be upon *condition that they be in a place where they can have their own society*, and that if they are at any time not in such a place they shall be free, and it shall be their duty to take part with those that publicly deny and oppose those truths. This is to make *society* and *place* the rule of their practice instead of the unchangeable, infallible word of God, which is alike true and binding on the conscience in every place of God's creation. There is in this, and all the other cases, a common error with respect to a profession of the truth, viz. that the only business of it is the salvation of souls, whereas this is neither the only business of it, nor the greatest. To glorify the God of truth by holding it up in distinction from all error, must ever be its greatest design, to which, even the salvation of the soul must be second—never separate, but always second. Of course this ought to be the first consideration with every godly professor; how is he to make the truth of his profession fall distinctly under the notice of those around him? If he goes and worships with *them*, he conceals it from them, or if perchance it shall be mentioned at all, it is necessarily done in such a way as to convey the expression to them that he thinks it of no great importance; but when he stands out from their public fellowship, it is just the reverse; the peculiar truths of his profession stand out and alone with him, and are presented in an important light and as preferable to the society of the best of men, who are in any known error. This never fails to give him opportunity to speak in behalf of those truths—and to bring them constantly before the public in his separate and distinct practice; nay more, he may, and he ought to, like the solitary man of Macedonia, send prayers up to Heaven and respectful, pressing petitions to his Presbytery, saying "come over and help us;" and for the success of this means to hold up the truth of our profession, I would summon the congregations in the West to witness.

It is the overlooking or not duly weighing this chief design of a public profession, or not retaining on our hearts a deep sense of our obligation to this holding up the truth as a paramount duty, and allowing circumstances and persons, and our personal comfort to bear in upon our regard beyond all due measure, that gives rise to the sin of occasional hearing, and creates the apathy in solitary families towards the erecting of our standard in new places. And this we fear is chargeable, not on private members only, but on all, on ministers, preachers and elders and people. Would it not be well to inquire whether or not, this is the rea-

son that "peace and prosperity" does not keep pace with our increase in point of numbers? If our government and discipline were indeed received and rested in as an ordinance of Christ, if it were administered faithfully and received in the obedience of faith, as ordained for preserving the purity of the church and the honor of her great Head, would matters stand as they do this day in church courts?

But to return. The effects of the conduct above referred to, ought to be noticed a little. I will suppose the case of him who made his profession with understanding, and with some conviction of the importance of its distinguishing principles. If he goes to hear any error, or where it is avowed, he must go over his conviction and contrary to the light of his understanding. The necessary consequence of this must be the weakening of these convictions; and of his corresponding sense of danger from the opposite error. If he continues to go, his convictions must eventually expire, and his understanding, however correct, must cease to have any influence upon his practice, in other words, he will cease to perceive any such importance attach to the peculiar tenets of his profession as would justify him in remaining separate from other bodies. Therefore, in him our church becomes extinct, and if all the people would follow his course, she would become extinct altogether. This is one effect.

Again. Can the man in the supposed case cast off regard for this one peculiar truth and for no more? He says that he still approves the rest of the profession as much as ever. Yea, he will insist on you that he has not changed. Is not this delusion? Truth is one, as much as the law is, and he that hath cast off one single jot hath brought down his esteem for the whole system in equal proportion. He wants only an equal temptation to cast off obedience to every truth in turn. Nay, already does it lie cold and paralytic upon his conscience and his heart. Already the man is under some new and strange impulse unknown to his former life. And it will be God's singular mercy if he does not turn out a full grown Infidel at the last. EGO.

ART. III. *Societyism further Investigated.*

MR. EDITOR—Our hearts desire, and prayer to God is, that the groans of the oppressed, and the sighs of the needy, may no longer ascend to God, as a witness against this guilty nation, but that we as a nation might evidence our love and gratitude to God, whom we have not seen, for the many signal favors he has conferred on us, by loving our brother whom we have seen, and deeply sympathizing with the oppressed, praying, "that the man of the earth may no more oppress." But, as God has commanded us to work, as well as to pray, we consider it our imperative duty to use all lawful means, for the consummation of these desired objects, in which we take so intense an interest.

In a previous communication, we expressed our anxiety, to see the subject of Societyism thoroughly investigated; which, in our humble opinion, is one lawful means in the hands of God, to bring about this much desired object, viz: the abolition of slavery. In the November No. of the Monitor, you have given an extract, from a Sermon, by the Rev. I. Mitchell, of Northampton, Mass., "On Means of Reform,"

which Sermon precludes, nearly, if not altogether, all efforts for any moral reform, except what emanates from the Church—now, with all due deference to the judgment of those who may differ from us, in the means, but who have the great end at heart, namely, moral reform, we cannot see, that the organization of moral societies, can be any infringement on the prerogatives of the church, as they do not assume any duties that are peculiar to the gospel minister, such as preaching Christ crucified, or administering the sacraments, or exercising the discipline of the church. We have previously said, that God has enjoined on us duties to perform to our fellow-man, as members of civil society. Christ has enjoined the performance of these duties in the strongest language. In his description of the final judgment, he has awed us by his threatenings, and allured us by his promises. These duties are enjoined on every member of civil society that is capable of reflection; if in the providence of God they are called to the performance of them. We consider it our duty to provoke all to love and good works. This opinion is in accordance with the Confession of Faith, viz: “that what is forbidden or commanded to ourselves, we are bound according to our places to endeavor, that it may be avoided, or performed by others, according to the duty of their places.” (See Larger Catechism, rule 7th, for the right understanding of the ten commandments.) Now, seeing that there are duties that are enjoined on every member of civil society, though they may act from very different motives; the christian’s supreme motive will be the glory of God.

We propose to call forth the combined efforts of the community; as two are better than one—as iron sharpeneth iron, so a man sharpeneth the countenance of his friend. Paul availed himself, of the interest of the Pharisees, although they were averse to him as a christian. As a means to effect this combination of effort, we propose to organize Anti-Slavery societies throughout the community; employ agents, circulate tracts and periodicals, embracing our sentiments; invoke the aid of the pulpit, wield the power of the press, and implore the church to purge herself of the sin of Slavery, disavowing all fellowship with the unfruitful works of darkness. We readily admit that *the church should be first in every good word and work*. Dost thou envy for her sake? Would to God that every member of community would consider it their duty to diffuse good principles. If the church is folding her hands in indolence, that will not excuse us from doing our duty. The Samaritan was not so fastidious, as to wait, to go up to Jerusalem for authority from the chief priests and elders! before he gave the man assistance who fell amongst the thieves; nor can we think, that the Priest and Levite would have been out of their duty, had they associated themselves, even with this Samaritan in his labor of love—if the work had been so great, that he would have had, “to put to more strength,” than his own, as had Ebedmelech the Ethiopian, in his labor of love to Jeremiah. But with reference to the extracts of the sermon—

The author first speaks of the Apostles forming churches. He says, “these churches were their moral societies, they did not appear to have formed any other;” he says, “they did not.” Well, without professing to know every organization which the Apostles formed, or every means they adopted for the spread of good principles; as they speak of fellow laborers, who we know did not preach, (Phil. iv. 3.) one thing is certain, society was in a very different situation, in those countries where the Apostles visited, from what it is at present in our own. It would

not be a plan, that our own missionaries would, very likely, take in planting the gospel in unlightened countries, where the minds of the inhabitants were totally unlightened in first principles. "Wisdom is profitable to direct." He says, "those societies were responsible societies;" so are members of moral societies responsible to the rules of their associations. He further says "they were homogeneous." We would rejoice to see the day again, that this society was homogeneous, when they would exclude all Achans from the camp—the troublers of Israel, and when the watchmen on Zion's walls would see eye to eye; when she would move in one solid phalanx against the common enemies. She would then be as terrible as an army with banners. Our author further says, "they were catholic societies; for the purpose of benefitting the whole of mankind, without distinction of color," so is the Anti-Slavery Society as much for the benefit of the *white-skinned* master, as the *black-skinned* slave, yea, for the benefit of our whole nation. He further says, "they were permanent societies." We do not profess to vie with the church in any of her glorious attributes; we would rejoice to see the time, when the *cause* of the organization of this society would cease; when it would be no more necessary for every man to teach his neighbor, saying, "Sirs, ye are brethren, why do ye wrong one to another?" "whatsoever ye would that men should do to you, do ye even so to them." Our author further says, "on these societies, the churches of Christ, the founders of them relied under God, for the renovation of the world, 'ye are the salt of the earth, ye are the light of the world,' and the Lord of glory, has pledged himself to be with them. He has wrought wonders by means of these societies; all the real reformatations that have taken place in the world, from Christ till now, have probably been owing to the action of christian churches." Though the church, in her organized capacity, is more emphatically "the salt of the earth," and "the light of the world;" yet it is the duty of every individual and association, to transfuse these qualities. Surely the church stands in a very responsible situation: she is both to preserve and enlighten the world. What are we to think of her preservative qualities, when our moral system is in such a state of putrefaction? We trust the salt has not lost its savour, "for wherewith shall it be seasoned?" The church is a city set on a hill, her light *should shine* before men. What kind of light does she generally diffuse, respecting the question now pending? May it not be truly said of her in a majority of her branches, that she has put her light under a bushel? We rejoice to see her "looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." And we rejoice that the Lord has pledged himself to be with her to the end of the world. We have no idea, that moral societies should supercede the necessity of the existence of the church. "The Lord loveth the gates of Zion more than all the dwellings of Jacob." And it is our desire that we may do so too. All the real reformatations that have taken place in the world, from Christ till now, we will say not only, "probably," but *certainly* have taken place, by means of the light diffused by the holy scriptures, and the faithful preaching, of many of the servants of Christ.

Where did Luther receive the light that illuminated his mind, in that dark age of the church, but from the holy scriptures? Where do we get the duty of magistrate and subject, and all other relative duties, which we owe to God and our fellow men? Where did the framers of

our American bill of rights, get their light, that all men were created equal, but from the holy scriptures? "God hath made of one blood, all nations of men, for to dwell on all the face of the earth." It is the holy scriptures which teach the doctrine, "whatsoever ye would that men should do to you, do ye even so to them." They also teach, "open your mouth for the dumb,—remember them that are in bonds, as bound with them; and them that suffer adversity, as *being ourselves also in the body.*" They also teach, if we find our fellow man in a suffering situation promptly to give him relief if in our power. This law of love is indeed exceeding broad—it also says, "Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." This is our authority for doing these things. The particular manner of performance is left to human prudence, not inconsistent with christian principles. The rule will here apply. "Let all things be done decently and in order." In the performance of these duties we look for the blessing from God. We cannot call them "measures of our own," when we are performing duties, that God hath enjoined on us, as members of civil society. He hath made use of moral societies, as links in the chain of means, to bring about his purposes—he has *certainly* wrought by their means for the abolition of slavery and the foreign slave trade.

In the year 1787, there was an Anti-Slavery Society formed in England, showing the enormity of slavery, and the foreign slave-trade. By its means, that trade, and slavery, have been abolished in the British dominions. No doubt, the truth was also faithfully preached from many a pulpit. In 1785 there was an Abolition Society formed in New-York, and one also in Pennsylvania. The light they diffused, was the means of abolishing slavery in those states. No doubt the pulpit, in many instances, ably advocated the same measures. The discussion of slavery at present, is shaking this nation to its centre; the action of these societies no doubt is one efficient cause, which we trust will be a means of making this nation "consider her ways;" lest she say in her heart, the Lord delayeth his coming, and go on and beat their fellow servants, and eat and drink, and be drunken; and the Lord come in an hour, when she is not aware, and cut us off from being a nation. If the watchman is asleep, or neglects to do his duty; would it not be the duty of any member of the community to raise the alarm, if he saw approaching danger? Alas? "tell it not in Gath," and must we bring the charge against the church, of unfaithfulness in this case? has she done her duty? We know of but three branches of the christian church in these United States who have raised a voice against Slavery; by making it a term of communion, viz: the Reformed Presbyterian, the Associate Church, and the Friends, or Quakers. The two former are by no means numerous. Are there not slave-holding ministers, in all the other branches of the professed church of Christ? Do not large ecclesiastical bodies come out openly and defend slavery from the Bible; thus perverting scripture, without any rebuke from their respective churches? When church officers refuse to do their Master's work, ought they to be offended, if a good Samaritan comes along and takes the work out of their hands, and bears the glory? If the children in the temple, had not raised their Hosannas to the son of David, the stones would have cried out. Is it not deplorable, that gospel ministers do not lift up their voice like a trumpet, when there are such flagrant violations of christian love, as to hold our brother man as property? Are

they not willfully blind, who cannot see the enormity of this crime, in the blaze of the light of the nineteenth century? Dumb dogs! they cannot bark, sleeping, lying down, loving to slumber, yea are there not many of them *greedy dogs*, participating in the gain of this accursed system? Is it not joining with the worst kind of thieves in sin? How can such a man teach moral honesty? "Thou that sayest, another should not steal, dost thou steal?" What a grievous departure from duty, for a minister of the meek and lowly Jesus, to let avarice and despotism have so much the ascendancy! Is this the way they evidence their love to their Master, by keeping his commandments?

Truly, there is a momentous duty to be performed, the renovation of the church, and the purification of the sons of Levi: and who is able for these things? Where is the work to commence? or who are to be the instruments? Our author says, "supposing it to be undertaken in every city, town, and hamlet in the land, who can propose a better work than this? we will shut the Bible and hear what it is." We say, keep your Bible open in every work of reform, it will teach you how to walk, in all the departments of life, both in the church and in the world. We can see plainly from its precepts and examples, that there cannot be a better work, than the renovation of the church; and we also see, there cannot be a more necessary one—which is part of our plan to invoke the pulpit, to come up "to the help of the Lord against the mighty," and to implore the church to purge herself from the sin of Slavery. We know there have been many eminent champions of the cross of Christ, who have shown their valor, in inculcating the performance of this part of the christian duty of love to our neighbors; but without controversy, as a *whole*, they are very delinquent. We have great reliance on the truth of God, preached faithfully from the pulpit, particularly on the holy Sabbath—we have no idea of dishonoring God, by neglecting his institutions, or withdrawing our confidence from them. We count it a paramount duty to attend on the ordinance of preaching on the holy Sabbath: this we consider our duty to do, but not leave the other undone. Doing our duty through the week, by no means unfits us for the duties of that holy day. Our Saviour honored that day: as his custom was, he went into the Synagogue and stood up for to read, shewed his commission to preach the acceptable year, to proclaim the great jubilee, &c. He shewed in many instances on that day, the importance of exhibiting our love to our neighbor, by works of benevolence and mercy. Paul was instant in season, and out of season, in proclaiming the gospel—he went into the synagogue on the *Jewish Sabbath*, as he embraced that opportunity, when they were congregated together. Our author says, "more souls have been converted, probably, and will be hereafter, by means of the Sabbath and a stated ministry, than by whatever means beside." We say, we do not profess to cope with the gospel ministry. We say not only "probably," but *certainly*, that the reading but especially the preaching of the word, is the most effectual means of convincing and converting sinners; but that by no means excludes every other association from co-operating.

Moral societies do not profess to be soul-converting institutions immediately, but they inculcate love to our brother, whom we have seen, which may ultimately be a means to lead us to love God, whom we have not seen. Our author appears to be very averse to our co-operating with the men of the world. There is no association excepting the church. (and even the church receives a great deal of temporal aid

from the world) that excludes such characters. She would be obviously out of her duty to eat with any fornicator or covetous, &c. &c. Unregenerate men by partaking of a particular ordinance of the church would eat and drink judgment to themselves; "for this cause, many are weak and sickly among you, and many sleep." There are no judgments pronounced against wicked men, for performing the duties, to which we are pledged in our association. We know they do it, only from carnal motives, and they are only promised a temporal reward. But we have no authority to exclude them from the performance; even Herod did many things and heard John gladly. The Lord frequently anoints many a Cyrus who have done eminent service, both for the church and mankind generally, who have themselves never tasted of the heavenly gift. We can walk with them, so far as they walk right. Elijah not only walked, but ran before wicked Ahab. (1. Kings, xviii. 46.) It may be said he was the king—still the objection returns, he was a wicked man. Why should we in this case, if they act the good Samaritan, in assisting to bind up the wounds of our suffering brethren, and pay their two pence to the host, say to them, "stand by yourselves, we are more holy than you;" we will not have you, as co-adjutors in this work? Christ did not forbid persons to cast out devils in his name, because they did not follow him. The Apostle rejoiced that the gospel was preached, though it was done through envy and strife, to add affliction to his bonds. We do not say, that it is necessary for usefulness, even in the church, to have divine grace—no doubt many have preached the gospel successfully to their fellow men, and themselves were "cast away." "Lord have we not in thy name cast out devils, in thy name done many wonderful works? and he shall say depart from me ye that work iniquity." If thou being a christian, or church member, dost not think it absolutely necessary for usefulness, even in the church to have divine grace; why make it an indispensable prerequisite in other associations? Our author says "that these societies attract to them many of those heated and ambitious spirits, whose element is disorder." We do not see that these societies have attracted to them any more heated and ambitious spirits than any other association. The heated spirits are the opposers. The christian religion had such heated spirits to grapple with. They are indeed *zealous* and *ardent*, which are necessary qualifications for reformers. That their zeal in all cases, is according to knowledge, would be saying more for them, than could be said for fallen man in any association. Our author is afraid that the "church will be held responsible to the world, for the disorderly conduct of these associations." A great majority of the church need not be alarmed at the disorder at least of the Anti-Slavery Society being laid to their charge, as long as slavery has a refuge under the shadow of her wings.

The abolition of slavery, is a question of momentous importance to the destinies of this nation, both in a religious, moral, and political point of view; and is an extensive field for a variety of laborers—the philanthropist, the patriot, the politician, and above all the christian, can find useful employment. The extirpation of an institution, which is so hostile to the interests of mankind, both in time and eternity, must to the christian, be a subject of intense interest. If he that is the means of converting one sinner from the error of his way, shall hide a multitude of sins, surely they, who from proper motives, (thus through grace evidencing their faith by their works) are the means of turning a na-

tion, shall shine as the brightness of the firmament, and as the stars, for ever and ever. E.

ART. IV. *Letter to the Associate Society of Inquiry.*

To the Editor of the Religious Monitor :

REV. SIR—With Mr. Thompson's permission, the following letter was directed to be sent on for insertion in the Monitor, by order of society. CANNONSBURGH, Dec. 1837.

THOMAS GILKERSON,
ISAAC N. LAUGHEAD,
Cor. Committee.

NEWARK, N. J. Feb. 28th, 1837.

DEAR BRETHREN—Your committee in a letter dated Dec. 4th, informed me that you had favored my name with a place on the list of your honorary members. For this token of your regard for me, you will please accept my sincere acknowledgments.

The object of your society, as expressed in your committee's letter, I approve, and with the sentiments of that letter, I fully concur; and were it in my power to promote the object of your association, that power would be employed accordingly. But it is feared that your society will gain very little in return for the distinction it has been pleased to confer upon me. To become fully acquainted with the present state of the visible church in general it would be necessary to ascertain the number of those who make a profession of the true religion; their divisions into different sects, their principles, their performance or omission of duties, the extent to which uncommanded observances obtain among them, the treatment which they receive from those that are without, and finally to compare their principles and practice with the law and the testimony, and to compare her present state with her state in other periods of her existence. Thus it appears that the field of inquiry is exceedingly extensive, and our knowledge of the objects in it like our knowledge of the objects in the field of nature must of course be very limited.

But though our time and strength would fail us before we could become familiar with the objects in either of these fields of inquiry, it would be irrational in us to close our eyes against any of those objects which our opportunities may permit us to examine. If opportunity served would we deny ourselves the pleasure of viewing the variegated landscape, the majestic ocean, or those celestial bodies which the Creator has placed for signs and for seasons, and for days and years, merely because our view cannot extend to all those objects in creation? Now his works in the church ought to interest us much more than his works of creation. A knowledge of the present state of the church in general is closely connected with the performance of our duties. We cannot celebrate the loving kindness of the Lord, and the praises of the Lord, unless we acquaint ourselves with his great goodness toward the house of Israel, which he hath bestowed on them in our own time. We are commanded to love the brotherhood: but how can we do this unless we ascertain who are entitled to this honorable appellation, by comparing them with the word of Him who is the first-born among many

brethren? We are required to mark them who cause divisions and offences contrary to the truth, which we have received, and to avoid them; but in order to comply with this requisition, it is absolutely necessary that we be somewhat acquainted with the divisive and offensive conduct of such brethren: We are to note those who disobey Apostolical injunctions and refuse to hold public fellowship with them, that they may be ashamed; but here again acquaintance with their religious belief is indispensable. After the example of John, we should love others for the truth's sake that dwells in them, and to rejoice greatly when we perceive them walking in the truth. In ascertaining that they are walking in the truth, we become so far acquainted with the present state of the church. It is our duty to remember them that are in bonds, as bound with them and those that suffer adversity as being ourselves also in the body: but this affectionate consideration of the afflictions of Christ's people pre-supposes a knowledge of their situation. When some of the members of his mystical body suffer, how could we suffer with them; and when they rejoice, how could we participate in their pleasurable emotions, unless we be unacquainted with the causes of their sufferings and joys? The church on earth is in what is usually called a *militant* state, we would then be destitute of proper evidence that we are fellow citizens with the saints and of the household of God, should we remain indifferent to the result of her spiritual warfare? Could we say that Jerusalem which is from above is the mother of us all, should we remain unmoved by her joys and sorrows? Unacquainted with the present state of the church, we must be acquainted with the prophecies which are receiving their accomplishment at present, and with those which are likely to be soon fulfilled: unlike the children of Issachar, we shall not have an understanding of the times to know what Israel ought to do. How could we know what is the *present* truth unless we know who oppose it? and how could we contend for the faith once delivered to the saints, unless we know with whom we have to contend? what are their modes of attack? and who are our companions in tribulation, and in the kingdom and patience of Jesus Christ? On officers in the church's spiritual army especially is this knowledge incumbent.

To you my Brethren who are expecting commissions, as officers under the church's leader and commander is this knowledge of incalculable importance: It will also be well to be acquainted with the discipline in the army in which you expect to serve. When the Israelites were about to take possession of the promised land, Moses sent persons to ascertain whether the foes with whom they were about to contend were weak or strong; few or many; and whether they dwelt in strong holds or in tents. Your letter expresses a fear that ignorance of the present state of the church has prevailed to too great an extent in our church. Doubtless your fears are not altogether groundless and so far as such ignorance prevails it is a matter of humiliation, and to be deeply deplored. At the same time, so far as my acquaintance with Seceders extends, they would not lose much by a comparison of their religious knowledge with that of other denominations. But I suppose the remark refers principally to the comparative want of acquaintance among the people of our communion with the foreign missionary operations of the present day. The members of our church generally, and myself among the rest, concur with you in opinion, that it is the *exclusive* right of the church in her ecclesiastical capacity, to send forth ministers and missionaries into the gospel field. But as missionaries

generally go forth under the direction of voluntary societies, our people seem to take little interest in the result of their labors. Owing to the irregular manner in which missionaries are sent forth, and owing to the unscriptural doctrines which they teach, and the unscriptural modes of worship and practice which they introduce among the heathen, I am sorry to say, some of our people seem disposed to condemn foreign missions indiscriminately. Most, however, whose opinions I have had an opportunity of knowing on this subject, acknowledge that the church is under obligations to undertake foreign missions; but when the question is proposed should the Secession church *immediately* enter into *preparatory* measures to undertake such missions, I believe that nine-tenths of our church would answer this question in the negative. As you have thought proper to place my name among those of your honorary members, those of you who may be unacquainted with my sentiments on foreign missions will probably desire to know whether your newly elected member entertains sentiments in accordance with your own on this subject. For the information of such members, I would state that while a student at your seminary I entertained, and endeavored to support the opinion, that our church ought to enter on preparatory measures for the prosecution of the missionary question. Absence from the seminary has produced no material modification of my sentiments on that subject. It is usually objected to the affirmative of this question, that our Synod has neither men nor money to spare for such an undertaking: True it has not at present; but were the subject of missions pressed on the attention of our people by Synod, and did our ministers lay it before their people in all its importance, I believe that her means need not be withdrawn from the home demands to employ them in a foreign field, but that, with the Divine favor, persons to labor and funds to support them in the foreign field could readily be produced. Our church's refusal to hold communion with other religious denominations, is another barrier in her way into the missionary field: but without abandoning this part of her testimony against error, the objection drawn, from this feature of her profession is not unanswerable. Let none be employed in such missions, but those whose views are known to accord with our witnessing profession, and let them be under the immediate direction of Synod. It is objected to missions abroad that we have many heathen at home who ought first to be evangelized.—The Apostles were to begin at Jerusalem: Certain it is, that the Apostles did not understand their commission or instructions as limiting their labors to the Jews, until all, or even half their countrymen would espouse christianity; nor were they always regulated in their labors by their proximity to particular nations, but they sometimes directed their course far hence among the Gentiles, being not permitted by the spirit to preach the word to some much nearer them. It seems to be the design of Infinite Wisdom to leave some heathen among his people to prove them. Although, by a given amount of means, a greater number of persons in the United States than in a foreign country, might be received into the church in a short given time, yet this circumstance is not sufficient to decide in favor of home missions exclusively.

The husbandman who sends his sons from our old settlements to procure Congress-land in the West, might employ their labor at home in such a way as to obtain more visible evidence of the value of their labor, for a few years, than they can obtain in their new abodes. But in a few years, a bountiful Providence generally rewards their privations

and toils with an abundant harvest: so that the original family is, on the whole, more wealthy than if all had remained on their comparatively sterile little farm at home. Those who cultivate vineyards, may expect more clusters from the old stock than from the slips of the first or second year's planting, but the vines of recent planting may, after a time, become more productive than the parent stocks. The application of these facts to illustrate the comparative advantages of foreign missions is easy. Our general government makes large annual appropriations according to treaty, I believe, for the purpose of education among different Indian tribes. Now most, if not all this goes to support missionary schools. But should our church establish such schools among the Indians, would not her schools be supported by the government, as well as the schools of the Methodists or Moravians, &c.? However, agreeable to myself, the statement of my views on the whole subject might be, the limits of my paper will not permit it to be made, and indeed it is to be feared that I have already trespassed too long upon your patience.

Dear friends, my little experience in preaching, has impressed my mind more deeply with the importance of being well acquainted with Secession principles, and of holding fast our profession of faith without wavering. That the Head of the church may afford you all needful aid for the work of the ministry, is the earnest prayer of yours, very respectfully,

DAVID THOMPSON.

ART. V. *Precious Remedies against Satan's Devices.*

(Continued from page 375.)

CHAPTER IV. *The fourth Device that Satan hath to draw the soul to sin, is,* By presenting to the soul the best men's sins, and by hiding from the soul their virtues; by showing the soul their sins, and by hiding from the soul their sorrows and repentance; as by setting before the soul the adultery of David, the pride of Hezekiah, the impatience of Job, the drunkenness of Noah, the blasphemy of Peter, &c. and by hiding from the soul the tears, the sighs, the groans, the meltings, the humblings, and repentings of those precious souls.—The remedies against this device of the devil are these:

Remedy 1. Seriously consider, that the Spirit of the Lord hath been as careful to note the saints rising by repentance out of sin, as he hath to mark their fallings into sin. David falls fearfully, but by repentance he rises sweetly: 'Blot out my transgressions, wash me thoroughly from my iniquity, and cleanse me from my sin: for I acknowledge my transgressions, and my sin is ever before me. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow: deliver me from blood guiltiness, O God, thou God of my salvation.' It is true, Hezekiah's heart was lifted up upon the abundance of mercies God had given him, and it is as true that 'Hezekiah humbled himself for the pride of his heart, so that the wrath of the Lord came not upon him, nor upon Jerusalem, in the days of Hezekiah.' It is true, Job curses the day of his birth, and it is as true, that he rises by repentance. 'Behold I am vile,' saith he, 'what shall I answer thee? I will lay my hand upon my mouth: once have I spoken, but I will not answer, yea twice, but I will proceed no further. I have heard of thee by the hearing of the ear,

but now my eye seeth thee : wherefore I abhor myself, and repent in dust and ashes,' (Job xl. 4, 5, xlii. 5, 6.) Peter falls dreadfully, but rises by repentance sweetly, a look of love from Christ melts him into tears ; he knew that repentance was the key of the kingdom of grace. As once his faith was so great that he leaped into a sea of waters to come to Christ ; so now his repentance was so great, that he leaped into a sea of tears, for that he had gone from Christ.*

Clement notes, 'That Peter so repented, that all his life after, every night when he heard the cock crow, he would fall upon his knees, and weeping bitterly, would beg the pardon of his sin.' Ah souls! you can easily sin as the saints! Many can sin with David and Peter, but cannot repent with them, and so must perish for ever.

Theodosius the emperor, pressing that he might receive the Lord's Supper, excuses his own foul act, by David's doing the like, to which Ambrose replies, 'Thou hast followed David transgressing, follow David repenting, and then think thou of the table of the Lord.'

Rem. 2. Consider also, that these saints did not make a trade of sin ; they fell once or twice (and rose by repentance) that they might keep closer to Christ for ever ; they fell accidentally, occasionally, and with much reluctance ; and thou sinnest presumptuously, obstinately, readily, delightfully, and customarily ; thou hast, by making a trade of sin, contracted upon thy soul a kind of a cursed necessity of sinning ; that thou canst as well cease to be, or cease to live, as cease to sin ; sin is by custom become as another nature to thee, which thou neither canst nor will lay aside, though thou knowest, 'That if thou dost not lay it aside, God will lay thy soul aside for ever ;' though thou knowest, 'That if sin and thy soul do not part, Christ and thy soul can never meet ;' if thou wilt make a trade of sin, and cry out, 'Did not David sin thus, and Noah sin thus, and Peter sin thus?' &c. (2 Pet. ii. 14. Prov. iv. 16.) No, their hearts 'turned aside to folly one day,' but thy heart turns aside to folly every day ; and when fallen, they rise by repentance, and by the faith of a crucified Christ ; but thou fallest, and hast neither strength nor will to rise, but wallowest in sin, and wilt eternally die in thy sins, unless the Lord be merciful to thy soul. Dost thou think, oh soul! this is good reasoning? 'Such a one tasted poison but once, and narrowly escaped ; but I daily drink poison, yet I shall escape.' Such is the mad reasoning of vain souls. David, Peter, &c. sinned once foully and fearfully, they tasted poison once, and were sick to death ; but I taste it daily, and yet shall not taste of eternal death. Remember, sirs!—'The day is at hand when self-flatterers will be found self-deceivers, yea, self-murderers.'

Rem. 3. Seriously consider, that though God has not disinherited his people for their sins, yet he hath severely punished them for their sins.† David sins, and God breaks his bones for his sin. (Ps. li. 8.) 'Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. And because thou hast done this, the sword shall not depart from thy house, to the day of thy death. Though God will not utterly take from them his loving kindness, nor suffer his faithful-

* Luther confesses, that before his conversion he met not with a more displeasing word in all his study of divinity, than *repent*, but afterwards he took delight in the work. "To sorrow for his sin, and then to rejoice in his sorrow."

† Josephus reports, that not long after the Jews had crucified Christ on the cross, so many of them were condemned to be crucified, that there were not places enough for crosses, nor crosses enough for the bodies that were to be hung thereon.

ness to fail, nor break his covenant, nor alter the thing that is gone out of his mouth, yet will he visit their transgression with a rod, and their iniquity with stripes,' (Ps. lxxxix. 30—35.) The scripture abounds with instances of this kind: this is a truth so well known, among all that know any thing of truth, that to cite more scriptures to prove it, would be to light a candle to see the sun at noon.

The Jews have a proverb, 'That there is no punishment comes upon Israel, in which there is not one ounce of the golden calf.' Meaning that, that was so great a sin, that in every plague God remembered it; it had influence in every trouble that befel them. Every man's heart may say to him in his sufferings, as the heart of Apollodorus in the kettle 'I have been the cause of this.' God is most angry when he shews no anger. God keep me from this mercy, this kind of mercy is worse than all other kinds of misery,

One writing to a sick friend, hath this expression, 'I account it a part of unhappiness not to know adversity, I judge you to be miserable, because you have not been miserable.' It is a mercy that our affliction is not an execution but a correction: he that has deserved hanging may be glad to escape with a whipping. God's corrections are our instructions, his lashes our lessons, his scourges our schoolmasters, his chastisements our advertisements; and to note this, both the Hebrews and Greeks, express chastening and teaching by one and the same word, because the latter is the true end of the former, according to that in the proverb, 'Smart makes wit, and vexation gives understanding:' whence Luther fitly calls affliction, 'The Christian man's divinity.' So saith Job, (chap. xxxiii. 16—19) 'God speaketh once, yea, twice, yet man perceiveth it not, in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man: he keepeth back his soul from the pit, and his life from perishing by the sword.' When Satan shall tell thee of other men's sins to draw thee to sin, do thou think of their sufferings, to keep thee from sin! Lay thy hand upon thy heart and say, 'Oh my soul! if thou sinnest with David, thou must suffer with David,' &c.

Rem. 4. Solemnly consider, that there are but two main ends of God's recording of the falls of his saints.

And the one is, 'To keep those from fainting, sinking, and despair, under the burden of their sins, who fall through weakness and infirmity.'

And the other is, 'That their falls may be as land-marks, to warn others that stand to take heed lest they fall.*' It never entered into the heart of God to record his children's sins, that others might be encouraged to sin, but that they might be warned to look to their standings, and to hang the faster upon the skirts of Christ, and avoid all occasions of temptations, that may occasion them to fall, as others have fallen, when they have been left by Christ. There is nothing in the world that can so notoriously cross the grand end of God's recording the sins of his saints, than for any from thence to take encouragement to sin; and wherever you find such a soul, you may write him Christless, graceless, a soul cast off by God, a soul that satan hath by the hand, and the eternal God knows whither he will lead him.

* I have known a good man, said Bernard, who when he had heard of any that had committed some notorious sin, was wont to say with himself, "He fell to-day, I may fall to-morrow."

CHAPTER V. *The fifth Device that Satan hath to draw the soul to sin,* is, By presenting God to the soul, as one made up of all mercy: Oh! saith Satan, you need not make such a matter of sin, you need not be so fearful of it, nor so unwilling to commit it, for God is a God of mercy, a God full of mercy, a God that delights in mercy, a God that is ready to shew mercy, a God that is never weary of shewing mercy, a God more prone to pardon his people, than to punish them; and therefore he will not take advantage against the soul; and why then, saith Satan, should you make such a matter of sin?—The remedies against this device of Satan, are these:

Remedy 1. Seriously consider, that it is the surest judgment in the world, to be left to sin upon any pretence whatsoever. Oh! unhappy man; when God leaveth thee to thyself, and doth not resist thee in thy sins; wo! wo! to him at whose sins God doth wink.* when God lets the way to hell be a smooth and pleasant way, then it is hell on this side hell, and a dreadful sign of God's indignation against a man; a token of his rejection, and that God doth not intend good unto him: that is a sad word, 'Ephraim is joined to idols, let him alone, he will not be admonished, he is incorrigible, he hath made a match with mischief, and he shall have his belly full of it; he falls with open eyes, let him fall at his own peril.' And that is a terrible saying, 'So I gave them up unto their own hearts lusts, and they walked in their own councils, (Ps. lxxxii. 12.) A soul given up to sin, is a soul ripe for hell, and posting to destruction. Ah, Lord! this mercy I humbly beg, that whatever thou givest me up to, thou wilt not give me up to the ways of my own heart; if thou wilt give me up to be afflicted, or tempted, or reproached, &c. I will patiently sit down, and say, 'It is the Lord, let him do with me what seemeth good in his own eyes.' Do any thing with me, lay what burthen thou wilt upon me; so thou dost not give me up to the ways of my own heart.

Rem. 2. Solemnly consider, that God is as just as he is merciful: as the scriptures represent him to be a 'very merciful God,' so they represent him to be a 'very just God;' witness, 'his casting the angels out of heaven,† and 'his binding them in chains of darkness, till the judgment of the great day, his turning Adam out of Paradise, drowning of the old world, and raining fire from heaven upon Sodom; witness all the losses, crosses, sicknesses, and diseases that are in the world; and Tophet that is prepared of old; witness, 'his treasuring up of wrath against the day of wrath, unto the revelation of the just judgments of God;' but above all, witness the pouring forth of all his wrath upon his dear Son, when he bore the sins of his people, and cried out, 'My God, my God why hast thou forsaken me?' (Mat. xxvii. 46.)

Rem. 3. Seriously consider, that sins against mercy, will bring the greatest and sorest judgments down upon the head and hearts of men. Mercy is *alpha*, justice is *omega*. David speaking of these attributes, placeth mercy in the forefront, and justice in the rearward, saying, 'My song shall be of mercy and judgment,' (Ps. ci. 1.) When mercy is despised, then justice takes the throne.‡ God is like a prince, that sends not his army against rebels, before he hath sent his pardon, and proclaimed it by a

* "It is a human thing to fall into sin, a devilish to persevere therein, and an angelical or supernatural, to rise from it."

† 2 Pet. ii. 4, 5, 6. God hanged them up in gibbets, as it were, that others might hear and fear, and do no more so wickedly.

‡ The higher we are in dignity, the more grievous is our fall and misery.

herald of arms ; he first hangs out the white flag of mercy ; if this win men over, they are happy for ever ; but if they stand out, then God will put forth his red flag of justice and judgment ; if the one be despised the other shall be felt with a witness.*

See this exemplified in the Israelites ; he loved them and chose them, when they were in their blood, and most unlovely ; he multiplied them, not by means but by miracle ; from seventy souls, they grew in a few years to six hundred thousand : the more they were oppressed, the more they prospered : like Camomile, the more you tread it, the more you spread it ; or to a palm tree, the more it is pressed, the further it spreadeth ; or to fire, the more it is raked, the fiercer it burneth ; their mercies came in upon them like Job's messengers, one upon the neck of another. ' He put off their sackcloth, and girded them with gladness, and compassed them about with songs of deliverance ; he carried them on the wings of eagles, he kept them as the apple of his eye,' &c. But they abusing his mercy, became the greatest objects of his wrath : as I know not the man that can reckon up their mercies, so I know not the man that can sum up the miseries that are come upon them for their sins ; for as our Saviour prophesied concerning Jerusalem. ' That one stone should not be left upon another : ' so it was fulfilled forty years after his ascension, by Vespasian the emperor, and his son Titus, who having besieged Jerusalem, the Jews were oppressed with a grievous famine, in which their food was old shoes, old leather, old hay, and the dung of beasts ; there died partly of the sword, and partly of famine, eleven hundred thousand of the poorer sort ; two thousand in one night were embowelled, six thousand were burned in a porch of the temple, the whole city was sacked and burnt, and laid level to the ground, and ninety-seven thousand taken captives, and applied to base and miserable service, according to Eusebius and Josephus. And to this day, in all parts of the world, *are they not the off-scouring of the world?* None less beloved, and none more abhorred than they.

And so Capernaum, that was lifted up to heaven, was threatened to be brought down to hell. No souls fall so low into hell (if they fall) as those who by a hand of mercy are lifted up nearest to heaven. † You unthinking souls, that are so apt to abuse mercy, consider this, that in the gospel days, the plagues that God inflicts upon the despisers and abusers of mercy, are usually spiritual plagues ; as blindness of mind, hardness of heart, and a benumbed conscience, which are ten thousand times worse than any outward plagues that can befall you ; and therefore, though you may escape temporal judgments, yet you shall not escape spiritual judgment. ' How shall we escape if we neglect so great salvation ? ' saith the apostle. Oh ! therefore, whenever Satan shall present God to thy soul, as one made up of all mercy, that he may draw thee to do wickedly, tell him, that sins against mercy will bring upon the world the greatest misery, and therefore whatever becomes of thee, thou wilt not sin against mercy, &c.

* " God is slow to anger, but he recompenseth his slowness with grievousness of punishment. If we abuse mercy to serve our lust, then, in Salvian's phrase, " God will rain hell out of heaven, rather than visit such for sins."

† Vespasian brake into their city at Cedron, where they took Christ, on the same feast day that Christ was taken : he whipped them where they whipped Christ ; he sold twenty Jews for a penny, as they sold Christ for thirty pence. *S. Andr. cat.*

‡ Men are therefore worse, because they ought to be better, and shall be deeper in hell, because heaven was offered unto them, but they would not. " Good turns aggravate unkindnesses, and men's offences are increased by their obligations."

Rem. 4. Consider also, that though God's general mercy be over all his works, yet his special mercy is confined to those who are divinely qualified, so in Ex. xxx iv. 6, 7, 'And the Lord passed by before me, and proclaimed, the Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that will by no means clear the guilty.' Ex. xx. 6. 'And shewing mercy unto thousands, of them that love me, and keep my commandments.' Ps. xxv. 10. 'All the paths of the Lord are mercy and truth, unto such as keep his covenant, and his testimonies.' Ps. xxxii. 10. 'Many sorrows shall be to the wicked, but he that trusteth in the Lord, mercy shall compass him about.' Ps. xxxiii. 18. 'Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy.' Ps. ciii. 11. 'For as the heaven is high above the earth, so great is his mercy toward them that fear him.' Ver. 17. 'But the mercy of the Lord is from everlasting to everlasting, upon them that fear him.' When Satan attempts to draw thee to sin, by presenting God as a God of all mercy; oh! then reply, that though God's general mercy extend to all the works of his hand, yet his special mercy is confined to them that are divinely qualified, to them that love him and keep his commandments, that trust in him, that by hope hang upon him, and fear him; and that thou must be such a one here, or else thou canst never be happy hereafter; thou must partake of his special mercy or else perish in everlasting misery, notwithstanding God's general mercy.

Rem. 5. Consider likewise, that those who were once glorious on earth and are now triumphing in heaven, looked upon the mercy of God as the most powerful argument to preserve them from, and to fence their souls against sin, and not as an encouragement thereto. Ps. xxvi 3, 4, 5, 6. 'For thy loving kindness is before mine eyes, and I have walked in thy truth; I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil doers, and will not sit with the wicked.' So Joseph strengthens himself against sin, from the remembrance of mercy. 'How then can I,' saith he, 'do this great wickedness and sin against God?' (Gen. xxxix. 9.) He had fixed his eye upon mercy, and therefore sin could not enter, his soul being taken with mercy, was not moved with his mistresses impudence. Satan knocked oft at the door, but the sight of mercy would not suffer him to answer nor open. So Paul, 'Shall we continue in sin that grace may abound? God forbid! how shall we that are dead to sin, live any longer therein?' (Rom. vi. 1. 2.) There is nothing in the world renders a man more unlike a saint, and more like Satan, than to argue from mercy to sinful liberty; from Divine goodness to licentiousness; this is the devil's logic. A man may as truly say, the sea burns, or fire cools, as that free grace and mercy should make a soul truly gracious to do wickedly. So the same apostle, '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.' So John, 'These things I write unto you that ye sin not.' What was it that he wrote? He wrote, 'That we might have fellowship with the Father and his Son;' and that 'the blood of Christ cleanseth us from all sin;' and that 'if we confess our sins, he is just and faithful to forgive us our sins;' and that 'if we do sin, we have an advocate with the Father, Jesus Christ the righteous.' These choice favours and mercies the apostle holds forth as the best means to preserve and

keep the soul from sin; and if they do not, you may write the man void of Christ and grace, and undone forever.

(To be Continued.)

ART. VI. *Causes of the Continuance of Error.*

We extract the following from a sermon preached by Professor Bruce at the opening of the General Associate Synod at Edinburgh, in 1778, on the text—Every plant which my heavenly Father hath not planted shall be rooted up, Matt. xv. 13.

We shall only add the *Seventh* general observation, which the language here used implies, viz: That those errors or corruptions that arise may both be deeply rooted, and continue for a while vigorous and flourishing. They may strike their roots so deep, and acquire such strength, as to seem to defy any hand that would attempt to remove them. They may not only spring up as quickly, but appear, even for a long time, more thriving and luxuriant than the genuine and heavenly plants. This the Lord often permits in providence, for the trial of the faithful. ‘Thou hast planted them,’ said Jeremiah, ‘yea, they have taken root, they grow, yea, they bring forth fruit.’ (Jer. xii. 2.) ‘Why doth the way of the wicked prosper?’—‘I saw the wicked in great power,’ cries the psalmist, ‘spreading himself as a green bay tree, but he passed away, and lo, he was not.’ (Ps. xxxvii. 35.)

As there were many causes concurring to produce them at first, so also many things contribute to their firm establishment, their support and permanence, when once introduced. Some of those to which they owe their rise, mentioned before, will also account for their great increase and long continuance; and several things oft conspire together to this effect.

1st. The authority of some venerated names is used to give them credit. Some learned master, some heavenly inspired teacher, or holy man, has taught and introduced such things; and the wise and good have adopted them. The condemned ceremonies of the Jews were the tradition of their elders; they were enjoined by their Rabbies; and the learned scribes, and the devout Pharisees agreed in the observance of them: and who might dare to contest such authority? All who are acquainted with the Rabbinical history, know, what high surrounding titles, and extravagant fulsome encomiums, were bestowed upon some noted doctors and heads of their schools, and what childish deference, and extravagant honors, their disciples and the people, were wont to pay them. What charm there is in names, especially with the multitude, has often been discerned. Though our Lord expressly forbade his followers to call any man master, besides himself: yet soon was this forgotten. The Corinthians employed the names of particular teachers for the purposes of strife and faction; one said, ‘I am of Paul, another I am of Apollos, another, I of Cephas, and another, I am of Christ.’ So it has ever been one artifice of those who have patronized error and corruptions, to give them as honorable a father as possible. Scarce any heresy or sect arose for some centuries, but some apostolical man, martyr, or father, or some spurious gospel, acts, or epistle, bearing their name, were produced as sanctioning it. By the like means was

the mass of errors and superstitions, that gradually swelled to such extent in the Romish church, introduced and supported; and veneration real or pretended, for the authority of fathers, confessors, holy bishops, titled doctors, canonized saints, or visionary monks, increased in proportion, as ignorance and darkness became more gross.

Nor has the clamor about learned and good men ceased to be raised, in times more enlightened; sometimes in disparagement of divine authority and as a plea for unfaithfulness. Some who account themselves far enough from bigotry and superstition, and who may be often exclaiming against the impositions of authority and undue deference to fallible guides, in another and more indirect manner, would establish what they condemn, and lead people back again to pay unwarrantable respect to men, whether under the character of the learned, or of the good and godly, especially when taken collectively or in the mass: this is the case when they would make the agreement of such, a test of truth, or a standard of the church's profession and contendings, and the rule of church-communion: as when they plead for sparing and extenuating errors and corruptions for the sake of those who befriend them, or for striking out articles of doctrine and terms of fellowship, that may not be to the liking of all good men, or that might exclude any who, in the judgment of charity, may be so accounted. But who is Paul or Cephas?—what are saints, or an angel from heaven, that they should be allowed to sanction any false doctrine, or alter the rules of the gospel? And what notable error has been vented and prevailed, that has not had some of the learned, or some well-meaning or pious souls, for its patrons or followers? yea, a numerous train of the latter may not seldom be misled, and be found on the wrong side. By the means of such may the devices of Satan be most advantageously furthered, and his work most effectually promoted: and when the wisdom or piety of such are, at any time, enlisted on his side, it is in their power to do much more injury than persons of an opposite description.

2dly. And akin to this,—The general reception they sometimes meet with, and the concurring voice and example of multitudes in their favor, produce this effect. How hard is it to withstand the tide of popular custom, and oppose the force of general example. When a whole city, community, nation, or many nations, appear to be confederated together, and rush with one accord to support the honor of their common faith, and to defend the temples and altars of the venerated objects of their worship, as the citizens of Ephesus rushed into the theatre, and nothing could be heard but the unanimous cry, 'Great is Diana of the Ephesians!' how dangerous must it be to interpose a dissenting voice, and to attempt to stem the torrent? Will not worldly prudence, fear, or interest, teach persons to keep silence, to conform to the mode, or join in the outcry: as Demetrius said, 'What man is there that knoweth not that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? Seeing that these things cannot be spoken against, ye ought to be quiet.' (Acts xix. 35, 36.) In such a case, even an apostle might prudently be restrained from encountering such a rabble. When the mother of abominations, appeared sitting upon many waters, which denoted many people, nations and languages, and had brought all to a conformity to her laws, to receive her mark, and to worship the image of the beast,—when all the world wondered after the monster, and were exclaiming, 'who is like unto him? who may make war with him?' how difficult and perilous

was it for a few to continue to prophecy in sackcloth, and to torment, and provoke the wrath of the world by their testimony? How few in such circumstances could have resolution to assume the name of witnesses for Christ? or, what prospect of success could any have in attempting to change the public state of things, and reform such prevalent abuses?

3dly, When to general custom, the idea of high antiquity is super-added, it tends still more to confirm them, and to prolong their existence. Though truth be more ancient than error, and human corruptions be but so many innovations, destitute of all claim to the honor of true primitive antiquity, for 'from the beginning it was not so;' yet they will oft make impudent pretensions to it; as the Gibeonites, though they had come from no great distance, imposed upon the congregation of Israel, by their worn-out garbs, and their mouldy bread: and doubtless many of them may be traced far back, and some of them may have run so long as that the source may be concealed, as was said of the head of the Nile, in some unexplored region: and the longer they have continued their course the more powerful appears their title to be transmitted to future ages, and they will proceed forward with an increasing and more irresistible force, as falling bodies acquire an accelerated motion in proportion to the space through which they have moved, and as a river, the farther it rolls its stream, enlarges, and becomes more impetuous. 'It hath been said of them of old;' becomes the current and common language. 'Our fathers worshipped in this mountain;' was a sufficient reason for a Samaritan:—'We will do,' said the idolatrous Jews to Jeremiah, 'as our princes and fathers have done before us, for then it was better with us than now.' Many are obstinately set against any change, whatever evident necessity there may be for it; old errors and abuses must be spared, as they would preserve an old Gothic palace, monument, or temple, because of the venerable air of antiquity it wears, and the cry of sacrilege will be loudly raised against any who would put to a hand to deface a figure, or displace a stone, in the sacred edifice. All know what use the most corrupt of all churches has made of the boast of antiquity; and how every step of reformation, was condemned as a novelty, and dangerous innovation. Deceived or deterred by this pretext and clamor, some protestant churches stopt short in the good work, and have left many of her evils to remain untouched to this day: and in the controversies that still subsist about them, those who attempt to defend them, often infringe the grand principle of protestantism, the sufficiency and sole authority of scripture, while they would have the question decided by appeals to testimonies and precedents in the first three or four centuries of Christianity.

4thly, The persuasion, however false, that such things have nothing less than divine authority on their side, and that they are approved of God, makes them take deeper root in men's minds, and tends to keep them in higher credit. And this has often been conjoined with the former causes to account for their great prevalence, and the zeal with which they have been maintained. Though doubtless there has been much of human fraud and artful hypocrisy often employed by those who have introduced or continued to support false and grossly corrupt systems of religion; yet it is no less certain, that multitudes have been the dupes of imposture, and have been so blind or infatuated as to adopt and follow them in good earnest. And when the judgment is thus perverted, so that persons will think they are under the highest obligation

to believe and act as they do, and that to renounce the tenets, or neglect the usages of their religion, would expose them to the anger of the Deity, or the objects they adore, while by a strict observance of them, they may atone for sins, ensure blessings, or even merit eternal life, as many superstitious devotees, under the power of error and delusion have thought, how difficult then must it be to convince such, or recover them from the snare of Satan? 'If the light that is in them be darkness, how great is that darkness?' 'All people will walk in the name of their god.' 'And who hath seen such a thing; hath a nation changed their gods, which yet are no gods?' No tale so fabulous, no opinions so foolish, no practices or rites so absurd, so monstrous, or abominable, but may be admitted, and have been admitted, and religiously retained, under the influence of the strong delusions to which men and whole nations have been delivered up. Reason has no power over them; and reflection can find no place; they are absorbed in blind credulity, bigotry, obstinate zeal, and fanaticism. Even the man who falls down to the stock of a tree, saying, deliver me for thou art my god; he who not only offers his gold and flocks, but also his children in sacrifice to idols, and he who tortures or mangles his own body, will exult in it as the highest and most grateful devotion: and 'a deceived heart has so turned him aside, that he hath not power to deliver his own soul, or to say, Is there not a lie in my right hand?' (Isaiah xlv. 20.)

False religion has usually been the mimic of the true: it pretends to a heavenly origin; it assumes its authority, and prerogatives; it exacts similar submission and awe; and holds out the hopes of attaining all the great ends of the other. Almost all the institutions and forms of pagan worship in the ancient states, as well as their civil policy and laws, were said to be dictated by some god or goddess: they had current stories of their fictitious deities or heroes frequently appearing, and conversing with their lawgivers and priests: they had their holy books, their oracular temples, their sacred colleges of priests, augurs, and diviners, which were honored and consulted both by rulers and people, in critical affairs; and by these were the different kinds of sacrifices, holidays, and the sacred games regulated. To every one of these some mythologic tale was adapted; or if some new holocausts were to be offered, some new festival or public show to be appointed, some supernatural message, response, or prodigy was contrived; and the will of the gods thus announced must be done. It is but changing the place, some names and circumstances, and the same arts of imposition, and a similar spirit of infatuation, will be found to have prevailed, in all the systems of superstition, which had the most extensive success, and predominant influence among the nations; whether in the regions of Indostan, of Tartary, China, Japan, Africa, or Peru. The Mahomedan delusion, that so long has enslaved millions, in defiance of sober reason, and the evidence of authentic revelation, rests upon the pretended mission and revelation of the prophet, with whom trances, visions, converse with angels, or journeys to heaven, were familiar things: and with his followers, every chapter and sentence of the Koran is a written oracle brought from heaven.

Need we show, how gross errors and abuses have often been sanctioned and persisted in, from a similar cause, in the Christian world, and especially that part of it that has justly been denominated anti-christian? Every one who is not totally ignorant of facts, can easily make the application. Among those who admit the scriptures to be the

standard and authentic rule, how liable is it to be misunderstood and perverted? Divided churches, and contending parties, however opposite their sentiments and practices, seek to fortify themselves by its authority. Scarce any errors, even the most pernicious, but have taken root, and sheltered themselves under its shade. In cases where it is totally silent, and when it could not be made, even by wresting, to favor the corrupt purposes of men, other methods have been fallen upon to operate a similar effect upon the ignorant and credulous. Sometimes recourse has been had to new revelations of the Spirit, which they hold to be continued in the church, or imparted to individuals: under such immediate influence, or by an internal light, or extraordinary impulses, many have pretended to speak and act, venting their enthusiastic notions, and extravagant reveries: and often have not wanted numbers to give them credit. Others boast of a divine commission given to one pastor, or a number of rulers in the church, to supply the defects of the scriptural revelation, to change or dispense with what is enjoined in it, to teach, to enact, to decree, on every occasion, whatever they think convenient, all which must be religiously regarded by people, as if Christ himself did speak. At the same time in co-operation with this supra-human authority, leave is given to introduce when wanted, the machinery of angels, visions, apparitions of the infant Jesus, of the virgin, of departed souls, of devils; the use of miracles, demoniacs, enthusiasms, voices; in order to over-awe the populace, and to establish what the ecclesiastic jugglers would have established, and to reprobate what they would have reprobated. For such purposes images have been made to speak, to move, to sweat, or bleed. If some new saint was to be canonized, some new relic or altar to be brought into veneration, some voice was heard, or some light was seen to discover the place of rotten bones or a mouldering coffin. How many privileged churches, Romish feasts, and fraternities, owed their foundation to some extraordinary intimation from heaven? An abbot was admonished in a storm to keep the feast of the immaculate conception of the virgin: that idolatrous festival of *Corpus Christi*, was instituted at the instance of a certain woman, who had many raptures and a prophetic spirit, and who, in one of her ecstasies, saw all the heavenly orders upon their faces, supplicating for the confirmation of the faith of Christians by a speedy consecration of the day. Many visions and fraudulent miracles have, in different places, been employed to support the doctrine of transubstantiation, the immaculate conception, and other superstitions of that degenerate synagogue, and for the confutation of all her heretical opponents, as she calls them.

Under the false impression of God speaking and commanding, what will not blind devotees believe or do? What painful and degrading yokes have they not submitted to, imposed upon them by others, or voluntarily assumed by themselves? Without such an impression, it can hardly be supposed, though other motives may also have operated, that such multitudes of mankind would have bestowed so much of their property in support of their temples, in costly sacrifices and oblations, or have submitted to so many troublesome and often painful rites, such frequent and rigorous fasts, so many ablutions, and self-denying vows; that bodies or individuals should have secluded themselves from all the comforts of social life, to live in cells or deserts, in poverty and sadness, to drag heavy chains, wear sackcloth, crowns or girdles stuck with thorns or nails, to repeat a thousand times in a short space, the same unmean-

ing gibberish, to commit their infants to fire or water, or to give their own bodies to be crushed to death, or to burn in the funeral pile; in a word, to commit acts the most cruel, unnatural, frantic and flagitious, all under the notion of religion.

5thly, The connection these abuses have with mens worldly interests contributes greatly to support them. Many of them have evidently been devised and introduced with a view to gain and advantage; and whatever tends to this end, when once established, few will be disposed again to relinquish. Covetousness, which is the root of all evil, entwined with them, makes them take fast hold, and to retain it. With many, gain alone is godliness, and mammon the supreme object of adoration, whatever other god, or whatever number of other idols, they profess to venerate, in subordination to him. The Pharisees, by some of their corrupt doctrines, aimed at increasing the Corbans, though at the expence of defrauding aged parents or orphans. 'They devoured widow's houses, and for a pretence made long prayers.' The house of God itself was made a house of merchandise, and a den of thieves. The woman at Thessalonica, that had a familiar spirit, brought her masters no small gain by soothsaying; and when they saw that the hope of their gains was gone, upon the demon being dispossessed, they raised an outcry against Paul and Silas. From the same principle was the tumult of Ephesus excited by the craftsmen, who depended upon the veneration paid to the shrines of Diana for their gain, as the city and several others in ancient times, and as many in modern, did, upon the celebrity of the temples, the idols, and the modes of public superstition kept up in them, for a great part of their honor and wealth, by attracting crowds of pilgrims and rich gifts. In all corrupt systems of religion, there are always numbers deeply interested in their preservation, many for the means of subsistence, and others for their dignities, affluence, and luxuries: no wonder though these cry loudly in praise of their Diana, and in opposition to every attempt at change or reform. Who knows not that thousands, or hundreds of thousands have, from age to age, and from year to year, gone in pilgrimage to the temples of Juggernaut, of Mecca, to the shrine of the lady of Loretto? and to visit the thresholds and tombs of the apostles? Rome has exceeded all others in prostituting and corrupting religion for the purpose of wealth and aggrandisement. What a lucrative trade did she carry on by the fictitious rights claimed for the holy see, by the doctrine of purgatory, the sale of indulgences, benefices, masses, canonizations, consecrated vestments, and other appurtenances of superstition? She found the art of drawing the wealth of kings, and the revenues of kingdoms into her treasuries: inducing all nations of the earth to admit of her merchandise, by which in return, she was enriched. Hence she is fitly represented as a lady decked with gold and pearls, with an intoxicating cup in her hand, bewitching the nations with her sorceries.

6thly, The incorporating of systems of false religion, or particular errors and corruptions, with the secular government of kingdoms, and giving them the sanction of public laws, has eminently contributed to their prevalence and long continuance. The connection between civil government and religion, and the mutual influence they have upon one another, has generally been seen, and acknowledged among mankind. Religion, in some shape or other, has accordingly been an object of attention with legislatures and rulers; and, more or less, has been combined with the policy and administration of laws in every state and age.

The homage due to a deity, and the influence and utility of religion, dictated the duty and expedience, of giving it such public countenance, and providing for its perpetuity. But this common dictate of reason and prudence, has been greatly perverted and misapplied: according to the errors and corruptions in the religion adopted, and established. so have been the abuse, and the evils that have arisen from this combination. Some of them have been so interwoven with the civil constitution, and fenced about with exclusive and penal laws, as to appear inseparable, so that the one could not be removed and changed, without the other being shaken or subverted. Without such a combination and support, how could the absurdities and abominations of ancient and modern paganism, of the Mahomedan system, or the fabric of Antichristianism, have acquired such stability, and subsisted so long? The interests and craft of politicians and priests uniting and armed with the sword, forced all into submission, crushed rising opposition, and all attempts to reform. Pretexts were hereby furnished for persecuting all who would attempt it as enemies to the public peace, the authority of princes, and of the laws. Thus did Jeroboam and his successors, support his calves, his altars, and his priests. Thus did the kings of the earth agree to give their power unto the beast, and hereby her tyranny was raised to its height, and her reign prolonged. And this has made reformation in every land so difficult, so hazardous, and often so bloody.

