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THE
RELIGIOUS MONITOR,
OR,
EVANGELICAL REPOSITORY.

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

ANDOVER-HARVARD
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Volume XX.

Hold fast the form of sound words.

II. TIM. I. 13.

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

JUDE, 4.

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

JER. VI. 16.

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PREFACE.

THE favour with which the first volume of the **RELIGIOUS MONITOR** has been received, and the anxious wish expressed by many for its continuance, have induced us to go on with another volume. Impressed with a deep sense of the importance of circulating sound instruction on the all-important subject of religion, among those who are nearly destitute of the means of grace, or who are incessantly courted by the assiduous votaries of error, and of affording to those who know and love the truth, in whatever situation they are placed, a further means of increase and establishment in it—we think that a work, which has for its object the attainment of these ends, will not be deemed unseasonable or unnecessary. Many of the difficulties that embarrassed us in the first volume, are now removed: and arrangements have been made for conducting the Editorial department, which it is hoped will render the work interesting and useful. The last three Numbers of the first volume may be regarded as a fair specimen of the style and execution.

The **RELIGIOUS MONITOR** will continue to support, as it has done, the grand principles of the Reformation. To those who have not seen the first volume, it is sufficient to say, that the title contains a distinct pledge for the doctrine and sentiments which it shall be our aim cordially to support. Believing, that “to receive, observe, and keep pure and entire, all such doctrine, worship and ordinances as God hath appointed in his word,” is all important to the glory of God and the souls of men,—that it is our duty to buy the truth, and not to sell it for any consideration, either by concealing or disguising it, or by modifying it, so as to render it agreeable to the taste of those who are more secretly or

openly its enemies,—it is our resolution not to shun to declare the whole counsel of God. To this, moreover, we think there is a special call in the present day, in which indifference about divine truth so greatly prevails, and a disposition is so generally manifested to disregard all differences in religious sentiments, but such as are considered necessary to salvation, and to groupe together the most discordant principles under the common name of Christianity. This state of things, so egregiously mis-named “Charity,” and “Christian liberality,” we fear has its Origin in indifference to truth, and its tendency is to infidelity and licentiousness.

But while we cannot permit the RELIGIOUS MONITOR to be indifferent to truth, it shall be equally our care that “all bitterness, and wrath, and envy, and evil speaking,” shall be as far from our pages, as they are from the Christian character. Sound, temperate discussions only, on interesting and important subjects, from which the language and spirit of party are excluded, will be admitted. It is with truth and duty, as opposed to error and iniquity, that we profess to have to do, and not with individuals, or societies. Steadily adhering to this course, and, as we claim for ourselves, so most freely conceding to all, the right of thinking and judging for themselves in those important matters for which every man must account for himself unto God,—nothing, we trust, will be admitted into our pages which would give just ground of offence to the judicious and candid of any denomination.

The RELIGIOUS MONITOR, as hitherto, will be partly *Original* and partly *Selected*. Our pages will be at all times open to valuable original pieces, on important subjects, suitable to our design; and we hereby solicit the aid and co-operation of such as are friendly to the truth, either in the way of furnishing us with original matter, or directing our attention to such materials in the writings of others,

as may conduce to the interest and usefulness of our work.

The Selections shall be made chiefly from Foreign Periodical publications, an abundant supply of the best of which, is regularly received,—from valuable or scarce authors, at home or abroad, or from kindred cotemporary productions, in our own country. In so wide a field, to select judiciously is our greatest labour, and due care will be taken to exclude every thing, light, trifling, or unimportant. Our aim is, to inform the judgment, to cherish true and undefiled religion, and to lift a warning voice against the seductions of error and immorality; and by these general principles shall we be guided in our choice of matter, whether *Original* or *Selected*.

A few pages in every number will be occupied with *Religious Intelligence*, both *Foreign* and *Domestic*. In this department our object shall be to give a condensed statement of events throughout the world, which are immediately connected with the extension and prosperity of the Redeemer's kingdom.—We can have no doubt but that God, by the astonishing efforts so generally made in our day for the spread of the gospel, and by the no less astonishing events that are taking place, is bringing about that period so ardently longed for by the church, when, "the knowledge of the Lord shall cover the earth as the waters cover the channel of the deep."—Closely connected with this, is the gathering in of the outcasts of Israel. It shall therefore, be our endeavour to keep sight of, and present to our readers the movements of divine Providence in reference to this people, "marvellous from their beginning." This subject if managed to our own satisfaction, we think cannot fail to be interesting to every one who sincerely prays "thy kingdom come," and who "prefers Jerusalem above his chief joy."

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No. 1. **JUNE, 1826.** Vol. II.

For the Religious Monitor.

CHILDREN PUNISHED FOR THE SIN OF THEIR PARENTS.

(Concluded from page 424, Vol. I.)

Though the Lord's ways are not as our ways, nor his thoughts as our thoughts, we are ever prone to weigh his proceedings in our balance, to try them by our standard, and to pronounce judgment as confidently on them, as if we understood their nature, relations and consequences, as fully as he himself does, who planned them and superintends their execution. This is exemplified in the presumptuous judgments passed by mortals on an indisputable fact in the divine government—the suffering of children on account of the delinquency of their parents. Heathens and Heretics have noticed and condemned the fact, till the proverb has been established, “the fathers have eaten sour grapes, and the children's teeth are set on edge.” The nature and reality of the fact of God's visiting the iniquities of the fathers upon their children, have been already considered in a former paper, and we now proceed as was proposed, &c.

II. To vindicate this procedure of Jehovah, as Governor of the Universe.

It is, perhaps, enough for its vindication, to say, that it is a part of his procedure, “who is just in all his ways, and holy in all his works.” That we are able either to answer all the cavils al-

jegeed against it, or to yield satisfaction to every mind concerning it, we do not pretend. His judgments are deep as floods, and high as the mountains, and it would be strange indeed if we could in every instance perceive their wisdom and rectitude. As his visiting the iniquities of the fathers upon their children, is an act of his providential government, its vindication is no less incumbent on the infidel, than on the believer in the Bible. As a justification of it to the children of men, we submit the three following considerations :—

1. That the visitation of the iniquities of fathers upon their children, necessarily results from the nature and mode of the established government of God. To unite society, to give one part an interest in the rest, and the whole an interest in every part, God communicates not his favours, nor inflicts his judgments, immediately by his own agency, but through the instrumentality of others. The larger share both of our comforts and of our trials, come to us by our connexion with others. Our parents, our relations, our neighbours, are the instruments to us of good or evil. If a parent lives in idleness, associates with the wicked, squanders in dissipation the fruit of his labours, neglects the education of his children, the consequences of such conduct, will inevitably, without a suspension of the laws of nature, come upon them. Nothing short of a miracle will prevent their poverty, ignorance and wickedness. This is the necessary result of the frame and administration of the government of God, as it is constituted and conducted, and could not be prevented, without a miraculous prevention of the effects resulting from the established order of nature. Such then is the constitution of the government of the Most High, that the conduct of parents, whether good or bad, necessarily affects their offspring, and the extent and duration of this, is limited by the sovereignty, justice and goodness of God. But is this constitution, from which such an effect results, righteous ? In answer, we proceed to observe—

2. The greatest sufferings which children endure in this world, because of the crimes of their parents, exceed not in severity their own personal deserts ; the wages of sin is death.—To inflict less on account of it, would be defrauding the law of God ; but the time and mode of this infliction are not regulated by

justice, but by the wisdom, sovereignty and goodness of God. The youngest sufferer is an heir to the sin of Adam, and when it suffers natural death in its direst form, is enduring only a part of the awful penalty of transgression. Children capable of moral agency have actually sinned in their own persons, and are liable to the punishment of the guilt thus contracted, in addition to that which is attached to them as descendants of Adam. We do not therefore assert, that children in every respect innocent, can be justly subjected to suffering for the crimes of others, but only that God visits on children already guilty, the punishment of the crimes of their fathers, but never in doing so, proceeds beyond the deserts of their personal transgressions. Suppose that the youngest child of Achan was a mere infant, still it had sinned in Adam, and was exposed to temporal, spiritual and eternal death; and therefore, however affecting its fate, when cast into the fire with its guilty father, it was punished less than its iniquities deserved. And the same was much more the case with those of them who were farther advanced in life, and had contracted actual sin. God thus punishes parents in the punishment of their children, and punishes children because of the crimes of their parents, to give them a deeper interest in one another's conduct and welfare; but in the infliction of the punishment never proceeds beyond the personal desert of the sufferer.

3. That God does not directly and immediately consign children to Hell because of the crimes of their parents, unless these children make the crimes of their parents their own, by approbation, imitation, or some other mode, by which they make themselves heirs to them. Criminal poverty and ignorance of parents, directly, immediately and necessarily injure their children in their temporal interests, but none of the crimes of parents endanger the safety, and secure the eternal condemnation of children, without the intervention of their own sins. If children pursue the same or similar sinful courses as their parents did, they approve their crimes, and justly make themselves heirs to their deserts. "This their way is their folly, yet their posterity approve their sayings," Ps. xxix. 13. Hence this punishment is said to be "on the third and fourth generation of the haters of the Lord." The parents hated God, and their chil-

dren continue also to hate him. The fact seems to stand thus. The children of wicked parents, are by birth, children of wrath. The Lord in his mysterious providence withholdeth from them the grace of regeneration, and their parents train them up in the way of sin. Their natural evil propensities operate, and the fruit of their education appears in the tenor of their criminal conduct. They pursue the same careless and wicked courses their parents did, and thus give their sanction to their crimes, and God, in his justice, punishes them for these crimes of their parents, which they thus make their own by approbation and imitation. On the other hand, if a child perceives the wickedness of its parents, turns from it and practically condemns it, by living righteously, it may still suffer the temporal and spiritual consequences of the crimes of its parents, but escape their eternal punishment. This is most expressly taught in Ezek. xviii. And we are no less expressly taught that the temporal sufferings of righteous children, on account of the delinquencies of their parents, like all their other sufferings, will be productive to them of good. "Thus saith the Lord, the God of Israel, like these good figs, so I will acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans, for their good." Jer. xxiv .5.

This dispensation of heaven addresses in alarming language to all wicked parents. Some even of you, dearly love your children, and earnestly desire to witness their prosperity. You are perhaps contriving schemes and labouring to lay up treasures for them, but beware lest they be treasures of wrath. The curse of the Lord is in the house of the wicked, and will consume it. The sight of this would make you miserable. What must have been Achan's feelings when he saw his children led forth with himself to execution for his crimes? How deplorable the fate of Zedekiah when he saw his children slain before his face because of his wickedness? Avoid sin, and train up your children for the Lord.


Let parents, cultivating righteousness themselves, and labouring to train up their children for God, contemplate this dispensation of heaven. Bless him for creating you in Christ Jesus, unto good works. For he that visits the iniquities of fathers on

their children, unto the third and fourth generation of them that hate him, shows mercy unto thousands of them that love him and keep his commandments. Seek first the kingdom of God and his righteousness for yourselves and your children, and you will more effectually secure your own and their prosperity, than if you gained the whole world. You may expect that he will call your seed to participate in his favour, and they will inherit the fruit of your piety, when you are numbered with the spirits of the just made perfect. "The Lord blesseth the habitation of the righteous." "The generation of the upright shall be blessed."

Children have you been blessed with godly parents? Bless God for the privilege and honour conferred upon you. As a testimony of your gratitude, honour your parents and be imitators of them, as far as they followed Christ. Remember the danger is imminent, the peril great, of declining from their example. Such instead of coming to honour, almost uniformly become vile among the vilest.

Children have you been cursed with wicked parents? Consider their conduct and instantly turn from it. Persisting in it will bring on you accumulating misery. Have they lived without prayer? Begin ye the duty? Have they lived haters of God? Love ye him. Have they lived immorally? Live ye soberly and righteously. Have they defrauded others? As far as is in your power make restitution and live honestly. Be humbled to the dust for the crimes of your parents. Confess them, saying with those of old "We with our fathers have sinned," Jer. III. 25. "We lie down in our shame, and our confusion coverth us, for we have sinned against the Lord our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the Lord our God. Have ye forgotten the wickedness of your fathers? Therefore, thus saith the Lord of Hosts, the God of Israel, behold I will set my face against you for evil."

CORRODIE.



ON CATHOLIC COMMUNION.

THE existence of divisions in the visible church of Christ, is an evil confessed by all. It is the prayer of every one who

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Vol. II.

seeks the prosperity of Zion, that these may be healed. We have every reason to believe that these prayers are heard, and that in answer to them, as well as to fulfil his own gracious word, he will yet give to the whole church, "one heart and one way." If this be a proper subject of prayer, then also, every consistent man must feel it his duty to use every proper means in his power in order that it may be attained. Impelled by this sense of duty, we have no doubt, exertions have been made, volumes have been written, and schemes adopted. Talents, piety and zeal have been engaged in this work, and though success has not attended the means so as to heal a single division in the church of Christ, yet we trust the labour will not be in vain. A well conducted experiment, though it fail in producing the expected result may be as truly beneficial to the interests of science, as if its success had been complete. And so also, in reference to religion, may be the experiments which have been made on the subject of union among churches. The scheme of intercommunion so ably supported in Dr. Mason's plea for Catholic communion, is one which we think cannot ultimately succeed. The distinction between *occasional* and *stated* communion, among people living on the same soil, surely has no countenance in the word of God, and, tried by the principles of reason, seems nearly ridiculous. While the terms of communion are different in the different churches, it must lead to perpetual collisions and jealousies, and though in a number of instances it may succeed, in others, it will be found impracticable. An individual makes application to be admitted to sealing ordinances in one church and is refused on grounds which appear to its office bearers to be good and proper; he goes directly to the session or consistory of another denomination in the same village, and is admitted. Returning with a certificate of full standing in the sister church, on the principles of intercommunion, he must be admitted by the very body that had but just before rejected him! This is not mere supposition, it is what has actually taken place. Another principle in the scheme which renders its success far from being even desirable, is, that it establishes and perpetuates division in its very first principles; for while each other's members must be received, nothing must be done, directly or indirectly, to affect each other's separate organization. To represent this scheme as consonant

to the principles of scripture, and of the Westminster Confession, is the object aimed at by Dr. Mason and others, who have appeared as its advocates. That it is inconsistent with both, has been attempted to be shown, and we think successfully, by the author of "*Strictures on the Plea*," and by Dr. Anderson, in his "*Alexander and Rufus*." In the course of last year, the Rev. Dr. Dickey, formerly belonging to the Associate Reformed church, but now, in consequence of the late Union to the General Assembly—addressed a letter through the press, to the members of the Associate Reformed, the Reformed, and Associate churches, urging in a very friendly manner, and with much plausibility, the arguments which he thinks establish the propriety and duty of the kind of communion here specified. It is scarcely courteous in these bodies not to have noticed the Doctor's letter long ere this time. The following remarks on the subject have been drawn up by a member of one of these churches, and forwarded for insertion in the *Religious Monitor*. The subject itself is interesting, and has greatly engaged the attention of the public. The remarks of our correspondent, in which he reciprocates the candour and good temper of the Doctor, clearly detect the fallacies of his arguments, and show, in a satisfactory manner, the reasons why the churches addressed, cannot, and ought not, to recede from the principles which they have hitherto maintained on this subject.

For the Religious Monitor.

ANIMADVERSIONS ON LETTERS ON CHRISTIAN COMMUNION.

I have lately perused Dr. Dickey's "letters on christian communion, addressed to the Associate Reformed, the Reformed, and Associate churches." They appear to be dictated in a Christian spirit, and with an intention to promote the cause of religion.

His ardent solicitude to promote harmony more extensively than heretofore among professing Christians, gives him a claim on the notice of the different denominations, especially of those addressed in these letters; although it should not be in their power to coincide perfectly with him in sentiment. Moreover, if he has been correct in pointing out their errors, their attention is imperiously called to the subject; and they ought with deep sorrow to renounce them forever. They are, if his views be correct, errors of no common magnitude, coeval with their ecclesias-

tical existence, they amount to nothing less than *schism* in the body of Christ, and unchurcing all who are not belonging to themselves; a mischief this, "of far greater magnitude than all the matters put together which keep them apart from others."

His object is to bring all true believers to participate together in all the acts of religious worship; an object devoutly to be desired. And I trust nothing could be more gratifying to the churches he addresses, than to be able to meet him and others for this purpose, could they perceive it to be warranted by the word of God, in the present state of sentiments and practice among the different denominations. And if we should not be able to coincide with him, it seems to be incumbent on us to point out to him our difficulties and obstacles, that he may have an opportunity of removing them if he can.

While I offer a few remarks, for which I only shall be responsible, I shall endeavour to avoid all bitterness and reproach, which can only impair the force of argument, and throw additional impediments in the way of *Union*.

I would beg leave to observe, that a very considerable difficulty in the way of agreeing with the Doctor in his views, is the general and undefined language, which characterizes the whole production. Perhaps it was an idea that this might prove a difficulty, that suggested to him the necessity of saying, near the conclusion, p. 25. "To prevent misconceptions, allow me to state over again, as distinctly as I can, the leading points for which I plead." I am sorry to say, that this "stating over again," instead of lessening the difficulty, increases it, in as much as it places some of his thoughts in greater obscurity than before.

But candour requires that instances be produced, and I shall now lay before the reader a few of the many passages in these letters, the meaning of which is extremely difficult to be perceived.

He says, "The great and mighty question which has divided the church of Christ and scattered her in fragments over the field of christendom, is this, With whom may we hold visible communion? or, in other words, With whom may we partake in the outward visible acts of religious worship?" p. 5. From these expressions, one might warrantably infer, that he believed professing christians to be formed into a great *many* communities who did *not* hold visible communion with each other. But when they are compared with the following sentences, it is impossible to say what is meant by them. "God's church was one under the law and was on no account to be divided; and beyond all controversy she is as much one under the gospel." p. 12. "After all that has been said and done by the different branches of Christ's church, on the subject of withdrawing fellowship from each other in the outward ordinances of worship; it is a thing which they *really cannot do*," p. 23. And if possible, the

following sentence is still more positive and express. "If you grant that the Associate, the Associate Reformed, the Presbyterian churches, and any other church you please to name, are all branches of Christ's church, in which the worship of God is maintained and the ordinances of grace dispensed; then I affirm, that the members of all these churches, (however paradoxical it may seem) are in full visible communion together, as really so, to all intents and purposes, as the members of any of those denominations are in communion with one another." *ibid.*

How the visible church can be divided and scattered over the field of christendom in fragments; and yet, at the same time *one* beyond all controversy: or, how it can be "the great and mighty question, With whom shall we hold visible communion?" among those fragments, "who are already in full visible communion with each other, to all intents and purposes, and cannot withdraw from each other's fellowship," I cannot understand; neither can I comprehend what is the object of these letters; because they every where, except in the last mentioned passages, take it for granted as a fact which cannot be denied, that the different branches of Christ's church do *not* hold visible communion with each other, which is the great ground of complaint. Nor, how these churches addressed, can cast the other branches "*altogether* out of their christian fellowship, refusing to sit in their councils, and not allowing them to sit in theirs; denying them the children's bread when spread upon their table"—"not even owning them, by their admission to the rite of baptism"—"refusing to hear what they acknowledge to be the gospel"—"and thereby virtually excommunicating their members and virtually deposing their ministers," p. 11, 15, 26. And, yet at the same time, that "they cannot really do," these things; being "in full visible communion, with one another to all intents and purposes." This is too mysterious for common minds. It is not less difficult to comprehend what he means by "visible communion." This is indeed obvious from the remark just made. There are three different definitions given of it, in the same page. It is first defined to be "a participation in the outward *privileges* and *exercises* of religion:" again, "this is visible communion, a participation in the outward visible *things* of religion:" and again, "to hold visible communion" is "in other words to partake in the outward visible *acts* of religious worship." p. 5. Each of these definitions assigns a different extent to visible communion. The second extends it to every thing *visible* in religion. The first confines it to privileges and exercises; and the third, to *acts* of worship only. A correct definition, is such a general description as includes every particular which belongs to the subject, and nothing else. As not a little stress of argument lies upon what visible communion is, a correct definition was the more necessary. For according to the view

which is taken of the nature and extent of visible communion, so must be the view which is taken of the terms of it. We ought therefore to have been informed precisely what it is. Before it was allowable to reason from it, as he has done, it ought to have been shown, that a participation in one of the outward visible acts of religious worship, does not necessarily imply participation in all the rest; that doctrine, government and discipline, and also the administration of these, are no part of communion, and that participation in the communion of the church does not infer obligation to *all* the duties of a church member, in *that church*. "Baptism," he observes, "and the Lord's supper are called sealing ordinances. They who partake in them are said to be in full communion, i. e. they are acknowledged to be members in full communion, and have a right to all the privileges of church-fellowship. The whole question then, resolves itself into this inquiry, Who are, by the authority of the king and head of the church to be baptized, and admitted to a seat at his table." p. 6. This, we freely grant, is the all important question. And if rightly answered will leave no room for dispute.

The Doctor's answer is taken from the commission Christ gave to his disciples. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." "Here" he says "it is plain that baptism and faith go together. Will it be disputed that *every true believer* has a right to the ordinance of baptism? surely not," and,—"the church is to judge whether or not this be the case, from the credible profession made," and he goes on to state that—"in all the instances of baptism on record in the New Testament, it is clear that nothing farther was required than a credible profession," p. 6. and in the next page the Confession of Faith and Catechisms are brought in, declaring the same thing. All this is very good, and we perfectly agree with the Doctor so far; but the reader must have observed, that there is not all this time a single hint concerning *what is to be believed*. If there had never been any misunderstanding among professing christians on this subject it would not have been necessary; but as the case stands, this is a radical defect, and it is impossible to say, whether he and we can agree or not till it be supplied.

If every denomination is allowed to define what is to be believed, according to what appears to them to be agreeable to the scriptures, it will still be as it has been, 'yea and nay'; but if he wishes to draw them to a common understanding on that point, he must go into details, and convince them, either that the things required to be believed by them as terms of communion, are not all required by the authority of scripture, or that, though different and some times opposite to one another, they are all equally scriptural. This oversight is the more remarkable, because what is omitted, is the very foundation on which his whole superstructure ought to rest.

If he means by a *credible profession*, one judged to be so by the church, because agreeable to the *Confession of Faith and Catechisms*, which contain the matter of such a profession ; then it is difficult to know to what point he wishes to bring these churches, because this is what they do already.

We felt disappointed when he stopped in the middle of the 19th verse of the 28th chapter of Matthew. "Go ye therefore and teach all nations baptizing them, &c." because the following verse is directly to the point, namely, "Teaching them to observe *all things* whatsoever I have commanded you, and Lo, I am with you, &c." What were the Apostles to go and teach all nations ? The second verse contains the answer "*all things whatsoever* I have commanded you." And what were the nations to believe before being baptized ? The answer is equally plain, *what they were taught* by the Apostles, namely, *all things* whatsoever Christ commanded. Now how would the case have stood, if a person had presented himself to the Apostles as a candidate for baptism, saying, "I believe many of the things which you teach ; but there are a number of things which I do not believe and will not observe !" Would the Apostles have had Christ's authority to baptize him, or not ?

In Mark it is said, "preach the gospel to every creature, and he that believeth, &c." There it is equally plain, what is to be believed, namely, *the gospel*. And, unless it will be plead that the Apostles went *beyond* their commission, this embraces all they preached, and all they wrote.

We have authority to receive him that is weak in faith, who may not have come to the same clearness, or extent of the knowledge of the gospel with others ; but if we may also receive him who is given to doubtful disputations, or him who refuses to believe and observe some, even if but one of those things which Christ has commanded, then may we continue to allow men to enter into communion, excepting against, and refusing obedience to things commanded, until *every thing* be denied and rejected by one or the other ; for if one thing, why not another ? Christ makes no distinction.

As the Doctor has referred to the *Confession*, there can be nothing unfair in hearing what it says on this subject. "The grace of faith by which the elect are enabled to believe to the saving of the soul, is the work of the spirit of Christ in their hearts and is ordinarily wrought by the ministry of the word, by which also, and by the administration of the sacrament and prayer, it is increased and strengthened."

"By this faith a christian believes to be true, whatever is revealed in the word, for the authority of God himself speaking therein ; and acteth differently upon that which each particular passage contains ; yielding obedience to the commands, trembling at the threatenings and embracing the promises of God for this life and that which is to come. But the principle acts of faith

are accepting, receiving and resting upon Christ alone for justification, sanctification and eternal life by virtue of the covenant of grace." Confession of Faith, Ch. xiv.

Here the reader may observe that the Confession makes no allowance for the case of those who *deny any* thing contained in the word. But it plainly embraces in the definition of saving faith, a receiving of the whole doctrines of the gospel. "*Obedience to Christ*," is the other thing required by it, of persons desiring to be baptized; by which it understands obedience to *all* his commands, his statutes, &c. See answer to the question, "What is repentance unto life?" with the proofs.

If a man should come forward, denying that our own works are wholly to be excluded from having any part in our justification; that corruption of nature is inherent and entailed from Adam, —and that there was any covenant of grace made with Christ as the surety of his people, from eternity; also that obedience to Presbytery is obedience to the commands of Christ; would his profession of faith in Christ, and obedience to him, be that which is required in the Westminster Confession and Catechisms? I think not. "These excellent compositions," are one whole, the parts of which are so well joined together, that he who takes hold of any of those parts must take the whole along with it. Such a profession of faith in Christ and such obedience to him, are precisely what is required in order to admission into full communion in that church, of which the writer is a member. Nor has she ever required of candidates for admission that "they *entirely* coincide with us in all our views of Divine truth and worship," nor that "they see as we see, and profess as we profess, in the things which constitute the peculiarities of our denomination," nor "does our practice say any such thing. We do not say to either minister or private member seeking into communion with us, "your attainments must come up to ours before you can be a member with us." Nor do we "cast off the weak, nor reject the more ignorant, nor give up the straying." But he that is of weak faith and small attainments, is, by an express rule laid down in our standards, received. It would therefore, have been well that the Doctor had ascertained these things to be the fact, before he had ventured to insinuate them in the public ear. But when we receive him that is weak in faith, assuredly it is not to "doubtful disputations." If a man come prepared to cavil and dispute and deny any of the parts of our profession, or to oppose us in teaching any of those doctrines which we have learned from the word, or refuse obedience to any of the commands of Christ, we refuse such a man. And will any venture to say, that we have no warrant to do so? It has been granted, that Baptism and the Lord's supper are sealing ordinances, because they are seals of the covenant of grace. I presume, he who receives these seals, professes to receive the *covenant* sealed by them. And if he receives it as a sealed covenant, he receives all that it

contains. For I presume it will not be contended by any, that he may first break the seal, and pick and choose among the contents of that sacred instrument. But it is a covenant "*ordered in all things,*" pertaining to communion between God and his people, through the Mediator and by the Holy Spirit. The doctrine to be believed; the promises to be fulfilled, for Christ's sake, to his people; the ordinances in which, the times when, the officers by whom the grace of God is to be communicated; also, that special form of government, and all those statutes according to which new obedience is to be yielded, as an expression of the heart's love, gratitude and devotedness to God, are all ordered in it. As the persons *receiving*, have no warrant to break up this covenant, to choose one thing, and refuse another; so, neither have those who *administer* it. Beyond all controversy, their commission requires, that they administer it precisely as they have received it, namely, as a *whole*, ratified and sealed.

Where then, in the sacred volume, I ask, is the authority for administering the seals of this covenant to any, who, while they profess to believe some of its doctrines, and to submit to some of its duties, yet reject others, which as plainly belong to it. Do such accept of this covenant, as God has given it to us, which a participation of its seals undoubtedly implies. Or is this to teach *all things* whatsoever we have been commanded?

Suppose some of all, who may in charity be considered Christians, seated at the communion table; all, in receiving the seals of the covenant, profess to receive the covenant itself entire—to believe its doctrines, to discharge its duties, to submit to its ordinances, and to accept of all its blessings; yet, it is an acknowledged fact, they do not. One excepts against the promise which it contains to our *seed*, another excepts against some of its ordinances for worship, another against some of its doctrines, and another against the government which it provides. To support this assertion, it is not necessary to prove one right, and another wrong, because in every case, one of two opposites must be wrong. What kind of communion is it then? Each professes to participate with the rest, in all that is contained in this covenant, which profession, his own avowed sentiments expressly contradict; each professes to participate in the *same thing* with the rest; yet, each avows that he considers it different. If we recur to that in which they all agree, we shall find little more remaining than the mere symbols of bread and wine, which the Doctor himself allows is no communion at all. It is obvious from these remarks, that Christians by profession, cannot really have communion in sealing ordinances, without professing to participate together in every thing contained in the covenant, and if they cannot honestly go all that length, in agreeableness to their own public principles, they only give the lie to their own profession, which they make, when they participate in sealing ordinances.

The principle which lies at the foundation of these remarks

seems to be admitted by the Doctor, when he says, "If we reject fellowship in one act of duty, why not in another?" p. 11. And will not this very principle overturn the scheme which he advocates? May we not say to every one who rejects fellowship with us, in *any one act of fellowship*, why not also in another? and therefore, why do you seek it in the supper only? Is not the converse true? and may we not say, "if you *choose* fellowship with us in *one act of duty*, why not in another? Why not join with us in the whole of christian duty? How can you acknowledge our authority to dispense the *seals* of the covenant, and refuse our authority to dispense any other ordinance of God!—to dispense that which is the *greater*, and not that which is the *less*? And, on the same principles on which you suppose that our refusing to commune with you in the sacrament of the supper, virtually excommunicates the ministers and members of your church, we might ask, does not your refusing to join with us in church government, or in baptism, or in the scriptural ordinance of praise, or in the maintaining of some scripture doctrine, as really, virtually excommunicate the ministers and members of the denominations, to which your letters are addressed?

Is it said, that though the Christians of other denominations do not receive the covenant,* as containing our particular views, either of government, doctrine or worship, yet, they *truly* and fully receive the contents as we do; that we will surely condemn all others, as most certainly holding errors on these points, and justify ourselves as infallible. I answer, without determining in the abstract, who is certainly right, and who is wrong, that it is impossible, sincerely to believe any proposition to be true, without an implied belief, that its opposite is false; and as is the evidence or clearness of the former, so is the evidence or clearness of the latter. If for example, I believe that the scriptures are the word of God, I must be understood to *deny*, that they are the fabrications of men, and the Deist, who believes the one, and I, who believe the other, can have no fellowship together, about the things of Revelation. While, therefore, I believe that the Presbyterian form of church government is the *only* form authorized in the dispensation of the covenant of grace, and sealed in the sacraments, I feel it impossible to believe, that he who rejects that form of government, receives the form which

* By receiving the covenant in this discussion, is meant that receiving of it, implied in a participation of its seals, in which act there is a professed acceptance of God's covenant of grace, as well ordered in all things and sure, and of consequence, of every thing that God has been pleased to reveal concerning it in his word, as a rule of what we are to believe concerning our covenant God, and what he requires of his covenant people. If then, every communicant have different views of this covenant, and of what belongs to it, it is obvious, there can be no harmony, no fellowship of that acceptance in it, expressed in the act of communicating. EDIT.

God has provided in the covenant, when he receives the seal of it. If I believe the same thing of infant-baptism—of the divine sovereignty in election—of original guilt, and inherent depravity, &c. I must in like manner, conclude that the man who denies these, in communicating, rejects so much of the covenant, and it must be obvious, that as he professes to receive a covenant which has *not*, and a covenant which *has* these things in it, he professes to receive *not one and the same*, but *different* things, which is no communion. The only alternative I can perceive, then, is to convince us, first, that our doctrine, worship, &c. are not in the covenant, in other words, are not authorised by the scriptures, which contain the revelation of the covenant, and, so not signified and sealed by the sacraments.

As to the credible professions mentioned in the New Testament, made before receiving baptism, the reader will observe, that though they appear, when taken apart from the connection, to be very general and undefined, yet, when that connection is properly understood, they appear evidently to cover all those truths of the gospel that were controverted at that time.

The substance of these professions was, that "Jesus of Nazareth" was the Christ, the son of God. It is undeniable, that this comprehended and implied a belief of all that had been said of him in the books of Moses, the Prophets and the Psalms. They might not have had a clear comprehension of all these, but they could not *deny* any one of them to be applicable to him, without implying a denial that he was the Christ. It was as direct an acknowledgment of what was denied by the prevailing parties then in the church, viz. Pharisees and Sadducees, as language could convey. It was a renouncing of that righteousness, which they sought by the law. If, therefore, we may infer *any* thing from this, concerning what a credible profession of faith in Christ should now be, it is this, that it ought to embrace the whole truth of the gospel, in general terms, and at the same time specify and vindicate those parts of it, that are at the time *publicly denied and opposed*.

One would be ready to conclude, from the references made in these letters to the Westminster Confession, that the Doctor was not only a friend to creeds and confessions in general, but that he viewed, and received that Confession, as a standard of christian fellowship; this, especially, might be inferred from what he says in the beginning of the 28th p. speaking of an objection against the scheme of fellowship, which he advocates, because it is new, he says, "But whether it is or not, I have no hesitation to assert that it is the Doctrine of the Westminster Confession and Catechisms." To these excellent formularies, (without admitting them to be more than human authority, founded on the word of God,) I fearlessly appeal, as to the fellowship, which all Saints by profession are bound to maintain, with each other, as to who

have a right to sealing ordinances, and who are the proper subjects of excommunication from church fellowship, and deposition from spiritual office—yet, we should be mistaken, if we should expect to find him either advocating the design of that instrument, or its contents, as all belonging to the terms of christian fellowship. For it will be difficult, if not impossible, to exempt either it, or the venerable council who composed it, from a share of the censure *implied* in the following passage. “And surely, the amount of evil which the church has realized, since the era of the *Reformation*, from the variety of sects into which she has been divided, and the unforbearing, not to say hostile measures, which these sects have pursued towards each other, has equalled all that *schism* could be expected to produce. What may we suppose to be the amount of benefit, lost to the cause of Christ, from divided councils, and energies expended in mutual opposition on the part of the different churches called Reformed, since the age of Luther?” 27 p.

Now, when we consider what it is, that has led these churches which he addresses, into the “identical evil of schism,” and “virtually to excommunicate the members, and depose the ministers,” of other denominations; this charge must appear to lie inevitably against that Confession. For, it has been by refusing to admit those who could not, in a consistency with their own views, embrace that formula, as a Confession of their faith; or in other words, by adhering to the Westminster Confession, as a term of ministerial and christian fellowship—that they have fallen into these evils.

The Doctor no where blames them with *preaching* contrary to the Confession, nor with exercising a different form of church government, or discipline, nor with practising a different worship from which it directs, nor, with the admission of any to baptism, and the Lord’s table, who are not agreed with it. It only remains, then, that their fault lies in doing all these things agreeably to it.

If the Doctor really thinks, that the churches he addresses commit these great evils, by a strict adherence to the Confession, why does he not speak out, and tell both us, and the church to which he himself belongs, (for she, as well as we, *professes* to make it a term of fellowship,) that we ought no longer to hold it up to the world as containing our terms of communion? but, consign it to a place on the shelf, beside the *mouldy folios of Geneva Divinity*.

The terms of fellowship, which he would fix on the Confession of Faith, at the expense of making it inconsistent with itself, are—I know not what “credible profession of faith,”—“competent knowledge of Christ, and the way of salvation by him,”—being “Christians in the judgment of charity,”—“having received Christ,” &c. &c. What is a competent knowledge of Christ? What are the *particulars* which it embraces? Are the

same particulars, *always*, in *every case*, necessary to a competent knowledge of Christ? or, may they vary with the circumstances of the case? By what *rule* are we to judge whether the man's knowledge be competent and his profession credible? These things must be determined, before we can know what we are speaking about; but he no where defines them.

It is sufficiently obvious, from a number of passages, that the judgment, he would have the churches to form concerning a man's profession, is a *judgment of charity*. As in the following; "How can I, or any man, professing to be a minister of the Lord Jesus, say to an applicant for baptism, either for himself, or his children, Sir, I admit that the profession you make, entitles you, in the *judgment of charity*, to be considered as a true believer," &c. His comment on these words of John, carries in it, the same thing, "and, to as many as received him, to them, gave he power to become the sons of God, to them who believe on his name," all who believe, are by Christ *without exception*, vested with the right of sonship in his family," p. 9.—again, "I have said, that to reject the ministrations of any, except in things judged sinful, who, in the *judgment of charity*, are allowed to be the real ministers of Christ, is a virtual deposition of them from their ministerial office." p. 26.