In fine, innovations and corruptions as they have frequently been introduced, so also cherished and eagerly retained, under the pretence of giving greater effect to religious institutions, or conferring greater honor, beauty, and decorum on divine worship. As the author of Christianity himself when he appeared, in a humble guise, on earth, had in the eyes of a carnal generation, who looked for worldly pomp and grandeur, 'no form nor comeliness, nor any beauty why he should be desired,' so it has fared with the spiritual institutions and mysteries of his kingdom. Men incapable of perceiving the true glory of the gospel, and who are strangers to 'worshipping the Father in spirit and in truth,' must desire something more adapted to their gross conceptions, and fitted to strike and please their senses. The primitive Christians were by some represented as having no god because they had no visible object of worship, nor any splendid temples in which they might adore him. And as the power of godliness declined in the church, a taste for outward show and ceremonies in Christian worship became prevalent: innovations made rapid progress, and became abundant, under the pretence of aiding or decorating devotion. The religion that glories in its simplicity, must be recommended to the world by a new and gaudy attire; its ordinances and services be more accommodated and rendered more attractive to the ignorant, the careless, and the superstitious, and more assimilated to the modes and relish of the heathen. The administration of baptism, for instance, in the manner the scripture prescribes, was not sufficient, without the addition of white garments to signify regeneration, the sign of the cross, blowing and exorcising. The people must be attracted by the ornaments and furniture of the churches and their altars. The priests must draw veneration, and even in dumb show teach mysteries, by varied and fantastic dresses, copes, surplices, palls, mitres, croziers. Purification must be made and benediction given, by holy water: ordination conferred, confirmation, and comfort to the sick and dying, administered by consecrated oils and chrisms. Excommunication must be made more effectual and terrific, by various forms of cursing, by

bells, book, and candles; and penitence more satisfactory by sackcloth, dust and ashes. Psalmody and spiritual songs, performed by the living voice and heart, were reckoned dull and unharmonious, without antiphonal singing, bands of choristers, and at length with organs, and concerts of musical instruments. Litanies, and even creeds, must be chaunted. Pictures, paintings, crucifixes, images, were all in course brought in as the books of the vulgar, to aid the memory, and to raise more devout affections. To heighten the solemnity of sacred services, the light of day was excluded at noon, and the blaze of consecrated tapers substituted in its stead; processions to altars, mumblings of mystic words, elevations of the host, genuflections and adorations, were introduced; together with gross theatrical representations of the crucifixion of Christ, or of other historical events and mysteries of faith.

In such things as these have many been accustomed to place the chief excellency and efficacy of their religion; and to boast of them as the principal beauty of their sanctuary; and not without reason: for these have mainly engaged and charmed the thoughtless multitude; have ever drawn the idle, the curious, the indevout, and dissipated, to resort to their churches, and to concur in their acts of devotion. For no higher purpose than the gratification of their eyes and ears, or in some a taste for the fine arts, in others for the sake of company, for opportunities of fashionable amusement, or even of criminal intrigue, or licentious riot, have the assemblies been frequented and crowded, and the festivals celebrated, we are assured, in former and in modern times, in that church, wherein such merititious arts and ornaments have so long and so lavishly been employed: which affords a lamentable proof of the degeneracy and depravity into which nominal christians may sink.

When such things are abolished, there are not wanting many who will exclaim, as if the carved work of God's sanctuary were demolished; that religion is stript of what tends to give it its greatest influence over the minds of the people, and that without them it would be reduced to a bare and unlovely skeleton; and the false devotees will run and howl like Micah, when his teraphim was carried away, 'Ye have taken away my gods, and what have I more?' It is well known, how many even in protestant churches, who have affected to much conformity to Rome in these respects, and have warmly contended for retaining and imposing so many of her abuses, have colored their zeal for them under the pretext of their being helps to devotion, and as adding greater decorum and decency to the worship of God; continually vociferating, but misapplying the words of the apostle, for this purpose; 'Let all things be done decently and in order.' But this is not the beauty of the Lord, that is upon his people; and has no manner of connection with the real 'beauty of holiness.'

ART. VII. *Attacks and Calumnies of Roman Catholics in France against Protestants.*

[From a Correspondent of the N. Y. Observer.]

For some time, the legitimist and ultra-montane journals of Paris, as I wrote you in a former letter, have attacked Protestantism and all the works of Protestantism, with increased fury. It would be difficult,

without having read these journals, to form an idea of the gross invectives and mean falsehoods published in them every day. The language is neither decent nor well-bred, but a heap of abuse which a mob would hardly indulge in, in their street riots.

Formerly, in the age of Louis XIV., when Bossuet opposed the doctrines of the Reformation, he had at least the modesty to employ decent language, and had sufficient self-respect not to search in the dirt for terms worthy of a scavenger. But now, Popery no longer knows or desires to keep within the bounds of propriety; it exclaims, denounces, rages, abandons itself to paroxysms of fury, and soils itself with the dirt which it tries to heap upon its adversaries. When the defenders of a church thus degrade themselves; when they use such shameful and perfidious weapons: when they adopt the contemptible language of factions, must we not conclude that their church is wounded to the heart; that it sees its fall approaching, and seeks to conceal, under boasting language, the weakness of its cause! Men really strong are always calm, and the more satisfied they are that their principles are just, the better know they how to preserve a wise moderation.

It will not perhaps be useless to cite, here, some extracts from these tirades of Popish journals. The Spartans showed their children the disgusting spectacle of drunken Helots, to secure them from the shameful vice of intemperance; so we may hope that a view of the extravagances to which the defenders of Popery resort, will strengthen our resolution always to respect the laws of decency in our controversies.

A writer who enjoys some credit in the ranks of French Popery, Mr. *Henry de Bonald*, lately published several articles against Bible Societies. Take an extract:

“There is not, perhaps,” says Mr. de Bonald, “a grosser deception, a more artfully contrived attack against the Christian religion, a more manifest intention to destroy among nations all respect for the majesty of the Holy Scriptures, and at the same time a more complete mystification for those weak and credulous minds who look only at the surface of things and cannot penetrate below; there was never, finally, a more Satanic enterprise since that great combat begun in Heaven against the Most High and the spirits of light, and which will be continued on earth against the church till the end of time, than the establishment of *Bible Societies*! Perfidy in its aim, perfidy in the means, deep hypocrisy in the avowed motives, and infernal combination in the secret motives: such is the enterprise of Bible Societies!”

So, to listen to Mr. de Bonald, the Bible Society is a work of Satan, a plot contrived in Hell; and all the directors and committees in this institution are thieves, knaves, wretches who seduce credulous minds, perfidious men, hypocrites, who spread the Bible to degrade the Bible; who do the work of the Devil, and ought to receive the execration of mankind. What think you of the amenity, of the urbanity of Mr. Henry de Bonald? And how would you reply seriously to such attacks?

In another article, the same writer pretends that the reading of the Bible is *immoral*; that it corrupts the heart, depraves the imagination, smoothes the way of vice; and to support these odious assertions by an appearance of proof, he quotes from the Old Testament the narrative of some facts exhibiting human depravity in its hideous wickedness. Mr. de Bonald thence infers, that the reading of the Bible prepares the way for the study of the infamous writings of Voltaire and

his school! I would here copy some lines from this abominable article, but on attempting to begin the extract, the pen falls from my hands. See then the manner in which Papists speak of the Bible! This is the way they treat the word of God, that word which was given us to be a lamp to our feet and a light to our paths! They accuse publicly, openly, in the face of heaven, the Holy Scriptures, the book inspired by the Holy Spirit, of being a source of corruption, a means of demoralization, the first step towards that polluted abyss in which the vilest wretches plunge! What language! What blasphemy! What infatuation on the part of a writer who is not afraid to publish such things! And what responsibility upon the church in which the eternal word is outraged, with the approbation of a usurping clergy!

Another Papist, in a journal entitled "*France*," a journal devoted to the monarchial and religious interests of Europe, accuse Protestants of favoring the most criminal disorders and the greatest crimes, because they allow every man to interpret the Bible by his own individual reason. I will quote a short extract from this long tirade, which is written in an ironical tone.

"To form your mind and heart, and to shape yourselves to social life," says the Editor of the *France*, "read, interpret, according to your own instinct in these little Bibles which are given you for nothing. Be sure that this instinct will discover to you great things. Are you weary of our laws concerning marriage, of the necessity of having but one wife: you will see with Luther, that a person may have two, and with John Becond, that a person may have a great many; your little Bible will tell you all this. Do you feel a desire to rebel against the authority of the laws and the magistrates who execute them, consult your Bible: it will teach you that magistrates arrogate a right which does not belong to them; for vengeance belongeth to me, saith the Lord. The Vaudese thought like you! Refuse subjection also to kings that are sinners—and they are all so—because the Bible teaches you that God rejected Saul. Throw them out of the windows, if you please; for Jehu so used Jezebel. Plunder the rich, rob palaces, take what you please by violence, by rebellion; for it is said in the *Magnificat*, (the song of Mary) that God sendeth the rich empty away and filleth the hungry with good things. Lastly, from one degree of light to another, from one inspiration to another, you will come to the celebrated National Convention, which, according to Chaumette, was the *Sinai of the French*. Your Bible in one hand, with the other lifting the veil, you will adopt with your instinct all the doctrines which overturn societies, nations and kings; and it would be strange if you are not protected and encouraged by Bible Societies, and by princes who desire the triumph of the Reformation."

You see: our ultra-montane journalist accuses the Reformation of opening the door of revolt against magistrates, violation of the laws, robbing of the rich, assassination of kings, polygamy, and I know not what else. Papists denounce us Protestants, as the favorers of anarchy, and as the enemies of all divine and human authority! We cannot gravely refute such extravagant and absurd abuse; I only give it as a specimen of the language of our Popish journals.

What is curious in all this, is that the Roman Catholics, after lavishing upon Protestantism, and the Bible itself, the invectives you have just read, are unwilling to allow us to oppose the doctrines of their church. If we say in the *Semeur*, in the *Archives du Christianisme*, or

in a religious tract, that Popery is a religion contrary to the word of God, that transubstantiation is an idolatrous dogma, that the priests make a traffic of the salvation of souls, that the pontiff of Rome usurps rights which do not belong to him, or the like; immediately the Romanists exclaim that it is an intolerable license; that our words violate the laws; that the courts ought to inflict upon us a severe penalty. That is to say, papists pretend to have the privilege of insulting us at pleasure, and our duty is to keep a respectful silence. They give us, when it suits them, the most odious names; they call us bad citizens, immoral men, materialists, atheists; and we must servilely bow the head and bend the knee before the authority of the Romish church! Strange justice this, truly; and fanatacism only can make men blind enough to fall into such gross contradictions.

Another fact worthy of mention is, that the French Romanists declaim angrily against our attempts at evangelization. They are not satisfied with warning the members of their church, which would be lawful and natural on their part; but they call further upon the government to interfere and prevent us from spreading the doctrines of Protestantism. If we distribute Bibles and tracts, if we open schools and evangelical chapels, they would subject us to the severest laws, and maintain that we ought to be condemned to fine and imprisonment.

Thus have they two weights and two measures. They consider it quite right and perfectly just to form societies and collect subscriptions, for propagating Catholicism in the United States, for example, or in England. If the governments of these two countries should throw obstacles in their way, they would call it disgraceful tyranny, a flagrant violation of the liberty of worship. But if we try to do in France what they themselves do in England and America, they change immediately their principles and their maxims. What is lawful for them is not lawful for us; the rights which they claim they do not grant to us; the ways should all be open for preaching Popery, and should all be shut against preaching Protestantism. The French government is blame-worthy for letting us evangelize Catholics, and the American government would be blameworthy for not letting them in their way convert Protestants!

We might despise such droll contradictions, if painful facts did not show that our Ministers of state listen in some degree to the complaints of those ultra-montane journals. It is unhappily true that, for some weeks, the Minister of Justice and of Worship has thrown obstacles in the way of our labors for evangelization. Several private letters from Paris inform me that the government refuses to authorize the opening of new chapels, and threatens even to shut some of those which are already established. See the sad effect of the calumnies and insults of Popery! My friends fear that we shall soon experience open opposition from the political authorities. I hope yet, for my part, that we shall not come to this, and that the Cabinet will be satisfied with some hostile acts against us, to quiet the irritation of the ultra-montane journals. Still, it cannot be dissembled that we are exposed to unusual rigors, and that we shall need to be strongly sustained by God in order to continue our work of evangelization. May the Lord inspire us with courage and an entire renunciation of all earthly considerations, if there shall be need for our resisting openly the powers of the world!

I am, &c.

G. DE F.

ART. VIII. *Missionary Intelligence.*

CEYLON.—*Seminary at Batticotta.*—Two youths have been admitted to advanced standing, from the neighboring continent; an event regarded by the mission as of great interest, because indicating the commencement of great and favorable changes. The mother of one of these youths accompanied them, and left a daughter also to be instructed in the female seminary at Odooville.

Public Examination.—Beside nearly all the members of the mission, and several missionaries of other societies, a larger assembly than usual of respectable natives was present. It lasted four hours, and the attention was good throughout. A strong impression was made on some of the fundamental errors of Hindooism, and a great deal of enquiry awakened. At the close, five hundred copies of the Tamul Arithmetic, for the ensuing year, were distributed, and eagerly received; a useful vehicle of Bible truth to the higher classes of the native community.

The Students are improving in useful knowledge; gaining strength of character, rising above prevailing prejudices, and manifesting a growing desire to walk by the light of Revelation.

Convictions of the People.—Multitudes avow the belief that Christianity is true; many more suspect at least that Hindooism is void of truth; and nothing can prevent their falling into Atheism, except extended Christian education, and the faithful preaching of the Cross.

Adam's Bridge.—This is a ridge of sand, from a quarter to half a mile in width, and sixteen miles long, on a sea level, stretching into the sea almost straight, with no living tree nor projecting rock upon it. This leads to a sacred bathing place, where Mr. Spaulding saw about thirty thousand natives assembled for the purpose of entering the water, precisely at the rising of the sun; a fair for the Brahmins to get money!

A Marriage.—A young man, educated at Cotta and Nellore, has married Caroline Chester of the central school, with a view to attempt a mission at Penang, agreeably to a suggestion of Sir William Norris formerly Chief Justice in Ceylon, but now removed to Penang. This is looked upon as the commencement of native missions among the Tamul people. Great confidence is had in these individuals, though they are young; but they have entered on the undertaking upon true missionary principles; and the Lord will be with them.

JAVA.—*The Malays* of Batavia are neither unsocial, unfriendly nor vindictive: but little dependence can be placed on their veracity and honesty. Pilfering, stealing, robbing each other's houses and the houses of foreign residents are the prominent vices, to which they are urged by deep poverty, a natural indolence and improvidence.

Ignorance is as universal as poverty; few can read at all; fewer still can read intelligently. "A regularly organized native school for teaching their own language," Mr. Doty says, "I have never seen." In regard to any notions of literature, science or the useful arts, they are perfectly indifferent.

Religion.—They are professed Mohammedans, but they know little of the founder of their religion, or of his peculiar doctrines, or of the grounds of their faith and practice; but like other Mohammedans they have inveterate prejudices and hatred to the christian religion.

Encouragement.—Mr. Young has a school of 8 boys. Mrs. Doty has a school of five or six girls and one boy, and is much encouraged with the progress some of them are making, and surprised at their ques-

tionings. A Sabbath School is in operation, attended by men, women and children. Most of the men in the employ of the mission are willing to receive instruction.

The Javenese.—These are in advance of the Malays in point of intelligence; education is more common and diffused; they are more honest and sincere; more docile and tractable. The Dutch Government does not allow foreign missionaries to reside at any other place on the island than Batavia, and even there, does not permit them fully to instruct the native population in the truths of Christianity.

The Chinese.—The number of these in Batavia is not far from thirty thousand. Comparatively speaking they are a superior people. They are industrious, skilful and almost always at their post; are artificers, mechanics, and shopkeepers. They are eager to make money, and inveterately fond of gambling, opium, smoking and other pernicious indulgences. They pay considerable attention to education, advance but little however beyond the ability to read their own language. Their religion is a system of most irrational and senseless idolatry; every dwelling is a temple of idols, and every father an officiating priest.

A Chinese Burying Ground.—It often covers from four hundred to six hundred acres of ground, filled up with large tombs of massive mason work, in Chinese style. Their veneration for the dead is expressed by building and beautifying their sepulchres. Before these they present offerings and worship the spirits of the departed. In the ceremonies of burial, there is no manifestation of that decorum and solemnity naturally expected; perfect insensibility seems to pervade the whole.

“Passing through the fire.”—This ancient and horrible rite still exists. What heathenism was four thousand years ago, it is now in despite of literature and science. A bed of thoroughly ignited coals is prepared, twelve feet in diameter and one foot in depth, sending forth a sweltering and almost suffocating heat far around. Those who are present, thousands boasting of intelligence, as many of them as choose rush through it; some of them three or four times; their expectation is, thus to harden themselves against the fires of hell!

SOUTH AFRICA.—*Ginani.*—Here Mr. Champion is located; distant from Dingnan’s Capital, about two day’s foot journey. The station is in the midst of fertile native gardens, surrounded by as dense a population as the country affords. Rude dwellings of stone and mud have been constructed by the mission, without a board or straight piece of timber in them, thirty feet by ten. with earth floors, naked walls, grass roofs, doors and windows of weeds and grass; places of comfort still, compared with the native huts around them.

Despotism of the King.—No man dare receive instruction without the King’s express permission or command. No one can sit in a chair but he. Sugar cane, sweet potatoes, and such like, are cultivated and reserved for him. All ivory comes to him. All cattle taken in war come to him. He punishes the smallest and greatest offences alike with death, at his pleasure, and the people say, “it is all right,” even when son, father, mother or brother is slain.

Favorable Circumstances.—The king patronizes the mission. He is full of enquiries about various topics—even about religion; he feels his need of knowledge, and is making improvements. He is ready to arrange the affairs of the schools, &c. according to the wishes of the mission. Some children have begun to come to school: some pay a marked regard to the Sabbath, and have regularly attended meeting.

Dingnan wishes to learn to read; wishes a missionary at his own place where are two thousand or three thousand people. Probably Messrs. Lindley, Venable and Wilson who were obliged to leave the country of Moselekatsi a year ago, have ere this joined Mr. Champion and are now laboring at Umgunhlovu, the town of the King, where people are constantly arriving from all parts of the land, and where are the head quarters of several of the king's regiments with their captains and other men of influence.

Amount of donations and legacies acknowledged by the Treasurer of the Board for November, \$31,403,26. Total for four months. \$93,885,83; besides donations in clothing, &c.—*Boston Recorder.*

MISSION TO JERUSALEM.

Letter to the Editors of the *New-York Observer*, dated Jerusalem, August 16, 1837.

Gentlemen—We have just been favored with a visit from the Hon. Lewis Cass, our present Minister to France and Commodore Elliott, commanding the U. S. naval force in the Mediterranean. Gov. Cass is accompanied by his family. They remained with us a week; visiting in the mean time, Bethlehem, the Jordan, the Dead Sea, and the various objects of interest in and near the holy city. The party, with the exception of Mrs. Cass and one of her daughters who is in feeble health, left us a few days ago for Damascus; whence they are to proceed, via Baalbec, to Beyroot. At the last mentioned place they will rejoin the ship, (the *Constitution*) and proceed to Egypt, touching again at Jaffa on their way, to receive Mrs. and Miss Cass on board.

The visit of our distinguished countrymen has been on many accounts highly gratifying to all. We believe, too, that it will prove to have been useful to the cause in which we are engaged. To us who dwell in this land of strangers a land that is dry and thirsty in more respects than one, it is a rare and delightful privilege to enjoy, even for a few days, the society of so many friends from our own country.* And their special kindness to us personally, as well as the interest expressed by them in the object of our mission, demands our grateful acknowledgments. Both Gen. Cass and Com. Elliott assured us that it would always give them pleasure to render any service to us personally, or to do any thing in their power to further the enterprise in which we are engaged: and the former, on leaving us, generously placed in our hands a donation to the Jerusalem mission, of one hundred dollars.

Our distinguished visitors were treated by the military and civil authorities with the honors due to their rank and character. And the fact that they were our countrymen, and our guests, tended to bring us favorably acquainted with some of the principle men of the place, and to show to all, that although we have no Consul in Jerusalem to protect our rights, we are recognized by the representatives of our government who visit this country; and that their powerful aid is not likely to be withheld from us whenever occasion shall require it. Gov. Cass also took opportunity in his last interview with Hassan Bey, the general commanding the military force in this place, to commend us, the Americans residing in Jerusalem, to his special regard; and to state to him that although we had no Consul residing here, yet we and our object were regarded with deep interest by the people and the government of the United States. The general, in reply, assured Gov. C.

* The party consisted of Gen. Cass and lady, with their son and three daughters; Com. Elliott and his two aids; a surgeon of the ship, and two gentlemen attached to the embassy.

that he should have great pleasure in rendering us any service in his power; and said to myself, that if there was any thing he could do for us, or if we ever found ourselves in difficulty, (which, said he, thank God, is not likely to happen under the government of his Highness the Vice Roy,) we must call upon him without ceremony. I ought to add here, that since we came to Jerusalem, with few exceptions, we have been treated by the public authorities with marked civility and respect. These things are mentioned, not because our chief reliance, either for personal protection or for success in our work, is on the strength and favor of men; but because it may gratify our friends to know that the government under which we live is favorably disposed towards us, and that we are privileged with the personal friendship of some men in authority.

Not the least gratifying circumstance connected with the late visit of our friends, was the becoming regard which they paid, while with us, to the Lord's day. They arrived on Saturday, much fatigued; and being unable to see much of Jerusalem on that day, there was, of course, a temptation to spend the following day (the Sabbath) in visiting the interesting objects in and around the city. But, unlike many travellers, they chose to rest on the Sabbath, according to the commandment, and to unite with us, both morning and evening, in the exercises of divine worship. The governor of this place had proposed to pay his respects to Gen. Cass and the Commodore on Sunday morning; but they desired him, as it was the Christian Sabbath, to postpone his call until Monday, which he did. Would that all travellers of distinction from Christian nations would thus second our feeble efforts to promote the due observance of the Lord's day, and of all the rules of Christian morality, by the weight of their powerful example. Surely the consciousness of having done right, and of having left an example which it is right and safe for all men to follow, would a thousand times outweigh whatever momentary gratification might be gained by transgressing the divine precept, "REMEMBER THE SABBATH DAY, TO KEEP IT HOLY."

Our prospects in Jerusalem are on the whole encouraging. Our acquaintance and influence have been extended within the past year, and the demand for the Scriptures and tracts has increased. The cholera lately visited our city, and in the course of a month swept off some 400 or 500 of its inhabitants. During the prevalence of this terrific disease, we had opportunity to do something for the relief of the sick and the afflicted; by which means some important doors of usefulness were opened to us, which we trust will not soon be closed. Still there is enough of difficulty to try our faith and our patience; enough to make us feel the need of the prayers of the Christian friends at home. We trust they do not forget us, nor the people of our charge. Let them remember, that if ever Jerusalem is to be "established, and to become a praise in the earth," it is not the power of *man* that will bring about that blessed event. Our help must come from the LORD, THAT MADE HEAVEN AND EARTH.

The health of some of us is miserable. We are too few and feeble to be an efficient mission. We ought to have more help. A physician, who is willing to deny himself and work hard for Christ's sake, would be an invaluable acquisition to the mission in Jerusalem, and the instrument of saving the lives, and perhaps the souls, of hundreds. The blessing of many ready to perish would literally come upon him. We will engage that he shall have an interpreter, so that he may begin his

work of mercy *immediately*, even before he has learned the language. The field is white. Who will come forth and enter it?

Yours in the fellowship of the Gospel,

GEORGE B. WHITING.

EVANGELICAL SOCIETY OF GENEVA.—The Annual Report of the Evangelical Society of Geneva has just been sent us. We have room only for a short abstract of its contents. The society has employed 21 colporteurs the past year, who have sold 618 Bibles and 6581 New Testaments, and sold or distributed 15,000 tracts. 38,224 copies of the Scriptures have been sold since the formation of the Society. It supports 5 evangelists, whose stations are Macon, Tournus, Chalons, Louhans, and Givry. A separate Report is given of the Theological Seminary at Geneva, which is also supported by the Society. It has had 13 students the past year, and the preparatory school 15. Its affairs generally have been prosperous. The only affecting circumstance has been the introduction of Irvingism into the Seminary, with which one professor and several students became infected. M. Preiswerk, the Hebrew professor, was deposed in consequence of those opinions, but we learn from the last number of the Archives du Christianisme, that he has acknowledged his error, and been reinstated in his office. In speaking of the contributions for the support of this Seminary, the Report says: "when it was first announced that the Seminary was established, its enemies and friends equally asked, where will they obtain aid, and both alike looked to that generous England, to which nearly all the religious societies on the Continent are indebted. But God has directed that our most abundant succors should be derived from whom we least expected them. In looking over the list of our donors, we find that England occupies the sixth rank. The first belongs to Geneva, the second to St. Gall, the third to Holland, the fourth to America, the fifth to France, the sixth to England. The others are Vaud, Bale, Neuchatel, Sweden, and Berne." The total amount of the receipts of the Evangelical Society for the year, was 98,748 francs. Expenses of the same period, 70,801 francs.—*Boston Recorder.*

ART. IX. *Miscellany.*

Luther's Commentary on the Pope's Bull of Excommunication.

POPE. "Leo, bishop"—

LUTHER. "Bishop—as a wolf is a shepherd: for the bishop must exhort according to the doctrine of salvation, and not vomit imprecations and curses."

POPE. "*** Servant of the servants of God."

LUTHER. "At night when we are drunk; but in the morning we call ourself Leo, lord of lords."

POPE. "The Romish bishops, our predecessors, are accustomed to use at this festival the arms of righteousness—

LUTHER. "Which, according to thee, are excommunication and anathemas; but according to St. Paul, patience, meekness, charity. (2 Cor. vi. 6, 7.)

POPE. "By the obligation of the apostolic office, and to maintain the purity of the Christian faith—

LUTHER. "That is to say, the temporal possessions of the Pope.

POPE. "And his unity, which consists in the union of the members with Christ their head, and with his vicar—

LUTHER. "Christ is not enough: another is necessary.

POPE. "To guard the holy communion of the faithful, we follow the ancient custom, and we excommunicate and curse, on the part of God Almighty, the Father—

LUTHER. "Of whom it is said: 'God sent not his Son into the world, to condemn the world. (John, iii. 17.)

POPE. "And of the Son and the Holy Spirit, and by the power of the apostles Peter and Paul, and our own—

LUTHER. "And ME! says the devouring wolf, as if the power of God was too feeble without him.

POPE. "We curse all heretics, Gazarites, Patarians, Poor of Lyons, Arnoldists, Speronists, Passagens, Wickliffites, Hussites, Fraticelles—

LUTHER. "For they asked for the holy Scriptures, and for a Pope who would be sober and preach the word of God.

POPE. "And Martin Luther, lately condemned by us for a like heresy, as well as all his adherents, and all those, whoever they be, who show any favor to him.

LUTHER. "I thank thee, most gracious pontiff, for condemning me with all these Christians! It is an honor for me, that my name is published at Rome on feast-days, in so glorious a manner, and that it goes through the world with the names of all these humble confessors of Christ?

POPE. "Also we excommunicate and curse all pirates—

LUTHER. "Who, then, is the greatest of pirates, but he who steals souls, binds them, and puts them to death?

POPE. "Particularly those who navigate our sea—

LUTHER. "OUR sea! St. Peter, *our* predecessor, said: 'Silver and gold have I none.' (Acts iii. 6.) Jesus Christ said: 'The kings of the Gentiles exercise lordship; but ye shall not be so.' (Luke xxii. 25.) But if a wagon laden with hay must yield the road to a drunken man, much more should St. Peter and Jesus Christ himself give way to the Pope.

POPE. "Also we excommunicate and curse all those who falsify our bulls and our apostolical letters.

LUTHER. "But letters of God, the Scriptures of God, every body may condemn and burn.

POPE. "Also, we excommunicate and curse all those who stop provisions coming to the Court of Rome.

LUTHER. "He barks and bites, like a dog when you take away his bone.

POPE. "Also, we condemn and curse all those who withhold the legal fees, fruits, tithes, revenues, belonging to the clergy.

LUTHER. "For Jesus Christ has said: 'If any man sue thee and take away thy cloak, let him have thy coat also;' (Matt. v. 40,) and this is our commentary.

POPE. "Whatever be their elevation, dignity, order, power, rank; be they even bishops or kings.

LUTHER. "For 'there shall come among you false teachers, who shall despise dominion, and speak evil of dignities,' saith the Saviour.

POPE. "Also, we condemn and curse all who, in any manner, attempt to injure the city of Rome, the kingdom of Sicily, the islands of Sardinia and Corsica, the patrimony of St. Peter in Tuscany, the duchy of Spoleto, the margravate of Ancona, the country about Rome, the cities of Ferrara and Benevento, and all other cities or countries belonging to the church of Rome.

LUTHER. "O Peter! poor fisherman! whence did you get Rome and all these kingdoms? I salute thee! Peter! king of Sicily! and fisherman of Bethsaida!

POPE. "We excommunicate and curse all chancellors, counsellors, parliaments, governors, bishops, and others, who oppose our letters of advice, invitation, prohibition, mediation, execution.

LUTHER. "For the holy see seeks only to live in idleness, magnificence and debauchery, to command, storm, deceive, lie, dishonor, seduce, and commit all sorts of malicious deeds, in peace and safety—

—"Lord, arise! it is not as the papists pretend. Thou hast not abandoned us, and thine eyes are not turned from us!"

Thus spake Leo X. at Rome, and Luther at Wittenberg.

BISHOP DUBOIS AND HIS INDIANS.—We believe our correspondent, whose letter is given below, is inaccurate in one expression. The Bishop, did not, as his words seem to imply, report that from one to two thousand Indians had been lately converted within his diocese, but only that so many were living within its limits. We had previously learned their true number, 355, from the postmaster at Fort Covington. We are obliged to our correspondent for his account of their piety.—*N. Y. Observer.*

To the Editor of the Observer:

If you are disposed to invite your readers to take notice, once more, of the Romish Bishop Dubois' boast of the increase of Popery, in his diocese, (the State of New-York.) I will submit to you some information respecting the St. Regis Indians, which my vicinity to that tribe put into my possession.

The Bishop, if I rightly recollect, reports to the Leopold Foundation, the conversion of one or two thousand Indians in his diocese. It is not possible that he can refer to any but this tribe, as the state contains no other of the aborigines of the country among whom the name of Romanism is known.

This tribe contains, in all, not more than seven hundred souls, inhabiting a village on the line between this and Lower Canada, and consequently about half of them in the Bishop's Diocese. They were born and bred in the Romish religion, and perhaps afford as fair an illustration as the world contains, of the utter worthlessness of that system to mollify the savage state. Instead of the civilization, moral refinement and intellectual culture, which the missionary efforts of a few years have produced in the south-western tribes, these poor creatures have only lost all the noble traits of their original condition, without receiving in exchange one feature of the happiness or dignity of civilization. All that is miserable and revolting in the savage, the most of them retain. Their women are still their beasts of burden, and follow the men in their temporary sojourns to the neighboring villages, and make brooms and baskets, and hawk them about the neighborhood, while their "lords" are stretched out on the floor of a grog shop, or earning a shilling or two by cutting wood at the door, or following the hunt. Occa-

sionally a few may be found, with the sobriety and perseverance to take and carry through a job of labor of greater magnitude. In these sojourns, which generally last through the cold season, they camp in the forest, with all the destitution of civilized comforts which is found among the heathen savages. The women retain the savage dress—leg-gins and a blanket. The men wear whatever they can get, savage or civilized. One will get on all the cast-off finery of a city dandy—water and soap apart; another will walk by his side in the tattered remnants of an Indian dress.

Although, in their village, under the constant care of a priest, education is wholly neglected among them. Whether any one of them can read a sentence, I know not; but after considerable inquiry, I have never found one that knew a letter of any written language; and all our efforts to get their children into schools are repulsed by the fear of Protestant influence which is infused into their minds. *Their religion dooms them to ignorance.* Ask one of them to allow you to teach his children, and his reply is, that learning will make them bad.

Of their religious knowledge—their “reason for the hope that is in them”—all that could be obtained from one of the most intelligent and worthy of a detachment that *camped down* in the neighborhood of this place last winter, was simply this: “When Catholic dies, he goes there; [pointing upward] when Protestant dies, he goes there,” [pointing downwards.]

Of course, under such a state of things, common morality is not to be looked for. How far it is wanting, I shall not dare to say. Here and there one, (only *two* such have come under my observation,) is pointed out as being trusty. Their prominent and desolating vice is *drunkenness*. A worthy Methodist brother last year asked their priest, (who was at the time ignorant of the profession of his querist,) of the religious habits of his charge. The reply was, that they are *very pious*, but not *very sober*. Those who understand the Romish definition of *piety*, will know how to account for the apparent incongruity of this reply. The amount of it is, they are very punctual at the mass, the confessional, penance, &c., but very much addicted to *intemperance*; all which is strictly true.

Such is a fair illustration of the influence of the Romish religion upon the happiness of men, even in this life. We are sometimes asked, why do we nothing for the intellectual and moral culture of these poor neighbors. The foregoing statements furnish the answer. The gripe of Romanism upon them is so firm that *we cannot*. Their spiritual tyrants will not civilize and educate them themselves, and they will not unclinch their iron grasp, so as to allow us to do it. The way is hedged up, and we can only pity and pray. And this I ask the Christian world to do, until God shall interpose, and bid the prisoners go free, and those in darkness, show themselves. The prayers of John Knox frightened Queen Mary more than all the battle axes of the English army.

Is this case a specimen of the veracity of the entire report of Bishop Dubois? Is it an illustration of the utility of the princely expenditures of the Austrian despotism upon the country, through the hands of their Romish agents here? Is it an example of the ameliorating influence of Popery upon the present condition of the human race, and above all, its influence upon the *immortal mind* and *eternal state*? H.

INDIFFERENCE TO DOCTRINES.—Distinctions are often insisted upon

by Theologians which are of very questionable propriety. Thus we hear of fundamental doctrines as opposed to those not fundamental; doctrines essential to salvation, as distinguished from those which are not essential; abstract doctrines as opposed to those of greater practical utility. The authority for such distinctions is by no means clear; the Scriptures, as far as we can judge afford no countenance to them; but on the contrary, present every truth contained in them as supported by the same degree of evidence, and as demanding faith under the same penalty. What are called the doctrines of Scripture are nothing more nor less than revealed statements of truth, and each and every part is necessary to the completeness of the whole, which is mutilated by subtraction and marred by human additions. Unless it be clearly revealed to a man, we know not on what ground he presumes to invest one part of God's truth with greater importance than another, or to insist that one part of it must be believed in order to salvation, while another part may be safely neglected. Has any scale, by which the comparative value of different truths may be graduated, been revealed to man? If so, it must be certain and fixed; and yet so far from this being the case, we find the most conflicting estimates by those who undertake to inform the world what *must* be believed, and what *may not* be believed. This circumstance is conclusive of the unauthorised nature of the assumption, that any truth revealed by God may, with safety to the soul, be disbelieved. We take up the Bible; we regard it as a revelation from heaven; we receive every page as confirmed and attested by the Divine signature; the truths which it contains, although distinguished by variety, are intimately related to each other; to each one is affixed a "Thus saith the Lord;" they are revealed that man may know what is *true* concerning the Divine character and government, and in relation to his own condition, duty and hopes. The Lord has thought it important to reveal all that has been revealed, otherwise what was not important would have been withheld. This wonderful communication is made to man, and that too without the slightest intimation, that some parts of it are mere matters of speculation, which may be received or not, as men judge best; nay, with an accompanying denunciation, that "if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." Under these circumstances, we again ask for the authority by which distinctions are made in relation to truth, which teach that God will be lenient and forbearing to unbelievers, provided they confine their unbelief to certain parts of his revealed will? We object then to these distinctions, because they are not founded in Scripture, or in the nature of truth; because they undertake to determine the comparative unimportance of a portion of a Divine revelation, and hence arrogantly assume to be a new revelation.

But we object again, because, as they are founded on the mere judgment of the men who presume to weigh God's communications in their own balance, that they may affix to each part its proper value, if it be the privilege of one, it must be the privilege of all, to determine what is essential, and thus the Bible is virtually annihilated; for it may safely be affirmed, that there is no doctrine of the Gospel which has not been held by some class of professing Christians as not essential to salvation. If the rule therefore be admitted, it must be admitted in its latitude, and as a consequence, salvation may be obtained irrespective of any belief, and any revelation from heaven is unnecessary. We object still

further, because this distinction of doctrines into essential and non-essential, taught even from the sacred desk, has operated most injuriously upon the minds of professing Christians in general, in inducing them lightly to esteem the most sacred truths of God's word. This, of late years, has become painfully evident, and it is not uncommon to hear them use such expressions as these--I hate doctrinal preaching; it can never save the soul; it is the enemy of revivals; it is the proof of bigotry; it is not a matter of much consequence what a person believes, if his practice be correct, and such like, all originating in a feeling which has but little reverence for the law as it has proceeded out of God's mouth. Yes, indifference to doctrines, and that indifference countenanced by loose distinctions taught in the sacred desk, is at this moment the *great sin of the Church*, and perhaps the principal cause of the low state of vital piety. It is true that the clergy and eldership are more alive to the importance of doctrines than in some of the past years; they have been alarmed by the bold advances of error, and have begun to examine more deeply the word of truth, but the people at large, have not yet returned; their indifference to the existence of doctrinal error is palpable, and while it is so, the most serious difficulties to the progress of vital piety must still exist. God's spirit will not be poured out where his truth is contemned, and spiritual leanness must ever be the portion of those who make no distinction between truth and error.

When the time shall come, that professing Christians shall esteem all revealed truth as essential; when they shall abandon the false position that some truths may be disbelieved with safety and comparative innocence; when all the statements of God's word shall be the subjects of their devout study, and the objects of their faith, then true piety—practical, consoling, elevating, and purifying piety, will be revived in their own hearts, and extended to the multitudes who are now without God and without hope in the world.—*Presbyterian*.

OATH OF DECLARATION.—The following is the 'Oath of Declaration' which was lately administered to the young Queen of Great Britain:—

I, Victoria, &c., do solemnly and sincerely, in the presence of God, testify and declare, that I do believe that in the Sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at, or after, the consecration thereof, by any person whatsoever; and that the invocation, or adoration, of the Virgin Mary, or any other saint, and the sacrifice of the mass, as they are now used in the church of Rome, are superstitious and idolatrous. And I do solemnly, in the presence of God, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope, or any other authority or person whatsoever, and without thinking that I am, or can be acquitted before God or man, or absolved of this declaration, or any part thereof, although the Pope, or any other person or persons or power whatsoever, shall dispense with or annul the same, or declare that it was null and void from the beginning."

THE BIBLE.—When we study the writings of men, it is well if, afte

much pains and labor, we find some particles of truth among a great deal of error. When we read the scriptures, all we meet with is truth. In the former case we are like the Africans on the Gold Coast, of whom it is said, that they dig pits nigh the water-falls of mountains abounding in gold, then with incredible pains and industry wash off the sand till they espy at the bottom two or three shining grains of metal, which only just pays their labor. In the latter case, we work in a mine sufficient to enrich ourselves and all about us.—*Bishop Horne.*

ART. X. Notices.

☞ The communication signed J., relates too much to private and local matters to be inserted in the Monitor.

☞ Although we lately intimated a refusal to publish a certain communication of A. R., yet, as its publication has been called for by some of our subscribers, it will appear in our next, with the understanding that we dissent from the position that the Scriptures do not prohibit slavery; and also from the seeming position that slavery in this country is so *national* in its character that it excludes *individual guilt*. Our readers will please to remember that this paper should be regarded as having priority in point of place, to the last which we published by the same author.

☞ We have also received a communication from Ego, taking the opposite side of the question respecting the scriptural character of slavery, which will appear partly, if not wholly, in our next.

☞ It is our determination hereafter to publish less on the subject of slavery than we have of late done, as we consider that subject, so far as our church is concerned, for ever settled. We find that there are some of our subscribers who would wish to have the pages of the Monitor almost exclusively filled with abolition papers; and some who would have all such papers excluded; but, if we mistake not, the great majority of our patrons desire to see the Monitor take the same stand on this as on all other subjects that may be designated as "present truth," and that come within the professed principles of the Associate Church. This is in accordance with our own view of the matter; and accordingly we will endeavor to give to this only such a share of our room as is consistent with a due regard to other points of our witnessing profession.

☞ Correspondents will please to remember, that when a letter weighs an *ounce* or more, it is charged by *weight*. Hence, we received a communication a short time since marked with *quintuple*, and another with *sextuple* postage. This unnecessary additional expense might easily be avoided.

☞ Subscribers to a periodical like this ought to consider, whether it be *fair* and *just*, after having received one, two or more numbers of a volume, to discontinue their subscriptions before the completion of that volume.—The proprietor of the Biblical Repertory states truly that, "No publication can be sustained by allowing the subscriber to discontinue any time at option."

THE
RELIGIOUS MONITOR,
AND
EVANGELICAL REPOSITORY.

MARCH, 1838.

ART. 1. *Further Remarks respecting the Treatment of our Colored Population.*

MR. EDITOR.—My remarks heret fore have been addressed, principally, though not exclusively, to the friends of humanity in the neighboring States. Such may be the tenor of my future observations, as I have not leisure to enter much into detail on the general subject of slavery itself. Such remarks as I may have occasion to make on that exciting topic, I hope I may be enabled to make with all meekness, candor, and forbearance, bringing no railing accusation against slave-holders, or even those who abet that horrid system of disorder, as it exists in our country. I claim to know something of slave-holders, since my days, for the most part, have been spent in their midst; and whilst I admit that there are among them some who would do no discredit to the regions of Pluto himself—some, who, like incarnate devils, delight in torture for its own sake; I am constrained to declare that such is *not* their general character. On the contrary, in the ordinary deportment of masters, there is much of humanity and kindness manifested toward their servants and toward all around them. That man who visits them must have forfeited all claim to the charities of social life by incivility of conduct, who does not feel himself welcome and at home, while sitting at their hospitable firesides. The evils resulting from slavery, are to be traced mainly to the system itself, and not to the agents immediately connected with it, and I feel compelled to remark, that I regard the sin of slavery as resting more upon us in our national capacity, than on us as individuals. The denunciations which we sometimes hear thrown out against this class of our fellow citizens, consigning them, *en masse*, to the regions of eternal woe, I regard with unmingled horror and detestation.

That the sin of slavery *may* be more national than individual, will appear evident, when we look at the fact, that the commonwealth has it in its power to render the condition of emancipated slaves infinitely worse, than what the condition of slaves themselves *may be*. Whether this be not already the case in some parts of our own country, it behooves our Church courts seriously to ponder. Would the law of

God require a slave-holder to free his slaves, if he were morally certain that by so doing he would expose them to greater bodily suffering, to deeper degradation, to ignorance ten-fold more intolerable? In such a case, how much better would it be for the master to retain his slaves, and endeavor, as well as he might, to discharge his relative duties toward them, according to the directions of the word of God? The idea which appears to be prevailing to a considerable extent, that a person cannot hold a slave under any supposed circumstances, without incurring guilt, is very far from being sustained, either by sound reason or the doctrines of revelation. It is true such master, in common with others, would bear his share of the national guilt, unless he made every proper exertion to abolish the oppressive edicts of the commonwealth. Here, I would notice, that much more good might be expected from societies of Christians amongst us, if, instead of excommunicating their members for retaining their slaves, they would direct their energies to influence the legislators of our country, to unfetter the bondman, and restore all the colored people amongst us to all the privileges which they can rightfully enjoy.

If it be the desire of these societies to ameliorate the condition of mankind, and especially those in bondage amongst us, as in charity we are bound to believe, a course better calculated to defeat that end could scarcely be devised. To say nothing of putting a damper on those congregations of Christians still blooming like flowers in the desert, of which they have charge, and of finally suffering them to droop and die, they will forever preclude themselves from an opportunity of erecting the standard of the Redeemer in a single strong-hold of Satan in the Southern States. It is utterly futile, it is utterly vain, to expect to remove the intolerable burden under which our country groans, by operating on individuals and obtaining freedom for their slaves—as well might we expect to drain a mighty river of its waters by laving it with our hand! If slavery is ever to be abolished in our country, to whom are we to look as the immediate and efficient cause of its overthrow? Certainly not to the non-slave-holding part of the community, but to the slave-holders themselves! However respectable the former may be in many respects, where slaves are numerous, they are as a class comparatively speaking, destitute of talents and of wealth, and of course, destitute of influence; and besides, should they appear before their respective legislators, as remonstrants pleading the cause of the oppressed, their motives would be called in question, and their ends regarded as sinister and deceptive. It need not be concealed, that in all civilized communities where property has accumulated, there is a jealousy existing between the poor and the rich. In such a case, this feeling would be aroused, nor can it be denied but there would be abundant apparent cause for calling it forth; for, notwithstanding the emancipation of the slave population would not put one cent into the pockets of those who owned no such property, yet such a measure would greatly increase their relative wealth, by subtracting such a large amount from the other class. Should the slave-holders themselves engage in this laudable enterprize, how much more flattering would be their chance of success? Their motives could not be called in question, their ends and aims could only be their God's and their country's; they would be sustained and supported by every hallowed sentiment of piety and patriotism, and we must not doubt, but that Heaven would smile upon and prosper the undertaking. How important, then, to enlist as many slave-

holders as possible into the ranks of the soldiers of the cross! How fatal the policy of anathematizing and thrusting from us the only persons who, from the nature of things, can operate as efficient instruments in such a pious and arduous work. Who can doubt but there are many owners of slaves who are sighing over the wrongs done the colored race, and offering daily prayers at the throne of mercy, that the prison doors may be thrown open and the captives set at liberty. With what sensations of dismay and distress will such a soul witness his excommunication from the privileges of his Father's house, and find himself treated as an abandoned outcast! Is such treatment not calculated to freeze the genial current of his soul, and forever seal within his heart all the energies which were ready to burst forth in a cause so holy?

One of the evils, and that not the least, arising from the course pursued by sects excluding owners of slaves from church privileges, is, that many members of such societies seem to regard themselves as absolved from all guilt and accountability on the subject of slavery. They tell us, let the guilty bear the blame, but let us wash our hands in innocence—let us clear our skirts of the crime of murdering the souls and lacerating the bodies of our fellow-men. Fatal delusion! unheard of folly! Cheap indeed would be the price, if washing in water of such doubtful purifying tendencies would cleanse us from a stain that lies so deep within. If the sin of slavery be national, if it was originally brought upon us in a national capacity, if the system be still sustained by the Constitution and Laws of the Union, strange it is indeed, if such washing will purify the conscience. We have, by our own acknowledgment, been parties in incurring the guilt originally. We have been parties too, in fastening it on the Union, by the adoption of a Constitution and laws of binding efficacy, and to silence the stirring of a guilty conscience, we abandon the master, the slave, and the freed man to their fate. We have not been beaten, but have 'ingloriously' fled from the field, and have virtually made a treaty with the enemy, promising not to disturb him in his reign; nor is this all, we have left our outposts and scouting parties to fight as fight they may—to fall gloriously, sword in hand—to surrender to the enemy—or, desert the field, as we have done.

It has already been observed, that the Bible is the great charter of our civil as well as our religious liberty, and that if its doctrines be faithfully preached, and its precepts punctually practiced, it will finally elevate the whole human family, till there will be neither bond-man nor barbarian among the nations of the earth. But how will it effect this desirable result? Will it be by the operation of that silent, pervading influence spoken of, or will it be by the exercise of power of a mandatory character, literally knocking the fetters of the bond-man to pieces, and proclaiming that all edicts emanating from tyrannical authority, and which are not in perfect unison with its holy requirements, are nugatory and ought to be resisted? Visionary anticipation! Where shall we look and not find tyranny? It exists not only in despotic governments, but it pervades religious societies; families, too, have their despots, and every man, woman, and child, is a usurper. So are all slaves. That man does not exist who dares to say, *I am free*. All bondage is essentially the same. The lordly peer bowing at the foot of his prince, wears a badge that marks him as truly a slave, as he who toils the live-long day with the lash suspended over his head. Shall all

servitude throughout the world be abolished at the bidding of those who publish glad tidings to the nations? Was it the intention of the Prince of Peace, that every institution among men which was not based upon the immutable basis of equity, should crumble to dust at the proclamation of his name? Surely he inculcated no such lesson, when he said, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.

Whatever may have been the condition of man when he rose from the dust at the command of his Creator—whatever science he may have been master of—whatever knowledge he may have had of the rights which he possessed, or the duties which he owed, we find him now literally insensible both of his rights and his duties, and fain to resort to force in order to preserve something like the semblance of good order and good government; nor can this order of things be reversed without much diligence, without long unwearied lessons of instruction. It is difficult to affix any well defined idea to certain declarations which pass current with us, and are generally regarded as axioms in political science, such as 'That all men are created equal, that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.' If it be intended to convey the idea that all mankind are born equally impotent, defenceless, and dependent, that none can exhibit a valid charter from the King of kings to tyrannize over and oppress others, the truth of such assertions need not be questioned. But, is it not strange, that man should be naturally endowed by his Creator with rights which he is not only naturally incompetent to assert, but of whose existence he naturally has not the remotest conception. The truth is, man *was* endowed by his Creator with these and many other valuable goods and chattels, but he forfeited the charter by which he held them, by a non-performance of its requisitions; and now, instead of being born to freedom, he is born an heir of bondage—a *slave* to sin, to Satan, and the corrupt propensities of his heart. His Governor no longer acknowledges the binding nature of the old charter, except so much of it as is of a penal nature—the grant of privileges under it is forever disannulled and revoked, and hence it is that the few defaced and decayed articles which we sometimes see gathered up by the rebels, and partially enjoyed by them, can only be so secured and enjoyed by their entering into *conventional* agreements that they will not interrupt each other in the enjoyment of the allotted share of each. Such is *natural right*! Such is *natural liberty*! Those who take upon themselves to assume the prerogatives of the Almighty, and in mock majesty command light to shine out of darkness, order to arise out of confusion, will but expose their impotency and weakness, will but betray the cause which they pretend to promote. The heralds of the cross ought ever to bear in mind that the weapons of their warfare are spiritual, and not carnal, nor need they expect success until they lay aside those carnal weapons which they have been so long using, and take up those spiritual weapons furnished from the armory of God, and which will prove mighty for pulling down the strong-holds of sin and Satan. This *carnal* interference with the civil institutions of mankind, has long been a bane to the prosperity of the church, nor will she ever extend her borders or appear beautiful within, until in spiritual meekness she retires from the gladiatorial field of politics, and establishes her empire in the temple of the renewed human heart.

What was the condition of the world at the promulgation of the gospel? Will any dare to say it was better than it is at this day? I presume that even the heathen world is not worse, and surely christianity has not, like a mildew, fallen upon us, causing rottenness throughout all the ramifications of society. Were there no slaves in the days of Christ and his apostles? The whole testimony of antiquity must be utterly disregarded, if we do not believe they were numerous and widely spread. We find that among some of the States of Greece they were so numerous, as at times to be regarded as dangerous to the commonwealth, and to secure their safety, the masters cut off those who were deemed most influential. Among the Romans too, the commotions and insurrections of slaves were frequent, and regarded as perilous to the state. What the treatment of slaves was in those ancient times, we, at this day cannot, I presume, with precision and certainty know, but we are warranted from the facts above stated, and from the well known features of tyrannical family government prevalent among the Romans and other nations of antiquity, to conclude that it was at least as severe and cruel as it is amongst ourselves.

If the above remarks be correct, if it be true that slavery has existed in its most odious forms from an early period of the world, if it be true that every penman of sacred writ, from the book of Genesis to the Apocalypse, was familiar with the subject, is it not strange, passing strange, that no plain hint was dropped that it was inconsistent with the character of a saint to hold his fellow being in bondage, if they indeed considered it necessarily sinful? The apostle Paul was no tame time-serving priest, and yet we find him full and pointed in his directions, both to master and servant, in reference to the discharge of relative duties. Now, to give directions for properly discharging relative duties, is tantamount to an acknowledgment of the lawfulness of that relation. In the many full and particular catalogues of crimes which we have set forth in the sacred volume, not one of them hints at slavery as being one. It is plain that the apostle expected the christian master to treat his servants with kindness—to be a father to them in regard to the wants of the soul, as well as the wants of the body, and if the servant be a Christian, that he should be treated and acknowledged as a brother; but not once did he enjoin that he should be released from bondage. Had the apostle or others taught such a doctrine, can we believe we should have no account of it? When those who made and sold images among the Ephesians found their profits curtailed, and as they supposed, their craft to be in danger, what an uproar was made? Men were then as now, sensative in matters which operated against their secular interests; and had the followers of Christ asserted that it was contrary to the moral law to hold men as property, instead of a single city being in an uproar, we should read of whole states being in commotion. In the divine procedure in this case, as in every other, there is much wisdom manifested; for if such an injunction had been given, the duty would have been imperative, no matter what the consequence might be to the master, no matter if confinement in galley chains, or banishment to *foreign* and *unknown* lands should be the consequence to the servant. The sacred writers knew too well *what was in man*—knew too well the nature and principles of despotic governments, to enjoin any such duty.

Now, courteous reader, I dare say you are ready to conclude I have turned apologist for slavery, and slave-holders, and slave-dealers, and

slave-stealers, and all the countless crimes and incalculable evils resulting from such a horrid system of iniquity. I tell you nay, for except ye repent ye shall all likewise perish. Whether my positions be firm or tottering, whether my reasoning be sound or full of flaws, whether my doctrine be orthodox or heterodox, my preaching is true to my text. When I look to one section of my country, and see the black man manacled down in cruel bondage, all the energies of both body and soul fettered with chains which a Sampson could not break, and then turn my eyes to another section, and view him nominally free, but in reality an outcast trampled under foot, reproached and despised, denied not only the common right of citizenship, but the rights of humanity, I am utterly at a loss to determine which is most deeply steeped in guilt. The Southern man pleads the necessity of the case, that the evil was entailed upon him, that the system is so interwoven with the texture of society, that much time and thought are requisite to eradicate it, without causing a rupture which will prove fatal to the body politic, while the northern man has nothing to say which is not clearly founded on prejudices, which are at war with every correct idea of moral rectitude.

When I took pen in hand, it was my intention to notice several pleas which we continually hear from many persons, by way of apology for their listlessness and indifference to the continuance of the foul blot of slavery on the escutcheon of our country's honor. If you urge one to use efforts for its removal, he will tell you the whole matter rests with the slave-holding states, and that others have nothing to do with it, and of course he prays to be excused. A second is timid, on account of the feverish excitement of the times, and dreads the consequences to the political relations of the states, and so he prays to be excused. A third is indulging in some undefined anticipation that an opening will be made by Divine Providence for their removal to other lands, and so he folds up his arms and begs to be excused. A fourth thinks the condition of the black-man not so deplorable as many fanatics are apt to represent it; that the circumstances of the great mass of mankind are not so good as his, and so he too virtually says, I pray you have me excused. It would be useless, irksome at least, to notice all the apologies which are continually made to quiet the stirrings of conscience on account of the non-performance of duty in this particular, nor shall I at present make any remarks on those enumerated. If health and leisure permit, on some future occasion I may give them a passing review. A. R.

ART. II. *The Prophet of Judah at Bethel* *

"And behold there came a man of God out of Judah," &c. 1 Kings xiii. 1—26.

This striking and instructive history was written for our warning, and by the remarkable and affecting death of the prophet of the Lord, we

* It may be proper here to insert the following statement of our correspondent :—"The remarks I here send you on the history of the prophet of Judah, were written and preached, before the remarks of your correspondent R. appeared in the Monitor for May, 1837. Prior to that time, at the request of some of my people, I had designed to send you this, but then concluded to delay. There is, however, no clashing nor yet much coincidence of views in the two pieces; and besides, the duty inculcated in the history is one of great importance at present."

are forcibly taught the duty of following the direction of God's word, and the folly of being either seduced, or driven to do, what the word does not enjoin, or what it expressly forbids. From the close of the preceding chapter, we learn that after Jeroboam was proclaimed king by the ten tribes, he corrupted, from political motives, the worship of God, and led Israel into sin. Disbelieving the divine promises, proclaiming the establishment of his kingdom over Israel, if he hearkened to all the commandments, and kept the statutes, and walked in the ways of the Lord:—he was afraid, that if the people of Israel went up, according to the divine injunction, from all parts of the land, thrice every year, to sacrifice in the house of the Lord at Jerusalem, that their hearts would turn again to the family of David, and that they would kill him, to reconcile themselves to the king of Judah. To prevent this, the institutions of heaven must bow to his political craft, and the divinely appointed way of worship be altered to suit his ambitious designs. He made two calves of gold, and said unto the people, "it is too much for you to go up to Jerusalem," to take such a long and fatiguing journey, pretending doubtless, (the divine declaration to the contrary notwithstanding) that God could be worshipped in one place, as well as in another:—"behold thy gods, O Israel, which brought thee up out of the land of Egypt." Not that Jeroboam supposed that the people were so stupid as to believe the calves of gold were really gods; but, as a sensible object of worship, and a "help to their devotions," he formed them in resemblance of the idol Apis, which the Egyptians worshipped in the shape of an ox; pretending they were intended only as an emblem of the strength, and power of the Eternal. He made priests too, contrary to the divine injunction, of the lowest of the people, which were not of the Sons of Levi: pretending doubtless, that one tribe was as good as another; and because the Levites chose to obey God rather than him, and refused to countenance his idolatrous practices, he compelled them to leave their cities and possessions, and return again to Judah and Jerusalem. Jeroboam also ordained a feast like unto the feast in Judah:—the feast of tabernacles, which he observed, but altered the time of its observance. The time God had appointed, was the 15th day of the 7th month: Jeroboam changed it to the 15th day of the 8th month; doubtless pretending here again, that one day was as good as another, and one month as another. In all this—in providing a place of sacrifice so near, and saving his people such a lengthy and toilsome journey—in opening the priestly office to all the tribes, and thus flattering the ambition of all—in changing the institutions of heaven, and then gratifying that Athenian disease, which has cursed the church in every age; the carnal desire of the unsanctified heart, which, unsatisfied with what God has spoken and appointed, still craves some new thing:—in all this, Jeroboam doubtless thought, with his worldly advisers, that he was remarkably acute in his political schemes, and that his plans could not fail of success. But what did God write on the devices of this crafty and ambitious man? What was the consequence of this pollution of God's worship, and these additions to his institutions? We are told in the 13th chapter and 34th verse, that God sanctified his name in the utter destruction of the whole house of this wicked king. "This thing became sin unto the house of Jeroboam, even to cut it off and to destroy it from off the face of the earth."

He who could thus tamper with the institutions of Jehovah, would not fear to push himself into the priest's office, and risk the doom of an intruding Uzziah. (Chap. xii. 33.) "So he offered upon the altar which

he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar and burnt incense." And yet no hand came forth to write on his idolatrous altar his sentence of death:—no plague of leprosy seized this bold and abandoned sinner. The Lord for wise purposes spared this apostate, and left him for a season a prey to the most awful of judgments; to walk unpunished of heaven in his own counsels. Yet, that his temporizing and faithless people might be warned of their danger; that they might not be able to say, they perished for lack of vision, and countenanced false worship because they did not know it was sinful; Jehovah sent from Judah one of his servants to warn Jeroboam and backsliding Israel of his anger against them, and their idolatrous worship. (Chap. xiii. 1.) "And behold, there came a man of God out of Judah by the word of the Lord unto Bethel, and Jeroboam stood by the altar to burn incense." The name of this man of God is not given. He came however commissioned by the king of heaven; his name is written there; and though his sinful compliance with the false prophet, in opposition to a plain command, was punished with temporal death; the punishment, we have reason to believe, went no further. His happy spirit for more than two thousand years has been rejoicing amid the glories of heaven, in the presence of that God, who gave pardon to his soul, though he took vengeance on his inventions. (Ps. xcix 8.) This prophet, armed with the authority of the God of Hosts, came and fearfully proclaimed in the ears of Jeroboam and all the people present, the threatenings of the Lord. "He cried against the altar in the word of the Lord, and said O altar, altar! thus saith the Lord, Behold a child shall be born unto the house of David, Josiah by name, and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee." (v. 2.) The call is addressed to the altar, not only to show divine displeasure against its erection, but also to reprove the folly and stupidity of the idolators who came to worship there. O altar, altar, hear the word of the Lord. These sinners, more stupid than the inanimate creation, which hears and trembles at the voice of the Lord; these idolators bent on their sinful courses, and more destitute of feeling than the dead earth—more deaf to the divine call than the very stones of which they have formed you, they will not listen. O, altar, altar, hear thou then thy doom denounced by the God of holiness; and let sinners take warning and tremble at the wrath hanging over their souls.

1. Observe here, the boldness and holy zeal with which this servant of the Lord rebuked idolatry and sin. In the very face of Jeroboam, surrounded by the ensigns of his pomp and power, in presence of his assembled nobles and subjects; he proclaimed that on this idolatrous altar which he was professing to honor, God would pour contempt; there, the priests of the high places should be slain; there, where they sinned, they should suffer, and that in which they glorified, become their shame. He feared not the wrath of the king. And thus God's servants will often be called, like this prophet, boldly to denounce idolatry and false worship. True, this will expose us to reproach and insult. It will raise up enemies on every side, rouse the enmity of the 'old serpent,' and cause him to come down upon you in great wrath" through his agents; and assail you, either by the fires of persecution, or the sharp sword of a slanderous tongue. And what then? Must we be silent in order to shun this suffering and reproach? Must we be content to see the infidel, the

swearer, the sabbath-breaker, the drunkard, and worse than all, the errorist, the poisoner of souls blaspheming our Master, trampling on his truths, and despising his laws; and yet, for fear of his denunciation, or to escape his outstretched arm and the lash of his tongue, must we be dumb? No, never. "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest" unmoved, when my Lord is dishonored. Like this prophet of the Lord let us not fear to "cry against" idolatry and error; to remind all, of the blighting curse which in every age has marked its progress; disturbing the peace, and darkening the glory of the Church; while the souls on whom it has breathed, and around whom it has cast its deadly influence, must sink, if not rescued by Omnipotence, into the grasp of eternal death; outcasts of heaven, the sport and the prey of infernals. We may be reviled as fanatics, as bigots, as insane; yet, in the face of all this contempt and scorn, we must affectionately, yet firmly and fearlessly, proclaim the danger and the sin of all will-worship. "In vain do they worship me, teaching for doctrines the commandments of men." It is an attempt to dethrone the Eternal, to give law to Jehovah. It is to break down the barriers of truth, placed by the God of mercy between the soul and death. It is to erect the banner of blasphemy, the standard of hell on the wall of the temple of the living God. It is to open the mouth of the pit, and bring over us not the Sirocco of the desert—not a deadly pestilence, whose desolating march is marked by the bones of the dead; but a scorching wind of error, which drinks the life blood of the soul; and brings on its victim a burning thirst that will never be quenched; a torture terrible and unending. O love the truth then, and the peace. Brethren, pray for us, that the word of the Lord may have free course, and be glorified. "Pray that Jerusalem may have peace and felicity; let them that love thee and thy peace, have still prosperity."

2. See here a striking proof of the predestinating providence of God with regard to future events. This prediction unites with the whole voice of prophecy in proclaiming the sovereignty of a Holy God. Here, we are taught plainly and decisively, that every event is decreed in the dispensation of providence as well as of grace;—every action fore-ordained; every thought, every circumstance the most minute in the life of every individual fore-known and predestinated from eternity; and all this, in perfect consistency with the free agency of men. Here, the prophet of the Lord announces the coming desolation of the idolatrous altar, and predicts, with the utmost precision, the events that would attend its destruction. The very name of him whom God would raise up to burn the bones of the dead upon it, and slay its guilty priests, and make it an abhorrence, is given. More than three hundred years before the child is born, he is named: more than three hundred years before the altar is destroyed, its ruin is announced. Three hundred and fifty years must roll on, before this judgment is executed, and this prophecy fulfilled. Three hundred years have passed away, and yet not one of the princes of Judah has given the name of Josiah to his son. But now, when the time fore-ordained by God has come, we find Amon, the wicked son of the bloody Manasseh, giving his son the name of Josiah. (2 Kings, xxi. 18, 26.) Amon had no intention of honouring God, fulfilling his word, and destroying idolatry, in doing this. His whole life was spent in dishonoring God, disobeying his laws and serving idols. How unlikely that such an idolator would willingly fulfil a prediction of the destruction of idolatry! And yet, he did wil-

lingly, though unwittingly, do so. From eternity, Jehovah decreed what his prophet proclaimed; that Amon's son should be thus named, and that he should fulfil this prediction; and yet Amon in naming his son, acted freely. The divine decree did not force him to do this. Though unalterably fixed in the purpose of the Eternal; yet, this unalterable decree of a sovereign God did not in this instance, and does in no instance, put a force on, or offer the least violence to, the human will. What more dependent on accident, or caprice (if you will call it so) and the free will of men, than giving names to their offspring. And yet, here, by God's decree, a child is named Josiah, while the father acts freely in naming him Josiah. Judas acted freely in betraying his Master, and yet it was that he might go to his place.

The Jews acted with perfect freedom in crucifying the Lord of glory. In demanding his death, in staining their hands with innocent blood, they were freely following the dictates of their own furious and malignant passions: and yet, the Lord expressly tells us, in all this, they were only doing what the determinate counsel and fore-knowledge of God had decreed from eternity, they should be gathered together to do. (Acts ii. 23.) Still this decree put not the smallest force on their inclinations in leading them to commit that fearful crime, which, while it saved an elect world, clothed the sun in sackcloth, shook the earth to its centre, and brought, and justly brought, on them and their descendants, a sword of vengeance that has pursued them for more than eighteen hundred years. True, we cannot, and perhaps angels cannot comprehend, how man acts freely, and knows that he acts freely, while God has immutably fixed by an eternal decree, how he shall act. We cannot deny that God has done this, without attempting to dethrone the Most High, and deify man as an independent being, whose actions and thoughts are not under Jehovah's control. We cannot deny man's free will, without making him a mere machine; at the same time be it remembered, he is free now only to do evil; he has in his fallen estate, no power, no will to do good; and while every action of every man is decreed by, and known to Jehovah; yet all the sin of these actions rests on the head of the sinner. The divine decree does not force men to sin, nor make God the author of sin, as well might this be objected to his omnipotence as to his sovereignty; because he preserves the sinner in being, and gives him the life and the bodily strength which are employed only in acts of outrage and guilt. See a house and its hapless inmates reduced to a heap of ashes. The hand of an enemy, a bitter and bloody enemy hath done this. Now while this action was foreknown and decreed (if we allow to Jehovah the attribute of sovereignty and omniscience) while His preserving power upheld the murderer in life, and strengthened his arm to effect his guilty purpose, and gave the fire its consuming qualities: yet, all the sin of the action, it is evident is on the soul of the incendiary. Though we cannot then, with our limited powers, grasp this mystery, though we cannot comprehend how man acts freely, with the solemn truth that God immutably decreed in every respect how he shall act: still, both are true, both are consistent with each other, and both are plainly taught in the word of God. The folly of attempting to measure the mysteries of an infinite God, by our feeble powers; the sin of refusing, or mangling God's eternal truths, because they seem unreasonable and incomprehensible to the corrupt minds of beings of yesterday, need not be insisted on here. All prophecy prove predestination, and proclaim the unconditional and sovereign decrees of God. Deny the divine decrees, absolute and uncon-

ditional, and how can you prove this prediction of the text could be true? Tru to the 23d Chap. of 2d Kings, 12 to 20 verses, and read the fulfilment of this prediction. Mark especially the expression in the 16th verse, "and as Josiah turned himself he spied the sepulchres that were there in the mount," &c. Men might say here, that it was by chance, and at least evidently freely, he turned round from where he was standing, and the graves of the idolators caught his eye. What more casual, as the world expresses it, than a look, than a change of position; and what more free: and yet, this change of the king's posture, this *look* was decreed by God; and the consequences which followed it predicted, more than three hundred years before Josiah was born. If any say, God fore-saw that Josiah would act thus, and therefore enabled the prophet to proclaim it: what is this, but to grant that He decreed it, if His fore-knowledge is immutable. If all things are fore-known by God from eternity, if nothing is unforeseen by Him, nothing unknown; then nothing is unpredestinated. If from eternity, He fore-saw and fore-knew all things; then, from eternity he decreed all things, all events that come to pass; or then, His fore-knowledge is not knowledge, but uncertain guessing. If He fore-saw and fore-knew that the son of Amon would be named Josiah; did not this render it certain that he would infallibly be thus named? Or, did it depend on the free will of the wicked Amon, whether foolishness should be written on God's foreknowledge or not; and whether the prediction of his prophet should be falsified or not? No, though he had moved heaven and earth to effect his purpose, he could not have altered the least circumstance connected with this decree. To say then, that God fore-knows how all events and all beings will move, and act; and knows it as infallibly and absolutely certain, is just to say, that He has willed or decreed it. To object to the absolute and unconditional decrees, and yet possess a belief in the fore-knowledge of God, is absurd. Not a single objection can the carnal heart bring against the decrees of God, which does not fall with equal force against His infallible fore-knowledge. And to deny that God's fore-knowledge is infallible is just to deny that He is God: that He is perfect; and plunge at once into the gulf of Atheism. Deny that the decrees of God are absolute and immutable, and you assert that a change may take place in his purpose and knowledge; and, of course, that He is in part at least imperfect. Deny His decrees are unconditional and free, without any respect to any thing foreseen in the creature; and you deny that Jehovah Himself is a free agent; and would make him dependent on the will of man as to His decisions. To all objectors against the sovereignty of a holy God, we may say, "talk no more so exceeding proudly—let not such arrogance come out of your mouth; for the Lord is a God of knowledge, and worketh all things according to the counsel of His will. I am the Lord—I change not—and I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." (1 Sam. ii. 3, Eph. i. 4, Mal. iii. 6, Rom. ix. 15, 16.)

3. I might further have noticed here, that this prediction also unites with the whole voice of prophecy in proving the divine origin of the Bible. On this, however, we will not dwell. Only observe how insurmountable are the difficulties the infidel must encounter, in denying divine revelation. Events predicted by the prophets hundreds of years before their fulfilment, incontrovertibly prove, that the prediction must

have come from that God whose glance pervades an eternity past, and an eternity to come; and of course, the Bible is the word of God. It is needless to add instances to that of the text. (Isa. xlv 1, 4, Isa. liii. Ps. xxii. Deut. xxviii. &c.) These prophecies prove that an Omniscient Being must have revealed them, and that the Bible which contains them is true. The infidel, who denies the Bible to be God's word, must believe, that all these minute predictions happened by chance, or were the result of a fortunate conjecture. This is, to apply his mode of reasoning to our text, the prophet of Bethel, three hundred and fifty years before the child was born, happened to guess that his name would be Josiah, and conjectured correctly. He happened to suppose, that this prince would not be an idolator; nay, that he would come, and destroy this altar, and that he would burn dead men's bones upon it: and when these centuries have elapsed, the supposition proves true. Blind indeed and perverted must be the mind, that can receive such absurdities, rather than believe the truth. Let not the infidel talk about the Christians blind belief and credulity. The Christian hath a "thus saith the Lord" for his warrant, while this unbeliever manifests a credulity more gross, a stupidity and blindness more alarming, than even the deluded idolators, in the dark places where heathenism reigns. It comes then at last to this; the unbeliever must either try to persuade himself, that all these minute events, depending on ten thousand contingencies, and on the will and caprice of many different individuals, were all guessed at correctly; or, that they are indeed a revelation from that God to whom all things are naked and open. But to proceed with the history.

In proof of the truth of his prediction, this prophet announces that a sign should instantly follow and confirm it. "Behold, the altar shall be rent, and the ashes that are upon it shall be poured out," and driven away in token of the utter destruction of the altar and its sinful rites, in Josiah's days. The sacrifices were doubtless offered to God, but in a forbidden way, and therefore hateful. The godless Jeroboam disbelieving the threatening, and enraged at the rebuke, put forth his hand from the altar by which he was standing to burn incense, commanding his attendants to seize the prophet. But instantly, wrath from the Lord falls on the persecutor, and "his hand which he put forth against the prophet dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord." (vs. 4-5) And now see the haughty and wicked king, his hand withered, his altar made a desolation, standing before his people, a monument of wrath stricken by an invisible arm. O how easily can God punish the persecutors of his people, and send help from heaven in the hour of danger. He will sooner or later cover with confusion the enemies of his beloved servants; and by terrible judgments teach them the danger of disobeying the divine command—"do my prophets no harm." Let all here see the necessity of praying God to keep us, by his grace, from ever being left to lift a hand, or strike with the tongue the humblest of God's servants, or the least of God's truths. The shrunk and helpless arm has humbled the pride of the idolatrous king, and he is forced to supplicate help from him, whom, but a moment before, he had proudly threatened. (v. 6.) "And the king answered and said unto the man of God, entreat now the face of the Lord thy God, and pray for me, that my hand may be restored to me again." He does not flee for help to his idols, he does not ask the prayers of his priests, he does not rely

on his incense and sacrifice: all these were inventions of his own, sinful addition to God's institutions; and his own conscience told him, that to hope for help from God in this way, was worse than useless. Through the prayers of the prophet of the Lord only could he hope that the power which had withered his arm, would again be exerted to heal. "Entreat now the face of the Lord"—implore his favor on my behalf. "The Lord thy God." Alas, Jeroboam could not say *my* God. He had forsaken the Lord, polluted his worship, and provoked his vengeance: how then could he hope for pardon and healing from that God to whom he durst not pray?

"Pray for me." And what does he wish to be the subject of the prophet's prayer? That his soul, his diseased soul may be healed, and his idolatrous guilt forgiven? No—"that my hand may be restored me again." O the stupidity and blindness of miserable sinners. Anxious about the health of a body that will soon be dust, utterly neglectful of the soul that will live forever. Groaning and complaining if the bodily health is gone, if an arm is withered, or a bone broken; but utterly careless about the cure of the undying soul. Active and enterprising in the pursuit of the perishing possession of time; but no earnest desire, no anxiety, no working hard, no determined struggle to press forward, and lay hold of the glories of eternity.

The prophet of the Lord instead of returning evil for evil, prayed for Jeroboam at his request, and besought the Lord for him, "and the king's hand was restored him again and became as it was before." Christians, let this godlike example of the prophet teach you to remember and act upon your Master's injunction:—"Love your enemies, bless them that curse you, do good to them that hate you, and *pray for them* that despitefully use you and *persecute you*."

"And the King said unto the man of God, come home thou with me and refresh thyself, and I will give thee a reward. And the man of God said unto the king, if thou wilt give me half thine house, I will not go with thee, neither will I eat bread nor drink water in this place: For so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again the same way that thou camest. So he went another way, and returned, not by the way that he came to Bethel." (Vs. 7—10.) While Jeroboam expressed no thankfulness to the Lord of life, who had spared and restored him; common civility, if nothing better, led him to offer a reward to the prophet. This however the man of God expressly refused. His God had forbidden him either to drink water or eat bread in Bethel. He was thus solemnly to testify against all idolatry and will-worship. And this refusal of all fellowship with him and his, was not, the prophet tells the king, out of contempt of his courtesy; but in obedience to the express command of his Master. God had forbidden him to hold any communion with the idolators of Bethel, or to countenance them, even by eating with them; nay, the very road to their idolatrous city he must avoid, and return another way. The prophet had fearlessly braved the wrath of the king, and now faithfully withstands his invitation and promises. He neither ate nor drank in that place, nor returned the same way that he came: but to show God's abhorrence of all false worship, and to teach the church in every age, that all roads that have even the appearance of leading to idolatry must be scrupulously shunned, he refused to deviate in the least from the divine command; and this time, in every respect, was obedient to the heavenly vision. Alas, he afterwards fell before the seductions of a professed fellow-worship-

per. A victim to his own sinful weakness and easiness of temper, his firmness failed before the fair speeches of one, who professed to be serving the same God, seeking the same heaven, and enjoying the same gift as himself. But the consideration of this I reserve to a future number.

1. In improving and applying this portion of sacred scriptures as far as considered, we may plainly see, in the first place, the duty of ministers in every age, as God's messengers, fully and faithfully to deliver His message; leaving it to Him to protect them and plead their cause. When ministers and members of the church have God's warrant for going forward in the face of danger; when the pillar of the word precedes them, their duty is to perform, leaving the event to God. Alas for those time-servers, who blush to own precious Christ in lifting up his despised truths:—useless chaff driven in whatever direction the wind of persecution or popularity may chance to blow. They dishonor God, destroy souls, defile their own conscience, and sell Christ's priceless truths to buy for themselves the praise of men. What is there in the praise of the world to lead christians to court it? They who one day shouted hosannahs to our Master, were foremost on the next, in repeating the loud and bitter cry, "Away with him, away with him; Crucify him, crucify him." Will the breath of popularity, sweeping over your grave, if you should be even thought of there, delight or benefit the corrupting corpse: will it ascend to heaven, and plead for the pardon of the faithless soul?

What again is there in the scorn or rage of men to make a servant of the Most High God afraid of them? Their scorn will soon be hushed amid the terrors of an opening eternity; and will their rage make death afraid? O will you be driven to do what is wrong, from fear of a worm of the dust? "Who art thou that thou shouldst be afraid of a man that shall die, and of the son of man that shall be made as grass?" Fear not them which can kill the reputation and the body, but are not able to kill the soul: fear Him who is able to destroy both soul and body in hell; yea, fear Him, and in the face of a furious Jeroboam, a reproaching multitude, a scoffing world, be faithful. Ministers have no right to cut down, or alter their instructions, and the truths written in the word, under the pretence of rendering them more palatable to the multitude, and thus inducing them to make a profession. The prophet of Judah at Bethel, might on this plea have urged, that the king's invitation to have some further intercourse, was a door opened for doing much good: that by pressing his warnings against idolatry in private, he might prevail with Jeroboam to repent and return from his sinful courses. But this his instructions did not warrant, and these instructions he would not disobey.

2. See in the next place the sinner's danger. Jeroboam, unchecked in his profligate career, continued to sin on till wrath to the uttermost arose against him: and his down stands to this day a terrible monument of the truth of that threatening,—“he that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.” (Prov. xxix. 1) Careless sinner, look forward to the judgment, and consider *your* danger. The Judge will soon descend in flaming fire, to take vengeance on them that know not God, and obey not the gospel. When the waters of vengeance were rushing on the sinners of old, when the fires of wrath were falling on the Sodomites, it was too late then to cry for deliverance. Before the floods of wrath reach you, and sweep you

away into the everlasting burnings, flee to the strong-hold. Dream not that a few deeds of kindness to your neighbours, your charity, your morality, or your profession will save you. No matter to what refuge you have fled, or on what plea you are depending; if you have not fled to Jesus, and sought shelter under his blood; all, all will be swept away with the lost soul, when the storm of God's displeasure breaks on a wicked world. Your refusing to believe the truths of the Bible will not make them false, your refusing to open your eyes, and see the precipice on which you are standing, will not prevent death driving you down into the ocean of fire raging beneath you. Your refusal to believe in the coming judgment, will not delay its approach, nor save you from sinking beneath the thunders of that day of wrath. Why, O why then will ye choose death? Instead of living at ease in sin, instead of scorning the warnings of mercy, well may all the company of careless ones in bitterness sigh and say—alas! for the tidings—"a sword"—whether we believe it or not—"a sword is sharpened and also furbished:—It is sharpened to make a sore slaughter: it is furbished that it may glitter:" it is drawn, it is given into the hand of the slayer, "should we then make mirth?" The sword of wrath, wrapped up for the slaughter, is drawn and descending, should we then make mirth? (Ezek. xxi. 10.) If destitute of an interest in Jesus, though your bodily health may be firm, and your outward condition prosperous, it is terrible to think of the state of your soul. Yet you may escape. To day if ye will hear his voice you are safe for eternity. O harden not your heart. Sleep not another night in your sins. Their wages, their dreadful wages may, ere to-morrow dawns, be the winding-sheet of the soul. Wo is me for you, if covered with guilt, sinking under the poison of sin, and in danger of eternal death, you yet turn away from the offer of mercy. Will you not plead for yourself? If you will not plead this night for mercy; if after this warning in the name of a neglected God, you can lie down on your bed, without bending your knees before Him, and supplicating pardon through the blood of his Son, then, to-morrow, you may be where prayers are useless, where pardon will never be found, and your blood will be upon your own head: God and "His throne are guiltless." (2 Sam. xiv. 9.)

3. Let professors take warning from Jeroboam's doom. Have not we like him been guilty of gross ingratitude towards a gracious God. We may not openly have multiplied our transgressions like Jeroboam; we may not like him have boldly intruded on the prerogatives and institutions of the Eternal: but how have we discharged our duty to God. Sin is the omission of duty, as well as the commission of forbidden actions. And are not many professors in this respect even more guilty than Jeroboam? No altar in their families or closets, where even the form of prayer is observed. That we are not sinking in everlasting sorrow is a mercy. That death and destruction have not overtaken us, is a mercy. And O, if we are allowed to cherish a hope of heaven; if our diseased and dying souls have been healed; if amid our backsliding, ingratitude, and guilt, we have evidence that God's grace is ripening us for glory: this is mercy that excites the amazement of angels, and how loudly does it call for devotedness from us to a merciful God. And what return have we made for all? "O my God I am ashamed, and blush to lift up my face to thee, my God—Thou hast punished us less than our iniquities deserve—yea, it is of the Lord's mercies that we are not consumed. (Ezra, ix. 6, 13, Lam. iii. 22.) Well may the remembrance of *our disobedience*

and ingratitude to the kindest of friends humble us in the dust ; fill the soul with godly sorrow, and lead us to say :—I have been careless of the commands of Him who bought me with his blood. “Father, I have sinned against heaven, and before thee, and am no more worthy to be called thine. I will cast myself at His feet, and in dependence on His grace resolve and say—O Lord my God, other lords besides thee have had dominion over me ; but by thee only will I make mention of thy name,” as the only Saviour ; renouncing every false and wicked way. O that my soul, like his sinless seraphs, might burn forever with his love ; my tongue, while I have a being, sing his praise ; and my life be an holy submission to, and observance of, all His laws.

[To be continued.]

ART. III. *The Old Testament a part of the Rule of Faith and Practice.*

From a notice in the December No. of the Monitor, it appears that your correspondents are remiss in furnishing its pages with entertainment for its readers : if then you judge the following remarks worthy the attention of its readers, they are at your disposal ; if, however, you judge otherwise, suppress them, and you need not fear the forfeiture of my esteem for yourself, or my patronage of your periodical.

Is the Old Testament a part of the Rule which should direct our faith and practice? The affirmative, it is believed, has, until lately, been maintained by all who have assumed or received the christian name ; but it is said that many who bear that honorable appellation at the present day, either theoretically or practically discard the Old Testament, as being designed exclusively for the infant state of the church or for the Jews. Viewing this opinion as a grievous departure from the faith, yea, that those who die in it, shall have their part taken ‘out of the Book of Life, and out of the holy city, and from the things which are written in this book ;’ (Rev. xxii. 19 ;) it seems proper to drop a word of warning against the adoption, or retaining of such an opinion. Should the following remarks be the means of directly or indirectly reclaiming any individual from the error of his way, with respect to the binding authority of the Old Testament Scriptures, or of preventing any from rejecting that part of the word of the Lord, the writer’s trouble will be amply rewarded. To shew then that the Old Testament is not superseded, but merely has its doctrines amplified and illustrated, by the giving of the New, the following considerations are offered.

1. Its Divine Author has neither in the Old Testament nor in the New, limited the binding force of the former to the period of the church’s existence preceding the coming of her Redeemer in the flesh ; and therefore, according to a rule which is applicable to the interpretation of all laws, human and divine, the Old Testament is in full force : it requires the same authority which enacts a law, to annul or repeal it. Now the Old Testament, as well as the New, may, in one point of view, be considered as a law, and so it is called in scripture ; but this law expires, neither by its own limitation, nor by a repeal. True the sacrificial rites, and the religious ablutions, together with the judicial, or municipal laws of the Israelites, are no longer to be observed : yet those parts of the Old Testament, which treat of the ceremonial observances, and civil

laws of that people, 'are all profitable for doctrine, for reproof, for correction, and for instruction in righteousness.' The ceremonial law particularly, might be more instructive to us, than it was to those, to whom it was given to be observed, because we have the New Testament as a commentary on it.

2. The same system of doctrine is taught in both Testaments. In both, the same views are given of the Divine Being and his perfections, of man's creation and fall, of the person and work of our Mediator, and of the Holy Spirit, and of the infallible happiness of the righteous, and unutterable misery of the wicked in the future world. True indeed, the mode of teaching some doctrines in the Old Testament, is different from what it is in the New; still the sameness of doctrines is not affected by this difference. Our Lord frequently refers to the writings of the Old Testament to prove his doctrines, and he allows his claims to Divinity and to the Messiahship, to be tested by an appeal to those writings. The Apostle Paul acknowledges the Divine favor in preserving him from uttering any thing at variance with what Moses had said. (Acts xxvi. 22.) Again, we find him disclaiming all sentiments not in accordance with the Old Testament Scriptures: 'We write,' says he, 'none other things than what ye read or acknowledge, and I trust ye shall acknowledge even to the end.' (2 Cor. i. 13.) There is therefore no reason to annul the Old Testament, arising from its contrariety to the New. Some have supposed that the spirit of the Old Testament is vindictive, and not in accordance with the spirit of benevolence every where inculcated in the writings of the Evangelists and Apostles. This opinion is an error, however, arising from want of sufficient knowledge of the scriptures. Were this correct, Infidelity would triumph over Christianity. Oh ye Christians! shudder at the thought of admitting the existence of contradictions in the word of God: leave such language to the disciples of the profane Voltaire and his coadjutors. It would be well for the lover of Divine Revelation, to inquire how far the introduction of Hymns of human composition in the worship of God, has led to the general discredit of the Old Testament, of which the book of Psalms forms an important constituent part. That any professing the Christian name should represent one part of the sacred oracles as opposite to another, is matter of deep humility and lamentation to the Church. Oh! 'tell it not in Gath, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.'

3. Another reason of the Church's esteem for the Old Testament is, that it furnishes her with many additional arguments and illustrations to those furnished in the New Testament, for her faith and practice. These corroborative arguments help to keep her from being removed away from the hope of the Gospel. Some important truths are much more fully taught in the Old Testament than what they are in the New Testament: for illustration, we may refer to the doctrine of Providence, and to the duty of social religious covenanting. The two Testaments form a complete system of truths; and sometimes one part of scripture is explicit on one point, and sometimes another part is more full and clear on some other doctrine or duty. The whole system of divine truths forms the Church's spiritual sword; (Eph. vi. 17) Those then, who reject the Old Testament would break this part of her celestial armour.

4. The Church cannot consent to the relinquishment of the Old Tes-

tament, because it contains many precious prophecies, which are yet unfulfilled. The accomplishment of these predictions from time to time, is calculated to console herself and silence her accusers, that she has not followed cunningly devised fables—that the whole of her belief contained in the Bible, is what 'holy men of God spake as they were moved by the Holy Ghost.' These prophecies are known history, written by way of anticipation. Sooner shall the solar orb cease to be the centre of light and attraction, and return to non-entity, and the earth disappear from the material universe, than one of the prophecies should remain unfulfilled. (Matt. v. 18, xxiv. 35.)

5. The Church still retains the inspired writings of the former dispensation, as a light to her feet and a lamp to her path, because her Lord in person while on earth, and afterwards by his Apostles, required her to make such a use of them. In Matt. v. 17, he disclaims any intention of setting aside the authority of the Old Testament Scriptures: 'Think not,' said he, 'that I came to destroy the law or the prophets; I came not to destroy, but to fulfil.' Had he informed his hearers that the writings of Moses and the Prophets were designed merely for the former dispensation, which was enveloped in much darkness, and that he was about to furnish his Church with another revelation, which, on account of its perfection, would supersede the former, he would have informed them, that the destroying of the law and the prophets was one great object of his appearance on earth; the announcement of such an intention, however, would have excited the deepest indignation of the Jews, and would have furnished them with the ground of a charge, on which they would endeavor to put him to death as an impostor. However numerous were the calumnies which his enemies heaped on him, they never once insinuate that he was about to discard the authority of their sacred writings. In John v. 39, he calls on men to search the Scriptures, because they testified of him; and he must of course be understood as speaking of the Old Testament Scriptures, since the New Testament was not written at that time. In the parable of the rich man and Lazarus, Abraham prefers the writings of Moses and the Prophets as a rule of faith, to the testimony even of a messenger from the world of spirits. (Luke xvi. 31.) Here then, the author of the scriptures evidently gives the Old Testament the highest sanction possible. Let us now see what he says respecting the permanent authority and use of that part of his word, by one of his apostles. (Rom. xv. 4.) 'Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope.' The writings of which the apostle here speaks, as a ground of comfort and hope, were not the writings of the evangelists and apostles, but were such as had been written 'aforetime.' Observe here, the apostle affirms, that it was not for the learning of the Jews exclusively of the former dispensation, but for our learning—the learning of us Christians. Now, many of the Christians to whom this epistle was directed, had formerly been Heathens. Those, then, who discard the sacred writings which had been given to the Church 'aforetime,' or during the former dispensation, discard those divine lessons, from the study of which, Christian comfort and hope arise. The same apostle informs the Corinthians of the importance of being well acquainted with the events which occurred to the Israelites on their return from Egypt: then, after enumerating some of the principal events, he says, 'all these things happened unto them for enram-

ples; and they are written for our admonition, upon whom the ends of the world are come.' (1 Cor. x. 11.) Another unanswerable proof that the Old Testament was designed for the perpetual use of the Church militant, we have in the same apostle's 2d Epistle to Timothy, iii. 16, 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness.' Now, the apostle is evidently speaking here of the sacred writings of the former dispensation; for they are the same that are referred to in the preceding verse, which Timothy had known when he was a child, and at that time the New Testament was not written. Their acquaintance with the doctrines of inspiration, and their instruction in righteousness, must be very defective, who neglect the Old Testament—they are not 'thoroughly furnished unto every good work.' The sacred writer here asserts, that the oracles of God which were committed to the Israelites, retain their usefulness notwithstanding the old dispensation has passed away—all scripture, not only was profitable, but all scripture is profitable for doctrine, &c. under the present dispensation. Hear now another apostle on the divine authority of the Jewish scriptures, under the New Testament economy. 'We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn, and day-star arise in your hearts.' (2 Pet. i. 19.) The sure word of prophecy, to which the apostle directs Christians here to take heed, as to a light calculated to cheer up the moral gloom into which man has fallen, is no other than the Old Testament, as appears from the 21st verse, where it is said to have been given of *old* by the Holy Ghost, to the prophets. Those, then, who reject that part of the inspired writings, reject the celestial light given by the Father of lights to illuminate the moral darkness of this world. Let the children of light, then, beware of letting fall out of their hand, the lamp of the Old Testament, while they remain in a dark place, and until they go to that place where the light of Revelation is no longer necessary, but they see face to face—where 'the Lord God and the Lamb are the light of it.'

6. A concluding argument for the perpetual authority of the sure word of prophecy given to the Israelitish Church is, that without it, the divine authority of the New Testament cannot be established. How can the Church prove that Jesus of Nazareth is the promised Messiah, without availing herself of the writings of the prophets? How can she explain the language of the New Testament, without an acquaintance with the language of the Old, from which much of it is borrowed?

That the private members of the Church may become acquainted with the rich stores of entertainment, and of instruction in righteousness furnished by the Old Testament, the ministers of the word ought themselves to study the Old Testament more carefully—let them avail themselves of as many helps as their circumstances will allow, to become acquainted with sacred Geography, Chronology, and History, with the laws of Moses, and the prophecies of the Old Testament; and let them more frequently make portions of Moses and the Prophets the subjects of their discourses; and then we may hope that those divine writings will obtain in the people's esteem, the place which they should hold. Let those to whom the word of reconciliation is committed, thus 'give attendance to reading' in the Old Testament, to exhortation and to doctrine from it, and their religious conversation and their public dis-

courses will have more variety of illustration and proof, than they can have by confining themselves so much to the New Testament, as some of them do: this too, will throw an air of originality over their discourses, which will tend to elevate them in the esteem of their people: the streets of Zion, we may rationally expect, will be more free from complaints, 'that ministers' discourses have so little except common place remark.' The writer is not to be understood, however, as desiring to introduce diverse and strange doctrines which are not made known in the word; but he would wish them to introduce new proofs of the doctrines which our forefathers drew from the sacred fountain, and expressed in our subordinate standards. Let all the parts of the Old Testament be read in course, at family worship, and by individuals at other times; and we shall be gratified with the sight of the people honoring all the parts of the oracles of God—'enriched with all knowledge,' 'thoroughly furnished unto all good works.'

In connexion with the preceding remarks respecting the authority and use of the Old Testament in the Christian Church, might we not be allowed the liberty of suggesting to our clerical brethren the propriety of making the prophetic parts of the New Testament, the subjects of their religious instructions, more frequently than some of them do. Is it creditable to some masters in Israel, that their libraries do not exhibit a single treatise on those portions of the lively oracles—the prophecies, which are so hard to be understood? That their destitution of such treatises is not occasioned by pecuniary inability to afford the price of them, is manifest from their ample expenditures for other things, no way connected with their preparation for declaring the whole counsel of God.

Were some of the sacred guards on the walls of 'the Holy City,' to be hailed with these words—'Watchman! what of the night?' they would be in confusion and fright, similar to what a sentinel would be in when he had fallen asleep at his post of duty, and was aroused by the advance of a hostile army, or by the presence of a superior officer who was going round to ascertain whether the sentinels were faithful to their trust. Some 'watchmen,' it must be confessed, 'are blind,' or at least dim sighted—they cannot see afar off,' when they direct their vision to the prophecies of the New Testament. Without a knowledge of this part of the Revelation of Jesus Christ, which God the Father gave to him, and sent and signified by his angel to his servant John; how can they possess sufficient 'understanding of the times, to know what Israel ought to do?' Daniel understood by books, how long the Babylonish captivity was to last, and therefore he was prepared to console the pious among his fellow-captives, who, at the rivers of Babel suspended their harps on the willows, and wept at the remembrance of Zion. Is there a prophet more, or any that can tell how long it shall be, until the word of the Lord, that came to John the Divine, shall be accomplished in the desolations of Jerusalem; and the daughter of Babylon shall be near to destruction—yea, until she shall be cast like a mill-stone into the sea, and rise no more? Daniel was not the only one of the ancient seers, who made the inspired predictions the subject of deep study—they all 'searched what, or what manner of time, the spirit of Christ which was in them did signify, when he testified beforehand of the sufferings of Christ and the glory that should follow.' (1 Pet. i. 11.) Should not the sons of the prophets imitate this example of their

illustrious predecessors in the office of teaching, who searched diligently into the meaning of the prophecies! should they not thus take up the mantle and solicit a double portion of the spirit which rested on the illustrious dead, who, in their days, were 'the chariots of Israel and the horsemen thereof?' But do any of the sons of the prophets excuse themselves from the discussion of that part of the scriptures, 'which seals up the vision and prophecy,' on the ground that they are not competent for the undertaking, and that they wish not to deal in matters great, or things too high for them? Let them ask themselves in the sight of Him, who understands the secrets of the heart, whether their excuse is dictated by genuine humility, or by indolence and parsimony. But whatever may be the *real* cause of neglecting those sublime predictions, left on record by the exile in Patmos, let them with him, attend to a 'voice as of a trumpet, saying, come up hither, and I will shew thee things, which must be hereafter.' Let them not rest content with measuring a thousand cubits along the sacred streams which issue out of the sanctuary, until the waters rise as high as the ancles; but let them with Ezekiel, accompanied by a man, with a measuring line in his hand, repeat the sacred measurement until they arrive at 'waters to swim in, a river that could not be passed over. (Ezek. xlvii. 3, 5.) What delightful employment have the ministers of our God, in studying the testimony of Jesus, which is the spirit of prophecy! 'Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the Prophets' (Amos iii. 7.) 'Blessed are your eyes that see these things, and your ears that hear them!' 'Blessed is he that readeth, and they that hear the word of this prophecy!' (Rev. i. 3. Whilst he urges on the ministry the importance of studying and elucidating the Apocalypse, the writer does not consider it proper for all persons in the ministry to commence immediately to expound it, lest they 'darken counsel by words without knowledge.' Before they commence this arduous undertaking, they ought to have considerable acquaintance with Ecclesiastical history, and they ought to have perused more than one commentary or treatise on that symbolical book. 'Lord, clothe thy priests with health, and let thy saints shout aloud for joy.' D. T.

ART. IV. *Displaying a Banner for the Truth.*

'Then hast given a banner to them that fear thee, that it may be displayed because of the truth.' Ps. lx. 4.

The church of old was a military body. Her customs, laws and religion were a "wall of partition" between her and all the rest of the world; and they were an occasion of enmity against her. And she was from time to time called to draw the sword in her own defence. The church is a military body still; her God and her religion are the same, only "the weapons of her warfare are not carnal but spiritual, and mighty through God to the pulling down of strong holds." And the principles which reign through all the ranks of the opposition are also the same.

It has been the custom, time immemorial, for armies to have a Banner, or Flag, with some significant emblem or motto upon it. Sometimes the Prince was signified by it, and sometimes the cause for which they were to fight. It is probable that David's colours had a Lion upon

them, and it may have been suggested by the words of Jacob's blessing to Judah; "Judah," says he, "is a Lion's whelp; from the prey my son thou art gone up; he stooped down, he couched as a lion, and as an old lion, who shall rouse him up?" (Gen. 49. 9.) But there is another passage the reference of which can hardly be mistaken. "And one of the Elders saith unto me, weep not, behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book and to loose the seven seals thereof." (Rev. v. 5.) This passage, I conceive, makes it equally clear what was the Emblem on David's Banner and what was its meaning. It was the Lion, of the tribe of Juda, and that Lion was *Christ*, who, as to his human nature, sprang out of the root of David, but as to his person, he is the mighty God, out of whose hand none can deliver. The Banner of the Christian Church is also Christ, but now crucified. He is our king, under whom we go forth to christian warfare. And he is "the truth" for which we are to fight. Hence we may conclude that the Banner of the Church has been the same in all ages.

And I propose to lay before the reader two or three general observations concerning it.

1. This Banner is a pure free gift from Heaven. The device is God's; and it could not possibly have been by another. He found out the knowledge of this witty invention; therefore, if men be in possession of it, it must be by God's gift. The Lord Jesus Christ who is signified by it, is God's unspeakable gift. "He so loved the world that he gave his only begotten Son," and of course this banner owes its signification and its very existence to him. The same truth appears from the circumstances of man at the time of its first discovery. It was when man stood before his Maker, guilty and condemned to eternal destruction, that this Banner in the first gospel promise was revealed, or rather given. Man could claim nothing. All was forfeited. The same thing is clear from the circumstances of its after developments. It was done "at sundry times and in divers manners," but always bearing the distinct and broad character of a sovereign gift. It was *when, how, and to whomsoever* he pleased. He "hid it from the wise and prudent, and revealed it unto babes." It has been preserved and handed down from generation to generation by his grace. Instead of the fathers he has taken the children, and qualified and disposed them to display this Banner, and to stand by it at all hazards. He has enabled them to maintain and defend it against every species of "deceit and violence." And when at several times it has been almost lost amid the crafty deceits of the enemy, or buried under the accumulating traditions and superstitions of perverse, ungodly men, He has again brought it forth and given it to be displayed.

2. God has frequently seen it needful to send "*hard things*" on those to whom he has given this Banner. He gives them "wine of astonishment to drink." He makes the earth to quake under them—Church and State to dissolve, and he scatters them abroad. At one time he puts them into a house of bondage, and at another, he turns Jerusalem itself into a furnace about them. He has caused some of them to "wander in mountains, and dens, and caves of the earth, destitute, afflicted, tormented." And in later times, those who held the word of God and the testimony of Jesus, have been subjected to all kinds of torture and death. But he does it not willingly, or from any want of love and tenderness. There is a necessity for it. 1st. It is needful as

a correction for their carelessness, and desertion of their standard, of which they are often guilty, some times by the coldness of their affection towards it, and at other times by an open dereliction of truth and duty. Now to desert a standard, even among men is accounted a high crime, and how much more in the armies of the Living God? 2nd. It is needful to purify the Church. These "hard things" are trying in their nature, and carnal minds cannot endure them. Such as have entered the Church from carnal motives, are put away by them like dross or blown away like chaff. And the true soldiers of the cross, although they endure to the end, yet it is in the way of parting with much that is sinful in their heart and way. 3rd. It is needful in order to cut the Truth out upon the Church, which is the "Pillar and ground of it," that it may be both legible and permanent. This is undoubtedly the use of many painful difficulties and necessary contendings in Church courts, which are the sharp edge of particular truths, by which they cut into the quick, and make their mark deep and indelible. By means of this kind have the doctrines of the Reformation been made so conspicuous, and their impression so deep. Sooner perhaps will *time* come to an end than the great truth, that Christ is the only King and Head of Zion, written in the blood of the Church of Scotland, will be forgot.

3. Another observation is, that the continuance of this Banner with a people, is a token for good. Whatever be the affliction or desertion which they may suffer, God has not utterly cast them off. It is like the Pillar of cloud—a symbol of the Divine presence. "The Lord is there." He is there as a Father, a Refuge, a present help. He is there as the hearer and answerer of prayer. He is there for a defence. He is on the same side of the question with it. And all the graces of the Holy Spirit, the intercession and power of Christ, and all the promises of the covenant of grace are pledged to its support. This ought to encourage its few broken and scattered friends to endure every thing for its sake, and to encounter the greatest difficulty in the way of holding it fast.

4. This Banner is given for the purpose of being *displayed*—not to be wrapt up and kept under cover. This much is expressly stated in the text. 1st. It ought to be displayed formally by an express, public, judicial act, setting it forth in a way fully to meet the present array of opposition to the truth, and to make known fully the principles and end of the association. 2d. When persons join the society, it ought to be so clearly and fully displayed to their understandings, that they cannot fail to understand that their act is an engagement to stand by it and defend it, as God shall enable them, to their life's end. 3d. It is to be displayed in all the public ordinances of worship—in prayer, praise, preaching, and the sacraments. It is possible to observe all these ordinances in such a way as to give no distinct, unequivocal display of it, and leave the hearers at a loss to tell what peculiar principles distinguish our profession, or whether we have any at all or not. But if this is not done in ignorance and inattention to solemn duty, it is handling the word of God deceitfully. If we will be faithful to the Lord Jesus Christ and his Church, it will have a prominent place in all these ordinances. And it is peculiarly suitable to display it very fully on the occasion of the Lord's supper, which is a seal of the covenant of grace, and which must of necessity comprehend the very point of truth at issue. 4th, It is to be displayed in Church courts, whensoever occasion

offers, both by public defence of injured truth, and by bringing the public testimony to bear on the conduct of individuals who have to be dealt with. 5th, It ought to be displayed in active life, by maintaining a conversation, both at home and abroad, expressive of its power on the conscience and the heart, and of its excellent tendency on social life. 6th, It ought to be displayed by making suitable exertions to acquaint all men with its work, and especially the youth, who are raised up in the bosom of the Church. This part of duty is given as a solemn charge to heads of families and others, in the Law, (Deut. vi. 7. &c.) and it is repeated, (Ps. lxxviii. 5.) "He established a testimony in Jacob and appointed a Law in Israel, which he commanded the fathers that they should make them known to their children." And 7th, It ought to be displayed when Providence calls to it by suffering the loss of all things, property, liberty, and life for its sake.

5. It deserves our particular attention that God has laid this duty of displaying the Banner upon the merits of the *Truth*. He has given it that it may be displayed *because of the truth*. We cannot be mistaken in understanding it of the truth as it is in Jesus, who styles himself "the truth," whose coming and ministry, life and death, was the "confirmation of the truth of God to the Fathers," and who in his person, offices and work, substantially embraces the whole truth of God as contained in the Scriptures, being essentially the whole truth of doctrine, of worship, and of christian life and duty. Christ is all in all. Other ends there are for displaying it, but this is the chief and leading one—**THE TRUTH**—the truth, viewed in its relation to Christ—the truth, in its relation to God the Father who hath spoken it to us as his testimony concerning his Son, and who hath in it declared his mind and will for our salvation—hath revealed his eternal wisdom, power and love—the truth, in its relation to the work of the spirit of grace and holiness. The least truth holds the whole of this relationship, and derives from it worth and importance infinitely surpassing that of all other things. Therefore, it is impossible to hold to *too small a truth*. This, in revealed truth, is a contradiction in terms. There is no truth small. It has in it the mind and power of God, and it will eternally endure. And it is impossible that we can sacrifice too much or contend too long for it.

6. It may be observed that so long as a Church is enabled in some good measure to display the Banner, as above mentioned, she is attaining the chief end of her association, and one that is worthy of all her labour and suffering. But perhaps this ought to have been called an inference from the preceding. The chief end of the Church's formation, is not, as many seem to suppose, the salvation of the soul. This supposition leads many to confine their attention to just so much of truth as they judge to be essential to salvation. To this much, they would have all public professions and visible christian communion confined. As to other articles, they will not contend about them, let them be true or false. Every man is welcome to sit down beside them and enjoy his own opinion. But this supposition, together with all that is built upon it, is without warrant in the Word. The chief end of the Church is to *show forth the praise of God*. The salvation of the soul is inseparable from this, but still it is only second to it. Any one who will but duly consider that God is the Maker and Redeemer of the Church, will need nothing to convince him of this. Nothing lower would correspond to the character of his wisdom. But we have it expressed,

Isa. xlvi. 21., "This people have I formed for myself, they shall show forth my praise," and 1 Pet. ii. 9., "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." Here it is plainly asserted that his praise is the chief end of her formation, and of all her endowments and peculiar advantages above other people. All his training and disciplining of her from the beginning, is to instruct her how to accomplish this end. His praise is all comprehended in the truth as it is in Christ. The Psalmist says, "I will praise thee, even thy truth." Hence it follows that to show forth his truth with understanding and becoming esteem in the heart, is to show forth his praise. But this gives quite a different turn to the affairs of the church, from the above supposition. Public profession and visible fellowship, must, in order to answer this end, be constructed and conducted with an equal regard to *all* God's truth; for it is all his praise. It proceeds from his matchless excellence, and must therefore be expressive of his praise. We are no longer at liberty to put aside any thing grounded on his word from its proper place in our faith and practice, as a non-essential. I say, then, so long as a Church is enabled to make the setting forth of God's truth her chief business as a society—not only in her standards, but in her courts, her ordinances and her life in practice, she attains in some measure her chief end. And if she does so, she ought not to be cast down at the length of the way to it, nor at the labor, nor the sacrifice which it requires of her, nor because she is few and of no account in the world. For this end is worthy of it all, and her God is in the midst of her, saying, "Fear not."

7. It may be observed farther, which is also an inference, that the displaying of this Banner is a matter of the highest importance. It serves a great many purposes, and they are all of great importance.

First, since it is clear that this is in substance to show forth God's praise, on this account alone, nothing can excel it in importance. It is a service, by which the knowledge of God, as he has discovered himself to us in Christ, is set forth to the view of all men. It is a light set on a hill, which may be seen afar off, by which benighted sinners may discover the way that leads to peace and safety. Every error, for aught the sinner knows, *may* be a path-way down to Hell. But every truth of Christ, seen and heartily received, is *for certain* the way of life. And it is the express design of this Banner to point to it, and preserve it, like the road leading to the city of Refuge, and to keep it open and free from all obstructions; and it brings home the most powerful persuasive that can reach the conscience of a sinner, to flee thither, viz., that it brings "glory to God in the highest."

Second, it serves to show what is the point upon which all the affairs of the world are turning. God at the first announced war between the seed of the serpent and the seed of the woman. And all mankind are ranged on these two sides. The sum of the matter in contest, is this *truth*. Now if we are acquainted with what may with great propriety be called the "present truth,"—the points, or views of truth presently assailed by the serpent, although we may not be able to perceive the bearing of all the motions and counter motions of enemies upon it, nor of the awful and mysterious movements of Providence in support of it, yet we may be well assured, that these are the turning points. And if we are at any time anxious, amid the ten thousand uncertainties, to rank most certainly on the right side—the side of equity, of

honor, of safety;—the side of Heaven and earth, these points of the truth will be a sure guide to it. And if we wish to find how to shape our prayers to be most comprehensive for the glory of Heaven and the good of mankind, we have but to seek earnestly for the prevailing of these truths. Desire we to know how to prove ourselves the best friends of man, how to spend and be spent to the best purpose? Let us stand by the side of these truths, or with them let us fall. Compared with these, countrymen and kinsmen, riches and honor, and all other things together are but “loss and dung.”

Third, It serves to keep the church separate and distinct from the world. The importance of this rates with the importance of God’s design by the Church. In general it is to show forth his praise. Her character in relation to this is variously expressed, and always setting forth the importance of her remaining clear and distinct from the world. She is God’s public witness, summoned and sworn to tell the whole truth. She is the “House of God,” “the pillar and ground of truth,” she is the “spouse of Christ,” the “Jerusalem which is from above,” the mother of all the children of God, and the “salt of the earth,” who by the weight of her influence and the savour of her graces, preserves it from becoming a Hell. But these characters she preserves only in the way of keeping separate from the rest of the world. And this again depends upon a faithful display of her Banner. Whosoever she grows lukewarm and remiss to the truths of the day, she begins to wane and assimilate to the world, and if she continue in it, she will soon be undistinguishable from it. But while she abides faithful to her standard and her king, she will be hated by the world for his sake; and her laws and customs will be diverse from all other people, and so will continue. God will distinctly dwell in the midst of her, and nothing shall remove her; and she will shine “fair as the moon, clear as the sun, and terrible to her enemies as an army with banners.”

Fourth, displaying her Banner as it has been described, is a prime means of her own prosperity. When this is done in truth and faithfulness, “all speak the same thing, and are joined together in the same mind and in the same judgment;” no division is allowed to have place; “there is one body and there is but one spirit,” and that is love. “All things are done in truth and uprightness,” and therefore done to edification. The Lord of hosts is upon her side, and his countenance is at once joy and health. But on the other hand, let her only begin to yield her testimony, and she will ere long experience the reverse of all this happiness—she will have a faintness of spirit in duty—her ranks will become broken and not keep the step—strife and contention ensue between the steadfast and the wavering, and evil men and seducers wax worse and worse, and trouble and perplexity increase beyond measure and without end.

Fifth, displaying this Banner in the true spirit of the truth, is the best guarantee for the preservation of the best interests of civil and political society. The principles of freedom are secure so far as its influence decides; the execution of good laws is powerfully aided, and social order and sound morals maintained where it has weight. The sciences will flourish under its shadow. It makes the instruction of youth the paramount duty of parents; it speaks peace and good will to man in all his natural and civil relations, and is opposed to nothing but sin.

Lastly, it is a powerful *restraint* upon error and immorality. It is so in the same proportion as it favors truth and holiness. It is for this restraining influence, that a faithful church is called "the salt of the earth." I say not that it will wholly prevent these, nay, they may and they *do* abound even beside this Banner; but were it to be given up and laid aside, they would abound tenfold more. It is the last barrier that gives way, and when it falls, the flood then rolls on in every direction and nothing is able to impede its course. The foundations of all social, moral order in society, give way, and anarchy and crime bear the sway.

I will now add a few words by way of application.

Is it so, that we have such a Testimony as above? Then let us consider well that it is God's gift to us. The time has been when nothing need to be said to place this in a convincing light. A great part of the church had the first impression of the gift fresh and deep upon their spirit, exciting to solemn thankfulness for it, even amidst the severest trials of persecution for the sake of it; but that time has passed, and I fear will not soon return. Alas! it now becomes necessary to give a long history in order to produce a cold perception in the minds of the generality of Seceders, that the Arm of the Lord was revealed in giving the testimony to which we adhere. But I trust there are yet some to whose minds it is familiar, and to whose hearts it is dear.

It need not seem very surprising to us if he should send us "hard things," and cause us to drink "wine of astonishment," if our earth should quake and breaches be made in it; because we have greatly deserted our standard, if not in the letter, yet in the spirit of it. We have slidden back with a perpetual backsliding. We have been often smote with the rod, but have not turned to the hand that smote us. We have grown large, and we have grown proud, and carnal, and worldly. We are a mixed multitude. We have many that are ignorant of their profession—many that have joined us on account of conveniency, relations, or interest—many that are nothing but formalists—many hypocrites and crafty, designing persons, who have no sympathies with the peculiarities of our profession. Is there not need for a wind to blow away the chaff, and a furnace to purify us? Surely we have reason to think it cannot be far off.

Again, since we have still a Banner displayed with some degree of faithfulness, we may infer that we are not given up. The Lord has still something to do by the Secession Church. If he is not on the side of many persons and things, yet doubtless he is on the side of the public cause, which we as a body, profess to support. This is a great advantage, and we should avail ourselves of it. This is an unspeakable consolation to all who desire to be found faithful to the cause, that He is on that side, who is more than all that can be indifferent to it, or against it; and that he can enable such to endure every thing for its sake, and come off victorious.

Let us bear in mind for what we have this Banner. It is to be displayed. Let us endeavor to be alive to the excellence of the truth, and pray that the truth may be alive in us. "The race is not to the swift, nor the battle to the strong." If only we can be able to keep it displayed, the great end is gained by us in our day and generation. The Lord will raise up some to take our place, until the time to favor Zion, the set time, come.

EGO.

ART. V. *Historical Sketch of the United Brethren, or Moravians.*

The most authentic records ascribe the introduction of Christianity into Bohemia and Moravia, to two Greek ecclesiastics, Cyrillus and Methodius, in the ninth century. They were men of approved piety and considerable learning. By their preaching, Suatopluck, king of Moravia, was, in 860, persuaded to embrace the Christian religion. Aided by the example of the sovereign, the labors of the two ecclesiastics were attended with such success, that in a short time Christian congregations were formed in various parts of the kingdom. Divine worship was regulated according to the ritual of the Greek church, and the service performed in the Sclavonian language, the vernacular dialect of the country. Cyrillus is said to have translated the Holy Scriptures into that language, and this translation is still in use among those Sclavonians who adhere to the Greek church.

Much trouble and danger were experienced by the infant church in this quarter, from Pagan persecutions, from which it was relieved in the year 940, when the emperor, Otho I. entered Bohemia with a powerful army. The Duke Boleslas was obliged to submit and acknowledge the sovereignty of the Roman Emperor.

But new dangers soon began to invade the church. Bohemia being by the conquest of Otho I. added to the western empire, the Roman Pontiffs exerted all their influence, both by craft and force, to alienate the Sclavonians from the Greek church, and subject them to the Papal See. After a struggle of ten years, the Bohemians obtained from Pope John XIII. the indulgence of having divine service performed in their native language; yet they did not long enjoy this privilege, as succeeding Popes refused to confirm it.

After this had continued above one hundred years, the brave Duke Wratisslas succeeded to the government, who, in consequence of the service he had rendered the Emperor, was encouraged to apply for a confirmation of the religious privileges formerly granted to the Bohemians. For this purpose he sent a deputation to the reigning Pope Gregory VII. But this ambitious Pontiff, who assumed far greater power than any of his predecessors, refused the request in the most haughty and authoritative manner. His answer most forcibly demonstrates the spiritual domination exercised by this "servant of servants." It is interesting, as tending to show that the spirit which now actuates the Papal power, was the same which then actuated it. It is as follows:—

"Gregory, bishop and servant of the servants of God, sends greeting and benediction to the Bohemian prince Wratisslas.

Your highness desires that we should give permission to your people to conduct their church-service according to the old Sclavonian ritual. But know, dear son, that we can by no means grant this your request; for having frequently searched the Holy Scriptures, we have there discovered that it hath pleased, and still pleases, Almighty God to direct his worship to be conducted in a hidden language, that not every one, especially the simple, might understand it. For if it were to be performed in a manner altogether intelligible, it might easily be exposed to contempt and disgust; or if imperfectly understood by half learned persons, it might happen, that by hearing and contemplating the word too frequently, error might be engendered in the hearts of the people, which would not be easily eradicated. Let no one pretend to

quote as a precedent, that formerly exceptions were made in favour of new converts and simple souls. True it is, that in the primitive church much was conceded to upright and well meaning people; but much injury and many heresies were thereby created; insomuch that when the Christian church spread more and more, and became better grounded, it was plainly perceived, that from the root of such ill-timed indulgence, many errors had sprouted up, which it required great labour and pains to stop. Therefore, what your people ignorantly require, can in no wise be conceded to them: *and we now forbid it, by the power of God, and his holy APOSTLE PETER.* and exhort you for the sake of the honor of Almighty God, that you oppose such levity of sentiment by every possible means, in conformity to this our command. Given at Rome in the year 1079."

This papal bull prepared the way for a succession of heavy persecutions against the confessors of the truth in Moravia and Bohemia, which at length broke out in the most relentless cruelties. The superstition of the church of Rome, and the vices and profligate lives of her accredited ministers, roused the courage, and fortified the resolution of the faithful to suffer the most cruel death rather than bear the iron yoke imposed on them. They testified especially against image-worship, transubstantiation, the refusal of the cup in the eucharist, and purgatory. And when at last forcibly deprived of their churches, they edified themselves in secret, and maintained strict morality among themselves.

In this state of outward oppression, they remained for above a century. They still adhered to the Greek communion as their mother church, and as far as their situation would allow, performed divine service according to its ritual. But this very circumstance threatened them with far more serious danger than that arising from the opposition of their adversaries. Great errors in doctrine, and many superstitious rites had gradually been admitted into the Greek church, and thus by their adherence to this church, they would in all probability have shared in the common degeneracy, and lost much both of purity in doctrine and simplicity of worship, had not God provided for their deliverance from this danger.

At this critical juncture, the persecutions of the Waldenses in France and Italy, led to their emigration in great numbers into Bohemia. They made their first appearance in this country in the year 1176, and settled at Saar and Laun, on the Eger; and soon formed a union with those Bohemians and Moravians, who had separated from the Romish church and observed the Greek ritual.

To the Bohemian confessors this union was attended with the happiest consequences. By their intercourse with the Waldenses, they obtained clearer notions of the doctrines of the gospel and the truths of the Scriptures in general, which led to the introduction of a pure and more scriptural form of worship among them. The Waldenses also provided them with teachers and ministers from their schools in Italy, and the Bohemians and Moravians sent some of their young men thither, in order to receive regular instruction to qualify them for the ministry.

They remained in peace and comparative obscurity, performing divine worship according to their circumstances, either in public or private, for above two centuries. The zeal or imprudence of two of their preachers, in 1391, led to their detection, and they were in consequence cruelly persecuted and obliged to disperse. They adhered

however with unshaken constancy to the truths of God's word as far as they understood them; and the light of that word here and there penetrated the dense mist which every where obscured its rays. The writings of Wickliffe, also, about this time found their way into Bohemia, assisting to diffuse greater light, and to animate the zeal and courage of the confessors of the truth. Among the bold confessors of the truth, there were some who distinguished themselves above the rest. One of them was John Militsch, court chaplain at Prague, and descended from a noble family in Moravia, a learned, pious and zealous man. His sermons were attended by such numbers that he frequently preached three times a day, both in the Bohemian and German languages. His discourses, seconded by his unblamable conduct, had the effect of convincing and reforming many. He established an academy at Prague for the instruction of young men in theology and biblical studies, and by his sermons and writings, prevailed on many, both in Bohemia and other countries, to secede from the church of Rome. He died in peace shortly before the mandate of the Pope had arrived, to punish him as an incorrigible heretic.

Matthias Janowsky, who lived about this time, also had the reformation of the church much at heart. He had studied at Paris, and was for some years father confessor to the emperor. Enjoying his confidence, he prevailed on him to promote a reformation in the church. The emperor having in consequence applied to the Pope, the latter was so incensed that nothing would satisfy him but the banishment of Janowsky. He however returned after some time, and ended his days in retirement, in the year 1394. His last address to his friends who surrounded his death bed, is remarkable. "The fury of the enemies," said he, "has now the upper hand; but this will not always be the case, for there will arise a despised people, without sword or power, against whom they will not prevail;" adding, that one of those present would see it. This was verified sixty years after, in the case of Wencelas, who attained so great an age that he lived to see the formation of the Brethren's church, of which he became a member.

At the beginning of the fifteenth century, God raised up a faithful witness of his truth, in the person of John Huss. Among the bold confessors of divine truth, during the struggle for religious liberty in Bohemia, no one is more deserving of our notice than he, not only on account of his personal virtues as a servant of God, but because the church of the Brethren originated among his followers.

John Huss was born in the year 1373, at Hupenitz, a village in Bohemia: His parents gave him as good an education as their limited means allowed; and by his genius and application, he successfully overcame the difficulties which the want of affluence threw in his way. He pursued his studies in the University of Prague, and in 1406 obtained the degree of Bachelor of Divinity, and was appointed Professor of Theology. A private citizen of Prague having built the church called Bethlehem, for the purpose of having the gospel preached in the German and Bohemian languages, Huss was chosen minister of it, and commenced his clerical functions in the year 1409. Sophia, consort of Wencelas, king of Bohemia, appointed him her confessor and highly esteemed him.

The writings of Wickliffe were the means used by God for illuminating the mind of Huss with divine truth. When these writings came first into Bohemia, Huss was greatly prejudiced against them, they

having been condemned by the Pope, as heretical. Yet this did not deter him from perusing them, and the more carefully he compared their contents with the Bible, the more was he convinced of the truth of the doctrines advanced by Wickliffe.

As long as Huss chiefly censured the vices at court, and the profligacy of the people, the clergy were unanimous in their commendations, and represented him as one by whom the spirit of God spake to man. But when he began to protest against the power of the Popes, the sale of indulgencies, and other errors and superstitions, and insisted that the Holy Scriptures contained the only rule of faith and practice, they changed their tone, and denounced him as an incorrigible heretic.

Some persons of rank, who had taken offence at his free censure of their vices, complained of it to Wolbrant, archbishop of Prague, the king being present. The prelate sent them away with this answer: "Huss took an oath at his ordination, that he would speak the truth without respect of persons." Not long after, when Huss attacked the vices of the clergy, the archbishop requested the king to silence him. The monarch replied in his own words: "Huss, you know, promised at his ordination, to speak the truth without respect of persons."

The well earned popularity of Huss, and his growing success, now began to alarm his adversaries. Archbishop Shinek, Wolbrant's successor, issued a mandate for the suppression of Wickliffe's works. This man was so ignorant, that after his elevation to the Archiepiscopal See, he had to learn to read; in consequence of which, he was by way of derision, called *Alphabetarius*, or the A B C doctor. Huss resolutely opposed the mandate, and being joined by members of the university of Prague, appealed to Pope Gregory XII. The appeal was indeed received; but the new prelate wishing to ingratiate himself with his holiness, represented in such strong terms, the danger to which the church was exposed from the wide spreading heresy of Huss and his followers, that a papal bull was issued, commanding that Wickliffe's works should be burnt.

Armed with this authority, the prelate lost no time in having it executed. Huss and his friends entered a solemn protest against these proceedings, and appealed to Pope John XXIII.* who summoned him to appear in person before him in Rome. This however was dispensed with, through the intercession of the royal family and nobility of Bohemia and the members of the university of Prague, and his defence committed to three proctors. After several fruitless endeavors on their part to accommodate matters, Huss was declared contumacious, and excommunicated; and by a papal interdict, all religious worship was suspended in the city of Prague.

In the year 1414, Pope John XXIII. convened the celebrated council of Constance, before which Huss was summoned to appear. The whole history of his trial—of the perfidy used towards him—of his undaunted defence before the council, and his unjust condemnation, is familiar to our readers. The short interval between his condemnation and execution, Huss employed in preparing himself for death, that being strengthened with power from on high, he might meet it with christian fortitude. He wrote many letters to his friends, and to the

* It is a curious fact, that at this period there were three Popes, i. e. three infallible heads of the church, each having his partisans, and living in open hostility against one another; viz. Gregory XII. at Avignon, John XXIII. at Rome, and Benedict XIII. at Avignon.

people of his former charge at the Bethlehem church in Prague. In that addressed to his former flock, he writes, "My dear friends, let me take this last opportunity to exhort you to trust in nothing here, but to give yourselves entirely up to the service of God. Well am I authorized to warn you not to trust in princes, nor in any son of man, for there is no hope in them. God only remaineth steadfast. What he promises he will undoubtedly perform. For my own person, I rest solely on his gracious promise. Having endeavored to be his faithful servant, I fear not that I shall now be deserted by him. Where I am, saith the gracious promiser, there shall my servant be. May the God of heaven preserve you. This is probably the last letter I shall be enabled to write. I have reason to believe that to-morrow I shall be called to answer with my life. Sigismund has in all things acted deceitfully. I pray God to forgive him. You have heard in what severe language he has spoken of me."