The rule by which *charity judges*, we suppose, is to make an allowance for any error in sentiment, or irregularity in practice, which is not altogether incompatible with the existence of saving grace in the heart; and even when the case is doubtful, charity leans to the judgment that is favourable to the person in question.

Charity would judge, that David, even at the time he committed adultery, and murder, might be a believer; and, that Peter's faith, even at the time he denied his Lord, did not fail in the principle of it in the heart.

If a man should, in professing his faith, deny that Presbyterian church government has any foundation in scripture, charity, might still be able to conclude, that he was a regenerated person.

If another, in his profession, should deny scripture authority for infant baptism—for keeping sacred the first day of the week, or for admitting women to the Lord's table, charity may still view him as a believer in Christ.

If a third, should positively deny the doctrine of sovereign election, charity may, in his other sentiments, see room for the exercise of faith, and so consider him as a believer.

If he should carry out his doctrine, and hold that Christ died for every human being, and that all will be saved, that therefore there will be no eternal punishments, still he may himself believe.

And, if the Roman Catholic should come with his seven sacraments and holy water, his pater nosters, and Ave Marias, he might still, in the judgment of charity, be a Christian. We are

persuaded the Doctor's charity, would shudder at pronouncing him an unbeliever, simply on the ground of his being a Catholic.

The Hopkinsian too, who holds God to be as much the author of sinful volitions, as of holy ones, and, that we must be willing to be damned, if it should be for the glory of God, as a test of a gracious state, in charity may be judged a believer.

So, then, a profession of faith may, in *charity*, be *judged credible*, even if it should deny the divine authority—of Presbyterian church government—infant baptism—election—the proper extent of Christ's death—eternal punishments, &c.; and if it should embrace the many gross errors and superstitions, which are to be found in the most erroneous and superstitious denominations, that are called Christians—provided only, there be a profession of Love to the Lord Jesus Christ, whatever else may be believed, or denied. But let candour answer, Is *such* a credible profession, all that the Westminster Confession requires, in order to fellowship in sealing ordinances? If it would be a duty in a minister, to administer the sacrament of the supper, to such as deny the above mentioned truths, and hold the above errors—provided they professed love to Christ, it could not be inconsistent with his duty, to be their stated minister; because, the only circumstance, that would require to be different in the two cases, would be that of *time*, instead of, being their minister one Sabbath or two in the year, to be their minister every Sabbath. It is impossible the Doctor can refuse this, for he is, by his own admission, "in full *visible* communion, with them already, to all intents and purposes, as much so as he is with his own people." Suppose, then, that he were the stated pastor of such a congregation, and of course *bound*, to dispense to them all the ordinances of the gospel, could he do it with a good conscience? Could there be a walking together in the fellowship of the gospel? How different would such a state of things be, from what the Apostle requires in those professing godliness. 1 Cor. 1. 10. "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."

After all that we can gather from the hints thrown out by the Doctor, concerning this *credible* profession, in the *judgment of charity*, we are still left in the dark, as to the particulars that are essential to it, and whether the same particulars be requisite, in every case, or not.

(To be Concluded in our next.)



From the Christian Observer.

THE REV. THOMAS SCOTT, ON THE MINISTERIAL OFFICE.

TO THE EDITOR—I have perused with much sympathy the account given in your last Number of that eminent servant of Christ, the late venerable Mr. Scott. His general opinions on most theological subjects are well known to the public through the medium of his various writings, and especially his valuable commentary. I have however thought that it would not be uninteresting to your readers, and especially to the younger members of the sacred profession, to learn the views which occupied his mind at an advanced period of his life, relative to the arduous duties and responsibility of his ministerial office. For this purpose I transcribe the following sketch of a sermon delivered by him before a society of clerical friends, in the church of Aston Sanford, on Thursday evening, June 25, 1818, as taken down in short-hand by a friend who was present on the occasion.

The circumstance of its not having been a written composition, and of this being only a short-hand sketch, will account for occasional abruptness and want of literary polish; but such defects will be readily forgiven by all who know how to value the scriptural accuracy of its doctrines; the earnest boldness of its appeals; the appropriateness and fecundity of its biblical citations and references; and the rich vein of piety, humility, and true Christian eloquence, which runs throughout it. I am very sure that I risk nothing of the reputation so justly acquired by Mr. Scott's excellent writings, in exhibiting this specimen of one of his discourses in his seventy-first year, spoken without any view to publication, and indeed without any knowledge that the words uttered at the moment were to be fixed in the substantial form of a written document. Oh that all who minister in the church of Christ, were more deeply impressed with the solemn considerations so forcibly stated in the following discourse!

AMICUS.

2 Cor. ii. 16. "*Who is sufficient for these things?*"

My brethren, I feel my text, and I fear I may have done wrong in attempting to address you to-night; but I pray God to help me, and I beg of you to pray for me.

The Apostle speaks, in the verses connected with my text, of "a triumph in Christ," and a "savour of the knowledge of Christ being made manifest in every place." "For we are a sweet savour unto Christ (he adds) in them that are saved, and in them that perish; to the one we are the savour of life unto life, and to the other the savour of death unto death." He then exclaims in the words immediately before us, "Who is sufficient for these things?" and proceeds to say, "For we are not as many, which corrupt the word of God, but as of

sincerity, but as of God, speak we in Christ." Even in the Apostles' days, we see that there were many false teachers who acted like dishonest vintners, who debase their wine with some unwholesome mixture. They dilute it, and deprive it of its real strength, and then to keep up its appearance and spirit, add some poisonous ingredients. The liquor still looks like wine, and tastes somewhat like it, and the fraud is not easy to be detected; but instead of being a medicine, it is in fact a destructive poison. Thus false teachers act with the Gospel. They preach many truths, but they covertly either leave out some essential parts of Christianity, or put in some material error of their own. Men not established in the faith do not understand the difference; they know some of the doctrine is good, they take the whole of it to be consistent with the Gospel, and they follow it without suspicion, to their own ruin.

"Who, then, is sufficient for these things?" This is our subject; but I shall also take some notice of the beginning of the following chapter, "We are not sufficient of ourselves, to think any thing as of ourselves, but our sufficiency is of God." Let us then consider,

I. "These things."

II. Who we are that are employed about them.

III. The effect these reflections should have, not to *dismay* us, but to humble us, and to teach us that "our sufficiency is of God."

IV. I shall conclude with some practical addresses to different classes of hearers.

I. Let us consider "these things;" that is, the preaching of the uncorrupted word of God—the discharge of the duties of that ministry which is a savour of life unto life, or of death unto death.

To this end consider, (1st.) What the holy Scriptures speak of ministers; (2d.) What they say to them.

(1st.) We are to be accounted ministers of Christ, and *stewards* of the mysteries of God.—A minister is a steward of the unsearchable riches of Christ; a steward not of some great personage on earth, as we read of the steward of Joseph's house, and of Eliezer the steward of Abraham's, but the steward of Christ himself; a steward, not as to some subordinate duties in the house, but as to the highest parts of the office—of the mysteries of God—of the peculiar and distinguishing doctrines of Christ Jesus.

We are *Watchmen*, "Son of man, I have set thee as a watchman, to the house of Israel; give them warning from me."—Who then is sufficient for these things? Men wish us to speak smooth things to them, and they complain of our roughness and zeal; but no one thinks gentleness and soothing behaviour the characteristic excellence of a watchman, who is to sound the alarm, to be always on his guard, to awaken those who are

asleep in the midst of danger; and who, if he do not do all this, is accountable for all the consequences. "If thou give not warning, the wicked man shall die in his iniquity, but his blood will I require at the watchman's hand."

We are *Ambassadors*, not from some earthly prince, but from the great God of heaven. Some object to this word being used of ministers in the present day, and would confine it to the Apostles. Well, let them call us envoys, messengers, servants, or any lower name; it is the same thing; the honour arises not from the person who is sent, or the name he bears, but from the majesty of the King of kings who sends him.

We are *Fellow-workers with God*, his humble instruments and co-operators in the great work of salvation, whilst the wicked are fellow-workers with the devil in promoting the destruction of souls.

We are also *Workmen* generally; and it is our duty to be approved of God as such, as workmen that need not to be ashamed, rightly dividing the word of truth.

We are to be *wise master-builders*, who lay the true foundation of all doctrine, Jesus Christ and him crucified; and who build on it gold, silver, precious stones.

But, (2d,) What does the Scripture say to these ministers? Thrice did our Lord say to Peter, Simon, son of Jonas, lovest thou me? and thrice enjoined on him, as the greatest proof of that love, "Feed my sheep, feed my lambs." The love of Christ is to be our supreme motive in our ministry, so that we may take delight in feeding his flock.

The same Apostle who received this command, speaks thus, chap. v. of his First Epistle, "The elders which are among you, I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory which fadeth not away." This address I have endeavoured to make my rule throughout my ministry. Especially consider the words—"not for filthy lucre, but of a ready mind."—Lucre is always joined in the New Testament with the epithet *filthy*, and is always used of ministers, pointing out one principal snare to which they would be exposed.

Again, St. Paul said to the elders of Ephesus, "Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers"—that is, Bishops,—for it is agreed, I believe, that the word was used at first both of bishops and elders—"to feed the flock purchased with his own blood—for grievous wolves would enter in, not sparing the flock; and of

their own selves would men arise speaking perverse things, to draw away disciples after them."

But I must forbear. I will only quote two or three passages more from the Epistles of St. Paul to Timothy and Titus.—
 "Let no man despise thy youth; but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee. Meditate upon these things; give thyself wholly to them, that thy profiting may appear unto all. Take heed unto thyself, and unto the doctrine: continue in them for in doing this thou shalt both save thyself and them that hear thee." 1 Tim. iv. 12—16.

Again, 1 Tim. vi. 11. "But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness."

Lastly, Titus ii. 7. "In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you."

My brethren, I would magnify mine office, though I would abase myself. The work of the ministry appears to me so great, that nothing else comparative seems worth doing. Christ would not lead an army, nor divide an inheritance, nor be made a king, nor sit in the great council of the nation; but he would preach the Gospel to the poor.

This Gospel tends immediately to promote all that is good and praise worthy among men. It not only teaches men to save their souls, but it makes them good subjects, obedient servants, faithful friends, upright tradesmen, just and equal masters. It does more to bind men to each other by the strongest bonds of moral obligation, and thus to preserve good order in civil society, than parliaments, and laws, and magistrates, and prisons. A gentleman of large landed property lately declared, that on one of his estates the people were quiet, and sober, and industrious, and were never disposed to injure his property: whilst on another they were turbulent and profligate, and idle and injurious. And he publicly confessed that the difference arose from the one people having the instruction of faithful, pious ministers, and the other not. If pure Christianity were universally known and obeyed, the whole face of human society would be changed.

But, "who is sufficient for these things?" for preaching a doctrine so pure, for living a life so holy, for answering the demands which the passages I have quoted clearly make on them? Especially when we consider further, that all this is to be done by them in a wicked and corrupt world. When men in general are engaged in a great and arduous work, they commonly are supported by the honour and praise of men. Fame is their stimulus and reward. But we have often to preach the Gospel under

hardship, ill-usage, and misrepresentation. We have to go through evil report and through good report. We have to bear the calumny and unkindness of men, for declaring the very truths which our Articles require us to preach, and which we have solemnly promised to preach. And in return, we are to arm ourselves with meekness, patience, prudence, and fortitude. To persevere in faithfully preaching the Gospel, requires more courage and boldness than to be a hero, and as much meekness and willingness to endure suffering as a martyr.

But I must not dwell longer on these points, I come,

II. To consider who we are who are employed about "these things." Whom does God commission to preach the Gospel?

Not angels;—though we might have thought that this office would best have become them, but us men. Angels could not have spoken in the same manner as sinners who had tasted the bitterness of sin, and the sweetness of mercy. We, my brethren, whom God condescends to use, are of the same nature as yourselves, born in sin, children and vessels of wrath in ourselves; vessels of mercy by the alone grace of God. We were enemies and alienated in our minds by wicked works; but God hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, and sent us to say to our fellow-sinners, "Be ye also reconciled to God." We are men of like passions with you; not men of like passions in the sense of being men under the influence of sinful affections like the worst of mankind, but men of the same fallen nature with you; the same evil propensities, the same appetites, the same sin dwelling in them, the same dislike of shame, hardship, reproach, and pain, as others; men just like others, except as the grace of God has made them to differ, and as they possess qualifications for their peculiar work.

But many of us have not been like Samuel, John the Baptist, and Timothy, who served God from their earliest infancy, and entered on their ministry with all the advantages of long habits of piety, and with a previous stock of knowledge, and who had happily been preserved from sinful habits and connexions. Many of us have entered the ministry with corrupt and worldly motives, and have afterwards been awakened to a sense of our duties. Or, if we have begun our ministry in some measure right, yet we have to look back with shame on our youth wasted in folly and sin; and thus, though we have to adore that grace which first converted and pardoned us, and then condescended to send us out for the conversion and salvation of others; we have to lament opportunity and time lost beyond recovery, and mischief done to ourselves and others.

The reason why we have this treasure of the Gospel in earthly vessels is, that the excellency of the power may be of God, and not of man; and this excellency often appears most clearly when the frailty and weakness of the instrument are most ap-

parent, perhaps even when the vessel itself is broken to pieces. "Not many wise, not many mighty, not many noble, are called." There are a few ministers in every age who are men of considerable talents and learning, and some have natural powers of persuasion and eloquence; but in general, ministers are men of an ordinary stamp, and not remarkable for genius, learning, or accomplishments. I doubt much whether St. Paul had the extraordinary genius which it is the fashion to ascribe to him.—He was undoubtedly a man of sound understanding, a conclusive reasoner, and capable of delivering his message in a commanding and most impressive manner. The force of his language is also at times surprising. But he does not appear to me to have been a man of brilliant genius and first rate talents. He tells us himself that he was rude in speech. This plainness of speech arose, no doubt, in part from his determining to know nothing but Jesus Christ and him crucified; but I confess I see nothing in his natural endowments beyond what was solid and manly. I find something like the energy of Demosthenes in his writings, but little of the splendid genius of some other writers.

In this indeed I may be wrong; but it is quite certain that the ministers of God in general are not men of very great learning or attainments, as to worldly matters. God never indeed sent a man on a message who was naturally incompetent to the delivery of it, and all means of study and improvement are to be diligently used: but our trust is not in the flesh; we claim no human ability or skill, but are content to be poor and lowly.

If there are two ministers; the one brilliant and admired,—the other of inferior parts, but fervent devotion; the more pious man will on the whole be decidedly the most useful—and for this plain reason, that the excellency of the power is of God, and not of men.

Still, if we united all the wisdom of Solomon, with all the meekness of Moses, and all the courage and zeal of St. Paul: if we possessed besides all the talents and learning and powers of persuasion—and, what is more, all the holiness and love to the Saviour of all the saints in every age; we might even yet well exclaim, "Who is sufficient for these things?"

I come now to show,

III. The effect which these considerations should have, not to dismay us, but to humble us, and to teach us that our sufficiency is of God.

What we have been stating should not lead to despondency or distress, but should quicken us from our sloth and self-dependence, to show us where our sufficiency must be, and excite us to diligence and prayer. You cannot derive your sufficiency from universities and schools of learning: nor, on the other hand, from an untaught genius which despises them. It is not the learning, nor the want of learning, which is dangerous in itself. It is the pride of learning, and the pride of talent, which

form the disqualification—not the learning, but the pride of it; and accordingly those who have superior abilities and attainments have generally need of greater trials, sufferings, thorns in the flesh, messengers of Satan to buffet them, lest they should be exalted above measure.—They are thus kept under by severe discipline.

Ministers are officers and soldiers of Christ: they lead on the army, and therefore are peculiarly the object of Satan's enmity and opposition. And God permits this state of temptation and difficulty, in order to humble us and prove us, and also to teach us to speak a word in season to him that is weary.

"Our sufficiency is of God." We must become as little children; we must "be fools, that we may be wise;" we must sit down and learn at the feet of Christ, if we would teach others. A minister must be a learner himself as well as a teacher. He who is always spending and never collecting, will soon be a bankrupt. The more a minister teaches, the more he must learn of his Master; and this not only for a few years, but he must be a scholar in Christ's school all his life: he must be in the posture of one who says, "Lord, I have no wisdom, I have no strength, I have no power in myself: supply me with all I need out of thy fulness!"

A beautiful passage in one of our collects expresses exactly what I mean: "Without whom nothing is strong, nothing is holy." The unsearchable riches of Christ are our only resource. We want no other supply. We go not to schools of learning or philosophy. We want no new revelation, we trust to no wild and enthusiastic spirit. We apply humbly to God alone, believing that he will supply all our need out of his riches in glory by Christ Jesus.

"Sufficient"—but for what? To be apostles and evangelists? No. We claim no miraculous powers nor extraordinary commission. We are ordinary, humble ministers of God's word.—We pray to be sufficient for the quiet and retired duties of our country parishes, where most of us are placed. God gives each minister a sufficiency for the post to which he has called him.—A man may be equal to a village church, and not to one in a populous town. Many ministers have erred wofully by forgetting this. They were humble, and useful, and sufficient for their work in a retired situation; but the devil tempted them to discontent: they began to think they were buried alive, were lost, were in a situation below their talents: they left their situation, and went up to London. God had not given them talents and grace for the new part to which he had not called them; they lost their usefulness, and dwindled into insignificance. Discontent is a bad guide. Ministers should wait till they are first invited by others, and encouraged by the calmer judgment of their older friends, and not take hasty steps themselves. We must simply aim at the glory of God, and continue labouring in our proper station, if we would hope that his grace will be sufficient for us. God

will teach and support us day by day, week by week and month by month. He will carry us on and support us through all, and will accept us in our work. The minister's motto should be, "I seek not *your's*, but you." I have now,

IV. To conclude with some practical addresses to the different classes of my hearers.

I shall first address the congregation generally, and then my reverend brethren in the ministry.

1. I speak to my congregation. I shall not flatter you, my brethren, by telling you that I think you are all in the way to heaven. I do not think that half of you are in the way to it.—Many will come and hear sermons who have only a form of knowledge and of truth in the law, just as others have only a form of godliness. Remember then, in proportion as your ministers are humble, and diligent, and faithful, your doom will be more dreadful if you perish. As to myself, I have done what I could; I have preached to you the plain truths of the Gospel; and though I cannot say such striking things, and speak in the way as some others do, yet I have not shunned to declare to you all the counsel of God. Remember then, if we are not a savour of life unto life, we shall be a savour of death unto death. If you die in your sins, and hear at last those awful words, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," I shall say and testify before God, that it is not my fault, for that I warned and exhorted and entreated every one of you, as a father doth his children: the fault is entirely your own, and your judgment will be just.

But I would rather speak to those of you who have obeyed the Gospel. I would speak to you of the duties which you owe your ministers. I do not mean as to temporal things. On some occasions, it might be proper to dwell on the support which a people owe to their minister. But I have never sought much of these things. Nor would I dwell on the kindness and civility which you should show us. We thank you for this; but this is not enough: we want far more than this. We want you to see the immense difficulty of the work in which we are engaged, and to consider how much we need on your part, *meekness, patience, and forbearance*. Do not think we are angels, do not expect us to be faultless. Do not suppose, if you see faults in us, that our ministry is to be blamed and neglected. But bear with us.

We want your *prayers*. Those who are most ready to find fault with their ministers, are generally the last to pray for them. How can you expect them to come to you in the fullness of the blessing of the Gospel of peace, if you do not labour constantly in prayer for them?

We need your *help* with your children, neighbours; and the poor. You must do much; a minister cannot do every thing. Where much is to be done, if all is left to the minister, much will be left undone.

We want your *example* to confirm what we preach; that whilst

we explain what Christianity is, you may exhibit what it is, in your spirit and conduct. Ye should be our epistles, known and read of all men.

2. My brethren in the ministry, I turn to you. I know I cannot say to you absolutely, as St. Paul did, "I shall see your face again no more;" but I think it most probable I never shall. I may see the face of some of you individually; but I shall never meet you as a society again. I have no right to speak to you. I need to be exhorted myself. But I must express the joy I feel in once more addressing you. I bless God I have lived to see this day; and I pray Him to strengthen me this once in speaking to you. I ought not perhaps to speak of myself; but as an old man I may be allowed to say, that it has always been my earnest desire to encourage and strengthen my younger brethren by every means in my power. I rejoice that the number of those who preach Christ crucified, and live to his glory, is so greatly increased. My prayer is, that while I decrease, *they* may increase in number, wisdom, courage, meekness, disinterestedness, heavenly-mindedness, and zeal, a thousand fold, they and their children.

I would wish to encourage you now this last time. I would I could say more in the spirit of the Apostle, "I have fought a good fight, I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of glory, which the Lord, the righteous Judge, shall give me in that day." On looking back, I view my past life very differently from what I did some years ago. I have not been zealous enough, nor diligent enough. I have not lived as I could wish, as I ought, to the glory of him who loved me and gave himself for me.

Beware, O beware, my brethren, of blotting your ministry, and dishonouring it by your inconsistent spirit or conduct. A holy life is the minister's strength. And if you lost your time in early life, before you knew the grace of God, redeem it now by walking circumspectly, because the days are evil. Alas! in my own case, though I have been now serving God so long, yet I served sin almost as long before I began.

It is above forty years since God of his mercy brought down my stubborn heart to true repentance. The first sermon I preached afterwards was from Gal. iii. 22. "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." This very discourse was the means of bringing some of my people to feel their danger, and to come to me saying, "What shall I do to be saved?" when I hardly knew how to answer the question. Begin, my brethren, and continue in the same way. Show the people that they are concluded under sin. Tell them plainly of their lost condition. Till they feel this, nothing is done. Then exhibit to them, the promise "by faith of Jesus Christ." This will heal the broken heart.

In this great doctrine, together with the practical consequences of it, I have persevered ever since ; and, as I come nearer death, I am more and more convinced of its truth and importance. I have been tossed about during my life. I have been engaged in controversy. I have been misrepresented. Sometimes I have been called a Calvinist, and sometimes an Arminian ; but I thank God I have never varied in my great views of Divine truth since I first published my sentiments on the subject above forty years ago ; and now I would bear my public testimony once more, that " this is the true grace of God by which you stand."

Brethren, pray for me. Do not pray for me, as if my life was to be continued, nor as if I were a minister of any attainments and consequence in the church ; but pray for me as a poor, weak, frail sinner, who has not yet done with temptation and conflict, and who finds it difficult to be patient in tribulation, and cheerful under long continued weakness and suffering. I need much the prayers of all my friends ; but most of all I need the supporting grace of God, that I may be carried through all my remaining trials, and may at length finish my course with joy. " And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among them that are sanctified."



FAMILY WORSHIP.

From the Life of the Rev. Philip Henry.

It is the judgment of archbishop Tillotson, in that excellent book which he published a little before his death upon this subject, " That constant family worship is so necessary to keep alive a sense of God and religion in the minds of men, that he sees not how any family that neglects it can in reason be esteemed a family of christians, or indeed to have any religion at all." How earnestly would Mr. Henry reason with people sometimes about this matter, and tell them what a blessing it would bring upon them and their houses, and all that they had. He that makes his house a little church, shall find that God will make it a little sanctuary. It may be of use to give a particular account of his practice in this matter, because it was very exemplary. As to the time of it, his rule was, commonly the earlier the better, both morning and evening ; in the morning before worldly business crowded in, " early will I seek thee ;" he that is the first would have the first ; nor is it fit that the worship of God should stand by and wait while the world's turn is served. And early in the evening, before the children and servants began to be sleepy ; and therefore, if it might be, he would have prayer at night before supper, that the body might be the more fit to serve the soul in that service of God. And indeed he did industriously contrive all the circumstances of his family worship, so as to make it most

solemn and most likely to answer the end. ¹He always made it the business of every day, and not (as too many make it) a by-business. This being his fixed principle, all other affairs must be sure to give way to this. And he would tell those who objected against family worship, that they could not get time for it; that if they would but put on christian resolution at first, they would not find the difficulty so great as they imagined; but after a while, their other affairs would fall in easily and naturally with this, especially where there is that wisdom which is profitable to direct; nay, they would find it to be a great preserver of order and decency in a family, and it would be like a hem to all their other business, to keep it from ravelling. He was ever careful to have all his family present at family worship; though sometimes, living in the country, he had a great household; yet he would have not only his children and sojourners (if he had any) and domestic servants, but his work-men and day-labourers, and all that were employed for him, if they were within call to be present to join with him in this service; and as it was an act of his charity many times to set them to work for him, so, to that he added this act of piety, to set them to work for God. And usually when he paid his workmen their wages, he gave them some good counsel about their souls; yet if any that should come to family worship were at a distance, and must be staid for long, he would rather want them, than put the duty much out of time; and would sometimes say at night, "Better one away than all sleepy."

On this important but much neglected duty, in addition to the above, the practice of the late Dr. Scott, at once illustrates the character, and the piety of that distinguished man, and by the divine blessing may stir up others to go and do likewise, "Neither my wife nor myself" says he, "had been much in the way of religious people, according to my present interpretation of that term; neither of us understood the grand outlines of the gospel; yet we were both impressed with a strong sense of the truth and importance of the Christian religion, in a general view of it; but her impressions were the deeper, and had far less, from false principles and evil habits, to counteract them. Even before we were fixed in a settled habitation, the thought seemed to occur to us both, almost at the same time, that we ought to pray together; and accordingly I read some prayers from a book: and when, with a female servant, we entered on a temporary dwelling of our own, I immediately began family worship, though I had never lived in any family where it was practiced, nor even been present at such a service, except once, which was in the house of a dissenting minister.*

"At first I only used a form of prayer from a manual belonging to my wife. After a little time I read a chapter of the Bible before the prayer: and as my views of religion gradually improved,

* "The Rev. Mr. Bull, of Newport, Pagnell."

I aimed at something more evangelical, and exchanged my manual for Jenks' Devotions. But, had I duly considered the subject, the Common Prayer Book of our Church, with a little arrangement, would have supplied me with far more suitable words, than any book of the kind I had then seen; or have ever yet seen. Merely, indeed, to read the common prayer, as appointed for public worship, must, in general, be both inadequate, inappropriate, and in many things superfluous, to a family: but a selection of collects, parts of collects, and extracts from the Litany, varied as circumstances should require, I am now fully convinced, might be rendered, in all respects, preferable to any other forms which have been published.

"I afterwards wrote, on particular occasions, such prayers as I thought proper to be added to the form: and, at length, I was gradually led to adopt the method of extemporaneous prayer, which I judged, and do still judge, far better for domestic worship, than any forms can be; both as admitting of adaptation to the varying circumstances of families, and the cases of friends and relatives, to be remembered in our prayers; and also as giving scope to more enlargement in intercession according to occurring events, for all sorts and conditions of men. By degrees also I proceeded to expound, as well as read the Scriptures to my family.

"From this beginning, I do not know that, during more than thirty-eight years, the daily worship of God in my family, morning and evening, has ever been interrupted, except when I was ill, or from home: and, indeed, when that has been the case, some one of my household has generally supplied my place.

"On this I look back with peculiar gratitude, as one grand means of my uncommon measure of domestic comfort, and of bringing down on my children the blessings which God has graciously bestowed upon them. And, though the time which I have allotted to this service has been, for many years, far longer than is generally deemed sufficient or expedient, yet, by a punctual observance of an appointed hour, and the adjustment of domestic affairs to the plan, as known and invariable, no inconvenience worthy of notice has resulted from it. Nor have I, as many complain in excuse for great brevity, found my domestics in general shew symptoms of weariness and inattention.—My evening worship is much shorter than that of the morning; and for many years past it has taken place, in all ordinary cases, at a pretty early hour; which, where it can be practised, appears much preferable.—In numerous instances I have had visitants, especially relatives, to whom I clearly perceived that my family worship was disagreeable; and some who would not so much as by a change of posture profess to join in our prayers: but I never once omitted the service, or altered the method of it on that account; and in some cases the parties have been softened into a more cordial concurrence with us."

"This" adds his son in his life, "was one of the most remarkable features of his domestic economy." I apprehend no reflecting person can have enjoyed the advantage of being repeatedly present at his morning family worship, without being forcibly struck with it. His expositions on these occasions frequently rose above what any written comment can be expected to reach, in copiousness, minute application, spirit, and often elevation of thought. Many times I have wished that his picture could have been taken while he was expounding to his family. I have never seen his soul more thrown into his countenance than on these occasions. Every topic, almost, of doctrine or duty here came successively under review, as he passed through the Scriptures, particularly the New Testament, in order; and the very familiarity with which they were illustrated, and brought down to all the occurrences of life, made the exposition doubly interesting and useful. To what passed here, I am disposed especially to attribute it, that not a servant could spend any time in his family, and attend to what was delivered, without becoming better informed in christian doctrine, and better instructed in the detail of the duties and proprieties of life, than religious persons in a much superior station are usually found to be. And then the prayer, which followed, was certainly one of the finest specimens of "supplication, intercession, thanksgiving" for those present and for "all men," that can be conceived. Such enlargements, both as to the subjects and the matter of the petitions, I have not elsewhere heard. The scripture, which had been read and commented upon, usually gave the direction to the former part of this act of devotion: and here he had by habit and meditation, and by entering at the time, into the spirit of the passage, acquired a readiness in seizing every part of it in all its bearings, and turning it into matter of supplication, which brought it again under review in the most edifying manner. Whatever was peculiar in the circumstances of any persons present, was then brought before "the throne of the heavenly grace," in a manner which shewed at once the piety, the wisdom, and the benevolence of him who led the service, and often proved affecting, never, I think, painful to the parties concerned. From those present, and all the branches of the family, with their immediate connexions and friends, he launched forth to his parishioners and people; to the various congregations and divisions of "Christ's holy catholic church;" to all the "ministers of God's holy word and sacraments," and all "seminaries of learning and religious education;" to his country and all orders of men in church and state—especially all those "who in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity;" to the surrounding nations, with a particular reference to passing events; to the extension of Christ's kingdom in the world; to the state of Jews, heathens, and Mahomedans; to all the various exertions now making to instruct the ignorant, to reclaim the vicious,

to relieve the oppressed, and to bring on those happy days, when "the knowledge of the Lord shall fill the earth as the waters cover the seas;" and so for "the whole world of mankind." His petitions relative to these, and almost every other topic that could be named, were often most appropriate and striking—while he implored and pleaded for the raising up in all nations of "kings that should resemble David, and Hezekiah, and Josiah, and prove reformers of their people, as well as *nursing fathers of the church*; for governors, in all the distant provinces of our own and other empires, disinterested, zealous, and unimpeachable, like Daniel and Nehemiah; for bishops, throughout the church, like Timothy and Titus." Indeed the subject of his remarkable spirit of intercessory prayer must hereafter be again adverted to. Here, therefore, I would conclude with remarking upon the whole, that to his constant and edifying observance of family worship, in connexion with the steady, consistent spirit and conduct, which notwithstanding imperfections incident to human nature, they could not fail to remark in him, is, I am persuaded, very much to be traced, not only the blessing of God which, I trust, has descended on his own family, but the further striking and important fact, that in very few instances has a servant, or a young person, or indeed any person, passed any length of time under his roof, without appearing to be brought permanently under the influence of religious principle. I consider him as having been singularly blessed in this respect. And yet it was not much his practice to address himself closely and minutely, as some have done with very good effect, to such persons individually. It was not so much by preaching directly to them, as by living before them; making an edifying use of incidents and occasions; and being so constantly instructive, devout, and benevolent in family worship; that, under the blessing of God, he produced so striking an impression upon them. This added tenfold force to whatever else they heard from him in his public ministrations.

Prayer, because the most easy of duties, seems, with many, the hardest to be performed. It costs them so little pains, they think they may as well let it alone; whereas it is the supreme, the great mother-duty. All other duties and virtues are its progeny—are brought forth, nursed, nourished, and sustained by it. Devotion is the sole asylum of human frailty, and sole support of heavenly perfection; it is the golden chain of union between heaven and earth; and it keeps open the blessed communication. He that never has prayed, can never conceive; and he that has prayed as he ought, can never forget how much is to be gained by prayer!

Religious Intelligence.

DOMESTIC.

Anniversaries in New-York.

The following brief abstract, of the anniversaries of religious and charitable societies, which were celebrated in New-York on the second week of May, is compiled from the *New-York Religious Chronicle*.

New-York Sunday School Union.

On Tuesday last, (10th,) the ninth anniversary of the N. Y. Sunday School Union was celebrated in the Castle Garden.

The exhibition was of the most gratifying kind. The number of scholars in the male schools as will be seen by the accompanying abstract of the report, amounted to nearly 4,500, and with the children of the female schools, who were present by invitation it is supposed the collection in the Garden would not be far from 6,000. The number of spectators at this place was probably not much inferior.

As soon as the children were arranged, a prayer was offered by the Rev. Mr. Cox—an appropriate hymn was sung—and an address delivered by the Rev. Mr. Cone. The children were then dismissed, each receiving a tract, at the gate of the castle, as they retired.

From the report, we learn that during the past year, *five* new schools have been added to the Union, making the whole number now attached to it, *fifty-eight*. Complete returns have not been received from all the schools, so that the precise number of teachers and scholars cannot be given; yet this general statement is very nearly correct. Superintendents, teachers, and visitors, *six hundred and sixteen*; scholars, *four thousand four hundred and thirty*; scholars who can read the Scriptures, *two thousand one hundred and sixteen*; Bibles distributed as rewards during the year, *one hundred and sixty-five*; Testaments, do., *two hundred and eleven*; together with a great number of Tracts.

It has been satisfactorily reported, that a very encouraging number of the teachers and scholars have, since their connexion with these schools, made a profession of religion. The General Committee state, that with a few exceptions, (arising from want of teachers and other untoward circumstances) the schools are in a prosperous condition.

We extract from the report, a part of the system of means which has been devised for the support of Sunday School establishments, and their plan of operation.

Each school is under the government of one or more superintendents, a secretary, and several teachers, who usually hold stated meetings for social prayer, for a blessing upon their schools.

They are uniformly opened by reading a portion of Scripture, or singing and prayer, and closed in a similar manner. A portion of each day is devoted exclusively to religious instruction, and none other is ever given, except to the younger children in their first rudiments. To very many, and, indeed, to every well regulated school, there is a committee, composed generally of the older members of the church to which it is attached, whose particular duty it is to visit absentees, and impress on their parents' minds, the importance of their co-operation with the teachers, in order to benefit the souls of their children: and another committee, whose peculiar province it is to search out and find new scholars, and induce them to forsake the assembling of themselves together for riot and play, by attending on these sacred instructions.

There is also an association called the "Visiting Committee," consisting of about thirty members of different religious denominations, who meet every Saturday evening for consultation and prayer. This association is subdivided into committees of two and two, all under proper arrangement, who visit the

schools every Sabbath. The schools are all numbered and classed according to their location. Three or four schools, according to the contiguity of their location, are assigned to each committee for one month. The next month the first committee take the second location—they are followed by a new committee, and it is so arranged that each committee alternately makes four visits to every school in the course of a year.

American Tract Society at New-York.

The meeting for the public organization of this Society, was held at the City Hotel, on Wednesday the 11th inst. at 10 o'clock, A. M. The meeting was opened with prayer by Rev. Mr. Maclay, of the Baptist Church in Mulberry-st. *S. V. S. Wilder*, Esq. of Bolton, Mass., elected President of the Society at a meeting on the 11th of March, took the chair, and addressed the meeting. Rev. Dr. Milnor read a statement of the proceedings relative to the formation of the Society, including a constitution approved and recommended for adoption, by the convention of delegates from various Tract Societies, which assembled on the preceding day.