Huss suffered martyrdom at the stake, on the 6th of July, 1415. A year after, his friend and coadjutor, Jerome of Prague, shared the same fate.

The more moderate party in the council, objected to these proceedings, as unjust and highly impolitic, tending to exasperate the whole Bohemian nation, and kindle the flames of war. Subsequent events proved their apprehensions to be well founded. The Bohemian nobility, joined by the university of Prague, sent a very spirited letter to the council, complaining of the insult offered to the whole nation, by committing John Huss to the flames, a man universally respected for his talents, piety and learning. The council, who had previously threatened all who should favor his doctrines with excommunication, did not deign to reply, but issued a circular, commanding the adherents of the papal communion in Bohemia, to assist by every means in their power, in the extirpation of all heretics.

This exposed the Hussites to new and dreadful persecution. They were publicly excommunicated by the Pope, and thrown into prison—their property confiscated, and a reward offered for apprehending any who might betake themselves to flight. Hundreds were cast into the deep shafts of the mines near Huttenberg, some drowned, and others committed to the flames.

In the mean time, the council of Constance, to which the Hussites were still looking for a redress of their grievances, was dissolved in 1418, without passing one conciliatory act. Two years after, Pope Martin V. published an edict accusing them of the most damnable heresies, and calling upon emperors, kings and princes, *for the sake of the wounds of Jesus, and their own eternal salvation*, to assist in their extirpation.

Those among the Hussites who were disposed to defend their religious liberties by force of arms, considered this as the proper moment for commencing their operations. Under their renowned leader, Zisca, they commenced and carried on war for thirteen years, with remorseless cruelty on both sides. Without entering into a detail of the battles that were fought, and the victories that were won, it is sufficient to remark, that Zisca was almost uniformly successful, and at length found himself and his followers in peaceful possession of the whole kingdom of Bohemia. The emperor Sigismund, after repeated defeats, acknowledged the superiority of Zisca, and sent deputies to him with proposals of peace. A place was fixed on for a congress,

and the Bohemian general set out to meet Sigismund. But on his way thither, he was infected by the plague, and died at the castle of Priscow, on the 6th of October, 1424. His body was buried in the great church of Czarlow in Bohemia, where a monument was erected to his memory with the following inscription:—

HERE LIES JOHN ZISCA, WHO, HAVING DEFENDED HIS COUNTRY AGAINST THE ENCRONCHMENTS OF PAPAL TYRANNY, RESTS IN THIS HALLOWED PLACE IN SPITE OF THE POPK.

Among those who had ranged themselves under the standard of Zisca, there existed much diversity of opinion on religious subjects, which ended in open rupture. Persons of rank and learning, insisted chiefly, and almost exclusively, on the restitution of the cup in the eucharist to the laity, and were called Calixtines.* Others contended for the abolition of all popish errors and ceremonies. These, for the sake of greater safety, performed divine worship on a mountain fortified by Zisca, and called Tabor. From this circumstance they received the name of *Taborites*. Their party consisted of the most upright followers of Huss, and was daily augmented by vast numbers who flocked to them from all parts of Moravia and Bohemia. They separated from the Calixtines, and were persecuted by them.

[To be continued.]

ART. VI. *Precious Remedies against Satan's Devices.*

(Continued from page 411.)

CHAPTER VI. *The sixth Device that Satan hath to draw the soul to sin, is,* By persuading the soul, that the work of repentance is an easy work, and that therefore it need not make such a matter of sin. Why? suppose you do sin, saith Satan, it is not so difficult a thing to return, and confess, and be sorrowful, and beg pardon, and cry, *Lord have mercy upon me*; and if you do but this, God will clear the score, and pardon your sins, and save your souls, &c. By this device Satan draws many to sin, and makes many millions of souls servants, or rather slaves to sin, &c. The remedies against this device of Satan, are these that follow:

Remedy 1. Seriously consider, that repentance is a mighty difficult work; a work that is above our power. There is no power below that which raised Christ from the dead, and made the world, that can break or turn the heart of a sinner; thou art as well able to melt adamant, as to melt thine own heart; to turn a flint into flesh, as to turn thine own heart to the Lord; to raise the dead and make a world, as to repent, independent of grace. Repentance is a flower that grows not in Nature's garden. 'Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil,' Jer. xiii. 23. Repentance is a gift that comes down from above. Men are not born with repentance in their hearts, as they are born with tongues in their mouths. Acts v. 31. 'Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.' So in 2 Tim. ii. 25. 'In meekness instructing those

* From the Latin word, *calix*, a cup.

that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.' It is not in the power of any mortal to repent at his own pleasure.* Some ignorant deluded souls vainly conceit, that these five words, *Lord have mercy upon me*, are efficacious enough to send them to heaven: but as many are ruined by buying a counterfeit jewel, so many are drawn into hell through a mistake in repentance; they rest in their repentance, though it be but the shadow of it, which caused one to say, 'Repentance damneth more than sin.'

Rem. 2. Also consider the nature of true repentance. Repentance is some other thing than what vain men conceive.†

Repentance is sometimes taken in a more strict and narrow sense, for godly sorrow; sometimes it is taken in a large sense, for amendment of life. Repentance hath in it three things, viz. *The Act, The Subject, and The Terms.*

1. The formal *act* of repentance is a changing and converting; it is often set forth in scripture by turning. Ephraim saith, 'Turn thou me, and I shall be turned;' and 'after that I was turned, I repented;' it is a turning from darkness to light.

2. The *subject* changed and converted, is the whole man: it is both the sinner's heart and life: first his heart, then his life; first his person, then his practice and conversation; 'Wash ye, make you clean,' there is the change of their persons; 'Put away the evil of your doings from before mine eyes, cease to do evil, learn to do well,' there is the change of their practices: so 'Cast away,' says Ezekiel, 'all your transgressions whereby you have transgressed,' there is the change of the life, 'and make you a new heart and a new spirit,' there is a change of the heart.

3. The *terms* of this change and conversion, from which, and to which, both heart and life must be changed,—*from all sin to God.* The heart must be changed from the state and power of sin, the life from the acts of sin, but both *unto* God; the heart to be under his power in a state of grace, the life to be under his rule in all new obedience, as the apostle speaks, 'To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God.' So the prophet Isaiah saith, 'Let the wicked forsake their ways, and the unrighteous man his thoughts, and let him return unto the Lord.‡' Thus much of the nature of evangelical repentance. Now, sirs, tell me whether it be such an easy thing to repent, as Satan doth suggest. Besides what hath been spoken, I desire that you will take notice, that repentance includes a turning from the most darling sin. Ephraim shall say, 'What have I to do any more with idols?' Yea, it is a turning from all sin to God. Ezek. xviii. 30. 'Therefore I will judge you, O house of Israel, every one of you according to his ways, saith the Lord God: repent, and turn yourselves from your transgressions, so iniquity shall not be your ruin.' Herod turned from mary, but turned not from his Herodias,

* It was a vain brag of the king of Cyprus, that caused it to be written up in his tomb stone, "I could do all things." So could Paul too, but it was through Christ that strengthened him.

† The Hebrew word for repentance signifies to return, implying a going back from what a man had done. It denotes a turning or converting from one thing to another, from sin to God. The Greeks have two words by which they express the nature of repentance, one signifies to be careful, anxious, solicitous after a thing is done: the other, after-wit, or after-wisdom, the mind's recovering of wisdom, or growing wiser after our folly.

‡ "True repentance is a thorough change both of mind and manners."—LORDS.

which was his ruin. Judas turned from all visible wickedness, yet he would not cast out that golden devil, covetousness, and therefore was cast into the hottest place in hell. He that turns not from every sin, turns not aright from any one sin. Every sin strikes at the honor, the being, and the glory of God; at the heart of Christ, the joy of the Spirit, and the peace of man's conscience; and therefore a soul truly penitent, hates all sin, conflicts with, and will labor to draw strength from a crucified Christ to overcome all. A true penitent knows neither father nor mother, neither right eye nor right hand, but will pluck out the one, and cut off the other. Saul spared but one Agag, and that cost him his life and kingdom. Besides, repentance is not only a turning *from* all sin but also a turning to all good; to a love and a prizing of all good, and a following after it. Ezek. xviii. 21. 'But if the wicked will turn from all the sins that he hath committed; and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die; that which is only a negative righteousness and holiness is not enough. David fulfilled all the will of God, and had respect unto all his commandments; and so had Zacharias and Elizabeth. It is not enough that the tree bears not evil fruit; but, 'It must bring forth good fruit, else it must be cut down, and cast into the fire.' So it is not enough that you are not wicked, but you must be gracious and good, else Divine justice will put the axe of Divine vengeance to the root of your souls, and cut you off for ever. 'Every tree that bringeth not forth good fruit, is hewed down and cast into the fire.' Besides, repentance includes a sensibility of the sinfulness of sin; how opposite and contrary it is to the blessed God. God is light, sin is darkness; God is life, sin is death; God is heaven, sin is hell; God is beauty, sin is deformity.

Also, true repentance includes a sense of the mischievousness of sin; that it cast angels out of heaven, Adam out of Paradise; that it laid the first corner stone in hell, and brought in all the curses, crosses, and miseries, that are in the world; and that it renders men liable to all temporal, spiritual, and eternal wrath; yea, it hath left men without God, Christ, hope, or heaven.

Further, true repentance includes sorrow for sin, contrition of heart; it breaks the heart with sighs and groans, because a loving God and Father is offended by sin, a blessed Saviour crucified afresh, and the sweet Comforter, the Spirit, grieved and vexed.

Again, repentance includes, not only a loathing of sin, but also a loathing of ourselves for it: as a man doth not only loathe poison, but also the very dish, or vessel that hath the smell of it; so a true penitent not only loathes his sin, but himself likewise, the vessel that smells of it. So Ezek. xx. 43. 'And there shall ye remember your ways and all your doings, wherein ye have been defiled: and ye shall loathe yourselves in your own sight for all your evils that ye have committed.' True repentance will dispose your hearts, not only to loathe your sins, but yourselves also.

Again, true repentance makes a man ashamed of his sin. 'What fruit had ye in those things whereof ye are (now) ashamed?' saith the apostle. So Ezekiel, 'And thou shalt be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee, for all that thou hast done, saith the Lord God.' When a true penitent soul sees his sins pardoned, the anger of God pacified, and Divine justice satisfied, then he sits down (and blushes, as the Hebrew hath it) as one ashamed, Yea, true repentance enables a man to cross

his sinful self, and take a holy revenge upon sin, as you may see in Paul, the Jailer, Mary Magdalene and Mahassch; this the apostle shows in 2 Cor. vii. 10, 11. 'For godly sorrow worketh repentance never to be repented of, but the sorrow of the world worketh death: for behold the self-same thing that ye sorrowed after a godly sort, what carefulness it wrought in you; yea, what clearing of yourselves; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge?' Now, sirs, sum up all these things together, and tell me whether it is such an easy thing to repent, as Satan would make you believe; and I am confident your hearts would answer, that it is as hard a thing to repent, as to make a world, or raise the dead.

I shall conclude this second remedy, with a worthy saying of a precious holy man. 'Repentance,' saith he, 'strips us stark naked of all the garments of the old Adam, and leaves us not so much as a shirt behind.'

Rem. 3. Seriously consider, that repentance is a continued act, the word repent implies the continuation of it. True repentance inclines a man's heart to perform God's statutes always, even unto the end. A true penitent must go on from faith to faith, from strength to strength, he must never stand still nor turn back. Repentance is a grace, and must have its daily operation, as well as other graces; true repentance is a continued spring, where the waters of godly sorrow are always flowing. 'My sins are ever before me.' A true penitent is often casting his eyes back to the days of his former vanity. 'I was a blasphemer, and a persecutor, and injurious,' saith the apostle. Repentance is a continued act of turning, a repentance never to be repented of, a turning, never to turn again to folly. A true penitent can as easily content himself with one act of faith, or one act of love, as he can with one act of repentance.

Rem. 4. Solemnly consider, that if the work of repentance were such an easy work as Satan would make it to be, then certainly so many would not lie roaring and crying out, (of wrath and eternal ruin) under the horrors and terrors of conscience, for not repenting; yea, doubtless, so many millions would not go to hell for not repenting, if it were such an easy thing to repent. Ah! do not poor souls under horror of conscience, cry out and say, were all this world a lump of gold, and in our hands to dispose of, we would give it for the least dram of true repentance? And wilt thou say it is an easy thing to repent, when a poor sinner, whose conscience is awakened, shall judge the exchange of all the world, for the least dram of repentance, to be the happiest exchange he could make? Then run not the hazard of losing God, Christ, heaven, and thy soul for ever, by hearkening to this device of Satan, viz. 'That it is an easy thing to repent,' &c. If it be so easy, why then do wicked men's hearts rise against them that press the doctrine of repentance in the sweetest way, and by the strongest arguments the scripture affords? And why do they kill two at once? The faithful laborer's name, and their own souls, by their wicked words and works, because they are put upon repenting, which Satan tells them is so easy a thing: surely, were repentance so easy, wicked men would not be so much enraged when that doctrine is, by evangelical considerations, pressed upon them.

Rem. 5. Consider further, that he who now tempts thee to sin, upon the account that repentance is easy, will, ere long, to bring thee to des-

pair, and forever to destroy thy soul, represent repentance as the most difficult and hardest work in the world; and to this purpose he will set thy sins in order before thee, and make them to say, 'We are thine, and we must follow thee.*' Now Satan will tempt the soul to look up, and see God angry; and to look inward, and see conscience accusing and condemning; and to look downwards, and see hell's mouth open to receive the impenitent soul; and all this to render the work of repentance impossible. What! saith Satan, dost thou think that that is easy which the whole power of grace cannot conquer, while we are in this world? Is it easy, saith Satan, to turn from some outward act of sin, to which thou hast been addicted? Dost thou not remember, that thou hast often complained against such and such particular sins, and resolved to leave them, and yet to this hour thou livest, thou canst not? What will it then be to turn from every sin? Yea, to mortify and cut off those sins, those darling lusts, that are as joints and members, that are as right hands and right eyes? Hast thou not loved thy sins above thy Saviour? Hast thou not preferred earth before heaven? Hast thou not all along neglected the means of grace, and despised the exhibitions of grace, and vexed the spirit of grace? There would be no end, if I should set before thee the infinite evils thou hast committed, and the innumerable good services thou hast omitted, and the frequent checks of thy own conscience that thou hast contemned; and therefore thou mayest well conclude thou canst not, nor ever shall repent. Now, saith Satan, do but consider the number, the greatness, the foulness, the heinousness, and the circumstances of thy sins, and thou wilt easily see that those sins that thou thoughtest to be but mole-hills, are indeed mountains; and is it not now in vain to repent of them? Surely, saith Satan, if thou shouldst seek repentance and grace with tears, as Esau, thou shalt not find it; thy glass is out, thy sun is set, the door of mercy is shut, the golden sceptre is taken in, and now thou that hast despised mercy, shalt be forever destroyed by justice:† for such a wretch as thou art to attempt repentance, is to attempt a thing impossible; it is impossible that thou, who in all thy life could never conquer one sin, should master such a number of sins, which are so near and dear, and so profitable to thee, that have so long bedded and boarded thee, and have been old acquaintances and companions with thee; hast thou not often purposed, promised, vowed and resolved, to enter upon the practice of repentance, but to this day could never attain it? Surely it is in vain to strive against the stream, where it is so impossible to overcome; thou art lost forever; to hell thou must, to hell thou shalt go: ah, souls! he that now tempts you to sin, by suggesting to you the easiness of repentance, will, at last, prompt you to despair, and represent repentance as the hardest work in the world; a work as far above man, as heaven is above hell, as light is above darkness. Oh! that you were wise, to break off your sins by timely repentance.

CHAPTER VII. *Now the seventh Device that Satan hath to draw the soul to sin, is, By making the soul bold to venture upon the occasions of sin.* Saith Satan, you may walk by the harlot's door, though you will not go into the harlot's bed; you may sit and sip with the drunkard, if

* Beda tells us of a certain great man that was admonished in his sickness to repent, who answered, "That he would not repent yet, for if he should recover, his companions would laugh at him:" but growing worse, his friends pressed him again to repent, but then he told them it was too late. "For now," said he, "I am judged and condemned."

† Repentance is a work that must be timely done, or men are utterly undone forever. "Either to repentance or to destruction."

you will not be drunk with him ; you may look upon Jezebel's beauty, and you may play and toy with Delilah, though you do not commit wickedness with the one nor the other ; you may with Achan handle the golden wedge, though you do not steal it, &c. The remedies against this device of the devil are these :

Remedy 1. Solemnly dwell upon those scriptures that expressly command us to avoid the occasions of sin, and the least appearance of evil. 1 Thess. v. 22. 'Abstain from all appearance of evil;' whatsoever is heterodox, unsound, and unsavory, shun it, as you would a serpent in your way, or poison in your meat.

When God had commanded the Jews to abstain from swine's flesh, they would not so much as name it, but in their common talk would call a sow another thing. To abstain from all appearance of evil, is to do nothing wherein sin appears, or which hath a shadow of it. Bernard's gloss here is beautiful, 'Whatever is of an ill show, or of ill report, that we may neither wound conscience nor credit, we must shun, and be shy of the very shadow of sin, if we love either our credit abroad, or our comfort at home.'

It was good counsel, that Livia gave her husband Augustus : 'It behooveth thee not only to do no wrong, but not to seem to do so,' &c. So Jude 23. 'And others save with fear, pulling them out of the fire, hating even the garments spotted by the flesh.' It is a phrase taken from legal uncleanness, which was contracted by touching the houses, the vessels, the garments of unclean persons. Under the law, men might not touch a mens rous cloth, nor would God accept of a spotted peace-offering. So we must not only hate, and avoid gross sins, but every thing that may carry a savour, or suspicion of sin : we must abhor the very signs and tokens of it. So in Prov. v. 8. 'Remove thy way far from her, and come not nigh the door of her house.' He that would not be burnt, must dread the fire ; he that would not hear the bell, must not meddle with the rope.* To venture upon the occasion of sin, and then to pray, 'lead us not into temptation,' is all one as to thrust thy finger into the fire, and then to pray that it may not be burnt. So in Prov. iv. 15. 'Enter not in the path of the wicked, and go not in the way of evil men ; avoid it, and pass not by it, turn from it, and pass away.' This triple gradation of Solomon, showeth, with a great emphasis, how necessary it is for men to flee from all appearance of sin, as the seaman shuns sands and shelves, and as men shun those that have the plague-sores running upon them : as weeds endanger the corn, and bad humors the blood, or an infected house the neighborhood, so doth the company of the bad endanger those that are good, and exposes them to punishment.

Rem 2. Solemnly consider, that ordinarily there is no conquest over sin, unless the soul turns from the occasion of it ; it is impossible for that man to get the conquest of sin, 'who plays and sports with the occasions of it.' God will not remove the temptation, 'except you turn from the occasion.' It is a just and righteous thing with God, that he should fall into the pit, that will adventure to dance upon the brink of it, 'and that he should be a slave of sin, that will not flee from the occasions of sin.' † As long as there is fuel in our hearts for temptation, we cannot be secure ; he that hath gunpowder about him, had need keep far enough off

* One said, "As oft as I have been among vain men, I returned home less a man than I was before."

† The fable saith, that the butterfly asked the owl how she should deal with the fire which had singed her wings, who counselled her not to behold so much as its smoke.

from sparks; to rush upon the occasions of sin, is 'to tempt ourselves, and also to tempt Satan to tempt our souls;' it is very rare that any soul plays with the occasions of sin, 'but that soul is ensnared by it;' it is seldom that God keeps that soul from the acts of sin, 'that will not keep off from the occasions of sin;' he that adventures upon the occasions of sin, 'is he that would quench the fire with oil, which is a fuel to maintain and increase it.' Ah souls! remember, how frequently you have been overcome by sin, when you have boldly gone upon the occasions of it; look back, souls, to the days of your vanity, wherein you have been as easily conquered as tempted, vanquished as assaulted, when you have played with the occasions of sin; as you would for the future be kept from sin, and be made victorious over it, oh 'flee from the occasions of sin.'

Rem. 3. Against this device of Satan, seriously consider, that other precious saints, that were once glorious on earth, and are now triumphing in heaven, have turned from the occasions of sin, as from hell itself; as you may see in Joseph, Gen. xxxix. 10. 'And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.' Joseph was famous for all the four cardinal virtues, if ever any were; in this one temptation you may see his fortitude, justice, temperance and prudence, in that he shuns the occasion, (for he would not so much as be with her.) And such is man, that in temptation he wants but a tap to give vent to the corruption.' The Nazarites were not only forbid to drink wine, but not to taste a grape, nor the husk of a grape. A bird, while aloft, is safe, but when she comes near the snare, she is in danger; shunning the occasions of sin, renders a man most like the best of men; a soul eminently gracious, dares not come near the train, though he be far off the blow. So Job xxxi. 1. 'I made a covenant with mine eyes, why then should I think upon a maid?*' I set a watch at the entrance of my senses, that my soul might not by them be infected or endangered. 'The eye is the window of the soul, and if that be always open, the soul will smart for it. 'A man should not look intently upon that which he may not love entirely.' It is best and safest to have the eye always fixed upon the highest and noblest objects; as the mariner's eye is fixed upon the star, when his hand is on the stern. So David, when he was himself, shuns the occasion of sin, Ps. xxvi. 4, 5. 'I have not sat with vain persons, neither will I go in with dissemblers; I have hated the congregation of evil doers, and will not sit with the wicked.'

Stories speak of some that could not sleep when they thought of the trophies of other worthies who went before them; the highest and choicest examples are to some, and should be to all, very quickening and provoking; and oh! that the examples of those worthy saints, David, Joseph and Job, might prevail with all your souls to shun and avoid the occasions of sin; every one should strive to be like to them in grace, whom they desire to be equal with in glory. He that shooteth at the sun, though he be far short, will shoot higher than he that aimeth at a shrub; it is best, (and it manifests much of Christ within) to eye the highest and most worthy examples.

Rem. 4. Consider also, that to avoid the occasion of sin, 'is an evi-

* I cut a covenant. In making covenants, it was a custom among the Jews to cut some beast or other in pieces, and so walk between the pieces to signify that they desired God to destroy them that should break the covenant.

dence of grace, and that which lifts up a man above most other men in the world.' What a man is in temptation, and when sinful occasions present themselves to the soul, that he is indeed; this evidences both the truth and the strength of grace;* when with Lot, a man can be chaste in Sodom, and with Timothy can live temperate in Asia, among the luxurious Ephesians; and with Job can walk uprightly in the land of Uz, where the people were profane in their lives, and superstitious in their worship; and with Daniel be holy in Babylon; and with Abraham be righteous in Chaldea; and with Nehemiah, zealous in Damascus, &c. Many a wicked man is big, and full of sinful corruption, but shows it not for want of occasion; but that man is surely good, 'who in his life will not be bad, though tempted by occasions;' a Christless soul is so far from refusing occasions when they come in his way, that he looks and longs after them, and rather than go without them, he will buy them with love or money, or the loss of his soul; nothing but grace can defend a man against the occasions of sin, when he is strongly tempted. Therefore, 'as you would cherish a precious evidence in your own bosoms, of the truth and strength of your graces, shun all sinful occasions.'

(To be Continued.)

ART. VII. *The nature of Christ's Death.*

In the following extract from "Stevenson on the Atonement," the nature of Christ's death, in its relation to the penalty of the divine law, is exhibited in a very plain, striking and scriptural manner. And as this is a subject of the very highest importance, and as people are apt to entertain erroneous and unworthy sentiments respecting it, we trust our readers will not only be gratified with the appearance of this extract in the Monitor, but will also endeavor to familiarize themselves with the views which it contains.

"The sufficiency of his (Christ's) death, for the purpose of atonement, will also appear when we consider, That the death to which he submitted was that death, in all its extent, which the sanction of the law awarded as the punishment due to transgression.

"Death, in the judgment of God, which is always according to truth, is the punishment due to sin. "In the day that thou eatest thereof thou shalt surely die." (Gen. ii. 17.) "The wages of sin is death." (Rom. vi. 23.) And, as we have noticed already, there was a moral fitness, or necessity, that sin should be expiated by death in the same nature in which it had been committed. The Son of God, accordingly, made expiation for sin in human nature, by the painful and accursed death of the cross. "He came not to be ministered unto, but to minister, and to give his life a ransom for many." (Mat. xx. 28)

"When atonement for sin is said to have been effected by the death of Christ, or the shedding of his blood, it is to be understood as including not only the decease which he accomplished at Jerusalem, but also the whole of his privations and sufferings during his humbled state. These were typified under the former dispensation by the burning of the whole

* Plutarch saith of Demosthenes, that he was excellent at praising the worthy acts of his ancestors, but not so at imitating them. Oh, that this were not applicable to many professors in our times.

or a part of the sacrifices offered for sin. That took place after the death of the victims, because it was impossible in the nature of things that it could precede it. Besides, had they been put to death by burning, their blood could not have been preserved for the purpose of being applied to the several objects for whose purification it was shed. His whole life was one continued scene of suffering, and all that he did suffer in our nature, and in our world, was vicarious and penal; and, consequently, entered into the matter of the atonement. But to expiate sin, and procure its remission, it was necessary not only that he should suffer, but also that he should die. "Without shedding of blood is no remission." (Heb. ix. 22.) "When Jesus therefore had received the vinegar, he said, It is finished; and he bowed his head, and gave up the ghost." (John xix. 30.) Since the sanction of the law awards death as the punishment due to transgression, nothing short of death could expiate human crimes. The law admits of the translation of punishment from sinners to their Surety, because all the ends of punishment may be more effectually gained by the death of a substitute, than they could have been by the eternal destruction of transgressors: but it can admit of no commutation or change of the punishment itself, which it assigns as the wages of sin. The penal sentence of the law, which makes death the wages of unrighteousness, either does or does not contain a suitable expression of God's abhorrence of moral evil. If it does not, it cannot be a holy sanction; but if it does, then the same immutable holiness which dictated it must require that it take full effect in the punishment of transgressors. If we reason the matter upon the principle of equity, we must arrive at the same conclusion. Death pronounced by the Judge of all as the punishment due to sin, must either be a just sentence or not. If it be unjust, how could a righteous God pronounce it? But if just, the same justice which dictated the sentence, must peremptorily demand its execution when incurred by transgression. In fine, since the sentence was pronounced in truth, God's immutable veracity must render its execution absolutely necessary.

"Some may be ready to suppose that, in the present case, there must have been not only a change of person, but also a change of punishment; from the obvious difference between the sufferings and death of Christ, and the sufferings of the wicked in this world and that which is to come. That there is an obvious difference we readily admit: but it does not follow that there was a change of punishment, in the case of Christ as a Surety, from that awarded by the penal sentence of the law to transgressors. We are evidently, in this case, to distinguish between these sufferings which necessarily arise from judicial infliction on the part of God, in executing the penal sentence of the law, and those which proceed from the limited powers and moral depravity of the wicked, when subjected to punishment for their own crimes. Our blessed Lord was subjected, as a Surety, to the former, in all their extent and intensity; but he could not in the smallest degree experience the latter, owing to his personal dignity and purity. A few instances will render the truth of this observation obvious to persons of every capacity.

"The wicked, when subjected to personal punishment, will suffer all the horrors of remorse. In this world their consciences are seared as with a hot iron; but when they lift up their eyes in hell, they will stand convicted, before the tribunal of their own minds, of all the wickedness they have committed in this life; and this conviction, connected with the painful recollection of the many opportunities of salvation which they

have slighted, and the means of grace they once enjoyed, but despised, will fill them with inexpressible horror. But whence will all this arise? Not directly from judicial infliction on the part of God as a judge, but from self-reproach, as the authors of their own ruin. They will also feel all the horrors of despair arising from a conviction that their misery will be eternal; but neither does the eternity of punishment arise necessarily from the penal sentence of the law, but from the limited capacity of the creature. The law demands infinite satisfaction, corresponding to the infinite demerit of sin; and since no creature can give this satisfaction in kind or degree by temporary suffering, the sufferings of the wicked in hell must be eternal. To these we may add, the misery which will spring directly out of their own depravity of disposition. Misery and sin are interwoven in their very nature. Every deviation of heart from the law of God as a righteous governor, is inseparably connected with an alienation of soul from him as the supreme good; but, cut off from the fountain of happiness, the rational creature must be miserable. Hence, even in this world, the sinful passions of the human heart, such as pride, malice, envy and wrath, are sources of real misery to wicked men. If they are so now, what must they be in a future state, when infuriated by disappointment and despair?

“But it was not necessary that our Lord should, in making atonement for sin, be subjected to suffering from these causes, since they arise not necessarily from the law, but from the limited capacity or moral depravity of the wicked themselves.

“As it was not necessary he should, so it was not possible he could, suffer from these sources. He could not feel the horror of remorse, since it proceeds from self-condemnation for personal guilt; for he was holy, harmless, undefiled, and separated from sinners. Neither could he experience the anguish of despair which arises from the certain prospect of eternal misery. His faith, on the one hand, in his Father's promise of support under his sufferings till finished, and his consciousness, on the other, of his own personal dignity, which rendered his sufferings, though temporary, of infinite value for expiating sin, completely fortified his mind against despair. Hence he is introduced by the prophet, saying, “For the Lord God will help me, therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me, who shall contend with me? Let us stand together, who is mine adversary? Let him come near to me.” (Isa. l. 7, 8.) Nor was it either possible or necessary he should experience that misery which springs out of the operations of the inherent depravity of the heart. Sin is the transgression of the law, and though the penal sentence of the law delivers over the sinner to the dominion of sin, till its righteous claims are satisfied, it would be absurd in the extreme to suppose, that it required the effects of the operations of sin, as a part of satisfaction for transgression. This would be to suppose that sin was necessary to expiate itself. Nor was it possible Christ could feel this species of misery, owing to his personal innocence and untainted purity. Being completely free from sin, he could not experience any of those direful effects which spring out of its power and operations in the heart of the sinner.

“But our Lord was not only subjected to temporal death, and the sufferings in his body which preceded and accompanied it, but also to spiritual death, so far as it is strictly penal. We must here, however, carefully distinguish between what in spiritual death belongs formally to the

nature of sin, and that which is the effect of judicial infliction. To the former belongs the privation of rectitude, and the corruption of the whole man; to the latter pungent sorrow, and the privation of mental enjoyment. The former constitutes the sinfulness of man's fallen estate, the latter its misery. That the former is not strictly penal must be obvious to every person of discernment. Whatever is strictly penal in spiritual death must be from God; but were this death, as it lies in the privation of moral rectitude, the effect of divine infliction, God would be the author of sin. Man sunk into spiritual death by his own delinquency, and not by judicial infliction on the part of God. By the same act of transgression which constituted him a sinner, he fell under the power of this death. The law and justice of God, it is true, gave him up, when thus fallen, to its dominion; so that by the force of his own depravity, he sinks more and more under its power, unless that power be counteracted and overcome by supernatural grace, as in the case of those who are recovered from the ruins of the fall through the atonement. But this is a consequent of judicial permission, and not an effect of judicial infliction, and must be referred to that misery which springs out of the being of sin, and not to that which arises from penal infliction on the part of God. Besides, this could not obtain in the case of Christ, an innocent substitute, suffering the penal consequences of sin in the room of others; for God gives up none judicially to the power of moral depravity, till they have first, by their own apostacy, sold themselves to the service of unrighteousness. Is it still insisted, that the dominion of sin must involve in it the idea of penal infliction; since the Scripture asserts that the strength of sin is the law, and since the reason it assigns why sin shall not have dominion over believers, is, that they are not under the law, but under grace?

“In reply, we shall only observe, that to suppose that the curse of the law binds over the sinner to the dominion of sin by authoritative injunction, or positive influence, would not only be absurd, but also blasphemous. It retains him under its dominion only as it constitutes a legal bar in the way of the communication of that supernatural influence to his heart, which alone can extricate him from its power. This being the case, the power of sin in all its degrees must be referred to that misery and wretchedness which spring out of sin itself, and not to that punishment by positive infliction on the part of God, which the law requires in order to its expiation.

“Our Lord did not, in this view, taste in any degree of spiritual death, nor was it necessary he should do so, when enduring the penal consequences of sin in the stead of his people. On the contrary, his righteousness lay in avoiding it. The first Adam was formed after God's image, in knowledge, righteousness, and true holiness. This constituted his spiritual life; and had he stood the period of his probationary state, the retention of that life, in the active discharge of the duties of the law which he was under as a representative, would have constituted his federal obedience; whereas, his first transgression, by which he lost his spiritual life, constituted that sin by which he entailed the curse on himself and all his posterity. God, in the person of the Father, prepared a holy human nature for Christ, the second Adam; and his righteousness, as the Surety of the Church, lay in his retaining that nature in its primitive integrity, and in the active discharge of all the duties of the law; he was made under—and that too, amidst circumstances of unparal-

leled temptation and trial, arising from the penal consequences of sin to which he was subjected

"But our Lord did endure spiritual death, so far as that death is the effect of judicial infliction. Spiritual death, in this view, includes the two following ingredients.

"1st, A deep and painful sensation of the penal consequences of sin produced in the mind by the immediate power of God. This our Lord felt in an inconceivable degree in the garden of Gethsemane. As intellectual happiness arises from the knowledge and contemplation of objects agreeable and interesting to the mind, and mental distress proceeds from a discovery to the understanding of objects of a disagreeable and alarming nature, so the agony of soul which our Lord experienced when enduring the penal consequences of our iniquities, must have been great in proportion to his aversion to moral evil, and his comprehensive knowledge of the extent, purity and spirituality of the Divine law. But his knowledge was only the medium, and not the impulsive cause of his mental suffering. The painful sensation itself, was the effect of the power of God's judicial displeasure upon his holy soul, which accompanied the discovery which he had of the dreadful desert of sin charged upon him as our Surety; the energies of which penetrated the inmost recesses of the heart, and produced that extreme sorrow and amazement which forced the blood from every pore of his blessed body. In these consisted the quintessence of that death which the sanction of the law awards as the punishment of transgression:—That death of which our Lord spoke, and which he actually endured in the garden of Gethsemane and on the cross; a death with which the separation of soul and body, accompanied by the strongest convulsions of animal nature, may not once be brought into comparison. "And he taketh with him Peter, and James, and John, and began to be amazed and very heavy. And saith unto them, My soul is exceeding sorrowful, even unto death." (Mark. xiv. 33, 34.) "And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." (Luke xxii. 44.)

"2dly, Another ingredient of this death is the suspension of the sweet manifestations of the Divine favor. This also our Lord experienced in the garden and on the cross. As his supreme happiness arose from the sweet manifestations of his Father's love, so the felt suspension of these for a season, must have constituted the very essence of mental death. This made him cry out upon the cross, "My God, my God, why hast thou forsaken me?" (Mat. xxvii. 46.) We must not suppose, however, that, even then, there was any abatement of the Father's love to Christ. No; he never loved him more than when, as a Judge, he was exacting from him the punishment of our iniquities. Nor are we to suppose, that at this moment there was a total interruption of supporting influence from the Father to the soul of Christ. No; even then, with him God's hand was established, and his arm did strengthen him. The suspension lay in the withholding of the smiles of his countenance, or the sensible communications of his favor. This must have produced in the holy soul of Christ, a degree of distress proportionate to the high value he put upon communion with his Father and his God. As the communications of his Father's love constituted the essence of his felicity, so the felt suspension of these must have consummated the anguish of his spirit, in this hour and power of darkness. From these remarks it

will appear, that our Lord, in making atonement for sin, was subjected to the whole of that death which is the wages of transgression."

ART. VIII. *Miscellany.*

REMARKS OF THE HON THEODORE FRELINGHUYSEN,

Before the New-Jersey State Temperance Society, at its Anniversary in Trenton, January 17, 1838.

Mr. CHAIRMAN,—I hold in my hand the following resolution, which I offer with much pleasure :

Resolved,—That the prevalence of the Temperance principle has so enlightened the public opinion, that it is prepared to sustain legislatures in all wise and judicious measures for the suppression of intemperance.

This is a subject on which we speak freely, on which we have a right to speak, and in which we have the deepest interest as individuals and members of this precious community. A little light, fanned up by the breath of prayer in the east, where first was kindled the spirit of civil liberty, has spread over us, and enlightened the whole firmament by its rays. It is most refreshing, sir, to take a retrospect of the past; to see how this cause has, in a measure, relieved our land of an insufferable evil; how the mother no longer trembles for her offspring; how parents are no longer unwilling to die before their children; how the cause of Temperance has found its way, not only to the cottage of the poor, and the dwellings of the rich, but to the palaces of kings; how, as we have heard this evening, hundreds of thousands in a distant nation are presenting its claims to their youthful queen, and the monarchs of Sweden and Prussia are making Temperance a class-book in the schools of their kingdom. Sir, it has reached every place but the legislative departments of our land. I can indeed find on one page of the statute book, the law by which the poor drunkard is fined and imprisoned. But I look on the other, and I see the statute which legalizes and sanctions the traffic which makes him a drunkard. There it stands, year after year, doing its work of death. But I am encouraged to hope that I shall see the day when the statute book of my native State shall be purified from its pollution. Sir, the license system is a public countenance of the use of ardent spirit; of practices and vices which the honourable body who sustain it, in their hearts abhor. It relieves the conscience of the vender. It holds out the temptation to drink and yet be respectable. If men can plead that in their practice they conform to law, it is all fair weather with them, and you cannot easily convince them that they do wrong. Sir, I know not when I have been so affected as at hearing a man of fair mind and pure morals say, in coming up to this city, "I think I shall go and see the race-course!" "The race-course! *you* see the race-course!" "Why, yes. The legislature have authorized it, and I think I may go and see it." Sir, I was amazed. But so it is. You cannot reach the consciences of men standing behind this authority.

But further, the license system demands pay. It is a fair bargain, a *quid pro quo*; and the vender feels that if he does mischief, the sin lies at the door of those who have taken his money for the liberty of doing it. And, sir, unless our laws can be altered, and this barrier be broken down, I see not how we can move onward.

When a man joins a Temperance society, he reasons thus. "I have an influence. I can raise this standard, and my example may tell upon the hearts and consciences of others." Two millions of our fellow citizens, I suppose, have come up to this principle of self-preservation and for the good of others. We feel that we cannot throw off responsibility in this matter as private citizens. But can we throw it off as public men? Are my obligations at an end when I become a legislator? Can I consistently be a total abstinence man at home, and when I become a legislator, make and sustain laws which spread intemperance through the land? Never, no, never.

Our hearts were exceedingly cheered and animated by yesterday's efforts in the cause of education; but if this scourge is to be continued, let our children remain in ignorance and darkness. Of all beings to be most abhorred and shunned, is an educated drunkard. Shut up our dram-shops, or shut up our colleges. If the diamond is to be defaced and tarnished, and broken, let it remain in all its roughness, and let no polish pass over it.

The law cannot go before public sentiment. The resolution says that the prevalence of the Temperance principle has so enlightened public opinion, that it is prepared to sustain the legislature in all wise and judicious measures for the suppression of intemperance. I believe it. I do most fully. Yes, sir, the day has come when such legislative action on this subject will be sustained by public sentiment. I rejoice in every thing which brings out this public sentiment. Let it come forth on all occasions. It is a mighty column. As its base are truth and purity. And around its top I see written, "Hope in God," "The salvation of my country."—*Journal of Temperance.*

THE BENEVOLENT HOWARD.—From a "Biographical sketch of John Howard," which appeared in a late No. of the Ch. Intelligencer, we extract the following:—

"No man ever thought more humbly of his own labors than Howard. "I am the plodder," said he at one time, "who collects materials for men of genius." At another time we find him making the following sincere confessions of his unworthiness. "I have to record the goodness of God to the unworthiest of his creatures, in having experienced, for some days past, an habitual serious frame; much contrition for my sin and folly; power to apply to the blood of Jesus for pardon; faith solemnly to surrender myself and babe to him, begging the conduct and guidance of his Holy Spirit; more tenderness of conscience, I would humbly hope, and a greater fear of offending God; a temper more abstracted from the world; more resigned to life or death; thirsting for communion with God, as my Lord and my God. O the wonders of redeeming love! I, even I, have some faint hope through the perfect righteousness and full atoning sacrifice of the divine Redeemer, I shall be made a monument of the free mercy of God, through Christ Jesus. Shout, O my soul! grace, grace; free, rich, sovereign, unbounded grace! To myself I cannot ascribe it. I am an ill and hell-deserving creature; but where sin hath abounded, I trust grace superabounds." And to give another instance of his unaffected humility. In 1787, when the Philanthropist's fame had spread over all Britain, some friends, anxious to express their admiration of his character, and their high esteem of his services to humanity, subscribed fifteen hundred pounds or upwards, to raise a statue in his honor. Whenever this intended mark of respect was known to How-

ard, he addressed a letter to the subscribers, in which he expressed his "earnest wish that those who desired his future happiness and comfort, would withdraw their names from the subscription, and that the project might forever be abandoned;" and shortly after writing that letter, on being asked "why he refused the honor that was tendered," he replied, "who that knows his own heart can receive it? Conscious of many sins and imperfections, I must always view with pain and abhorrence every attempt of my friends to bring me forward to public view, and public approbation." Of the decision and self-denial of Howard it is unnecessary to say any thing, for they are proverbial.

Let us hasten, then, to the closing scenes of this good man's life. In December 1780, while engaged in inspecting the Russian military hospitals, he was called upon to visit a young lady of distinction, who was suffering from a severe attack of the epidemic. He at first refused to go, on the plea that he only visited the poor; but being strongly urged, he went reluctantly. He paid her two visits, and on the third day after her first attack, she died. Two days after this, he himself was seized with the same distemper, and finding that there was no probability of his recovery, he resolved to occupy the remainder of his time in preparing for death. He was now daily visited by Admiral Priestman, who, anxious to rouse his spirits, made frequent attempts to change the conversation from the subject of death, to some less melancholy topic. "Priestman," said Howard on one of these occasions, "You style this dull conversation, and endeavor to divert my mind from dwelling on death; but I entertain very different sentiments. Death has no terrors to me; it is an event to which I always look with cheerfulness, if not with pleasure; and be assured the subject is now more grateful to me than any other. I am well aware that I have but a short time to live. Had I lived freely, I might, perhaps, by altering my diet, have a chance of recovery; but my abstemious mode of living has rendered this impossible. The subject upon which I especially wish to see you, is that of my funeral. There is a spot near the village of Dauphigny, where I should like to be interred; there let me be buried; but let me earnestly beg of you, as you value an old friend, not to allow any pomp or parade at my funeral, nor to suffer any monumental inscription whatever to be placed over my grave; but lay me quietly in the earth, place a sun-dial over the spot, and let me be forgotten." These were among the last words Howard spoke. A few days after, (the 20th January 1790.) he died. When his death was made public, the deepest sorrow was expressed by all classes, for all loved him as a friend to their common nature. He was buried at Dauphigny, a village near Cherson, and was honored with a larger and more splendid funeral than corresponded with his expressed wishes, or than might have been expected in a place so far distant from his native country."

TEMPERANCE ITEMS.—A resolution has been passed by the Vermont Legislature, ayes 63 noes 52, "That the Legislature has not the constitutional power to prohibit the traffic in ardent spirit." We know too much of those mountaineers to believe the matter will rest here. We are glad to see discussion is going on in the papers, and believe the people that breathe the pure air and drink the pure water of those green hills, will be yet pure in doctrine and pure in practice in all the essentials of the temperance reform.

The friends of temperance at Wilmington, Delaware, have remonstrated

ted against fourteen applications for tavern licenses, and all of said licenses have been refused by the Supreme Court. There is much joy among the sober in that city at this result, and a new impulse has thus been given to the cause of temperance there.

At a temperance meeting recently held in New Zealand, an intemperate chief addressed the audience, to the surprise of all, in favor of banishing rum from the country. Some rude rum-selling foreigners interrupted him with a sneer that he was the greatest drunkard in the region. The chief with calmness and dignity replied, "It is true. I am a drunkard. But who taught me to drink rum? It was you who first brought it to me, and told me it was good. The first time I drank it, it made me sick. The second time it made me sick. But the third it stayed with me. I began to love it, and love it still. Now it has made me old and nearly ruined me. There is no way to stop the evil but to banish it from the river altogether." The result of the meeting was, that a law was made forbidding rum to be landed in the district, and the destruction of a quantity then possessed by the merchants.

At the same time with the above mentioned affair, there was an American brig from New England in the river, a temperance vessel, with a temperance man in charge of the cargo, and some of her owners were temperance men, and yet had on board a large quantity of ardent spirits! But the chiefs would not allow it to be landed. Fourteen out of fifteen of the principal ones have taken sides boldly with the temperance cause. One of them at a temperance meeting, remarked, "Let wine and porter be also prohibited; because if that be allowed, the white people will give the names of wine and porter to all the rum casks, and therefore be induced to smuggle spirits on shore."

REMARKABLE CONVERSION.—The sudden conversion of four hundred Tyrolians of the Zillertal from the Catholic to the Reformed faith, which we noticed a few days since, has been brought about, it is said, in the following manner. A traveller in the Tyrol left with his host a copy of the Bible, which passed from hand to hand—at first from notions of curiosity, but afterwards for the purpose of daily reading. The result was, that no fewer than 400 persons renounced the Catholic and adopted the Protestant faith. The government of Vienna sought to constrain them either to renounce their newly adopted faith, or to emigrate into Transylvania the only province of the empire where the existence of seceding sects is allowed. The Tyroleans, however, protested against a compulsory emigration, and implored the protection of the King of Prussia. It is in consequence of this appeal that M. Strauss has been sent from the Court of Prussia on a mission to Vienna, to negotiate an arrangement of this matter.

ART. IX. Notices.

Ego's Lecture on the duties of servants we are obliged to defer till next No. on account of the want of room.

We feel very grateful to our correspondents, who have responded so speedily and so reasonably to our call for aid in the work, in which we are engaged.

It is earnestly requested that those, who feel an interest in having the Monitor sustained, will use some exertion in obtaining subscribers to the ensuing volume. Did every individual who now takes the Monitor obtain one additional subscriber, our work would not only be well patronized, but its usefulness greatly promoted.

THE
RELIGIOUS MONITOR,

AND
EVANGELICAL REPOSITORY.

APRIL, 1838.

ART. I. *Remarks on hearing the Word.*

“Take heed how you hear.” Luke viii. 18.

Though there be no express command to hear the word preached, it is evidently included in the divine commission, “preach the gospel to every creature.” This command could never be obeyed, were people not to go and hear. Those who attend no place of worship, (unless for scriptural reasons,) are despisers of the great salvation. Faith cometh by hearing, and hearing by the word of God. How can any expect salvation who neglect the very means of its attainment? It is by the word of truth that the destined heirs of salvation are begotten to a lively hope. But those who neglect the means of grace, are willing to live without hope, and the gracious change, without which salvation can never be enjoyed. They virtually condemn the ordinance of a preached gospel. Some prefer loitering at home, spending the precious sabbath in bed, in the field, or in worldly conversation. Others, pretending to be more religious, prefer reading at home, saying they can read as good sermons, or better, than they expect to hear. This plan, however plausible it may seem, is no less than the former, subversive of the ordinance of a preached gospel. It is preferring their own wisdom to that of the church’s Head, and doing their best to exclude the gospel from their vicinity. An old Scotch clergyman facetiously called those non-hearers who preferred their own houses to that of God, *Kailpot* hearers! meaning that their object in remaining at home, was the convenience of an early dinner. Those who will not attend the means of grace and salvation, or be serious when they do attend, may be said to put the kingdom of heaven far from them, and to judge themselves unworthy of everlasting life. They virtually say that Wisdom’s ways are not ways of pleasantness, nor her paths peace. Would such please to read Prov. i. 20—33.

Many go to hear the gospel preached from motives the most unworthy; as a matter of course—it is common—they must be neighbor-like—they would be reckoned no christians if they never went. They go also as a relaxation from the *ennui* of being at home all day and unemployed; or they go to see and be seen; or they go from worse motives,

to display their vanity in criticising what they hear, to detect real or imaginary inaccuracies, and speak degradingly of the minister or of what he delivers, making him an offender, even for a word. If it do not suit their peculiar views, however important to salvation, it is run down as a poor discourse. If duties be urged, it is called legal, or Arminian doctrine. If denial of these be taught, as having no part in justification, it is then Antinomian. If the minister preach long, they weary and wish he was done; if short, expecting thereby to gain more attention, (for as Newton said, if ministers were to preach like angels, if long, people would weary were they not like angels to hear,) they say he is lazy, he does not study, he has got no more prepared, they could say as much themselves, or he hurries to go home to his dinner.

The hearers of whom I speak, having itching ears, are fonder of novelty than what is best calculated to edify their souls. Being heady, high-minded, they are seldom pleased with plain, practical preaching, especially if their vices be reprov'd, or duties urged, which they are reluctant to observe. But if a popular stranger come round, who has perhaps nothing to recommend him but novelty, they become loud in his praise, and are almost ready to say, "Never man spake like this man." These, like Ezekiel's hearers, are more charmed with the lovely voice, than the doctrines which they hear; for it is not uncommon for some hearers to be more taken with the preacher, than with the doctrines which he delivers. His ecclesiastical connexion, his professed principles, whether erroneous or orthodox, are minor considerations if in any respect attended to. If their new and popular preacher presses the duties of self-denial, gospel holiness, personal and family religion, it soon becomes a weariness also to hear him; he is become a formal, dry, unedifying preacher. During all this time, people rarely consider themselves as acting for eternity, but that hearing is a matter of course—that they may do or not do, as their fancy or conveniency dictates; a thing for which they have no thought they will ever be called to account. Such sentiments are both irrational and unscriptural. As ministers must give an account for their preaching, so must people for their hearing. "Every one of us shall give an account of himself to God." The person that had one talent was called to reckoning, as well as he that had five. Persons are accountable not only for what they hear, but for what they might hear.

The misconceptions concerning hearing, are corrected by the admonition, "*Take heed how you hear;*" which words imply that the duty is very important, and much in danger of being neglected. It includes all the duties of a faithful and profitable hearing of a preached gospel. "Hear and your soul shall live." The importance of the subject is evidenced by the frequency with which Christ adverts to it in his discourses. How often does he use these words, "He that hath ears to hear, let him hear;" which includes attendance, attention, understanding, faith and obedience. Is not the same thing intended by the parable of the different kinds of ground? Stony ground hearers are those in whom the word has no permanent residence. Being destitute of the qualifications of faith and love, there is nothing in them on which the word can take hold. As well expect natural seed to grow among bare stones, or on the barren rocks, as the precious seed of the word to bring forth fruit in them to eternal life. Wayside hearers have the good of the gospel frustrated by the love of the world, and the things of the world. They are lovers of the honors, pleasures and pro-

fits of the world, more than of God and of his word. (Reader, read 1 Tim. vi. 9, 10.) The devil is said to take away that which was sown in their hearts. By directing their attention to objects of pleasure or of profit the word that was received with some agreeable emotion, is soon erased from the mind, and productive of no good effect. The thorny ground hearers are those who are careful and encumbered about many things, and every thing but the one thing needful. Their chief inquiry is, how shall I be fed, and clothed, and rich, and honorable, and happy in the world; but not what shall I do to glorify God and attain the salvation of my soul? They neglect a divine injunction, "sow not among thorns." These choke the word, and prevent the fruit of holiness and in the end everlasting life. The apostle shows the direful consequences of undue attachment to worldly riches, (1 Tim. vi, 9, 10.) Only one class of hearers brings forth fruit to eternal life, because they only have an honest and good heart, a heart renewed and cultivated by divine grace, and the word is watered by the influences of the Holy Spirit; therefore they are fruitful in every good word and work.

But I come to consider more immediately the injunction, "*Take heed how you hear.*" It implies a variety of duties connected with it, as

1. Previous preparation. Every important undertaking implies preparation. It will perhaps be said, ministers ought to prepare to preach, and unless they do so they cannot preach to edification; but no preparation is necessary simply for hearing. Nothing is considered more easy than to sit and hear a sermon. I think very differently; and have often thought that it was a matter of more difficulty to hear aright than to preach. I would not say, but perhaps it is the most difficult duty of the christian life. Grace, at least, is no less necessary for the right discharge of that duty than for any other. If we cannot think a good thought of ourselves, much less can we hear as for eternity. "*Without me,*" says Christ, "*ye can do nothing.*"

Preparation for right hearing the word, consists much in having right views of the God we profess to worship; otherwise we worship an unknown God. An impressive view of his presence in the place of worship will have a happy tendency to direct the attention and solemnize the mind. We ought to think with Jacob, "This is the House of God and the gate of Heaven;" and say with Hagar, "Thou Lord seest me." Great fear is due to the Lord in the meeting of his saints, and he will be had in reverence by all that draw nigh unto him. "Therefore," saith the apostle, "Let us have grace whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire." The mind must, as much as possible, be disentangled from worldly engagements, and be impressed with the solemnities of the occasion, chiefly that we are in the presence of the King Eternal, to whom is manifest every thought of our mind, and every action of our life. Were we conscious that those who see us externally, could as clearly see us internally, we would be watchful over the thoughts and vagaries that transpire in our mind. None will ever hear aright who have not a high esteem of the gospel as the glorious gospel of the Son of God, and the instituted means of salvation to all who believe. Without such views and behaviour, attendance is only treading his courts and profaning his ordinances.

2. Another part of preparation is *prayer*. Pray for God's blessing to accompany his own ordinances, that the word may have free course and be glorified, and may prosper in the thing for which he sent it. Though

ministers possess the knowledge of Paul, and the eloquence of Apollos, no real good can be done, unless God give efficacy to the word of his grace. However highly endowed preachers may be, in respect both of gifts and grace, it is God only who can give the increase. This, alas! is little sought; on which account little good is got even of the best preaching. Says James, "Ye have not, because ye ask not." The divine blessing makes ordinances as refreshing wells of salvation: but without it they are as wells without water. We are to pray that the eyes of our understanding may be enlightened to discern good and evil; that the word may be efficacious to the conversion of sinners, and the upbuilding of believers in faith and holiness—that it may accomplish, in ourselves and others, the great things which the gospel is designed to serve in making wise to salvation, to know sin, duty and danger.

Ministers also require an interest in the prayers of their people. In the language of Paul, "Brethren, pray for us;" a duty very much neglected. Many are much more ready to complain, than to discharge their duty. To some, once complaining to their minister of want of satisfaction, he replied that he had lost his prayer-book; meaning their neglect of this important duty. Before people complain of ministers, they ought first to consider, whether they are regular in the observance of their own duty. They ought to pray for their minister, that he be furnished with knowledge, light and liberty; that he be aided in his private studies and public administrations—that he be enabled to declare the whole counsel of God—that he may break the bread of life and distribute to every one a portion in season. Pray also that he may have a comfortable experience in all the good of which he is instrumental to others.

As prayer precedes hearing, so it ought to succeed it, that the word may be productive of the peaceable fruits of righteousness. So prayed David; "Confirm to me thy gracious word which I did gladly hear" &c. (Ps. cxix. 38, 39.) Subsequent prayer is like rain upon the mown grass, which being well watered immediately begins to grow. Says R. Hall, "Are you going to the house of God, pray that your heart may be devoutly disposed; that you may enjoy God's gracious presence there, and worship him in spirit and in truth. Are you leaving the house of God, pray that you may carry home the blessing, and that you may evidence in your life and temper, that you have been with Jesus. Would you but retire to your closet, from the instructions of the Lord's house, while the recollection of them is fresh, the impression strong, and the heart full, to ask God in the name of his dear Son to apply them to the good of your own soul, what abundant blessing you might derive from them."

3. Strict attention to what is delivered, is necessary for profitable hearing. Most appropriate are the words of the Italian Centurion to Peter. "We are all here present before God to hear all things that are commanded thee of God." This language indicated a mind prepared for the solemn work of hearing the divine word. None will hear with due attention, and as they that must give an account, but those who listen and attend as if the Redeemer were the speaker, and addressing themselves individually. Those who neglect are said to turn away from him that speaketh from Heaven. He speaks from Heaven only through the medium of a preached gospel. So though we hear the voice of a man like ourselves, he is the voice of the living God to us: therefore he that despiseth, despiseth not man, but God. An obstruc-

tion to attentive hearing, is the consideration that the things spoken have been often heard before and are therefore familiar; therefore, however important, little attention is paid to them. Such can be the conduct only of merely speculative hearers, who are more pleased with what tickles the ear and pleases the fancy, than with what is adapted to edify the soul. To an inattentive hearer, that awful passage, Mark, xiii. 13, 15, is applicable. To listen with inattention, is to have ears but hear not, and to have eyes but see not. How much at variance with the great duty of hearing aright, is the conduct of those hearers who pay little or no attention to what they hear, but are gazing around, looking at this one and that, minutely surveying dress, &c.—or their minds are wandering after vain pursuits, never thinking that the eye of God is upon them—that they are in the tabernacles of his grace, in the courts of his holiness, in the place of his rest, where he desires to dwell. Wandering hearers cannot say, “I have loved the habitation of thy house. They rather say, “what a weariness is it;” when will the sermon be ended and the congregation dismissed ?”

Another class of inattentive hearers is entitled to equal, if not more severe reprehension—those who indulge in the disgraceful practice of *sleeping*; whereby they lose all good of ordinances, and greatly disturb the speaker and those around them. They will say they are sorry for it, but unable to help it. But what do they do to help it? Two things are necessary; moderation in eating, and a strict watch maintained in time of hearing. The practice is expressive of very little concern.—Such cannot be said earnestly to desire the sincere milk of the word, that they may grow thereby.

Another piece of misconduct still more reprehensible, is often observed, such as laughing, talking, scribbling on the back of seats, &c. Much better would it be for such persons to be in another place; for they not only receive no good themselves, but very much disturb others, and prevent that attention which they wish to pay, and the good which they otherwise might enjoy. Were persons chargeable with such disorderly conduct, addressed by a person of eminence, and on a subject of pecuniary interest, they would be all attention. But how much more attentive ought they to be, when addressed by the ambassadors of the King of Glory, and on matters of infinite and eternal importance. A divine admonition is worthy of attention; “Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools,” There are two other exercises at variance with attentive hearing, viz. *reading* and *praying*. Every thing is beautiful in its season; but this is neither time nor place for such exercises. Says a writer on the subject, “Attention is necessary to the understanding or retaining of the word, It is a duty that we owe to God as the great speaker. The minister of the gospel is only ‘the voice of one crying;’ it is God who is speaking by his Son from heaven. If the design of the gospel be attended to, and the great benefit that arises from hearing it aright, and the great danger there is in not attending to it, it will appear to be one of the greatest duties that we owe to our own souls. To hear the gospel with attention, requires a composed and fixed mind, a careful watching over our vain imagination, and a guard on our bodily senses. These are necessary to prevent that common and increasing evil, *sleeping in the time of public worship*. If the nature and consequences of this sin be attended to, it will be found to be of no small magnitude. The bodily senses are the avenues to the soul. It is

by these alone, that the word preached has access to the mind. If these are locked up in sleep, the word can have no access to the heart. We may as well attempt to teach a *stone*, as to instruct a *sleeping man*.

“Stupidity and carelessness of mind generally prevail among the hearers of the gospel, as to the nature, use and ends of gospel ordinances. How many attend ordinances, whose minds are not at all impressed with the presence of God in them, who never think that they are present before God, to hear what God will speak to them. It would appear that the generality of gospel hearers seldom or never consider the preaching of the gospel as the special means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation. An apprehension that they have no particular concern or interest in that which is spoken, is another cause of persons sleeping in the time of public worship. How many are there who regularly attend public ordinances, who never imagine that a particular improvement and personal application of gospel truth to themselves, are necessary to a right hearing of the Word.”

4. Faith is an indispensable concomitant in hearing the divine word. There must be faith in God's presence, as the object of worship, as the witness of all our thoughts, word and conduct—in Christ as the way of access to God and medium of all gracious communications, and of the Holy Spirit to give efficacy to the word of his grace. This hearing of faith is indispensable for a profitable hearing of the divine word; “for the word did not profit, not being mixed with faith in them that heard it.” If without faith it be impossible to please God, and if whatsoever is not of faith be sin, then unbelief in hearing the word, must be displeasing to God; it must be sin. The right and profitable manner of hearing, is well shown in 1 Thes. ii. 13. “When ye received the word of God, which ye heard of us, ye received it not as the word of man, but (as it is in truth) the word of God, which worketh effectually in you that believe.” There must be a firm belief of all the doctrines, duties, promises and threatenings of the divine word. This belief implies acquiescence in, and reliance on the great doctrines of grace and salvation through a crucified Saviour. None hear in faith, who deny any doctrine contained in the inspired word. The whole of divine truth is the object of faith; fair induction as well as express declaration. Not, as is often the case, favorite topics, to the rejection of others. Some would have nothing but doctrinal discussion, to the exclusion of practical and experimental religion. Others entirely reverse this order. Some wish to hear nothing that they consider not essential to salvation. Although there be *weightier* matters of the law, and of the gospel too, yet the weighty are not to be rejected. Though the doctrines concerning the order and discipline of the Church, be inferior to those of Christ's person, divinity and atonement, still the former, no less than the latter, constitute a part of revealed truth, to be bought and not sold, to be contended for and held fast. Take away the small stones of a building, and it will be deformed and enfeebled. So in language, though the words God, Christ, Spirit, Scriptures, Atonement, Grace, Faith, &c., be more important than the small particles, *if, so, and, to, of, as, but, by, in, the, for, &c.*, yet were these connecting particles omitted, what kind of language would the more important words make? Absolutely no language at all. So a selection of approved doctrines, to the exclusion of others, would equally mutilate the christian system. No one under the influence of partiality, can be a profitable hearer of the word.