The establishment of a *National Tract Society* is unquestionably a measure of great importance, and we sincerely hope that under the divine blessing it will prove a powerful auxiliary for the suppression of vice and for advancing the interests of morality. This is much, and every one that loves righteousness will rejoice in its accomplishment. We cannot however but regret a provision in the constitution, which we are sensible could not be avoided in a national institution, and which is salutary, as an effectual means, if carried into effect, to prevent the society from being an engine for the dissemination of error, yet equally prevents it from disseminating the whole truth of the everlasting Gospel.—The provision in the constitution to which we allude, is that which appoints a minister from each denomination of professing christians on the executive committee, and prohibits any tract to be published which is objected to by any one of these. There are, of course, but few doctrinal truths, however precious, which can find their way into their pages. We cannot help quoting, as in some measure applicable to this feature in the Tract Society, what is so well said by Dr. Mason, in his excellent essay on "Modern liberality" in our first volume. "Let this be solemnly pondered by those ministers who, having had 'the form of sound words,' have been carried away by the current of a spurious liberality; have gradually dropped the peculiar doctrines of Christianity; and now, through fear of offence or the ridicule of singularity, avoid them altogether. So that the utmost that can be said of them is, that if they do not preach the gospel, they do not preach *against* it; i. e. that their discourses, in every thing affecting the salvation of a sinner, contain—just nothing at all"—as however the Tract Society will "not preach against the Gospel" we cordially bid it "God speed."

United Foreign Missionary Society.

This Society held its Eighth Anniversary meeting in the City Hotel, on the evening of Wednesday the 11th. "The large room

where the exercises were performed was filled to overflowing, and many persons were unable to gain admittance. After a prayer had been offered, the Secretary, Zechariah Lewis, Esq. read extracts from the annual report. From this document it appears that the affairs of the institution are flourishing, and that much encouragement exists for continued and more extended labours." Several interesting addresses were made, from which we may hereafter furnish our readers with extracts. The report was of great length, embracing a variety of details.

"After a few introductory observations, the unusual mortality among the early friends and patrons of the Society, during the past year, is thus noticed :

"The venerable Professor LIVINGSTON, one of your Vice-Presidents ; the Rev. Dr. ROMEYN, one of the founders of your institution ; the Rev. Mr. WHELPLEY, and Mr. VROOM, valued and efficient members of our board ; Mr. BETHUNE, your first Treasurer ; the Rev. Dr. CHAPMAN, your earliest Missionary, and Mrs. COLBY, of the Great Osage Mission, have all, in one short year, finished *their work of faith and their labor of love.*

The report then proceeds to a brief history of the missions of the Society during the past year."

From the Report it appears, that in the Union, Great Osage, Cattaraugus and Mackinaw Missions, there are 230 Indian Children receiving instruction. Six natives are supported at the Foreign Mission School in Cornwall, receiving instruction to qualify them for missionary labours—A Tuscarora, a Seneca, two Chippewas and two Osages.

"Tally has recently expressed a desire to put his own son under the care of the Board, and in accordance with the earnest request of Mr. Vaill, who believes that the measure would probably promote the reformation of the tribe beyond any other means, the Board have authorised the missionaries to send him forward, and also a son of Claymore, the principal chief. The Board have also authorized the Superintendent of the Great Osage mission to send on three youths of different tribes—an Osage, a Delaware, and an Omawhaw. The two latter, says Mr. Dodge, speak several Indian tongues, besides some French and English. They all possess good talents, and should they be suitably educated and become missionaries, or even interpreters, it would afford facilities for preaching to a number of Indian tribes."

Auxiliary Societies.

"One hundred and eighty-nine auxiliary societies were recognised in the former reports. To this number fifty-six have been added during the past year, making the present number two hundred and forty-five."

Receipts and Expenditures.

"From the Treasurer's report it appears that the receipts of the Society, during the past year, have been \$20,975 45, and the expenditure, including a balance of \$7,953 19 due the treasurer at the date of the last report, \$21,233 07, leaving a balance still due the treasurer of \$257 62."

The American Bible Society.

"The Ninth Anniversary of this important Institution was celebrated this day, (12th) by the members and officers of the Society, and a large assemblage of people, embracing ladies and gentlemen of our city, the clergy from different sections of the country, and other strangers of distinction. The Society organized as usual at its rooms in Nassau-street, and proceeded thence in procession to the City Hotel, where the exercises of the day were attended.

The large assembly room of the Hotel was crowded at a very early hour, and thousands were compelled to return without gaining an entrance. His Excellency Gov. CLINTON presided, supported by Mr. Justice THOMPSON and Col. VARICK. We have never witnessed so full a meeting of the Society, nor so great an assemblage of the clergy. And in addition to other distinguished gentlemen mentioned, we observed, Chief Justice SAVAGE, and Judges SUTHERLAND and WOODWORTH, of the Supreme Court, now sitting in this city.

Immediately after the meeting was organized, Gov. Clinton rose and pronounced a very able address, in the course of which he introduced a highly finished and beautiful eulogium upon the life and character of the late first Vice-President, Gen. CLARKSON. This address was delivered with great feeling and effect."

The annual report was read by the Rev. Dr. M'AULEY. It is altogether a most important document; our limits compel us to make only a very few extracts.

It states that "during the last year, there have been printed by the Society 22,750 English Bibles; 23,000 Testaments; 2,000 Spanish Testaments; and 300 German Testaments have been purchased. Total, 48,550. Making in all, since the establishment of the Society a grand total of 451,962 bibles and testaments, and parts of the latter printed in New-York, and at the Society's branch in Kentucky, or otherwise obtained for distribution. Considerable progress has moreover been made in the completion of the stereotype plates for the pocket bible mentioned in the eighth Annual report. It will probably be completed and the first edition printed in the course of the current year.—The stereotype edition of the Testament, in large letter, for aged people, has been completed since the last report, and four editions of 2,000 copies each, printed and put in a course of useful circulation.

There have been issued from the Depository, since the last Annual Report, 30,094 Bibles; 33,106 Testaments; and 651 copies of the Epistle of John in the Mohawk and in the Delaware language—making a grand total since the institution of the Society, of 372,913. This estimate does not include the issues from the Kentucky Depository, nor those purchased or received gratuitously from other sources by auxiliary Societies.

Of those issued from the Depository during the nine years of its existence, there were: of German Bibles, 307; ditto Testaments, 397; Spanish Bibles, 421; ditto Testaments, 465; Portuguese Bibles, 2; ditto Testaments, 2; Gaelic Bibles, 8; Welch ditto, 4; French ditto, 176.

The number of Bibles and Testaments issued gratuitously during the 9th year, is stated as follows:—

English Bibles, 7,778; do. Testaments, 9,197; Bibles in foreign languages, 483; Testaments and Gospels, do. 2,165; Total, 19,623; Value, \$10,447 44.

After giving a very cheering account of the activity of Bible Societies in almost every country on the continent of Europe, and of many in Asia, it proceeds to state, that "*The British and Foreign Bible Society*, with all the strength and stability of a parent stock, is still flourishing and increasing with the vigour and luxuriance of youth. During the last year, as we learn from their twentieth report, the Society was increased by the addition of five Auxiliaries, twenty-two Branch Societies, two Ladies' Branch Societies, thirty-five Bible Associations, and sixty Ladies' Bible Associations—in all, 124 new Bible institutions.

Its receipts into the treasury during the year, were £97,712 17 6, nearly \$434,000. This was an increase over the previous year, of £1,067 5 10.—The issues from the Depository exceeded those of the former year by 30,941 Bibles and Testaments; making an amount of distribution in twenty years, of 3,442,328 copies of the Bible and Testament circulated in the British dominions, and more than 800,000 circulated on the continent of Europe.

Note. Our pages were so filled with other matter before the account of the Anniversaries in New-York came to hand, that we have been compelled to defer much intelligence which it contained.

THE
RELIGIOUS MONITOR,
OR,
EVANGELICAL REPOSITORY.

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

No. 2. **JULY, 1825.** Vol. II.

Original Communications.

For the Religious Monitor.

ANIMADVERSIONS ON LETTERS ON CHRISTIAN COMMUNION.

(Concluded from page 30.)

THE foundation of the scheme of communion advocated in Dr. D's letters, having been found so deficient, we might be excused from noticing his answers to objections; for it is obvious, they can go no farther in removing these, than the foundation of his scheme will bear them out.

But, that we may consider the subject in every point of view, in which it has been placed, and more fully test the value of every argument brought to support it, we shall make a few remarks on these also. "The first objection" he allows, "is very plausibly urged, that we are not to be partakers of other men's sins, and if we sit down at the Lord's table with those whom in charity we judge good people, but whom we know to profess error, or practice some false worship, we become partakers with them in their error and false worship; for example, if we commune with a Baptist, we take part with him in all the errors of the Baptist church. I reply," he says, "that to the man who thinks so, it will be the case. But an erring conscience is a grievous snare." The substance of his reply is in the following passage. "If I join with a believer in professing the same faith in the Calvinistic doctrines, will this imply communion with him in Baptism, while I am unbaptized? and certainly, as little will my communion in the sacrament of the supper imply communion

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with the individual, or congregation, who sit with me at the sacramental table, in erroneous doctrine, while I reject that doctrine, and profess the contrary. Communion let it be recollected, necessarily implies participation. Good men refuse to hear what they acknowledge to be the gospel. They refuse to partake in what they allow to be the Lord's supper dispensed to others, with a blessing which renders it the nourishment of eternal life to their souls, lest this communion in hearing, and in bread and wine, should make them guilty of error, or some false worship, which they professedly reject," p. 10, 11. If I am not much mistaken, his principle is, that unless we actually practice false worship, and actually believe erroneous doctrine, we cannot partake of the *sin* of them. If so, I might sit at the communion table with a Socinian on my one hand, and a Roman Catholic on my other. "Communion in bread and wine, will not make me guilty of their errors, while I professedly reject them." Our Fathers, had they been cautious, might have found some other way of exonerating their consciences than by *separating* from the church of Rome. Though they had communed in a Catholic chapel with the priest, that would not have made them guilty of the errors held by that church, while they did not profess, but reject them. And then, "Surely, surely the amount of evil which the church has realized since the era of the *Reformation*, and the variety of sects into which she has been divided, and the unforbearing, not to say hostile measures, which these sects have pursued to each other," which "have equalled all that *schism* could be expected to produce," would have been prevented.

If we admit the Doctor's principle to be sound, I do not see how we can be partakers in the guilt of Adam's first sin, nor how the justice of God is to be vindicated, in allowing the congregation of Israel to be smitten before the men of Ai, because of Achan's offence: nor, how Saul's posterity should be punished with death for his breaking the oath made to the Gibeonites, hundreds of years before.

It is also difficult to perceive the reason of John's severe prohibition to the Lady, in his second Epistle. "If there come any unto you and bring not this doctrine, (viz. the doctrine of Christ,) receive him not *into your house*, nor bid him God speed, for he that biddeth him God speed, is partaker of his evil deeds," verse 10, 11. Surely, though she had sat with him at the communion table, much less, had she received him into her house, these things would not have made her guilty of these errors which she professedly rejected. Though she had bid him God speed, (a mere expression of good will,) how would that have made her a partaker of his evil deeds, if she herself carefully avoided *doing* the same things. The Doctor allows "civil and religious societies to be much the same in their object and end." Let us see how this principle would operate in the affairs of civil society. Suppose a number of men come into this country, avow-

edly hostile to the principles of republican government, and decidedly in favour of monarchy and despotism; would I indeed be free from blame in admitting them to a participation of the highest privileges and immunities, which a sound republican citizen can enjoy? would I be innocent, if I should submit to their claims of authority as officers in this country, merely because I have openly avowed myself to be a republican? Suppose farther, I should have reason to believe that it was their purpose, if possible, to overturn our republican institutions, to bring all they could over to befriend a monarchical system; in joining in their assemblies, and countenancing them, would I still be free from a share in their evil deeds, because I profess opposite sentiments? Is there not here the plainest inconsistency between profession and practice? Profess as I please, and theorise on the subject as I might, I would be very likely to receive the appellation of an enemy or a traitor to my country, by the common consent of Americans. The application is easy. If a Presbyterian, I mean one, who in reality, believes that Presbytery is the only form of church government laid down in the scriptures, goes and communes in an Episcopalian congregation, and receives the consecrated elements, at the hands of the Prelate, is not his practice at open war with his profession? How is it possible to reconcile them? He receives these elements at the hand of one, whom he avowedly and sincerely believes, has no authority from Christ to administer them, that is, from a usurper in the church of Christ; and from one, and with a great many whose open and professed design is hostile to the very existence of Presbytery.

If you say the conclusion is harsh, the only possible way to soften it, is to allow the Bishop authority, and then—what?—You soften it at the expense of absurdity, and charging it on the scriptures too—Episcopacy and Presbytery, two opposite systems; having authority from the same source! But the Bishop may be a real believer, and it would amount to the “identical evil of schism” to refuse him! We beg therefore, to be excused for considering this principle, both fallacious and dangerous.

The second objection to his scheme of fellowship, which he takes notice of, is, “if error or immorality is tolerated in a church, the whole church is answerable; and if the majority persevere in retaining the erroneous and scandalous, the minority must withdraw as well for their own exoneration, as to set up a pure church,” to which he answers, “certainly if error or immorality, is tolerated in the church at a particular place, the whole church at that place is responsible.” On this subject there is no room for controversy. The only question is with regard to the measures, which a minority ought to adopt, for removing heresy or scandalous immorality, when the majority of the church, are unfaithful in tolerating them. It is foreign from the

object of these letters, to inquire fully on the subject of these measures, &c." p. 12.

To say nothing of the contradiction between "not being guilty of errors which we reject," and "the whole church being responsible for it,"—it is to be regretted, that the Doctor should thus flinch from the "*only question*," and hide himself again in a fog; because, had he come out here and shown himself, we might have been able to say, whether or not, he and we could agree on the *only question*. He is content, however, to put us off with a negative artfully constructed; viz. "But that a separate communion should be established, from which, not the heretical and scandalous only, are excluded, but also members of other churches, in which the truth is professed, and the real worship of God maintained, though with less purity, this is utterly refused, and for this simple reason, that the measure is without a warrant in the word of God." *ibid*.

So then, we must not separate from a church, while it can be said, that she holds the truth and maintains real worship, if she should hold along with it the doctrines of Devils, and have her skirts defiled with all the spiritual whoredoms that ever disgraced the church at any time. That the reader may see we do not strain his words, let him attend to the passage which immediately follows:

"Error and heresy, and scandal of every kind, existed at different times, in the Old Testament church, as much as in the New; yet it will not be alledged by any, that dividing and setting up *separate communions*, to the exclusion of any of the true worshippers of the God of Israel, was ever enjoined as the remedy for these evils. God's church under the law was one, and was *not on any account to be divided*; and beyond all controversy, she is as much one under the gospel. It may be safely affirmed, that there is not such an idea to be found in the whole New Testament, two separate churches, recognized by the head of the church, in their separate capacity excluding each other's members from their fellowship in worship. Among all the duties which Christ has enjoined on his followers, where do we find any thing like, *divide from one another*?" *ibid*. How this is to be reconciled with his concession in the same page, viz:—"That *cases may occur*, which will warrant a separation, and the organization of a distinct worshipping assembly, in which the *whole truth, to the last item*, if possible, shall be publicly professed, and every thing scandalous in practice discountenanced, is not denied," or how the PRINCIPLE upon which this "distinct worshipping assembly," is bound to "profess publicly *the whole truth to the last item* and to *discountenance every thing* scandalous—is to be reconciled with the PRINCIPLE, which "renders it altogether unwarrantable to separate from them, who may very blameably suffer themselves to be mingled with the erroneous and corrupt; who may be themselves the *victims* of error and mistake; and

who may be, in many things, greatly wanting in their duty," p. 13, is for the Doctor, or some one espousing his scheme, to show.

But, the "church of God under the law was one, and was on no account to be divided; and beyond all controversy she is as much one, under the gospel." Here then we are closely shut up; there is now, no escape. Either we must go back into the church of Rome, casting creeds and confessions to the moles and the bats, confessing that we have greatly sinned in ever having left her communion, if peradventure we may obtain absolution; or, be guilty of persevering in a measure without warrant from the word of God." It is true she is full of abominations, and is the mother of harlots, and God has threatened her with eternal desolation. Yet she holds the truth—the Trinity in unity—Christ to be God and man—His sufferings to be vicarious, &c. and the church is on no account to be divided. "There is no such idea to be found in the New Testament."

That "errors and immorality are not to be tolerated, is granted as a point that cannot be controverted;" and the minority "may endeavour to instruct them, warn them, oppose them face to face in those things wherein they are to be blamed, nay, write against their errors and publicly profess our opposition thereto, &c. But to separate from them, as we separate from the world lying in wickedness—This is altogether unwarrantable," p. 13. That is, we must profess to be *one with them*, as we do at the communion table, and again, that we are *different from them*, as we do when we profess to oppose them face to face. This approaches so very near to absurdity, that I know not how to tell the difference.

Suppose however that all these measures are faithfully used by the minority to remove heresy and scandalous immorality without effect; which has been the case ever since there was a church of God in the world; what is next to be done? When it shall please the Doctor to take up his pen and enter fully into the *only* question, we beg that he will tell us how, these measures failing, the evil is to be removed. For he grants that it must be removed, and that the majority are unfaithful in tolerating it.

The third objection which he notices is, that in the case of the erroneous, and of those who fall from their duty, we are expressly required to exclude them from our fellowship, as a means of their recovery. In his answer to this, he seems rather to loose courage, and needs a long preface that he may have time to draw his breath. There are a number of texts on which the objection rests, espescially, Math. xviii. 15—17, to which he has paid no attention. The reason is best known to himself. The two he mentions are the following: "Now we command you, brethren, in the name of the Lord Jesus Christ that you withdraw yourselves from every brother that walketh disorderly, and not after the tradition you received from us. And, if any

man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed, yet count him not as an enemy, but admonish him as a brother," 2 Thess. 2. 3—14. "Both these," he says "respect cases of very flagrant offences"—As to the first, he is careful to confine it to those, "Who, working not at all are busy bodies"—"And it will surely be conceded at once, that persons given up to idleness, and officious meddling in other people's concerns, (which seems to be the meaning of busy bodies,) cannot be Christians." p. 17.

This, is surely rating the offence sufficiently high, to warrant *withdrawing*. If it did not however, it would ruin the whole scheme. But we are hardly willing to concede that this is a judgment of charity, and he with some reluctance, gives it back to us in the next sentence. "Christians, it is true, may fall into this sin, as they may fall into sin, &c." *Ibid*.

So they may, and then with apostolic approbation we may withdraw from those whom we may believe in *charity*, to be real Christians; and then, what becomes of the Doctor's scheme of having all real believers into church fellowship? He replies, "While they continue in this disorderly conduct, their credible profession is destroyed." *Ibid*.

But it is not so destroyed, that *charity* cannot still gather evidence from it, sufficiently strong to warrant the judgment that they are *Christians*, and this is all he has ever sought from it.

"This," he says, "I conceive is exactly the doctrine plead in the preceding letter, that all who believe, are by Christ himself, *without exception*, vested with the right of sonship in his family, &c." After all, he is obliged to allow, that it is a duty to withdraw from those believers in Christ, who fall into the sin of idleness and officious meddling. So then a credible profession, as *estimated by charity* must be given up.

But we cannot agree with the Doctor in his interpretation of the "erring brother that walketh disorderly," because he confines a general rule to the particular case which gave occasion to it. Common sense may tell any man, that unless *idleness and officious meddling* can be made out to be the *only* kind of disorderly walking of which a brother can be guilty, the rule must have a more extensive application. If the application of the general principles of the Bible, were to be limited to those particular cases which gave occasion to them, the rule of moral conduct would be defective indeed, "and the man of God would not be fully furnished by it unto every good word and work."

"The second case," he says, "is equally flagrant, ver. 14. 'If any man obey not our word by this epistle, note that man, and have no company with him that he may be ashamed.' Surely, this is a very flagrant offence—refusing to obey apostolic authority. A man while he continues in this course, certainly withholds satisfactory evidence of the genuineness of his Chris-

tianity, and until he gives evidence of his repentance, ought not to enjoy the fellowship of true Christians." p. 18.

We are perfectly willing to take this offence at his estimation; and, which must be truly gratifying to the Doctor, we are willing to subscribe to the above, as terms of communion.

Obedience to *apostolic authority* is all we plead for; all who obey it we wish to have in our communion, and to cast out all who will not, until they give evidence of their repentance.—Presbyterian church government has the authority of the Apostles, and which is not less, of Christ himself. The Doctor will admit this. The Confession of Faith which he has subscribed teaches this, and his practice says he believes it. "Obey them that have the rule over you," is an apostolic command frequently given, requiring the obedience of all Christ's sheep, to the authority of Presbytery. What then are we to do, when professing Christians in vast numbers, declare that they will not?—that Presbytery is not warranted in the word of God, and that its ordination is no ordination?

There can be only one alternative in the case, either they must be refused admission, or he must virtually deny that Presbytery has apostolic authority. For I take it for granted, that what would justly exclude a man from the fellowship of the church, should also keep him excluded, while he continues to persevere in the same course.

But the *whole doctrine* which the Apostles taught, is delivered with *authority*, and when their doctrines are rightly believed, it is the *obedience* of faith. And therefore, when a man, or any number of men shall deny, in other words refuse the obedience of faith to any thing taught by the Apostles, do they not refuse to obey "apostolic authority," and therefore, become unworthy of the fellowship of true Christians? Suppose some come forward, who expressly deny the absolute sovereignty of God in Election, a doctrine so clearly taught in the 9th chapter of Romans; do they not "refuse obedience to apostolic authority?" Assuredly they do, and both the Doctor and the Apostle, agree as to the step proper to be taken in the case.

"Now brethren," says the Apostle at the end of an epistle, containing all the peculiar doctrines of our Confession of Faith, "I beseech you, mark them which cause divisions and offences contrary to the doctrine which *ye have learned*, and avoid them," Rom. xvi. 17. Can such persons be *avoided*, and at the same time admitted to the *closest bonds of Christian fellowship*?

"Surely," the Doctor "is not one of those who deem any truth of Revelation unimportant, he is not for dropping 'a hair or hoof of truth.' That which the great God hath thought of sufficient moment for him to reveal, or command, we may not think of too little value to hold fast, both in our own profession and practice. p. 22. And we know he would not hesitate for a

moment to admit, that God *commands* us to believe whatever he has revealed to us.

The points at issue then, between the Doctor and us, are at last brought within a small compass. They are all embraced in the answer to the following question. Do *we* contend for any thing to be a term of fellowship, either in doctrine, worship, government or discipline, which is not taught in the word of God? If we do not, then it follows, that in requiring of persons seeking admission into fellowship with us, an approbation of these terms, and adherence to them; we require them to obey only what has the authority of the Apostles—the authority of God; and if we refuse them fellowship because they do not approve of these terms, it is only because they “refuse to obey apostolic authority,” which is “a flagrant offence.”

But if we *do* contend for *any one* thing, either in doctrine, worship, or government, which is *not* taught in the word; in retaining that one thing we are to blame, surely; but we cannot be reasonably expected to relinquish it until it be pointed out to us.

The very first thing therefore, which the Doctor ought, upon his own principles to do before he finds fault with our terms of fellowship, is, to point it out to us, and use at least *some* pains to convince us that that thing really has not a foundation in the scriptures.

Concerning the Westminster Confession, the Doctor speaks thus, “To these excellent formularies, (without admitting them to be more than human authority, founded on the word of God,) I fearlessly appeal, as to the fellowship which all saints by profession are bound to maintain with each other,” &c. p. 28. To say nothing of the ambiguous reserve contained in the parenthesis, this much is granted, that these “excellent formularies are founded on the word of God. This is enough. Whatever the authority of these formularies be, they are, by this admission so connected with the word that the rejection of them, as certainly *infers* the rejection of that in the word, on which they are founded, as they themselves are *inferred* from it. It does by no means follow, that because a proposition has *only* human authority, it can be denied without disobedience to apostolic authority.

A man's child ought to obey his lawful commands, is a proposition having only human authority; will he say that its negative can be asserted without implicitly contradicting the words of the Apostle? Christ upbraided the disciples for their unbelief, although the event of his resurrection had been announced to them by uninspired women.

If disbelieving a truth fairly deduced from the word, and clothed in human language, be not paramount to disobedience to the word itself on which it is founded, then it is of little consequence whether we preach, or the people hear, any thing else

than the *ipsissima verba*, the very expressions and the very arrangement of the word of God itself; because in any other way, their believing would not amount to the obedience of Faith.—Nay, the same principle would reduce us to the necessity of reading the Hebrew of the Old, and the Greek of the New Testament.

I shall notice only one thing more, viz. the sense in which he frequently uses the term “withdraw,” as applied to the churches he addresses. It is still taken for granted, that because we do not admit all Christians to our communion table, that we have *withdrawn* from them. I do not understand this—how we can be said, with any propriety of language, to have withdrawn from those societies with which we never were united. One would often be tempted to think that he himself had been “withdrawn” from, by these churches to which his letter is addressed, and that he was left to occupy the original ground on which they formerly stood with him. But, if the case be quite the reverse, I think Lexicographers ought to be acquainted with this new application of the term *withdraw*, otherwise, it will be very frequently misunderstood.

In conclusion, allow me to say, that while I have willingly deduced no consequences from the sentiments asserted in this letter, but what appear to me to be justly warranted by them, I do not mean to say, that he holds all these consequences, or ought to be charged with any which he rejects. That he is a good man and a Christian, and sincerely desires to promote the good of the visible church, and the glory of God thereby, I readily believe. And if any thing improper has escaped me, I trust it will not be imputed to any evil intention. G.

HOPKINSIAN ERRORS.

The following is from Dr. Ely's Theological Review. No author has studied this thorny controversy more, or is better acquainted with the subject than the celebrated author of the Review, and to none are the Religious public under greater obligations for the able and spirited defence of the doctrines of the Reformation, which his writings furnish. On this subject his contrast is a work of standard merit. We give the following extract, to show what this much talked of, and extensively prevailing system of error is; and have only to add farther, that it only contains a summary of its dogmas, the ramifications of which are endless, affecting the whole system of divine truth.

“It is frequently asked, what is *Hopkinsian error*? If any would be informed, we refer them to the article of *Calvinism* in Vol. II.

Miss Hannah Adams' last edition of her *View, or Dictionary of Religions*, which presents several of the prominent points of difference between Calvinists, and those whom she denominates *Hopkinsian Calvinists*. We shall venture to give a brief sketch of a pretty thorough Hopkinsian. He denies the imputation of Adam's sin to his posterity. He believes in the total depravity of man's will, through the immediate agency of God; but not in the *universal* depravity of all his mental and bodily faculties. He believes in common with the Arminians, that Christ made an atonement equally for all men of the human race, so that now, God can pardon every sinner, or no sinner, without any impeachment of his justice; but the atonement brings him under no covenant engagement to save any. He believes, however, in a particular redemption, through sanctification, of all the subjects of the particular election. He deems *the heart* and *the will* synonymous, and thinks a sinner loves God by an act of the will. He affirms, that all holiness consists in disinterested love, and all sin in *self love*, which he identifies with *selfishness*; and that neither holiness nor sin is predicable of any thing but the acts of the will. He believes that God is the efficient cause of every act of man's will, as much, and as strictly of his unholy, as of his holy volitions; and yet, that fallen man has *natural ability* to do all that God requires. Regeneration, he deems an instantaneous, irresistible act of God, not performed in consequence of any covenant engagement about the atonement, but from mere sovereignty, by which God efficiently causes the first *morally right* operation of a sinner's will. Regeneration, he thinks, changes a man's will, and is effected, not through any instrumental agency, by which God may be pleased to act, but through the physical energy of God's operation on that faculty, without any means of grace. He believes the *benefit* of Christ's righteousness is enjoyed by the believer, but denies that *the righteousness itself is imputed to him*. After an elected person is regenerated, his moral actions, (that is, his acts of the will,) are either perfectly holy or perfectly sinful; and these continually alternate in his exercise; the holy, upon the whole, becoming more frequent, until he finishes his course on earth. All the Christian graces are reducible to love; and that modification of love which is called repentance precedes that which is called faith, in every renewed person. These are some of the peculiar tenets of a Hopkinsian; and while we wish grace, mercy and peace, to all who hold them, we nevertheless again wish, confusion to their errors.

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For the Religious Monitor.

REVIEW

Of Mr. Beman's four sermons on the Doctrine of the Atonement.

THE Gospel of Christ is indeed good tidings of great joy, unto all people. The atonement for sin, which it reveals and calls

men to embrace, constitutes its peculiar excellence. This was the grand desideratum in natural religion: Reason and conscience attested to men their guilt, and the justice of Deity, and fear of punishment impelled them to make the most costly sacrifices, and to submit to the severest penances to appease the anger of God, and to procure the divine favour. Anxiously did they ask, "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?" And after all their services and sacrifices, a consciousness of guilt remained, and fear of punishment haunted them. But what man could neither devise nor execute has been effected by Jehovah. He hath said, "Deliver him from going down to the pit; I have found a ransom."—² He hath set forth Christ, to be a propitiation through faith in his blood, to declare his righteousness, that he might be just, and the justifier of him that believeth in Jesus." The atonement is fully and perspicuously developed in the holy scriptures, and amply recognized and illustrated, in the standards of the church at the Reformation, and in the works of divines published at that period. *Correct* apprehensions of its nature, necessity and consequences, are still of primary importance to every man, and especially to every preacher of the Gospel. Of late years, it has attracted an unusual share of attention, on account of its total rejection by some, and the novel views given of it by others. Mr. Beman informs us, that he has been induced to compose, preach, and publish four sermons on the atonement, to call the attention of men to this topic, in a region where it has attracted little notice. The goodness of his intentions, is far less questionable than the tendency of his work. We will not affirm that the gospel he advocates is another gospel than the gospel of Christ, but it is unquestionably in many important articles, the very reverse of those doctrines, which, as a minister of the Presbyterian church, he solemnly pledged himself to God and man at his ordination, to believe, maintain and publish. Ere we close, we will furnish an easy method of testing the correctness of this assertion.

The necessity, the nature, and the extent of the atonement, are the topics discussed by the preacher. He seems to have taken it for granted, that his hearers and readers were already acquainted with the nature of the atonement, else he would certainly have placed the two sermons on that part of the subject before the one on its necessity. This collocation however, is not much to be regretted, as every reader is likely to rise from the perusal of the whole, asking himself, "What is the atonement?" The preacher will tell him very distinctly what he thinks it is not, but will not inform him what it is. The reader must be endued with quick,

perception if he discerns any connection between the atonement advocated in these sermons and the person of Christ Jesus—any excellence it derives from his humanity or deity, or from both united—any relation it bears to the sin of men, different from what it bears to the sin of Devils, or whether obedience to the precepts of the law, as well as suffering its penalty, enters as an essential ingredient into it.

The *necessity* of the atonement is the subject handled in the first discourse. While the necessity of the atonement is generally acknowledged, very different grounds of this necessity are assigned. Some derive it from the nature of God, some from his law, and some from expediency. Those that embrace the former, assert that it is as impossible for God to pardon a sinner, and admit him to his favour, without inflicting the full penalty denounced against his transgression, as it is to deny himself, or to cease to be. While they acknowledge him to be naturally and necessarily merciful and gracious, they suppose, not only that he *will* not, but that he *cannot* dispense with the condign punishment of sin. They suppose that it is just as necessary for God, and as independent of his will to hate and punish sin as to delight in, and reward righteousness. It is not a blind, a fatal necessity for which they plead, as of burning in the fire; but what flows from, and is regulated by his justice, holiness and wisdom. They do not pretend that God was under any natural obligation to save sinners, but that, on the supposition of his purpose to save them, he could not do it without satisfaction being made to the most rigid demands of justice, any more than he can act unjustly. They suppose, while the mode, and the circumstances of punishment, are regulated by the will and the wisdom of God, and also the infliction of the punishment on the transgressor himself, or his substitute, that God cannot, by any act of his will or sovereignty dispense with punishment itself. This is the sentiment of almost all approved theological writers.

Some seem to refer the necessity of the atonement exclusively to the law of God. In it he has denounced death against transgression, and this denunciation must be inflicted, or he would stand convicted of perjury. If the precept and the penalty of the law be regarded as immutable, this opinion, in its practical results coincides with the former. For on either supposition, the guilty sinner continuing in sin cannot promise himself impunity.

They that found the necessity of the atonement in expediency, suppose, that although God was under no obligations from either his nature or law to insist on the punishment of sin, as an indispensable prerequisite to granting pardon to the guilty, that there are sundry weighty considerations, rendering this an expedient and desirable measure. They deem it an excellent plan worthy of God and eminently calculated to promote the happiness of the Universe, but that nevertheless; he might have

adopted other measures and set this aside altogether. It is difficult to say, which of these three sentiments is maintained by Mr. B. Here, as on many other subjects, there is a dangling laxity, an indefiniteness in his expressions, puzzling conjecture itself. Sometimes he speaks in such lofty and correct language of the penalty of the law being like, "the arm of the Lord inflexible, holy, just and good, yea, infinitely excellent," that we are tempted to think that he founds the necessity of the atonement in the law, but anon he tells us, that the penalty is suspended, set aside, and, in strict propriety, never inflicted. On the whole, he seems inclined to expediency. "We conceive that God was as much inclined to have mercy upon our world, without an atonement as with it, provided at the same time, it could be done with equal *propriety* and *safety*." "This atonement was required, that God might be just, that is, that he might do the thing which was fit and proper, and best and most expedient to be done." If this be the author's real sentiment, he stands on a pinnacle instead of the adamant rock, and if ever called to defend the atonement against those that deny it altogether, he will be glad to shift his ground.

Mr. B. begins the enumeration of the measures for the necessity of the atonement by observing, "That it was not necessary to incline God the Father to the exercise of mercy." To this sentiment which he seems to regard with horror little inferior to what he feels at the full endurance of the penalty of the law by Christ, he adverts thrice, and each time inveighs, for pages, against it. He seems to have met with many, who imagine that there is no natural inclination to mercy in Jehovah, and that it is superinduced by the atonement of Christ. Surely if there be any such in our northern regions, they must be ignorant indeed, and there is reason to fear, that our preachers criminally withhold from them, the knowledge of some of the very first principles of the oracles of God. Some may have an undefined apprehension of this kind, but it has not been our lot to meet with a single professor of religion, so ignorant of his Bible, as to imagine that the atonement inclined the Father to mercy, and never saw the notion but once, transiently and negligently asserted in a respectable writer.

Those that found the necessity of the atonement in the nature of God, assign as its reasons, Gods moral attributes, as his holiness, justice, wisdom and goodness—the sufferings and death of Christ, God's beloved son—the history of God's moral government in every age—the testimony of the scriptures;—no writer that founds the necessity of the atonement in expediency, can employ these conclusive arguments in its defence. Lower and more debateable ground must be occupied. Accordingly Mr. B. contents himself with adducing the following maugre reasons for the necessity of the atonement, for which he pleads. That the atonement was necessary, as an expression of God's regard for the

moral law—to evince the divine determination to punish sin—and the relations of this doctrine with the rational universe.” “A thinking and logical mind,” would probably have regarded the first and second of these arguments as one, and the same, and reduced them to one. For the purpose of the law giver to punish sin, is annexed to the law as an expression of his regard for the law. The grand reason with him however, seems to be that this mode of saving sinners, would shut the mouths of all from complaining against him, and in particular, would quash the murmuring of the miserable inhabitants of Tophet. To the author and to all who found the necessity of the atonement in expediency, we would recommend Stevenson's Dissertations on the atonement, a work, replete with sound scriptural theology and the republication of which would be a blessing to the churches in America.