5. Profitable hearing requires personal application of what is heard ; which is to hear not only with attention, but to hear as if spoken individually to ourselves, and not another present. Religion is a personal thing ; a matter of individual concern. Many hear rather for others, than for themselves ; for to others they make application, rather than to themselves. Such conduct may be represented by one sitting down to a feast of which he does not partake, no, not of a single article, but amuses himself with speculating on the nature of the provisions, the person by whom, or the manner in which they are prepared, and their suitableness to this, that, or the other guest, but of which he himself does not taste. Such is the conduct of those who hear the word without applying it to themselves or considering the bearing it has to their own character. Whereas, the individual who would profit by the word, ought to go to the house of God with a serious expectation and desire of meeting with something suited to his own case, something that will lay the axe to the root of his own corruptions, mortify his besetting sins and strengthen in him the good things that are ready to die. Instead of hearing in this manner, some hear rather as cavilling critics, than inquiring christians, valuing themselves on their skill to detect inaccuracies—more forward to pass their verdict upon the merits of the discourse, and the manner of the speaker, than apply to themselves what they hear, and gain edification to their own souls. Conceit of superior knowledge goes sometimes so far as to induce some to think, that their attendance is necessary only to support the church, or be an example to others. However much such persons may suppose they have little or nothing to learn, their knowledge is much more limited than they are willing to admit. But there is much more to be sought in attending ordinances than merely the acquisition of speculative knowledge. Grace, communion, preparation for heaven, &c. are attainments superior to abstract knowledge. It is a melancholy truth, that many attend ordinances, who never imagine that a particular improvement and personal application of the gospel to themselves, are necessary to a right hearing of the divine word.

[To be Continued.]

ART. II. *Historical Sketch of the United Brethren, or Moravians.*

(Continued from page 485.)

After the death of Zisca, Procop became the leader of the Hussites ; the war was renewed, and raged with unabated fury for several years. For the purpose of effecting a reconciliation, a general council assembled at Basle in 1431, to which both the Hussite parties were invited. The Taborites for some time refused to send deputies, alleging that general councils, instead of benefiting the church, had hitherto only tended to rivet the chains of papal domination on its members. At length Procop resolved to go ; and when solicited by his friends to demand a passport for his protection, exclaimed—"Passport! need we any other passport than our swords?" He and his companion Cosel, were treated with the greatest respect. The magistrates received them at the gates of the city, and the greater part of the inhabitants went out to meet them. In repeated conferences they sought to convince the council of the necessity of reform, and to obtain, for them-

selves and their countrymen, that religious liberty, which, on scriptural principles, they had a right to demand. But this was a novel doctrine to the council and generally disliked. The deputies soon found they had gained nothing, and returned to Bohemia, convinced that under existing circumstances, no general council would ever espouse the cause of pure christianity.

The other party, the Calixtines, likewise attended the council. They promised obedience and subjection to the papal see, on condition that the following four points called the Bohemian compact, were conceded :

1. That the word of God shall be freely preached by able ministers, according to the Holy Scriptures, without the addition of human inventions.
2. The Lord's supper shall be administered to *all in both kinds*, and divine worship performed in the mother tongue.
3. Open sins shall be openly punished, according to the law of God, without respect of persons.
4. The clergy shall exercise no worldly dominion, but preach the Gospel.

The council professed its readiness to accede to the wish of the deputies, and even commended them as good children of the church. Its insincerity, however, soon became manifest—of the four conditions, only the second was actually complied with.

Emissaries were sent into Bohemia by the papist party, who used every exertion to widen the breach between the Calixtines and Taborites, and succeeded but too well : for the Taborites were generally dissatisfied with the concessions made at the council ; and the Calixtines being through the persuasions of Rockyzan, their deputy to the council, prevailed upon to be contented with the use of the cup in the sacrament, took up arms against their brethren. The Taborites were totally defeated. Procop fell on the plains of Breda, and his followers were dispersed. Those who escaped the ravages of the sword, fled to Mount Tabor ; where the emperor permitted them to settle and follow their own religious opinions.

Aneas Sylvius, a popish writer, who visited this colony, gives the following account of it :—“In the square stood the temple, a wooden structure, hardly superior to a country barn ; here they preached to the people ; here they expounded their doctrines ; here stood their consecrated altar, and here even the holy sacrament was administered. Their priests were unornamented, except by beards of immoderate length. Tythes were entirely disallowed. The clergy had no property, but were supplied with all necessaries in kind by the people. Images were wholly forbidden. No prayers to saints were permitted ; no holidays ; no set fasts ; no canonical hours. Half the sacraments were discarded. Religious houses, or monastic institutions, were considered an abomination. Their baptismal font was unconsecrated. Their dead were buried in unhallowed ground. They were, however, punctual in their attendance upon divine service, and made use of severe penalties to enforce reverence for it.”

In the year 1457 a conference was convened, consisting of the more pious Calixtine ministers from the adjacent villages. In this assembly they agreed on certain fundamental principles founded on the word of God. These principles formed the basis of their ecclesiastical constitution. They called themselves *Brethren and Sisters* : and assumed the general appellation of *FRATRES LEGIS CHRISTI, i. e. BRETHREN of*

the law of Christ. But as this appellation was liable to be misunderstood, and convey the idea of a new monastic order, they exchanged it for that of *FRATRES*, (Brethren;) and, after many persons of similar religious views, in different parts of Bohemia, had joined their union, they adopted the name of *UNITAS FRATRUM*, *The Unity of the Brethren*, or *the United Brethren*, and this name has ever since been retained.

Rockyzan, the Calixtine deputy at the council of Basle, was fully convinced of the truth of the doctrine taught by Huss; but the hope of being promoted to the Archbishopric of Prague, induced him to be satisfied with the before-mentioned compact. He was in 1435 elected archbishop, but the pope refused to confirm the election unless he would give up the Bohemian compact altogether. On receiving this decision, he appeared willing to promote a general reformation in religion, being zealously urged to this by the more pious of his hearers. By his exertions at the Diet in 1450, he prevailed on the different estates of the kingdom, to send a deputation to Constantinople, and solicit a reunion with the Greek church, from which the Bohemians had first received the Gospel. But before this could be effected, the Turks took Constantinople, and thus terminated the Greek empire.

Every hope of receiving assistance from this quarter being thus extinguished, the Taborites entreated Rockyzan, with increased urgency, to undertake a general reform of popish errors in doctrine and ceremonies, and besought him not to forsake them in this extremity, but to deliver the people from the fatal delusion by which they were ensnared. But their importunity displeased him; for, though convinced of the truth of their cause, he was of too temporising a spirit to be willing to give up worldly honors and suffer reproach for the name of Christ. He obtained permission for them, however, from the neighboring sovereign, George Podiebrad, to retire to the lordship of Lititz, on the confines of Moravia and Silesia, which had been laid waste during the war, and there to establish a colony, and regulate their worship and discipline according to their consciences. By this permission, the foundation was laid for the ancient Church of the Brethren.

In the year 1453, many citizens of Prague, together with some of the nobility and learned men from different parts of Bohemia and Moravia, removed to Lititz. Their number increased so rapidly, that in three years they occupied several villages. Enraged at their success, many of the Calixtine priests joined the Roman hierarchy in plotting their destruction. They were accused of a design to foment sedition, in order to seize the reins of government. A citation was sent them to answer to these accusations before the consistory of Prague. On the appearance of their deputies, Rockyzan, who formerly approved and even advised their separation, fearful of losing his dignity in the church, now withdrew his patronage, and severely censured their conduct as highly imprudent, which could only tend to excite disturbances. The reigning sovereign also, George Podiebrad, though favorably disposed towards them, refused them his protection, because he had solemnly sworn, on his accession to the crown, to extirpate all heretics.

Thus, after enjoying repose for three years, the Brethren in Bohemia and Moravia were exposed to a fierce persecution. The sick and infirm were, in the depth of winter, driven into the fields, and many perished with cold and hunger. Others were confined in prisons, cast

into horrid dungeons, kept for days without food, put to the rack, their hands and feet lamed, and their bodies quartered or burnt. By these tortures their adversaries hoped to extort from them a confession that they were plotting a rebellion, and a disclosure of their associates. Failing in this, they left the few who had survived the tortures to shift for themselves.

The Bishop of Breslaw, Jodocus Rosenberg, however, disapproved of persecution, observing that the blood of martyrs only tended to increase the number of heretics. The edict was, therefore, so far mitigated, that instead of imprisoning the Brethren, they were driven from their possessions and expelled the country. They sought an asylum in the mountains, the thick forests, and the cliffs and recesses of rocks, far removed from the society of men. They kindled their fires only in the night, lest their places of retreat should be discovered by the smoke. And during winter, when snow lay on the ground, they used the precaution when going out, to walk one after another, the last person dragging a brush after him to erase the marks of their feet.

In undergoing these hardships, the Brethren were compensated by the reward of a good conscience, and the divine consolations they received from the perusal of the Holy Scriptures. In these exercises they often spent whole nights. But personal edification was not the only object which engaged their attention, they were solicitous to perpetuate to generations still unborn, a form of sound words and a pure administration of ordinances, from which they themselves had derived so much benefit.

By the advice of their elders, the most respectable men of their union, who lived dispersed through the country, were occasionally convened to a Synod. In these assemblies they endeavoured to perfect the Constitution of their church, taking for their guide, next to the Bible, the order of the primitive church.

A subject of deliberation, both at their Synods and at other times, was, how to maintain a regular succession of ministers, when those who now exercised the ministry among them, and who had previously been ordained among the Calixtines, were dead. For the purpose of coming to a final decision in this matter, a Synod was convened in 1467, and met in the village of Zhota, in the house of a person of the name of Duchek. Seventy persons were assembled at it, consisting of ministers, noblemen, scholars, citizens and peasants, deputed by the several congregations of the Brethren in Moravia and Bohemia. The Synod was opened with fasting, prayer, and reading the scriptures. They then proceeded to nominate twenty men, among whom *nine* were chosen, being in their opinion duly qualified for the office of the ministry. Of this number they determined that *three* should be appointed *by lot* for the ministerial office.

The Brethren, however, thought that the work was not yet complete. In their own estimation, the appointment of these men for the ministry of the Gospel was sufficiently valid; but they thought it required something more to give it equal sanction with the public. In order to discuss this subject, another Synod was convened before the end of the year. In this assembly the question was agitated, whether ordination by a number of Presbyters was equally valid with that performed by a bishop? The decision of the Synod was to this effect:—That Presbyterian ordination was consonant to apostolic practice* and the usage

* 1 Tim. iv. 14

of the primitive church: consequently the newly elected ministers might be ordained by those now exercising the sacred functions of the Gospel among them. But as for many ages no ordination had been deemed valid in the reigning church, unless performed by a bishop, they resolved to use every possible means in their power to obtain episcopal ordination. They accordingly sent three of their ministers to the Waldenses, who had before assisted them. Having informed the Waldensian bishop, Stephen, of the object of their visit, the state of the Unity of the Brethren, and the transactions of the Synod, he received them with joy: and in his turn related the leading events in the history of the Waldenses. He ordained these three Presbyters bishops of the Brethren's Church.* The next Synod which met, deliberated on the expediency of forming a union with the Waldenses. The Brethren were satisfied with their purity of doctrine and the general piety of their lives; but they considered their reprehensible for not confessing the truth with sufficient boldness, and retaining some superstitious rights in order to avoid persecution. The Synod, therefore, sent a deputation of three of its members to the Waldenses, exhorting them to "repent and do their first works," and proposing the union of the two churches. The bishops and elders of the Waldenses acknowledged their departure from the piety, zeal, and fortitude of their ancestors promised amendment, and joyfully acceded to the proposed union. "A rare instance," says Crantz, "of a fast-declining community acknowledging its errors and deviations, and being willing to accept the proffered help." But the union was defeated in consequence of the disclosure of it by some of the Waldenses who were unwilling to share in the reproach and hardships to which the Brethren were exposed. When the contemplated union became public, a bloody persecution was set on foot against the Waldenses, during which many were burnt alive, among whom was their last surviving bishop, Stephen. The remainder dispersed and fled into other countries. Many of the refugees, in the sequel, came into Moravia and Bohemia, and joined the church of the Brethren.

When it became known that the Brethren had obtained a regularly organized ecclesiastical constitution, their enemies meditated new schemes for their destruction. In 1468, Rockyzan procured an edict at the diet of Prague, enjoining the different states to use their best endeavors for apprehending as many of the Brethren as they could, leaving it optional to do with them what they pleased. All the prisons in Bohemia, especially in Prague, were quickly crowded with Brethren. Many perished with hunger, and were treated with the utmost barbarity. Those who escaped, as on former occasions, had to conceal themselves in caves and forests, where they often endured extreme misery. This persecution raged with little abatement, till the year 1471, when king Poidebrad died. Rockyzan had died a few days before in despair.

Desirous to avoid all appearance of schism, and to put a stop to further persecutions, some of the Brethren were of opinion that it would be right to form a union with the Calixtines, who taught the word of God in purity, led pious lives, and might prove useful to their church. And by this union, they might hope to increase their influence and enlarge their sphere for diffusing evangelical knowledge. These argu-

* The Brethren professed to take the scriptures as the only rule of faith and practice; yet in this instance they departed from what they acknowledged to be scriptural practice, and followed the doctrines and commands of men.

ments, however, did not satisfy their older and more experienced ministers, who feared that this measure would gradually work the ruin of their church, by introducing a laxer discipline and a cold and formal profession among its members.

In order to adjust these differences of opinion, and promote an amicable agreement, the Brethren convened a Synod in 1486, at which this subject was fully discussed. The resolutions finally adopted, serve to throw considerable light on the opinions of the leading men in the Brethren's society at that period, respecting a point of no inconsiderable importance in theology, and on which the best and wisest men have entertained different views. These resolutions therefore are here inserted at length :

"I. If a minister be found in any other church, who maintains pure doctrine and good morals, the faithful ought to thank God for it; but not to join or receive the sacrament from him, for these reasons :—1. Because it is dangerous for a person to unite again with a church which he had previously left on account of its errors. 2. Because it may happen that this good minister, when removed by death, may be succeeded by one of a different character. 3. Because such as leave their church, break the social tie which connects them as members of a well regulated community, where some direct, others obey, but all remain in the unity of the spirit and of the body of Christ. 4. Because the faithful, who, by the grace of God, are richly supplied with spiritual blessings in their own church, cannot, without hazard, go in quest of them among strangers.

II. In case there be many ministers in another church, who are united by proper regulations and good order, and feed their flocks with the pure word of God; the faithful must by no means despise them; yet they ought not to forsake their own church communion and join them; but the elders in the church must try to ascertain whether it is practicable to unite with them in *one* body. For in the church of Christ all things must be done decently and in order.

III. Should the elders find, that they excel us in the knowledge of the fundamental articles of the christian religion, we ought to submit ourselves to them, and learn of them. If they do not excel us, we are not on that account to disdain or revile them. Nevertheless, we are not to join them, lest by their defects (though unknown to them, yet known to us) the purity of doctrine among us should be corrupted. We ought to serve them with brotherly affection,* that they may attain to clearer light and knowledge.

IV. Finally, we confess that no community, however numerous it may be, can be called the CATHOLIC (universal) Church, that is, such a church as comprehends the entire number of the faithful, so, as if God had none of his elect out of it. But wherever, in any part of Christendom, the Catholic, or only saving faith is found in truth, as declared in God's holy word, *there is the Holy Catholic Church*, out of the fellowship of which there is no hope of salvation."

An important work was undertaken by the Brethren, the translating and printing of the scriptures in the Bohemian language. The first edition, translated from the vulgate, was published at Venice about the year 1470,

* It is worthy of remark, that the principles of the ancient church of the United Brethren, on church communion, so nearly coincide with those always held by the Associate Church. We have reason to fear that the Brethren have departed from these scriptural principles of their original society.

and was the first known translation of the Bible into any European language. The Brethren afterwards established three printing offices at Prague and Buntzlan in Bohemia, and at Kralitz in Moravia, which for some time, were solely occupied in printing Bibles.

Being accused of entertaining separatistical opinions, they resolved to send a deputation into different parts of the world, in order to discover whether there were in any part of Christendom, congregations who were free from popish errors, and who lived conformably to the rule of Christ and his Apostles, that they might form a union with them. The deputies commenced their journey in 1474, each taking a different route. Having travelled through Greece and Dalmatia, visited Constantinople and Thrace, and several provinces of Russia and Sclavonia, and penetrated into Egypt and Palestine, they returned with the melancholy intelligence that they had no where found what they sought, and that nominal Christendom every where seemed to be sunk in error, superstition and profligacy. The Brethren afterwards, in 1486, sent a deputation for the same purpose to Italy and France, and more especially to make diligent search among the Waldenses, many of whom were known to live concealed in those countries. On their return the deputies reported that they had discovered some upright souls, who secretly sighed over the prevailing abominations, They had likewise seen the burning of several noble confessors of the truth; but they had no where found a *church*, with which they could unite. This second failure appeared to leave them nothing to do, but by prayer to commit the cause of the church to her only Head and Sovereign Lord. At a Synod held in 1489, they adopted the following resolution:—“*That if it should please God in any country to raise up sincere teachers and reformers in the church, they would make common cause with them.*”

The clerical offices in the ancient Brethren's church, were held by Bishops, Conseniors, Presbyters, Deacons, and Acoluths.

The bishops or seniors possessed the highest ecclesiastical dignity. But they were not distinguished from the ministers, either by temporal rank or greater revenue, but by an increase of labor or care.

The *Conseniors* were the assistants of the Bishops; each having two or three associated with him in discharging his episcopal functions, who supplied his place when disabled by sickness or otherwise.

The Bishops and Conseniors constituted what was called the *Ecclesiastical Council*, the first ruling power in the church, subordinate only to the Synod.

The official duties of the Presbyter or Minister, embraced those functions which belong to the pastor of a congregation. The *Deacons* were assistants to the Presbyters, candidates for the ministry, and were employed in public preaching. The *Acoluths* were young men of promising talents and of piety, who were educated for the ministry. Every minister took one, two, or more of these youths under his immediate care, they lodged in his house, and he directed their studies. *Elders* formed another class of officers, each congregation electing from three to eight men of approved piety and good report for this office. Their duties consisted in caring for the external wants of the congregation, watching over the moral conduct of its members, &c.

On the subject of offices, it is only necessary to add, that they had *female Elders* (Presbyteræ). They were elderly matrons, chosen for their office by plurality of votes of the female part of the congrega-

tion. Their duties were similar to those of the Elders, only of a more private nature, and confined to persons of their own sex.

The highest ecclesiastical authority was vested in the *Synods*, which were representative assemblies of the whole church. Synods were held every three or four years, and consisted of the Bishops, Conseniors, Ministers, Deacons and Acoluths.

The Brethren do not appear to have used any prescribed form of prayer, or instrumental music in their worship; they delighted in vocal music, and the whole congregation joined in the singing, led by a precentor. Their Hymn book went through several editions. It contained a considerable number of scriptural hymns, in which the doctrines and histories of Holy writ were put in rhyme.*

[To be continued.]

ART. III, *The Duties of Servants—Slavery Sinful; a Lecture.*

"Servants be obedient to them that are your masters, &c.—Epesians vi: 5-9."

We now come, in course, to consider the duties of another class of professors, or in what way and manner they, in their present condition, can "walk most worthy of the vocation wherewith they were called." For to them, as well as to the others, that general and comprehensive exhortation applies, ch. iv. 1, 2, 3. What the apostle here says, is intended to carry out that in detail, in reference to those who are styled servants. No question which is not included in their "walking worthy of the Gospel," can be fairly drawn into the subject. Without waiting at the present to enquire whether they were in some kind of restricted servitude, or in that which greatly prevailed in the Roman empire, which was accounted as bad as our slavery in the States—let us attend to the directions which he gives them.

"*Servants be obedient to them that are your masters according to the flesh.*" The distinctive phrase "according to the flesh," can be meant only to distinguish from a master according to the spirit, or a master in spiritual things. They were masters in fleshly or earthly and temporal things; in such things was the obedience of servants to be yielded. It cannot possibly mean that they were to obey in *things* that were, according to the first principle of sin in man, called "the flesh." Were this the meaning, their obedience would inevitably be a "*walking according to the flesh and not according to the spirit,*" which would be in direct opposition to what he had before said to *them* in common with others. (chap. iv. 1, 2, 3.) It is sufficient here to say, that their obedience enjoined by the apostle, was, in all its particulars, to agree with the doctrines and principles of the Gospel which they had received. Whatsoever they were commanded to do, if it were not contrary to the command of their master, according to the spirit, who is Christ the Master of Masters, they were to obey. And that not only when their masters happened to "be good and gentle, but also to the froward."

* It would appear from this, that, although the United Brethren may have excelled their Waldensian brethren in maintaining a strict discipline, yet they were not so scriptural in their worship; Thuanus, an eminent historian, a Catholic, and of course an enemy to the Waldenses, says—"One thing is very remarkable, that persons externally so savage and rude, should have so much moral cultivation. They know French sufficiently for the understanding of the Bible and the singing of Psalms."

(1 Pet. ii. 18) Whether their masters are believers or unbelievers. (1 Tim. vi. 1, 2.

“*With fear,*” “with all fear” (1 Pet. ii. 18) of giving any just ground of offence or any occasion “to blaspheme the name of God and his doctrine,” (1 Tim. vi. 1.) “*and trembling,*” under a sense of their danger of doing so through weakness, or temptation and sin; and also under a sense of their inferior condition.

“*In singleness of your heart*”—not with a double heart, doing it only so far as it might be examined by men, but not from any principle or honest purpose in their heart to do so.

“*As unto Christ,*” who had done so much for them in the character of a servant—who was so dear to them—whose “doctrine would be adorned,” and his name honored by his professed servants and followers doing their duty with singleness of heart.

“*Doing the will of God from the heart.*” For it was the will of God that they, while in that capacity, should obey in all things not sinful—enjoined in the fifth commandment. The will of their masters was neither the only reason for their obedience, nor the highest, but the will of God; to him they were accountable; and he sees the heart, therefore they ought to do it from the heart: however well their masters might be satisfied, if they did not from the heart, the will of God was not done.

“*With good will doing service as to the Lord and not to men*”—not to men only or chiefly. In this sense I apprehend the apostle’s meaning, when he says, (1 Cor. vii. 23.) “Ye are bought with a price, be not ye the servants of men.” They might be ready to think, that in their obscure and low condition, they were cut off from serving Christ—and could do nothing to the honor of his name. But it was far otherwise; their good-will and hearty compliance with Christ’s authority herein laid upon them, would, by so much as they were low and obscure, and limited in their sphere, the more redound to the honor of his name. It would give the power of Gospel grace occasion to triumph over the greater difficulties and temptations, and to shine out of their obscurity so much the brighter an example.

“*Not with eye service as men pleasers*”—that is to be very diligent and busy when their master or some other was looking on, but when their back was turned they began to slack their hand, and if they were not found out they did not care. This would be very discreditably to their profession.

“*Not answering again, not purloining, but showing all good fidelity that they may adorn the doctrine of God our Saviour in all things.*”

Tit. ii. 9, 10.

“*Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord whether he be bond or free.*” As if he had said, I know it is an hard and unjust thing to labor for nothing, as you may sometimes do, but be not discouraged about that. Your Master in heaven will see that ye have every farthing of your wages in due time. It is indeed very grievous to serve a froward man who may be rigorous in his exaction, but if it is all borne with from love to the gospel, “this is thank worthy if a man for conscience toward God endure grief, suffering wrongfully.” (1 Pet. ii. 19.) Christ’s reward is not only certain to such, either in time or eternity, but it shall be great, and surpassing all their hard service. “*Knowing that of the Lord ye shall receive the reward of the inheritance.*” (Col. iii. 24.)

"Ha!" says some reader, "the apostle comes out clear in behalf of slavery; and so does the writer." Not quite so fast; I am not through the subject, nor the apostle either. But before I enter upon the next part, it will be well to pause to see what this part has to say to us on the subject.

1. It is freely granted that the apostle does not allow those that are in bondage to take violent hold of freedom at their own hand, or in any way that would compromise their christian profession. This is clear from sundry texts. 1 Cor. vii. 20. "Let every man abide in the same calling wherein he was called." "Art thou called, being a servant, care not for it, but if thou mayest *be made* free, use it rather." (See 1 Tim. vi. 1, 2, 3.) Some had taught that upon a servant's becoming a professor, he became free and ought to lay hand upon it, and others thought that when their masters became believers and fellow members, they were no longer bound to do them service. Now it is plain, that to make themselves free would have been contrary to their profession, not because it approved of their system of bondage, but disapproved of avenging themselves. "Vengeance is mine and I will repay saith the Lord."

But this cannot be made an argument for slavery, any more than enjoining obedience and honor to magistrates was an argument in favor of the tyranny and despotism of Nero.

2. It ought to be noticed that the apostle accounts it *lawful to instruct* servants, or *slaves* if you will. Neither does he in this place or any other, appear to think the master's permission any way necessary to it.

3. He claims in the name of Jesus Christ, for himself and the whole ministry, a right to speak immediately to the slaves themselves. This he does here himself; and in his epistles to Timothy and Titus he instructs them to do the same thing.

4. It is also clear that he speaks to them as MEN—rational and accountable beings, and not THINGS or chattels, and he *reasons* with them.

5. He clearly supposes them to have capacity for improvement, yea, even the highest mental improvement, and to be able to conduct themselves upon most sublime principles of the gospel, through the midst of the greatest temptations and hardships. He supposes they may attain to the highest degree of disinterestedness, benevolence, self denial and self command; for if they can in any good measure through the grace of God, walk up to what he here lays down, they will do all this.

6. He clearly implies their right to read the Scriptures, for they must read this and other epistles—their access to church membership, and to sit by the side of their believing masters at the table of the Lord as "*brethren.*" (1 Tim. 6. 2.)

7. He leaves their *conscience absolutely free* from their master's will. In all matters of conscience, Christ is their master, and they are to call no man upon earth master. It is in regard to all spiritual duties arising out of their relation to him as "bought with the price," that the apostle says, "be not ye the servants of men." (1 Cor. vii. 23.) If any can draw opposite conclusions from these verses as to the mind of the spirit, I envy not their principles or penetration.

If these are sound, then it is implied that slaves have *rights* like other men, and that when these are denied to them they "suffer a wrong" for which their oppressors shall some day "receive of the Lord, for there is no respect of persons with Him." (Eph. vi. 9.)

As I have said, the scope of the apostle in this and the parallel texts,

is to follow up the general exhortation given to all professors in common. Ch. iv. 1, 2, 3. His object there does not require him formally to discuss the question of slavery, and he does not do it: but to tell them how they are required to act in their present station, in order to manifest their love and obedience to the truth of the gospel. There were many other things in society at that time, which we believe required amendment as much as the estate of servitude; but he does not formally take any of them up and discuss them in their own distinctive character. And the reasons for this are plain enough, because that could not have been done fully and properly without drawing into the discussion points that were purely civil or political in their bearing, which would in particular have been the case, had he formally took up the question of slavery as it was then practised in the empire. So it is found to be now a complex question, and in order to approach it on all sides, the friends of the slave have to meet it in their complex character, their political civil, and religious character. But the apostle could not do this, because his office and work was wholly religious. Even Christ himself refused for a similar reason, to decide in a civil case that came before him—the case of the undivided inheritance. His answer to the man was, “who made me a divider or a Judge over you.” He would not enter upon the merits of the case, not because the man was in the wrong, but because it did not fall under his jurisdiction, as the minister and head of the church. I hold that there is not a question that can come up affecting the individual or social interests of man in any way, which Christ and his apostles do not approach, but they do it in the way of applying *principles* to it, *gospel principles*, which, when clearly understood and honestly applied, never fail to test the matter at issue. And it is in this way that he approaches the slave question. I have said that he does not allow slaves to take freedom at their own private hand. Neither does he say to the master, “set all your slaves at liberty;” but he says what is not only equal to this, but more. He puts a *balance* into their hand with just weights, and enjoins them to weigh in it the whole matter between them and their servants, as they shall answer to Christ their master at the great day. And if any one is desirous to know the apostle’s mind about slavery, let him put it in the scales, and he will soon discover it. Here is the *balance* in two passages. “And ye, masters, do the same things unto them, forbearing threatening, knowing that your Master also is in Heaven, neither is there respect of persons with him.” (Eph. vi. 9.) “Masters give unto your servants that which is just and equal, knowing that ye also have a Master in Heaven.” (Col. iv. 1.) “Do the same things unto them.” This does not require them to change places, but it unquestionably requires them to act towards them upon the same principles. It requires that the whole of their treatment be ruled by a supreme regard to the will of Christ as their Master, that it be so framed as to “adorn the doctrine of God our Saviour.” They are to “fear” giving their servants any just occasion of offence or of stumbling them into sin, or unbelief of the gospel. They too are to be ruled by higher considerations than the sight of men, or the pleasing of men. “In singleness of heart;” “With good will towards them.” It must be such treatment as will, (motives, manner and matter,) be service to Christ, agreeable to the revealed will of God, and with the view of answering for the same at the judgment seat. These are “*the same things*” unto them. In the church they are on a level—they are brethren. In Christ there is neither bond nor free. The servant is

“Christ’s freeman, and the master is his servant.” They are children of the same family, and equally entitled to all the privileges of the sons of God. The master is just as much amenable to church discipline for his conduct as a master, as his servant is for his. The master is as responsible to the law of God, as the servant. For if both must account at last at the *judgment seat*, it is clearly manifest that both are now under the supervision of civil authority, for that is God’s will.

The authority to give law, is authority also to see that it be obeyed, or the disobedient punished. The apostle in the name of Christ, exercises this authority with respect to the duties of masters, as well as servants. This is to hold them responsible to the authority of the church. But the church lays it upon all her members “to obey magistrates.” Therefore both are accountable according to the apostle, to the civil authority, for their respective behaviour. If it is lawful and right for a third person to come in between the master and his servant at all, (and the apostle does it without asking permission) then the master in the exercise of his authority, is *not absolute*, but limited and responsible; and if responsible at all, he must be so to the supreme power in the land. Such is the apostle in relation to slavery, or servitude. Let these things be applied honestly where slavery exists amongst us; and I will then ask, *where does it exist?* When the rays of these “*same things*” fall vertically on our southern slavery, it will melt away; it will disappear. The face of the slave will no longer be capable of cooling the master, for a fire will be kindled in his conscience which nothing but the blood of Christ can quench.

We will next consider the other passage, “Give unto your servants that which is *just and equal.*”

Perhaps there are very few, if any, holding slaves, who are not ready to affirm that they do so—that is, what they deem to be just and equal for a slave, for property, a mere chattel. But here we must remember that the apostle has but *one balance*, and he weighs in it *all indiscriminately*, black and white, bond and free, for all are one in Christ. The standard is Justice and Equity. This only has the sanction of the Master in Heaven. According to *this* will he give to masters and servants at last, without paying any greater respect to the one than to the other. If masters desire his approbation, let them try all by this standard now. But some may imagine that the doing of this would be attended with insurmountable difficulties, even supposing that they were agreed to it. There is such a difference in their situation, in their capacity, dispositions, &c., to set them loose would be ruin. But Christ shows us a very plain way to use this standard clear of all these difficulties. Mat. vii. 12. “Therefore, *all things whatsoever ye would* that men should do unto you, do ye even so to them; for this is the Law and the Prophets.”

For the sake of getting the conscience enlightened a little, let the master just suppose for a moment, that himself and his family are in the slave’s place, and the slave in his place. Would he account it just and equal to be compelled to labor more than he thought he was able for, and then receive a very scanty allowance of food, perhaps a little corn or a little rice, without salt, and no decent clothing? Would he think it *just and equal* that he should not have the control of one penny of his earnings?—that he should be tied up and flogged worse than any brute on the premises?—that he should be shut out from all instruction, civil and religious?—that he should be shut out from all redress at the law,

let his wrongs be what they may, and by whomsoever?—that the children which he begets should not be his?—that his wife and children should be torn from him to gratify the caprice or the avarice of his master, or that he should be torn from them? If he will allow his conscience to speak, it will give but one answer to all the questions, viz. that all this treatment is shocking injustice and iniquity.

Once more. If he could be made free in a peaceable and orderly way, “would he not choose it *rather*?” Would he not consider his bondage a great affliction, or as the word of God calls it, a great *oppression*? Might he not have some doubts as to the “*justice and equity*” of his master’s *title* to him and his family, and of his right to sell, mortgage, or will him and his through all his generations to the end of time? And would he not wonder that his master does not *also doubt* it, and seeing he makes so great pretensions to knowledge and religion, that he does not see the glaring inconsistency, and dissolve this relation at once. Let him now resume his place, and talk no more of the difficulty of knowing what is *just* and *equal*, but at once renounce the *unjust* and *iniquitous* claim to his fellow man. Let him hold the marriage tie and all the natural relations, as sacred as he would in his own case. Let him give fair wages for the work of his servants, and let him endeavor to improve as much as he can, their moral and spiritual condition. Who can doubt that the principles of christian love will fully bear him out in doing all this, or that any thing less in his case, will leave the sincerity of his professions unquestionable?

We must not overlook the circumstance that the apostle places the duties of servants on a different footing, in part, from that of the other relations. In the preceding cases, he presses their duties upon them, from a consideration of the relation itself, as well as a regard to the honor of religion. Wives are required to give submission to their husbands, because the husband is the *head* of the wife, and the husband is to love his wife, because she is *himself*, his own *flesh*, and children are to obey their parents, because “*this is right*,” every way right, right with reason and the law of God. But when he speaks to servants, he is silent as to the nature of the relation, and takes all the motives from which he would have them to obey men, from their relation to Christ and his people, and cause. Not a word of the master being the head of the servant, neither does he join to the obedience of the latter, the assertion, “*this is right*,” either according to the law of God, or right reason.

On the other hand, the duties of masters are argued from the abstract principles of *justice* and *equity*, which are not peculiarly the principles of masters only, but common to all men in every relation, and they are solemnly reminded of a day of judgment where they must answer for it, and where the superiority of master will avail them nothing where justice and equity will not bear them out; or if they are christians, and they are enjoined to act from that consideration, the whole question is settled at once, for the christian religion does not know the relation at all, farther than to “*suffer it*.” “There is neither bond nor free; ye are all one in Christ Jesus” (Gal. iii. 28. “Let every man abide in the same calling wherein he is called—is any man called being circumcised, let him not become uncircumcised; is any called, being uncircumcised, let him not become circumcised. Art thou called, being a servant, care not for it, but if thou mayest be made free, use it rather.” But why does the apostle stop here? Why does he not say also “*art*

thou called being a master? " &c. Can you conjecture the reason? The apostle, as a minister of Christ, did not find it within his province to say expressly, "you must abolish slavery and cease to be a master;" and at the same time he well knew that the christian religion would not warrant him to say, "art thou called being a master, *continue to be a master.*" For Christ came "to proclaim *liberty* to the captive, and the opening of the prison to them that are bound." (Isa. lxi. 1.—Luke iv. 18.) And therefore he stops here. And when he addressed the christian master in the spirit of Christ, slavery vanishes before him, and he speaks altogether in the language of liberty. "*Not now as a servant—but above a servant—a brother beloved.*" (Philemon, v. 16.)

Is any one disposed to say, "Why then does the apostle, if he is opposed to slavery, send back the runaway Onesimus?" *Ans.* Because the christian spirit will not countenance the slave in the violent emancipation of himself, and because he would have Philemon himself to set him free, from christian love and duty. Upon what other ground can he hold towards him the following language: "Wherefore though I might be much bold in Christ, to *enjoin* thee that which is convenient, yet for love's sake, I rather beseech thee." (Verse 8, 9.) This being his introduction of the matter, it applies to the whole of what he wishes him to do respecting Onesimus. The apostle had need of him "to minister to him in the bonds of the gospel," and why does he then send him back? Plainly not because it would have been unjust or unequal to retain him, in itself considered, but that Philemon might consent, "not of necessity, but willingly." He would grant that he might receive him now, perhaps forever, or never again to be separated, but "*not now as a servant,*" not with the angry frown of a despot to be put in irons, half starved or whipped to death, but as the apostle's "own bowels," verse 12, "as himself," verse 17.

Observe 1. It cannot be inferred from the passage under consideration, or any of the parallels, that the relation between master and slave, is *just* and *equal* in itself. It is clear that in all the places there is no positive admission of it. All that is said to either masters or servants, may be said upon the supposition that it is an unjust and cruel oppression. For example, when he says, "forbearing threatening," or if you please, "*moderating threatening,*" he does not necessarily imply that they had a just right to threaten *at all*, but he *may* imply that all degrees and kinds of violence towards them were wrong. I may safely go farther, and affirm that it cannot be inferred from any part of Scripture. We are sure that whatever may be the particular interpretation of sundry places, they cannot be fairly interpreted, if the interpretation given, stand in any opposition to such explicit commands as, "That ye break every yoke and let the oppressed go free." (Isa. lvi. 6.)

Directions are given Lev. xxv., with respect to who may be slaves, and who not. But this does not sanction it as just and equal. The scope of the whole chapter is to *restrain* them from making slaves of Israelites, as will appear upon reading it. It is not sanction, but mere *sufferance*; like the precept on divorce. "For the *hardness of their heart,*" (Mark x. 5.) Moses wrote this precept. And if there were not a hardness in the slave-holder's heart, there would be no need for one word to be said on the subject. But if directions given to an existing case, imply Scripture sanction, then we have its sanction to Polygamy, Deut. xxi. 15. But this none will affirm.

Let it be duly considered that God calls slavery, *Oppression*; that he insisted with the great slave-holder, Pharaoh, upon immediate emancipation, without limitation or condition. Pharaoh held as good a claim as any other. They were there in the country when he came to the throne. Yea, what plea can the modern slave-holder set up, that he could not? Like his brethren he was haughty, and raged when the matter was proposed at all. He would not hear it argued at all. And thus when reason and equity would not induce him to yield, God did by a strong hand and a stretched out arm, set Israel free himself. This great work of emancipation gives character to the whole Old Testament. It formed a basis for general instruction, it was ordained to be spoken and sung through all generations. And it is impossible to admit that any text from Genesis to Revelation, can countenance slavery, without charging palpable contradiction on the Most High, in this case.

Observe 2d. A review of the passages that have been more particularly under consideration, will warrant the conclusion that it is contrary to the *spirit of the gospel*. The gospel is altogether a *spirit of liberty*; formally and chiefly, spiritual liberty: but it tends to liberty of a civil and political nature also. When it has its own full weight upon society, these will be amongst its prominent effects. The history of its effects on those nations where it has been longest and purest, compared with those where it has not been at all, sufficiently attest this truth. Look at the palpable effects of the Reformation on the nations of Europe, and you may be convinced that the gospel is the antipodes of slavery.

Observe 3d. Ministers of the gospel have, according to the scriptures, a right, and it is their duty to test both the title and the conduct of slave-holders, by the principles of *justice and equity*. They are warranted to say to them all, "Do unto them the same things," "Give them what is just and equal." Remember that you have a master in Heaven, who will call you to a reckoning, and who will not admit your being a master as any plea for iniquity, neither will your political constitution save you; nor the fact that you were born in a slave-holding country; nor that this great evil was introduced by the British. The only question here is, have you done what is *just and equal* to them? Had ministers done this their duty in its proper season, at the beginning, and done it prudently, but faithfully, I am persuaded that it would not be to do at this day. But they did not, and we are now called upon to do the accumulated work of an hundred years. Nevertheless, it is our duty. But even now, let the light of the gospel shine upon slavery, let the spirit of His mouth breathe upon it, and the work is done. The chain melts of itself.

Observe 4th. All the difficulties that would attend a full and free application of these principles upon slavery, and all that are imagined, are not a sufficient reason for declining the duty. To do the thing that is *just and equal*, is most commonly attended with difficulties bearing proportion to the scale of the operation. Reformation work is always painful, especially christian work. It is all a killing and crucifying work. It is like cutting off a right hand, plucking out a right eye. When the Jews came over to the gospel dispensation, it was painful work. Great losses were sustained, great hazards run. Witness them in the case of Paul. It ruptured all the social ties, blasted his prospects for life, and made him an outlaw. When the heathen left the temple of the idols and came over to the service of the living God, it was called by eye witnesses, a turning of the world upside down. The terrible struggles that had to be made at the Reformation to burst the chains of popish slavery, cannot be

unknown to many of my readers. Society was shivered to pieces, and parents and children, husbands and wives, princes and their subjects, were arrayed against each other.

I need not say that the effecting of the political reformation in this country was no easy matter; all know it full well. And I would ask, *when* a reformation of any account was ever accomplished, without encountering great and alarming difficulties? If then difficulties were to be reason sufficient for standing off, no reformation would ever be attempted. After all, a great part of the difficulties alleged, against doing *justice and equity* to the slave, are imaginary; the frightful apparitions of a guilty conscience. But although they were all real, and although they were tenfold greater than they are, we are still as much bound as ever, to do that which is *just and equal*. In a word, the reader may be assured that however great the difficulty may be in trying to do this, tenfold greater may be expected eventually from the vengeance of the just Ruler of the universe for neglecting it.

Observe 5th. If persons holding slaves refuse to do to them what is "just and equal," what they themselves would account to be so, were they in the slave's place, and what all men judge to be so, they must be reputed scandalous and disobedient to the truth of the gospel, and therefore cannot consistently be admitted to the fellowship of the church, or if they are already members, they cannot consistently be allowed the privileges of sealing ordinances. And I know not how to separate from this class, those ministers who refuse to preach on such subjects, and to say, "Ye masters give unto them that which is just and equal," &c— And much less do I know how to clear those who plead for slavery, as consonant to scripture. Surely it is blaspheming the word of God and the gospel of Christ, to represent them in favor of such a horrid system of iniquity, as slavery in the States. The worst class of infidels could not devise any representation of the scriptures better calculated to express their malignity against all revealed religion. And when such representations are made openly, by men calling themselves Presbyterian ministers, it is time for the friends of the Bible to repel the foul slander with an holy indignation.

Observe 6. We ought to be instructed from these verses to guard against giving any, the least countenance to slaves effecting their own emancipation in a *violent* manner. Their bondage is their affliction, but not their sin. Any scheme of emancipation that would authorize this, must be contrary to the gospel. The sin lies at the master's door, and therefore it is his part to remove the evil. Let him be brought to it by the force of principle. Such are the only means which the apostle employs, "not carnal but spiritual, yet mighty through God to the pulling down of strong holds."

EGO.

ART. III. Bible Calvinism.

MR. EDITOR—The substance of the following essay, or scriptural defence of some of the most important and distinctive principles of Calvinism, is taken from a small tract published some years since, in Louisville, Ky., and though the passages cited in support of these principles are not new, being all perhaps found in the public standards of the Se-

cession church, yet their arrangement, and the manner in which they are brought forward in this little tract, in answer to the common objections urged against them, seem admirably calculated to rivet those sentiments upon the minds of the faithful, and also to put to silence, if not to convince gainsayers; and therefore I now transmit you a copy, with some alterations and additions, thinking it may possibly be for edification to give it a place in the Monitor. In a period like the present, when those principles of religion denominated Calvinistic are violently opposed, and not unfrequently misrepresented, publicity should be given to that which seems calculated, in some degree, to correct public sentiment. Nor can the warmest advocates or most violent opposers of Calvinism complain, when those sentiments are given in the express language of authors, deemed by all parties infallible. None who are possessed of the spirit of christian meekness and candor, will rail against the language of the Holy Spirit, nor will the warmest supporters of Calvinism complain of misrepresentation

J. D.

Question. Do Calvinists believe the Bible to be of sufficient authority to decide in all questions of religious belief and practice, containing every thing requisite for our instruction in truth and duty?

Answer. I receive the Bible "not as the word of men, but as it is in truth the word of God." (1 Thess. ii. 13.) I believe also that "prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost;" (2 Pet. i. 21.) that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16.) I believe as the Spirit speaketh expressly, "That in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;" (1 Tim. iv. 1.)—that as it is written "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies," (2 Pet. ii. 1.) and that such may be known by "the law and the testimony, if they speak not according to this word, it is because there is no light in them." (Isa. viii. 20.)

Q. In determining what is truth and duty, can we not receive as good authority the opinions and practices of such as are eminent for learning and piety?

A. I believe the declaration of our Lord, "in vain do ye worship me teaching for doctrines the commandments of men." (Matt. xv. 9.) I cordially assent to the language of Paul, "as we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. i. 9.) I believe also that our "faith should not stand in the wisdom of men but in the power of God." (1 Cor. ii. 5.)

Q. The divinity of Christ being a conclusive evidence of the doctrine of the Trinity, what is your belief respecting him?

A. I believe that "Christ Jesus, being in the form of God, thought it not robbery to be equal with God;" (Phil. ii. 6.) That "in the beginning was the Word, and the Word was with God, and the Word was God;" (John i. 1.) That Jesus Christ was declared to be the Son of God with power;" (Rom. i. 4.) that "unto the Son he saith, thy throne O God, is forever and ever;" (Heb. i. 8.) That "Jesus Christ is the true God and eternal life." (1 Jon. v. 20.) I believe also his own declara-

tion, "I and my Father are one," (John x. 30.) and that "there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." (1 Joh v. 7.)

Q. Do you believe that Jesus Christ united his divine to a human nature?

A. I believe that "the Word was made flesh and dwelt among us," (John i. 14,) that "God was manifest in the flesh, believed on in the world, and received up into glory;" (1 Tim. iii. 16;) that "Jesus Christ our Lord was made of the seed of David according to the flesh," (Rom. i. 3.) that "he took not on him the nature of angels but the seed of Abraham." (Heb. ii. 16.)

Q. Why was it necessary that Christ, being in the form of God, should assume human nature?

A. I believe that "in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God; to make reconciliation for the sins of the people," (Heb. ii. 17) and as "Every High Priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer," (Heb. viii. 3.) and therefore "he was made a little lower than the angels for the suffering of death." (Heb. ij. 9.) and "appeared to put away sin by the sacrifice of himself." Heb. ix. 26.)

Q. Do you believe that God from eternity purposed the death of Christ as a sacrifice for sin?

A. I believe that Jesus Christ was "the Lamb slain from the foundation of the world;" (Rev. xiii. 8.) That redemption is "with the precious blood of Christ, who verily was fore-ordained before the foundation of the world; (1 Pet. i. 20.) That being delivered by the determinate counsel and fore-knowledge of God, "he was taken and by wicked hands was crucified and slain;" (Acts ii. 23.) That the crucifiers of Christ "were gathered together for to do whatsoever" God's "hand and council determined before to be done;" (Acts iv. 28)—and that now unto the principalities and powers in heavenly places is known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." (Eph. iii. 10, 11.)

Q. Was there any thing special in the condition of man which rendered the atonement of Christ necessary?

A. I believe "The soul that sinneth, it shall die;" Eze. xviii. 4.) That "the scriptures hath concluded all under sin;" (Gal. iii. 22.)—That "there is none righteous, no not one;" (Rom. iii. 10.)—That "by the offence of one judgment came upon all men to condemnation;" (Rom. v. 18.)—That men are "dead in trespasses and sins;" (Eph. ii. 1.)—being "by nature the children of wrath;" (Eph. ii. 3.)—and that "without shedding of blood there is no remission." (Heb. ix. 22.)

Q. Might not God, by the sovereign exercise of his mercy, have pardoned without a satisfaction all sincere well meaning people who do as well as they can?

A. I believe that though Jehovah is "The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, and transgression and sin"—yet "he will by no means clear the guilty, visiting the iniquity of the father upon the children and upon the childrens' children, unto the third and to the fourth generation;" (Ex. xxxiv. 6, 7.) and "Therefore by the deeds of the law there shall no flesh be justified in his sight" (Rom. iii. 20.)—"for if there had been a law given which could have

given life, verily righteousness had been by the law." (Gal. iii. 21.) But glory be to God in the highest, "what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin condemned sin in the flesh." (Rom. viii. 3.)

Q. You believe, then, that there is no salvation for the heathen, or any who are totally ignorant of Christ?

A. I believe Paul states the true condition of such when he says of the Ephesians, "at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." (Eph. ii. 12.) I believe also that "whosoever shall call on the name of the Lord shall be saved," but "how then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. x. 13, 14)—that "There is one God, and one Mediator between God and man, the man Christ Jesus;" (1 Tim. ii. 5.)—that "neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved;" (Acts iv. 12.)—and therefore "where there is no vision the people perish." (Prov. xxix. 18.)

Q. Do you believe that Christ laid down his life to procure salvation for the whole human race?

A. I believe his own declaration, "I lay down my life for the sheep;" (John x. 15.) and that "Christ also loved the church and gave himself for it;" (Eph. v. 25.)—that "God so loved the world that he gave his only begotten son, that whosoever believeth upon him shall not perish but have everlasting life;" (John iii. 16.)—and as in the days of Paul "as many as were ordained to eternal life believed" (Acts xiii. 48)—so it shall continue to the end of time. I believe of Christ that "Him hath God exalted with his right hand to be a Prince and Saviour, for to give repentance to Israel, and remission of sins." (Acts v. 31.)

Q. Was not the satisfaction rendered by Christ, to the law and justice of God, amply sufficient to make atonement for all the sins of all men?

A. I believe that "The blood of Jesus Christ his son, cleanseth us from all sin;" (1 John i. 7.)—That "he is able also to save them to the uttermost that come unto God by him;" (Heb. vii. 25.)—That "It pleased the Father that in him should all fullness dwell; and having made peace through the blood of his cross, by him to reconcile all things to himself; by him, I say, whether they be things on earth or things in heaven;" (Col. i. 19, 20.)—that "by one offering he hath perfected forever them that are sanctified;" (Heb. x. 14.)—that he suffered and rose from the dead "that repentance and remission of sins should be preached in his name among all nations," (Luke xxiv. 47.) and that "whosoever believeth on him shall receive remission of sins." (Acts x. 43.)

Q. Does not the atonement then, being so extensive in its efficiency, of itself deliver men from the natural condemnation of spiritual death?

A. Although the atonement, with respect to its intrinsic value, be amply sufficient for the whole world, yet I believe that "except a man be born of water and of the spirit he cannot enter into the kingdom of God;" (John iii. 5)—that "he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God;" (John iii. 18.)—that "them that believe on his name are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God:" (John i. 13)

—that “through the offence of one many be dead;” (Rom. v. 15)—that “it is the spirit that quickeneth” (John vi. 63)—and that men are “dead in trespasses and sins,” (Eph. ii. 1)—until “quickeneth” by the spirit of God.

Q. Can men, dead in sin, of themselves turn to Christ and please God, and if not, why?

A. I believe the declaration of Christ, “no man can come unto me, except the Father which hath sent me draw him;” (John vi. 44)—that he explains the cause, when he says “there are some of you that believe not—therefore said I unto you, that no man can come unto me, except it were given unto him of my Father;” (John vi. 64, 65)—or when he says “ye will not come unto me that ye may have life.” (John v. 40.) I believe “they that are in the flesh cannot please God,” (Rom. viii. 8) for the reason given that “the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.” (Rom. viii. 7.)

Q. Do you really suppose men are so bad as to be naturally disposed to reject Christ and his salvation?

A. I believe that “he came to his own, and his own received him not;” (John i. 11)—that “he is despised and rejected of men.” (Isa. liii. 3)—that the natural language of the human heart is “we will not have this man to reign over us;” (Luke xix. 14)—that “Christ crucified is unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them that are called, the power of God and the wisdom of God.” (1 Cor. i. 23, 24.)

Q. You suppose, then, that some are called to Christ, notwithstanding their native opposition. What do you mean by their being called?

A. I believe that “them that love God are the called, according to his purpose” (Rom. viii. 28)—that they are also “the called of Jesus Christ;” (Rom. i. vi)—“called to be saints;” (1 Cor. i. 2)—“called with an holy calling, according to the purpose and grace of God;” (2 Tim. i. 9)—and as the apostle declares, “God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, whereunto he called you by our gospel.” (2 Thess. ii. 13, 14.)

Q. Your language implies that God determined before hand upon the calling of some to Christ, through faith and holiness—Do you believe so?

A. I believe that “whom he did fore-know, he also did predestinate to be conformed to the image of his Son,” “moreover, whom he did predestinate them he also called;” (Rom. viii. 29, 30)—that God hath saved us and called us with a 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;” (2 Tim. i. 9)—that “God hath chosen us (the faithful in Christ) in him before the foundation of the world, that we should be holy and without blame before him in love;” (Eph. i. 4)—that “we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” (Eph. ii. 10.)

Q. You say God predestinated those he fore-knew, will you tell me more fully in plain language, what you believe respecting predestination and election?

A. I believe that “the faithful in Christ Jesus” God hath “predestinated to the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will;” (Eph. i. 5.)—that “they have in Christ obtained an inheritance, being predestinated according to the purpose of him

who worketh all things after the counsel of his own will." (Eph. i. 11)—I believe that as in the days of Elijah, "even so at this present time, also, there is a remnant according to the election of grace, and if by grace, then it is no more of works, otherwise grace is no more grace; (Rom. xi. 5, 6)—that those whom "God according to his abundant mercy hath begotten again to a lively hope through the resurrection of Jesus Christ from the dead" are "elect according to the fore-knowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ:" (1 Pet. ii. 3, 4)—I believe that in the case of Jacob and Esau "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 the elder shall serve the younger." (Rom. ix. 11, 12.)

Q. Is it not incompatible with divine justice thus to choose one and reject another, without respect to character?

A. I believe God sets this matter at rest in declaring to Moses "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion, (Rom. ix. 15) and unto Pharaoh "even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." (Rom. ix. 17, 18.)

Q. But if God thus arbitrarily has mercy on whom he will, and hardens whom he will, why doth he yet find fault, for who hath resisted his will?

A. I believe the apostle has best answered this question: "Nay, but O man, who art thou that repliest against God? Shall the thing formed say unto him that formed it, why hast thou made me thus? Hath not the potter power over the clay of the same lump to make one vessel unto honor and another unto dishonor? What if God, willing to show his wrath, and make his power known, endured with much long suffering, the vessel of wrath fitted to destruction, and that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory?" (Rom. ix. 20-23.)

Q. But if God, by the Holy Ghost has taught so unequivocally the doctrine of predestination and election, what shall those multitudes of pious, learned and sincere professors do who disbelieve this doctrine?

A. "He that reproveth God let him answer it?" (Job. xl. 2.)

Q. But is it possible to love God as his character is exhibited by such a doctrine?

A. I believe it was the perfect love of God which prompted the apostle when he said "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with 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 to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will;" (Eph. i. 3-5)—and again, "we are bound to give thanks always to God for you brethren beloved of the Lord, because God hath from the beginning chosen you unto salvation." (2 Thess. ii. 13)—It is possible to love God and yet believe "by grace ye are saved;" and again "saved and called with a holy calling not according to our works, but according to his own purpose and grace given us in Christ Jesus before the world began." (Eph. ii. 8, and 2 Tim. i. 9.)

Q. If unconditional election be true, the elect must be saved do what they will. Can you really believe a doctrine so absurd?

A. If by unconditional election you mean election without respect to the merits of a person, or his actions, I answer "God hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace;" (2 Tim. i. 9)—that "not by works of righteousness which we have done, but according to his mercy he hath saved us;" (Tit. iii. 5)—that "there is a remnant according to the election of grace, and if by grace, then it is no more of works." (Rom. xi. 5, 6.) But if by unconditional election you mean no respect to holiness and obedience of life, as requisite to salvation, I answer "The saints are chosen in Christ Jesus that they should be holy;" (Eph. i. 4)—"called not unto uncleanness but unto holiness;" (1 Thes. iv. 7)—God having "predestinated them to be conformed to the image of his Son;" (Rom. viii. 29)—"elect through sanctification of the Spirit unto obedience;" (1 Pet. i. 2)—"created in Christ Jesus unto good works;" (Eph. ii. 10)—"chosen and ordained that they should bring forth fruit, and that their fruit should remain." (John xv. 16.)

Q. But if God thus rejects one, and saves another who has nothing to recommend him to favor above his fellows, does it not argue a sinful partiality in him with respect to his creatures?

A. Not to the elect; For though "as many as were ordained to eternal life believed," (Acts xiii. 48)—yet "God is just, and the justifier of him that believeth in Jesus" (Rom. iii. 26)—not to the reprobate, for all those "whose names were not written in the book of life from the foundation of the world," (Rev. xvii. 8) when "The Son of man shall come in the glory of his Father with his angels, then shall he reward every man according to his works;" (Matt. xvi. 27)—and "the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord;" (Rom. vi. 23)—when all that are in their graves shall hear the voice of the Son of Man, they "shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." (John v. 29.)

Q. But if there are some "whose names are not written in the book of life from the foundation of the world" how is their salvation possible?

A. I believe "Jesus Christ is able to save to the uttermost all that come unto God by him;" (Heb. vii. 25)—That he has said "Him that cometh unto me I will in no wise cast out;" (John vi. 27)—That every soul has the offer of salvation "by repentance toward God, and faith toward our Lord Jesus Christ;" (Acts xx. 21)—That "God is willing that all should come to repentance;" (2 Pet. iii. 9)—and if any come not, it is because as Christ said "ye will not come unto me that ye might have life." (John v. 10.)

Q. But if in themselves considered as free moral agents and subjects of the free offer of salvation, it is equally possible for all to attain salvation; is not the difference in all cases to be ascribed to the power of the human will?

A. I believe that "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy;" (Rom. ix. 16) That "believers are born not of blood, nor of the will of the flesh, nor of the will of man, but of God;" (John i. 13)—That "by grace are ye saved through faith and that not of yourselves, it is the gift of God." (Eph. ii. 8.)

Q. This, I suppose, you call free grace. But is it reasonable thus to

put free grace before free will; making the sinner's recovery to God so entirely of grace that the human powers go for nothing?

A. I believe that the proclamation of free grace is "Whosoever will, let him take the waters of life freely;" (Rev. xxii. 17)—That it is by the power of free grace the will is bowed into acquiescence according to the promise, "Thy people shall be willing in the day of thy power." (Ps. cx. 3) To this power of free grace the regenerate man alludes, when he confesses "By the grace of God, I am what I am." (1 Cor. xv. 10.)

Q. So you will have it that free will itself must submit to the transforming power of free grace before it ever helps us in the affair of salvation. Can you tell me, then, how such free grace as saves one and not another, when there is no merit of good works in either, consists with the Divine perfections?

A. This is no other than asking "Canst thou by searching find out God? canst thou find out the Almighty to perfection?" (Job ix. 7)—Touching the Almighty, we cannot find him out; "he is excellent in power and in judgment, and in plenty of justice;" (Job xxxvii. 23)—and if some are saved, "being predestinated according to the purpose of him who worketh all things after the counsel of his own will;" (Eph. i. 11)—If "these things are hid from the wise and prudent and revealed unto babes," it becomes us cheerfully to say "even so, Father, for so it seemed good in thy sight." (Matth. xi. 26, 27.) I believe his own declaration, "as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts;" (Isa. lv. 9)—that instead of murmuring "How canst these things be?" (John iii. 9)—it is the dictate of reason that we should rather exclaim "O the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out." (Rom. xi. 33.)

Q. But if God does "work all things after the counsel of his own will," it is a secret to us what that counsel is; why then meddle with the "determinate counsel and fore-knowledge of God?"

A. I believe that "secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children for ever;" (Deut. xxix. 29)—that as to the revealed will of God—"all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;" (2 Tim. iii. 16)—That it is a revealed truth that God "doeth according to his will in the army of heaven and among the inhabitants of earth;" (Dan. iv. 35)—that "known unto God are all his works from the beginning of the world, (Acts xv. 18) and that "believers are his workmanship;" (Eph. ii. 10)—"predestinated according to the purpose of him," &c. (Eph. i. 11)—And hence I believe no minister of the gospel can omit to declare these revealed truths and yet truly say "I have not shunned to declare unto you all the counsel of God;" (Acts xx. 27)—or be found obedient to the injunction "all my words that I shall speak unto thee, receive in thine heart, and go unto the children of thy people and tell them, Thus saith the Lord, whether they will hear or whether they will forbear." (Eze. iii. 10. 11.)

Q. You believe then with regard to the saints, that "It is God that worketh in them to will and to do of his good pleasure." But can you believe that God's governing, directing, and predetermining influence extends to all his creatures and all their actions?

A. I believe with Nebuchadnezzar that Jehovah "doeth according to

his will in the army of heaven and among the inhabitants of the earth," (Dan. iv. 35.) that "the Lord hath prepared his throne in the heavens and his kingdom ruleth over all," (Ps. ciii. 19) That "whatsoever the Lord pleased, that did he in heaven and on earth, in the seas and all deep places;" (Ps. cxxxv. 6)—That "the hawk flies by" his "wisdom and stretches her wings toward the south. The eagle mounts up at his command, and makes her nest on high;" (Job. xxxiv. 26, 27)—Also "the king's heart is in the hand of the Lord, as the rivers of waters, he turneth it whithersoever he will;" (Prov. xxi. 1)—and though "There are many devices in a man's heart, nevertheless the counsel of the Lord, that shall stand." (Prov. xix. 21.) I believe further Christ's own declaration, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father, but the very hairs of your head are all numbered;" (Math. x. 29, 30)—and the same Being "Telleth the number of the stars, he calleth them all by their names;" (Ps. cxlvii. 4)—and further declares "I form the light and create darkness, I make peace and create evil; I the Lord do all these things." (Isa. xlv. 7.)

Q. But certainly you will grant that sinful actions, and events that come to pass fortuitously, or by chance, are not under the divine control?

A. I believe that "The lot is cast into the lap, but the whole disposing thereof is of the Lord;" (Prov. xvi. 33)—That when "a certain man drew a bow at a venture and smote the king of Israel between the joints of the harness" (1 Kings xxii. 34) he was guided by divine influence. Respecting sinful actions, I remark, that the cursing of Shimei was sinful, yet I believe the declaration of David, "So let him curse, because the Lord hath said unto him, curse David." (2 Sam. xvi. 10.) I believe also God's own declaration, "And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet." (Eze. xiv. 9.) I believe that the sons of Jacob had good reason to entreat Joseph, "Forgive, I pray thee now, the trespass of thy brethren, and their sin, for they did unto thee evil;" (Gen. l. 17)—yet I also believe Joseph's declaration, "Now, therefore, be not grieved nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life." "So now it was not you that sent me hither, but God." (Gen. xlv. 5-8.) I believe God's word respecting the king of Assyria, "O Assyrian, the rod of mine anger and the staff in their hands is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil and to take the prey, and to tread them down like the mire of the street," yet as the instrument of accomplishing the divine vengeance he sinned, hence says the Lord, "wherefore it shall come to pass that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria and the glory of his high looks." (Isa. x. 5-8-12) I believe "the charge" respecting the crucifiers of Christ, that "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands ye have crucified and slain," (Acts ii. 23)—yet, as he said to Pilate, "Thou couldst have no power against me except it were given thee from above;" (John xix. 11)—and therefore "they were gathered together to do whatsoever" God's "hand and counsel determined before to be done." (Acts iv. 27, 28.)

Q. But do you not then make God the author of sin, and take away all accountability from the creature?

A. I believe that "God cannot be tempted of evil, neither tempted he

any man. But every man is tempted when he is drawn away of his own lusts and enticed." (James i. 13, 14.) As he says of the king of Assyria, "Howbeit, he meaneth not so, neither doth his heart think so, but it is in his heart to destroy and to cut off nations not a few;" (Isa. x. 7.)—and as Joseph says of his brethren, "But as for you, ye thought evil against me, but God meant it unto good, to bring to pass as it is this day to save much people alive." (Gen. l. 20.) Hence of God it is said, "evil cannot dwell with thee nor fools stand in thy sight." (Ps. v. 5.)—"Thou art of purer eyes than to behold evil, neither canst thou look upon iniquity." (Hab. i. 13.)

Q. Suppose however that such as have been predestined to the adoption of children, should after their adoption fall from grace, or return to an unregenerate state, what would be the consequence?

A. I believe "It is impossible for those who were once enlightened and have tasted of the heavenly gift, that were made partakers of the Holy Ghost, and have tasted of the good word of God and the powers of the world to come, if they shall fall away, to renew them again to repentance;" (Heb. vi. 4-6.)—that when "The righteous turneth away from his righteousness and committeth iniquity, and doeth according to all the abominations which the wicked man doeth, all his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed and in his sin which he hath sinned, in them shall he die;" (Ezek. xviii. 24.)—that "If we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation." (Heb. x. 26, 27.)

Q. What security have believers that they shall not fatally apostatize?

A. I believe that "We are not sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God;" (2 Cor. iii. 5.)—that the "elect according to the foreknowledge of God the Father, are kept by the power of God through faith unto salvation, ready to be revealed in the last time;" (1 Pet. ii. 5.)—that as Christ says, "He that heareth my words and believeth on him that sent me, hath everlasting life and shall not come unto condemnation." (John v. 24.)—"My sheep hear my voice, I know them and they follow me, and I give unto them eternal life and they shall never perish;" (John x. 27, 28.)—that "He is faithful who hath promised;" (Heb. x. 23.)—and that "God is faithful that calleth you, who also will do it;" (1 Thess. v. 24.) I believe it is truly said to believers, that "We are his workmanship, created in Christ Jesus unto good works;" (Eph. ii. 10.)—and that "He which hath begun a good work in you will perform it until the day of Jesus Christ;" (Phil. i. 6.)—"Who also shall confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." (1 Cor. i. 8.)

Q. But does not experience teach us that some do apostatize, or fall from grace to an unregenerate state?

A. I believe that "some having put away faith and a good conscience concerning faith, have made shipwreck;" (1 Tim. i. 19.)—that "they went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us;" (1 John ii. 19.)—that many "when they have heard the word, immediately receive it with gladness," who yet because "they have no root in themselves endure but for a time;" (Mark iv. 16, 17.)—But that "the steps of the good man are ordered by the Lord, and he delighteth in his way, and though he fall he shall not be utterly cast down; for the Lord upholdeth him with his hand." (Ps. xxxvii. 23, 24.)

Q. What do you suppose happens to men after death?

A. I believe that "It is appointed unto all men once to die, and after that the judgment;" (Heb. ix. 27.)—that "There shall be a resurrection of the dead, both of the just and unjust;" (Acts xxiv. 15.)—that "The Lord himself shall descend from Heaven with a shout, with the voice of the Archangel and with the trump of God; and the dead in Christ shall rise first;" (1 Thess. iv. 16.)—that "We must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad;" (2 Cor. v. 10.)—that "The wicked shall go away into everlasting punishment, but the righteous into life eternal." (Mat. xxv. 46.)

Q. What can be the reason why so many disbelieve the plain declarations of the Bible?

A. I believe, "This is the condemnation that light is come into the world, and men love darkness rather than light, because their deeds are evil. For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved;" (John iii. 19.)—that there "Are some things hard to be understood, which they that are unlearned and unstable, wrest, as they do also the other scriptures to their own destruction;" (2 Pet. iii. 16.)—that many "hearing, hear not, neither do they understand. For their heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted." (Math. xiii. 13-16.)

NOTE.—The reader will discover that the answers to these queries are given in the language of inspiration. He will probably also admit, that as here presented, they appear decisively in favor of predestination and its kindred doctrines.

The force of scripture truth, however, is in various ways sought to be evaded. Among these is the subterfuge of saying that our translation is incorrect. But as to this, I feel no hesitation in saying to all who can read plain English grammatically, that they may safely ground their faith and practice, and hope of glory, on the word of God as it reads in the commonly received English translation.

Others may perhaps seek to evade the force of the scripture as here applied, by hastily pronouncing it a mutilated selection, perverted from its proper meaning by being quoted in detached sentences. Such an evasion, however, unless it can be substantiated by proving that the quotations exhibit a meaning contrary to the scripture sense, I maintain to be an act of trifling with truths, which, as we fear God, we are bound to receive and reverence. In selecting and arranging these quotations, special care has been taken that no passage as here applied, should present a meaning not justified by the context.

ART. V. *Extracts from a Clergyman's Diary.*

It is asserted as a fact, that when the Eagle beholds the storm coming down, he considers with wonderful accuracy, his ability to withstand its force; and should the wind and tempest threaten to rage with irresistible violence, he instantly spreads his wings, soars above the storm, and calmly looks down on the raging elements below. Thus, amid the storms

of life should the christian act. Let his soul rise on the wings of faith to heaven—let him by faith contemplate his happy home, and while this sea of life is tossed and convulsed with storms and tempests, let his hope enter within the veil and rejoice in prospect of the sure possession of those peaceful mansions, where storms and trials can never come.

While we must not run into temptation, yet, neither must we run out of the way of duty, to escape it. Resist temptation—oppose sin, and thus as Samson obtained honey from the carcase of the lion, draw food for the soul from a slain enemy.

Balch, in his discourse on Christianity and Literature, says of Watts, that by his hymns, he has “long led the sacramental host of God’s elect—has decorated the temple of Zion and carried thence a wreath of glory that fadeth not away.” He should have said that Watts, by his daring blasphemies against the “book of Psalms,” and the introduction of his own worthless Dagon in their room, has desecrated the temple of Zion, and “carried thence a wreath of glory,” even God’s own precious words, to make way for his own imperfect effusions.

Christian, Eternity is before you. Prepare to meet thy God. The avenger of blood is pursuing; haster to your home; press on to the promised land. This Sodom, this polluted earth, will soon be destroyed. Rest not till you reach the mount of safety—the city of your God. You say you love Christ, and long to be in heaven. O show that you mean what you say, by every day thinking of, longing after, and preparing for its imperishable glories.

To join a corrupt church, on the plea of aiding an orthodox minority is sinful and absurd. It is sinful, because the act of uniting with a back-sliding church, is openly countenancing the apostacy of that church. It is absurd, because no man in his senses, would sincerely pretend, that in order to draw out one who is plunged in the deep mire of error, he must himself plunge in with him; he will rather seek firm ground, and standing on the rock of everlasting truth, strive to draw the sinking soul to the only sure foundation.

A neighbor of mine, a minister in the Gen. Assembly, calling himself Calvinistic too in his sentiments, asserted at a protracted meeting, that “the sinner could believe as easily as he could eat his dinner, or cross the street.” Contrast this boasting unscriptural expression, with the description of conversion in the Bible. “No man,” says Christ, “can come to me except the Father draw him.” It is the work of Omnipotence. “Except a man be born of the Spirit,” he cannot believe, he cannot see, he cannot enter into the kingdom of heaven. We are dead in sins; God only can quicken us. We are unwilling—God must make us willing in the day of his power. Our hearts are closed against the calls of mercy—the Lord must open them. We are blind, polluted and undone; God must open our blind eyes, save us by the washing of regeneration and the renewing of the Holy Ghost, pluck us as brands from the burning, and fit us for heaven. Moral suasion will never lead men to receive the truth in the love of it. Reasoning will never savingly convince a man that the Bible is God’s word. By overwhelming arguments we may put to shame the folly of infidelity, and silence its cav-

its ; but to implant a love of truth in the heart, requires an effort of Omnipotence. Though with a sunbeam you could illuminate every text and every mystery, making every thing so plain that he might read who runneth, yet, the unrenewed man, loving darkness rather than light, would close his eyes ; or like the men who journeyed with Paul, he might see a light and hear a voice, and yet see and understand *no truth* in a saving manner. Faith to believe, a new heart, and a right spirit to understand savingly the mysteries of redemption, must be given by God ; and unless this is given, the soul will sink into hell with the Bible imprinted on the memory, and the offers of mercy sounding in the ears. Without this ability to believe—this faith—this gift of God—before all the wonders of Egypt—all the miracles of our Lord—in the face of all the evidences of our Saviour's deity and the truth of his word—evidences which have filled heaven with amazement and hell with terror—the carnal heart will remain callous as the nether mill-stone. And what then ? Must we sit down in despair ? What can we do ? *Pray.* As a helpless, perishing sinner, ask for this ability, this faith. Ask, and the veil will be rent, the blind eye opened, the deaf ear unstopped and the withered arm strengthened. "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." "Him that cometh to me, I will not, no I will not cast out."

We must judge of peace from its nature and consequences, from its origin and tendency. There is peace between devils ; but it is a peace which unites in opposing all that is good and holy. There is peace between banded robbers and assassins ; but it is a peace which fattens on the blood and the property of their fellow men. "Come," say they,—"Come with us—cast in thy lot among us—let us all have one purse." There is peace in the carnal and unrenewed heart, when the strong man armed keepeth his goods and rules the powers of the mind at his pleasure ; but it is a peace, which, if not broken, will bring down eternal death upon the soul. There is peace, an outward peace, (though far from being real,) amongst the members of the popish church ; but it is a peace which can exist only in the poisoned atmosphere of error, and thrives on the false hopes it presents to the guilty soul. Alas ! this peace springs not from purity ; it is the offspring of presumption and error ; and when a church can glory in the possession of such peace, it is an evidence that the spirit of apathy and delusion—the forerunner of destruction has come upon her.

The charity which rejoiceth in the truth, which contends earnestly for the faith delivered to the saints, is the only true spirit of love which can heal the "divisions of Reuben," and hasten the time when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Besides, we are not at liberty to alter, or add to the instructions our Master and King has given us. If we might do this with impunity, even in one point—if the beauty and purity of the church might thus be sacrificed, and her heavenly institutions thrown down and trampled in the dust, that this false peace may pass over them, into the house of God, then we may alter all the laws of our Sovereign, and to make room for this idol, drive truth from the earth. The gospel itself, owing to the sin of men, is a sword on the earth. The world is asleep in sin, and because the gospel trumpet breaks that sleep and warns the sinner that he is on the brink of perdition, would it be charity to hush that call of mercy,

and cry, peace, peace, till the thunders of the day of wrath broke over the lost soul and announced his hopeless doom?

The Prince of Peace himself, the Saviour of sinners, is to many, owing to the terrible malignity of the carnal heart, a stone of stumbling and a rock of offence. The glad tidings of salvation, to many careless ones, prove a "savour of death." The heralds of the cross are, in the opinion of many, disturbers of the peace of society, men that turn the world upside down. And must the gospel, which through the depravity of men has caused such dissensions, be removed to heaven again, rather than disturb the false peace of the wicked? Must the beams of the Sun of Righteousness be withdrawn forever, that the darkness and slumber of spiritual death which broods over our miserable earth may never be scattered? Must the truth retire from the earth, and the friends of truth cease to testify on its behalf, lest the hatred of the carnal heart should be excited, and the peace of pollution and death be broken?—Must truth thus be sacrificed, and the friends of truth consent to be hurried down to the whirlpool of error, to see the church buried beneath its baleful waves, and not lift a finger to prevent, nor raise a cry for rescue. If such a spirit should continue to spread and prevail in the Reformation Churches, farewell forever to all their glory. A worse than Egyptian darkness, a darkness that in its terrible effects will be felt throughout eternity on the souls perhaps of millions, will settle upon them. Alas! that so many protestant churches continue to cherish this false peace which is digging the grave of truth—continue to cling to, and countenance errors as fatal in their tendency, as ruinous to souls, as if still folded in the deadly embrace of the "Mother of Harlots," though they may not be nominally her daughters, nor covered with her bloody robe.

MAXTON.

ART. VI.—*Precious Remedies against Satan's Devices*

(Continued from page 472.)

CHAPTER VIII.—*The eighth Device that Satan hath to draw the soul to sin, is, By representing to the soul the outward mercies ungodly men enjoy, and the outward miseries they are freed from, whilst they walk in the ways of sin. Saith Satan, dost thou see, O soul! the many mercies that such persons enjoy, who walk in those very ways that thy soul startles to think of, and the many crosses they are delivered from, even such as make other men (who dare not walk in such ways) spend their days in sighing and mourning; and therefore, saith Satan, if thou will be freed from the dark night of adversity, and enjoy the sunshine of prosperity, thou must walk in their ways.**

By this stratagem the devil took those in Jer. xlv. 16, 17, 18. 'As for the word that thou has spoken unto us in the name of the Lord, we will not hearken unto thee; but we will certainly do whatsoever thing goeth forth out of our mouth, to burn incense unto the queen of heaven, and to pour drink-offerings unto her, as we have done, we and our fathers, our kings, and our princes in the cities of Judah, and in the

* It was a weighty saying of Seneca, "There is no one more unhappy than he who never felt adversity."

streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all things, and have been consumed by the sword, and by the famine.* This is the language of a world of ignorant, profane, and superstitious persons, that would have made them a captain to return to bondage, yea, to that bondage that is worse than that the Israehtes groaned under. Now, the remedies against this device of Satan, are these that follow:

Remedy 1. Solemnly consider, that no man knows how the heart of God stands by his hand; his hand of mercy may be towards a man, when his heart may be against him, as you may see in Saul and others.† And the hand of God may be set against a man, when his heart is dearly set upon him, as you may see in Job and Ephraim; the hand of God was sorely set against them, and yet the heart and bowels of God were strongly working towards them; 'No man knoweth either love or hatred by outward mercy or misery; for all things come alike to all, to the righteous and the unrighteous, to the good and to the bad, to the clean and to the unclean,' &c. The sun of prosperity shines as well upon brambles as fruit trees; the snow and hail of adversity lights upon the best garden, as well as dung-hills, or the wild waste. Ahab's and Josiah's ends concur in these very circumstances. Saul and Jonathan, though different in their natures, deserts, and deportments, yet in their deaths they were not divided. Health, wealth, honor, &c., crosses, sicknesses, losses, &c. are cast upon good and bad men promiscuously. 'The whole Turkish empire is nothing else but a crust, cast by heaven's great housekeeper to his dogs.'‡ Moses dies in the wilderness as well as those that murmured. Nabal is rich as well as Abraham: Ahithophel wise as well as Solomon; and Doeg honored by Saul, as well as Joseph was by Pharaoh. Usually the worst of men have most of these outward things; and the best of men have least of earth though most of heaven.

Rem. 2. Consider likewise, there is nothing that doth so provoke God to be angry, as when men take encouragement from God's goodness and mercy to do wickedly. This you may see by the wrath that fell upon the old world, and by God's raining fire from heaven upon Sodom and Gomorrah. This is clear in Jer. xlv. from verse 20 to verse 28, the words are worthy your best meditation; oh, that they were engraven in your hearts, and constant in all our thoughts! Though they are too large for me to transcribe them, yet they are not too large for me to remember them. To argue from mercy to sinful liberty, is the devil's logic, and such logicians ever walk as upon a mine of gunpowder, ready to be blown up; such persons can never avert or avoid the wrath of God.§ It is the highest wickedness for a man to be very bad, because God is very good; 'a worse spirit than this is not in hell.' Ah, Lord,

* Some of the Heathens would be as wicked as their gods were, counting it a dishonor to their god to be unlike him.—LACTANTIUS.

† Tully judged the Jews' religion to be naught, because they were so often overcome, impoverished and afflicted; and the religion of Rome to be right, because the Romans prospered and became lords of the world; and yet, though the Romans had his hand, yet the Jews had his heart; for they were dearly beloved, though sorely afflicted.

‡ "Nothing more than a bit of bread."—LUTHER.

§ Such souls make God a God of clouds, one that will not do as he saith, but they shall find God to be as severe in punishing, as he is to others gracious in pardoning. Good turns aggravate unkindnesses, and our guilt is increased by our obligations.

doth not wrath, yea, the greatest wrath, lie at this man's door? Are not the strongest chains of darkness prepared for such a soul? To sin against mercy is to sin against humanity; it is bestial, nay, it is worse. To render good for evil is divine, to render good for good is human; to render evil for evil is brutish, but to render evil for good is devilish; and from this evil deliver my soul, O God.

Rem. 3. Solemnly consider, that there is no greater misery in this life, than not to be in misery; no greater affliction than not to be afflicted; wo! wo! to that soul that God will not spend a rod upon; this is the most awful stroke, when God refuses to strike! 'Ephraim is joined to idols; let him alone. Why should you be smitten any more? You will revolt more and more.' When the physician gives over the patient, you say, 'Ring his knell, the man is dead:' so when God gives up a soul to sin without control, you may truly say, 'This soul is lost, you may ring his knell, for he is twice dead, and plucked up by the roots.' Freedom from punishment is the mother of security,* the step-mother of virtue, the poison of religion, the moth of holiness, and the introducer of wickedness: 'Nothing (said one) seems more unhappy to me, than he to whom no adversity hath happened.' Outward mercies oft-times prove a snare to our souls. 'I will lay a stumbling-block,' (Ezek. iii. 20.) Vatablus's note there is, 'I will prosper him in all things; and not by affliction restrain him from sin.' Prosperity hath been a stumbling-block, at which millions have stumbled and fallen, and destroyed their souls forever.

Rem. 4. Seriously consider, that the wants of wicked men, under all their outward mercy and freedom from adversity, is far greater than all their outward enjoyments. They have many mercies, yet they want more than they enjoy, the mercies which they enjoy, are nothing to the mercies they want. It is true, they have honors and riches, and pleasures, and friends, and are mighty in power; their seed is established in their sight with them, and their offspring before their eyes; 'Their houses are safe from fear, neither is the rod of God upon them; they send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ; they spend their days in wealth, their eyes stand out with fatness, they have more than heart can wish: and they have no bands in their death, but their strength is firm: they are not in trouble as other men,' as David and Job speak; yet all this is nothing to what they want.† They want interest in God, Christ, the Spirit, the promises, the covenant of grace, and everlasting glory; they want acceptance and reconciliation with God; they want righteousness, justification, sanctification, adoption and redemption; they want the pardon of sin, power against sin, freedom from the dominion of sin; they want that favor that is better than life, that joy that is unspeakable and full of glory, that peace that passes understanding, and that grace, the least spark of which is more worth than heaven and earth; they want a house that hath foundations, whose builder and maker is God, those riches that perish not, the glory that fadeth not, and that kingdom that can never be moved. Wicked men are the most needy in the world, yea, they want those two things that would render their mercies sweet, viz. 'The blessing of God, and content with their condition,' and without

* "Religion brought forth riches, and the daughter soon devoured the mother," saith Augustine.

† Men that enjoy all worldly comforts may truly say, "All human comforts are but desolations."

which, their heaven is but misery on this side hell.* When their hearts are lifted up, and grown big upon the thoughts of their abundance, if conscience do but put in a word, and say, it is true, here is this and that outward mercy; oh! but where is an interest in Christ? The favor of God? The comforts of the Holy Ghost? Where are thy evidences for heaven? &c. This word from conscience makes the man's countenance to change, his thoughts are troubled, his heart is amazed, and all his mercies on the right hand, and left, are as dead and withered. Ah! were but the eyes of wicked men open to see their wants in their abundance, they would cry out, and say as Absalom did, 'What are all these to me, so long as I cannot see the king's face?' What is honor, and riches, and the favor of creatures, so long as I want the favor of God, the pardon of my sins, an interest in Christ, and the hopes of glory? O Lord, give me these, or I die, give me these, or I shall eternally die.

Rem. 5. Solemnly consider, that outward things are not as they seem, and are esteemed: they have indeed a glorious outside, but if you view their insides, you will easily find that they fill the head full of cares, and the heart full of fears; what if the fire should consume one part of my estate, and the sea should be a grave to swallow up another? What if my servants should be unfaithful abroad, and my children should be deceitful at home? Ah! the secret fretting, vexing, and gnawing, that daily, yea, hourly, attend those men's souls, whose hands are full of worldly goods.

It was a good speech of an emperor, 'You (said he) gaze on my purple robe and golden crown; but did you know what cares are under it, you would not take it up from the ground to have it.' It was a true saying of Augustine on the 26th Psalm. 'Many are miserable by loving hurtful things; but they are more miserable by having them.' It is not what men enjoy, but the principle from whence it comes, that makes them happy. Much of these outward things usually cause great distraction, great vexation, and great condemnation at last, to the possessors of them. If God give them in his wrath, and do not sanctify them in his love, they will at last be witnesses against a man, racks to torture and torment him, and mill-stones for ever to sink him, in that day when God shall call men to an account, not for the use, but for the abuse of mercy.

Rem. 6. Consider the end and design of God, in heaping mercies upon the heads of the wicked, and in giving them rest and quiet from those sorrows and sufferings that others sigh under.† David, in Ps. lxxiii. 17, 18, 19, 20, shews the end and design of God in this; saith he, 'When I went into the sanctuary of God, then I understood their end: surely thou didst set them in slippery places, thou castedst them down into destruction. How are they brought into desolation as in a moment? They are utterly consumed with terrors. As a dream when one awaketh, so, O Lord, when thou awakest, thou shalt despise their image.' So in Ps. xcii. 7, 'When the wicked spring as the grass, and when all the

* Neither Christ nor heaven can be hyperbolized. A crown of gold cannot cure the head ache, nor can a velvet slipper ease the gout; no more can honor or riches quiet or still the conscience. The heart of a man is a triangle, which the whole round circle of the world cannot fill (as mathematicians say) but all the corners will complain of emptiness, and hunger for something else.

† Valens, the Roman emperor, fell from being an emperor to be a footstool to Sapor, king of Persia. Dionysius, king of Sicily, fell from his kingly glory to be a school-master. The brave queen Zenobia was brought to Rome in golden chains.

workers of iniquity do flourish, it is that they shall be destroyed for ever.' God's setting them up, is but in order to his casting them down; his raising them high, is but in order to his bringing them low.* Ex. ix. 16, 'And in very deed, for this cause have I raised thee up, for to shew in thee my power, and that my name may be declared throughout all the earth. I have constituted and set thee up as a butt-mark,' that I may let fly at thee, plague upon plague till I have beaten the very breath out of thy body, and get myself a name, by setting my feet upon the neck of all thy pride, power, pomp, and glory. Ah, sirs! what man in his wits would be lifted up, that he might be cast down; would be set higher than others, when it is but in order to reduce him lower than others? There is not a wicked man in the world that is set up with Lucifer, as high as heaven, but shall with Lucifer be brought as low as hell. Canst thou think seriously of this, O soul! and not say, O Lord, I humbly crave I may be little in this world, that I may be great in another world; and low here, that I may be high for ever hereafter.† Let me be low, fed low, and live low, so I may live with thee for ever: let me now be clothed with rags, so thou wilt clothe me at last with thy robes; let me now be set upon a dung-hill, so I may at last be advanced to sit with thee upon thy throne. Lord, make me rather gracious than great, inwardly holy than outwardly happy; and turn me into my first nothing, yea, make me worse than nothing, rather than set me up for a time, that thou mayest bring me low for ever.

Rem. 7. Consider once more, that God doth often most plague and punish those, whom others think he doth most spare and love; that is, God plagues and punishes them most with spiritual judgments, (which are the greatest, the sorest, and the heaviest) whom he least punishes with temporal punishments; there are no men on earth so internally plagued, as those that meet with least external plagues.‡ Oh! the blindness of mind, the hardness of heart, the searedness of conscience, that those souls are given up to, who, in the eye of the world, are reputed the most happy men, because they are not outwardly afflicted and plagued as other men. Ah, souls! it were better that all the temporal plagues that ever befell the children of men since the fall of Adam, should at once meet you, than that you should be given to the least spiritual plague, to the least measure of spiritual blindness, or spiritual hardness of heart. Nothing will better or move that man, who is given up to spiritual judgments; let God smile or frown, stroke or strike, cut or kill, he minds nor regards it not; let life or death, heaven or hell, be set before him, they stir him not; he is mad upon his sin, and God is fully set to do justice upon his soul;§ this man's preservation is but a reservation unto a greater condemnation; this man can set no bounds to himself, he is become a brat of fathomless perdition, he hath guilt in his bosom, and vengeance at his back, wherever he goes; neither ministry, nor misery, neither miracle, nor mercy, can mollify his heart, and if this soul be not in misery on this side hell, who is? who is?

* Valens an emperor, Belisarius a famous general, Henry the fourth, Bajazet, Pytheas, great Pompey, and William the Conqueror, these, from being very high, were brought very low; they all fell from great glory and majesty, to great poverty and misery.

† "Grant us Lord that we may so partake of temporal felicity, that we may not lose eternal."—BERNE.

‡ Ps. lxxxix. 12, lxxviii. 26 to 31, cvi. 15, "He gave them their request, but sent leanness into their soul. It is a heavy plague to have a fat body and a lean soul; a house full of gold and a heart full of sin."

§ "It is better to have a sore, than a seared conscience. It is better to have no heart than a hard heart: no mind, than a blind mind."

Rem. 8. Lastly, dwell more upon that strict account, that vain men must make for all the good that they do enjoy.* Ah! did men dwell more upon that account that they must ere long give for all the mercies they have enjoyed, and for all the favors they have abused, and for all the sins they have committed, it would make their hearts tremble, and their lips quiver, and rottenness to enter into their bones; it would cause their souls to cry out, and say, Oh! that our mercies had been fewer and less, that our account might have been easier, and our torment and misery (for our abuse of so great mercy) not greater than we are able to bear. O, cursed be the day wherein the crown of honor was set upon our heads, and the treasures of this world cast into our laps; O, cursed be the day wherein the sun of prosperity shone so strong upon us, and this flattering world smiled so much upon us, as to occasion us to forget God, to slight Jesus Christ, to neglect our souls, and to put far from us the day of our account.

Philip the third of Spain, whose life was free from gross evils, professed, 'That he would rather lose all his kingdom, than offend God willingly;' yet being in the agony of death, and considering more particularly of the account he was to give to God,† fear struck into him, and these words came from him: 'Oh! would to God I had never reigned, O that those years that I have spent in my kingdom, I had lived a solitary life in the wilderness! Oh that I had lived a solitary life with God! How much more securely should I now have died? How much more confidently should I have gone to the throne of God? What doth all my glory profit me, but that I have so much the more torment in my death?' God keeps an exact account of every penny that is laid out upon him and his, and in this the day of account men shall know and feel, though they now wink, and will not understand. The sleeping of vengeance‡ causeth the overflowing of sin, and the overflowing of sin causeth the awaking of vengeance; abused mercy will certainly turn into fury; God's forbearance is no acquittance; the day is at hand, when he will pay wicked men for their abuse of old and new mercies; if he seem to be slow, yet he is sure; he hath leaden heels, but iron hands; the farther he fetcheth his blow, or draweth his arrow, the deeper he will wound in the day of vengeance. Men's actions are all in print in heaven, and God will in the day of accounts read them aloud in the ears of all the world, that they may all say, Amen, to that righteous sentence that he shall pass upon all despisers and abusers of mercy.

CHAPTER IX.—*The ninth Device that Satan hath to draw the soul to sin, is,* By presenting to the soul the crosses, losses, reproaches, sorrows, and sufferings that daily attend those that walk in the ways of holiness. Saith Satan, you see there are none in the world who are so deeply afflicted, as those who walk more circumspectly and holily than their neighbors; they are a by-word at home, and a reproach abroad; their miseries come upon them like Job's messengers, one upon the back of another, and there is no end of their sorrows and troubles;

* In this day shall men give an account "of good things committed unto them, of good things neglected by them, of evil committed by them, of evils suffered by them."

† Then (in the judgment day) shall a good conscience be more worth than all the world's good."—BERNE.

‡ Hieram still thought that voice was in his ears, "Arise ye dead, and come to judgment." As oft as I think on that day, how doth my whole body quake, and my heart with-in me tremble.

therefore, saith Satan, you had better walk in ways that are less troublesome and afflictive, though they be more sinful; for who but a madman would spend his days in sorrow and affliction, when it may be prevented by walking in the ways that I set before him?—Now the remedies against this device of Satan, are these:

Remedy 1. Against this device of Satan consider, That all the afflictions that attend the people of God, are such as shall turn to their profit, and glorious advantage; they shall hereby discover that filthiness and vileness in sin, that yet they have never seen.

It was a speech of a German divine in his sickness: 'In this disease I have learned how great God is, and what the evil of sin is, I never knew to what purpose God was before; nor what sin meant, till now.' Afflictions are a crystal glass, wherein the soul hath the clearest sight of the ugly face of sin: in this glass it comes to see sin to be but a bitter sweet: yea, to see sin not only to be an evil, but to be the greatest evil in the world, to be an evil far worse than hell itself. (Is. i. 15, and xxvii. 8, 9.)

Again, they shall contribute to the mortifying and purging away of their sins. Afflictions are God's furnace,* by which he cleanses his people from their dross; and makes their virtue shine; it is a potion to carry away ill humors, better than all the *Benedicta Medicamentum*, as physicians call them. Aloes kill worms; colds and frosts destroy vermin; so do afflictions the corruptions that are in our hearts. The Jews, under all the prophets' thunderings, retained their idols, but after their Babylonish captivity, it is observed, there have been no idols found amongst them.

Again, afflictions are sweet preservatives to keep the saints from sin; as Job spake, Job xxxiv. 31, 32, 'Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more. That which I see not teach thou me; if I have done iniquity, I will do no more. Once I have spoken foolishly, yea, twice, but I will do so no more.' The burnt child dreads the fire; ah! saith the soul under the rod, sin is a bitter thing indeed, and for the future, I intend by the strength of Christ, not to buy repentance at so dear a rate.†

The Rabbins to deter their scholars from sin, were wont to tell them, 'That sin made God's head-ache;' and saints under the rod have found by woful experience, that sin makes not only their heads but their hearts ache also.

Augustine, by wandering out of his way, escaped one who lay in wait to do him mischief. If afflictions did not put us out of our way, we should many times meet with some sin or other that would hurt our precious souls.

Again, they will make the saints more fruitful in holiness; Heb. xii. 10, 11, 'But he afflicts us for our profit, that we might be partakers of his holiness.' The flowers smell sweetest after a shower; vines bear the better for bleeding; the walnut tree is most fruitful, when most beaten; saints spring and thrive most, internally, when they are most externally afflicted: Afflictions are called by some the mother of virtue; Manassah's chain was more profitable to him than his crown. Luther could not understand some scriptures, till he was in affliction. 'God's

* In times of peace our armour is rusty, in time of war it is bright.

† Salt brine preserves from putrefaction; so do afflictions the saints from sin.

house of correction is his school of instruction.* All the stones that came about Stephen's ears, did but drive him closer to Christ the corner-stone. The rising waves did but lift Noah's ark nearer to heaven. Afflictions lift up the soul to more clear and full enjoyments of God. Hos. ii. 14. 'Behold I will allure her into the wilderness, and speak comfortably to her,' (or rather as the Hebrew hath it,) 'I will earnestly or vehemently speak to her heart.' God makes afflictions inlets to the souls more sweet and full enjoyment of his blessed self.† When was it that Stephen saw the heavens open, and Christ standing at the right hand of God, but when the stones were about his ears, and there was but a short step between him and eternity? And when did God appear in his glory to Jacob, but in the day of his troubles, when the stones were his pillow, the ground his bed, the hedges his curtains, and the heavens his canopy? 'Then he saw the angels of God ascending and descending in their glittering robes.' The plant in Nazianzen being cut, flourisheth; it contends with the axe, it lives by dying; so saints by their afflictions that befall them, gain more experience of the power of God supporting, of his wisdom directing, of his grace refreshing and cheering, and of his goodness quieting and quickening of them to greater love to, and a greater delight in holiness, and to more eager pursuit after it.

I have read of a fountain that at noon-day is cold, and at midnight grows warm; so many a precious saint is cold God-ward and heaven-ward, in the day of prosperity, who grows warm in all these respects in the night of adversity.

Again, afflictions serve to keep the hearts of saints humble and tender. Lam. iii. 19, 20. 'Remembering my affliction and my misery, the wormwood and the gall; my soul hath them still in remembrance, and is humbled, or bowed down within me.' So David when he was under the rod, could say, 'I was dumb, I opened not my mouth; because thou didst it.'

I have read of one, who when any thing turned out prosperously, would read over the lamentation of Jeremiah, and that kept his heart humble and low. Prosperity doth not more contribute to elate the soul, than adversity doth to bow it down; this saints find by experience, and therefore they kiss and embrace the cross, as others do the world's crown.

Again, they bring saints nearer to God, and make them more importunate and earnest in prayer with God. Ps. cxix. 67, 71. 'Before I was afflicted I went astray, but now I have kept thy word. It is good for me that I have been afflicted, that I might learn thy statutes.' Hos. v. 14, 15. 'I will be to Ephraim as a lion, and as a young lion to the house of Judah. I, even I will tear and go away, I will take away, and none shall rescue him. I will go and return to my place, till they acknowledge their offence and seek my face; in their affliction they will seek me early.' And so they did. Chap. vi. 1, 2. 'Come,' say they, 'and let us return unto the Lord, for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days he will revive

* "The School of the Cross is a School of light."

† It is reported of Tiberius the emperor, that passing by a place where he saw a cross lying on the ground upon a marble stone, and causing the stone to be dug up, found a great deal of treasure under the cross. So many precious saints have found much spiritual and heavenly treasure under the crosses they have met withal.

us, in the third day he will raise us up, and we shall live in his sight.* So when God had hedged up their way with thorns, then they said, 'We will go and return to our first husband, for then was it better with us than now.' Ah the joy, peace, comfort, delight and content that attended us when we lived in close conversation with God; incline us to return to God again. 'We will return to our first husband, for then was it with us better than now.'

When Tiribazus, a noble Persian, was arrested, he drew his sword and defended himself; but when they told him they came to take him to the king, he willingly yielded; so, though a saint may at first stand out a little, yet when he is reminded afflictions are^l to carry him nearer to God, he yields and kisses the rod. Afflictions are like the thorn at a nightingale's breast, that awakes and puts her upon her sweet and delightful singing.

Again, afflictions revive and recover decayed graces, they inflame love that is grown cold, they quicken that faith that is decaying, they put life into those hopes that are withering, and spirits into those joys and comforts that are languishing.† Adversity abases the loveliness of the world that might entice us; it abates the lust of the flesh within, which might incite us to folly and vanity. Now suppose afflictions and troubles attend the ways of holiness, yet seeing that they all work for the great profit and singular advantage of the saints, let no person be so mad as to leave an afflicted way of holiness, to walk in a smooth path of wickedness.

Rem. 2. Consider that all the afflictions which befall the saints, only reach their inferior part; they neither reach, nor hurt their noble, their best part; all the arrows stick in a target, they reach not the conscience. 'And who shall harm you if you be followers of that which is good?' saith the apostle. That is, they may many ways afflict you, but they shall never harm you.

It was the speech of a heathen, when by a tyrant he was commanded to be put in a mortar and to be beaten to pieces with an iron pestle, he cried out to his persecutors, 'You do but beat the vessel, the case, the husk of Anaxarchus, you do not beat me.' His body was to him but as a case, a husk, he counted his soul himself, which they could not reach. You have wisdom to apply it.

Socrates said of his enemies, 'they may kill me, but they cannot hurt me.' So afflictions may kill us, but they cannot hurt us; they may take away my life, but they cannot take away my God, my Christ, my crown.

Rem. 3. Consider also, that the afflictions that attend the saints in the ways of holiness, are but short and momentary. 'Sorrow may abide for a night, but joy comes in the morning;' this short storm will end in an everlasting calm, this short night will end in a glorious day that shall never have an end.‡ It is but a very short time between

* The more precious odours, and the purest spices, are beaten and bruised, the sweetest scent and savour they send abroad. So do saints when they are afflicted. Hos. ii. 5, 7.

† Most men are like a top, that will not go unless you whip it; and the more you whip it the better it goes. You know how to apply it. They that are in adversity, saith Luther, do best understand the Scriptures; but those that are in prosperity, read them as a verse in Ovid. Bees are killed with honey, but quickened with vinegar. The honey of prosperity kills our graces, but the vinegar of adversity quickens our graces.

‡ There are none of God's afflicted ones that have not their intermissions, respites and breathings, whilst under their short and momentary afflictions. When God's hand is on thy back, let thy hand be on thy mouth; for though the affliction be sharp, it will be but short.

grace and glory, between our title to the crown, and our wearing it, between our right to the heavenly inheritance and our possession. 'A thousand years with the Lord are but as one day!' What is our life but a shadow, a flower a post, a span, a dream? &c. Yea, so small a time doth the hand of the Lord rest upon us, that Luther cannot get diminutives enough to extenuate it: for he calls it a *very little, little cross* that we bear. The prophet, in Isa. xxvi. 20. saith, 'the indignation doth not pass, but *over-pass*.' The sharpness, shortness and suddenness of it, is set forth by the travail of a woman, John xvi. 21. And that is a sweet scripture, Heb. x. 36. 'For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while he that shall come, will come, and will not tarry; *A little, little, little while*.'

When Athanasius's friends came to bewail him because of his misery and banishment, he said, 'It is but a little cloud, and will quickly be gone. It will be but as a day before God will give his afflicted ones, beauty for ashes, the oil of gladness for the spirit of heaviness;' before he will turn all your sighing into singing, all your lamentations into consolations, your sackcloth into silk, ashes into ointments, and your fasts into everlasting feasts, &c.

Rem. 4. Consider further, that the afflictions which befall the saints are such as proceed from God's dearest love. 'As many as I love, I rebuke and chasten. * Saints, saith God, think not that I hate you, because I thus chide you; he that escapes reprehension, may suspect his adoption. A gracious soul may look through the darkest cloud, and see a God smiling on him. We must look through the anger of his correction, to the sweetness of his countenance; as by a rainbow we see the beautiful image of the sun's light, in the midst of a dark and watery cloud.

When Munster lay sick, and his friends asked him how he did, and how he felt himself, he pointed to his sores and ulcers whereof he was full, and said, 'These are God's gems and jewels, wherewith he decketh his best friends, and to me they are more precious than all the gold and silver in the world.' A soul at first conversion is but rough-cast; but God by afflictions doth square, and fit and fashion it for that glory above, which shows they flow from precious love; therefore the afflictions that attend the people of God are no bar to holiness, nor any motive to draw them to ways of wickedness.

Rem. 5. Consider again, that it is our duty and privilege not to measure afflictions by their smart, but their end. 'When Israel was dismissed out of Egypt, it was with gold and ear-rings.' (Ex. xi.) So the Jews were dismissed out of Babylon, with gifts, jewels and all necessary utensils. (Ezra 1.) Look more at the latter end of a christian, than at the beginning of his affliction; consider the patience of Job, and what end the Lord made with him.† Look not upon Lazarus lying at Dives's door, but lying in Abraham's bosom. Look not to the beginning of Joseph, who was so far from his dream, that the sun and moon should reverence him, that for two years he was cast where he could see neither sun, moon, nor stars; but behold him at the last, made ru-

* Austin asketh, "If he were beloved, how came he to be sick?" So are wicked men apt to say, because they know not that corrections are pledges of our adoption, and badges of our son-ship. God had one Son without sin, but none without sorrow.

† Afflictions are but our Father's gold-smiths, who are working to add pearls to our crowns.

ler over Egypt.* Look not upon David as there was but a step betwixt him and death, nor as he was envied by some, and slighted and despised by others; but behold him seated in his royal throne, and dying in his bed of honor, and his son Solomon and all his glittering nobles about him. Afflictions are but as a dark entry into your father's house, or as a dirty lane to a royal palace. Now tell me, souls, whether it be not very great madness to shun the ways of holiness, and walk in ways of wickedness, because afflictions attend those ways.

Rem. 6. Consider once more, that the design of God in all the afflictions that befall them, is only to try them; it is not to wrong nor ruin them, as ignorant men are apt to think. 'He knoweth the way that I take, and when he hath tried me, I shall come forth as gold,' saith Job. So in Deut. viii. 2. 'And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thy heart, whether thou wouldest keep his commandments or no.' God afflicted them thus, that he might make them and others know what was in their hearts. Snow covers many a dunghill; so doth prosperity many a rotten heart. It is easy to wade in a warm bath, and every bird can sing on a sun-shiny day, &c. Hard weather tries what health we have, afflictions try what sap, what grace we have. Withered leaves soon fall off in windy weather, and rotten boughs quickly break with heavy weights, &c. You know how to apply it.

Afflictions are like pinching frosts, that search us; where we are most unsound, we shall soonest complain, and where most corruptions lie, we shall most shrink.† We try metal by knocking; if it sound well then we like it; so God tries his people by knocking, and if under knocks they give a pleasant sound, God will turn their night into day, and their cross into a crown; and they shall hear that voice, 'Arise, shine, for the glory of the Lord is risen upon thee, and the favors of the Lord are flowing in upon thee.'

Rem. 7. Against this device of Satan, consider lastly, that the afflictions, wrath and misery that attend the ways of wickedness, are far greater and heavier than those that attend the ways of holiness. Oh, the lashing and gnawing of conscience that attend men in a way of wickedness. 'The wicked are like the troubled sea, which cannot rest, whose waters cast up mire and dirt. There is no peace to the wicked, saith my God.' There are snares in all their mercies, and curses and crosses attend all their comforts, both at home and abroad. What is a fine suit of clothes with the plague in them? Or a golden cup when poison is at the bottom? Or a silk stocking with a broken leg? The curse, wrath, hatred and fierce indignation of God, always attend sinners, walking in a way of wickedness. Turn to Deut. xxviii. and read from verse 15 to the end, and turn to Lev. xxvi. and read from verse 14 to the end; and then you shall see how the curse of God follows the wicked (as it were a fury) in all his ways. It attends him in the city, and in the country it hovers over him; coming in it follows him, going out it is ever his comrade; it fills his store with strife, and mingles the wrath of God with his sweetest morsels. It is a moth in his wardrobe, murrain to his cat-

* Tiberius saw Paradise when he walked on hot burning coals. Herodotus said of the Assyrians, "Let them drink nothing but wormwood all their life long; when they die, they shall swim in honey." You are wise, and know how to apply it.

† Dunghills raked, send out a filthy steam, ointments a sweet perfume; this is applicable to sinners and saints under the rod.

tle, mildew in the field, rot among his sheep, and oft-times makes the fruit of his loins his greatest vexation and confusion. There is neither solid joy nor lasting peace attending sinners in their sinful ways.* The sword of vengeance every moment hangs over their heads by a small thread; and what joy and content can attend such souls, if the eye of conscience be but so far open as to see the sword? Ah! the horrors, terrors and tremblings that must attend them!

[To be Continued.]

ART. VI. *Action of the Associate Synod respecting Slavery.*

"The Report of the Committee on Slavery," which was "adopted" at the last meeting of Synod, has, since the publication of the *Minutes*, been forwarded to us; and is as follows:

"The committee appointed to enquire, whether any further, or more efficient measures, be necessary to carry into effect the 'Synod's Act on Slavery,' beg leave to report the following resolution:

Resolved, That the Synod rescind the 'Recommendations' appended to their 'Act on Slavery'—commencing with these words—'That the foregoing Resolutions may be carried into full effect, the Synod do agree to recommend' &c.

The reasons why your committee have submitted the above Resolution, are:

1. We believe that those 'Recommendations' will form a species of covert to the slave-holder to continue in his iniquity; he supposing that the Synod will tolerate his conduct until the means referred to in the 'Recommendations' are afforded.

2. We do not think, that the Synod, in passing an act against any immorality, are bound to devise means to get rid of it. It is quite sufficient to assert the sinfulness of the practice in question; and all our members should know that it cannot be tolerated any longer in our church.

3. The protestors against our 'Act on Slavery' have founded much of their reasoning upon those 'Recommendations'; and by passing the above resolution Synod will remove much of the ground of controversy.

JOHN WALKER,
J. MARTIN."

The adoption of the foregoing Report leaves the Synod's Act of 1831 simply as follows:

"*Resolved*, that, as slavery is clearly condemned by the law of God, and has been long since judicially declared to be a *moral evil* by this church, no member thereof shall, from and after this date, be allowed to hold a *human being* in the character, or condition, of a *slave*.

Resolved, that the Synod do hereby order all its subordinate judications to proceed forthwith to carry into execution the intention of the foregoing resolution, by requiring those church members under their immediate inspection, who may be *possessed* of slaves, to relinquish their unjust claims, and release those whom they may have heretofore considered as their property.

* Sirens are said to sing curiously while they live, but to roar horribly when they die, so do the wicked.

Resolved, that if any member or members of this church, in order to evade this Act, shall sell any of their slaves, or make a transfer of them, so as to retain the proceeds of their services, or the price of their sale, or in any other way evade the provisions of this Act, they shall be subject to the censures of the church.

Resolved further, that when an individual is found, who has spent so much of his or her strength in the service of another, as to be disqualified from providing for his or her own support, the master, in such a case, is to be held responsible for the comfortable maintainance of said servant."

In the first of these Resolutions reference is made to the Act of Synod which was passed in 1811. Hence it may be proper to publish that Act in this connection, as probably few of our readers have access to it. It is truly gratifying to see that our church at an early period took strong ground against slavery, and aimed to effect its banishment from her communion. The act given above is not therefore a new measure, originating in the excitement of the day and suddenly adopted, but is in perfect accordance with the long cherished principles and *spirit* of our public profession. But though the Synod as long since as 1811, declared slavery to be a *moral evil*, and did enjoin slave-holding communicants, under certain circumstances, to manumit their slaves, yet it must be acknowledged that this *moral evil* was nevertheless, at least to some extent, tolerated in our communion, and that by Synodical enactment. Hence the difference between that Act and the one of 1831, as above presented. The Act of 1811, is as follows: "*Resolved*

1. That it is a moral evil to hold negroes or their children in perpetual slavery; or to claim the right of buying or selling them: or of bequeathing them as transferable property.

2. That all persons belonging to our communion, having slaves in possession, be directed to set them at liberty, unless prohibited from doing so by the civil law; and that, in those states where the liberation of slaves is rendered impracticable by the existing laws, it is the duty of holders of slaves to treat them with as much justice as if they were liberated; to give them suitable food and clothing; to have them taught to read, and instructed in the principles of religion; and, when their services justly deserve it, to give them additional compensation.

3. That those slave-holders who refuse to renounce the above claim, and to treat their slaves in the manner now specified, are unworthy of being admitted into, or retained in, the fellowship of the church of Christ.

4. That it may be lawful for persons in our communion, to purchase negroes from those who are holding them in absolute and perpetual slavery, with a view to retain them in their service until they are recompensed for the money laid out in the purchase of the said slaves; provided it be done with the consent of the negroes themselves, and that they be treated, in the meantime, according to the second of these regulations.

5. That it is the duty of sessions to see that the above regulations be faithfully observed; but that, before they be acted upon in any congregation where the application of them is requisite, care shall be taken to have the people of that congregation, not only apprized of these regulations, but instructed concerning the moral evil of the slave holding here condemned."

ART. VII. *Murder in High places.*

Before this number will reach our subscribers, they will doubtless have heard of the atrocious murder lately perpetrated at Washington. We only at present allude to this *outrage* to express our deep abhorrence of it in unison with the public press generally throughout the Union. We perceive with satisfaction, that this gross insult upon the moral sense of the community has awakened a feeling of holy indignation against the barbarous practice of *duelling*, which, we trust, will lead to the adoption of such measures by Congress as will prevent, in future, the recurrence of such a *dishonorable*, villainous, brutish and bloody spectacle among the *honorable law-makers* of the nation. The reflection is indeed painful, that any concerned in this deliberate murder should still be found occupying seats in the national Hall of legislation, when the God of nations expressly declares, "ye shall take no satisfaction for the life of a murderer: for blood, it defileth the land; and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it."—But while we thus express our deep reprobation of the "Washington murder," we would not have our readers forget that the "Alton murder" was in some respects even a more aggravated violation of the laws of God and man; and therefore we cannot see the consistency of those editors, who were either silent when Mr. Lovejoy was murdered, or greedily caught up apologies in behalf of the mob that murdered him, in now expressing themselves in such unmeasured tones of denunciation in relation to the murder of Mr. Ciley. But we do not censure them for their *present* course, only for their *former*. In a word what an encouraging example have our law-makers in their late "honorable murder" placed before the mobites of our land to persevere in setting at defiance all wholesome laws and restraints and, if need so require, to wash their hands in blood—a thing now made "honorable" by the high example of "Honorable Legislators!" Surely voters ought to look well to the moral character and principles of those who solicit their suffrages: For says the Psalmist, "The wicked walk on every side, when the vilest men are exalted."

ART. VIII. *Notices.*

A Correspondent will, upon reflection, see the inutility of petitioning Synod on the subject of Slavery. The Synod has done all that it can in the premises. If the Synod's Act on Slavery be known in any instance to be disregarded, let the person aggrieved have recourse to the inferior judicatories of the church; and if need be, let him by appeal or complaint bring his matter of grievance before the Synod, and doubtless he will find that court ready to maintain and execute its own Act.

It would be desirable to have the names of new subscribers for the XV Vol. forwarded to us with as little delay as possible.

☞ See notices on Cover.

THE
RELIGIOUS MONITOR,
AND
EVANGELICAL REPOSITORY.

MAY, 1838.

ART I. *Remarks on hearing the Word.*

"Take heed how you hear." Luke viii. 18.

(Concluded from page 487.)

6. To hear profitably, it is necessary that persons be divested of prejudice. Prejudice is offence without any just cause, and is taken sometimes against the speaker himself, as in the case of Christ's hearers, who said, "Is not this the Carpenter's son? is not his mother called Mary?" &c. "and they were offended at him." Sometimes it is against the doctrines delivered, as some of Christ's hearers said, "This is a hard saying who can hear it? and they walked no more with him." Resentful prejudice is most displayed when doctrines are of a reprehendatory nature, when their besetting sins are reproved. The world hated Christ, because he testified of it, that the works thereof were evil. The witnesses in the Revelation were so treated, and all who are faithful in the discharge of this important part of their office. Wherever prejudice does exist, either against a preacher or his doctrine, hearing, in this case, cannot be with any profit. No matter how agreeable doctrine may be to the divine word, if at variance with their pre-conceived opinions, prejudice is the inevitable consequence. The word in this case, is not received with that meekness and love, as to make it either take root in the heart or bring forth fruit in the life. When the evil of sin is exposed and reproved, if the prejudiced hearer suppose it is intended for others, to whom he considers it applicable, he hears not only with patience, but with pleasure. But if his conscience tells him that he himself is the man to whom the reproof is applicable, he thinks the speaker has him exclusively in view, though never thought of; prejudice immediately takes the place of patience, which is manifested in keen resentment. Otherwise minded was David, when he said, "Let him that is righteous smite me; it shall be a kindness." Another inspired writer says, "Open rebuke is better than secret love, and faithful are the wounds of a friend, but the kisses of an enemy are deceitful."

The character under consideration is identified with the scorner, who loveth not one that reproveth him. Such are described in Isa. xxix. 21. But such should remember that as the scriptures themselves are profita-

ble for reproof, as well as for doctrine, so ought sermons to be. Such as spurn at reproof, are identified with those of old, who said, prophesy to us smooth things, prophesy deceits. To do which, is to be partaker of other men's sins. But the divine command to ministers, is, "To cry aloud, and spare not, but show men their sins and transgressions, whether they will hear or forbear." Knowing the terror of the Lord, they are to persuade men to break off their sins by repentance, and flee from wrath to come.

It is only in this way that ministers can be free from the blood of souls, and be faithful in the great trust reposed in them.—Would that such as now spurn at reproof, would seriously consider these words, "Thou shalt mourn at the last, and say, how have I hated instruction," &c. (Prov. v. 11–13.) Candour, the opposite of prejudice, is a noble qualification in a profitable hearer. Candour, like charity, suffereth long and is kind, and not easily provoked; thinketh no evil, but rejoiceth in the truth. A candid person will hear the word, not as a critic, but as one that will be judged by it. Neither will he despise men of plain talents who preach the truth, and appear to have the eternal welfare of their hearers at heart.

7. Meditation on what is heard is another requisite in a profitable hearer. In this way, good impressions are retained in the mind, and are ever ready as subjects of serious and profitable reflection. If the word go in at the one ear, and out at the other, as we say, no good can be got. If the word lie open and exposed, like uncovered seed, which the fowls of the air can easily pick up and devour, then will be verified that declaration, "When one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and taketh away the word which was sown in his heart."

It was one descriptive characteristic of clean beasts under the law, that they chewed the cud; which was a suitable emblem of meditation on the word that has been heard. This has a tendency to treasure up the word in the heart, to impress it upon the mind, and to store the memory with many precious truths. Says David, one of the most profitable hearers of God's word, "Thy word have I hid in my heart," &c.

Conversation also has a happy tendency to bring to remembrance the truths that have been heard. In such religious and soul edifying conversation, Christ sometimes comes to his people, as to the two disciples going to Emmaus, after his resurrection. Such meditation and conversation on the divine word, indicates profitable hearing—even that the divine blessing has accompanied it. But does the conversation of most people indicate that they have heard aright, and that the word has been blessed to their edification? It is alas, indeed, far otherwise. What is the general conversation of people in going to and from the place of divine worship? It is on any thing but religious subjects, generally upon the state of crops, markets, &c. The interval of worship also is in general spent in the same manner, which is very remote from sabbath sanctification, and a right improvement of gospel ordinances. See Isa. lviii. 13.

8. A general knowledge of the christian system is necessary to a profitable hearing of the divine word. Without such general knowledge, little or no good can be got of the word. What good could one be supposed to receive from a discourse upon a philosophical subject of which he had no knowledge? In like manner, what good could one be supposed to derive from a discourse upon the decrees, atonement, regeneration, &c. of which he had no previous knowledge? Of this we have a notable instance in the case of Nicodemus: how ignorantly did he

express himself upon the subject of regeneration, when discussed in his hearing by Christ himself? Hence, we may see the truth of a scripture assertion, "for the soul to be without knowledge is not good." The clearest developement of divine truth to an ignorant mind, is like presenting a beautiful landscape to one blind; or harmonious sounds to one deaf. It is like sowing seed upon uncultivated ground; which, however well moistened with rain, or warmed with the sun's rays, no fruit is produced. As ground must be prepared for the reception of seed; so must the fallow ground of the heart be broken up, and under suitable cultivation to receive the incorruptible seed of the divine word. An understanding and believing heart must go together. A discourse on any subject, of which there is little or no knowledge, where the terms and every thing are new, must be very unpleasant, and the hearer feel very little interested. It is in this case, little more edifying than in an unknown tongue. Many there are who hear the word, but understand it not. With relation to whom Christ says: "when any one heareth the word and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart." It is a precious promise of Christ to his disciples, that they shall know the truth; and to them it is given to know the mysteries of the kingdom of heaven. How contented, alas, are many, to be grossly ignorant upon the most important subject; even the great affair of religion, in comparison of which all others dwindle into insignificance. Even reading, which is a noble preparative for hearing, is generally in such books as have no tendency to prepare the mind to a profitable hearing of the divine word. Ignorance of the general topics of religion, is a plain reason why there is so much unprofitable hearing. This is a loud call to parents to instruct their children in the first principles of the oracles of God. Then is the mind prepared by suitable cultivation, profitably to hear the divine word.

9. The conscientious hearer takes heed not only how he hears, but *what* he hears. He is not an indiscriminate hearer. If he were, then most reasonably might he expect thistles to grow instead of wheat, and cockle instead of barley. All are not alike to him. He is not as children tossed to and fro and carried about with every wind of doctrine. Instead of being carried about with divers and strange doctrines, he studies to hold fast what he has already attained; and lest he should be led away by the errors of the wicked, he, like the good Bereans of old, searches the scriptures, and brings what he hears to the law and the testimony, the only infallible standard of doctrine and practice. He does so not only with what he hears, but with the very principles of the party with which the preacher is connected. If either the doctrines which he hears, or the principles which he reads, want the sanction of "thus saith the Lord," then he says with the spouse, "Why should I be as one that turneth aside by the flocks of thy companions?"

I shall not here enter upon the controversy of occasional hearing; only I would make this remark. There is a great difference in going to hear in a different communion, where the gospel is expected to be faithfully preached, and going to hear known errorists, as Arians, Arminians, Socinians, Universalists, Papists, New School men, &c., where to hear a good sermon, as in the former case, is not in the least intended, but merely to gratify a vain curiosity. This I consider the very worst kind of latitudinarianism; even no better than going to the Synagogue of Satan. With regard to all such, the divine inhibition is, go not after them; cease to hear the instruction which causeth to err. Those who indulge

this vain curiosity in these cases, entirely disregard the divine injunction, "Take heed *how* and *what* ye hear."

It is an opinion advanced by some, even of unquestionable orthodoxy, that it never will be a matter of inquiry in the great day of accounts, *whom* we heard. Then in what case will the injunction apply, "Take heed *what* ye hear." I would consider it had no application, no meaning; we might indiscriminately hear *whom* and *what* we will, regardless of all distinction between truth and error. Though this characterize the conduct of the thoughtless throng, it has the sanction of few, worthy of the appellation, orthodox.

Why, it may be asked, is it that so many crowd after errorists, and so few wait upon an evangelical dispensation of ordinances, where the truths of the divine word are clearly brought to view? I know no reason but this. The former, by their corrupt doctrine, please those of ignorant and corrupt minds. We are told of some who cannot endure sound doctrine. These, therefore, do not receive the truth in the love of it, that they may be saved. What then? they are given up to strong delusions to believe a lie. The faithful heralds of the cross, warn of sin, duty and danger; tell their hearers that they are dead in trespasses and sins; that all their righteousness is as filthy rags; that when they have done all, they are but unprofitable servants; that of themselves they can do nothing to avoid future misery; that if ever saved, it must be by the righteousness of the divine Saviour. These are humiliating doctrines, and they have no inclination to search the scriptures, to see whether they be true or false.

It is remarkable how rarely erroneous and sectarian teachers inculcate the duty of searching the scriptures. Though they do not go so far as the popish clergy, to criminate and condemn the duty, they are, nevertheless, as silent in relation to urging it, as if it were really criminal.—Not like Paul, who never shunned to declare the whole counsel of God, and who, fearless of detection in error, boldly said, "I do speak as to wise men; judge ye what I say?" But how were they to judge what he said, but by the scriptures? When persons avoid places where error is known to be taught, instead of despising ordinances in this case, they are really contending for the truth and faith once delivered to the saints, and obeying the divine injunction, "Take heed *what* ye hear."

10. The command, "Take heed *how* you hear," implies also, that what is heard must be reduced to practice. Doctrine and duty must go together, "Teaching them *to observe* whatsoever I command you." And says James, i. 22-25, "Be ye doers of the word, and not hearers only, deceiving your own selves; for if any be a hearer of the word and not a doer," &c. And says Christ, "Why call ye me Lord, Lord, and do not the things which I say? Blessed are they that read, and hear, and keep the words of this prophecy." David said he had sworn that he would keep God's righteous judgments.

What is the intention of hearing, but to ascertain the will of God, so as to observe it. The religion of many consists in little more than the profession of an orthodox creed. They have a name to live, and but scarcely a form of godliness. They virtually say of Christ's yoke, that it is heavy, and of the commandment, that it is grievous. Says Christ, in a beautiful parable, "Whoso heareth these sayings of mine, *and doeth them*, is like a wise man who built his house upon a rock. But every one that heard his sayings, *and did them not*, is like a foolish man, who built his house upon the sand." James says, "Wilt thou know, O vain

man, that faith without works, is dead?" He that believeth must be careful to maintain good works; that is, discharge the duties which God requires, and avoid the sins which he has forbidden. For "the gospel which bringeth salvation, teacheth us to deny ungodliness and worldly lusts, and to live soberly, righteously and godly, and to adorn the doctrine of God, our Saviour, in all things;" and not be like Ezekiel's hearers; "They come unto thee as the people cometh, they sit before thee as my people, and they hear thy words but they will not do them; for with their mouth they show much love, but their heart goeth after their eovtousness." Most appropriate to this is the answer in the shorter Catechism; "That the word may become effectual to salvation, we must attend thereunto with diligence, preparation and prayer, lay it up in our hearts, and practice it in our lives."