The *Nature* of the atonement constitutes the topic discussed in the second and third sermons. In strict propriety the term atonement denotes the effect of the expiatory and propitiatory sacrifice of Jesus Christ in respect of God, as averting from us his Judicial anger, and opening a way for our restoration to his favour. It is expiatory, as it cancels our guilt, the cause of God's anger as Judge and law giver; propitiatory, as it is the means of gracious access to him, and favourable acceptance with him.—“He is our peace.” “Through him we have access unto the Father.” “By himself he purged our sins.” “He suffered the just for the unjust, to bring us unto God.” It covers the guilt of of sin from the eye of God and us from his penal anger. It removes sin, the legal obstruction preventing the grace, mercy and love in the heart of God as a sovereign and father towards his own, from enriching them with the fulness of blessedness. As a gracious sovereign, these he loved with an everlasting love, but as law giver and governor, could not maintain communion with them, till his law was magnified and made honourable, and his justice satisfied by the vicarious righteousness of their surety.—As this atonement was made by Christ's becoming obedient, even unto the death of the Cross, his sufferings and the atonement are used as terms of the same import by writers on Divinity.

Mr. B. justly asserts, that correct views of the nature of the atonement, are all important, especially as they bear on its extent. In fact they give a tinge to the whole system of theology. This justified him in devoting two sermons to the discussion of it.—The prevailing views, on the nature of the atonement, he reduces to two. The one, and the one which the preacher himself subscribed at his ordination, he thus defines. “One opinion supposes the Redeemer to be in a strict and literal sense the representative of the Elect, and to have suffered for them, as their substitute, the penalty of the law; and those for whom he thus suffered are on legal principles eventually liberated from the curse, and restored to the favour of God.” p. 30, 31. In this

scheme, there are four cardinal articles, and they are almost overlooked, or noticed only to be flatly contradicted by Mr. B. 1. That God the Father as supreme guardian and interpreter of his own law, appointed the atonement, and that Christ voluntarily engaged to offer himself a sacrifice and offering unto God. 2. That Christ substituted himself in the room of all his people, assuming their guilt, and becoming legally bound to expiate it.— This doctrine of substitution, thus understood, although abominated by Mr. B. and characterized as absurd and impossible, is the very marrow of the gospel, and so plainly recognized in all sacrifices in all ages and nations, that he is defied to produce a single instance to the contrary, either from the Bible or from any profane author. What else than substitution, and transfer of guilt was intended, on the great day of atonement, by the high priest's "laying both his hands on the head of the Goat and confessing over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the Goat?" Lev. xvi. 21. And was not the same done in substance in Christ, which was here done in figures? In fact if there was not "real substitution," it is hardly questionable whether Christ made a proper atonement. An atonement, without transfer of guilt, may satisfy some, but it will not quiet the enlightened and guilty inquirer. 3. That as the substitute of his people Christ died the *very death* awarded in the law as due to their transgressions. 4. That his vicarious death, from its obedi-
 tional nature and the dignity of his person, was of infinite value, and so a more glorious demonstration of the holiness and justice of God, than the personal and eternal punishment of the whole human race would have been. Against this view of the atonement Mr. B. earnestly protests, (how consistently, others will judge,) and assigns four reasons for his protest.

The first reason of his protest, is, that "this idea of the atonement would involve a transfer of characters, which is inconsistent with the principles of reason and scripture. Those who contend that Christ literally suffered the penalty of the law in the room of his people, have contrived a kind of commutation of moral character between Christ and those for whom he died. In this system, Christ is the legal substitute of the elect, and their sins are so imputed to him, that Christ becomes liable to the penalty of the law, and those for whom he suffered are in due time necessarily and legally exempted from the curse. To this construction of substitution and imputation, we do enter our entire and unqualified dissent. But Christ and man cannot exchange characters, because sin and holiness are personal, and cannot be transferred from one moral being to another," p. 33-35. On reading these extracts, one is tempted to suspect that they were written at a late hour, when balmy slumbers were secretly stealing on the preacher, and that his pen wrote *moral* character for *legal*, and *sin* and *holiness*, for *guilt* and *righteousness*. We know that

it is an old trick among divines, to impute to one another, sentiments, abhorred by those to whom they were imputed. A Bishop in England lately published an octavo volume, entitled, "A refutation of Calvinism," and the candid Dr. Scott affirms, that it contains not one statement of Calvinism, which a sound Calvinist holds. It is a curious and an important question, whether such statements are the result of sheer ignorance, or malice.—Most assuredly, our author did not derive this transfer of moral character, of which he speaks, and by which Christ ceased to be holy and the sinner became innocent, from the friends of the system which he opposes. We presume he cannot from among them all, produce a single individual, advancing such a blasphemous idea as he imputes to them. He may find such views imputed to them by Priestly, and other enemies of a scriptural atonement, but they reject them with abhorrence, and regard those that charge them with them, either as wilfully ignorant, or guilty of a breach of the ninth commandment. They do aver, that Christ did so assume the sins of his people, that he became legally obligated to endure the whole penalty which the law denounced against them, and that his righteousness is imputed to them. Their guilt, or liability to punishment, is transferred to Christ, and in justification, his righteousness is imputed to them. The transfer is of a legal, and not of a moral nature; and the thing transferred is not vice and holiness, but guilt and righteousness. But to be guilty, i. e. obnoxious to punishment, is very different from being a polluted unholy criminal. Christ became the former, but not the latter, and all the saints on earth are in the latter condition, but delivered from the former.—They are polluted in heart and life, and yet, liable to no condemnation; and Christ was condemned, justly condemned, actually made a curse, and at the same time, was "holy, harmless, undefiled and separate from sinners."

The preacher avers, with all the confidence of one that had stood in the counsels of the Most High, and knows all that God can, or cannot do, that there can be no legal substitute for the sinner, that the thing is for ever impossible, unscriptural and absurd.—"It is for ever impossible in the very nature of things, that Christ should become liable to suffer that punishment which the law denounced against the transgressor and against him alone—the idea that Christ so took the legal place of the sinner, and that the iniquities of his people were so imputed to him, that the law required his death, and justice demanded the release of those for whom he expired, appears to us unscriptural and absurd," p. 34. To these bold, and we hesitate not to add, heretical assertions, it may suffice to oppose an authority superior to all exceptions.—The gospel is God's own commentary on his law. Perhaps we could neither have discovered, nor proved, that the law admitted of a substitute, but the gospel is a practical demonstration of it. Here we are assured that the Lord made to meet on Christ the

iniquity of us all, that he was made sin for us—made a curse for us, to deliver us from the curse of the law. He is expressly denominated the *surety*. In this sense holy men of God have understood the substitution of Christ. He was the consolation of their hearts, but it seems they were deceiving themselves. If we believe Mr. B. "the thing is forever impossible, unscriptural, and absurd."

Punishment by substitution, we admit, is as really a deviation from the ordinary course of justice, as a miracle is a deviation from the established laws of nature, but this evinceth it neither to be impossible, unscriptural or absurd. Miracles have been wrought when they more effectually promoted the divine glory, than adherence to established order would; and why should not vicarious punishment be inflicted, provided it more effectually illustrates the divine glory, than the personal punishment of the transgressor would? The supreme end of punishment is the vindication of the glory of God; and the inferior, the benefit of moral agents. And assuredly both of these ends are pre-eminently promoted by the vicarious punishment of Christ. It moreover opens new sources of happiness to the rational creation, and does injury to none. It does no injury to God, Father, Son or Spirit, and it damages no righteous subject of God.—And if such be its character and tendency, where is its impossibility, unscripturality and absurdity? or rather, is it not an illustrious, an unparalleled exhibition of the wisdom, holiness, mercy and justice of Jehovah?

The second reason of protest adduced by the preacher against the doctrine of the full punishment of the sins of the elect, being inflicted on their surety, a doctrine fully taught in the standards publicly approved of by him, is thus expressed: "That idea of the atonement, which supposes that Christ literally suffered the penalty of the law for those who shall finally be saved, destroys all mercy in God the Father. According to this scheme, the eternal Father as the guardian of the law and the governor of the universe, it would seem, has no pity for sinners, and no disposition to save them, aside from the atonement—this is a vital principle of that scheme against which we contend, to represent the father as rigidly insisting upon the whole penalty of the law before he consents to the offer of salvation to a rebellious world. Every particle of this curse must be inflicted. Every jot and title of the law be executed." p. 36, 37. The doctrine itself which Mr. B. condemns, is explicitly taught in the articles of his own church, and in the writings of those who composed these articles; but one and all of them, and so far as we know, all their successors, unite in rejecting the particular tenet charged on them.—If any of them have ever taught that the Son was more inclined than the Father to pity, and to save sinners, or that the inclination to mercy in the heart of God, is the effect of the atonement, we would gladly learn their names, and cordially unite in the

condemnation of the tenet imputed to them. The tenet imputed to them, may be a legitimate inference from their system, an inference, unperceived by them in their simplicity, but distinctly discerned by Mr. B. who may have studied all the niceties of logic. They distinguished between the character of God as a governor, and as a gracious sovereign and relenting parent.—Viewed in the latter character they deemed him inclined from the benevolence of his heart to pity and save them, but that as guardian of the law, he was judicially angry with them, and could not hold fellowship with them, till every iota of the demand of the law was fulfilled. Our preacher however, seems really unhappy, lest any poor saint should apprehend that the penalty of the law is removed, and would still suspend it over him. Perhaps however, the most of believers will live as comfortably and as gratefully and as obediently, cherishing the conviction that Christ exhausted the curse of the law, as if they believed that it was only set aside and suspended. For what is set aside may return, what is only suspended may fall with destructive ruin, but what is exhausted can never prove injurious.

The third reason of protest, is thus stated, "That if Christ literally endured the penalty of the law in the room of his people, then there is no grace in the restoration to the favour of God." To the extended declamation in support of this supposed objection against the plenary and vicarious satisfaction of Christ, the merest tyro, who holds the doctrine it is adduced to invalidate, would reply, "that the salvation of the elect as it respected Jesus Christ, is a matter of strict justice, secured by covenant compact between him and the Father; that it is actually a matter of justice as really as his own exaltation, but as it respects them, it is an act of pure grace; equally manifesting the grace of the Father in providing and admitting a surety, the grace of the Son in undertaking to be the surety of the church, and the grace of the spirit in applying the purchased redemption." We cannot help thinking that the preacher, instead of impugning the Doctrine of Christs legal substitution by the argument here employed, would have consulted his own consistency full as much, if he had studied the answer in his own standards to the question, "How is the grace of God manifested in the second covenant?" He would answer that on the supposition of Christ's fully satisfying the justice of God, grace in the restoration of sinners is destroyed.—*The compilers of the Catechism* answer it thus—"The grace of God is manifested in the second covenant in that he freely provideth and offereth to sinners a mediator, and life and salvation by him," &c. Mr. B. knows that a plenary satisfaction is the vital principle in the system of which this answer is a part. It is certainly strange and perplexing to find a Presbyterian minister, a few months after his public approbation of the Confession, preaching and publishing that a plenary satisfaction destroys all grace in a sinners restoration to the divine favour. A blunt man who

speaks as he thinks, and calls actions by their right names, would be apt to call such conduct perjury.

The fourth reason of protest is, that "on the principle of a legal substitution, and a literal infliction of the penalty of the law, atonement would bring no accession of happiness to the universe. This view of the atonement annihilates every particle of benevolence in the gospel." This is a bold assertion, but, is it a true and genuine deduction from the view of the atonement condemned by the preacher? It is possible that this may be a genuine inference from the scheme of a plenary atonement, but its friends perceive it not, they disavow it. Is not Christ as happy and as glorious now, and will be to all eternity, as though he had never been a curse? Yea, are not his penal sufferings the very ground of his being crowned with glory and honour? Will not his penal and vicarious sufferings result in the eternal happiness of a number, which no man can number, and who, otherwise, would have been consigned to the punishment of hell? Is not the felicity of angels themselves enhanced by this transaction, opening to them new views, new services and new pleasures? And pray, has it damaged any, except the enemies of Jehovah? If so, must not the charge of annihilating the benevolence of the gospel, imputed to this scheme of the atonement be groundless?

Besides, we are at a loss to perceive in what respect the atonement plead for by the preacher, according to which the penalty of the law is not inflicted, exceeds in benevolence or brings a greater accession of happiness to the universe, than the one which he opposes, and, according to which, the penalty of the law is fully endured even to extinction. The quantity and the duration of the sufferings of Christ on both schemes, are precisely the same. In both schemes the same persons, and precisely the same number of them, will be saved with the same salvation. The sufferings then, that constitute the atonement plead for by Mr. B. and his opponents are the same, and the same number of persons are saved, according to both schemes. The sole difference between these schemes, arises, from the nature, kind, or effects of the sufferings, which Christ endured.—According to Mr. Beman, these were not penal, they did not cancel the penalty of the law, but only suspended that penalty, and demonstrated that God was angry with him.—They inferred no obligation on God, to save those for whom they were endured. According to his opponents, the sufferings of Christ from his cradle to his grave, were all penal, embracing the whole penal sentence of the law, and therefore, satisfied every claim of justice, for satisfaction from those for whom Christ died. They also, rendered the salvation of the elect necessary. In the one scheme, justice and mercy reign, in the other, mercy reigns, but justice is set a side. In the one scheme it is optional with God after the atonement is made, to save all or none, in the other, God is bound by covenant compact, to

save all for whom Christ suffered. These, then, are all the reasons of protest adduced by the preacher, against the legal substitution of Christ, in the room of his people, and the infliction upon him of the whole amount of the punishment of their sins. The two first, are utterly disavowed by the friends of this system, and the charging the same upon them, is the result of ignorance or calumny itself. The third is in direct opposition to his own articles, as a minister of the Presbyterian church, and not the shadow of an argument, but what arises from confounding what is due to Christ the surety, and to those he represented. The salvation of the sinner is as legally due to Christ, who fulfilled, as surety, the condition of the covenant of grace, as his own exaltation. "He shall see his seed." To the guilty sinner himself, salvation is a free gift. "By grace ye are saved." The fourth reason of protest,—But for the sake of variety we will transcribe for you, the reason itself, and the preacher's illustration of it, and also, another illustration of the same topic, by a stanch defender of the atonement, as the full endurance of the whole penalty of the law, and recommend to you to publish both under the following designation:—

THE BENEVOLENCE OF GOD DISPLAYED, AND THE HAPPINESS OF THE UNIVERSE AUGMENTED BY THE ATONEMENT.

MESSRS. EDITORS—The *Atonement*, according to the standards of the Reformation churches, expiated the penal anger of Jehovah against his people, and opened up for them a way of access to his favour. The legal substitution of Christ their surety in their stead, the actual transfer of their guilt to him, and his suffering the whole amount of punishment denounced against it, are the vital principles in the system of religion founded on this view of the atonement. But a new view of the atonement, has pervaded not only almost all the churches in New-England, but also prevails extensively in the Presbyterian and Dutch churches in America, and has been broached and connected with various other tenets, forming an almost new system of Divinity. A leading principle in this new system is, that "the atonement of Christ, is not the endurance of the penalty of the law denounced against sin, but simply an expedient, devised to demonstrate God's displeasure against it." This atonement, (if that can be called an atonement which rejects imputation of guilt and its full expiation,) differs widely indeed, from the atonement defined and defended in the standards of the Reformed churches, and which, for distinction's sake, and for the want of a more appropriate designation, is denominated, the New or the Hopkinsian atonement. The system of Theology which embraces one of these views of the atonement, differs in almost all its leading articles from the other. They are almost if not altogether different gospels. You have requested your correspondents to direct your attention to such materials in

the writings of others as may conduce to the interest and usefulness of your work. Persuaded that it will benefit your readers to possess correct views of the two great prevailing systems, concerning the Nature of the atonement, we send you extracts from the writings of two defenders of these systems. These two men subscribed the same creed, and yet, hold, preach and publish, such opposite views of the atonement, that the one charges the other with holding tenets, which are impossible, unscriptural and absurd. Both are doubtless persuaded of the scripturality of their own views, but one of them must be egregiously mistaken. We extract from their works, because we understand, that the one of them is in repute among the friends of the old atonement, and the other among the friends of the New.

"This office, [of Mediator and Surety,] the Lord Jesus did most willingly undertake, which, that he might discharge, he was made under the law, did perfectly fulfil it, endured most grievous torments immediately in his soul and most painful sufferings in his body." *Con. Faith*, p. 42, *Utica Edt.* 1822.

"The Lord Jesus Christ, by his perfect obedience and sacrifice of himself, hath fully satisfied the justice of the Father, and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him." *Ib.* p. 44.

"Christ by his obedience and death did fully discharge the debt of all those who are thus justified, and did make proper, real and full satisfaction to his Father's justice in their behalf." *Ib.* p. 55.

Let these extracts from the Confession of Faith, constituting a part of the articles subscribed by both writers, be the text, and the following extracts from their writings be their respective commentaries on this text.

"On the principle of a legal substitution and a literal infliction of the penalty of the law, the atonement would bring no accession of happiness to the universe.

The system which is now under consideration represents the Lord Jesus Christ as undertaking to make an atonement for a definite number of our race. Those persons are the elect, or those who will finally be saved. This atonement which he made for them, consisted in suffering the penalty of the law in their stead. It is not considered enough, on this plan, for him to suffer what would answer in the place of the infliction of the penalty; but he must suffer the identical curse which they deserved, and which they had incurred by their sins. The amount of Christ's sufferings must be just the same as the aggregate sufferings included in the eternal condemnation of all those who are saved by his merit. There was first a literal transfer of all their sins to Christ, which rendered him legally bound to suffer their punish-

ment, and then each and all of these sins were expiated by his enduring the original penalty which was threatened in the law.—The agonies which he suffered were equal to the endless misery of all those who will be saved by his interposition in their behalf.

To this view of the atonement we farther object, because it annihilates every particle of benevolence in the gospel. If Christ suffered the same misery in kind and degree which was due to the whole number who will be saved, and which they must have suffered, had no atonement been made, we are unable to discover that wisdom and goodness which we have ever considered prominent features in the gospel scheme. We have been in the habit of looking upon this system as the grand device of heaven for preventing misery and for increasing happiness. But if Christ suffered all that the law would inflict to eternity upon the vessels of mercy, then there is no gain on the principles of general benevolence. The same misery is endured, in the rational system, which would have been endured, had the whole race of Adam perished without the provisions of the gospel. Satan has met with no defeat. If he has not literally accomplished the ruin of the whole family of man, he has accomplished that which amounts to the same thing. He has secured a part as the victims of despair, and for those who are rescued from his grasp, he has received a full and malignant compensation. In the place of the eternal misery of each redeemed soul, he has seen the same amount of suffering inflicted on the Son of God. This is by no means such a triumph over Satan as the bible describes. This is not such a gospel as inspiration reveals. A system which prevents no misery, and which brings no accession to the happiness of the universe—a system whose grand and distinctive characteristic is that it devises a way in which the innocent may suffer a certain amount of misery which was due to the guilty, would hardly excite, as the gospel does, the wonder and admiration of the angels in heaven. Read the parable of the lost sheep, and you will learn, that the plan of redemption will increase, as it was designed to do, the happiness of the universe. Read almost any page of the New Testament, and you may infer the same truth which the apostle Paul distinctly expresses, in his Epistle to the Ephesians—that “the principalities and powers in heavenly places” learn “by the church the manifold wisdom of God.”—Beman’s Sermons, p. 42—44.

“The wisdom of this plan [viz. of a vicarious punishment] will farther appear, if we consider that thereby provision is made for a more full discovery of the glory of the Divine character, and, at the same time, for a greater accession of good to the rational creation.

Had the whole of our fallen race been left to perish, like the angels who kept not their first estate, there would have been no

room for the manifestation of God's special mercy. This attribute of Deity, which now diffuses such a glorious lustre over the Divine character, and which swells the notes of holy angels and the redeemed from among men, could have had no place in his moral administration, had satisfaction not been made for sin by the vicarious death of the Son of God in our nature. Grace reigns, but then it reigns, and only could reign, through righteousness, in the salvation of sinners.* Mercy goes in glorious procession before God's face; but it emanates from a throne sprinkled with the blood of an atoning sacrifice. "Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face."† "He is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom."‡ In the salvation of sinners through the mediation of Christ, "Mercy and truth are met together: righteousness and peace have embraced each other."§

The beneficial results of the death of Christ to the human race, must be obvious to all who believe the doctrines of Scripture. He came that we might have life, and that we might have it more abundantly. The personal punishment of transgressors is utterly incompatible with their salvation. Had atonement by substitution not been devised and carried into effect, our whole family must have sunk into eternal perdition: and one species of rational beings must have been forever cut off from the society of the blessed, and consigned to the regions of endless misery and despair. But, by means of this wonderful device, God is glorified, and a great company of the human race, which no man can number, are saved with an everlasting salvation. Satan is spoiled of his captives—hell of its victims, and heaven is replenished with the ransomed throng, who, associated with holy angels, serve God day and night in his temple.

But the human race do not constitute the only species of rational beings who have derived advantage from the death of Christ. He shed his blood for the redemption of men only, but the advantages resulting from his death, are not confined to the human race. We have already noticed the benefit resulting to the moral creation in general from the death of Christ, so far as it regards protection and example. By his death, and the development of the scheme of man's salvation connected with it, they have acquired more knowledge, and consequently, more intellectual enjoyment, than from the contemplation of all the other works of God. Hence the angels, as represented by the cherubim above the mercy-seat, had their eyes inward, and fixed upon that symbol of the atonement. To the same purpose we are told, that these celestial spirits desire to look or pry into

* Rom. v. 21.

† Psal. lxxxix. 14.

‡ Job xxxiii. 24.

§ Psal. lxxxv. 10, 11.

what relates to the redemption of the church. "Which things the angels desire to look into."* It is for this reason that they strike in, and join with the ransomed about the throne, in celebrating the praises of the Redeemer. They cannot join with them in saying, "Thou hast redeemed us to God by thy blood:"† but still they make the death of Christ the burden of their song, as it is the grand medium through which they have attained, as students of Divine mysteries, to a great proportion of their knowledge of the nature, persons, and perfections of that God-head whom they adore. It is for the same reason that they delight in ministering to the saints on earth, and mingling in their assemblies; for in these they are constantly receiving additional discoveries of the rich mercy, and boundless wisdom of their Creator. "And to make all men see what is the fellowship of the mystery, which, from the beginning of the world, hath been hid in God, who created all things by Jesus Christ. To the intent that now unto the principalities and powers, in heavenly places, might be known by the church the manifold wisdom of God."‡ From these hints, it must be evident, that through atonement for sin, by the vicarious death of the Son of God, there is at the same time a more full discovery of the glory of the Divine character, and a greater accession of good to the rational creation, than if the whole of our race had been subjected to punishment for their own sins. The plan of substitution must, therefore, be worthy of God as an infinitely good and infinitely wise Being.

Again, The equity, as well as the wisdom, of this plan, will further appear, if we consider, that no injury ultimately results to any one from its execution. No injury ultimately results to the Son of God, by whom the atonement is made. It would have been inconsistent with the justice of God, to have laid such an appointment upon his own Son, without his consent; and with his goodness, had the fulfilment of that appointment been to issue in his own ruin, or the ultimate destruction of his human nature. But none of these obstructions stood in the way of this wonderful plan, either in design or in execution. His constitution from eternity, as the Surety of the church, was not more the result of his Father's appointment, than of his own choice and undertaking. The redemption of the church, so far from being a task imposed upon him against his will, was contemplated by him in purpose with great delight. It is in relation to this appointment that He says; "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was."§ And it is, as thus set up, that he adds, "Then I was by him as one brought up with him; and I was daily his delight, rejoicing al-

* 1 Pet. i. 12.

† Rev. v. 9.

‡ Eph. iii. 9. 10.

§ Prov. viii. 22, 23.

ways before him. Rejoicing in the habitable part of the earth; and my delights were with the sons of men,"* This appointment was the object of his delight, not only in design, but also in execution. Hence, in the immediate prospect of entering upon the work which the Father had given him to do, He said,—“Lo I come, in the volume of the book it is written of me, I delight to do thy will, O my God! Yea, thy law is within my heart.†” And when actually engaged in it, we find him declaring, “My meat is to do the will of him that sent me, and to finish his work.”‡

It would also have been inconsistent, not only with the justice, but also with the goodness of God, to have exacted from him the punishment of our iniquities, had it been to issue in his own ruin. But this was so far from being the case, that the work given him to do, was to redound to his honour, and to issue in the glorious exaltation of that nature in which he was to suffer. “We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour.”§ It is from the accomplishment of this arduous undertaking, in the character of a servant, as it tends to illustrate the distinct personality, and supreme Deity, as the Son of God, that He receives an eternal revenue of praise from the grateful redeemed from among men, and from the admiring angels who surround God’s eternal throne. “He humbled himself, and became obedient unto death, even the death of the cross, wherefore God also hath highly exalted him, and given him a name which is above every name. That at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth: And every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”|| “And when he had taken the book, the four living creatures, and four and twenty elders, fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book and open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood. And I beheld, and I heard the voice of many angels round about the throne, and the four living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, *Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*”¶

As no injury was done to the Son of God by his Father in the appointment to his office and work of redeeming the church, so the Son-himself, in his eternal undertaking, and its accomplishment in time in our nature, did not violate any prior obligations.

* Prov. viii. 30, 31.

† Psal. xl. 7, 8.

‡ John iv. 34.

§ Heb. ii. 9.

|| Phil. ii. 8, 9, 10, 11.

¶ Rev. v. 8, 9—11, 12.

Considered as God, he had a supreme right to engage to redeem the church. Viewed as incarnate, he accomplished his eternal undertaking by his obedience unto death, in the character of a Surety, without violating any prior obligations of his own. As man he was never under the law for himself, since his human nature never subsisted by itself, but from its first formation was united to his divine person. He obeyed the law, therefore, for others, as a Surety; without neglecting any duties, or violating any obligations that he was under for himself. Besides, he was supreme Lord of his own life; for though the Father, according to eternal compact, prepared him a body of human nature, that human nature became his own by the act of assumption; he had therefore an undoubted right to lay it down for the redemption of his people."—Stevenson's Dissertation on the Atonement.—Second Edt. p. 150—159.

(Review to be continued.)

Selections.

ON THE EXCELLENCY OF THE PRESENT ENGLISH VERSION OF THE SCRIPTURES.*

To the Editor of the Christian Recorder.

SIR—In your prospectus, it is avowed as one of the chief objects of your work, and one of your most delightful employments, "to elevate the inspired volume in the esteem of your readers; and, if possible, arouse even the careless and unthinking to a serious consideration of its all-important contents." In pursuance of this grand design, allow me to occupy a few pages with an analysis of a "*Lecture on the Excellency of the present English Version of the Holy Scriptures*;" the full title of which you will find at the foot of this page. In this analysis I shall endeavour to embody the facts and reasonings of the author; and hope to succeed in furnishing your readers with a digest of historical evidence in support of the character of our most excellent version of the sacred records. It is true the work I notice is neither scarce nor expensive; but, it affords information on one of the most interesting topics on which the mind of man can be employed,—it furnishes the unlettered Christian with a host of Arguments by which he will be able to withstand the gainsayer,—it unfolds, to the Biblical student, the result of much study and research in a small compass,—and stimulates to zeal and perseverance in the prosecution of inquiries connected with the present and eternal

* The excellency of the authorized version of the sacred scriptures defended against the Socinians: a sermon delivered at the monthly lecture, in Gloucester-street Chapel, Liverpool, on Wednesday evening, October 18, 1820, by James Lister, Minister of Lime-street Chapel.

happiness of mankind. It is from no wish to rob the worthy author of the fruit of his labours that I have undertaken the task. I flatter myself he will rejoice at the more extensive circulation of the historical facts with which he has enriched his pamphlet: and, if your work should ever attract his notice, I would urge him to publish his lecture in the form of a cheap tract, for general distribution among the ignorant and unstable, who have fallen victims to the specious reasonings, and unfounded calumnies of Unitarians and Freethinkers—a set of men who have aspersed the character of our English bible,—and thereby shaken the faith and confidence of the unlearned.

Mr. Lister has chosen for his text, Nehemiah viii. 8; “*So they read in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading.*” In the outset, the preacher states his reasons for introducing the subject to the notice of his hearers. “It must be very painful to the common people to hear the teachers in whose learning, piety and judgment they confide, insinuate that our established version gives a distorted picture of the original. In this way, much has been done, latterly, to shake the faith of men in the great doctrines of Christianity; such as the trinity, the fall of man, the depravity of human nature, the deity of Christ, the atonement, the personality, divinity, and influence of the Holy Spirit, justification by faith, the existence and agency of good and bad spirits superior to man, and the eternity of the future punishment reserved for the wicked. Great pains have been taken to point out the blemishes and faults which exist in our authorized version—as in all works merely human. Alterations and improvements have been suggested, one after another, till an impression has been made that no dependence can be placed on the established version in such places as refer to the great doctrines of Christianity. It has been gravely stated, that the prejudices of infidels are attributable to the blunders of the English version: and some have hinted, that were the sacred books fairly translated, much of the evidence which now appears in them for orthodox sentiments would be silently annihilated.” These are some of the reasons, adduced by the author, for delivering the lecture now under consideration,—and they will be held as valid and powerful arguments, not only for preaching on such a subject—but likewise for calling in the aid of the *press* to give more extensive publicity to the proceedings of the enemies as well as the friends and supporters of our most holy faith. Mr. Lister deserves well of Christians, in general, for what he has already done,—but would still merit warmer expressions of gratitude were he to adopt the hint I have suggested, that the facts he has collected may still have a wider and more extensive circulation.

In discussing the subject, the preacher has adopted the following method:—

I. Give a history of the translations which preceded, and paved the way for our version.

II. State the manner in which the version itself was accomplished.

III. Subjoin the testimonies of some of the first scholars and critics to the excellence of our version.

IV. And examine briefly the claims of the improved version.

1. Let me detail the translations which paved the way for our present one, and which the translators used as helps in their great undertaking.

The first is the Septuagint, the oldest in the world, and the ground work of all the translations which have followed. This is a translation into Greek of the Old Testament. It was made in the reign of Ptolemy Philadelphus, about two hundred and eighty years before Christ, was universally used in the Jewish synagogues, and was for three hundred years equally venerated by the Christian churches. It is called Septuagint because seventy-two interpreters are recorded to have been employed in the great work.

2. The Jewish Targums may be next mentioned. After the Babylonish captivity, the purity of the Hebrew tongue was corrupted, and neighbouring dialects prevailed among the Jews.—These Targums are paraphrases of the Hebrew text in the Chaldee; and, in many instances, both afford a clear light to the meaning of the Hebrew—and an unquestionable evidence of the ancient Jewish faith in the divinity and spiritual kingdom of the Messiah.

3. The Samaritan is next in order. This is a very servile copy of the Pentateuch, and by its singular deviations from it in some texts has excited much discussion among the learned.

4. Of all modern versions, the Syriac versions stands first.—They were made, most probably, in an early part of the second century. There are two Syriac versions of the Old Testament, one made from the seventy and the other from the Hebrew original. The version of the New Testament has long been highly valued among scholars.

5. The Latin. In the first centuries, various Latin translations were made by private individuals for the western churches in Europe, as the Syriac had been made for the eastern world. But all these Latin versions were finally absorbed in the superior work of the learned Jerome, whose version altered and improved, and called the *vulgate*, has long been the standard text among all the subjects of the Pope. It is from the *Vulgate* that the authorized Catholic versions are derived.

6. In a very early age, probably the seventh, an Ethiopic version was made. This was introduced into Egypt and Africa.

7. The Coptic. Dr. Wilkins refers it to the third century.

8. The Armenian. This embraces the whole sacred scriptures, and was made from the Seventy in the fourth century.

9. There is an old Persian translation from the Seventy.— There is also a version of the Gospels nearly 500 years old.

10. The Gothic Bishop Ulphilas rendered the sacred scriptures into Gothic in the fourth century, omitting the Kings and Chronicles, lest his barbarous countrymen should read the Jewish wars. Of this truly venerable version the four gospels remain.

11. The French. The most ancient in this language is one effected by Peter de Vaux, in 1160. He was esteemed a leading man among the Waldenses. Raoul made another in 1380, In 1535 Olivetan published another French version, and in 1550, a fourth was edited at Louvain. All these French versions preceded our authorized version, and were doubtless known to the translators.

12. The Italian. In 1471, Malermi published his; and in 1532, at Venice, Brucioli produced his. Our version being begun in 1604, these Italian ones preceded it.

13. The Spanish. The oldest mentioned is in 1500. The epistles and gospels were published in Spanish by Ambrose de Montesin in 1512. The whole sacred scriptures were edited by Cassiodore de Reyna in 1569. Driander dedicated his Spanish New Testament to Charles the Fifth in 1543. Besides these modern Spanish, the Jews had Spanish versions, of a very ancient date, in use among them.

14. The German. Before the reformation by Luther, there was a version of the sacred scriptures in German, printed at Nuremberg in 1447. But the superior translation by Luther, that wonderful man, soon threw the other into the shade. The fidelity, simplicity, and energy of Luther's version afforded a fine model for our translators to copy, while it supplied them with an exact comment on the meaning of the original. Luther's version was completed in 1531.

15. A Flemish version was published at Louvain in 1544.— This was a Catholic but a good one.

16. A Danish one formed on the model of Luther's came out in 1550.

17. A Sweedish one in the same way appeared in 1534.

18. The Bohemian. Eight learned men engaged in this great undertaking, which was finished in 1539.

19. The Polish. A female, illustrious in rank, more illustrious by piety, had the honour of producing this version. Under her auspices, it came out in 1390.

20. The Sclavonian or ancient Russian appeared in 1581.

You may observe how all these versions were connected, how one suggested, and prepared the way for another. Let me now direct you to the translations in our own tongue, which preceded our present version.

The venerable Bede who died in 785, translated the sacred scriptures into Saxon for the use of our rude German forefathers.

fred the Great about a century after, followed the example of Bede. In 1571, Parker of Canterbury published an old Saxon version. John Wickliff's version in 1360 is well known, and cannot be sufficiently praised, as the morning star which ushered in the bright day of the Reformation. William Tindall's is the first which has the honour of being in modern English. He finished his second copy in 1530, and published it at the price of his own blood.

The bible called *Mathew's* was printed in 1537.

Cranmer's Bible was seen in 1540 and 1562.

The *Geneva* translation made by our countrymen who were forced to reside there during the tyranny of Queen Mary, appeared in 1557 and 1560. On this version the highest encomiums have been passed by the first judges. The late Dr. Geddes gave it the loftiest character; and on this most excellent translation, our translators placed their eye in every step of their progress.

The Bishop's. The notes and marginal readings of the *Geneva* bible not being pleasant to the high church party, Archbishop Parker took care to have another English version commonly called the *Bishop's bible* in 1568.

Last of all, our translators had before them an English version done by the Catholics at Rheims in 1584.

The list of translations which I have now given will, I trust, be highly gratifying to every friend of the Bible Society, and will shew the very great helps which our translators had in commencing their undertaking.

II. This leads me to the second particular proposed, namely, a succinct account of our present version. King James ascended the throne in 1603. In 1604, the translation was begun. Fifty-four learned men, of the two universities were employed in it, and were divided into six classes.

Ten at Westminster translated from Genesis to I. Chronicles.

Seven at Westminster finished all the epistles of the New Testament.

Eight at Cambridge rendered the Hagiographa of the Old Testament.

Seven at Cambridge prepared the Apocrypha.

Seven at Oxford translated the prophetic books.

Eight at Oxford undertook the Gospels, Acts and Revelations.

The king prescribed certain rules to be carefully observed by the translators, of which I subjoin the following.

1. The *bishop's bible* ordinarily read in the church, to be followed, and as little altered as the original will permit.

2. The *proper* names to be retained as nearly as possible as they are vulgarly used.

3. The old ecclesiastical words to be kept, as church. bishop. &c.

4. Where any word hath divers significations, that signification to be kept which is warranted by the most ancient fathers, which agrees with the scope of the place, and the analogy of faith.

6. No marginal notes to be affixed, but only for the explanation of the Hebrew and Greek words, which cannot without some circumlocution be so fitly and briefly explained in the text.

8. Every man of each company to take the same chapters, and having translated or amended them by himself, where he thinketh good, then all to meet together, confer what they have done, and agree for their parts what shall stand.

9. As any one company hath despatched any one book in this manner they shall send it to the rest, to be considered of seriously and judiciously.

10. If any company, upon the review of the book so sent, shall doubt or differ on any places, to send the others word thereof, to note the places, and therewithal send their reasons: to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company at the end of the work.