Many are willing to hear, but most reluctant to practice what they do hear. Fearful is the consideration of not obeying the gospel; they will be punished with everlasting destruction from the presence of the Lord, and the glory of his power. Says one, "There is no substantial evidence of profiting by what we hear, unless it be accompanied with the death of sin, and a life of righteousness." And says another, "Hear the word of God with a sincere resolution to obey it. We can scarcely imagine a greater inconsistency, than to hear the word with apparent seriousness, without intending to comply with its directions. It is a solemn mockery, concealing under an air of reverence and submission, a determination to rebel." And saith our Lord, "If ye know these things, happy are ye if ye do them" "He that knoweth to do good, and doeth it not, to him it is sin." Some, to avoid Arminianism on the one hand, run into Antinomianism on the other; an evil as great in every respect, as the other.

In conclusion, I would make a more direct appeal to different classes of hearers.

1. You who very rarely attend the ordinances of a preached gospel; to do which, is not to you a matter of the least concern. But, remember, to neglect the ordinances of God, is to contemn the God of ordinances; and despise the great salvation which is obtained only by the ordinances of divine institution. Think of these fearful words. *Behold, ye despisers, and wonder, and perish. He that despiseth despiseth not man, but God.* Read with serious attention, Prov. i. 22-33. The world, for which you now barter your soul, will nothing avail you in a dying hour, or on the great day of final retribution. Nor will your hardness or impenitency secure you against the wrath of the Lamb, on that day when we must all stand before his judgment seat. Things which you esteem now only as the cant of priest-craft, will then be found to be matters of fearful reality. Since it pleases God by the foolishness of preaching, to save sinners of mankind, you are under as heavy obligation to attend the gospel, as the poorest, and those least incumbered with the affairs of this life.

It was in attending Paul's preaching, that the Lord opened the heart of Lydia. If ever you expect a similar mercy, you must be seriously employed. It is by the *word* of truth that persons are begotten again to a lively hope. "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors."

2. You that attend upon the word with considerable regularity, but in the most formal and unconcerned manner, without the least desire of being benefitted, or the least sign of reforming the evils with which you

are chargeable, or observing the duties which you are guilty of neglecting. But remember the word leaves no one as it finds him. "He that being oft reproved and hardeneth his neck, shall suddenly perish and that without remedy." The word will be the savour of life, or of death. "God's word shall not return unto him void, it shall prosper in the thing whereto he sent it." To hear the word is not to you a matter of the least conscientious concern, but you will at last find it to be a matter of the very utmost importance; a thing in which your eternal all is concerned. Your light, giddy, and gazing manner, and drowsy habits, tell to all, that your attendance is not with any view to the edification of your soul. See Eccl. v. 1. "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil."

As ministers must give an account, both as to the *how* and *what* they preach, so must people give an account of the *how* and *what* they hear. In hearing the word, there is really a drawing near to God in the ordinances of his institution; and if it be done in faith, with reverence and godly fear, then may we expect that God will draw near to us in gracious manifestations. But if otherwise, in a mere formal, hypocritical manner, then may we expect that he will say, "Who hath required this at your hands, that ye should tread my courts?"

3. You who were once regular in attendance, but have now either given up the duty, or attend very irregularly. It is surely bad evidence of growth in grace, of perseverance in the christian course, of holding fast what you have already attained, of contending for the faith once delivered to the saints. Is not the relinquishment of duty, rather evidence of backsliding and apostacy, which originates in the neglect of one duty, then of another, and of another, going onward in the downward course? You can look back to a time when your attendance was regular when in the reach of your power, though attended with many inconveniences; now, painful irregularity marks your attendance, though attended with no inconvenience. In this case, it must be said, it is not with you as in years past. What effect do you think, will your example have upon your family, upon your neighbors, upon the congregation to which you belong, and especially upon persons of no profession? When they see you, a professor of religion, neglect ordinances, will they not consider their negligence as sanctioned by your example? Are you not then accessory to their sin and misery? Can you say that you let your light so shine before men, that they, seeing your good example, are led to glorify your Father in heaven?

But it not unfrequently happens that persons not only abandon ordinances, but proceed from muttering complaints, to join the defamer in language of calumny and slander. Yes, slander the very minister whose call you signed, and declared you judged him qualified to break for you the bread of life, and feed you with knowledge and understanding. Do you not resemble Paul's Galatian hearers, who once could almost have plucked out their eyes for him, and yet became his enemies because he testified of their works, that they were evil? You will perhaps say, you have not the edification which you expected, or formerly experienced. But see that the blame does not attach to yourselves. Perhaps prejudice, failure in prayer, attention on private duties may be chargeable upon you. Who then is to blame? These, or any of them, will operate as a dead fly in the box of ointment. The very ordinances of which you complain, as sterile and unedifying, may be to others the joy and

rejoicing of their souls, and the savour of life unto life. If ever I had any thing like enjoyment in ordinances, it was at a time when dissatisfaction and prejudice ran so high against the minister, (whom I heard with satisfaction,) that he had to relinquish his charge. Witness a similar treatment of the worthy Jonathan Edwards of New England, against whom prejudice in some of his hearers was so great, he had to leave his church and seek repose to his peaceful mind, in ministering to the Indians. Ministers are not impeccable; they are men of like passions with others; and frailties and imperfections are to be expected in them, as in others. And if they are to be withstood, because they are blame worthy, the rule of procedure is plain. "If thy brother trespass against thee, go tell him his fault, between thee and him alone." But the more usual way is to go and tell his faults, whether real or imaginary, to any but himself. This is joining with the unprincipled evil speakers, encouraging them in sapping the foundation of a gospel ministry, obstructing a minister's usefulness, and disheartening him to do the work of the Lord faithfully. He can have little pleasure to seek texts and prepare discourses, when he knows every thing he says and does is to be quarrelled with, and even when doing his best to be dutiful and useful. Such querulous hearers, cannot be said to hold their ministers in reputation, and to esteem them highly for their works' sake. Even allowing they are to be blamed, withdrawal is not the legal mode of obtaining redress. This is taking law at your own hand. If your appeal to himself afford not the wished for satisfaction, by the law of the house you are then to appeal to the church judicative. To neglect ecclesiastical courts is not only to act at pleasure, but to set aside the order of Christ's house.

But only farther, remember that the way of duty is the way of safety; negligence in duty is not the way that the candle of the Lord may shine upon you, and that it may be with you as in times past. If you are conscientious to yourselves of attending to your duties, as pointed out in the pages of this paper, your grounds of complaint will greatly diminish. Therefore, *take heed how you hear*. I speak as to wise men, judge ye what I say.

DELTA.

ART. II. *Historical Sketch of the United Brethren, or Moravians.*

(Continued from page 494.)

The beginning of the sixteenth century, forms one of the most important epochs in the history of the Christian Church. After a long night of intellectual and spiritual darkness, barely rendered visible by the scanty rays of scriptural light breaking forth here and there, it now pleased God to remove from a great portion of nominal Christendom, the thick veil of ignorance, and "to destroy the face of the covering" which had concealed from them the knowledge of His Holy Word.

It was not long before the news of the exertions of Luther, and the success which attended his labors, reached the Brethren in Bohemia and Moravia, and was hailed by them with joy and thanksgiving, as the earnest of better and brighter days to the church. A century had elapsed since the death of Huss; but one of his last sayings was not forgotten, when addressing his judges in these words: "*A hundred years hence, you shall answer this to God and me.*" This saying now seemed likely

to be verified, and the prayers and hopes of the Brethren for a general reformation in religion, to be realized. They, therefore, in 1522, deputed two of their ministers, to visit the German Reformer—to express the lively joy they felt at the success with which it had pleased God to crown his exertions, and to give him an account of their doctrine and constitution.

Luther received the deputies with great cordiality, acknowledged their love for the truth, and declared that his former prejudices against the Brethren had now been removed. In 1532, they transmitted to him their Confession of Faith, with which he was so well pleased, that he caused it to be printed at Wittenberg, with a commendatory preface from his own pen. A few extracts from this preface may with propriety be inserted.

“While I was a Papist,” says the reformer, “my zeal for religion made me cordially hate the Brethren, and consequently, likewise the writings of Huss. I could not, however, deny that he taught the doctrines of holy writ, purely and forcibly, so much so, that I was astonished that the Pope and Council of Constance had condemned this great and worthy man to the flames. Yet such was my blind zeal for the Pope and the Council, that I instantly put the book out of my hand, and felt terrified at myself. But since God hath discovered to me the son of perdition, I think otherwise, and am constrained to honor those as Saints and Martyrs, whom the Pope condemned and murdered as heretics, for they have died for the truth of their testimony. To these I reckon the Brethren commonly called Picards: for among them I have found what I deem a great wonder, and what is not to be found in the whole extent of Popedom, namely, that setting aside human traditions, they exercise themselves day and night in the law of the Lord; and though they are not as great proficient in Hebrew and Greek as some others, yet they are well skilled in the Holy Scriptures, have made experience of its doctrines, and teach them with clearness and accuracy. I hope, therefore, all true christians will love and esteem them,—Yea, we are bound to give hearty thanks to God and the Father of our Lord Jesus Christ, who according to the riches of his glory, hath commanded the light of his word to shine out of darkness, that he might destroy death in us, and quicken the life of grace. We sincerely rejoice, both for their sakes and ours, that the suspicion which heretofore alienated us, and made us reciprocally treat each other as heretics, has been removed, and that we are now gathered into one fold, under the only Shepherd and Bishop of our souls, to whom be glory to all eternity. Amen.”

Of their Confession, he writes, “I therefore recommend to all pious christians this Confession of the Brethren, which will clearly show them with what foul injustice they have been traduced, and even condemned by the Papists.”

Similar testimonies in favor of the Brethren, may be found in the works of several of Luther's principal assistants in the work of reformation.

The good understanding thus established between the German Reformers and Moravian Brethren, remained uninterrupted, each honoring the respective merits of the other. Luther, though decidedly their superior in those qualifications which are essential to a *National* Reformer, was yet willing to receive brotherly advice from them whenever he discovered the justice of their remonstrance. This related particularly to the introduction of a stricter discipline in the Protestant Church, a subject

which was a favorite topic with the Brethren. They sent five successive deputations to the Reformers, for the purpose of conferring with them on this subject. At the close of one of their last conferences, Luther, in presence of the other divines and professors, gave the deputies the right hand of fellowship, with these words: "Labor diligently in the work of Christ, as you have opportunity; we will do the same as far as lies in our power." He also declared his esteem for their ecclesiastical discipline in these words: "Since the days of the apostles, there has existed no church, which in her doctrine and rites, has more nearly approximated to the spirit of that age, than the Bohemian Brethren. Although they do not excel us in purity of doctrine, for all the articles of faith are taught by us plainly and clearly, according to the word of God; yet they far excel us in the observance of regular discipline, whereby they blessedly rule their congregations, and in this respect they are more deserving of praise than we. This we must concede to them for the honor of God and the sake of truth; for our German people will not bend under the yoke of discipline."

During their conferences with Luther and his associates, the fame of the Brethren reached Strasburg, where the learned divines, Frabricius Capito and Martin Bucer were employing their time and talents in advancing the cause of the Reformation. They wrote to the Brethren requesting a faithful account of their history, doctrine and constitution. To satisfy their enquiries, the Brethren deputed Matthias Erythreus, whose account of their church affected Bucer so much, that in presence of the other Strasburg divines, he testified his unfeigned pleasure with evident emotion. He afterwards addressed an affectionate letter to the Brethren, in which he writes, "It is the inmost wish of my heart, that you may never lose the precious gift you have received from God, but may rather by your example, excite us to attain to the same. For you are at present the only people in Christendom, to whom God hath given not only sound doctrine, but also a pure, scriptural church discipline, convenient and salutary, not painful, but profitable. We pray the Lord to confirm this character of his kingdom, and to extend it from day to day."

In similar terms did Frabricius Capito express his good will towards the Brethren. John Calvin, at that time minister of a congregation of French refugees in Strasburg, likewise cultivated a friendly intercourse with them, and embodied several of their regulations in the constitution, framed by him for the church in Geneva.

Thus, though no close external connection was formed between the Reformers and the Brethren, because the latter feared that this might by degrees rob their church of their scriptural discipline, yet both parties cultivated reciprocal friendship and brotherly love.

The Waldenses in France about this time sent a deputation to their old friends, the Brethren, giving them an account of their oppression from without, and their internal dissensions, soliciting their aid and counsel, and proposing a union of the two churches. After a full examination of their doctrine, the Brethren freely granted their request, and admitted the deputies, during their six months' residence among them, to the celebration of the Lord's supper in their church.

After enjoying repose for nearly thirty years, the Brethren were again called upon to prove the sincerity of their faith, by submitting to new sufferings for the cause of Christ.

In 1546, Charles V. Emperor of Germany, commenced the well known war against the Protestants, which raged in many parts of the German

empire for thirty years. The Bohemians refusing to assist their king, Ferdinand, who was one of the emperor's allies, were declared rebels, and their refusal was chiefly ascribed to the Brethren, whose frequent intercourse with Luther, was alleged to have for its object, the elevation of the Elector of Saxony to the throne of Bohemia. Ferdinand, therefore, inflicted heavy penalties and punishments on the Brethren. Persons of rank and influence among them were expelled the country, and their property confiscated; others were thrown into prison.

Among those imprisoned was their oldest bishop, John Augusta, who was treated with ruthless cruelty. His daily allowance of bread and water was barely sufficient to support nature; he was moreover frequently scourged, and three times put to the rack, in order to extort from him a confession of his brethren's supposed guilt. He lingered sixteen years in confinement, and was not liberated until after the death of king Ferdinand.

His successor, George Israel, met with similar hard usage. A ransom of a thousand guilders was demanded for his freedom. Not being possessed of that sum, his friends and parishioners offered to pay it, but he refused to accept it, saying: "It is enough for me to know, that I have been once and fully ransomed with the blood of my Saviour Jesus Christ; it is unnecessary for me to be ransomed a second time with silver and gold; therefore keep your money, it will be of use to you in your approaching exile." He afterwards effected his escape. Relying on the protection of God, and having dressed himself like a clerk, with a pen behind his ear and some paper and an ink-horn in his hand, he ventured in broad day-light to quit his confinement in the castle of Prague. He passed the guards unobserved, and travelled into Prussia.

In many places the churches of the Brethren were now shut up, and their ministers either banished or made prisoners. Some fled into Moravia; others concealed themselves during the day, and at night went forth to minister aid and comfort to their brethren. The common people were commanded, either to return to the Romish church, or quit the country in six weeks. Many were discouraged, and joined themselves to the Calixtines, but a numerous body, conducted by their bishop, emigrated to Poland, and were kindly received by some of the nobility. Their residence here, however, lasted only ten weeks, for the Roman Catholic bishop of Posen, did not rest till he had obtained a royal edict, by which they were banished the country.

From Poland they travelled into Prussia. Duke Albert, who had before offered them land in his dominions, received them with open arms: and as some persons endeavored to render them suspected of false doctrines, he ordered five ministers to examine them. The result was, that the doctrine maintained by the Brethren was found in every essential point to agree with the Augsburg confession. An edict, dated March 19th, 1549, was in consequence issued, conferring on the Brethren the same civil rights which were enjoyed by his other subjects, together with full liberty to retain their own ecclesiastical constitution.*

* It is worthy of remark that Prussia has often been a place of refuge for the persecuted and oppressed. The following quotation from "Letters from Austria," by 'Americanus' was lately published in the Commercial Advertiser. "As we approached Saltzburg, we met many Tyrolese families, with their waggons containing their household goods, some walking, some riding, and others walking and driving their cows. As soon as I saw them, I suspected that they were the poor people of Zitherthal, a valley in the Tyrol mountains, not far from Inspruck, and about sixty English miles from Saltzburg. These people, nearly 500 in number, some months ago turned en masse, from being Roman Catholics, to the Protes-

By the zealous exertions of George Israel, before mentioned, assisted by John Cocytanus, another minister of the Brethren's church, forty congregations were, in the short space of six years,* collected in Great Poland.

About this time, the doctrines of the Reformation were propagated in Little Poland by some Swiss divines, with considerable success. These ministers cultivated cordial friendship with the Brethren, and desired to form a close alliance with the church. In order to effect this, a Synod was convened at Casminice in 1555, attended by ministers and delegates from both churches, and by several Polish Woywods, besides a deputation sent by the duke of Prussia. In this assembly the confession of faith and the ecclesiastical constitution of the Brethren, after undergoing a minute examination, were approved, and a closer union formed between the two churches. This act was ratified by all the members of the Synod giving each other the right hand of fellowship, and celebrating together the memorial of Christ's death in the hol. communion.

By a public instrument prepared in 1556, the divines of the Reformed church in Switzerland sanctioned this union. Calvin wrote concerning it to Poland: "From your agreement with the Waldenses (so he calls the Brethren) I hope much good will accrue; not only because God does always bless the communion of his saints, the members of the body of Christ, but also, because I believe, that the experience of the Waldenses, who have been long tried in the Lord's service, will be profitable to you in your beginning of the christian warfare. Therefore it should be your diligent study to perfect and promote this pious union."

The negotiations, betwixt the Brethren and the Reformed church in Poland, were still continued. A Synod was convened at Xyans in 1568, attended by deputies from both churches. The subject of *church government* and discipline was warmly debated. It was objected to the ecclesiastical constitution of the Brethren, that it was too much assimilated to Popery, giving undue power to the clergy: and that a constitution might be found more consonant to scripture. To the charge of investing their ministers with too great authority, the Brethren replied that it was unfounded, as they believed their government was purely scriptural, and allowed of no compulsion in matters of conscience. Their clergy, they said, possessed no temporal power or worldly honor, and were as much subject to the civil law of the State, as any of its inhabitants.

At length the Synod, by plurality of votes, resolved to adopt the constitution of the Brethren with this single modification, that the bishop

tant faith. Then commenced the hellish work of persecution. The priests of course took the lead, and soon the whole region was in tumult. The intolerant and priest-ridden government of Austria, at length ordered them to sell off all that they possessed, and leave the country, within a few weeks. This was to ruin their temporal affairs; and besides, whither were they to go? They were too poor to go in mass to America. What then was to be done? In their extremity they sent two or three of their number to Berlin, to tell the good old king of Prussia their troubles. And he, to his honor, sent a commissioner, the Rev. Dr. Straus, one of the court preachers of Berlin, to Vienna, to intercede for these poor people, that they might have time allowed them to sell what they could of their things, and bring what they could with them to Prussia, where they should have land given to them. This proposition was acceded to, and now they are on their way to a kingdom in which so many persecuted protestants of former times, out of France and other countries, found refuge. As I passed these poor people, I could not but thank God that they had found a friend in this Continent, and for the blessings of religious liberty which so delightfully reigns in my own country. Dear old king of Prussia! the blessings of "many ready to perish will rest" upon him: he is a worthy man."

* This is attested by the Pope's legate Fergerius, who had been sent to hold a visitation in this country.

should be joined by a senior-civilis, or lay-elder, in the superintendence of every district or diocese, the number of which amounted in Little Poland to seven, and in Lithuania to six.*

This union of the congregations belonging to the Reformed, and the Brethren's church in Little Poland, displeased the Lutheran congregations in Great Poland. The superintendent of the latter, therefore, Erasmus Gliczen, invited George Israel, the senior of the Brethren's church, to attend a Synod assembled at Posen, in 1567. At this meeting the Lutheran superintendent insisted that the Brethren should set aside their own confession of faith, and adopt the Augsburg confession. As they could not come to an amicable agreement, the question was referred to the theological faculty of Wittenberg, who decided in favor of the Brethren. The subject was again discussed at two subsequent Synods. These discussions paved the way for the celebrated Synod of Sendomir.

This assembly met in the month of April, 1570, and was very numerously attended. Besides deputies from the Reformed, Lutheran and Brethren's churches in Poland, there were present many of the Polish nobility, who elected Sborowsky, Woywod of Sendomir, president.

After many fruitless attempts to agree to a new confession of faith, to be received by all the Protestants in Poland, the Synod then came to an unanimous resolution, that each party should retain its own confession of faith and ecclesiastical discipline, without thereby dissolving the general bond of brotherly love and christian union between their respective churches, as there existed no difference of opinion among them on any fundamental doctrine of religion. This was followed by another resolution, in which it was declared, that they would acknowledge the orthodoxy of their respective confessions, terminate their former dissensions, and avoid all controversies; on the contrary, they would cultivate brotherly love, mutually assist each other in the performance of divine service, conforming to the customary ritual of the church in which they were called to officiate, and send deputies to the general Synods of each distinct community.

The different subjects, embraced in these resolutions, were afterwards embodied in a public document, called *Consensus Sendomiriensis*, (i. e. the Agreement of Sendomir.) This document was unanimously received and subscribed by all the members of Synod, who gave each other the right hand as a pledge, that they would faithfully and sacredly observe the articles of agreement, maintain brotherly love and peace, and mutually promote the extension of Christ's kingdom.

At subsequent Synods this agreement was confirmed, some clauses or canons being added for the purpose of preserving peace, maintaining discipline, and concerting measures for establishing schools, which should be open to children of all the three confessions. These Synods were punctually attended, not only by the clergy, but also by the lay-elders of the three churches, and the deliberations were for some time conducted with candor, and in the spirit of love.

This unanimity did not last long, however, for a part of the Brethren's and a part of the Lutheran church began to oppose these terms of agree-

* From this time the Brethren's Bishops in Poland styled themselves *Seniors*, to avoid giving offence either to the Reformed (Calvinists) or the Roman Catholics. They, however, retained the title of Bishop in their correspondence with Episcopal churches among Protestants. Some of the circumstances in which the Brethren were placed may extenuate this line of conduct, but cannot wholly excuse it.

ment. In the hope of allaying the ferment, which agitated all parties, another general Synod, was, in 1595, convened at Thorn. This assembly was more numerously attended than any preceding one, by ministers and delegates from the three Protestant denominations. The results of this Synod did not correspond with the hopes of the friends of the union. The Lutheran party would listen to no accommodation; and by degrees broke off all connection with the other churches. The union between the Reformed and the Brethren, on the contrary, was more firmly cemented, so that in a few years these two denominations formed but one church in Poland.

At this distance of time it is difficult to arrive at any satisfactory conclusion how far the transactions in Poland, were beneficial or injurious to the Brethren's church. It is certainly the duty of all, who call themselves the disciples of Jesus, to cultivate the spirit of love, and to avoid every thing which would needlessly break the bond of union. But union may be too dearly bought. And that this was the case seems to have been the opinion of Amos Comenius,* who, after relating the transactions of the Synod at Xyans, in 1560, expresses his disapprobation in strong terms. According to his judgment, carnal and political wisdom bore the sway. The union did not materially benefit either party.

[To be continued.]

ART. III. *Eloquence of Facts.*

1st. In those States in which legalized slavery exists, many citizens are to be found who are an honor to their country, and an ornament to religion and virtue. That slavery is pre-eminent among the prevailing sins is admitted by a large proportion, who would rejoice at its remedy. Recrimination is sweet to carnal men. "Slavery exists in the free States and England, as well as the South," say its apologists, "only in another form. Those oppress their hirelings, refuse equality to their servants and peasants. This is the very genius of slavery, which exists in the south, in only another form."

2d. The church is accountable for the sin of slavery. This is a day of "compromise." The present political policy seems to be, not what is right, but what selfish ends can be gained by each respective party striking a dividend, making equal sacrifices of truth and sound principles! This has become in a mournful degree, the policy of the church. A disposition to conform to the world has ever been her curse. A reference might here be had to the late General Assembly, convened at the city of Philadelphia; not that this very respectable religious community "are sinners above" all others; "I tell you nay," but as an instance illustrating what is common among almost all other churches. When the spirit of reform was making laudable advances, some wished slavery to be subjected to its purifying ordeal. But, No. Loud vociferations were heard in the Convention, and this admirably convenient logic was used to silence all gainsayers, "The constitution of the Presbyterian Church, like that of the United States, in which slavery is tolerated, was formed on the compromise principle." And the southern branch of that church.

* He was the last Bishop of the ancient Brethren's Church.

with all other religious denominations, a few Seceders, &c. excepted, have struck a compromise with the world, on this subject. If the rich, the noble, the legislative powers, yield to them their applause and support, they readily agree to wield the influence of their church-courts, and united efforts, to apologise for this evil, to administer palliative anodynes to the troubled consciences of their members, and to excite popular prejudice against the faithful few, who, taking off the silvered cloak, expose this evil in its native deformity. Their ecclesiastical records, and uniform conduct on this subject for a long lapse of time, give unerring testimony, with its own sorrowful comment.

Had the different branches of the church been faithful to the cause of humanity and righteousness, the trust committed; had oppression in its infernal origin, in its maturity in the kingdom of Antichrist, in its native tendency, as exhibited in all Catholic communities, been correctly portrayed, as in its nature calculated to work the ruin of civil society, of morals and religion; had their united moral energies been exerted to arrest its desolating march, and to rescue virtue and liberty from its debasing thralldom; had they with firmness proclaimed the Redeemer's love, which is without "respect of persons—bond or free," and the majestic power of his Gospel, which "gives liberty—and the opening of the prison to them that are bound—and breaks every yoke;" had they closed the doors of admission to fellowship against "Man-stealers" alike with horse-thieves, &c.; if—like Elijah and Daniel, and Paul and Luther, and the Puritan-Fathers, and the martyred hosts who, rather than "enjoy the pleasures of sin" or betray the cause of truth and righteousness, chose to suffer and die in its defence—they had independently unfurled the banner of the Saviour's love, and hazarded all its support, this *fell monster* could not have now numbered its myriads of slaves in the land of American freedom. But "the fear of man bringeth a snare" and the silver-tongued favor of man gives with its kiss, a mortal stab. Humanity, and justice, and equity, and gospel purity lay bleeding and expiring, and the church, cheered by the smiles of the world, spreads a golden mantle over the tragic scene.

3d. Much can yet be done with safety for the removal of this great evil. It is not true that a person dare not speak on the subject of slavery, nor lament the evil, nor urge upon the slave-holder the propriety of liberating their oppressed. This cannot indeed be done in the tone of menace. Abolitionists, and many sincere advocates of universal freedom, have greatly erred, and needlessly incurred much prejudice against their righteous cause, by using harsh terms, opprobrious epithets, bold invectives, and by their imprudent conduct while commingling with southern society. Such a course may irritate, but never reclaim. Mild terms, gentleness, love, these are the weapons to be wielded with success. And the ample experience of others besides the writer, justifies the assertion, that with prudent precautions the doctrine of emancipation may be avowed with safety in all respectable intelligent circles. Not only so, but a lamentably rare fact proves that these sentiments may be taught with impunity from the pulpit. There is to be found even at this time of unusual excitement on this subject, a minister of the Secession, who faithfully from the pulpit, and publicly in discussions, maintains these doctrines, with a manly independence which might put an ever-reddening blush on the many obsequious vacillating sycophants of the day.

4th. There is at present a special urgent call in Providence for the christian community to interpose the weight of their moral influence for rectifying our political and religious institutions in regard to slavery.

Not only the long injured humanity, and cries of the oppressed, but likewise the sincere prayers and anxious wishes of many in this region, many slave-holders, and many eminent for their political and religious influence, and the present agitations and investigations on this topic, all concur in a loud appeal to the sympathies of each member of Christ's body to do something, devise some measures for remedying this evil. It will not do to merely shed tears over the prevalence of this soul-ruining, man-exalting, God-dethroning sin; nor to sit down in idleness, and wait till the increasing flood of difficulties glide all by. Something must be done, and God, and mercy, and love, and concurring providence say that delay is unwise, is cruel.

5th. In fine, accumulating facts proclaim in language not to be misunderstood, that slavery cannot long exist. Whether God shall "arise for the oppressed" and break their yoke by righteous judgments, or through the instrumentality of the church and the gospel of peace roll back the tide of popular prejudice, and give to our legislative counsels a portion of heavenly wisdom to devise means, compatible with the safety and happiness of all for removing the evil, is yet uncertain. But this will be effected. The truth, the justice of God, his righteous vengeance, which will not for ever sleep, the impulse given to the spirit of FREE liberty, the proximate advance of the promised season of Millennial glory, when "the lion and the lamb," the slave and his master, softened, sanctified, transformed by the omnipotence of grace, shall live, and love, and embrace each other as equal—all give demonstrative evidence that the iron sceptre is falling from the hands of oppression—that despotism, and tyranny, and slavery shall soon be found only in the annals of times noted for cruelty past and for ever gone.

And as every true christian must deprecate any measure calculated to excite insurrection among the slaves, or injure the peace and prosperity of these communities, divine wisdom, heavenly aid, should be supplicated for guidance in this affair. There are impeding difficulties of a mountain height, which the spirit of God alone can overcome. Societies may indeed be useful as subordinate auxiliaries; but to the church, and to the arm of omnipotence exerted through her instrumentality, must we look for help. Instead of merely pitying the slaves, let us do something for evangelizing and improving the moral condition of these "our neighbors;" instead of calumniating or reproaching the slave-holders, let us ever bear them on our spirits before the throne of mercy; instead of sullen menace and wrath, let a fraternal feeling of interest, and love, and prayer, be the only weapons, wielded without carnal motives, and then with God on our side, we need not fear. "Arise, Lord, let not man prevail." "The Lord reigneth, let the earth be glad"—and he will "judge the fatherless and the oppressed, that the man of the earth may no more oppress."

A TRAVELLER IN THE SOUTH.

ART. IV. *The Prophet of Judah at Bethel*

(Continued from page 448.)

1 Kings xiii, 11-25. "Now there dwelt an old prophet in Bethel; and his sons came and told him all the works that the man of God had

done that day in Bethel; the words which he had spoken unto the king, them they told also to their father," &c. That this man was, as the Targum and Josephus call him, a false prophet, is evident from his conduct recorded here. A good man would never have dared to tell such a wilful lie in the name of the Lord;—would neither have remained himself amongst idolators, nor have suffered his sons to attend, and by their presence, at least, countenance false worship. He is probably called a prophet from his having formerly attended the schools of the prophets. When the truth prospered and was protected under Solomon's reign, it is probable that he passed for a very good sort of a man, and a popular prophet; but when idolatry and false worship became the fashion of the day—when the multitude took the side of sin, this worldly-minded professor, this dead soul, like the dead carcass, will swim with the stream, even though its direction is downward to the ocean of the wrath of God. If he had any conscience left, he would strive to silence its reproaches, by pleading that though he did not openly testify against idolatry and error, neither did he hold communion with idolators; but deemed it sufficient to preach, perhaps, and profess privately the truth, without needlessly rushing into quarrels and dangers, when it could do no good. If men will follow false worship, and serve sin, why should I sacrifice my property and popularity, by attempting to oppose what it is evident will prevail?

Thus the false prophet probably varnished over his faithlessness and fall, and thus tried to excuse to his awakened conscience, his sinful silence, when the truth was bleeding, souls perishing, pierced by the sword of error, and the laws and the honor of the God of Israel torn up and trodden down, to make way for the useless inventions and institutions of men.

What his design was in bringing back the prophet of Judah, does not clearly appear. Gill, in his commentary, supposes that it was done out of compassion, and from a desire of the company and conversation of the prophet;—Henry, that it was done with a bad design, to ensnare him; while Scott thinks it was the fear of being censured for his cowardice and selfishness, that led him to show this kindness to the man of God. I cannot however think that there was either kindness or compassion for the wearied prophet, in the design of this deceiver. It was surely far from the spirit of real kindness and mercy, to lead a brother, by a deliberate lie, to disobey his God, disregard his duty, and defile his soul. Neither can I think with Scott, that there was no malice in the design.—His lying and treachery, and the means he used to seduce his neighbor to sin, proclaim the powerful operation not only of selfishness, but of bitter malice in his heart. Is it not probable, then, that there was still some reverence for the truth remaining among these will-worshippers; and that the universal contempt felt for an apostate, even by those he meanly countenances; the scorn often expressed for his worldly-minded trimming, was seen, or feared by this false prophet, and thus filled his heart with bitterness against the innocent cause of all. He well knew that men often feel an involuntary respect for honest integrity, and a faithful defence of the truth, even when they hate or despise that truth. They honor him at least for his honesty and sincerity; but what does a trimmer deserve save contempt. Such thoughts as these probably stirred his malice, and at all events, he will compass the ruin of this intruding meddler. If he could only bring him back, get him to eat and drink, and thus contradict what he had said—then, if punishment fell on the disobedient prophet, his malice would be gratified; or, if he escaped, he would

take occasion for insisting that this man was not a prophet of the Lord; that what he had uttered, he had spoken out of his own head, and that there was no necessity for making so much noise about a few harmless additions to God's institutions. Thus he would have a fine opportunity of excusing and proving the propriety of his conduct in not interfering with other people's modes of worship; and in trying to prove that his commission meant one thing, when it said another. "Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." It was then, I think, both malice, and a selfish anxiety about his popularity and the opinions of men on his conduct, which was also virtually condemned by this bold reprover, that led him to form and execute his diabolical design. Could any principle less powerful, have led him to forge a downright falsehood,—to defy Jehovah's Omniscience—to attempt to make God a party in his sin, and seek the destruction of his servant? This view of his conduct, will, I think, be strengthened, on examination of the whole case.

Having learned from his sons the road the prophet had taken on his departure from Bethel, he "went after the man of God and found him sitting under an oak,"—faint, no doubt and weary—"and he said unto him, Art thou the man of God that camest from Judah? And he said, I am. Then he said unto him, come home with me and eat bread. And he said, I may not return with thee, nor go in with thee; neither will I eat bread nor drink water with thee in this place: For it was said to me by the word of the Lord, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest. He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him. So he went back with him, and did eat bread in his house and drank water."

Thus, by pretending to a divine revelation, this profane scoffer succeeded in his design. A godly man never would thus have ridiculed those mysterious intimations of God's will, with which his prophets were favored, nor have dared so lightly to lie in the name of the Lord. He had an object, however, to gain, and alas, was successful. But even while they were eating, as they sat at the table, that God whom he had profaned, and whose vengeance he had braved, forced him to publish his own infamy, and also proclaim the doom of the disobedient prophet whom he had deceived. (See Verses 19–22.) After this heavy message, the prophet of Judah sets out on his return. While it seems probable that the old false prophet gave the man of God the beast on which he rode, to carry him home, yet, neither he nor his sons accompanied him. He had reason indeed to fear, that if the burning thunderbolt fell on the disobedient prophet whom he had brought back, it would not spare him.

When the man of God was gone, on the very borders of Bethel, a lion, commissioned by God for his punishment, met him by the way and slew him; and his carcass was cast in the way, and the ass stood by it, the lion also stood by the carcass. (Verses 23–32.) Contrary to its ferocious nature, it tore not the corpse, it touched not the beast on which the prophet rode, it assailed not the men that passed by, but stood guarding the dead body; and thus, by a strange miracle, proclaiming the danger even to God's dearest servants, of disobeying his will, and affording fearful evidence of the terrible punishment awaiting wilful apostates. The lion stood by the body till the false prophet came and

spared even him. God would make use of this wicked man in providing a grave for his servant's body. He must bury him in Bethel, that his dust and his terrible death might continue to testify what his lips had uttered—the danger and the sin of all false worship, and the certainty of its sooner or later bringing down desolating judgments. How mysterious, that God in his providence guarded this impious man from the fury of the lion, while his own servant fell its victim. One day, all shall be explained. In the mean time let not thine heart envy prosperous sinners. What thou knowest not now, thou shalt know hereafter.

But leaving this false prophet to the stings of his guilty conscience, and the fearful forebodings of coming wrath, let us attend to the cause of the death of the prophet he deceived. In what did his sin consist? He had much to plead in palliation of his compliance with the deceiver.

1. That he also professed to be a prophet of the Lord; an old man, and one who seemed to be a good, and honest, and hospitable Israelite.

2. He asserted that he had an express injunction from the angel of the Lord to bring him back.

3. Though the tenor of his instructions forbade him to eat and drink with the false worshippers of Bethel, yet he might plead that it was not expressly forbidden, and therefore would seem not to be sinful to eat and drink there with his fellow servant, a prophet of the Lord.

4. He might suppose that God in compassion to his wearied and exhausted frame, had sent this, though contrary to his former command, as a message of mercy, that he might be strengthened for his journey.

5. He might think, and the old prophet would no doubt pretend, that he had no sinister designs—no object to gain by deceiving—that he was serving the same God, seeking the same heaven, and wished his brother well.

In what then did his great sin consist? It was a great and God dishonoring sin. He had the Lord's express command to guide him and go by. That command was not recalled. He had no evidence that it was. He had the bare assertion of the false prophet; but this was no proof. What confidence could he put in a prophet, who by his sinful silence countenanced idolatry, and bore no testimony for the truth?—His sin then was simply this: he had a divine command forbidding him in any way to countenance idolatry; and when tempted to disobey his directions, *he did not inquire what was God's will*. He neglected what by many is still neglected, to make the appeal to the law and the testimony, to try the spirits, and ask counsel of God.

In looking to the grave of this man of God, we may say in Josiah's language, "What title is that that I see?" (2 Kings, xxiii.) On his grave, as it were, we see written, and by his death hear proclaimed the danger of disobeying God, or going contrary to his word, though urged by the world—by deceitful brethren—by bold and lying assertions—by plausible pretexts—by carnal desires—by the most powerful motives only to touch and taste the tree of death. His doom stands as a solemn and terrible warning to God's people in every age, never to do what the word of God does not enjoin, or what it expressly forbids; but steadily, in the face of both threatenings and entreaties, go forward in obedience to the orders of the Eternal.

In making a few general observations on the instructions we should draw from the subject, I notice:

1. That if the multitude—if friends and brethren, like the false pro-

phet urge us to go back, or oppose the word and worship of the living God, we must not comply.

The history before us plainly teaches us this. If like Israel in the wilderness, we beheld a pillar of fire and cloud ever before us, to point out the path of duty and direct all our movements, we would deem it an inestimable privilege. Well, brethren, God has given us from heaven this blessed book, as an unerring guide; and following its directions, taking it as a light to our feet, and a lamp to our path, amid all the jar-rings, and confusion, and danger of the vain inventions and opinions of men, it will conduct us to our Father's house in peace. Now when false brethren, or a careless world would tempt you to transgress, and draw you away to walk by some other light than that of the law and the testimony, let the doom of the prophet of Bethel teach you your duty.—Yield, and you are lost. Nay, to parley with temptation is ruinous.—The opinions and practices of the multitude are not to be depended on. The force of fashion, the influence of numbers has indeed a powerful influence on the mind. With difficulty we can believe, even though the pillar of the word is seen pointing in another direction, that the road in which the multitude walk is that broad road which leadeth to destruction. Because the multitude press to "Bethel, and swear by the sin of Samaria," the road to Bethel seems highly recommended, and we are ready to imagine that it is much more probable that one prophet should be mistaken, than that such multitudes should be wrong, and rushing on to ruin. Reasoning thus, the infatuated votary of the world rushes on in the broad road, and helps to add to that mighty tide of numbers which will in the same way draw some other careless wanderer in, and then another, and another, till the stream of popularity, bearing down with irresistible force, sweeps all who are thus governed, into the embrace of error or the gulf of Atheism. The standard of heaven is lost sight of. The backs of the multitude are turned on the pillar of truth. But truth is truth, though but one prophet preach it; and error is sin, though followed by the multitude, and supported and adorned with the power and splendor of kings, and tribes, and nations.

O that the spirit of a Noah, and a Daniel, Samuel, and a David animated all the professed people of God. "Speak, Lord, for thy servant heareth." "I have resolved, and said that I would keep thy holy word." But instead of this, what do we see. The great inquiry is, not what is the will of my Father, what the decision of my Judge on this point? No,—but what will the world say of me? How will my neighbors think and talk, if I make such a profession—if I testify against such a sin—if I observe such an unfashionable duty? Such a man has given up his soul a slave to the world. He dare not think for himself. Though conscience condemn and the Bible threatens, all scruples are overcome, all remonstrances are silenced by an appeal to his master. "If I am wrong, alas! for thousands. Will you pretend that your opinion is of more weight than so many good and great men who are against you?" As far as the pillar of God's word goes with the multitude, he will go; and so far, all will pass smooth; but when it comes to God's words or man's words—God's way or man's—God's decisions or the customs of the multitude, this time-server is snared by the fear of men.

But further, we must not comply with the customs of the multitude, nor the entreaties of friends, by going back in forbidden ways or worship, because their conduct and counsel will not justify us. The lie of the false prophet did not justify the man of God in disobeying his instruc-

tions. Those instructions were binding till God himself re-called them, and that God had countermanded them, the prophet had no sufficient evidence. He could plead the assertion of the false prophet, in arrest of judgment, but this plea could only be an aggravation of his offence, as it would show that he had yielded the same respect and reverence to the bare word of a mere man, that he had shown to the divine command; and when they came in competition, that he would prefer following the advice of the former, rather than cleave faithfully to the commands of his God. Here was one part of his sin, and here is the sin of many of the professors of the present day. Forgetting that truth is eternally binding, that its authority can never be affected by what men say, or do, many flatter themselves that they are safe enough in turning from its guidance, because they see numbers pressing on in the path before them. But, as this plea will be no justification, neither will it *shield us from danger*. The old false prophet seduced the man of God into sin, but could not shield him from death, the consequence of his disobedience. Many imagine that the numbers who side with them afford a comfortable evidence—that a crowd will shelter them even from the avenging thunders of heaven. Miserable self deception! When God arises to execute vengeance, if millions are on your side, who of them all can procure your pardon, or prevent your being crushed by the power you have braved? Men may talk—the cant of the day may assert that God will not destroy such multitudes—that it cannot be so many good and learned men should be in error—or, at all events, that it cannot be dangerous error. This is all sophistry, it is all the pleadings of the prophet of Samaria, it is all just a refusal, under one pretence or other, to yield unreserved obedience to the directions of God's word. The multitude of sinners an apology for sin! See the waters of vengeance sweeping over millions of will-worshippers, and learn a different lesson. Society the mother of safety! See the Sodomites sinking, covered and consuming by the terrible fires of heaven, and never dare, on such a plea, to risk God's displeasure by disobeying his word.

The number of those whom the world calls good and pious, an excuse for walking in ways unwarranted in the word! See another lesson taught in the doom of the prophet Judah—see a far different lesson taught for nearly two thousand years, in the scorn and suffering, the tortures and deaths endured by the unhappy Jews for this sin. Nay, hear it expressly proclaimed by that voice of the Lord which shaketh the heavens, which spake, through his servants, every iota of this book, and will soon summon us to judgment. (Amos v. 4.-5. 8. 14. Rev. xiv. 9-11.)

II. In the second place, we are taught here, that though bold and lying assertions, like those of the false prophet, together with contempt, and ridicule, may be employed to lead us astray, in either principle or practice; we must not comply. As satan lied to our first parents, as this Samaritan lied to the man of God, so, in the face of immutable truth, it is still boldly asserted—ye shall not die—ye shall not be lost—you are safe enough in these forbidden ways. Be not deceived by the assertion, that such and such men, will be saved in such a church, holding errors, and practising unwarranted modes of worship; and that therefore, you too, will be safe enough in following them. How know you that they are safe in the path of error? Have you ascended to the heaven of heavens, and there heard the voice of the Eternal proclaim, that their innovations on his worship, and their neglect of his truths, are not hateful in his sight? Besides, whatever excuse they may be able to

plead, as to their ignorance of the truth, or the want of opportunity of ascertaining what is error, and what is not, in divine worship; you, at least, can urge no such excuse. You know the truth, you have been warned of the danger of all unwarranted principles and practices in divine worship; and wo is me for the foolish man, who to be with the multitude, runs counter both to conscience and the word of God. The question on which our changeless destiny hangs is, not what men say or think, but what God hath spoken and commanded. Think of the doom of the prophet at Bethel, and remember, that for neglecting one truth, or complying in one instance with what the word of God forbids, the judgment of God may fall too upon you. Think you, they are good men or great men in heaven's estimation, who neglect or corrupt any of the institutions of the God of heaven? This old prophet laid claim to the character of a good man, and even of an inspired servant of the Lord.

Men's pretensions to goodness must be sifted, before we venture the soul's safety on their assertions and opinions. But even granting that good men hold error, will that excuse us in following their steps? Are good men infallible? Must we be guided by their mistaken notions, instead of the decisions of an infinite God? However bold, then, the attempts to break down our attachment to the truth—however impudent the assertions of the subverters of the faith, go forward as the word enjoins. Let no difficulties discourage, let no dangers dismay. There are really more with you, than all that can be against you. Let not contempt and ridicule drive you from the truth. Every fool will be meddling here, and will join in the ridicule. With many too, his laugh will pass for reason. A scoffing banter about bigotry and over-righteousness, with many, passes for an argument. How foolish and weak, and sinful is this. The hiss of scorn will not quench the torch of truth:—the senseless sneer of the will-worshipper will not prove his course sinless, nor make the friend of the truth less safe. His mockery and ridicule will not answer for the ensnared soul, when the day of dreadful retribution draws near, and the sentence written is heard repeated by the thunders of heaven: "Whosoever therefore shall be ashamed of me, and of *my words* in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." (Mark viii. 38.)

III. We must not believe nor comply with any assertions, doctrines, or practices in divine worship, however plausibly supported, *when they are not enjoined* in God's word. If we do, we thus attempt to overthrow and contradict what God has expressly declared in that word; the criminality of all kinds of idolatry, the sin of all false worship. In this, too, the Jewish prophet failed. By returning with the false old man, and eating in the idolatrous city, he thus, by his practice, contradicted what he had preached, led backsliding Israel to suppose that false worship was not so very hateful as he had asserted; and that, if he could go so far with safety in countenancing forbidden ways, they might venture further. Does some deceiver or careless one say to us, like this false prophet, that we may walk unrebuked of heaven in ways of worship, and by rules of our own, if they are not expressly forbidden in the Bible? This is his assertion, but where is the proof? You have only his word for it, that it is sinless. And O will you run the risk of God's displeasure, resting on the "perhaps" of a miserable and mistaken worm of the dust? To add the least iota to the word or worship of God, be-

yond what his spirit has prescribed ; to alter it in the least, is to sit in judgment on your Maker, and to call in question his infinite wisdom. And because an ignorant and erring mortal says it is sinless, will his assertion make it so? This spirit, if allowed to spread unchecked, would soon drive the truth from the earth, and bury the gospel under the rubbish of superstition and error. If the sound doctrine and holy precepts of God's word may be altered in one point, why not in another? If God can be acceptably worshipped in one forbidden way, why not in another? If one unauthorised invention may, without sin, be admitted into divine worship, why not another, and another, till the calves of Bethel and Dan are found occupying the house of God. Let *your* enquiry then be, not what will false prophets, or mistaken friends, or a misjudging world have me do and profess, but "Lord, what wilt *thou* have me to do?"

IV. Carnal desires and worldly interests must not tempt us to run contrary to the commands of God. The man of God, wearied and hungry, was probably on this account more easily influenced by the assertions of the false prophet; and his bodily wants blinded him, in a measure, to the sin of satisfying his desires in a place accursed of God. And thus the love of riches, of popularity, of praise, still present strong temptations to draw us from truth and duty. The Bible, however, has provided God's people with armour of proof to resist this and every other enemy. "What is a man profited if he should gain the whole world and lose his own soul?" What madness to sell the favor of God for the breath of dying worms; to exchange the treasures of eternity for the trifles of time; to sacrifice the truth for the praise of men! The young, in an especial manner, are easily influenced here; and to them I would say:—will you suffer the ribaldry of infidelity to laugh you out of heaven? Can the scorn of fools make you afraid of Christ's cause and truths: or the ridicule of those who will soon stand trembling before the God whom they have insulted, make you afraid or ashamed of openly testifying your attachment to what should be your crown and glory? O, is it mean to give credit to the God of truth? *Mean* to be found with the few who respect every letter, every word of the Eternal God? *Mean* to refuse to bend to what is wrong? *Mean* to imitate angels in reverently obeying all the injunctions of the God of glory? *Mean* to be known as one, who has a heart-felt reverence for all the truths of the God of holiness? *Mean* to have it known that you dare not, and will not, cease to serve and love Him and His worship, whom angels count it their glory to obey? Are you in doubt, then, whether you should obey this command of men, or countenance that addition to God's institutions? "I have a message from God unto you?" Obey the word, but follow not a multitude to do evil. Are you in doubt whether so many whom the world calls great and good, can be in error, when they urge you to go with them and do as they do? "I have a message from God unto thee." Try the spirits by the standard of the word. How long halt ye between two opinions? If the Lord be God, and his word a correct rule, then let him be worshipped, and his word alone followed: but if Baal and Baal's advocates can prove the sinlessness of their courses, then pass over with impunity to their side. But never till then. Never till they can *prove* that you will be safe, dare to risk your eternal all on the bare assertion of any man or set of men, however learned, however holy in the world's estimation. Are you in

doubt whether it is right or wrong to go occasionally to Bethel to worship:—to countenance, by your presence at least, what your own conscience, as well as God's word tells you, wants the divine sanction? "I have a message from God unto thee." "Cease, my son, to hear the instruction that causeth to err from the words of knowledge." "What doest thou *here*, Elijah?" The careless and profane will perhaps try to persuade you, that it is time enough yet to attend to these things—that if the truth is important, still, a little more time may with safety be given to the world—that we may go back, and eat and drink, and make merry awhile in Samaria; instead of instantly pressing forward to Jerusalem and giving instant attention to our dying souls. Beware of this temptation. What will you gain by going back? A few moments enjoyment in the perishing pleasures of sin, at the expense of happiness forfeited and the soul lost. Believe not the tempter when he tells you, it is time enough to begin the journey Zion-ward. Comply not, when he urges you to-day to go back to the world, and enjoy its pleasures; and then give to-morrow to God. To-morrow comes, and the same plea, strengthened by indulgence, is repeated. To-morrow, ah! to-morrow, like the false assertions of the Samaritan prophet, how many hast thou undone! To-morrow—what is to-morrow, that any should boast of it, or trust in it? It may, perhaps, be your neighbor's, but may never be yours. And what then? Will you suspend heaven, eternity, the life of the soul, on an uncertainty? Can you lie down, and sleep unconcerned another night, while God is your enemy, and when you know not, but, ere to-morrow dawns, the storm of wrath may burst upon your soul? Time enough to-morrow to have the pollution of the soul washed away—time enough to-morrow, to turn from the trifles of a dying world to the momentous concerns of eternity—time enough to-morrow, to seek the repeal of your sentence of death; when, this night, the executioner death may do his office! O, awake to a sense of your danger. Flee from the wrath to come. "Wide is the gate, and broad is the way, that leadeth to destruction; and many there be, which go in thereat: because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it." The judge stands at the door. The great day of his wrath is near; will you be able to stand before him then? As you would escape the judgments of heaven, and be safe for eternity—"follow the Lord fully:" and whenever tempted to do what the word of God does not enjoin, or what it expressly forbids, remember the death of the prophet at Bethel—whenever urged to sinful compromises with error and sin, or an unscriptural neutrality in the cause of God; call those who would persuade you to such a course of carnal policy and sinful evasion, to listen to the voice addressing them from the grave of this man of God;—"The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God. Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. Be ye not unequally yoked together with unbelievers; for 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? And what agreement hath the temple of God with idols? Wherefore, come out from among them, and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

W. E.

ART. V. *Animadversions on an Article written by A. R.*

In the March number of the Monitor, in an article headed, "Further Remarks respecting the Treatment of our Colored Population," I perceive sentiments which I consider at variance with sound principles, and against which I claim the privilege of entering my solemn protest. It was well that the editor put his readers beforehand on their guard against some of the doctrines of that article; as it would have been a matter of deep regret to have the Religious Monitor give its silent approbation to doctrines, which, I honestly believe, can neither stand the test of reason or of revelation. It is not my purpose to review very minutely the contents of the article in question; I only wish to animadvert on two or three of the positions taken by A. R.; and my remarks shall be very brief, as I have neither time nor inclination, at present, to enter upon an extended discussion of the subject.

First, A. R. more than insinuates that the Bible so far from condemning *slavery*, actually admits its lawfulness. Among other things he says—"The Apostle Paul was no tame, time-serving spirit, and yet we find him full and pointed in his directions, both to master and servant, in reference to the discharge of relative duties. Now, to give directions for properly discharging relative duties, is tantamount to an acknowledgement of that relation. In the many full and particular catalogues of crimes, which we have set forth in the sacred volume, not one of them hints at slavery as being one." (See P. 437.)

And is it so, that the Holy Bible does not condemn **SLAVERY!** A. R. himself is pleased to denominate slavery a *sin*, a *national sin*; and does not the Bible condemn *sin*, *all sin*, yea, even *national sins*? He calls 't a system by which "the black man is manacled down in cruel bondage, all the energies of both body and soul fettered with chains which a Sampson could not break;" and yet he supposes that a system leading to such horrid treatment of immortal beings is not condemned in the Bible! In his preceding article, (a truly excellent and valuable one,) he thus speaks of the poor "down-trodden" slave. "For him knowledge never opens her treasures, nature never unfolds her beauties, religion never pours her consolations into his vacant heart.—Point to the listless swine, and talk to me about his pleasures and enjoyments; point to the laborious ox and tell me of his contentment and happiness; this I can hear; they have enjoyments suited to their natures; but talk not to me of well fed and well clothed rational beings. Point not out to me comfortable *stables*, where all the relationships of life are confounded, as the abode of purified hearts—as the residence of sanctified, immortal natures.—Among all the vices of the human family, where its prevalence is great, none are so destructive, none are so deadening, as that of inconsistency." &c. &c. And now I would solemnly ask A. R. if it can be possible that God's own Book admits the lawfulness of a system, or of a *relation*, if he pleases, which bears such hellish fruits?

We do not say that the Bible uses these identical words, **SLAVERY IS A SIN**: neither does it in so many words declare that *duelling*, *gambling*, *horse-racing*, *cock-fighting*, *bull-baiting*, *horse-stealing*, &c. are sins: But it contains general principles, from which the rational mind can readily infer that these things are transgressions of God's law. And it is so with respect to slavery. There are certain great principles and moral lessons laid down in God's word, which, in their application, necessarily and forever condemn it. One of these is, "Thou shalt love thy neighbor as thyself." But does that man love his neighbor as himself,

who holds him as his *property*, compels him to labor for his exclusive advantage, and who claims the right to *sell* him for a certain amount of dollars and cents? Candor answers, NO! Another of these principles is, "Whatsoever ye would that men should do unto you, do ye even so unto them." A just application of this principle would cause slavery instantly to wither and die. The slave-holder dare not say, nor yet his apologists for him, that "he is doing to his slave as he would have his slave do to him." How then can it be maintained that slavery is consistent with divine revelation? Again, there is a principle involved in the following direction, which most effectually condemns the slavery existing in these United States. "Fathers, bring up your children in the nurture and admonition of the Lord." This is the language of Almighty God to all parents, be they high or low, rich or poor, white or black; but slavery steps in between Jehovah and many parents, and says, NO, it shall not be thus! And the poor, helpless, heart-broken slave-parent is compelled to say to his MAKER, "The children which thou hast given me are not *mine*, but *master's*, who will not suffer me to bring up *his chattels* in the nurture and admonition of the Lord!"

I might proceed to almost any length in adducing such general principles as these, and which, as candor and conscience must admit, lay the axe at the root of slavery: I will, however, mention but one more, viz: "Masters, give unto your servants that which is just and equal." (Col. iv. 1.) The Greek scholar knows, that this direction is much stronger in the original than in the translation. Indeed, according to a well known rule in Greek grammar, it should be translated, "Masters give to your servants justice and equality." JUSTICE AND EQUALITY! The Apostle is an abolitionist! Who is so blind as not to see that his direction saps the very foundations of slavery? Let slave-holders only comply with his direction, and slavery is at once annihilated. For, if they render "justice" to their slaves, they will give them their freedom. Yes, the very first act of justice will be to tell the slave, the victim of long continued outrage and wrong, that he is from henceforth the *owner* of *himself*, that his *right to himself* is now surrendered up to him, and that he may call his hands and his feet, his body and his soul, his *own*, and not *another's*. And if slaveholders were to act towards their slaves on the other principle expressed by the Apostle, "equality," this also would speedily terminate the existence of slavery; as it would cause the slaves to be treated as *men* and *brethren*. And now, will A. R. still maintain that the Apostle, in this direction to "masters," acknowledges the lawfulness of slavery? Or will he charge me with straining the Apostle's meaning? Then let him go to certain places in the regions of slavery and there lift up his voice like a trumpet and say with the faithful Apostle "who was no tame, time-serving spirit," "Ye slave-holders, give unto your slaves justice and equality," and I am mistaken if he find not some to understand *him* as I understand the Apostle, and who will manifest their understanding of his meaning by threatening, at least, to *lynch* him on suspicion of his being a "Northern abolitionist," "a miserable fanatic;" because common sense will teach them that a compliance with such a direction, is every way tantamount to "immediate emancipation."

A. R. asserts that in all the "catalogues of crimes" given us in the Scriptures, slavery is not mentioned; and hence he concludes that it is not there condemned. But though the word "slavery" is not found there, yet the things which constitute slavery, the wicked ingredients of

which it is composed are found there; such as *injustice, cruelty, oppression, keeping back wages, uncleanness, man-stealing, &c.* Now, will not A. R. agree with me, that if all the *parts* of a system be condemned, the system is condemned as a *whole*? But it will probably be said by some reader, that surely the sin of "man-stealing" cannot, at present, apply to slave-holders in this country, as they do not obtain their slaves from Africa, but *raise them* themselves. Well, reader, let us think a minute or two upon the subject. How do these slave-holders come in possession of infant slaves? Does not the law of God recognise in parents a right to their own offspring? Does not even "nature itself teach" that there can be no right of property more indisputable than that which parents have to the "fruit of their own bodies?" But if parents be forcibly deprived of this right, if their offspring be torn from their bosoms and claimed as the property of others, to be *used or sold*, as self interest may dictate, by what name shall this illegal, unnatural, and inhuman deed be characterized? Is it not *stealing*, and stealing too of *human beings*? If it be not "man-stealing," it is so much like it, that it would be difficult to find a more appropriate term to designate it. And now, I ask, how can this conclusion be avoided, unless you divest the slave parents of all the attributes of humanity, and place them on a level with your cattle, whose *young* you claim as your property because they are brutes. Only grant that these parents are human beings, and you cannot possess yourselves of their "little ones" in the way that slave-holders do, without being guilty of taking them "without liberty," from their rightful owners, God and their parents. Is there not, then, some reason for using the term "man-stealing" in connection with modern "slave-holding?" But "man-stealing" is to be found in the "catalogues of crimes" contained in the Scriptures. "The law is made for man-stealers," says the Apostle, (1 Tim. i. 10.) And in so saying he recognizes the moral and perpetual obligation of that precept of the Mosaic code, which runs in these words—"He that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death." (Ex. xxi. 16.) What a text for a slave-holder to meditate upon! "He that stealeth a man"—"he that selleth [a stolen] man"—"he in whose hand the [stolen] man is found"—"he shall surely be put to death." But we will not pursue the argument any further. Enough has been said to show that A. R. had no just reason for representing the Bible as in the least degree giving countenance to the system of slavery.

Secondly, A. R. finds fault with those churches, (and of course with the Associate,) who refuse to hold christian fellowship with slave-holders. But if slavery be such a horrid system of iniquity as he describes it to be, and as it in fact is, I cannot see by what scripture principle, the persons who give vitality to that system, who uphold it, who make money out of it, and who tenaciously adhere to it, can be allowed the fellowship of the christian church. What says the Apostle? "Have no **FELLOWSHIP** with the unfruitful works of darkness, but rather reprove them"—"Neither be partakers of other men's sins"—"Withdraw from every brother that walketh disorderly"—"Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing," &c.

Because slavery is a national sin, A. R., if I understand him, would have slave-holders retained in church communion. On the same principle because drunkenness is a national sin, drunkards should be retained

in communion. Sabbath-breaking is sanctioned by statute law; must the church therefore fellowship the sabbath breaker? According to this doctrine, the Devil has only to make a sin *national* and that must obtain favor for it in the eyes of the church; it may then live in the conduct of individuals—in the lives of church members! It is true that slavery is a “national sin.” The non-slave-holding states are involved in the guilt of it, and consequently the churches residing in those States. But is it not *one* way of extricating themselves from this guilt, for these churches to refuse to countenance and connive at slavery by giving it the right hand of fellowship? And although churches may not be able in this way to wash themselves *altogether* clean of this national stain, this is no reason why they should not attempt to cleanse themselves as well as they can. Indeed, it is on this very ground of the nationality of the sin of slavery, that I justify the action of churches, societies, and individuals in the non-slave-holding States, in relation to that matter. This saves them from the charge of being “busy-bodies in other men’s matters.” It is a matter in which they themselves are deeply concerned.

But says A. R. they ought to operate on “the legislators of our country” and not on individual slave-holders. The legislators of slave-holders are themselves slave-holders, and how can they be reached but through their constituents, or through the *individuals* of a slave-holding constituency? Indeed, A. R. afterwards seems to take this ground; for he says, “Should slave-holders themselves engage in this laudable enterprise, how much more flattering would be their chance of success?” Now the testimony of the church against slavery, though operating immediately on individual slave-holders, may ultimately be the means, under the divine blessing, of reaching and influencing the “legislators of the country.” In short, if slave-holders and their legislators remain unmoved by the testimony and warning of the church and by the declarations and entreaties of their fellow citizens in the non-slave-holding states, and will continue to cherish this foul system of crime, in opposition to the voice of God and man, it argues a wonderful degree of stubbornness and perversity, and betokens something like a ripeness for divine judgments. But

Thirdly, A. R. intimates that the free people of color are in a worse condition than the slaves; and from this he leaves it to be inferred that the church is wrong in insisting on the abolition of slavery in her communion. But he has himself abundantly overthrown this very assumption, in his other article, already referred to, when he answers the cavil of those friends of slavery, who “regard the condition of our slaves, not only tolerable, but as absolutely better than that of what are termed free-men, who are subjects of foreign tyrannical governments.” I would refer the reader to that masterly argument, without adding a single word myself, only, that the free people of color are the owners of themselves, are not compelled “under the lash” to toil for the exclusive benefit of others, are found receiving the honest rewards of their own industry, are left in the unobscured enjoyment of the domestic relations, &c. &c.

It is very surprising to find a sensible man writing as follows—“So all are slaves. That man does not exist who dares say, *I am free*. All bondage is essentially the same. The lordly peer bowing at the foot of his prince, wears a badge that marks him as truly a slave, as he who toils the live-long day with the lash suspended over his head.” (P. 435.)

According to his doctrine, A. R. is as much a slave as the poor African, who is bought and sold in a southern slave market! If this doctrine be true, it would indeed be absurd to attempt the melioration of the condition of our *enslaved* population, for in delivering them from one kind of bondage they would only be brought into another "essentially the same!" But is A. R. to be informed that there is an *essential* difference between *voluntary* and *involuntary* bondage? If the "lordly peer" alluded to, "wears the badge of a slave," he does it *voluntarily*. But to enlarge on this point would not be very complimentary to the good sense of the reader.

I will, therefore, conclude, by remarking, that it is impossible to elevate the condition of the free people of color in our country as long as the great body of their colored brethren are held in a state of the most degrading and brutalizing slavery. Why are they, in their state of freedom, so degraded? It is because of the slavery of the south. Why are they denied the right of suffrage? It is because of the slavery of the south. Why are they deprived of many privileges which are enjoyed by their white fellow-citizens? It is because of the slavery existing at the south. Southern slave-holders make it a point to render as odious as possible the *freedom* enjoyed by colored people—and out of deference to the feelings and principles of southern slave-holders, legislators in the free States will do nothing to elevate, but much to keep in degradation these unhappy beings. But let slavery once be abolished throughout the Union, and all these unhallowed principles and selfish interests, which now conspire together against the welfare of the colored race, will come to an end, and that hitherto degraded race will rise to the top of society in point of moral character and worth, and in point also of temporal prosperity. But it is in vain to do much for them, or expect much of them, while slavery exists in their neighborhood. The cause of their present degradation is to be found in the *slavery* of their brethren. Let, therefore, the cause be removed, and the unhappy effect will soon cease; and then it will be found to be a truth, that all our *prejudices* against the African race have arisen, not from a consideration of their *complexion*, but from a consideration of their low, degraded and brutish *condition*. I should like to pursue this topic a little further, but have not time at present. I suppose that after what I have already remarked, I may now be indulged in subscribing myself,

AN ABOLITIONIST.

ART. VI.—*Precious Remedies against Satan's Devices*

(Continued from page 472.)

CHAPTER X.—*The tenth Device that Satan hath to draw the soul to sin, is, BY setting them frequently to compare themselves and their ways with those that are reputed or reported to be worse than themselves. By this device the devil drew the proud Pharisee to bless himself in a cursed condition; 'God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican,' &c. Why, saith Satan, you swear but petty oaths, as by your faith, and truth, &c. but such persons swear by wounds and blood; you are now and*

then a little wanton, but there are those who daily defile and pollute themselves, by actual uncleanness and filthiness: you deceive and over-reach your neighbors in things that are but as toys and trifles, but there are who deceive and over-reach others in things of greatest concernment, even to their ruin; you do but sit, and chat, and sip with the drunkard, but such persons sit, and drink, and are drunk with the drunkard; you are only a *little* proud in heart and habit, in looks and words, &c. Now the remedies against this device of the devil are these:

Remedy 1. Against this device of Satan, solemnly consider, that there is not a greater nor a clearer argument to prove a man a hypocrite, than to be quick-sighted abroad, and blind at home;* 'To see the mote in another man's eye, and not the beam in his own;' to use spectacles to behold other men's sins, rather than looking-glasses to behold his own; to be amplifying and aggravating other men's sins, and mitigating his own, &c.

Rem. 2. Spend more time in comparing of your internal and external actions, with the rule and word by which you must be judged at last, than in comparing yourselves with those that are worse than yourselves.† The man that compares himself with those that are worse than himself, may seem, to himself and others, to be an angel; yet, by comparing himself with the word, may see himself like the devil, yea, a *very devil*. 'Have not I chosen you twelve, and one of you is a devil?' Such men are as much like him, as if they were his own offspring.

Satan is called 'The god of this world,' because, as God at first did but speak the word, and it was done: so, if the devil hold up but his finger, and give the least hint, they do his will, though they undo their own souls for ever. Ah! what monsters would these men appear to be, did they but compare themselves with a righteous rule, and not with the most unrighteous men, they would appear as black as hell itself.

Rem. 3. Seriously consider, that though thy sin be not so great as others, yet without sound repentance, and pardoning mercy from God, thou wilt be as certainly damned as others, though not equally tormented with them.‡ What though hell may not be so hot to thee as others, yet hell is as certain to thee as others. unless the glorious grace of God shine forth upon thee in the face of Christ. God will suit men's punishment to their sin, the greatest sin shall be attended with the greatest punishment: alas! what poor comfort will it be to thee, when thou comest to die, to consider, that thou shalt not be equally tormented with others, yet must be for ever shut out from the glorious presence of God, Christ, angels and saints, and from those good things of eternal life,§ that are so many, that they exceed number; so great, that they exceed measure; so precious, that they exceed estimation. Sure it is, that the

* History speaks of a kind of witches, that stirring abroad would put on their eyes, but returning home they boxed them up again. So do hypocrites.

† The nearer we draw to God and his word, the more rottenness we shall find in our bones. The more any man looks into the body of the sun, the less he seeth when he looks down again. It is said of the basilisk, that if he look into a glass he presently dieth. So will sin, and a sinner, in a spiritual sense, when the soul looks into the word, which is God's glass, &c.

‡ As in heaven one is more glorious than another; so in hell, one shall be more miserable than another.—August.

§ The gate of indulgence, the gate of hope, the gate of mercy, the gate of glory, the gate of consolation, and the gate of salvation, will be for ever shut against them.—Matt. xiv. 10.

tears of hell are not sufficient to bewail the loss of heaven; the worm of grief gnaws as painful as the fire burns. If those souls, (Acts xx.) wept, because they should see Paul's face no more, how deplorable is the eternal deprivation of the beatific vision?

But this is not all, 'Thou shalt not only be shut out of heaven, but shut up in hell for ever;* not only shut out from the presence of God and angels, &c. but shut up with devils and damned spirits for ever: not only shut out from those sweet, surpassing, inexpressible, and everlasting pleasures that are at God's right hand; but shut up for ever under those torments that are remediless.' Ah, sirs! were it not ten thousand times better for you to break off your sins by repentance, than to go on in your sins, till you feel the truth of what you now hear?

The God of Israel is very merciful; ah, that you would repent and return, that your souls might live for ever. Remember the torment of the damned is grievous, for the bitterness of the punishment, but most grievous for the eternity of it.† To be tormented without end, is that which goes beyond all bounds of desperation! ah! how do the thoughts of this make the damned roar and cry out for disquietude of heart, tear their hair, gnash their teeth, and rage for madness, that they must dwell in everlasting burnings?

CHAP. XI.—*The eleventh Device that Satan hath to draw the soul to sin, is, By polluting and defiling the souls and judgments of men with such dangerous errors, as naturally tend to carry the souls of men to all looseness and wickedness, as woful experience abundantly evidences. Ah! how many are there who are filled with these, and such like Christ-dishonoring, and soul-undoing opinions, viz: 'That ordinances are poor, low, carnal things, not only to be lived above, but without also. That the scriptures are full of fallacies and uncertainties, and no further to be heeded than they agree with that spirit that is in them. That it is a poor low thing, if not idolatry, to worship God in a Mediator. That the resurrection is already past. That there never was any such man or person as Jesus Christ; but that all is an allegory, and signifies nothing but light and love, and such good frames born in men. That there is neither God nor devil, heaven nor hell, but what is within us. That there is no sin in the saints, that they are under no law but that of the Spirit, which is all freedom. That sin and grace are equally good, and agreeth to his will.'* With a hundred other horrid opinions, which have caused wickedness to break in as a flood among us, &c. Now the remedies against this device of Satan are these that follow:

Remedy 1. Against this device of Satan, solemnly consider, that an erroneous vain mind is as odious to God as a vicious life. He that had the leprosy in his head, was to be pronounced utterly unclean.‡ Gross errors make the heart foolish, render the life loose, and the soul light in the eye of God. Error spreads and frets like a gangrene, and renders the soul a leper in the sight of God.§

It was God's heavy and dreadful plague upon the Gentiles, to be

* It was a good saying of Chrysostom, speaking of hell, "Let us not seek where it is, but how we shall escape it."

† Surely one good means to escape hell, is to take a turn or two in hell, by our daily meditations.

‡ "A blind eye is worse than a lame foot."—Lev. xiii. 44.

§ The breath of the erroneous is infectious; and like the dogs of *Conge* they bite, though they bark not.

given up to a mind void of judgment, or an injudicious, rejected mind, disallowed and abhorred of God; a mind that none have cause to glory in, but rather to be ashamed of. I think, that in these days God punisheth many men's former wickednesses, by giving them up to soul-ruining errors. 'Ah, Lord! this mercy I humbly beg, that thou wouldst rather take me into thine own hand, and do any thing with me, than give me up to those sad errors, which thousands have fallen into, and are in a way of perishing for ever.*

Rem. 2. Receive the truth affectionately, and let it dwell in your souls plenteously; when men stand out, and bar the door of their souls against truth, when truth would enter, God in justice gives up such persons to be deluded and deceived by error,† to their eternal destruction. (2 Thess. ii. 10, 11, 12.) 'Because they received not the love of the truth, that they might be saved, God shall send them strong delusion, (or as the Greek hath it, 'The efficacy of error.')

That they should believe a lie. That they all might be DAMNED, who believed not the truth, but had pleasure in unrighteousness.' Ah, sirs! as you love your souls, do not tempt and provoke God, by withstanding and out-facing his truth, to give you up to believe a lie, that you may be damned. There are no men on earth so fenced against error, as those are, who receive the truth in the love of it. Such souls 'are not easily 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.‡ It is not he that receives most of the truth into his head, but he that receiveth most of the truth affectionately into his heart, that enjoys the happiness of having his judgment sound and clear, while others are deluded and deceived by them, who make it their business to infect the judgments, and ruin the souls of men.

Ah, sirs! as you would not have your judgments polluted and defiled with error, 'Let the word of the Lord,' that is more precious than gold, yea, than fine gold, 'dwell plentifully in you. § It is not the hearing or knowing of truth, nor commending and talking of it, but the in-dwelling of truth in your souls, that will keep your judgments chaste and sound, in the midst of all those glittering errors that betray many souls into his hands, who can easily 'transform himself into an angel of light,' that he may draw others to lay in chains of darkness with him for ever. || Oh! let not the word be a stranger, but make it your choicest familiar; then will you be able to stand in the day, wherein many shall fall on your right hand, and on your left, by the subtlety of those who shall say, 'Lo, here is Christ, and lo, there is Christ.'

There was more wit than grace in his speech who counselled his friends, 'Not to come too nigh unto truth, lest his teeth should be beaten out with its heels.' Ah, souls! if truth is plenteously in you, you are happy, if not, you are unhappy under all your outward felicity.

'It is with truth (saith Melancthon) as it is with holy water, every one praised it, and thought it had some rare virtue in it, but offer to

* Through animosity to persist in error, is diabolical; it were best that we had never erred, next to that, that we amended our error.

† The greatest sinners are sure to be the greatest sufferers.

‡ Eph. iv. 14. *ΕΝ ΤΗ ΚΥΒΕΛΙΑ*, *Gr.* signifies cogging with a dye; such sleights as cheats and false gamesters use at dice.

§ Col. iii. 16. In-dwell in you, as an ingrafted word incorporated into your souls, so concocted and digested by you, as you turn it into a part of yourselves.

|| They must needs err that know not God's ways; yet can they not wander so wide, as to miss of hell.

sprinkle them with it, and they will shut their eyes, and turn away their faces from it.'

Rem. 3. Solemnly consider, that error makes the owner to suffer loss. All the pains and labor that men take to defend, maintain, and spread abroad their errors to infect the world, shall bring no profit, nor comfort to them in that day, 'wherein every man's work will be made manifest, and the fire shall try it, of what sort it is,'* as the apostle shews, in that remarkable scripture, 1 Cor. iii. 11-15. Ah! that all those who rise up early and go to bed late, who spend their time, strength, spirits, and their all, to advance and spread abroad God dishonoring and soul-undoing opinions, would seriously consider of this, that they shall lose all the pains, cost, and charge that they have been, or shall be at, for the propagating of error; and if they are ever saved, it will be by fire, as the apostle there shews. Ah sirs! is it nothing to lay out your money for that which is not bread! and your strength for that which cannot profit you in the day you must make up your account; and all your works be tried by fire. Ah! that such souls would now at last, 'buy the truth, and sell it not.' Remember you can never over-buy it, whatsoever you give for it; you can never sufficiently sell it, if you could have all the world in exchange for it.†

It is said of Cæsar, 'That he had greater care of his books, than of his royal robes; for swimming through the waters to escape his enemies, he carried his books in his hand above the waters, but lost his robes.' Ah! what are Cæsar's books to God's books? Well remember this, that one day, yea, one hour, spent in the study or propagation of truth, will yield the soul more comfort and profit, than many thousand years spent in the study and propagation of corrupt and vain opinions, that have their rise from the god of this world, and not from that God who shall at last judge this world, and all the corrupt opinions of men.

Rem. 4. Hate, reject, and abominate all those doctrines and opinions that are contrary to godliness, and which open a door to profaneness, and all such as require men to maintain a strictness above what the scripture requireth; and advance and lift up corrupt nature, to do supernatural things, which none can do, but by that supernatural power which raised Christ from the grave: and all such opinions, as lift up our own righteousness, in the room of Christ's righteousness; and which place good works in the throne of Christ, and make them co-partners with him, &c. And all those opinions and doctrines, that so set and cry up his righteousness; as to cry down all duties of holiness and righteousness,‡ and all those doctrines and opinions, that make the glorious and blessed privileges of believers in the days of the gospel, inferior to what they were in the time of the law. Ah! did your souls arise with a holy hatred, and a strong indignation against such doctrines and opinions, you would stand when others fall, and you would shine as the sun in her glory, when many, that were once as shining stars, go out as a stinking snuff of a candle.

Rem. 5. 'Hold fast the truth.' As men take no hold on the arm of flesh, (Jer. vii. 5,) till they let go the arm of God: so men take no hold

* Error, as a glass, is bright, but brittle, and cannot endure the hammer or fire, as gold can, which, though rubbed or melted, remains firm and orient.

† One old piece of gold is worth a thousand new counters, and one old truth of God is more worth than a thousand new errors.

‡ Gideon had seventy sons, and but one bastard, and yet that bastard destroyed all the rest. Judges viii. 13. One turn may lead a man quite out of the way.

on error, till they have let go their hold of truth; therefore hold fast the truth. Truth is thy crown, hold it fast, and let no man take it from thee. Hath not God made truth sweet to thy soul, yea, 'sweeter than honey-comb?' And will you not go on to heaven, feeding upon truth, that heavenly honey-comb, as Sampson did upon his honey-comb? Let me ask you, sirs, have you not found truth to be a soul-comforting, a soul-refreshing, and a soul-establishing principle? Have not you found truth a GUIDE to lead you, a STAFF to uphold you, a CORDIAL to strengthen you, and a MEDICINE to heal you? And will not you hold fast the truth? Hath not truth been your best friend in your worst days? Hath it not stood by you, when friends have forsaken you? Hath it not done more for you, than all the world could do against you; and will not you hold fast the truth? Is not truth your right eye, without which you cannot see for Christ? Your right hand, without which you cannot do for him? And your right foot, without which you cannot walk with him? And will you not hold fast the truth! Oh! hold fast the truth in your judgments and understandings, in your wills and affections, in your profession and conversation.

Truth is more precious than gold or rubies, 'and all the things thou canst desire are not to be compared to her.' Truth is that heavenly glass, wherein we may see the lustre and glory of divine wisdom, power, love, and mercy. In this glass you may see the face, the favor, and riches of Christ. Oh! let your souls cleave to truth, as Ruth did to Naomi, (Ruth i. 15, 16.) and say, 'I will not leave truth, nor return from following after it; but where it goes I will go, and where it lodgeth I will lodge, and nothing but death shall part truth and my soul.*' What John said to the Church of Philadelphia, I may say to you; 'Hold fast that which thou hast, that no man may take thy crown.' The crown is the summit of royalty; and such is truth: 'Let no man take thy crown. 'Hold fast the faithful word,' as Paul to Titus speaks.† You had better part with any thing than truth; you had better part with honors, riches, friends, pleasures, and the world's favors, yea, your nearest and dearest relations, and your very lives, than to let go the truth. Oh! keep the truth, and truth will keep you safe and happy for ever. Blessed are those souls who are kept by **THE TRUTH.**

Rem. 6. Keep humble; humility will keep the soul free from many darts cast by Satan, and from many erroneous snares spread by him.‡ As low trees and shrubs are free from many violent blasts of wind, which shake and rend the taller ones, so humble souls are free from those blasts of error, which rend and tear proud lofty souls. Satan and the world have greater difficulty to fasten errors upon humble souls. The God of light and truth delights to dwell with the humble; and the more light and truth dwell in the soul, the further will darkness and error stand from it. The God of grace pours graces into the humble, as men pour liquor into empty vessels; and the more grace is poured into the soul, the less error will be able to over-power or infect it.

That is a sweet word in Ps. xxv. 9. 'The meek (or the humble) will he guide in judgment, and the meek will he teach his way.' And cer-

* Though I cannot dispute for the truth, yet I can die for the truth, said a blessed martyr.

† Tit. i. 9. Hold fast as with teeth and nail, against those that would snatch it from us.

‡ I have read of one, who seeing in a vision many snares of the devil spread upon earth, he sat down mourning, and said within himself, "Who shall pass through these?" Whereupon he heard a voice answering, "Humility shall pass through them."

tainly, those who are guided and taught of God, are not easily drawn aside into ways of error. Oh! take heed of spiritual pride; pride fills our fancies, weakens our graces, and makes room in our hearts for error. There are no men on earth so soon entangled, and so easily conquered by error, as proud men. Oh! it is dangerous to love to be wise above what is written; to be curious, and unsober in your desire of knowledge, and to trust to your own capacities and abilities, to undertake to pry into all secrets, and to be puffed up with a carnal mind. Souls that are thus soaring up, above the bounds and limits of humility, usually fall into the very worst of errors, as experience daily evidences.*

Rem. 7. Solemnly consider, the great evils that errors have produced. Error is a fruitful mother, and hath brought forth such monstrous children, as have set towns, cities and nations on fire.† Error is that whorish woman, 'that hath cast down and wounded many, yea, slain many strong, many great, many learned, and many professing men,' in former times, and in our time too, as is evident to all that are not much left of God, destitute of the truth, and blinded by Satan. Oh the graces that error hath weakened, and the joys and comforts that it hath clouded, if not buried. Oh the hands that error hath weakened, the eyes that it hath blinded, the judgments of men that it hath perverted, the minds that it hath darkened, the hearts that it hath hardened, the affections that it hath cooled, the consciences that it hath seared, and the lives of men that it hath polluted. Ah souls! can you solemnly consider of this, and not tremble more at error than at hell itself? &c.

CHAP. XII.—*The twelfth Device that Satan hath to draw the soul to sin, is, To affect wicked company, to keep wicked society; and oh! the horrid impieties and wickedness that Satan hath caused men to commit, by inducing them to sit and associate themselves with vain persons. Now the remedies against this device of the devil are these:*

Remedy 1. Against this device of Satan, dwell (till your hearts are affected) upon those commands of God that expressly require us to shun the society of the wicked.‡ (Eph. v. 11.) 'And have no fellowship with the unfruitful works of darkness, but rather reprove them. (Prov. xiv. 15, 16) Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away.' (1 Cor. v. 9, 10, 11. 2 Thess. iii. 6, Prov. i. 10–15.) Turn to these scriptures, and let your souls dwell upon them, till a holy indignation be raised in them against fellowship with vain men. 'God will not take the wicked by the hand,' as Job speaks; why then should you? God's commands are not like those that are easily reversed, but they are like those of the Medes, that cannot be changed. If these commands be not now observed by thee, they will at last be witnesses against thee, and mill-stones to sink thee, in that day when Christ shall judge the world.

Rem. 2. Seriously consider, that their company is very infectious and dangerous, as is clear from the scriptures above mentioned. Ah!

* The proud soul is like him that gazed upon the moon, but fell into the pit.

† Errors in conscience produce many great evils, not only in men's own souls, but in human affairs.

‡ "The commands of God must outweigh all authority and example of men."—*JEROME.*

how many have lost their names, their estates, their strength, God, heaven, and their own souls, by walking with wicked men? As ye shun a stinking carcase; as the seaman shuns sands, and rocks, and shelves; as ye shun those that have the plague-sore running upon them, so should you shun the society of wicked men.* As weeds endanger the corn, and bad humors the blood, or as an infected house in the neighborhood; so doth wicked company the soul.

Bias, a Heathen man, being at sea in a great storm, and perceiving many wicked men with him in the ship, calling upon the gods, 'Oh, saith he, forbear prayer, hold your tongues, I would not have the gods take notice that you are here, they sure will drown us all if they should.' Ah sirs! could a Heathen see so much danger in the society of wicked men, and can you see none? (Prov. xiii. 20.)

Rem. 3. Look always upon wicked men, under those names and notions in which the scripture represents them.† The scripture calls them *lions* for their fierceness, *bears*, for their cruelty, *dragons* for their hideousness, *dogs* for their filthiness, *wolves* for their subtlety. The scripture stiles them *scorpions*, *vipers*, *thorns*, *briars*, *thistles*, *brambles*, *stubbles*, *dirt*, *chaff*, *dust*, *dross*, *smoke*, *scum*, as you may see in the note. It is not safe to look upon wicked men under those names and notions that they themselves, or their flatterers, represent them by; this may delude the soul; but by looking upon them under such names and notions by which the scripture sets them forth, may preserve the soul from frequenting their company, and delighting in their society.‡ Do not tell me what this man calls them, or how such persons count of them; but tell me what the scripture calls them, how doth the scripture count of them? As Nabal's name was, so was his nature; and as wicked men's names are, so are their natures; you may know well enough what is within them, by the suitable names the Holy Ghost hath given them.

Rem. 4. Solemnly consider, that the society and company of wicked men, have been a great grief and burden to those precious souls who were once glorious on earth, and are now triumphing in heaven. (Ps. cxx. 5, 6.) 'Wo is me that I dwell in Mesech, that I sojourn in the tents of Kedar. My soul hath long dwelt with him that hateth peace.' So Jeremiah, 'Oh that I had in the wilderness a lodging place of way-faring men, that I might leave my people, and go from them; for they be all adulterers, an assembly of treacherous men.' (Jer. ix. 2.) So they vexed Lot's righteous soul by their filthy conversation. (2 Pet. ii. 7, 8.) They made his life a burden, they made death more desirable to him than life; yea, they made his life a lingering death. Guilt or grief is all the good gracious souls get by conversing with wicked men.§

* A man that keepeth ill company, is like him that walketh in the sun, tanned insensibly. † 2 Tim. iv. 17. Is. xi. 7 29. Ezek. iii. 10. Mat. xvi. 9. Rev. iii. 5, 10. Mat. iii. 7. Is. x. 17, 27. Chap. iv. 55. Ezek. xiii. 26. Judges ix. 14. Job. xxi. 18. Ps. xviii. 42. xiv. xliii. Is. xiv. 5. Ezek. xxiv. 6.

‡ Lactantius says of Lucian, "He spared neither God nor man; such monsters are wicked men, who render their company, to all who have tasted of the sweetness of Divine love, a burden, and not a delight."

§ O Lord, let me not go to hell, where the wicked are, for, Lord, thou knowest I never loved their company here, said a gracious gentlewoman when she was to die, being in much trouble of conscience. Vide BIZAN.

ART. VI. *James Guthrie's last Speech upon the Scaffold, June 1, 1661.*

Transcribed for the Monitor.

Men and brethren;—I fear many of you are come hither to gaze, rather than to be edified by the carriage and last words of a dying man; but if any have an ear to hear, as I hope some of this great confluence have, I desire your audience to a few words. I am come hither to lay down this earthly tabernacle and mortal flesh of mine, and I bless God, through his grace I do it willingly, and not by constraint. I say I suffer willingly; if I had been so minded, I might have made a diversion, and not have been a prisoner. But being conscious to myself of nothing worthy of death or bonds, I would not stain my innocence with the suspicion of guiltiness, by withdrawing; neither have I wanted opportunities and advantages to escape since I was a prisoner; not by the fault of my keepers, God knoweth; but otherwise; but neither for this had I light or liberty, lest I should reflect upon the Lord's name and offend the generation of the righteous. And if some men have not been mistaken, or dealt deceitfully in telling me so, I might not only have avoided the severity of, but also had much favor and countenance, by complying with the courses of the times. But I durst not redeem my life with the loss of my integrity; God knoweth I durst not; and that since I was a prisoner, he hath so holden me by the hand, that he never suffered me to bring it in debate in my inward thoughts, much less to propose or hearken to any overture of that kind. I did judge it better to suffer than to sin. And, therefore, I am come hither to lay down my life this day, and I bless God I die not as a fool. Not that I have any thing therein to glory in myself; I acknowledge that I am a sinner—yea, one of the greatest and vilest that have owned a profession of religion, and one of the most unworthy that have preached the Gospel. My corruptions have been strong and many, and have made me a sinner in all things; yea, even in following my duty; and therefore, righteousness have I none of my own; all is vile.

But I do believe that Jesus Christ came into the world to save sinners, whereof I am chief. Through faith in his righteousness and blood, have I obtained mercy; and through him, and in him alone have I the hope of a blessed conquest and victory over sin, and Satan, and Death and Hell, and that I shall attain unto the resurrection of the Just, and be made partaker of eternal life. "I know in whom I have believed, and that he is able to keep that which I have committed to him against that day." I have preached salvation through his name, and as I have preached, so do I believe, and do commend the riches of his free grace, and faith in his name, to you all, as the only way whereby ye can be saved. And as I bless the Lord that I die not as a fool, so also that I die not for evil doing.

Not a few of you may haply judge that I suffer as a thief, or as a murderer, or as an evil doer, or as a busy body in other men's matters. It was the lot of the Lord Jesus Christ himself, and hath been of many of his precious servants and people, to suffer by the world as evil doers; and as my soul seareth not at it, but desireth to rejoice in being brought into conformity with my blessed Head, and so blessed a company in this thing, so I pray that I may be to none of you, this day, upon this account, a stone of stumbling, or a rock of offence. Blessed is he that shall not be offended at Jesus Christ and his poor servants and ministers because of their being condemned by the world as evil doers. God is my record,

that in these things for which sentence of death hath been passed against me, I have a good conscience. I bless God they are not matters of compliance with sectaries, or designs, or practices against his majesty's person or government, or the person and government of his Royal Father. My heart, I bless God, is conscious of no disloyalty, nay, loyal I have been, and I commend it to you to be loyal and obedient to the Lord.— True piety is the foundation of true loyalty. A wicked man may be a flatterer and a time-server, but he will never be a loyal subject.

But to return to my purpose. The matters for which I am condemned, are matters belonging to my calling and function, as a minister of the gospel, such as the discovery and reproof of sin, the pressing and holding fast of the path of God in the covenant, and preserving and carrying the work of Religion and Reformation according thereto, denying to acknowledge the civil magistrate, as the proper competent immediate judge in causes ecclesiastic. That in all these things which God so ordered by his gracious Providence, are the grounds of my indictment and death, I have a good conscience, as having walked therein according to the light and rule of God's word, and as did become a minister of the Gospel. I do also bless the Lord that I do not die as one not desired. I know that by not a few, I neither have been nor am desired. It has been my lot to be a man of contention and sorrow; but it is my comfort, that for my own things I have not contented, but for the things of Jesus Christ; for what relateth to his interest and work, and the well being of his people. In order to the preserving and protecting of these, I did protest against, and stood in opposition to these late assemblies at St. Andrews, Dundee and Edinburgh, and the public resolutions for bringing the malignant party into the judicatories and armies of this kingdom, conceiving the same contrary to the word of God, and to our solemn covenant engagements; and to be an inlet to the deception, and the ruin, and destruction of the work of God. And it is now manifest to many consciences, that I have not been therein mistaken, and was not fighting against a man of straw.

I was also desirous, and did use some poor endeavors to have the church of God purged of insufficient, scandalous and corrupt ministers and elders. For these things I have been mistaken by some, and hated by others; but I bless the Lord as I had the testimony of my own conscience, so I was, and am therein approved in the consciences of many of the Lord's precious servants and people, and how little soever I may die desired by some, yet by these I know I die desired, and their approbation, and prayers, and affection, is of more value with me, than the contradiction, or reproach, or hatred of many others. The love of the one I cannot recompense, and the mistake, or hatred, or reproach, of the other, I do with all my heart forgive, and wherein I have offended any of them, I do beg their mercy and forgiveness. I do from my soul wish that my death may be profitable unto both; that the one may be confirmed and established in the straight ways of the Lord, and that the other, if the Lord so will, may be convinced, and cease from these things that are not good, and do not edify, but destroy.

One thing I would warn you all of; that God is wroth, yea very wroth with Scotland, and threateneth to depart, and remove his candlestick.— The causes of his wrath are many, and would to God it were not one great cause, that causes of wrath are despised and rejected of men. Consider the cause that is recorded Jer. xxxvi., and the consequence of

it, and tremble and fear. I cannot but also say, that there is a great addition and increase of wrath;

1st. By that deluge of profanity that overfloweth all the land that hath reins loosed unto it everywhere, in so far that many have lost not only all use and exercise of religion but even of morality and that common civility that is to be found amongst the heathen.

2d. By that horrible treachery and perjury that is in the matter of the covenant and cause of God, and work of reformation! "Be astonished O ye heavens at this, and be ye horribly afraid, and be very desolate, saith the Lord. For my people have committed too great evils, they have forsaken me, the fountain of living waters, and they have hewed them out cisterns, broken cisterns that can hold no water:" Shall he break the covenant and prosper? Shall the throne of iniquity which frameth mischief by a law have fellowship with God? I fear the Lord be about to bring a sword on these lands which shall avenge the quarrel of his covenant.

3d. Horrible ingratitude; the Lord, after ten years oppression and bondage, hath broken the yoke of strangers from off our necks, but what do we render to him for his goodness, most of the fruit of our delivery is to work wickedness and to strengthen ourselves to do evil.

4th. A most dreadful idolatry and sacrificing to the creature; we have changed the glory of the incorruptible God into the image of corruptible man, in whom many have placed almost all their salvation and desire, and turned that which might have been a blessing to us (being kept in a due line of subordination under God) into an idol of jealousy, by preferring it before him. God is also wroth with a generation of carnal, corrupt, time-serving ministers. I know, and bear testimony, that in the church of Scotland there is a true and faithful ministry; blessed be God we have yet many who study their duty and desire to be found faithful to their Lord and Master, and I pray you to honor and reverence and esteem such of those for their works' sake; and I pray them to be encouraged in their Lord and Master, who is with them to make them as iron pillars and brazen walls, and as a strong defenced city, in the faithful following of their duty. But oh! that there were not too many who "mind earthly things, and are enemies to the cross of Christ" who push with the side and shoulder, who strengthen the hand of evil doers, who make themselves transgressors, who study to build again what they did formerly warrantably destroy. I mean Prelacy, and the ceremonies, and the service book, a mystery of iniquity that works among us, whose steps lead to the house of the great whore of Babylon, the mother of fornication, or whosoever he be that buildeth this Jericho again, let him take heed of the curse of Hiel the Bethelite, and at that flying roll threatened Zech. v. And let all ministers take heed that they watch and be steadfast in the faith, and quit themselves like men and be strong; and give faithful, seasonable warning concerning sin and duty. Many of the Lord's people do sadly complain of the fainting and silence of many watchmen, and it concerneth them to consider what God calleth for at their hands in such a day. Silence now in a watchman, when he is so much called on to speak, and give his testimony upon the peril of his life, is doubtless a great sin. The Lord open the mouths of his servants to speak his word with all boldness, that covenant breaking may be discovered and reprov'd, and that the kingdom of Jesus Christ may not be supplanted, nor the souls of his people be destroyed without a witness. I have but a few words more to add.

All that are profane among you, I exhort to repentance, for the day of the Lord's vengeance hasteneth and is near; but there is yet a door of mercy open for you, if you will not despise the day of salvation — All that are maligners, and reproachers, and persecutors of godliness, and of such as live ungodly, take heed what ye do. It will be hard for you to kick against the pricks. You make yourselves the butt of the Lord's fury and his flaming indignation, if you do not cease from, and repent of all your hard speeches and ungodly deeds. All that are neutral and indifferent, and lukewarm professors, be zealous and repent, lest the Lord spew you out of his mouth. You that lament after the Lord, and mourn for all the abominations that are done in this city, and in the land, and take pleasure in the stones and dust of Zion, cast not away your confidence, but be comforted and encouraged in the Lord. He will yet appear to your joy. God hath not cast away his people, nor his work in Britain and Ireland. I hope it shall once more revive by the power of his Spirit, and take root downward, and bear fruit upward, and of this I am now confident. There is yet a holy seed, a precious remnant, whom God will preserve and bring forth; but how long or dark our night may be, I do not know; the Lord shorten it for the sake of his chosen. In the mean while be patient, steadfast, immovable, always abounding in the work of the Lord and in love one to another. Beware of snares, which are strewed thick; cleave to the covenant and work of reformation; do not decline the cross of Christ. "Choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season," and account the reproaches of Christ greater riches than all the treasures of the world. Let my death grieve none of you. It will be more profitable and advantageous both for me and for you, and for the church of God, and for Christ's interest and honor, than my life could have been. I forgive all men the guilt of it, and I desire you to do so also. "Pray for them that persecute you, and bless them that curse you, bless, I say, and curse not." I die in the faith of the Apostles, and primitive christians, and Protestant Reformed Churches; particularly of the church of Scotland, whereof I am a member and minister. I do bear my witness and testimony to the doctrine, worship, discipline and government of the church of Scotland, by Kirk Sessions, Presbyteries, Synods, and General Assemblies.

Popery and Prelacy, and all the trumpery of service and ceremonies that wait upon them, I do abhor. I do bear my witness to the National Covenant of Scotland, and the solemn League and Covenant betwixt the three kingdoms of Scotland, England and Ireland. These sacred, solemn, public oaths of God, I believe, cannot be loosed nor dispensed with, by any person, or party, or power upon earth; but are still binding upon these kingdoms, and will be forever hereafter, and are ratified and sealed by the conversion of many thousand souls since our entering thereinto. I bear my witness to the protestation against the controverted Assemblies and the public resolutions, to the testimonies given against the Sectaries, against the course of backsliding and defection that is now on foot in the land, and all the branches and parts thereof, under whatsoever name or notion, or acted by whatsoever party or person. And in the last place, I bear my witness to the cross of Christ, and that I never had cause, nor have cause to this day, to repent because of any thing I have suffered, or can suffer for his name. I take God to record upon my soul, I would not exchange this scaffold with the palace or mitre of the greatest prelate in Britain.

Blessed be God who hath showed mercy to such a wretch, and hath revealed his Son in me, and hath made me a minister of the everlasting gospel, and that he hath deigned, in the midst of such contradiction from satan and the world, to seal my ministry upon the hearts of not a few of his people, and especially in the station wherein I was last. I mean the congregation and presbytery of Sterling; and I hope the Lord will visit that congregation and Presbytery once more with faithful pastors. God forgive the poor, empty man, that did there intrude upon my labors, and hath made a prey of many poor souls, and exposed others to reproach and oppression, and a famine of the word of God. God forgive the misleaders of that part of the poor people, who tempted them to reject their own pastor, and to admit of intruders; and the Father of mercies pity that poor, misled people. And the Lord visit the congregation and presbytery of Sterling once more with faithful pastors, and grant that the work and people of God may be revived through all Britain, and over all the world.

Jesus Christ is my light, my life, my righteousness, my strength and all my desire. Him, O Him, I do with all the strength of my soul commend unto you. Blessed are they that are not offended in him. Blessed are they that trust in him. Bless him O my soul, from henceforth even forever. Rejoice, rejoice all ye that love him. Be patient, and rejoice in tribulation. Blessed are you, and blessed shall you be forever and ever. Everlasting righteousness and eternal salvation are yours. All is yours, and ye are Christ's, and Christ is God's. Remember me, O Lord, with the favor thou bearest to thy people; O visit me with thy salvation, that I may see the good of thy chosen, that I may rejoice in the good of thy nation, that I may glory with thine inheritance. "Now let thy servant depart in peace, for mine eyes have seen thy salvation."

ART. VIII. *Ministerial Support.*

From the Reformed Presbyterian.

The policy of Satan the grand adversary from the days of Constantine until the rise of Antichrist, and to the present time in the Episcopal church of England, has been to pamper the clergy, and by that means to corrupt the church. At present, and especially in this country, his device is to reduce them to poverty, and so discourage youth from dedicating themselves, and parents from dedicating their sons, to the ministry, and to distract the minds of ministers by the anxieties of penury. An intelligent christian people should be careful to counteract the devices of the enemy of souls, in both these respects. Perhaps as good a rule as could be adopted, would be, that a pastor of a congregation, should be as well provided for in temporal things as the middle class among the people. The means of amassing property equal to the most opulent should neither be sought for, nor furnished. "Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." (2 Tim. ii. 3, 4.) Those whose wish it is earnestly to exhort men that they renounce the world and choose the better part which shall never be taken from them, ought not to be, nor in any respect appear to be, grasping after filthy lucre. Perhaps it is an invariable rule,

that great worldly opulence corrupts a minister of the gospel. When a clergyman by the contributions of the people is placed in such a condition of temporal comfort that he can provide for himself and his household things honest in the sight of all men, and owe no man any thing but love, there is no apology for his engaging in any secular employment.

The provision made for the temporal support of the priests in Israel, placed them beyond the reach of temptation and rendered it almost impossible for them to embark in secular pursuits. "And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel." (Num. xviii. 20.) This was a blessed and glorious inheritance, and should comfort the ministers of Christ, amidst all their toils, privation, earthly poverty and reproach. Were it not for this heavenly and most blessed consolation, the faithful ministers of Christ, who generally suffer most in the distribution of earthly sorrows, would many a time fail and be discouraged. "If in this life only we have hope, we are of all men most miserable."

But at the same time, the priests under the law were amply provided for in earthly good things, by the laws of the God of Israel whom they served. Unless the throne and the people became so corrupt as utterly to disregard the statutes of the Lord, it was quite impossible, that they, or their widowed wives, or orphan children could be reduced to want, while the people of Israel enjoyed a competency. "Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give unto the Levites, suburbs for their cities round about them. And the cities they shall have to dwell in, and the suburbs of them shall be for their cattle, and for their goods and for all their beasts. And the suburbs of the cities, which ye shall give unto the Levites, shall reach from the wall of the city and outward a thousand cubits and round about. And ye shall measure from without the city, on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits, and the city shall be in the midst: this shall be to them the suburbs of the city. So all the cities which ye shall give to the Levites, shall be forty-eight cities: them shall ye give with their suburbs." (Num. xxxv. 2—7.) Reckoning by the sacred cubit which was probably used, for these cities were especially holy, the whole of these lands, lying without the city, was seventeen hundred and fifty yards, or nearly one mile. If the city was a mile square, the suburbs embraced a territory of eight square miles. As there were forty-eight cities, the church lands amounted to three hundred and eighty-four square miles, or two hundred and forty-five thousand seven hundred and sixty acres. The number of all the males in the tribe of Levi, a short time before they passed Jordan, was twenty-two thousand. (Num. iii. 39.) Doubling these to include the females, all the souls of the Levitical tribe were forty-four thousand. Were all the land in Holland equally apportioned among the families, each family would not possess half the amount possessed by each Levitical family, exclusive of their lots in their cities. A similar distribution of the land in Great Britain would make the landed property of each family about equal to that of each family of the Levites. One thousand cubits, or about one third of a mile of the suburbs, in width, is supposed to have been occupied as stalls and yards for cattle, and for gardens, while the remaining two thousand cubits are thought to

have been pasture lands. Some such arrangement appears to have been intended by the division of the suburbs into two portions.

Beside these glebe lands, or parsonage fields, each family owned a house and lot in the city. Attention to their lands and city property, would afford the priests an opportunity to exercise themselves in as much manual labor, as might conduce to recreation and health, while there was little to cherish worldly mindedness, or tempt to the love of filthy lucre.

Beside all this, their clothing was furnished, and their tables supplied by the tithes, or a levy of one tenth on the products of the soil, and on the proceeds of the flocks. They were thus amply supplied with every necessary comfort, freed from worldly cares, and placed beyond the reach of temptation to seek for worldly opulence. It was impossible that they should become possessed of great earthly riches. Their families too were secured in a competency. In view of death, no priest had any more occasion to perplex himself with anxiety respecting the sustenance of his wife and children after his death, than while he was alive and with them. His house, after his decease, was occupied by his widow and children. When any priest's daughter married into another tribe, she lost, during her marriage state, the right to eat of the sacred things, i. e. to be supported by the tithes; but if she was divorced, or became a widow, provided she had no children to raise up a family in another tribe, she had the right to return to her father's house, there to live of the ecclesiastical revenues. (Lev. xx. 13.) The sons and daughters of the priest all eat, as well as his wife, of the sacred things, and they were not deprived of them by the death of the head of the family. The sons were priests from their infancy. In the account of the census which was taken of the tribe of Levi, all the males from a month old and upward; and of the family of Kohathites it is written:—"In the number of all the males from a month old and upward, were eight thousand and six hundred, *keeping the charge of the sanctuary.*" (Num. iii. 28.) The males from a month old were priests "keeping the charge of the sanctuary." If a widow who had married out of the tribe of Levi, might return to her father's house and live of the sacred things, much more might the widowed mother of a priest, though he were but a month old, and his orphan sisters, claim their support from the revenues of the priesthood. If a priest died childless, his widow, of course, was supported, for she might return to her father's house. If at his death he left daughters only, they were entitled to support from the church, for they might be married and become the mothers of priests. What a wise, beneficent and even bountiful provision was made by these statutes for the temporal support of the priests of the Lord. It ought to command the admiration of all ages. Why not? It proceeded from infinite wisdom and infinite goodness.

It is true that the Levitical priesthood is abolished, and with it the sacerdotal cities, their suburbs, and the whole tythe system. But is there no lesson of instruction taught by it to the New Testament church? Undoubtedly God clearly declared his will, not only that "they who serve at the altar should live by the altar," and "that the ox that treadeth out the corn should not be muzzled," but also that their support should be in plenty, but not in opulence. Can any good reason be assigned why God should will his ministers to be supplied less amply in temporal comforts, under the new dispensation, than under the old? In Israel, the expense of the sacrifices, the time occupied in attending their three annual festivals, the support of their armies, and other numerous incidental expen-

ditures imposed onerous burdens on the worshippers. A very small proportion of what they contributed to the support of their ecclesiastical establishment, would now place the ministers of the sanctuary in a situation where they would have all and abound.

Before any one can enter well prepared on the ministry, either by his own efforts, or out of his patrimony, there must be expended on his education as much as would have been sufficient to commence any ordinary branch of secular business with a prospect of success. That he should labor through a whole life of toil in the service of sanctuary, all the time in straightened circumstances, be compelled to practice the most rigid economy, in order to owe no man any thing, and after all, leave his widow, and orphan sons and daughters, in a state of entire destitution, is not according to the spirit of the divine legislation in this matter. There are many expenditures which a minister must make that are not necessary for others.

“A bishop must be given to hospitality.” Being necessarily much abroad, and much resort, both of friends and strangers, to his house, his raiment costs him more than that of others. While all expect, and while he is bound in all humility and duty, to avoid costly apparel, it would be generally disgusting should he appear in a sordid dress. It would be ascribed to a want of decency and taste, and to an avaricious spirit. His correspondence with his brethren, and others, subjects him, very commonly, to a heavy and unavoidable tax, if he would be generally useful, or if he takes an interest in the welfare of the church at large. Attention to intellectual cultivation requires books; to know the movements of God’s providence—what are the signs of the times, and the progress of public sentiment, access to the reading of periodical literature is indispensable. Of all this he must have some knowledge, “to acquit himself as a workman that needeth not to be ashamed.” To deprive him of the means of such enlargement of his intellectual treasures, is most inauspicious to the interests of a congregation. All this he ought to have, and be able, with judicious economy, to leave his widow and children at his death a moderate and decent competency. That it is the duty of the church to provide for all this, is inscribed, as in the light of a sunbeam, on the whole code of laws enacted to make provision for the support of the ministry, and on the reasonings of Paul on the same subject, in his epistles to the church at Corinth.

Even in relation to temporal prosperity, the labors of the faithful minister of the gospel are productive of more worldly advantage to the people of his charge, than all they contribute to his support. The diffusion of intelligence, the cultivation of sobriety, of industry, of temperance, of integrity in dealing, and of economy, tend, as a system of divinely appointed means, to the verification of the Bible maxim:—“The hand of the diligent maketh rich.” There seems to be some allusion to this in the reasonings of the apostle Paul on this subject: “Who goeth a warfare at any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plough in hope; and he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Do ye not know, that they which minister about holy

things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." (1 Cor. ix. 7-14.) While in some parts of this argument of the apostle on the subject of ministerial support, there appears to be an allusion to the improvement in the temporal estate of christians, by the collateral effects of gospel ordinances, this is not that, on which the main stress is laid. Through them spiritual good things, incomparably more important than all carnal goods, are imparted in the ministrations of the sanctuary; and therefore on every principle of equity, those who labor in imparting, as ministers of Christ, these far better blessings, are entitled to a competent supply of temporal comforts. After having established the equity of the claim, he ratifies it by the ordination of the Lord.

God's blessing attends upon liberality in this matter. "Consider now from this day and upward—I will bless you." (Hag. ii. 18, 19.) From the day that they began to contribute liberally toward the building of the temple of the Lord, instead of blasting, mildew and hail by which they had suffered for "withholding more than was meet," God promises that they should be blessed and prospered in their labors. All this is as applicable now, as in the days of the prophet Haggai. "There is that scattereth and yet increaseth." The liberal soul shall not want. "The liberal deviseth liberal things, and by liberal things shall he stand."

If all such texts apply to contributions for the support of the poor, especially poor saints, where the claims are founded on charity, how much more emphatic, their application to ministerial support, in which the claims are founded both in charity and equity, though they are not at present enforced by human laws?

We have reason to bless God that notwithstanding many temporal discouragements, he puts it into the hearts of so many to imitate the most illustrious example of the great and holy apostle of the Gentiles, to dedicate themselves to the Lord for the work of the holy ministry and to look for their reward from the best and most bountiful of masters in a better country, even a heavenly. This too is the more praiseworthy as the difficulties which they have to encounter ordinarily commence long before they enter on their ministry. For while parents who have the means, generally educate their sons for the learned professions of the law and medicine, it is commonly thought enough, that those who are destined for the ministry, be furnished with a *collegiate* education, and then left to their own efforts, or to the liberality of the church, for the attainment of a theological education, qualifying them for the pulpit.

After all, the ministers of the gospel, by owing no man any thing, by purchasing no article until they can pay for it, by making the first appropriation out of their salary for the payment of rents, and by a strict economy, can "provide things honest in the sight of all men." Life, and consequently their toils and privations, are short, and "having turned many unto righteousness, they shall shine as the brightness of the firmament and as the stars for ever and ever."

ART. IX. *Miscellany.*

SLANDER.—We are sorry to perceive in a late number of "The Reformed Presbyterian" a repetition of the oft-repeated slander, that Seco-

ders deny "Christ's Headship over the nations." That the Reformed Presbyterians make their ministers and members subscribe to this charge as held forth in their "Reformation Principles Exhibited," by no means makes the thing true. We are, indeed, surprised that the respectable editor of the above paper should at this time be found reiterating the slander referred to, when he knows, that the Associate Synod in a communication to his Synod, not long since, utterly denied the truth of the charge and complained of the misrepresentation. But it seems, the profoundly wise Mr. Roney has the means of knowing what Seceders believe much better than they know themselves.

CECIL.—Previous to his conversion, Mr. Cecil, one night lying in bed, was contemplating the case of his mother. 'I see,' said he within himself, 'two unquestionable facts: First, my mother is greatly afflicted in circumstances, body, and mind; and yet I see that she cheerfully bears up under all, by the support she derives from constantly retiring to her closet and her Bible. Secondly, that she has a secret spring of comfort, of which I know nothing; while I, who give an unbounded loose to my appetites, and seek pleasure by every means, seldom or never find it. If, however, there is any such comfort in religion, why may not I attain it as well as my mother? I will immediately seek it of God?' He instantly rose in his bed, and began to pray. But he was soon damped in his attempt, by recollecting that much of his mother's comfort seemed to arise from her faith in Christ. 'Now,' thought he, 'this Christ I have ridiculed. He stands much in my way, and can form no part of my prayers.' In utter confusion of mind, therefore, he lay down again. Next day, however, he continued to pray to the "Supreme Being," and began to consult books, and to attend preachers. His difficulties were gradually removed, and his objections answered, and his course of life began to amend. He now listened to the pious admonitions of his mother, which he had before affected to receive with pride and scorn; yet they fixed themselves in his heart like a barbed arrow: and though the effects were at the time concealed from her observation, yet tears would fall from his eyes as he passed along the streets, from the impression she had left on his mind. Now he would discourse with her, and hear her without outrage; which led her to hope that a gracious principle was forming in his heart, and more especially as he then attended the preaching of the word. Thus he made some progress; but felt no small difficulty in separating from his favorite connections. Light, however, broke into his mind, till he gradually discovered that Jesus Christ, so far from "standing in his way," was the only "way, the truth, and the life," to all that come unto God by him.

EXCELLENCE OF THE SCRIPTURES.—When I first began attentively to read the Scriptures, and, (according to my custom when I read books whereof I have a promising expectation,) to mark in the margin the passages that seemed to deserve a peculiar notice or reflection, I marked but here and there some verses in a chapter; but when upon a greater familiarity with the idiotisms, the sense, and the applicableness of Scripture, I came to re-survey it, I then in some places marked the *whole chapter*, and in most others left much fewer texts unfurnished with some mark of reference. And whereas at my entrance I took even the choicest parts of the Bible to be at best but like some Indian province, wherein, though mines and gems were *more abundant* than in other countries, yet they were but *sparingly* to be met with here and there; after

a competent stay, my ensuing perusals presented it to me, if not as a royal jewel, made up of gold and precious stones, yet, which is more glorious, like Aaron's breast plate, a sacred jewel, the particular instructions for which were given by God himself, and which, besides the various number of flaming gems set in fine gold, and placed in a mysterious order, was ennobled by that *Urim and Thummim*, wherein God vouchsafed to reveal himself to mortals, and was adorned with so much cunning work in gold, blue, purple, scarlet, and fine twined linen, that the contrivance and workmanship lent a lustre to the glittering materials without being concealed by them. This experiment keeps me from wondering to find in the inspired poet's description of the man he attributes a blessedness to, that "that his delight is in the law of the Lord and in his law will he meditate day and night." For the Hebrew word translated *delight* seems there emphatically to signify a *study* replenished with so much *delight* to the devout and intelligent prosecutors of it, that like the hallelujahs of the blessed, it is at once a *duty* and a *pleasure*, an exercise and a recompense of piety. And, indeed, if God's blessing upon the devout Christians study of that book do, according to the Psalmist's prayer, 'open his eyes to discern the hidden wonders contained in it,' he should (in imitation of him that in the same Psalm says of his God, Psalm cxix. 12, 'I rejoice at thy word as one that findeth great spoil.') be as satisfied as navigators that discover unknown countries. And I must confess, that when sometimes with the apostles in the mount, I contemplate Moses and Elias talking with Christ—I mean the law and the prophets symphonizing with the Gospel, I cannot but (resemblingly transported with a like motive,) exclaim with Peter, 'It is good for me to be here;' and cease to think the Psalmist an hyperbolist, for comparing the transcendent sweetness of God's word to that inferior one of *honey*, which is like it in nothing more than in that of both their suavities, *experience* gives much more advantageous notions than descriptions can.

ART. X. Notices.

WILLIAM S. YOUNG, of Philadelphia, is about publishing "Craighead on the Lord's Supper." This is a valuable little work, which has been long and extensively known both in this and the Mother country. It is said to be one of the best Treatises ever written on the Sacrament of the Supper. It will form an 18mo. vol. of 200 pages, and will be sold, neatly bound in sheep, at \$3 per dozen, or 30 cts. a single copy.—It would be desirable that every family in our church were possessed of a copy of this cheap little book.

We have published about one half of the "Precious Remedies" and propose to continue the publication of them in the next volume, till completed.

"The Historical Sketch of the United Brethren or Moravians" is only published in part, the remainder will appear in next vol. if our Correspondent be permitted, in the Providence of God, to furnish us with the copy.

There will be an endeavor to render the next vol. of the Monitor as interesting and edifying to the subscribers as possible: And as heretofore we shall confidently expect the co-operation of our brethren in sustaining the work.

CONTENTS OF VOL. XIV.

	Page.		Page.
Anniversaries, New-York	3	Ecclesiastical Record	940, 946
Anti-Slavery Society	3	Ecclesiastical Proceedings	x60
American Tract Society	35	Evangelical Society, &c. at Geneva	378, 436
Assembly, General	48	Error, Causes of the continuance of	411
Albany, Report of Presbytery of	60	Extracts from a Clergyman's Diary	512
Alleghany, Report of Pres. of	62	Eloquence of Facts	541
Act for a Fast	70	Excellence of the Scriptures	674
Anniversaries, London	975	Foreign Missions	36, 136
Apostolical Consistency	106	Further Remarks respecting the Treatment of our Colored Population	114, 351, 433
Abolition Doctrines and Doings	138	Female Apparel	x63
Atonement, Value of	174	Frelinghuysen, Hon. Theodore, Remarks of	477
Account of James Slater	174	Facts, Eloquence of	541
Abolitionism	174	General Assembly	48, 58
Apparel Females'	223	Germany, Southern and Middle, intelligence from	134
Annual Meeting of the Evangelical Society at Geneva	375, 426	General Synod of Ref. Dutch Church	143
Assurance	304	Guthrie, James, his Sermon	190
Austrian Leopold Society	330	Speech of	584
American People, Warnings of a Catholic Priest to	350	Heathenism of Popery	29
Aged Christians, a Letter to	375	Home Missionary Society	35
Ashton John, Obituary of	383	History of rise of Neology in Netherlands.	135, 151
Associate Society of Enquiry, Letter to	402	Husband, The Duties of	178, 200, 254
Action of Associate Synod respecting Slavery	628	Hale, Sir Matthew, Biography of	300
Animadversions on an Article by A. R.	302	Holland, Persecution in	326
A. R., Animadversions on an article of	55	How to treat the Sick and Dying	378
Baptist Bible Society	37	Historical Sketch of the United Brethren	460, 487, 535
Bible Society, American	37	Howard, Notice of	478
Board of Managers of Theological Seminary, Report of	62	Hearing the Word	451, 529
Bible Society, Report of Treasurer	61	High Places, Murder in	7
British and Foreign	9	Idolotrous Names, use of to be avoided	18
British and Foreign Temperance Society	85	Influence of Roman Catholicism	7
Brady Thomas, Memoir of	214	Immutability Divine, not destroyed by the Doc- trine that God has been Reconciled by the Death of Christ	290 313
Biography of Sir Matthew Hale	300	Internal state of the Church in India	420
Bible in Spain	325	Indifference to Doctrines	374
Bishop Dubois and his Indians	428	Jew—Jew	2
Bible	431	Jerusalem, Mission to	434
Banner for the Truth, Displaying a	453	Judah, the Prophet of	438, 543
Bible Calvinism	502	Kent, Chancellor, Letter of	16
Colonization Society, N. Y. City	40	London, moral condition of	23
Convention, Presbyterian	51	Luther, Martin Inconspicuous	44
Cambridge, Report of Presbytery of	58	yle, Report on case of Rev.	76
Chartiers, Report of Presbytery of	96	London Anniversaries	94
Christian in the World	96	Letter of James Kent to Ed. Livingston,	186
Council, R. Catholic Provincial	130	Leopold Society	330
Colored Population, Remarks respecting 114, 364,	443	Lovejoy Rev. E. P. Murder of	331
Country, Religious interests of in danger	184	"Let us pray"	335
Convention, New Light Presbyterian	192	Letter to aged Christians, Society of Enquiry,	402
Correspondents	192	Luther's Commentary on the Pope's Bull	426
Children	285	Modern Revivals,	38
Character of a Good Wife	299	Missions Foreign,	39, 136
Conversation on Conscience	383	Martin Luther,	44
Charity	383	Minutes of Synod	54
Causes of the Continuance of Error	411	Muskingum Report of Presbytery	52
Calumnies of R. Catholics in France	418	Niagara Report of Presbytery of	57
Croyton	422	Minority in Gen. Ass. Proceedings of	93
Christ's Death, the Nature of	472	Missions to the Heathen, Q's views on	145, 225
Calvinism, Bible	502	Memoir of Rev. T. Bradbury	814
Cecil	573	Missionary Intelligence	232, 262, 320
Dangers Threatening the Religious Interests of our Country	130	McNeill Archibald, Obituary of	261
Duties of a Husband	175, 200, 254	Means of Reform	261
Decision of the Library case	230	Murder of Rev. E. P. Lovejoy	351
Distillers	247	Mission to Canada, Swiss	379
Doctrines, Indifference to	420	Noravians, Historical Sketch of	466, 487, 535
Displaying a Banner for the Truth	453	Murder in High places	628
Duties of Servants	494	Ministerial Support	668
Diary, Extracts from a Clergyman's	512		
Erskine, Rev. Ralph's Works	163		

CONTENTS.

	Page.		Page.
New-York Anniversaries	33	Seceders, Their influence in promoting the ob-	3
Neology, Sketch of History of in Netherlands	125, 159	servance of the Sabbath	3
National Sins, some reflections on by an Elder,	273	Society, Baptist Bible	29
New-York, Public Worship in	333	Scamen's Friend	33
Notices	432, 480, 523, 574	Anti-Slavery	34
Observance of the Sabbath	3	Temperance Union	34
Observations on Seceder's Unveiling of Theology	10	Sunday School	35
Ohio, Report of Presbytery of	58	American Tract	35
On Strictness of Religious profession and practice	117	Home Missionary	35
Obituary of Mr. Alexander Young	156	N. Y. City Colonization	36
Mr. Archibald McNeil Jr.	270	American Bible	37
Mr. John Ashton	353	Presbyterian Education	38
Oath of Declaration	431	American Peace	38
Popery, The Heathenism of	20	Stamford, Report of Presbytery of	59
Prayer, right position in	26	Shenango, Report of Presbytery of	61
Presbyterian Education Society	38	Statistical Tables	81
Peace Society	38	Societism Investigated	183, 246, 285
Presbyterian Convention	40	Slater, Account of James	176
Patrons, to our	40	Sweden, Religious state of	151
Profession, Remarks on a public	40	Sermon by James Guthrie	199
Philadelphia, Report of Presbytery of	60	Soul and body compared	228
Proceedings of Minority in Gen. Ass.	60	Spain, Bible in	325
Payment for Periodicals	60	Scotland, Calvinism in	333
Presbyterians in the latter part of the seven-	60	Sabbath in England	334
teenth century	67	Swiss Mission to Canada	379
Profession Religious, strictness of	117	South Africa,	423
Paul, the character of	168, 193,	Servants, Duties of	494
Proceedings of New Light Presbyterian Con-	241	slavery, Action of Ass. Synod respecting	525
vention	184	Speech of Guthrie	564
Phrenology	226	Support Ministerial	566
Persecution in Holland	326	Slander	572
Precious Remedies against Satan's Devices, 364,	465, 515,	Scriptures, excellence of	574
465, 515,	220	The influence which Seceders may exercise in	3
Q's views on Missions to the Heathen	145	relation to the Sabbath	13
Queen of England's Oath of Declaration	431	Theology, Unveiling of	23
Roman Catholicism, influence of	26	The moral condition of London	34
Right position in Prayer	26	Temperance Union	72
Revivals Modern	26	Treasurer, Report of	55
Remarks on the subject of a public Profession	49,	Assistant Report of	165, 193, 241
Report of B. Murphy, Treasurer	75	The Character of Paul	377
D. Hauston, Treasurer	62	The Manichee	378
Board of Managers of Theological Sem-	75	The Sick and Dying, How to treat	432, 543
inary	75	The Prophet of Judah at Bethel	448
Resolutions respecting the Board of Theological	96	The Old Testament, a part of the rule of Faith	472
Seminary	143	&c.	475
Roman Catholic Provincial Council	181	The Nature of Christ's Death	7
Reformed Dutch Church, Gen. Synod of	180	Temperance Items	10
Religious State of Sweden	272	Use of Idolatrous names to be avoided	15
Roman Catholics, proposed exclusion of from	275	Unveiling of Theology, observations on	13
Parliament	275	Unveiling of Theology	480, 487, 535
Reason in Religion	281	United Brethren, Sketch of	174
Reflections on National Sins, by an aged Elder	298,	Value of the Atonement	333
Reform, means of	342	Voluntarism Scotch	66
Repentance, Remarks on	364, 405, 465, 515,	Western Mission, Report on	67
Remedies Precious against Satan's Devices,	365	Whether the Doctrine that God has been Recon-	220
Remarks on 1 Cor. XV	412	ciled by the Death of Christ, &c.	227
Roman Catholics in France, Calumnies of &c. &c.	442	Wife, Rev. Joseph	250
Rule of Faith and Practice, the Old Testament a	442	Warnings of a French Catholic Priest	259
part of	442	We do not pray enough	262
Remarkable Conversion	451, 529	Young, Alexander, Obituary of	158
Remarks on hearing the Word	451, 529		