11. When any place of special obscurity is doubted of, letters to be directed by authority, to any learned man in the land for his judgment in such a place.

12. Letters to be sent by every bishop to each of his clergy, admonishing them of this translation in hand, and to move and charge as many as being skilful in the tongues, have taken pains in that kind, to send his particular observations to the companies at Oxford or Cambridge or Westminster.

13. The following translations to be used when they agree better with the text than the Bishop's bible.—1st, Tindal's,—2d, Matthew's,—3d, Coverdale's,—4th, Whitchurch's,—5th, the Geneva.

14. Along with the fifty-four learned men,* three or four of the most eminent and grave of the university divines should oversee the translations and see the above rules properly observed.

When the whole was finished, three copies of it, one from Oxford, one from Cambridge, and one from Westminster, were sent to London; and two persons were chosen from the joint companies to review and polish it. These daily met in Stationers' Hall for nine months till they had completed the task assigned them. Last of all, Bilson of Winchester and Dr. Miles Smith, who from the beginning had been very active in this affair, reviewed the whole, and prefixed the arguments to the several books.

In their own preface the translators have the following words. "We had before us the Hebrew of the Old Testament and the Greek of the New, nor were we the first who fell in hand with

* Forty-seven only were employed in the work of translation.

translating the Sacred Scriptures into English, and consequently destitute of former helps. The work has not been huddled up, but has cost the workmen the labour of nearly three years.—Neither did we think it tedious to consult the translators or commentators. Chaldee, Hebrew, Syriac, Greek, or Latin, nor the Spanish, French, Italian, or Dutch. Neither did we disdain to revise what we had done, and to bring back to the anvil what we had hammered," &c.

The lecturer then proceeds to the statement of two considerations, which throw a clear and steady light on the whole subject:

1. The time when our translation was completed, though two hundred years ago, was remarkable for classical and biblical learning. The classics from the capture of Constantinople, had been revised, and had been studied with enthusiastic ardour in all the countries of Europe. In the century immediately preceding our version, schools and colleges had been multiplied over all the western world. Manuscripts were explored, compared, and edited, and correct copies of the ancient authors, both profane and sacred were published with a zeal and patience far exceeding any thing observable in our times. Oriental literature, Hebrew, Chaldee, Syriac, and Greek, was deeply studied; and dictionaries, concordances, polyglots, such as the world had never seen before for depth and variety of erudition, remain to this day as monuments of the talents, learning, and research of our ancestors. Exalted on these monuments, some of our puny scholars, in these latter days of great pretension, have taken their lofty stand, and affected to despise the very men by whom these monuments were reared. It is well known to the enlightened biblical scholar, that during the early part of the last century, the knowledge of Hebrew and all sacred literature was at a low ebb in this country, and that the revival of it cannot be dated back much later than fifty years. Let us beware then of putting the suggestions of modern critics on higher ground than the modest but solid claims of our ancestors.

2. To this, I add another consideration, and then I finish this part of my subject; the time when our authorized version was completed, was a time of awful contention between catholics and protestants; a contest in which whole nations were embarked to a man, arranged under their respective civil authorities.—Every nerve was strained on both sides to obtain the ascendancy. Learning, talents, piety and zeal, rushed forth to the conflict.—And the mighty field on which they met was "the translation of the sacred scriptures into the vulgar tongues."

In this fearful combat, England stood at the head of the Protestant union; and both sides were fully aware of the incalculable consequences connected with an *authorized* version of the sacred scriptures, into the English tongue. The Catholics watched every measure of our government, and put every verse of our translation to the severest scrutiny. The Catholics had

already sanctioned the Vulgate, and were prepared to impugn every sentence wherein our version should differ from their authorised text. The mass of protestant learning was engaged on the one side to make our version as fair a copy as possible of the matchless originals; and the mass of popish erudition on the other, stood fully prepared to detect every mistake, and to expose without mercy every error of our public version.

Such, then, were the circumstances of the period in which our version was made; and I leave you to judge of the weight which they throw into its scale.

(To be Concluded.)

Religious Intelligence.

MISSIONS.

Whatever differences of opinion there may be among professing christians respecting the constitution of missionary societies, and the principles upon which they proceed, in sending the gospel to the dark places of the earth, we are sure that every true Christian will unite in hailing with feelings of the sincerest joy every well authenticated account of the success of the gospel sent by their instrumentality, in turning sinners to the Saviour, and in spreading abroad the glory of his salvation. There is joy in heaven at the conversion of a sinner; surely it is not wrong for saints on earth to be partakers of their joy. When the object aimed at is good, it is lawful to rejoice in the attainment of this good, though the means used for accomplishing it, may, in many points, be such as we cannot conscientiously approve. The Apostle rejoiced in that "Christ was preached," though in some instances from the most improper motives; and all such as possess the spirit of the Apostle will, with him, rejoice, in that Christ is preached, and in that a heathen is saved by whatever means this may be brought about. We know that there are many who fervently pray for the extension of the Redeemer's kingdom, and whose exertions and contributions are liberally bestowed for this end, when they can be bestowed in a way that they approve, but who cannot believe that the principles on which some missionary societies are associated have their warrant in the word of God. They believe that the church of God in her Ecclesiastical capacity, is the only rightly constituted missionary society, and that to her, in this capacity, every missionary sent forth, ought to be amenable, and to be under her authority and direction. On this principle several efficient missionary societies are constituted, and we ourselves cannot but think, that it is the most consistent and unexceptionable. A missionary society on any other plan, possessess no ecclesiastical character, has no ecclesiastical jurisdiction, and its missionaries are under no ecclesiastical controul. Nevertheless, whatever good even such societies have been instrumental in

doing, and they have been honoured to do much—will be to us a source of unfeigned satisfaction ; and that our readers may rejoice with us, we shall endeavor to lay before them in as short space as possible, some of the great things which God has done towards the accomplishment of his promise, to give the heathen to his son, “for his inheritance, and the uttermost parts of the earth for his possession.”

We have no doubt, but that one great reason why people do not take more interest than they do, in missionary efforts and intelligence, is the want of correct information about the *history* and *state* of missions in different places of the earth. They read a piece of missionary intelligence respecting this and the other station, but as they know nothing of the history or state of the mission, it is only intelligence about—a stranger, it fails to interest them, and is speedily forgotten. And if they should regularly read our Registers and Intelligencers, years must pass away before they pick up such a degree of acquaintance with the actual state of things, as to feel interested in them. But on the contrary, once give the people a succinct, faithful account of the history and state of any mission, they become acquainted with it, they feel interested in its success, and every piece of intelligence which may afterwards reach them, is something respecting a friend, and will be received with corresponding interest. The time is already come, in which the history of almost every missionary station has become interesting, and we are persuaded, there is no way in which the friends of missions, can more effectually promote their cause than by furnishing in as little space as possible, a simple authentic statement of their commencement, progress, and present state and prospects. To do this well, requires more space than can be afforded in such a journal as ours, and access to more documents than we have at present within our reach. That, however, our readers may not be altogether destitute of information on these matters, it is our purpose *occasionally* to furnish the best account which our means of information enable us to give, of some of the most interesting fields of missionary labour throughout the world. In the address of Mr. Ellis, from the London missionary society, delivered before the Foreign Missionary Society, at their late anniversary meeting in New-York, we have an account of the present state of the missions to the Society and Sandwich Islands, which we are sure will be read with interest by all. The whole is valuable ; the most interesting part we give towards the end of the following article :

BRIEF ACCOUNT OF THE MISSION TO THE SOCIETY ISLANDS.

[*Extracted chiefly from Brown's History of Missions.*]

The Society Islands lie south of the equator about 18 degrees, and about 65 degrees west of South America. They comprise,

as the term is commonly used, two groups, the Georgian and the Society proper. The former are five in number, containing about 10,000 souls : the number of the latter is six, containing 8 or 10,000. An account of them has long been before the public, in Capt. Cook's voyages. The general description, given by that navigator and his companions, is correct. The soil is fertile, the climate salubrious, and the scenery delightful. Those voyagers, however, were deceived in the character and situation of the inhabitants. They had neither the innocence nor the simplicity they suppose, and were far less happy. Capt. Cook did not remain a sufficient time among them, to discover their abominations. The first impressions of the missionaries were very favourable ; but fifteen years acquaintance rent away the veil, and shewed degradation, and sin, and wretchedness rarely equalled.

The London Missionary Society, instituted in September 1795, made its first efforts in behalf of these islands. In August 1796, twenty-nine missionaries, several of whom had wives, embarked at London on board the *Duff*, a vessel purchased by the society, for their own use, and commanded by Capt. J. Wilson. In March 1797, the *Duff* after a voyage of between five and six months reached Otaheite with the whole body of missionaries on board. On their arrival they were welcomed both by the chiefs and people with the greatest demonstrations of joy. Having continued till August, and seen the missionaries settled in different islands of the South Sea, Capt. Wilson returned to England with the joyful tidings of the auspicious commencement of this mission. Elated with the apparent success that had crowned their labours, before the end of December 1798, the same year on which the *Duff* returned, she was again despatched on her second voyage to the South Sea, under the command of Capt. Robson, with twenty-nine missionaries on board.* Hitherto the missionary society had beheld its operations crowned with success beyond the expectations even of its most sanguine members. But now the sky grew dark ; the clouds began to gather ; the storm burst at once in various quarters. The *Duff* had not left England two months, when she and all the missionaries on board were captured by a French privateer, off Cape Frio, and carried to South America. After suffering many hardships, some persons who felt interested in their situation, found the means of procuring them a passage to Rio Janeiro, after a mission, from which they might if possible, proceed on their very disagreeable voyage of nearly a month, they were indulging themselves in the prospect of speedily reaching the harbor, when they were again captured by a Por-

* Ten of the twenty-nine missionaries taken out by the *Duff*, were settled in Tongataboo, one of the Friendly Islands, and two others in St. Christina, one of the Marquesas. Some account of their success we may at a future period lay before our readers.

tuguese vessel, and carried to Lisbon. Having obtained their liberty, they lost no time in procuring a passage to England, where most of them arrived about the middle of October, after an absence of ten months.

The missionary society had scarcely recovered from the distress which the first intelligence of the capture of the *Duff* occasioned them, when they received tidings from Otaheite, of the removal of most of the missionaries from that island. Capt. Wilson had scarcely left the islands, when the conduct of the natives towards them was entirely changed. Every species of imposition was practised upon them; depredations were constantly committed, they were stripped of almost every thing they possessed, and their lives often put in jeopardy, so that the extinction of the mission was apparently inevitable. In these circumstances, after consultation was held, eleven of the missionaries with four women and four children, left the island in the ship *Nautilus*, for Botany Bay. Those that remained, continued to labor for the instruction of the natives, conducting themselves in the most cautious and prudent manner, and exposed nevertheless to the greatest hardships, vexations and dangers. Before tidings of these painful events reached England, in May 1800, twelve new missionaries sailed for Otaheite in the *Royal Admiral*, a ship laden with convicts for New South Wales. After suffering much from disease which broke out among the convicts, and having lost one of their number by death, they arrived at Otaheite, in July 1801; they were received with much affection and cordiality by their brethren, and also by some of the chiefs and people, the old king Pomarre himself, being also much disposed to befriend them. The missionaries on this island, now thirteen in number, organized themselves into a regular body, and regulations were settled for the conduct of divine worship, of their daily employments, their visits to the natives, and a variety of other circumstances.

They met with inexpressibly greater difficulties in acquiring the language than they had anticipated; but still they persevered; and omitted no favourable opportunity of disseminating among the natives some knowledge of the Christian religion. In 1803, the old king Pomarre died, and was succeeded by his son, who also befriended the missionaries, and though still without any knowledge of religion, yet his countenance and approbation was of great importance. Previous to the year 1812, no fruit of a spiritual kind seemed to reward the labours of the missionaries; for the space of fifteen years was their faith and patience tried by every kind of discouragement; they seemed to "labour in vain, and to spend their strength for nought." In 1811, Messrs. Becknell and Scott returned from Botany Bay to Otaheite, and from that time the prospects of the mission began to improve. Some appeared to be under serious religious impressions, and among these the young king Pomarre. In July

1812, he offered himself as a candidate for baptism. Extracts of letters written by him about this period, afford the most pleasing evidence of the state of his mind, and of his attainments in the knowledge of religion. He may be considered as the first fruits of the rich harvest, which has since been reaped and is now reaping in these islands; the extent and progress of which, will appear from extracts which we will now furnish from Mr. Ellis' interesting narrative of the former and present state of these islands.*

THE STATE OF MORALS.

When the Missionaries first arrived among them, Mr. Ellis informs us, "the state of *Morals* was truly deplorable, and crimes of which it is a shame to speak, were almost universal, *natural affection, chastity, sincerity and justice*, seem scarcely to have had an existence in the whole community. *Treachery* was common. Brother seems to have put no confidence in brother. *Theft* took the place of industry, and was considered as a virtue.—*Drunkenness* was almost universal. Their ingenuity had furnished them with an intoxicating draught, from the juice of the *Avā*, which rendered them more like Demons than men. *Impurity* was a prevailing sin. Polygamy was common, and the duties of the marriage relation disregarded. *Infanticide*, or the murder of helpless newborn babes, was awfully prevalent, according to the best estimation that could be made, at least two thirds of the children perished by the hands of their parents.—Some, too, were sacrificed to their idols, or thrown into the sea, to propitiate the sharks and other monsters of the deep, which they worshipped as Gods. *Cruelty to parents*, was common with children, who were spared to maturity; embroiling their hands in their blood, when feeble, sick or helpless, to rid themselves of the trouble of waiting upon them. And, so common was *murder* of this, and other kinds, that scarcely an instance of natural death is known among them.

"In such a state of morals, *social or domestic happiness*, did not, and could not exist. The government was absolute and was of the most cruel, capricious and sanguinary nature. The king also was chief priest. When a sacrifice was to be made, he would send to the chief of every district a number of stones, which signified that he must provide as many victims. The chief would send by night, to what huts he chose, and slay the victims to be carried to the temple the ensuing day. When the drum was heard at the temple, which was the signal for a great sacrifice, consternation would seize upon the whole people, as if it were an earthquake. No one knew but the club was to fall upon himself. Their wars were of the most bloody, and exterminating character. The vanquished, the prisoner, the sick, the

* In Jan. 1816, Messrs. Ellis and L. E. Threlkeld; in July, Messrs. Barff and Orsmund; in Nov. Messrs. Bourne, Darling, Platt and Williams; and in June 1817, Mr. Gyles, *Cultivator*, joined the mission.

aged, the women, the children, all were slaughtered without distinction or reserve, and the most atrocious cruelties indulged in, with savage delight." Such is a brief abstract of the account of which Mr. E. gives, of the moral and social condition of this people, "and yet," adds he, (we now quote verbatim) ever this people had

THEIR RELIGION.

They had their Gods, their altars, their sacrifices and their priests. It partook, however, of the character of the people, and of their vices. Their priests were kings and chiefs, and therefore could enforce every tenet and practice, which they wished to impose. Their religion sanctioned every crime which prevailed among them, and required the practice of it. Their *taboo* system was "horrid." It consecrated persons and places, with a sanction which they dared not incur by transgressing the rules. But the consecration was only to the service of sin and of Satan. Their idols were various, and many temples (*morais*) were erected for their worship, where human victims were offered when the priests required. The object of their sacrifices was, to avert the anger of evil deities; for they had no other, and no attribute of mercy seems to have entered into their conceptions.—The missionaries had undoubted evidence that fifteen or sixteen human beings had been presented in one sacrifice. They had evidence entitled to credit, but not so decisive, that *eighty* at one time had been offered up together. Besides idols of wood and stone, they regarded sharks as deities; and even their infant children were thrown into the sea to be devoured by them.

Such was the religion, and such the state of those miserable islanders, before the introduction of the gospel. Truly they sat in darkness, in the region and shadow of death. Probably they had been growing more vile, and more wretched for ages and generations; how long, history does not inform us. To human view, it would appear certain, that they must have become utterly extinct in a few years more, if they had not been visited by the day spring from on high. Even this afflicting account of their state is very imperfect and inadequate. But this account, though well attested, must have been almost incredible, if inspiration had not described the people where the true God is unknown, and the name of Jesus has not been announced. But whoever reads attentively the first chapter to the Romans, will see that in Paul's time pagans were sunk equally low.

THE CHANGE.

Such was their state but fourteen years ago.—For, though the mission was established in 1797, it had no apparent success for about 15 years. No missionaries of modern times have had so great discouragements, and laboured so long without gathering the least fruit, as those who first went to the Society Islands. They were barely suffered to remain and acquire the language. Seldom could they obtain a hearing, for a sufficient time to preach a sermon, or hold connected conversation. They felt the effects of the wars which prevailed: one lost his life, others were severely injured, and most of them were compelled to withdraw. Soon they returned to one of the small islands, and began to receive a blessing. The principal king, deposed and in exile, received the gospel. He was soon after baptized, and openly espoused the cause of Christ; although the step was to human view, destructive to all his hopes of restoration to the throne. But God was with him. He regained his possessions and power, destroyed the morals, proclaimed the abolition of idolatry, erected churches, and encouraged his people to read and hear the gospel of Christ. These latter events occurred in 1815 and 16. In a short time the people willingly renounced their idols, sought instruction, embraced Christianity; and generally became at least a reformed and happy people. At the first dawning of the light, letters were almost

were almost unknown among them ; now 12,000 can read understandingly, 3000 children are under instruction, and all the lessons in school are derived from the Scriptures. They had never erected a temple to the living God ; now there are 28 houses of worship, where large congregations listen to the word of life. The number has been much larger, but is now reduced, that the people might generally hear *preaching*, rather than reading and exhortation only. Eleven churches have been formed, which now contain about 2000 communicants ; and 8000 persons have been baptized. The Sabbath is almost universally observed, at least in an external manner, as a day of sacred rest. In one of the islands, it is believed that not ten families neglect family worship ; not ten persons of a suitable age for the exercise, neglect to retire for secret devotion. Prayer meetings and Sabbath schools are formed, and universally encouraged ; and the Lord's Supper is attended on the first Sabbath in every month. How large a number of those, who were lately so far off, are really brought nigh to God by the blood of Christ and the renewing of the Holy Ghost, we cannot say. The deputation of the London society, who have spent much time in making minute inquiries and obtaining a personal acquaintance, are well satisfied with the state of the churches. They have said, that the great body of the communicants would be admitted into any Christian church in England. No doubt these islanders are yet depraved, and these Christians are yet imperfect. But their whole religion, national polity, social intercourse, and moral character, have undergone a surprising change. It has been produced, not by the sword of the conqueror ; not by the arts and sciences ; not by the introduction of civilization before the gospel, for they were still barbarous when they began to believe, not by human might or power, but by the simple preaching of the word of life.

THEIR PRESENT STATE.

Their *Domestic Habits* are entirely changed in many important respects. They now wear decent clothing, and have become attentive to their habitations and household affairs ; more industrious in their habits, kind and benevolent in their dispositions.

Their *Government* is equitable, and divested of its cruelty and oppression. The king proposed to the people to form what may be called a constitution. Their government still has the monarchical features : but the power of the chiefs is limited, and appears to be exercised in a parental manner. Property and life are not subject to the caprice of the rulers. Courts of justice and the privilege of a trial by jury, have been introduced.

Their *Moral Habits* are almost entirely new.—The black catalogue of crimes above enumerated have disappeared. Drunkenness, formerly very general, is now extremely rare. They resist temptations to this vice, and avoid occasions which lead to it. Foreigners often try them. They have taken them on board their vessels, and urged, and almost compelled them to drink ; but have very seldom succeeded. Murder and theft are more uncommon, than in countries long blest with the gospel light. Polygamy has ceased. Christian marriage has been generally introduced, and the vows of its covenant are sacredly observed. The aged, sick and infirm, receive sedulous attention from children and relatives ; and benevolent societies are formed at the missionary stations, to take care of those whose connexions are poor, or whose friends are dead. Parents preserve their children, and bring them up with care. Mr. E. had seen those females who had formerly destroyed their infants, nursing and cherishing their young children, those born under gospel light, with all the fondness and solicitude of a mother's love. The Arioi society, and the taboo system, in their operation upon morals, have come to nought.—The Sabbath is religiously observed. All their food is prepared on Saturday, and no fire is kindled in their habitations on holy time. At sunrise, such as are within a convenient distance, perhaps two thirds of the people, assemble for social prayer. There are two other public meetings for preaching and religious worship as is usual with us. No labour or diversion is witnessed during the day.

Religion, though by no means universal, has taken deep root among them. In what portions of the United States are one tenth of the inhabitants embraced in the Christian church, and adorning their profession like the 2000 communicants on these islands? In what parts of our favoured land are the other nine-tenths of the people so much under the influence of the faith and precepts of the gospel?—Their idols are cast to the moles and the bats; their gods are burned in the fire; yea, God hath utterly abolished them. We have mentioned their family and secret devotion; their observance of the Sabbath, and attendance on public worship: the *restraining* influence at least, which the truth exerts, tends to keep them from immorality and vice, and to renovate their appearance and conduct for the present life. We have stated the opinion of the London deputation formed of the church members. And if they who have taken the covenant upon them, are indeed spiritual Christians, with what admiration and joy and gratitude must the long disheartened missionaries have welcomed them to the table of their Redeemer, and received sorcerers and idol priests as Christian teachers, and helpers in the gospel. They have around the Lord's table persons who formerly pursued the various wicked courses which we have mentioned—drunkards, thieves, robbers, assassins, adulterers, sorcerers, liars, murderers of fathers, murderers of mothers, and murderers of helpless infants—those whose hand turned not back from blood in the day of battle—and those who had cut up the bodies of human victims for the altars of false Gods. They have communicants, who had formerly slain, four, five, six, seven, eight, innocent babes with their own hands. These now sit together in heavenly places in Christ Jesus, and weep while they are told of the bleeding Lamb of God. We were almost ready to exclaim, it is impossible. But the relation brought forcibly to mind the Apostle's catalogue of abandoned characters, in 1 Cor. 6, and we remembered that he adds, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Then could we believe that these also, by the grace of God, have become new creatures.

Peace has succeeded to their bloody wars. Pomarre, the principal king and the first convert, was obliged to defend himself against a pagan army after he embraced Christianity. He gained the victory and his enemy fled. Immediately he forbade the customary pursuit of the fugitives and left their villages unmolested. Instead of this, he sent off his troops to burn and demolish the altars of idolatry. His enemies were astonished, and enquired where has the king learnt this forbearance and mercy? It is not the custom: this was never done before in Tahiti, but it is certainly a good thing. Thus they reasoned; and the forbearance of Pomarre went far to excite inquiry concerning his new religion. Since the people at large have received the gospel, wars and fightings have ceased. The very spirit of contention and murder is gone. Occasions are named on which they have manifested a pacific spirit, which reproves those nations where the gospel of peace has long been acknowledged, but which still deliquit in war.

Their hearts are enlarged for the salvation of other Gentiles. *A missionary spirit* soon began to operate. Societies to promote this object are formed at every station, which manifest great anxiety for the people who are still in darkness. They have no money, and their productions for traffic are few. But they seem to do what they can. One island of 2000 souls sent cocoa-nut oil and arrow-root to London in one year, the nett avails of which were \$1800. They also sent some of their native teachers to other islands, many of which have readily received Jehovah's law. Eighteen of their number are so employed; 5000 persons on different islands are taught to read the word of God; and two churches have been formed by their instrumentality. They have expressed strong desires to see the Friendly Islands, and the Navigators', and the Marquesas, brought under the dominion of Christ, and probably would not be satisfied, till the whole abundance of this great Pacific were converted unto him.

THE
RELIGIOUS MONITOR,
OR,
EVANGELICAL REPOSITORY.

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

No. 3. **AUGUST, 1825.** Vol. II.

Original Communications.

For the Religious Monitor.

ON CATHOLIC COMMUNION.

MR. EDITOR.—The following remarks were addressed, some time ago, to a young gentleman, who had requested my views on the much disputed subject of *Catholic Communion*. If you think them worthy of a place in the Monitor they are at your service.*

My Dear Sir,

In a late conversation you requested me to give you my views in writing on the much controverted subject of Catholic, or free Communion. Most cheerfully will I comply with your request, so far as my leisure will permit. My numerous avocations, however, will not permit me at present, fully to enter into the merits of the cause. All that I can do, is, to sketch a few plain hints on the subject, the chasms in which can be supplied from your own reflections. In entering upon the subject, we must take facts as we find them actually existing, and draw our conclusions accordingly. It must be taken for granted, that there exist sufficient and valid reasons for a separate communion, or at least, that the professed followers of Jesus *believe* them to be

* We not only most cordially give a place to the communication of our valued correspondent *Philalethes*, but we feel confident that our readers will unite with us in our wishes to hear often from the same quarter. The subject of which it treats is of vast importance, and to be well established in the truth respecting it, is eminently in our day, a part of christian duty. To this end, the concise, lucid, and temperate observations contained in this paper, must we think greatly contribute.—EDIT.

sufficient. To suppose otherwise, would be to tax them with disregard to the dictates of conscience, and also to the decisions of God's word. The question then in dispute is, not whether the church should be so regulated by the decisions of God's word, as to have all her partition walls broken down, and her parts consolidated into one great communion, the internal intercourse of which should be impeded by no bars or hinderances, but such as necessarily arise from local circumstances; for on this point all are agreed. All declamation, therefore, on the evils which arise from divisions in the church, are entirely out of place in the discussion of this subject. But the question is simply this. In the present divided state of the church, while each of her branches has its distinct, and in many respects *opposite* creed, is it proper or expedient for the members of these different branches to sit down with each other at the table of the Lord, and at the same time maintain a standing testimony, in their public standards, against each other's creed as unscriptural and erroneous?

The following are a few of the reasons why I consider the practice unwarranted and improper.

1. IT IS INCONSISTENT WITH THEIR PUBLIC PROFESSION.—The public standards of a church exhibit the principles on which her distinct association is formed. In other words, these standards contain the declared terms of communion in that society.—This indeed is the common sense of mankind. When we wish to learn the principles of a society, we naturally go for information to the public documents, judicially emitted by its constituted authorities. But in admitting members to the communion or privileges of the society, it is necessary that an approbation or belief of these principles, should be declared or professed; otherwise the society has no security, that in process of time, her real and her declared principles will not stand in direct opposition to each other; which would infer the flagrant guilt of solemnly declaring to God and the world, that her principles are different from what they really are. Every society, therefore, that wishes to preserve the truth, as it is in Jesus in its purity, will make her standards the test of orthodoxy, and the terms of admission to her communion. Nor will it be easy to find any society so barefaced as to admit that she does not *intend* them to be so applied. But in admitting the members of other societies to communion with her occasionally, without any retraction of their errors, she is virtually declaring that these standards do *not* contain her terms of communion.—It is also inconsistent, because it is requiring one term of communion to-day, and another to-morrow. And besides, it is admitting the members of other societies to communion, on principles on which we would neither admit nor retain *our own* members. Is this consistency? If it be, I see not on what principles any man can be excluded from church communion, on account of

heresy, as long as there is a possibility of his being a Christian at all.

2. The arguments adduced in favour of the practice, if they prove any thing, *prove too much* for the purpose of those who use them. I believe it will be difficult to find an argument to support occasional communion between different churches, which, if properly employed, will not prove that all their walls of separation should be done away. Did time permit, it would be very easy to show the truth of this remark. Take for instance the great and fundamental argument employed by the advocates of free communion, viz. *The unity of the church of Christ*. Turn it whatever way you can, you will find it impossible to apply it to the question before us, without perceiving the conclusion staring you in the face, that the partition wall should be taken down, not merely to-day, but for ever. This however, is a conclusion, to which our opponents are not prepared to come, and we cannot allow them the use of an argument just to a certain point, unless they will take and apply it, in toto. When they are prepared for this, we have other ground on which to contend. At present it is sufficient to observe, what has been always admitted as a sound principle, that an argument which proves too much proves nothing to the purpose.

3. The practice of occasional communion, is *schismatic in its principle*. It will be admitted, that participating in the Lord's supper is, if not the most solemn, at least among the most solemn acts of divine service in which Christians can associate together. If then they can conscientiously unite in this solemn service, surely their consciences would permit them to unite in other services *less* solemn; and it will be extremely difficult to conceive of one that can be an exception. Besides, as we may hereafter remark, this service is, in its spirit, an epitome of all others. It follows therefore, that when they do not unite with their brethren formally and permanently, it is not because they are deterred by any considerations of conscience. But, separations in the church of Christ, which are not founded on the dictates of conscience, are the very essence of schism.

4. Again, I object to the practice, because when the principle is once admitted, *there are no definite limits that can consistently be set to its operation*. The only principle on which it can be defended with any consistency at all, is this, "that *probable* Christianity is the rule and measure of church communion." Now what is the point to which this principle will naturally lead us? Why, it is evidently this, that we are to extend our communion to every society which denominates itself a church of Christ, however impure either in faith or practice. To seek for any middle ground here is a vain attempt. It has been tried, but always without success. For, if we say that all who are *sound in the faith*, should be embraced to the exclusion of others, the question will return, "how is the church to *try* sound-

ness in the faith but but by her own avowed principles?" And do these not take it always for granted, that others are more or less *unsound*? And to what point of heresy may she extend her fraternal embrace? And where is the boundary line beyond which she may not go?—These, with many similar enquiries, will naturally arise out of the subject, and it will be impossible ever to answer them on the supposition made. Now combine this consideration with what has been already adverted to, and we shall be directly led to the conclusion, that there can be no such thing as a lawful or warrantable separation from a church, however over-run with, and persevering in error, so long as she is in any sense a church of Christ.

5. I object farther to the practice, as being *unfriendly to the cause of truth*. When professors of different and opposite creeds cherish such intercourse, it has a native tendency to lead them to the belief, that the matters in dispute between them are of little moment. And here it is to be observed, that the soundest part is always *most* subject to the impression of the sentiments of their opponents. Many an individual, by the practice of free communion, has been gradually and insensibly led to lose his veneration for the truths of his peculiar profession. But I believe no individual has ever yet been led by this practice, to cherish a higher reverence for the truth, or more sensibly to realize its importance.—And this view of the subject seems to be corroborated by facts; for error has been spreading through the American churches with rapid strides, since free communion has become so fashionable. But it may be said, that "what has been lost on the side of truth has been gained on the side of peace." This I dispute, and remark

6. That I object to the practice as being not only unfriendly to truth, but *hostile to a spirit of harmony between different churches*. It will be acknowledged, that the more closely men of different parties in politics come in contact with each other, on political subjects, there is the greater danger of discord between them. While they keep at a respectful distance from each other, they may live as friends and neighbours, in mutual amity; but when they meet together on a field where their different sentiments are called into view, then it may be expected that the fire of discord will burst forth. This is the dictate of universal experience. And in what way will the principle apply to diversity of sentiment in political matters, in which it will not apply when *religion* is the subject of dispute? The experience of all ages tells us, that of all contentions, religious contentions have been the most acrimonious, and the most easily inflamed. Permit me here to transcribe a passage from a Sermon preached at the opening of the General Assembly in 1808. by the Rev. Dr. Alexander, formerly of Philadelphia, now of Princeton.—"Unity without agreement is a solecism. Those attempts which have for their object, the bringing into the same society,

and under the same denomination, people of widely different sentiments, are deserving of little commendation. *The nearer such jarring materials are brought together, the greater will be the discord.* Truth, and an agreement in the acknowledgment of truth, are the only solid foundation of christian unity and peace."—I may add, that this view seems to be confirmed by facts, as far as I have had the opportunity of observing. However plausible the practice has at first appeared, as a harmonizing measure, it has commonly issued in a widening of the breach.

7. I may add, that the practice of free communion is *subversive of the principles of social order.* In no well regulated society, would an individual be admitted to the most precious and important privileges of the society, who is in no respect subject to the controul or jurisdiction of that society. But in every case of free communion we behold this practical solecism. The individual whom we admit to the Lord's table with us to-day, is not under our controul to-morrow. And if he were, we could not call him to account for his errors, because we have admitted him to communion with us already, knowing that he held and avowed them. I know not how this can be candidly answered. I have read one attempt at an answer, and I lately *heard* another; but if they were intended as argumentation, they wofully miscarried, for they were a burlesque upon logic.

Our opponents object, that by restricting our communion to the members of our own society, we in effect unchurch all others. It requires a great stretch of charity indeed, to believe that any man is sincere and honest in making this objection. It is so evidently false in fact, that it scarcely deserves, and certainly does not need, an answer. Our excluding them from our communion pronounces nothing whatever on their character as Christians. It merely declares, that we consider them, either in a greater or less degree, unscriptural in their faith or practice; and that, while we consider ourselves publicly called to testify against their errors, consistency requires that we should not homologate their creed by intercommunion.

A fashionable strain of declamation, both from the Pulpit and the Press, has been this. "This table is the Lord's and not yours. How then dare you presume to refuse its provision to any that you believe to be his children?" To this, I answer, 1. Its being the Lord's table is the very reason why we consider ourselves under obligation to preserve it pure. Were it merely our own, personal benevolence and courtesy would be our guides, not conscience; but as it is his, it must be regulated by the principles of his own word, as we believe and profess them. 2. Let us suppose that one of these gentlemen is the Moderator of a Church Session; a case might occur, as many such *have* occurred, in which he would find it necessary to suspend from sealing ordinances a man, whom at the same time he believes to be a child of God. Now let us suppose that during his suspension

the Lord's supper should be dispensed, and the individual in question should come forward and ask the Moderator, "Is this your table or the Lord's? Answer, it is the Lord's. Do you believe me to be a child of God? Answer, I do. Well Sir, how dare you to refuse me a seat at my Father's table, and a share in its provision? To this question I know what I could answer; but I must leave it to the ingenuity of the objector to devise an answer on his own principles.

Again, we hear it often said, that however much we differ about other things, yet we agree respecting the ordinance of the Lord's supper, and therefore, may lawfully join together here at least. Without enquiring here whether the conclusion is contained in the premises, I would observe, that the assertion is entirely founded in a mistake. The essence of communicating does not consist in eating bread and drinking wine, unless we admit that the Popish doctrine of "*opus operatum*," is true;—but it consists in the exercise of the mind in the use of, and in reference to, these symbols. Now how is a worthy communicant exercised at the Lord's table? Surely an important part of his exercise consists in dedication, and engagement to the service of God. But this engagement, if sincere, must be unreserved. He must engage that he will maintain, not a part, but the whole, of the Lord's cause, as far as he knows it. In other words, that he will profess—and maintain—and act—as he believes the word of God directs and reveals. It is evident therefore, that the whole of his distinctive profession must enter into the spirit of his engagement. If then we suppose that a Calvinist and an Arminian are seated together, their engagements must be just as contradictory as their creeds. Each is solemnly pledging to the omniscient God his belief in, and his devotion to that which the other is as solemnly pledging himself to oppose. Is this agreement? Is this Christian harmony? If it be, the distinction between truth and falsehood is all a fable.

I believe that many good men, are advocates of free communion, because it has become fashionable, and they have never thoroughly examined the subject for themselves. There is indeed, something vastly imposing in its aspect, when viewed with a transient glance, but examine it more closely, and it will stand the test neither of reason, nor of revelation. And when it has run its course, it will be discarded from all the more orthodox portions of the church, as a dangerous and noxious excrescence. Thus, Sir, I have, in compliance with your request, hastily thrown together my thoughts on this much litigated subject. This is not all, nor the half of what might be said, but it is all that my leisure at present will permit.

I am dear Sir,

Yours,

PHILALETHES.

For the Religious Monitor.

ON SPEAKING LARGELY.

THE apostle James says, "the tongue is a little member, and boasteth great things;" and it may be said in truth, that it *does* great things, both good and bad, to individuals, families, churches and nations. "Therewith bless we God, even the Father; and therewith curse we men, who are made after the similitude of God." In the Psalms it is several times called our *Glory*. So it was designed to be by our beneficent Creator, and so it is, when used aright. But like every thing of superior excellence, when once it is turned aside from its proper use, it becomes worse than other things; so that what should have been our glory, is actually our infamy and disgrace. When any of the depraved passions has gained the mastery over the tongue, it becomes "an unruly evil, full of deadly poison," which defileth the whole body—it setteth on fire the course of nature, and it is set on fire of hell. It is also compared to a razor which is sharp to cut, and which often makes a deep incision before we are aware.—This is an accurate comparison. In the twinkling of an eye the tongue does great and lasting mischief, it cuts asunder the strongest ties of the domestic circle, and severs the very sinews of society.

This is a reason why we should pay the strictest attention to our words, and consider their bearing minutely before we give them utterance. There are many ways in which the tongue may be employed in the service of evil. There is whispering, backbiting, slandering, talebearing, lying, boasting; and there is another way somewhat different from these, not in any respect better or more honourable, but rather seems to be a compound of them all. I once thought of calling it *exaggeration*; but considering that to be a word of "dreaded sound," and not perfectly adapted to convey my idea, I have chosen to call it *speaking largely*. An example will best explain my meaning. If, instead of stating that I believed a person spoken of, to be a good citizen, I pronounce him, at once, the *greatest man in the United States*; or if, instead of expressing my disapprobation of bad conduct, I should call him who is chargeable with it, the *vilest wretch that lives*; I would be guilty of what I mean by *speaking largely*.—This way of speaking is too frequently to be met with in common conversation, and in persons of whom better things might be expected, and who, by age, respectability, or profession, are often raised above suspicion; but no person can take it amiss, Mr. Editor, to find in your pages a few remarks exhibiting the character and effects of this vice.

I question not but that strong feelings, and a desire to command the attention—things in themselves not absolutely wrong—may often be the temptation to it; but too little regard to *truth* is always at the bottom, than which nothing can be more dishonouring to God, or dangerous to the best interests of society.—

A strong love to truth will incline us to be as particular about our single *words* and *sentences*, as about set speeches, and about the manner in which we relate the *circumstances*, as well as how we relate the facts themselves. In many cases it is to be suspected that a strong desire to draw the attention, not to what we say, but to our *own persons*, is the moving cause in this way of speaking; and that is so nearly related to *ostentation*, *vanity*, and *pride*, that it is difficult to say to which it properly belongs.

Farther—before a person capable of reflection can indulge himself in speaking largely, he must have lost a true sense of his own dignity and honour. A person, keenly alive to his own respectability, will not venture it upon strong expressions and high sounding superlatives, even where room for them is not altogether wanting. The integrity of truth is so attractive to him that he will not allow a single term, for a moment, to conceal it from his view. On the other hand, he whose invention is continually on the rack to find terms to stretch his ideas far beyond the measure of sober truth, seems not only to be wanting to his honour and respectability, but to feel conscious that it is in a sinking state, and therefore seeks to prop it up with terms. If he has been careless of himself, we cannot be surprised that the pain of disappointment, and other attendant evils, occasioned to his neighbour by his mode of speaking, should not move him; yet that this is so, must discover another, and not the least of the vile features in the vice of which we are speaking.

Again—the practice of speaking largely leaves no room to doubt that the person, at least for the time, does not remember that the omniscient eye of God is on his every thought and expression; that there is not any word before we speak it, but it is altogether well known to him; and that we must give an account of every idle word. Nor can the practice be persisted in, without some degree of indifference arising in the mind towards this, and every other attribute of the Godhead; and avowed infidelity, yea, atheism itself, is only that indifference increased.

I need not say that it is at war with the vital principle of all experimental religion, viz. Love to God and our brother, or Charity, which is another name for the same thing: for charity rejoices not in iniquity, but rejoices in the plain, undecorated *truth*. Consequently, it must, to say the least, check the growth of all the christian graces in the soul; must destroy our relish for spiritual enjoyments, which all partake of the characteristic plainness and simplicity of the gospel, and create a strong counteraction of all the activities of the Christian, whether they be in secret, private, or public. If the few hints I have dropt concerning the nature of this vice be just, they ought to put every sober Christian on his guard against it, and lead him to review the manner of his conversation, and to mark all those passages in which he may have made the least approximations to it.

The consequences of it are many, and none of them flattering. It introduces confusion into language, and impoverishes it of terms. He that is in the habit of using superlatives on every occasion, cuts himself out of a word to express the superlative degree whenever a case requiring it occurs. But this is the least of the evil; he has lost a relish for the plain truth, and therefore, when he reads it in the Bible, he is tempted to condemn it as *tasteless*, and void of beauty—"a root out of a dry ground, having no form nor comeliness why it should be desired." Here again this vice appears to have a strong affinity with infidelity. It cannot touch either a good or bad character without doing mischief. It lifts up the good only to let him fall again, and that below his own level. It represents the bad worse than he is, by which he obtains a shelter to his evil ways, and becomes obstinate in them; and therefore it acts the part of an enemy to both. It performs a part precisely similar when it has a word to say in any public cause. If it be a bad cause, *speaking largely* on its demerits tempts people to think it all calumny together, and that the truth lies on that side of the question, and accordingly they espouse it. But if it be a good cause, the extravagant encomiums that are heaped upon it, eventually injure it, and disgust its very friends. It is not a vice of that tangible shape that can be taken hold of by the law; nor can any regular process of church discipline be instituted against it; nor can it be always readily perceived at the time; and therefore unhappily it seldom, if ever, excludes a man from public office; and when he goes in, it goes with him, and does mischief on a larger scale.

He that is in the habit of *speaking largely* will *write largely*, and then it may be *printed largely*, by which means the mischief obtains permanency and publicity. He that reads the public papers, especially on the occasion of elections, will readily admit that this is more than simple theory. There are some people who seem to think that too much cannot be written or printed, to commend what is good; but, Mr. Editor, I am of a different mind. Were the subject of commendation *Religion itself*, (of all subjects the best deserving,) I believe it possible to become criminal even in commending, and to ruin the very cause we intend to promote.

If, in giving an account to my distant connections, of some external signs of reformation in my neighbourhood, I draw out every minute circumstance, and represent as positive certainties, what at best are only probabilities and conjectures, and conclude with a confident assertion of its being a work of the spirit, and the gracious change produced on souls, with a goodly list of reformed characters reclaimed, the best for my purpose as being the most striking; and, after all, the lapse of a few months proves it to have been all a "morning cloud and early dew," or only the natural effect, on the feelings and imagination, of terrific denunciations, impassioned prayers, whispering and anxious

meetings, with all the fear stirring machinery set in motion by some skilful agent of a revival society, which as naturally subsides when the impelling cause, weary of the necessary exertion, fails to sustain it: I may flatter my own vanity, and elevate the hopes of my friends for a little time; but by and by the infidel will laugh at the Christian religion, the humble believer will weep, God will be dishonoured, and it will be said that I and my fellow-labourers are guilty of exaggeration. My apprehensions that something of this large way of speaking has got into a great many religious prints, have become so strong, that, in order to save myself the pain of disappointment, I take the greater part of them about 50 per cent. below par.

As I do not wish to be tedious, I shall conclude by reminding your readers of the resolution of the Psalmist, believing that it is recorded for our imitation—"I have purposed that my mouth shall not sin." All our fitness for keeping it must be received out of that fulness which is in Christ. He is at the right hand of God to dispense every needful grace; and the way to our Father's throne stands open. Therefore let us also pray with the Psalmist—"O Lord, keep the door of my lips." G.



For the Religious Monitor.

REVIEW

Of Mr. Beman's four Sermons on the Doctrine of the Atonement.

(Concluded from page 74.)

THE grand design of Mr. B. in his second sermon, is to tell us *negatively* what the atonement is not. In the management of this, he is distinct and explicit. The atonement, he assures us, is not as has been generally thought, "The averting the judicial anger of God against his people, and opening for them a way of gracious acceptance with him, on account of the endurance by Christ their surety, of the penalty of the law which they had violated." Against this view of the atonement his hatred seems so deadly, that had his arguments equalled in weight his resentment, he would have extirpated it forever from the creed of the church. The reasons which he assigns for rejecting this view of the atonement are, "That it involves a transfer of character inconsistent with reason and scripture; and destroys the mercy, the grace and the goodness of God, displayed in the gospel." In the judgment of the preacher, these reasons may appear altogether conclusive against this view of the atonement, and we feel confident that to the friends of the system condemned by him, they will appear as unexpected and as inconclusive, as the assertion that it destroys the sun in the heavens, and makes two added to two, equal to five. Be these reasons, legitimate or illegitimate inferences from the system of religion embracing this

view of the atonement, all the friends of the system utterly disavow them, and are as abundant, and perhaps as sincere as the preacher himself, in admiring and proclaiming the exhibition given of the mercy, grace, love and goodness of God in salvation. This Mr. Beman must have known when bringing these charges against the patrons of this scheme, and should have practically exemplified that candor which never attaches to others the consequences of their views, when they utterly disavow them. In the mean time he may rest assured, that every one will become a convert to his system, who is convinced that but one of the few consequences, as enumerated, necessarily arises from this view of the atonement. Time will evince, whether the friends of the view of the atonement condemned, will regard the arguments adduced by the preacher against it conclusive, or so utterly false, so utterly groundless that, like the powerless dart flung by the aged monarch's feeble hand against the slayer of his son, they altogether miss the mark and fall harmless.

The second view of the atonement, and which the author adopts and supports, is thus described, "the other opinion represents the Lord Jesus as suffering, not the literal penalty of the law, but that which would furnish in the moral government of God an adequate and practical substitute for the infliction of this penalty upon the transgressors, so far as they shall welcome the provisions of this atonement; or in other words, so far as divine mercy shall interpose for their salvation," p. 31. Let this definition terminate at "transgressors," and take away the tail appended to it, and which seems to have a sting in it, importing that the atonement is incomplete without something being done by the sinner himself, and by the interference of mercy, and no Calvinist would have any serious objection to it, as it is susceptible of a sound construction. By way of contrast, we place beside it a definition given of the atonement, by an able defender of that view of it condemned by Mr. B. "The atonement denotes Christ's vicarious sufferings even unto death, for the remission of the sins of his people; so as to answer all the moral purposes of that punishment to which they must have otherwise been subjected in their own persons."

To a substitute, adequate to accomplish all the purposes of the principal, provided all the parties concerned consent to it, there can be no valid objection. Such a substitute for the penalty of the law, in the opinion of Mr. B. is the atonement defended and illustrated in his 3d sermon—"It is an adequate and practical substitute for the infliction of the penalty of the law upon the transgressor." In one thing, however, this practical and adequate substitute fails egregiously. There is not in it the suffering of the literal penalty of the law. "To understand the truth of this assertion we must ascertain," what is the penalty of the law, and what is the literal suffering of it. Mr. B's answer to these two questions will afford a key to this sermon, or rather a touch stone

to try the genuineness of the atonement defended by the preacher.

Mr. B. tells us, that the penalty of the law is "holy, just and good, as necessary as the precept itself, infinitely excellent and something definite." In unison with the scriptures, he calls this something, death. This death must comprehend all the punishment due to sin and all that is denounced against it, as a full expression of the holiness and justice of Jehovah.

The atonement according to Mr. Beman was not "the suffering of this literal penalty of the law." The term literal, as applied to the penalty of the law, may mean either death, as inflicted with all its attendant circumstances, on the finally impenitent transgressors themselves, or the exact and full amount of the punishment denounced by the law giver against the violation of the law. The last is obviously the sense of the term intended by Mr. B. For if he used it in the former sense, he would be fighting with a shadow. None of his opponents, in all the absurdity with which he charges them, ever imagined that the penalty of the law was originally denounced against Christ, that he violated that law, and ceased to be holy and became vicious, or that there was not a wide difference in his endurance of the penalty of the law, and in the finally impenitent enduring the same.

As it is of the last consequence in the investigation of the nature of the atonement to have correct apprehensions of the penalty of the law, let us for a moment contemplate this penalty as denounced by the law, and as inflicted on Christ our surety, and also on the finally impenitent. As inflicted on the transgressor, especially in hell, it is accompanied with some horrible concomitants, and followed with some horrible consequences, which do not properly belong to the punishment denounced by the law, but arises from the sufferers moral depravity and limited capacity. Horror of remorse, agony of despair, and deadly hatred of God, are three of these exemplified in the punishment of hell. There the awakened consciences of the sufferers will upbraid them for ever, for being the authors of their own ruin, and the conviction that their torments will never be exhausted, will fill them with despair of deliverance and hatred of God, as their powerful enemy. None of these accompaniments of punishment properly belong to the penalty of the law, but result from the depravity and incapacity of the sufferers to endure the full amount of deserved punishment. They had and could have no place in the sufferings of the Holy Jesus, the mighty God. His sufferings were in nature, in kind, and in degree, just what the law denounced, and God the Father could inflict, without being himself the unjust author of sin. Death, natural and spiritual, constituted their precise and full amount. And when we speak of spiritual death, we do not intend that deprivation of moral rectitude, which unfits a sinner for holy services and holy enjoyments,

but the infliction on the guilty of the judicial anger of God, and the suspension from them of all gracious manifestations of his favour. This was the precise death intended in the penalty of the law, and Christ underwent it in all the extent contemplated by the law. His soul and body were actually separated in death from one another. There was not only a manifestation of the wrath of God to his holy soul, but through that manifestation an actual infliction of that wrath upon him, till he was amazed, troubled, agonized, and his heart melted like wax in the midst of his bowels. At the same time that God was thus pouring upon him the full vials of his wrath, and supporting him in enduring suffering, he suspended all communications of sensible favour, dearer to him than life itself. This is the very punishment of the damned in hell, the very punishment denounced in the penalty of the law, and the very punishment that Christ endured when he made his soul an offering for sin, and became obedient unto the death of the cross.

The term *literal*, then, when applied by Mr. B. to the penalty of the law, must mean that Christ did not endure the very death denounced by the law against transgressors. He exchanges it himself; for "exact," and charges his opponents with insisting that God would not and could not pardon sin till the last iota of the penalty of the law is suffered. This charge is true. They do believe, and also teach, that the penalty of the law, was a just, a necessary exhibition of God's detestation of sin; that as a wise, holy and righteous governor, he would neither denounce nor inflict a greater nor a less penalty; that sinners by transgression incurred this penalty, and that Christ endured in kind and in degree, the very punishment which those he represented would have undergone.

When writers assert in conformity with the Bible, that Christ, living and dying, as the surety of his people, fulfilled all righteousness and satisfied the justice of God, they seem to speak a language which they themselves understand, and which is understood by others. Neither more nor less is intended, than that Christ's obediential life and vicarious death, fulfilled the precept and fully endured and discharged the penalty of the law. To this cheering truth, our preacher cherishes an instinctive horror, and to combat it, prosecutes an extended enquiry into the meaning of justice, and the import of Christ's satisfying it. The death of Christ, according to him, satisfied neither commutative nor distributive justice. He allows, however, that there is another species of justice satisfied by it, which he denominates *general or public justice*. Of this justice take his own account. "It has no direct reference to law, but embraces those principles of virtue and benevolence, by which we are bound to govern our conduct, and by which God himself governs the universe." This is rather an outlandish kind of justice, which has no direct refer-

ence to law, and having no pretensions to familiarity with it, we will neither affirm nor deny that Christ's death satisfied it.

Escaping from the cloud in which the learned distinctions of the preacher involves the nature of justice, and the import of Christ's satisfying it, every Christian is furnished with a compendious method of determining the matter for himself. Let him reflect on the penalty of the law, and decide whether God denounced only what was holy, wise, just and good, when he awarded death to transgression. Granting that this award was just *then*, have any alterations taken place *since* in God or sin, which require a corresponding alteration in the penalty? In deciding on these matters, he is not likely to experience any embarrassment. Let him then read such declarations as these. "The Lord made to meet on him, the iniquity of us all." "He was made sin for us." "Christ was made a curse for us." In the light of these principles and declarations, let him consider, both what Christ did and suffered in our world. He fulfilled all righteousness. He became obedient unto the death of the cross.—The wrath of God was revealed against him, and his face hidden from him. Was not all this the essence, the full amount of the penalty of the law? Suppose that Christ had been actually substituted in the room of his people, that all their guilt had been imputed to him, and that he had fully suffered its exact punishment, what more would he have endured than he did, or what different treatment would he have experienced than he did experience from earth, from hell and from heaven? If all he suffered did not amount to the whole penalty of the law, let the opposers of this doctrine tell us in what the deficiency consisted, and we will perceive at one glance, without being perplexed with distinctions, "darkening counsel," whether Christ satisfied the justice of God or not. Nay, let them tell us why Christ suffered at all, if he did not suffer as our substitute. He had no personal guilt, and according to the new system, God himself could not impute to him the guilt of others, why, and how then, did he suffer?

But has not a full and satisfactory account of this been given by Mr. B. in answering the three queries proposed by himself? What were the feelings of God towards our fallen world without respect to a propitiation? Why was not pardon absolute without any connection with a sacrifice for sin? And how did the atonement made by Christ prepare the way for the exercise of mercy to sinners? To the answer to these questions, especially, the two last, we turned in the full expectation, that the preacher would inform us as distinctly what the atonement *positively* is, as he had informed us distinctly in the preceding sermons *negatively* what it is not. In the hope of learning what the new atonement is, we perused these answers, and not having been acute enough to discover it, we read them again and again, and at last distrusting our own powers, we handed the sermon

first to one and then to another, who had enjoyed the benefit of Academy, College, and Theological Hall, and even they were compelled to confess their inability to ascertain from the preacher, what is the precise nature of the atonement for which he pleads. We all, could distinctly enough discern, that this new atonement excludes all real legal substitution, all transfer of guilt and vicarious punishment. We guessed that it was an expedient devised by God to demonstrate that he was offended by sin, and that this demonstration was given, not by inflicting the penalty denounced against it, but by suspending and setting it aside, although "holy, just, and necessarily and infinitely just," in inflicting the most dolorous pains on the soul and body of one, that was perfectly innocent from all personal and imputed guilt. We have heard the matter illustrated by an apt, but perhaps degrading similitude. "A child, offends his parent. He takes a log in the presence of the child beats the log tremendously, saying, see child how angry I am with you. This log has never offended me, whipping it can make no reparation to my rights and honour, injured by you, but after I have given this attestation of my displeasure against your conduct, I will receive you into favour, provided, you repent and submit to my government." All the sufferings inflicted on Jesus, the man of sorrows and acquainted with grief, were, according to the new divinity, no endurance of the penalty of the law, no satisfaction to the justice of God, but a mere device proclaiming Jehovah's displeasure against sin.

The difficulty in ascertaining the meaning of the preacher arises not from the vocables and the phraseology which he employs, but from the want of fulness in his statements, turning away abruptly from the very idea which he seemed about to bring forth, and for which you are impatiently waiting, and by finding often in the same page and paragraph doctrines asserted, which seem on the fairest construction to be diametrically opposite. At one time we find him altogether the friend of the old atonement and of the truths connected with it, and again with all his might opposing both. Take the following specimens, which seem to belong to two systems, which are at irreconcilable variance.

The penalty of the law.

"Like the arm of Jehovah, the penalty of the law cannot and will not bend." p. 9.

"Both the precept and the penalty of the moral law, are infinitely excellent.—The penalty of the moral law is just as important as the precept. God loves the whole law, comprising both the precept and the penalty, as he loves himself." p. 13.

"If he [Christ] has answered the demands of the law, or

"This penalty, like the precept, is holy, just and good." p. 15.

"As the whole authority of God is embodied in the penalty of the law, by destroying this penalty, you frustrate the authority of the independent moral Governor. You have then no government left in the universe." p. 24.

"Now if the penalty of the law were never to be executed its whole authority would be annihilated. It would become more feeble and inefficient than if no penalty had ever been annexed." p. 59.

satisfied the justice of God by the atonement, we cannot mean that the law has really inflicted the penalty which it threatened against the transgressor." p. 32.

"The penalty of the law, strictly speaking, was not inflicted at all." p. 64.

The Nature of the Atonement.

"It is for ever impossible in the very nature of things that Christ should become liable to suffer that punishment which the law denounced against the transgressor, and against him alone. The idea that Christ so took the legal place of the sinner, and that the iniquities of his people were so imputed to him that the law required his death, and justice demanded the release of those for whom he expired, appears to us unscriptural and absurd." p. 34.

"As to imputation, we do deny that the sins of men, or of any part of our race, were so transferred to him that they became his sins, or that he sustained their legal responsibilities." p. 51.

"The death of Christ, so far as the honour of the divine law and the dignity of the divine government is concerned, has become a complete substitute for the death of the sinner, and no practical principle of law or government is now sacrificed in his salvation." p. 21.

"In the case of all believers the misery which Christ endured, is the real and only ground of their release.—The sufferings of Christ came in the place of the eternal condemnation of every ransomed soul. Christ was treated as sinners deserved, and

"There is nothing in the character of Christ's sufferings which can affect or modify the penalty of the law. These sufferings were not legal. They constituted no part of the curse which was threatened against

sinners are treated as Christ deserves." p. 51.

the transgressor." p. 68.
 "The atonement paid no debt, it involved the infliction of no penalty." p. 72.

"An atonement that cancels guilt, has never been made." p. 100.

In reading these mutually subversive statements, we are forcibly reminded of the observation of a sound divine—"We live in an age of hypocrisy, in which good names are given to bad things, and a little truth mixed with error, that it may the more effectually and fatally deceive. The very vocabulary of our language needs revision, and we want a new dictionary to explain the present acceptation of terms, which mean any thing but what their original composers intended, and every thing which the present generation shall please. They speak, half in the speech of Ashdod, and cannot speak in the language of Jews, but according to the language of each people."

In the fourth sermon, Mr. B. discusses the much litigated subject of the *extent* of the atonement. Respecting its extent, two opinions prevail. According to the one, Christ died *equally* and *intentionally*, for the redemption of all men, and consequently, that his death equally respected Peter and Judas, the elect and the reprobate. Those that embrace this view of the extent of the atonement, are divided into two classes, by their views of its application. The Arminians and Hopkinsians believe, and teach, that multitudes for whom Christ shed his precious blood, will perish eternally in the flames of hell. Universalists, the other party, reasoning, we think, more correctly, infer universal salvation from universal redemption. These believe, and teach, that because Christ died for the sins of all, therefore, all, devils and men, will be delivered ultimately from hell itself, and admitted to eternal glory in heaven. According to the other view of the atonement, the Father in appointing it, and Christ in making it, *intended* it only for the elect, and that they will all be ultimately saved by it. All those who hold this opinion, except the few that contend for a numerical atonement, believe, and teach, that *in its own nature*, the atonement of Christ, is capable of indefinite application; is *intrinsically* adequate to the salvation of the whole human race; and that the obedience and sufferings of Christ, would not have been augmented, although all mankind had been ultimately saved; nor diminished, if but Adam himself had been redeemed. Before one soul could be redeemed, the whole law must be magnified and made honourable, by perfect obedience to its precept, and the full endurance of its penalty; and that Christ, from the dignity of his person, could not obey the precept, and submit to the penalty of the law, without covering all its demands, and rendering it consistent with the character and government of God, to save all. This perfection of

the Redeemer's righteousness, is the basis on which they ground the universal offer of the gospel to the whole human race.—The difference then, between those who hold to a general, and those who hold to a particular atonement, is not, whether this atonement is of intrinsic worth, and capability of application to all; but whether God the Father, in appointing it, and Christ in making it, *designed it for all*, or for the elect only.

Mr. B. contends strenuously for a general, in opposition to a particular atonement. In confirmation of a general, and in condemnation of a particular atonement, he adduces these five arguments. "The invitations and offers of the gospel, are made indiscriminately to all.—Sinners are expressly upbraided and condemned for not complying with the gospel offer.—Rejectors of the gospel are represented as more miserable in the future world, than those who have sinned only against the law.—Unbelief, and not a limitation of the atonement, is every where represented as the reason why sinners perish.—The scriptures expressly declare, that the atonement is general in its character." To the truth of the first four of these positions, we cordially say, Amen. Every friend of a limited atonement, who does not found obligation in grace, embraces all the four, as supported by reason and scripture; and if all, or any of them, be really inconsistent with, and subversive of a limited atonement, they ought to renounce them. Mr. B. has been a Professor in a College, and no doubt thinks he reasons correctly when he attempts to prove the incompatibility of these truths with a limited atonement. Others have made the same attempt before him, and yet, such is the obstinacy or stupidity of the friends of this system, that they continue to teach, that Christ died only for the elect, and at the same time invite every human being on earth, that has not sinned the sin against the Holy Ghost, to come to him and be saved; upbraid them for declining his gracious offers, and forewarn them, that their conduct will aggravate their future torments; and, that their own unbelief, and not any limitation of the atonement, will prove their ruin. "By thinking men, and logical minds," (saith Mr. B.) "this system, must and will be abandoned." Well, if it must be abandoned by thinking men and logical minds, when our minds become such, of course we will abandon it. In the present period of our continued darkness, we have to confess that we cannot perceive how our *logical* preacher, can make a more unhampered offer of salvation to all, because Christ in dying, endured a certain quantity of suffering—not to avert the wrath of God, not to endure the penalty of the violated law, but simply to demonstrate, that the Governor of the world was displeased against sin—than we ourselves can make, who suppose, that the obedience and sufferings of Christ were of infinite value—the full amount and penalty of the law, and capable of being applied to the whole human race. Is there really more comfort, or a broader basis for a universal

offer of the gospel, in the first, than in the last of these schemes? If there be, we cannot perceive it, and must wait for a logical mind, ere we renounce the latter for the former. In the mean time, the preacher will find the very arguments which he has employed against particular redemption, employed with as much pith, and verisimilitude against the doctrine of election. Let him answer these, and we presume the same answer will suffice in the instance of particular redemption.

In the heat of reasoning against a limited atonement, we find the preacher advancing these statements—"Neither do we believe that Christ *could* have atoned for the sins of men in this sense; (that is, enduring their full desert,) for, notwithstanding his divinity, his human nature alone was capable of suffering.—Now, as a single sin deserved eternal misery, which certainly implies infinite sufferings, we cannot see how every sin of all the redeemed could have been expiated in a few short hours, by the agonies endured by the human nature of Christ, though this nature was united to the Godhead. We say that Christ himself, *could* not have made an adequate atonement, if this atonement implied that he must endure sufferings equal to the eternal damnation of all those who will finally be saved." p. 78. In whatever light these bold averments may appear to others, we pretend not to say; but to us, they savour of impiety. They must, if we mistake not, prove shocking to a Christian who regards his blessed Redeemer as "mighty to save." In a Presbyterian clergyman they are intolerable. Listen to one part of his profession, at his ordination. "It was requisite that the Mediator should be God, that he might sustain, and keep the human nature from sinking under the *infinite wrath* of God, and the *power of death*." Presb. Con. 161. In his creed, he professes that Christ, in human nature, because of the union of that nature with Deity, is able to bear infinite wrath; in preaching and publishing, he degrades his Saviour, by asserting that he could not endure suffering equal to the punishment of the sin of his people, and exhaust it in a few short hours.

Mr. B. draws his fifth argument against a limited atonement from the scriptures. If these condemn it, it ought to be abandoned. But whose interpretation of scripture shall we believe. In the last volume of the Monitor, there appeared a paper said to be written by Dr. Alexander, Professor of Divinity in the Presbyterian Theological Hall at Princeton, in which he attempts to prove, that these scriptures, adduced by Mr. B. are perfectly consistent with a limited atonement. We must leave Mr. B. and Dr. Alexander to fight the battle between themselves; they belong to the same church, have sworn the same creed, but hold sentiments altogether opposed on the atonement. It is utterly impossible that the sentiments of both can be scriptural.—Mr. B. asserts, that those held and taught by his brother Dr. although Professor of Divinity, are "absurd, illogical and un-

scriptural." This must admirably tend to support the influence of the Professor among his students. No wonder, that those who entertained such sentiments respecting the Divinity taught at Princeton, were anxious for the establishment of another Theological seminary, where an antidote might be furnished against it. Thus, in the Presbyterian church, altar is set up against altar; and what one Dr. asserts as a scriptural and fundamental truth, another brands with the stigma of absurdity and impossibility. "We beseech you, brethren, that ye all speak the same things, and that there may be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgement."

Objects appear so different, according to the early prejudices, or well founded opinions, through which we read them, that without a knowledge of these, we cannot predict what precise impression they will make on different individuals. What impressions these sermons will make on the minds of others, we know not, but as respects ourselves, we arise from the repeated perusal of them, asking—What is the atonement defended in them? Is it really an atonement at all? How can a minister of the Presbyterian church, with a safe conscience, advance many of the assertions contained in these sermons, assertions containing sentiments condemned by his creed? We had imagined that we had a definite idea of the atonement of Christ.—In common with others, we had imagined that it was the covering of our sins from the eye of God, as a judge, by the endurance of the penalty of the law by Christ our surety, and thereby averting the wrath of Jehovah, and opening a way to his favour. If we believe Mr. B. this system "is rotten to its root, and abandoned by thinking logical minds." But what is the new atonement which he substitutes in the room of the old one, now exploded? If we understand him, it is a simple demonstration of God's anger against sin, and of his righteousness. In what does this demonstration appear? Not in the inflexibility of his righteousness in executing the penalty of the law, but in setting aside and suspending it, although "holy, just and good, infinitely excellent," and in subjecting his beloved son, although without any guilt of his own, or of his people imputed to him, to the most grievous sufferings. And can this be all the demonstration of the righteousness of God, given in the atonement, or can such a demonstration of his righteousness, render his moral government venerable in the eyes of all holy intelligences?

But is this an atonement at all, or rather is it not an abuse of language to call it so? Both in the Heathen and the Levitical sacrifices, there was a supposed transfer of guilt from the criminal to the victim, and the expiation of this guilt by its death. But there is no such thing as either of these in the atonement for which Mr. B. pleads. "There is nothing in the character of the sufferings of Christ which can affect the penalty of the law. They constituted no part of the curse which was threatened

against the transgressor. The atonement paid no debt, it involved the infliction of no penalty." If such be the nature, design and effect of the new atonement, it is little wonder that Socinians are beginning to claim its defenders as their own. We would have felt far more interest in following Mr. B. in demonstrating that the atonement which he advocates, is a real atonement, than in his sermon on its extent. For the atonement which he advocates has an equal relation to the sins of all men, nay, even to the sins of devils themselves.

Whatever opinion is entertained of the scripturality of Mr. B's sentiments, every intelligent and unprejudiced reader will arise from the perusal of them, in the full conviction that they are a flat contradiction of his principles as a minister of the Presbyterian church. To save the reader the trouble of laborious comparison, we shall extract, on opposite columns, a few sentences from Mr. B's sermons, and some from the Presbyterian Confession, on the same subjects.

Substitution and Imputation.

"Those whom God effectually calleth he justifieth—by imputing the obedience and satisfaction of Christ unto them." Con. p. 54.

"The idea that Christ so took the legal place of the sinner, and that the iniquities of his people were so imputed to him, that the law required his death, and justice demands the release of those for whom he expired, appears to us *unscriptural* and *absurd*." Bem. p. 34.

Nature of the Atonement.

"The Lord Jesus, by his perfect obedience, and the sacrifice of himself, hath fully satisfied the justice of the Father." p. 44.

"Christ humbled himself in his life, by subjecting himself to the law, which he properly fulfilled." p. 167.

"Christ humbled himself in his death—having also conflicted with the terrors and the powers of darkness, felt and borne the weight of Gods wrath, he laid down his life an offering for sin." p. 168.

"As to imputation, we do deny that the sins of men, or of any part of them, were so transferred to Christ, that they became his sins, or were so reckoned to him, that he sustained their legal responsibilities." p. 51.

"The penalty of the law, strictly speaking, was not inflicted at all." p. 64.

"The atonement paid no debt, it involved the *infliction* of no penalty." p. 72.

Christ's ability to make the Atonement.

"It was requisite that the Mediator should be God, that he might sustain and keep the

"We say that Christ *could* not have made an adequate atonement, if this atonement

human nature from sinking under the infinite wrath of God, and the power of death." p. 161.

implied, that he must endure sufferings equal to the eternal damnation of all those who will finally be saved." p. 78.

Extent of Redemption.

"Redemption is certainly applied, and effectually communicated, to all those for whom Christ hath purchased it, who are in time, by the Holy Ghost, enabled to believe in Christ according to the gospel." p. 175.

"To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same." p. 45.

"As God hath appointed the elect to glory, so hath he by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore, they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by his Spirit working in due season; are justified, adopted and sanctified, and kept by his power through faith unto salvation.—Neither are any other redeemed by Christ, effectually called, justified, sanctified, and saved, but the elect only." p. 15.

"We infer that a limited atonement would be an impeachment of the divine character." p. 94.

"This human theory would have us to believe that atonement and salvation are equally broad, but the inspired volume affirms that some deny the Lord that bought them, and bring on themselves swift destruction." p. 96.

"Some for whom the son of God expired, and to whom his salvation was freely offered, will behold and wonder and perish." p. 101.

Such is the text, and such is Mr. B's. commentary on it, or rather contradiction of it.

Among other questions proposed to Mr. B. at his ordination, was the following—"Do you sincerely receive and adopt the Confession of Faith of this church, as containing the system of doctrine taught in the Holy Scriptures?" When he affirmed that he did, he acted either as an honest man, convinced that the Confession of Faith gives the genuine interpretation of scripture, or like some others, he did not, but feigned that he did, in order that he might creep through this disagreeable wicket into the Presbyterian church, at the expense of truth, honesty and a good conscience, yea, of perjury itself. If Mr. B. has not changed his sentiments since, we trust he acted the part of an honest, but ill informed man, believing that his opinions coincided with

the formularies of his church. We are the more inclined to adopt this opinion, because there are some, who regard the doctrines taught in his sermons, as in perfect harmony with the Confession. We have no idea that this is Mr. B's own belief. He is acute enough to discern that the imputation of Adam's sin to all his posterity, the imputation of the sins of the elect to Christ their surety, and the imputation of his righteousness to them, are fundamental doctrines in the standards of his church, and altogether rejected by him. He is equally aware that the standards of his church, and which he professes to have received, explicitly teach,—"Neither are *any other redeemed by Christ, but the elect only*;" and "to all for whom Christ purchased redemption, he doth certainly apply and communicate it;" while he believes and teaches—that Christ died for *all*, and that *myriads* for whom he shed his precious blood will *perish* eternally.

We presume Mr. B. would thank no man for maintaining, that he *now*, "sincerely believes and adopts the Confession of Faith, as containing the system of doctrine taught in the Holy Scriptures." A preacher may change his sentiments as well as any other man; but the question is, "Can he after this continue in the communion of his church, and yet maintain honesty and integrity." Is it not his bounden duty, then, to attempt a corresponding change in the standards of his church; and if he cannot, to abandon her and join another that holds sentiments congenial to his own? Short of this, he hangs out false colours, and is attempting to subvert the doctrine of that church that acknowledges him as one of her ministers. Instead of being the friend and defender, he is the enemy of his own church. If it would be perjury in a candidate, to profess to receive the standards of a church as scriptural, while he is persuaded that they contain absurd and unscriptural tenets, is it manly, is it wise, is it consistent with integrity, to remain in communion with that church, when it is discovered that she embraces such tenets? Or, is there wisdom and faithfulness in the Judicature of a church that allows her ministers to brand her formularies, with containing unscriptural and absurd tenets? It has been asked, is there a heresy broached since satan preached the advantages of transgression, the teaching of which, would expel the teacher from the church to which Mr. B. belongs?—Providence has blessed her with standards the most venerable and scriptural, ever composed by uninspired men: but does she not number among her teachers, those who teach, that God himself, cannot make men guilty of Adam's first sin, nor impute to believers the righteousness of Christ, who is the Lord their righteousness?—that Christ, by his obedience and death, did not make a proper, real, and full satisfaction to God's justice, in behalf of them that are justified?—that multitudes will perish, for whom Christ died?—that all men are able to love God and believe the gospel; yea, that God himself is the author of sin?

The toleration, and teaching of such sentiments, must be inexpressibly distracting, to those that love the truth, and are acquainted with the principles of the Presbyterian church. Such toleration has hitherto terminated, in producing schisms and divisions in other churches, and time will determine whether it will terminate differently in the Presbyterian church.

ERRATA.

In our last number, page 61 of the Review, 21st line from the top, for "measures," read *reasons*.

Same page, 3d line from the bottom, for "*maugre*," read *meager*.

Selections.

ON THE EXCELLENCY OF THE PRESENT ENGLISH VERSION OF THE SCRIPTURES.

(Concluded from page 81.)

III. The third part of my subject is to adduce the testimony of eminent biblical scholars in favour of our version.

In making a brief selection, I designedly abstain from adducing the witness of such critics and commentators as are known to be hostile to *new* versions, and wedded even to the blemishes of our authorized translation. The selection is made from scholars, some of whom were engaged in new translations themselves, and who therefore were not interested in sustaining the merit of the common version; and whose concessions in favour of a translation in many respects different from their own, ought to have the greatest weight with the candid hearer.

My first is from the great *Selden* whose authority is an host.—"The English translation is the best translation in the world, and renders the sense of the original best. The translators took an excellent way, That part of the bible was given to him who was most skilled in a particular tongue. When they met together, one read the translation, and the next held in their hands some bible either in the original or in French, Spanish, Latin, &c. if they found any fault they spoke." *Selden* died in 1654.

2. At a grand committee for religion under Oliver Cromwell in 1656, it was thought expedient to examine the present translation, to discover its mistakes,—and, if needful, publish a better. Lord Whitlock of the treasury was ordered to superintend the business and Dr. Walton, Dr. Cudworth, Mr. Clark, and other first scholars of the day were consulted about it. After, many meetings and much consultation, the design was dropped, and the committee allowed that the public version was the best extant.

3. Dr. Walton, in the prolegomena to the polyglot, that English pyramid of sacred learning has the following confession.—"The sacred oracles have been translated into almost all the

European tongues in modern times. But among them all, the English version effected under the auspices of King James, stands pre-eminent."

4. To Dr. Walton may be added Poole in his *Synopsis Criticorum* 1669. "In the English version which was published in 1611, occur many specimens of an edition truly gigantic, of uncommon skill in the original tongues, of extraordinary critical acuteness and discrimination, which have been of great use to me very frequently in the most difficult texts."

5. Dr. Doddridge is well known to have given a new translation in his family expositor. In his preface, he says, "there are so few places in which the general sense will appear different from our received translation, that some will perhaps think this an unnecessary trouble. But I can by no means repent it, &c." And then proceeds to give his reasons for this course.

6. Mr. John Wesley in his preface to his New Testament makes the following concession: "The common English version is in general so far as I can judge abundantly *the best which I have seen.*"

7. Dr. Lowth in his short introduction to English grammar, 1763, says the vulgar translation of the bible, is the best standard of our language. "This serious testimony is the more valuable, as the writer possessed the most delicate taste in English composition, while known to be profoundly versed in the intricacies of Hebrew and biblical learning.

8. Dr. Durell in his critical remarks on Job. The Dr. was very fond of detecting the blemishes in our version, and contributed much in his day to the elucidation of dark passages in prophetic Hebrew. Yet after all he owns—"the chief excellence of our English version consists in its being a closer translation than any which preceded. Without the affectation of sublimity or the charge of vulgarity, it employs the language most proper for popular benefit. It has also observed a due medium between the scrupulosity of the puritans on the one side, and the obscurity of the catholics on the other, avoiding both the new terms of the former, and the obsolete words of the latter."

9. Dr. White, Laudian professor of Arabic at Oxford, in a sermon recommending the revisal of our present version, says, "When the authorized version appeared, it contained nothing but what was pure in its representation of scriptural doctrine, nothing but what was animated in its expressions of devout affection. General fidelity to its original is hardly more its characteristic than sublimity in itself. The English language has acquired new dignity by it; and has scarcely acquired additional purity since; it is still considered as the standard of our tongue. If a new version should ever be attempted, the same turn of expression should doubtless be employed, for it is a style no less consecrated by custom than by its own native propriety."

10. I shall adduce the testimony of another student and scholar, to which much weight may be attached by some who hear me. Dr. Priestley in his preface to the English edition of his harmony of the Evangelists, says, "I have corrected our common version, wherever I thought it necessary, either on account of its giving a wrong sense, or for the sake of changing some obsolete words and phrases. An entire new translation I thought unnecessary: and indeed it would not have been easy to make one, the general character of which would give more satisfaction, or more happily express the simplicity of the original writers of the gospel history." Such is the deliberate judgement of Dr. Priestley about a new translation. Let our modern Socinians attentively consider it.*

11. I shall close this body of witnesses by two whose characters for solid biblical learning are justly esteemed pre-eminent in the present day. I refer to Dr. Campbell, and to Dr. Geddes the catholic, the great advocate of a new translation. Let us hear what he advances in his prospectus. "That a new translation," says he, "particularly of the Old Testament, is still wanted, I shall lay down as a proposition generally agreed upon." He then makes subsequent acknowledgement in favour of the present version. "The highest eulogiums have been passed on this translation, both by our nation and by foreigners. And indeed, if accuracy, fidelity, and the strictest attention to the letter of the text, be supposed to constitute the qualities of an excellent version, this, of all versions, must, in general, be accounted the most excellent. Every sentence, every word, every syllable, every letter and point, seem to have been weighed with the nicest exactitude, and expressed either in the text or in the margin with the greatest precision. Pagninus himself is hardly more literal: and it was well remarked by Robertson, above a hundred years ago, that it may serve for a lexicon of the Hebrew language, as well as for a translation. It is, however, confessedly, not without its faults." The Doctor then proceeds to expose its real or supposed blemishes.

But it may please some of my hearers to introduce at the close another critic of a very different description, Dr. Campbell, a learned minister of the Scottish kirk. He is defending the utility of various translations, against those who oppose all innovation, and who seem to consider our present version as infallible. Among many judicious observations, he has the following. "If the different ways of rendering one passage, may make the unlearned doubtful with regard to the meaning of that passage, the perfect

* In using the term *Socinian*, the speaker has no intention to show any disrespect to that body of men who reject the Trinity, the Deity and Atonement of Christ, and other doctrines of our common Christianity. They call themselves *Unitarians*. But *Deists*, *Mahomedans*, and *Jews*, are as much Unitarians as they, and consequently deprive them of the honour connected with the exclusive use of the name.

harmony of the different interpreters, as far as regards the sense, in many more passages, nay, I may justly say, in *every thing* that can be considered as essential in the history and doctrine, serves as the strongest confirmation of these in particular. The different translations are like so many different touchstones." There is more in this remarkable passage of Dr. Campbell than appears on the surface. He had no idea, it evidently appears, that any thing like a faithful version could be made of the New Testament, in which any point of history or doctrine should appear essentially different from what is found in our received translation. It would be easy for me to swell my list of witnesses from the commentators on the English Scriptures; but I forbear, being confident that if mere human authority in scholarship is to be estimated, my victory is won, and the excellency of our *common version* established beyond reasonable opposition.

There may be present some whose minds are not yet satisfied, and who may think that I have pushed the matter too far. They may ask, Is our present version faultless? I answer, No. They may ask, If there be not mistakes in it which affect the true meaning? I answer, Yes. But I am prepared to add, in congruity with the above witnesses, that the version is generally correct, that on the whole it is superior to any other English version which I have seen, and that *in no instance, not one*, is there such a translation as gives a false view of any doctrine, or precept, or promise, or threatening, in the original.

But it may be further objected, that the original text itself from which the authorised version was made, is very corrupt, and that the labours of British and foreign critics warrant us to conclude that a faithful original text would give a very different cast to new versions.

In answer to this I would say, it would only prove the strength of my prejudices, or the extent of my ignorance, to undervalue the toils and discoveries of such men as Kennicott, Michaelis, Griesbach, Wetstein, Matthai, De Rossi, Lowth and Blayney.—All manuscripts of the original, all translations, and all editions, must, as human works, share the imperfections of their authors. There can be but one opinion on this subject. Yet, after all, to what do all the labours of all critics amount? With the exception of *two or perhaps three texts* in the New Testament, which the Trinitarian scholar can easily spare, all the thousands of various readings do not affect any *one* essential tenet of Christianity.—But as it would ill become me to obtrude my decision on such a momentous question before this audience; and as several may be desirous of ascertaining how far the different readings of the New Testament do affect the questions in discussion between us and the Socinians, permit me to introduce the weighty decision of a critic, who has lately distinguished himself in his examination of the new version. Mr. Nares then, in his able work speaks thus. "Upon the authority of some examination and scrutiny,

I really do think, that the alterations and amendments of all the modern critics, are exceedingly insignificant, as to the real contents of the sacred writings, though extremely valuable on many accounts, perhaps, I may add chiefly on this very account." Such is Mr. Nares' conclusion, which no biblical scholar will very readily contradict.

It may gratify my hearers to specify to them the number of various readings, on which critics have been employing their labours for many years. In the days of Dr. Mills they were reckoned at thirty thousand. In the present day they have risen to one hundred and fifty thousand. After such a statement you may be ready to fear that nothing but uncertainty can belong to such a book as the New Testament. Let me then as briefly as possible state two circumstances, either of which may set your mind at rest; but which when considered together, will afford you, I am persuaded, full satisfaction on this subject. In John's gospel are to be found 1787 readings. Ten only of these are of any importance, and not one of them all affects any passage on which the Deity or Atonement of Christ, or any essential tenet is built. Mr. Nares made the examination; and such is the result of his enquiry. But let us set aside all Trinitarian evidence for a moment, and hear in a respectful way what the Editors of the Improved Version advance on this topic in their preface, page 27.

"These various readings, though very numerous, do not in any degree affect the general credit and integrity of the text; the uniformity of which in so many copies scattered through all countries in the known world, and in so great a variety of languages, is truly astonishing, and demonstrates both the veneration in which the sacred scriptures were held, and the great care which was taken in transcribing them. Of the one hundred and fifty thousand various readings discovered by the sagacity and diligence of collators, not one tenth nor one thousandth part makes any perceptible or material alteration in the sense." This is surely enough to satisfy the most fearful and timid mind. Even according to these editors, who make such a noise about manuscripts and corruptions, and interpolations and a corrected text, not one reading in one thousand affects the sense in a material degree.

I might now close my defence of our version, with the conviction that if my exposition has been clear and intelligible; not one candid mind here can resist the strength of the evidence. But I promised to advert a little to the claims of what is called "an Improved Version."

The version I refer to, and which has been very industriously circulated in this town, is called "*An Improved Version*;" on the basis of Archbishop Newcome's, with a *corrected text and critical notes*. Such is the title page. These claims are indeed very high. It is not merely a *new* version, or an attempt towards a better, but an *improved* version.

I shall briefly examine the three very high claims advanced in this great work of the Socinian laboratory. 1st. They pretend to a *corrected* text. From their preface we learn that they give a preference to the text as established by Griesbach; and unite in the high praises which some of our countrymen have lavished on that German critic. Have these new translators, in leaving the old standard text, adhered to this perfect model, the text of Griesbach? By no means. They have noted as spurious not only verses, but whole chapters, which Griesbach has put on a level with the genuine text. In their preface, they lay it down as a general rule, that all conjectural criticism is to be avoided, and that the text is to be decided by the authority of manuscripts and versions. And the reason assigned by them for this rule is indisputable, namely, if conjecture be admitted, a writer may be influenced by his peculiar tenets to reject such passages as do not accord with his system.

Do they abide by this indisputable rule? By no means. As they reject Griesbach's text when they please, so have they indulged in conjectural emendation to an incredible extent, in defiance of their own canon. They have marked as spurious the second chapter of Matthew, and part of the first, the first and second chapters of Luke, and the second of II. Peter. Why have they branded these excellent portions of holy writ as interpolations? Tell it not in Gath, in an age of rational, enlightened, liberal criticism! Is there any manuscript extant, any respectable version, in which such chapters are not to be found? No, not one! The editors admit it. I leave you to judge, then, on what grounds these men in violation of all critical authority exterminate whole portions of the New Testament.

The second claim is the authority of Archbishop Newcome. The reputation of this archbishop stands deservedly high. He published a translation of the minor prophets, of Ezekiel, and of the whole New Testament. The editors profess to place their version on the basis of *his*. The archbishop being a Trinitarian, a believer in the Divinity and Atonement of Christ, a churchman who reads their title page expects their translation to be conducted on the same principles. Well, is their version built on the pillars of the archbishop's?*

*Let the hearer compare the Archbishop's version with the Improved one on all the texts which are generally adduced as proofs of Jesus Christ being the true God and the Creator of the Universe; and let him then say, if the superstructure rests on the goodly basis. In such passages, the authority of the learned and venerable primate is set aside without apology or ceremony. In their preface, the translators warn their readers of the discrepancies between the basis and the superstructure. Why not then adopt a *new* version altogether? Any man, any society, has a right to publish what translation they please. But let them act fairly and without any concealment. Let not a Socinian version be published with the name of a Trinitarian primate prefixed to it; let not the colours of the English Church be placed at the mast head of an enemy's vessel.

3. Their third modest claim is an *Improved Version*.

For a moment let us glance at the principles on which every version of the sacred scriptures should be conducted. Is not the object of a version to give the exact sense of the original? In a commentary or a paraphrase the writer puts *his* meaning on the text—in a translation, the translator is bound by every sacred tie to give you the meaning, the whole meaning, and nothing but the meaning, of the original. What would you think if the Arminians should send out a version of the New Testament, in which all the verses and chapters bearing on predestination, election, perseverance and falling away, were so managed as evidently to favour their system? Or what would the Arminians say, if we should publish a version in which the leading passages adduced in favour of their tenets were melted down in the Calvinistic crucible, or marked in Italic letters as being spurious or interpolated? Would not such base attempts to adulterate the Word of God in adapting it to the purposes of a party, be universally viewed with abhorrence, or treated with ineffable contempt? Is it to be endured then among candid men, among such as fear God and venerate his word, that Socinians should boldly publish a version to the world, where every method is adopted to exclude orthodox tenets from appearing on the surface of Revelation? Let them, as honest men, fairly render the original, and then by the utmost of their critical skill make that version, if they can, give evidence in favour of Unitarianism. But let them not tamper with the witness himself. It is quite fair for them to cross-examine and question the witness as much and as long as they please. But to interfere previously, to put words into his mouth, is to violate all the laws of equity, and in such high concerns as these, is at once the perfection of wickedness and folly. It will be necessary now to give specimens of the Improved Version.

Since the authorized version was made, orthodox critics have discovered many passages where a more exact and literal rendering would give greater point to the Divinity and Atonement of Christ, the Divinity and influence of the Holy Spirit, and the principal doctrines of grace. Now, *candour requires that justice should have been done even by an enemy to these criticisms*. I have looked in vain for this justice in the Improved Version. To a Wakefield the greatest deference is yielded; but such men as Granville Sharp, and Dr. Middleton, cannot expect any honour from the editors of an *Improved Version*.

This improved version, where a purpose is to be served, can lay aside the original text altogether, and give a version *truly their own*. Does the Spirit of God to convey the strongest ideas of God's mercy, say, "That God so loved the world, that he gave his only *begotten Son*, that whosoever believeth in him should not perish, but have everlasting life." These men throw out the clause "*begotten*," lest Christ's mysterious relation to the

Father should appear too eminent. They themselves, as conscious of having in many instances departed from the plain sense of the Greek text, frankly avow in their preface, that minute attention is not by them paid to verbal criticism. This is throwing aside the mask; for if minute attention is not given to *words* in a translation, of what worth can such a translation be in point of fidelity and correctness? These editors proceed so far in their *Improved Version* as to make the writers speak nonsense, and reason absurdly, rather than permit them to bear testimony to the exalted truths, that Jesus is the true God, that he made all things, and that he redeemed men by his blood.

Is ubjoin a few specimens from their *Improved Version* of some of the grandest passages in the New Testament.

In Colossians i. 29. Instead of the beautiful and sublime sentiment of the original, justly expressed in our version, "It pleased the Father, that in him should all fulness dwell." They have thus translated or rather caricatured it, "It hath pleased the Father to inhabit all fulness by him." Surely Socinians can never object to mysteries after such jargon as this.

Their translation of I. Timothy iii. 16, is this; "And without controversy the mystery of godliness is great: He who was manifested in the flesh, was justified by the spirit, —seen by messengers, preached to the Gentiles,—believed on in the world,—received in glory." This translation arises far above my weak understanding. After all their ridicule of mysteries they must at last, alas! alas! confess a *mystery*, a great mystery in the gospel. But what is this great mystery, according to the Socinian Creed? It is "a *man* manifested in the flesh." This is indeed a mystery, compared with which all Calvinistic or Trinitarian mysteries are nonentities; "a *man* manifested in the flesh."—Here is a mystery on Socinian principles which set aside the the spiritual nature of the human soul, and resolve a man into mere organized clay, a man, that is a being who has no separate soul, *manifested* in flesh.

What adds to this mystery is, that this man, this man of clay manifested in the flesh, was seen, truly *seen* by his messengers, that is by the apostles. That a man should be *seen*, seen by others, this is a mystery in the presence of which all Athanasian mysteries must for ever hide their heads. In the last clause they say of this man manifested in the flesh, "he was received *in glory*." It is not to be supposed that we Trinitarians can understand such words. No—this is the climax of the Socinian mystery, such as has not entered into the hearts of Trinitarians to conceive.

Time would fail me to give you specimens of talent, candour and precision, abounding in this version. Let me select a few verses from the first chapter of the Hebrews, a chapter, the evident design of which is to prove the superiority of Christ to all others. The new version thus renders verses 4, 5 and 6, "having been

made so much greater than those messengers (namely the prophets,) as he hath obtained a more excellent name than they, for to which of those messengers spake God at any time, thou art my son, this day have I adopted thee!" Now it is a mild reproof to deny this to be a translation at all. In the Greek it is "I have begotten thee," and in the Hebrew of the second Psalm, from which the apostle quotes, it is also, "this day, I have begotten thee." The new version therefore boldly falsifies the direct evidence of the Spirit to Christ's dignity, and puts adoption for generation. This is not all—by this change, is not the apostle made to utter a lie, and to reason like a fool on the basis of a lie? Do not these men know that all believers, from the beginning of the world, were God's adopted children, and that God called himself their *Father*? But if Christ be only the adopted son of God, then wherein consists the superiority of his sonship to ours? It is precisely of the same kind; and is not all Paul's reasoning turned into the drivelling of an idiot?

Let me produce the translation of the eighth verse. "To the son he saith, God is thy throne forever and ever." Here is another mystery: while the equality of the Son to the Father is denied, and every verse bearing witness to it is put under torture, in order to avoid the clear testimony of this verse, they have rendered it so, as either to have no sense, or to involve the superiority of the Son to the Father. If the Father be the throne of the Son, according to this *improved version*, I leave every man to draw the inference, at the distant thought of which my mind shudders.

I shall crave your indulgence to another quotation. The beginning of John's gospel thus beautifully stands forth in the Socinian mirror. "The word was in the beginning, and the word was with God, and the word was a God. This word was in the beginning, with God, all things were *done* by him, and without him was not any thing *done* which hath been done. He was in the world, and the world was enlightened by him, and the world knew him not." To call this a translation, would be too high an honour paid to one of the most daring attempts to sully the honour of him who is now Lord of all, and to whom ere long every knee shall humbly bow. Even in this version Christ is called a *God*, yes, a God, not it seems the true God, but a God, an *inferior* God taking his place at the side of the Supreme. Can you conceive of rebuke severe enough for such a flagrant insult of Him who in all things has the pre-eminence? Can you penetrate the Socinian mystery of the world being *done* by Christ? What does it signify if a shade of nonsensical phraseology be thrown around the *Word*, the *eternal Word*, if his being the author of creation be hid from the eyes of the reader? One other clause in this prodigy of a paragraph remains to be dragged from its den to finish the picture. That verse which in our old-fashioned version reads "the world was made by him, and the

world knew him not,"—in their improving hands is taught to say, "He was in the world, and the world was *enlightened* by him, and the world knew him not." Now do justice to this fine stroke of criticism. John had said in the same context, "the light shone in darkness, but the darkness comprehended it not." He had said that the world refused to receive Christ's light. This improved version therefore makes John say in the compass of a few verses, the world was enlightened, and the world was not enlightened by Christ. This is hard, but it is far from being the perfection of this new light, for these enlightened editors make the venerable apostle utter a self evident contradiction in the same sentence. Hear it again my friends, and depart with a due sense of their high reasoning powers. "The world was *enlightened* by him and yet the world knew him not." This sentence in point of genuine absurdity sets all exposition at defiance.

The lecturer concludes with a short but pithy practical application of the subject, a subject in which every friend of truth will feel and take a deep interest. Any thing I could add would only fill up your columns without enhancing the value of the work.—I therefore conclude, with my best wishes and prayers for the success of the CHRISTIAN RECORDER.

PHILANTHROPOS.

ANECDOTE—PREDESTINATION.

As the Rev. P. S. C. of L. was lately travelling on horseback in Lancashire, he was overtaken by a genteel-looking traveller, who solicited the favour of his company. The stranger conversed like a man who had a veneration for sacred things, and, after talking on various subjects, asked Mr. C. if he was not a clergyman?

"I am the minister of an independent congregation," answered his companion.

"May I take the liberty to ask if you are a Calvinist?" said the other.

"As that term, in its popular sense, certainly conveys a general notion of my theological sentiments," replied Mr. C. "I do not hesitate to appropriate it; but I have long admired the wisdom of that sacred injunction of Jesus Christ, 'Call no man your father upon the earth.'"

"But," said the other, "am I to understand that my new acquaintance, in whose conversation I feel much interested, can possibly admit in his creed the doctrine of predestination to eternal life?"

"Most unquestionably," returned the minister; "for what doctrine is more clearly revealed by Christ and the Apostles? It is so linked in the golden chain of redemption, that I could not reject it without rejecting at the same time a great deal more."

"But your candour must acknowledge," added the stranger,

"that entirely depends on the explanation given the many passages to which you refer; and that many learned and good men have placed them in a very different light to what the Calvinists do. Nor can I vindicate the righteousness of God in making between his creatures any such distinction as election supposes."

"Before that objection is admitted to contain any force," answered Mr. C. "you must prove that God *owes* eternal life to any of his fallen creatures; and further, that the vindication of a mortal is essential to the equity of God. Besides, the question is not, what are the difficulties connected with the doctrine, or can a worm solve them all? but, Is this doctrine of predestination scripturally and philosophically true, or is it not? The difficulties of the subject will prove nothing against the fact? and he that brings the legislation of his Creator before the tribunal of his own understanding, should first be able to measure the length of his eternity, the breadth his immensity, the height of his wisdom, and the depth of his decrees. Is it not a sad evidence of human depravity, that creatures of a day will sit in judgement on spiritual and eternal things, as if the Author of the great mystery of godliness were altogether such an one as themselves? Permit me to repeat to you a few stanzas of Dr Watts on this subject:

Chain'd to his throne a volume lies,
With all the fates of men,
With ev'ry angel's form and size,
Drawn by th' eternal pen.

Now he exalts neglected worms
To sceptres and a crown;
Anon the following page he turns,
And treads the monarch down.

Not Gabriel asks the reason why,
Nor God the reason gives;
Nor dares the favorite angel pry
Between the golden leaves.

"But," continued Mr. C. "Ignorance often attempts upon earth what would make Inspiration tremble in heaven."

"I hope you will not be offended," replied the gentleman, "if I declare, notwithstanding all you advance, I do not, I cannot believe in this doctrine of predestination."

"And I hope," rejoined Mr. C. "that you will not be offended if I declare, I am quite of opinion you *do believe* in it; for your intelligent conversation on other subjects will not permit me to believe the contrary."

"I beg, Sir," said the other, "you will explain yourself, for your assertion surprises me."

"If you will favour me with the short answer of Yes or No, to a few explicit questions I shall take the liberty to propose," replied Mr. C. "I have little doubt but I can prove what I have affirmed; and if you do not think my questions sufficiently explicit to admit such answers, I will endeavour to make them so."

"It will afford me great satisfaction," said the other, "to comply with your proposal."

Mr. C. then began. "Are you of opinion that all sinners will be saved?"

"By no means," said the gentleman.

"But you have no doubt," added Mr. C. "it will be formally and finally determined, at the day of judgment, who are to be saved, and who are to perish?"

"I am certainly of that opinion," replied the stranger.

"I would ask, then," continued Mr. C. "is the great God under any necessity of waiting till these last awful assizes, in order to determine who are the righteous that are to be saved, and the wicked who are to perish?"

"By no means," said the other; "for he certainly knows already."

"When do you imagine," asked Mr. C. "that he first attained this knowledge?"

Here the gentleman paused, and hesitated a little; but soon answered, "He must have known from all eternity."

"Then," said Mr. C. "it must have been fixed from all eternity."

"That by no means follows," replied the other.

"Then it follows," added Mr. C. "that he did not *know* from all eternity, but only *guessed*, and happened to guess right; for how can Omniscience *know* what is yet uncertain."

Here the stranger began to perceive his difficulty, and after a short debate confessed it should seem it must have been fixed from eternity.

"Now," said Mr. C. "one question more will prove that you believe in predestination as well as I. You have acknowledged, what can never be disproved, that God could not know from eternity who shall be saved, unless it had been fixed from eternity. If then it was fixed, be pleased, Sir, to inform me who fixed it?"

The gentleman candidly acknowledged he had never taken this view of the subject before, and said he believed it would be the last time he should attempt to oppose predestination to eternal life.

Religious Intelligence.

SKETCH OF THE HISTORY OF MISSIONS IN THE FRIENDLY ISLANDS.

[Compiled chiefly from Brown's *Hist. of Missions* and Chapin's *Missionary Gazetteer*.]

These islands are about 188 in number; only about 20 of which are of any considerable extent. They lie in 21 degrees S. latitude, and 174 W. longitude. About 1,300 miles west from the Society Islands, and 2,000 east from Botany Bay. They were discovered by captain Cook in 1773, and were so

named by him on account of the friendship that appeared to subsist among the inhabitants, and their courteous behaviour to strangers. The same ignorance, idolatry and wickedness that characterized the Society Islands, were also common here; and their conduct to the missionaries, as well as the account of later visitors, testify, that with all the appearances of friendship which they exhibit, they are also capable of the greatest excesses of cruelty and revenge. Of this group the principal island, containing about 10,000 inhabitants, is

TONGATABOO.

In our last number we mentioned that ten of the missionaries taken out in the *Duff* in 1796, went to this country with the view to form a missionary establishment similar to the one in Otaheite. The history of this mission is short, having failed as completely as the others ultimately succeeded. The missionaries arrived in March, 1797, and were received with such expressions of kindness as fully to justify the opinion formerly entertained of the character of these people. But while they were treated with the utmost attention and respect by the natives, they met with no small trouble from two worthless fellows of their own countrymen, who in all probability had made their escape from Botany Bay. The conduct of the missionaries, so opposite to their abandoned habits, provoked their enmity; and their application to them for presents became so frequent and extravagant, that it became necessary to refuse them. From this time their conduct became most insolent; they breathed forth the most dreadful imprecations, and threatened to inflame the natives against them. Though the infamous conduct of these men rendered them unpopular, and their influence small with the natives, yet they partially succeeded in carrying their threats into execution. The apostacy and subsequent bad conduct of Veelson, one of the missionaries, perhaps not less than the opposition of these avowed enemies, contributed to the defeat of the mission. Through the instigation of their abandoned countrymen a conspiracy was entered into to murder them, from which they were providentially delivered.—In April, 1799, Toogahowe, the Dugona (or chief) of the island, who had hitherto professed himself to be the friend of the missionaries, was treacherously murdered by Loogalalla and his brother, two of his own cousins. In the ensuing struggle for power the determined neutrality of the missionaries brought upon them the displeasure of both parties—they were industriously represented as the cause of all the calamities that befel the country—plots were laid for their destruction—three of their number were murdered in the most savage manner, which affected the survivors with the deepest sorrow, and excited the most painful apprehensions for their own safety. Many also thirsted for their blood—they were destitute of clothing, and almost of necessary food; and at the same time under such entire and degrading subjection to the natives, as destroyed all prospect of usefulness among them. Under these discouraging and perplexing circumstances some of the missionaries had entertained serious thoughts of quitting the island in their small boat, and attempting to sail to New South Wales, a distance of 2,000 miles; but this proposal appeared to others as only flying from death on land, to inevitable destruction at sea, in a still more hideous form.

Such was the situation of the missionaries, when in January, 1800, the *Betsy*, an English vessel, touched at the island, and captain Cook, on being informed of the distressed situation of the missionaries, kindly offered them a passage to New South Wales, which they joyfully accepted. Thus closed the first attempt to introduce the blessings of civilization and religion among this people; affording a melancholy example of the privations, and sufferings, and patience of the missionary life, and how much evil may be caused, and how much good prevented, by the machinations of a few of the most worthless and abandoned of men. How mysterious, O Lord, are thy ways; thy judgements how great a deep are they.

Since this period the difficulties attending a mission to these islands have appeared extremely formidable. For several years a vessel could not touch here with safety. In December, 1806, the ship *Port-au-Prince* arrived in these seas, and was treacherously seized by the natives. Of her crew, consisting of 60 men, 26 were inhumanly massacred, 17 left the islands, and 17 remained scattered in the different islands. Mr. *W. Mariner*, after 4 years' residence made his escape, and has furnished materials for 2 interesting volumes, with a grammar and vocabulary of the language.

In 1822 the Wesleyan Missionary Society determined to attempt a renewal of missionary labours on these islands. Mr. Lawry, who had been some years in New South Wales, sailed with Mrs. Lawry and two mechanics, and landed at Mooa Aug. 17, 1822. The governor furnished him with cattle and sheep. Mr. Lawry and his companions were received in a friendly manner by the natives, and were taken under the protection of Palau. After a short residence at *Tatamatonga*, they removed to *Cokevernal*, where the mission-buildings, &c. had been prepared. They found at Tonga an Englishman named Singleton, who was one of the survivors of the crew of the *Port-au-Prince*. Though Palau, with a few exceptions, has continued friendly, yet the extreme fickleness and treachery of the Tonga Chiefs render the future prosperity of the mission doubtful.

MARQUESAS.

The Marquesas Islands are five in number, and lie in a northeast direction from the Society Islands, in S. latitude 10 deg. and W. longitude 138 deg. making the distance between them about 700 miles. The population of these islands is variously estimated, from 20 to 50,000. The affinity of their language, manners and customs, religious ceremonies, and the number and kind of their deities, clearly shew that they are of the same nation with the inhabitants of the Society Islands. The names of the islands are, St. Christina, Magdalena, St. Dominica, St. Pedro, and Hood.

Messrs. Harris and Crook, passengers in the *Duff*, made choice of St. Christina as the scene of their labours, where they were landed by captain Wilson in April, 1797, after he had settled the missionaries in Otaheite and Tongataboo. This mission, however, came very soon to an end. Harris had scarcely landed on the island when he shrunk from the undertaking; and before the departure of the ship determined to return to Otaheite. Crook, a young man of 22, was not so easily disheartened, and notwithstanding the loss of his com-

panion resolved to continue on the island. During the first six months of his residence in this place he suffered considerably from hunger, in consequence of the improvidence of the natives; but yet he was kindly treated by the chiefs. About a year after his arrival, a ship having appeared off the island, he went on board with a view of enquiring to what country she belonged, and of writing to Europe by her; but as the wind blew fresh from the mountains the vessel was carried to leeward of the island. Being thus prevented from returning to St. Christina, Mr. Crook requested the captain to carry him to Sir Henry Martyn's, an island about 60 miles to the northwest. Having continued on this island for several months, and despairing of an opportunity of returning to St. Christina, he embraced the opportunity which was presented of returning to London in the whale ship Butterworth, thinking that he could more effectually serve the cause of missions by returning to England, and representing to the Society the state of the whole group of the Marquesas Islands, and urging the propriety of sending out more missionaries to that place. Mr. C. again left his native land in 1803, with the view of joining the missionaries in Otaheite. He did not, however, proceed then to that island, but settled with his wife in Port Jackson. In 1816 he removed to Eimeo, one of the Society Islands, and in 1818 to Wilks' Harbour, a station on the N. E. side of Otaheite, where previous to 1822, 323 adults had been baptized, and 193 children.

Though the mission to the Marquesas was never renewed, there is every prospect of their being speedily furnished with the means of instruction.—The Otaheitean converts have frequently visited these islands; the people have become anxious to receive Christian instruction, and arrangements have been made to comply with their wishes.

Such is a brief sketch of the history of missionary efforts in the islands of the South Pacific. At first the aspect was most unpromising; in the end, successful far beyond the expectations of their most zealous friends. Already may it be said of these numerous isles, that they wait for God's law: and the whole history of these events impresses deeply upon the mind this important lesson, that it is not by human might or power, but by the spirit of the Lord, that these things are accomplished. To him alone then be the glory.



IRELAND.

Papish opposition to the Bible and School Societies.

At Cork, on the 9th of September, 1824, a meeting was held for the purpose of forming an Auxiliary to the Hibernian Society for the establishment of schools, &c. And although the friends of the design were alone invited, several Roman Catholic barristers attended, and occupied almost the whole time of the meeting. Mr. Shiel, Mr. Dwyer, Mr. O'Connel, and Mr. Brie, lengthened out the meeting by interminable addresses, until at seven o'clock, an adjournment was resorted to. The next day the same scene was renewed; and a great concourse of Papists

having flocked together to hear their orators, the meeting finally separated without any result.

At the same city, on the 21st of the same month, another meeting was held for the support of the Church Missionary Society. On this occasion Mr. Dwyer followed the same course, and a warm altercation took place. Such an uproar followed, that no business could be proceeded with.

At Clonmell, on the same day, the 21st September, a meeting was held for the furtherance of the views of the London Hibernian Society. Here an adjournment was again obliged to be resorted to. On the second day, however, the Roman Catholic priest, named Brennan, was so closely pressed by the Hon. Baptist Noel, that he withdrew from the meeting, carrying many of his supporters with him. The resolutions were consequently carried.

At Waterford, on the 28th September, another meeting for the support of the Hibernian Society was held. Here the opposition was headed by a priest named Sheenan, who, after detaining the assembly for a considerable length of time to hear an harangue against Protestantism, at length succeeded in preventing any resolution from being carried.

Let it be observed, that in all these instances the Papists were obviously and undeniably *intruders*. The invitations put forth were addressed to those who were *friendly*. All that was attempted in each case was, an assembly of such as were desirous of assisting and furthering the plans of the Society; assemblies similar to which have in former years been collected in Ireland as well as in this country. And yet to meetings thus called came great crowds of Papists, headed by their priests, confessedly for the purpose of preventing the Protestants from doing that which they had an unquestionable right to do. Will any one pretend, that such individuals in Cork, or in Waterford, as are friendly to the plans of the Hibernian or the Church Missionary Society, have *not a right* to assemble in a room for the purpose of uniting themselves in an Association in aid of that Society? No doubt can exist upon the subject; and we may judge of the fear excited among the Roman Catholics, and of the length they are capable of going, when we see them thronging to such meetings, and even paying *large sums for admission*, (as was the case in several instances,) in order by force and clamour, and even by *violence directed against females*, to frustrate the wishes of the Protestant inhabitants.

We are indebted, further, to one of these collisions, for the most concise, succinct and expressive statements of the real views and apprehensions of the Popish priests that has ever been elicited. Mr. Sheenan, at the Waterford meeting, in opposing the resolutions drawn up by Mr. Gordon and the Hon. Baptist Noel, offered the three following to the chairman, as an amendment.

Resolved, 1. That it appears to this meeting, from the exposition made this day by the Hon. Baptist Noel and Capt. Gordon of the Royal Navy, that the free and indiscriminate circulation of the Bible, without note or comment, amongst our poor, constitutes the basis of the education sanctioned and promoted by the London Hibernian Society.

2. That we consider such a system of education contrary to the sacred Scriptures, prejudicial to the interests of true religion, and subversive of all order in Society !!!

3. That as good and sincere Christians, and as loyal subjects, we will resist with all our might the establishment of such a system amongst us; because we are convinced that it would substitute eventually scepticism and infidelity in place of Christianity, and anarchy and confusion in place of order and good government !!!

Admirable logic! The diffusion of God's own word among the people is to produce nothing but infidelity, anarchy, and confusion!

This system is "contrary to the Sacred Scriptures," we are told. In what part of the Bible is it that the use of the Bible is forbidden? We know not; but abundance of passages present themselves in which the constant use of God's word is commanded to all. "The entrance of thy words giveth light, it giveth understanding to the simple"—"Search the Scriptures"—"Whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope"—"Take the sword of the Spirit, which is the word of God"—"The Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus"—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." But it is unnecessary to proceed. The Papists understand as well as ourselves the real state of the case. They dare not allow their followers the Bible, because they know that they stand convicted at the bar of inspiration, of corrupting the truths of God by their human inventions and vain traditions. But the Bible will be given to the Irish, whether they consent or whether they oppose, and the natural results must follow.

The ignorance displayed in these contests would be quite amusing, were not the interests which are sacrificed to it so momentous. The principal Dublin paper in the Romish interest, talks of "the alliance which has been established between the Church of England, Baptists, Anabaptists, Atinomians, Arminians, &c.

Let these who are so zealous for *Catholic Emancipation*, reflect what would be the effect of placing men of such principles at the head of affairs in a Protestant country, and it may help to moderate their grief at the late failure of this measure in the British Parliament.—*EDIT.*

THE
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For the Religious Monitor.

ORDINATION CHARGES.

Charges delivered by the Rev. JAMES IRVINE, of Hebron, N. Y. at the Ordination of the Rev. JAMES WHYTE, to the pastoral inspection of the Associate Congregation of Salem, N. Y.—July 6th, 1825.

TO THE PASTOR.

DEAR BROTHER.—According to the order of God's house, you are now commissioned to take part with us in this ministry—to declare the whole counsel of God; therefore, to manifest the truth to every man's conscience, as in the sight of God—to be jealous over men with a Godly jealousy—wrestling against principalities and powers—and travailling in birth until Christ be formed in souls—are labours of love which henceforth in life must devolve upon you. The work to which you are called is most arduous, most solemn, most responsible. In reposing this trust in you, the Great Head of the church, here in the presence of men and angels, charges you to be faithful. In his great and fearful name, and as the organ of this Presbytery; with feelings of brotherly affection, I bring to you this divine charge.

The spirit of inspiration distinguishes, and addresses you by various titles, thus intimating your various duties. Although these are numerous, in addressing you, we propose to advert to two only.

1. You are constituted an Ambassador for Christ. Man, by sin, has forfeited the friendship of heaven. But those who were sometimes alienated, and enemies in their minds by wicked works, Christ hath reconciled in the body of his flesh through death. God hath committed to you the ministry of reconciliation. You are then an Ambassador for Christ. As a faithful Ambassador you are,

First. To shew to sinners the guilt of their apostacy from God, and the means of reconciliation. An impressive sense of guilt must be produced in order that man may be induced to embrace the true reconciliation. He therefore speaks not with divine authority, who harps upon the dignity of fallen human nature. He speaks not with divine authority, who declares Adam's sin, by imputation, is not charged on all our race, even to condemnation. He speaks not with divine authority, who maintains that rebels against the King of Kings, can in justice receive a full pardon, without an atonement by the blood of a Divine Saviour. These, and sentiments similar to these, promote the idea, that our apostacy from God is but a slight offence. This idea, in its turn, tends to produce inattention to the voice that warns of danger, and which urges to an immediate acceptance of the atonement made.

You are called to oppose these soul-destroying sentiments, by urging that law by which every mouth should be stopped, and all become guilty before God. When sinful men have been brought to a sense of guilt, and have been made to relinquish all hope of relief from human resources, then in the name of your divine master proclaim pardon and acceptance. While the voice of mere pretenders is heard in declarations of pardon and favour, simply in the way of imitating the exemplary life of a mere creature—or through an atonement, which yields more than half the glory of salvation to man's free will—be it your concern to declare a whole salvation, through such an atonement as satisfied the loud demands of offended justice, and secures the honors of the divine government. Urge men to an improvement, by faith, of that reconciliation, effected by the vicarious doings and sufferings of the Son of God.

Second. As a faithful Ambassador, you are to declare to sinners the whole counsel of God.

In sending you forth, God puts in your hands the Bible. This contains your commission, and *all* your instructions. You are never, then, to urge your own speculations as part of your instructions from the court of heaven. "For I testify unto every man who readeth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book."

But farther, you are to keep nothing back.

The love of the world's applause—the dread of the world's scorn would dissuade from a full compliance herein. The

spurious liberality of the day seeks to close the lips of Ambassadors for Christ, against all disputed truths. It declares many truths communicated by the God of heaven, non-essential, unimportant. But what would you think of that Ambassador from an earthly court, who dares withhold a part of his positive instructions? In what estimation would you hold him who would insult his sovereign, by treating any part of his instructions as trifling or useless? Shun not, thou, therefore, to declare the whole counsel of God. "If any man shall take away from the words of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things written in this book."

Third. As a faithful Ambassador, you are to support the dignity of your station, in all your conduct. Let your conversation be such as becometh the gospel. Much of your success is here-upon dependant. No brightness of genius—no superiority of intellect—no extent of scientific acquirements, can ever be a substitute for good example. This is all important. With the blessing of God, it will ever procure respect, and secure your own dignity; it will give energy to all your instructions, and prove a lasting blessing to those among whom you are called to labour.

The glory of God is also herein concerned.

From the relation between an Ambassador and his sovereign, the odium incurred by the legate attaches itself to his Lord.—Alas! how frequently is this forgotten. Does that Ambassador for Christ, walk worthy of his high calling who courts the trifling company, or the vain applause of a wicked world? Does he walk worthy of his Lord, who displays such levity, as would cause the mere polite man of the world, *for him*, to blush and hang his head? Does he honor his master who gives his foolish jests in the sacred language of his instructions? O, how frequently do imperfect Ambassadors thus offend their Sovereign, and mar his work! There are multitudes of wretched spirits shut up in the prison-house of hell, who are perhaps, at this moment cursing as one occasion of their rejection of the gospel message, the laugh of levity—the joke in the way of scripture quotation—or the evident itchings after this world's applause from some thoughtless, unworthy Ambassador for Christ. Your station is responsible—

"You stand the messenger of truth;

"You stand the legate of the skies;

"Your theme, divine—your office, sacred."

O, then, beware. Be thou an ensample to the *flock*. Walk in wisdom, also toward them who are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that you may know how you ought to answer every man.

II. You are appointed a pastor, a shepherd over Christ's flock.

The Chief Shepherd has this day committed to you the care of this flock. As a faithful pastor you are called,

First. To feed the flock with knowledge and understanding. For divine knowledge multitudes of this age seem to have no relish. To many the doctrine of the cross are stale and insipid. Hence, metaphysical niceties are substituted for the sincere milk of the word.—Hence, high-sounding, but empty declamation, instead of the doctrines of Jesus.—Hence, pretty essays on the beauties of virtue and the evils of immorality, instead of the evangelical doctrine of sanctification through the blood of sprinkling.—Hence, also, noisy revivals without knowledge, and often with errors subversive of true godliness, instead of gospel piety, through means of gospel instruction. The predicted time has come when men will not endure sound doctrine, but are turned unto fables. Multitudes, even in the bosom of the church, are without the sincere milk of the word, and perishing for lack of knowledge. “Woe be unto the pastors who destroy and scatter the sheep of my pasture, saith the Lord!”

While others, therefore, are leaving immortal souls to famish and to die—withholding from them all that by the God of heaven is constituted their nutriment—be it your care to administer, in faithfulness, the word of life. Direct the flock to the green pastures beside the still waters. Set before them that bread of life which came down from heaven. Lead them to those refreshing streams which issue from beneath the throne of God and the Lamb. Lead the hungry and thirsty soul immediately to Christ and his righteousness, that he may be filled. To this provision lead all the flock. Remember, however, that to them who are of full age, who by use have their senses exercised to discern good and evil, belongeth strong meat; but babes in Christ have need of milk. Feed the whole flock, being diligent in season and out of season, in this sacred work. Especially in imitation of the Chief Shepherd, carry the tender lambs in your bosom. Visit the sons and daughters of affliction. Pour into their wounded hearts the balm of consolation. Where practicable, stand at the pillow of the dying. Administer in this trying hour the consolations of that gospel, which brings life and immortality to light; which diffuses a cheerful radiance even through the thick gloom of the vale of death. Listen to your Master's voice, feed the flock of God.

Second. As a faithful pastor, you are called to rule and guide the flock. You will be called to correct the wayward—to reclaim the wandering. The censurers of the church are the ordinance of God for this end. Evil practice will require this rod. As thou lovest souls, spare not. Error in principle, will also require this rod. There is a spurious charity much prevalent in the world—grasping at every thing, it extends its arms so wide as to encompass nothing. Its object is, to annihilate all creeds and confessions—to level all distinctions in religious sentiment

—to reduce to one system all that is discordant in principle.—The very breath of such monster-charity is pestilence and death. This is one of the most specious schemes for the annihilation of church discipline and church existence, ever laid by the prince of darkness. The scriptures recognize such sinners as heretics; and according to a fixed rule of discipline, they are to be rejected. As to rule and authority, you will also frequently be called to sit in judgment in the court of Christ. Here show yourself grave, temperate, and decided. “I charge thee before God and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality.”

Third. As a faithful pastor you are bound to give protection to the flock. The Spirit speaketh expressly, that “some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. That grievous wolves shall enter in, not sparing the flock.” It becomes every shepherd, therefore, to watch and warn of coming danger. “Son of man, God is now saying to you, I have set thee a watchman unto the house of Israel, therefore, thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked man, O wicked man thou shalt surely die; if thou dost not speak to warn the wicked man from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand.” And the present day demands your special care in watching. Although the streams of life unobserved, are silently turning into new channels, and visiting far distant regions with their refreshing influence—although that seed is now scattering which will one day spring up in an abundant harvest, yet the desolations of infidelity are feared and felt. Men, professing themselves servants of Christ, are making every exertion to remove every landmark of Christianity, and involve the whole Christian community in anarchy and confusion. “He that dasheth in pieces is come up before thy face; therefore keep the monition; watch the way; make thy loins strong; fortify thy power mightily.” “Take heed unto thyself, and to all the flock over which the Holy Ghost hath made thee an overseer.”

Finally my brother—yours will be a lot altogether peculiar, if in your future course you meet not temptation and great opposition. The powers of earth and hell will set themselves in opposition to your work. These enemies will also wait your halting, that they may triumph over you—over the church—over Christ.

Are you, my brother, in view of the importance, responsibility and danger of your station, ready to exclaim, who is sufficient for these things? O, lean upon the faithfulness of him who hath promised, *my grace shall be sufficient for thee, as thy day is, so shall thy strength be.* Come with all your wants to God; and *my God shall supply all your need according to his riches in glory by Christ Jesus.* In a word—I charge thee before God and the

Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his Kingdom: Preach the word; be instant in season and out of season; reprove, rebuke, exhort with all long suffering and doctrine. Watch in all things, endure affliction; do the work of an Evangelist; make full proof of thy ministry. And when the Chief Shepherd shall appear, thou shalt receive a crown of glory that fadeth not away. Grace be with thee. Amen.

TO THE PEOPLE.

Brethren of this Associate Congregation,

You are highly favoured by the God of heaven.—Your eyes this day behold your teacher. In this day's event you are called to the exercise of gratitude. This dispensation must be viewed as merciful. Yet it places upon you an awful responsibility. In God's great name, therefore, we charge you to beware how you receive this grace of God.

God has sent this his servant among you as an Ambassador. Receive, therefore, his message from the court of heaven. His work is to proclaim reconciliation through the sanctification of Christ—to pray you in Christ's stead to be reconciled to God—to reveal the whole counsel of God, keeping nothing back. To this message of divine mercy and grace, listen for your lives.—Receive the word, not as the word of man, but, as it is in truth, the word of God, which effectually worketh in you who believe.

Receive God's Ambassador with all due respect. He has a divine appointment. "He stands the legate of the skies." If the Sovereign be glorious, the Ambassador must be honorable. Give them honour to whom honour is due. How often are gospel-hearers wanting in due respect to God's Ambassadors.—Their characters are often traduced by those who should count them worthy of double honour. If they are not treated with open insult, how often have they fallen by secret slander. This is a restless enemy, ever intent on the annihilation of all order, peace and felicity, in civil and religious society. My brethren, beware lest any of you should be wanting in due respect to God's servant—pilfering from him by any means, what is to him infinitely more valuable than silver or gold—his good name—his Christian character. "Know them who labour among you, and are over you in the Lord, and admonish you." Esteem them very highly in love for their work's sake.

Make suitable provision for his entertainment. An earthly sovereign would require this for his Ambassador—the Sovereign of heaven can require no less. Strive then by all means to render his residence among you comfortable. Particularly, study to give due support in worldly goods. His master permits him not to entangle himself with the affairs of this world. As you regard your solemn public pledge—as you value your own interest—as you value the favour of the King of Kings, compel

not this his servant to devote to the world that time which should be devoted to study, to prayer, to exhortation from house to house. If he sow among you spiritual things, is it a great matter if he shall reap your carnal things ?

Thus receive this Ambassador for Christ. Remember the words of our Saviour. "He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me." Insult not the King of Kings, who sends his Ambassador among you rebel worms of earth, proclaiming peace by the blood of the cross, by rejecting the gracious terms of peace—by want of due respect to his servant—by failure to provide for his comfortable entertainment. Remember if you thus insult the majesty of heaven, he may in anger recall his servant ; and if in anger recalled, it is a sign of coming war—a presage of fearful desolation.

This servant of the Lord has this day been constituted your spiritual pastor. Receive him as such. *He comes to feed you with knowledge and understanding.* Receive this appointed food of your souls, at his hand. Wait faithfully upon all his ministrations, that you may receive spiritual nourishment, and increase in spiritual stature. There is sometimes among gospel hearers a fastidiousness which proves hurtful to him who feeds the flock. There are individuals who are dissatisfied with every thing, that may not be in all respects according to their own taste. In their conduct, these individuals generally reverse the divine rule, and are slow to hear, swift to speak, swift to wrath. Brethren be not of the number. There is another obstacle to the right improvement of the word—the cares of the world and the deceitfulness of riches. These choke the word, and men become unfruitful. Herein take good heed to yourselves, as new born babes desire the sincere milk of the word, that ye may grow thereby.

He has authority given to correct and restrain.

This is the most painful part of his service. But after all the pain which arises from the nature of the service, he, in addition, frequently suffers the cruel resentment of those whom he would thus profit. Due correction often irritates proud human nature—and although the judgment may assent to the righteousness of the deed, yet every rebellious feeling is exasperated. More disturbances in the church have arisen from this, than perhaps from any other source. As you value the peace of Jerusalem, and your own improvement in holiness, receive with Christian meekness the corrections of your pastor. The divine rule is plain. "Obey them who have the rule over you, and submit yourselves ; for they watch for your souls as they who must give an account ; that they may do it with joy and not with grief."

As your pastor, God's servant is your *protector*. In submitting yourselves to him for protection two things are necessary. 1st. When he warns you of danger from spiritual foes, you must give due heed to the warning, and endeavour to shun the danger

and the death prepared. For if he faithfully warn you, and you flee not, but die, your blood will God require at your own hand. 2d. You must avoid danger by keeping at a distance from all ravening wolves. There are many who will come in sheep's clothing, who are still ravening wolves. With a rapacity "insatiable as the grave," these make havock among the flock. False teachers, with a diligence "unwearied as the wing of time," persist in their attempts to poison the pure stream of life. Especially of this sort are they "who creep into houses and lead captive silly women laden with sins: who moreover have the form of Godliness, but deny the power thereof: From such turn away, cease from the instruction which causeth to err."

Finally, brethren, pray much that through your pastor's labours, the word may have free course and be glorified in the salvation of souls. Live godly lives. "*Dearly beloved, I beseech you, as strangers and pilgrims abstain from fleshly lusts which war against the soul.*" Having your conversation honest among the gentiles, that they may by your good works which they shall behold, glorify God in the day of visitation. Beware lest ye also fall from your stedfastness, being enticed away with the error of the wicked. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever." Amen.



For the Religious Monitor.

AN EXPOSITION OF EPHESIANS, I. 10.

MESSRS. EDITORS,

According to the testimony of the Apostle Peter, many passages of scripture are not only *hard to be understood*, but also liable to be *wrested* by persons to their eternal destruction. And were I allowed to point out as an example of passages of this description, I should quote the words of Paul in his epistle to the Ephesians, i. 10. where he says, in describing the end for which God had published the mystery of his will, *That in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him.* I select this text in particular, not merely because there may be some difficulty in understanding its precise meaning, but because I have heard it employed by Universalists as an argument, nay, as positive proof, for the doctrine of universal salvation. Now, if any man can persuade himself, or others, to believe from this passage, that God will save *all* men, and receive them into the holy joys of heaven, however much, or however long they may continue to indulge in sin and the service of the Devil, it does appear to me, and the thought is very affecting, that they are guilty of *wresting* it to their own destruction.

It is not our intention however, at present, to enter upon the Universalian controversy;—we take it for granted that God, according to his word, *will* turn the wicked into hell and all the nations that forget God, and will torment them there for ever and ever. Our only design is, to endeavour to give some *consistent* explanation of the text above cited—an explanation, that may be more agreeable to the analogy of faith, than the gloss of the Universalists. And for this purpose, observe the context. In the beginning of the chapter, the Apostle, after the usual salutation, proceeds to tender his grateful acknowledgments to God the Father, for the rich bestowment of his spiritual favours upon unworthy, perishing sinners. In the bestowment of these incomparable favours, he declares that God acted in agreeableness to an eternal choice, which he had made of sinners in Christ before the foundation of the world: And this *choice*, or *election*, was made, he informs us, not from any foreseen *good* in the sinner, but merely from the sovereign good pleasure of his eternal will, that he might show forth the exceeding riches of his glorious grace, wherein alone sinners are made accepted in the Beloved. From the 7th to the 14th verse inclusive, he proceeds to expatiate on the great blessings and privileges which flow from the electing love of God, and which are enjoyed in consequence of the mediation of his Son, Christ Jesus: And among these, he enumerates the publication of the gospel. The gospel, or that gracious scheme of saving sinners through Jesus Christ, which the gospel presents to our faith, and particularly the proclamation of this scheme of salvation to the Gentiles, that they also should be fellow heirs with the Jews and admitted with them to a mutual participation of the same privileges and blessings under Messiah, the common head of the whole church, is “the mystery of his will according to his good pleasure which he hath purposed in himself.” And for what end, has this glorious mystery of God’s will been made known? The answer is in the 10th verse, “That, in the fulness of times, he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him.”

The gospel dispensation of God’s grace, as opposed to the Old Testament dispensation of it, is here called “the dispensation of the fulness of times:” because this was the time which God had marked out from eternity for the enlargement of his church, and the greater display of his glory; because this was the time to which all the rites, types, and sacrifices of the ancient church, looked forward, and in which they were all to be fulfilled and abolished; and because this was the time in which ancient prophecy respecting the advent of Messiah, and the subsequent increase of his government, was to meet its accomplishment; being the period which the prophets surveyed with rapture, when they “prophesied beforehand of the sufferings of Christ and the glory that should follow.” This dispensation, then, as introduced by Christ and his Apostles, is the last dispensation of grace to sin-

ners. And during this dispensation, God has determined "to gather together in one, or (as the word signifies) to sum up in one head all things in Christ both which are in heaven and which are on earth, even in him." There is a passage precisely parallel with this in the first chapter of Col. "For it pleased the Father that in him should all fulness dwell; and (having made peace through the blood of his cross,) by him to reconcile all things unto himself; by him, I say, whether they be things on earth, or things in heaven." Now the only difficulty in these passages respects the meaning which we are to attach to the words, *things in heaven*, and, *things on earth*. We have already hinted, that the Universalists make these *texts* to preach universal salvation, nay, a universal restoration not of men only, but also of devils. But passing this doctrine as a damnable heresy, and this exposition of these scriptures as a *wresting* of them to the *destruction* of souls; we remark, that among the pious and orthodox there is some diversity of opinion on the question before us. Some by the *things in heaven*, understand, the angelic hosts, and by the *things on earth*, believers of all nations, and suppose that both these will at length be united in one great society or church under Christ as a common head, in order that a perfect harmony and sameness may be enjoyed in the eternal worship of God in heaven. And in support of this interpretation they adduce that sublime passage in the twelfth Chap. of Heb. "Ye are come to the heavenly Jerusalem and to an innumerable company of Angels," &c. But to this exposition there are some objections. The Angels can never be so incorporated with the church "redeemed from among men" as to form a part of it; the church is *complete* without them, she is the *fulness* of Jesus Christ, she constitutes the whole body of the Head, Christ. Again, in the passage in Col. the *things in heaven* are said to be as much *reconciled* unto God by Christ, as are the *things on earth*; but the Angels were never at any time at variance or enmity with their Maker, and consequently were never the proper subjects of reconciliation through the mediation of Christ. And since Christ is not the Mediator of Angels, their services are directed immediately to God without the intervention of his mediation and consequently their worship can never be precisely the same with that of the redeemed, they can never mingle their notes with them in that holy song of thanksgiving, "Unto him that loved us and washed us from our sins in his own blood," &c.

Other expositors, by "the things in heaven" understand the Jews, and by "the things on earth" the Gentiles, and suppose that the Apostle is here speaking of the union of these under Christ in the New Testament church: And this opinion they support by the interpretation which the Apostle gives in the 12th of Heb. of the prophecy of Haggai respecting the "shaking of the heavens and the earth." But in that place the Apostle is speaking, not of persons, but of dispensations; he is merely in-

forming the Hebrews that the Old Testament dispensation, (in which sense he understands "the heavens and the earth" of the Prophet,) was shaken and set aside by the introduction of the new; which latter dispensation he pronounces immoveable, "a kingdom which cannot be moved." But that the Apostle in the ~~verse~~ before us, is not speaking of the union of Jews and Gentiles in the visible church of the New Testament, appears, from the circumstance of his immediately passing to a consideration of that union in the following verses;—thus verse 11. "In whom we also, (we Jews) have obtained an inheritance;" and then in the 13th verse, "In whom also, ye (Gentiles) trusted, after that ye heard the word of truth, the gospel of your salvation."

Believing, therefore, that neither of the foregoing opinions in reference to the meaning of this text corresponds with the "mind of the Spirit" therein, we proceed to state another, and which we believe to be the correct one; viz. that by the *things in heaven* we are to understand the saints in heaven who died antecedent to the death of Christ; and by the *things on earth*, believers under the New Testament, of every nation, tongue, and kindred. The following remarks will tend to prove and illustrate this opinion. Speaking of the Old Testament saints in the close of the 11th Chap. of Heb. the Apostle says, "These all having obtained a good report through faith, obtained *not* the promise, God having provided some better thing for us that they without us should not be made *perfect*." The happiness of these saints was suspended upon the future accomplishment of the promise respecting the coming of Christ and his vicarious death; they did not live to see this promise accomplished, but died in the full faith of its accomplishment, and on the accomplishment of it alone depended all the bliss and happiness to which they were exalted; without this therefore they could not have been *perfect*. But again these saints formed only a *part* of "the body of Christ," only a *part* of that church which God from eternity had purposed to redeem; this body of Christ, this church of the living God, according to the purpose of Jehovah, was to be completed and perfected under the present dispensation of grace, hence it follows, that without the present dispensation the church could not have been *perfect*. Now, the Apostle, in the scripture under consideration, having mentioned the "dispensation of the fulness of times," that is, the present dispensation of grace in opposition to the old dispensation, would very naturally be led to contemplate the design that God had conceived for perfecting his church, by gathering together in one, or summing up in one head through the finished work of redemption, both the "things in heaven" and the "things on earth." Previous to the coming of Christ, the saints could not be said to stand in a crucified Redeemer, but in one to be crucified; since the death of Christ, however, both the Old and New Testament saints are made to stand together in one crucified Head, Jesus Christ. And the gospel, the mystery of God's will.

was introduced and published for this end, that God might perfect his church, by uniting together, or gathering together, in one glorious Head, one crucified and ascended Saviour, all the redeemed of God, whether they belonged to the old or new dispensation of grace. Such then, appears to us to be the meaning of the Apostle, when he declares that it is the intention of God, "in the dispensation of the fulness of times to gather together in one all things in Christ, both which are in heaven and which are on earth, even in him."

J. M.

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For the Religious Monitor.

THE REDEMPTION AND SANCTIFICATION OF THE CHURCH.

[We are happy in being able to gratify our readers with a series of papers of no ordinary excellence, on the subject announced in the above title. They have been transcribed verbatim, from a discourse or rather dissertation of the late DR. SHAW, founded on Eph. v. 25—27. Though with no view to publication, it has been written with the greatest care; and, like all his other productions, is remarkable for correct theological sentiment, perspicuity, strength and elegance of diction, and a rich savour of piety, which runs through the whole. It is proposed to publish a volume of similar pieces, from his MSS. and we feel confident, that all who read this specimen, will be desirous to possess the whole. It consists of a number of distinct, yet closely related observations or propositions, each of which, will form a paper, complete in itself, of a suitable length for our work: so that, though we shall be under the necessity of using the hateful words, "*to be continued*," they will not here, as in most instances, break in upon the course of argument or illustration.]

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EPHESIANS, v. 25—27. *Christ loved the Church, and gave himself for it; that he might Sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish.*

If we cast our eye over a map of the travels of Paul, it will instantly appear, that the most celebrated countries and cities in the ancient world, were the scenes of his labours, sufferings and triumphs; such as Jerusalem in Judea, Antioch in Syria, Ephesus in Asia Minor, Corinth and Athens in Greece, and Rome, the mistress of the world. Now, to preach the strange doctrine of Christ crucified in these renowned seats of philosophy, politeness, law and government, was, it must be acknowledged, an enterprise of no ordinary magnitude. It was, in truth, to risk the hottest part in the battle—to penetrate the very strong holds of idolatry and vice—and to attack them on their very thrones, upheld as they were, by imperial favour and military power, by the schools of philosophy, the colleges of priests, with the stupid admiration of

the multitude. A brief notice of Ephesus, will set this matter in a clear light. That city was the metropolis of Proconsular Asia, and famous among the Heathen for the temple of Diana, which for its largeness, furniture and workmanship, was esteemed one of the seven wonders of the world. Being, moreover, the residence of the Roman Proconsul, the seat of the courts of justice, and the greatest trading town in Asia, on this side mount Taurus, it was a place of common resort for men of fortune, and learning, and genius. Yet, in spite of every terror and every obstacle, the Apostle, by boldly preaching the despised doctrines of the cross for the space of about three years, on that noted theatre of idolatry and iniquity, succeeded in founding a famous christian church, amongst these idolatrous and effeminate Asiatics. And, when after many painful and surprising vicissitudes in his life, he was carried a prisoner to Rome, he addressed from thence, his letter to the church at Ephesus, as the inscription, which is undoubtedly genuine, bears.

Every thing in the sentiments, order and diction of this epistle, and of that to the Collossians, shews, that the two letters were written by the same person, at, or nearly at the same time, and upon the same subject, and transmitted to their respective churches by the same messenger. Both epistles, represent the writer as under imprisonment for the gospel, and both treat of the same general subject. The leading doctrine of both epistles, is the union of Jews and Gentiles under the christian dispensation, and that doctrine in both, is illustrated by the same similitudes: "one head," "one body," "one new man," "one temple." The two epistles, also, remarkably agree in the run of thought, and warmth with which it is expressed.

The epistle to the Ephesians, is not at all of a controversial nature. It touches upon most sublime matters, and is expressed, (according to Grotius,) in words more sublime than are to be found in any human language.

In setting forth the great discoveries which he styles, "the mystery of God, and of Christ," and "the mystery of God's will," the Apostle may be said to have had a threefold object in view, and to have accomplished a threefold purpose. 1st. To degrade in the eyes of the Ephesians the mysteries of their idolatrous gods, by representing the superior glory and virtue of the mystery of Christ. 2d. To produce in them an elevation of sentiment and affection corresponding to the sublime mystery of God's will, into the knowledge of which, he had taken pains to lead them. 3d. To lay a proper basis for practical commands and exhortations, which he mingles with and supports by doctrinal facts and references. Thus, in the text, he illustrates and enforces the duties of husbands and wives, by introducing the deep mystery relating to Christ and the church—showing that the love of husband and wife, should resemble that between Christ

and the church. In speaking of this mystery, we shall endeavour,

I. To explain the text in some general observations.

II. To prove and illustrate the connection between the death of Christ and the purification and glory of the church.

PART I.

GENERAL OBSERVATIONS.—1. OF THE CHURCH.

Obs. 1. Our text expressly recognises the fact of the existence of that society, which is commonly denominated the "Church." But, what is the church? In answering this question, we need not stop to dispute with the Papists, whether the Pope be the Vicar or Vicegerent of Christ upon earth, or with the English Episcopalians, whether the King be the head of the church, or whether a visible head on earth be at all essential to a church. We shall carefully avoid all appearance of controversy on this subject; but as in order to be understood, it is necessary to be accurate and often minute, in explaining the meaning of words, we must here observe, that the words in the Hebrew, Greek and Latin Languages, which in English are rendered church, congregation, or assembly, signify an assembly of any kind, sacred or civil, lawful or riotous, and that the context alone can determine what kind is meant. The same word elsewhere rendered church, is applied Acts xix. 32, 39, to a mob, and to a lawful assembly—in Col. iv. 15. to a small company of Christians meeting together in a private house—to believers in one place or city, as contradistinguished from those in other places, the church in Jerusalem—to all the professors of the gospel, the whole christian community diffused over the earth, 1 Cor. xii. 28.—and in the text, to the whole body of the redeemed whose names are written in heaven.

Some have denied the existence altogether of a visible catholic society, distinct from the company of the redeemed, and in which Christ has deposited his truth and instituted his ordinances. But we would ask, was not every Jew who had the token of God's covenant in his flesh, whether regenerated or not, reputed a member of the Jewish church, or will any say, that all partook of saving grace, who partook of the privileges of the Jewish church? And is not the professing people of God a mixed assemblage of tares and wheat, of good with bad? It is in this visible society, that God hath set Apostles, Prophets, Pastors, Teachers, and if these officers were limited to the election of grace, then, on the one hand, the pastoral relation could not be formed without first knowing who are the election of grace, and on the other hand, none could be kept out of the church, because even a blasphemer, a persecutor, may, like Paul, be a chosen vessel.

But of the existence of the society, of which the text speaks, which goes by the name of "the church invisible," which con-

sists of "the election of grace," "of those predestinated to life," the number of which is, to us, an impenetrable secret, many of whose numbers have already gone to the invisible world, whose distinctive properties are those "of the hidden man of the heart," no sect of Christians will dare to suggest a doubt.—From the earliest times, there have existed promises and gracious revelations of God, and consequently a people of God, acceptable worshippers of God, or in other words, a church of God, amongst men.

This society, or church of true believers, comprehends all those, who, before the second coming of Christ shall have been gathered promiscuously out of all nations. It may fairly be doubted, whether any city, village, congregation, or country, have ever universally embraced the gospel; but it will appear in the end, that this society is diffused over the whole earth, comprising in its limits, the length and breadth of the globe, and composed of multitudes from every nation under heaven, who understand, believe, love, and act according to that Revelation which God's beloved Son and most illustrious Messenger, hath imparted to erring mortals. Christ himself said, "the Son of Man shall gather his elect from the four winds, from the one end of heaven to the other." Matt. xxiv. 31. And again, 40, 41, "then shall two be in the field, the one shall be taken and the other left.—Two women shall be grinding at the mill, the one shall be taken and the other left." Hence the church is styled "a general assembly," which, when collected, shall celebrate in the following strains, the praises of the Redeemer; "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." Rev. v. 9.

Again—the words of the text, "Christ loved the church, and gave himself for it," plainly import, that the number of her members is unalterably limited and defined. It is utterly incredible, that a person possessed of the astonishing wisdom and prudence of Jesus Christ, should love and give himself for—he knew not whom. How could it be said that he loved the church, if it were not known and determined who and what the church was? It would indeed be fearful presumption, in mortals to step into God's place, and say this one is elected, that one is reprobated, this one is sure of heaven, but that one shall die in his sins.—But this knowledge is not too high for God. It is the prerogative of Deity to know the end from the beginning. Viewed as a whole complete body, the church has the number of her members accurately defined and permanently fixed; but if viewed at any particular period of her existence on earth, the number of living and acting believers varies exceedingly at different times.—Sometimes faith is scarcely to be found on the earth. True religion may, at times, be compared "to the little cloud rising out of the sea like a man's hand," which Elijah's servant saw from the top of Carmel, I Kings, xviii. or to a handful of corn on the

top of a high mountain, waving in the wind, and scarcely retaining its hold of the earth. "They were not all Israel who were of Israel," even when the outward dispensation of religion was restricted to the small nation of the Jews. Messiah himself met, in general, contempt and execration. At other times again, God makes the place of his feet glorious, by adding members to this sacred community, numerous as the drops of the morning dew. But as no new thoughts or purposes can arise in the mind of an everlasting, almighty and omniscient being, it would be as absurd as impious, to suppose that the church, abstractly considered, is capable either of increase or diminution. Now that the church does consist of a certain definite number, selected from the whole mass of mankind, we think is manifest from the following facts and arguments.

In the first gospel promise, the ideas of selection and separation are clearly implied. "The seed of the woman," (that is,) Christ, the head of all true believers in him, are expressly distinguished from the seed of the serpent, (that is,) the Devil, and his agents amongst men. The temporal redemptions of Israel being of a particular, exclusive nature, limited to "the seed of Jacob," and in which the Egyptians, and other heathen nations, had no share, were a shadow of particular redemption by Christ. The very plagues of Egypt marked out the Israelites as a peculiar people; the Egyptians alone were smitten, while the Israelites were redeemed by the blood of the paschal lamb. Ever after, the Israelites were to redeem their first born by paying a price, Ex. xiii. 13. In allusion to this ancient ordinance, the whole company of the redeemed is styled, "the church of the first born," being like ancient Israel, a people whom the Lord hath set apart for himself. The limitation of the legal oblations to the congregation of Israel, to the exclusion of the surrounding nations, requires a similar limitation of the sacrifice of Christ to the church of true believers, that the type and anti-type may have a correspondence. Christ himself made a similar distinction and limitation: he distinguishes his sheep, whom he knows, from others, whom he calls wolves and hirelings. These sheep he loved; for them he laid down his life; or, as in the text, "he loved the church, and gave himself for it."

Again—the term church conveys the ideas of unity, order, honour and harmony. The human body consists of many members, but is nevertheless a unit. There are innumerable forms of disease, but all diseases are but a unit. There are many moral diseases, so to speak, yet sin is but a unit, one body of sin, all and every sin being "a want of conformity unto, or transgression of, the law of God." In like manner, the church of believers, though gathered from north, south, east and west, out of every kindred, tongue, people and nation, is, nevertheless, one church, one body, one kingdom, Eph. iv. 5, 6. All believers are animated by the self same omnipresent spirit of Christ, whose indwelling is the

efficient cause of their unity in faith and hope, affection and obedience. This is a very glorious society, every member of it being the workmanship of God himself, created after his own image, in knowledge, righteousness and true holiness. O, what a blessedness to be a member of this honourable society, all glorious within, and at last without spot or wrinkle!

[To be Continued.]

Selections.

AMERICAN TRACT SOCIETY.

[The following remarks from the *Evangelical Witness*, (a work which corresponds with its title,) is to our mind a *demonstration* of the practical results of a provision in the constitution of this society, at which we expressed our regret, in our first Number, (see p. 46.) And we cannot but again express our regret that a society so powerful, as in all probability the American Tract Society will be, should spend its energies and its funds in the dissemination of merely moral dissertations and tales, destitute of almost every characteristic of Christianity, and in the greatest danger of being deeply tinged with sentiments which men of orthodox principles believe to be subversive of the first principles of the gospel. Perhaps it would be difficult to furnish a more striking example than this does of the tendency of the much-praised *Catholicism* of the present day, to banish every thing that is glorious in the gospel of Christ from the church. There is perhaps no way that promises to be of greater utility than the extensive distribution of sound, evangelical Tracts. But we are equally satisfied that their usefulness must diminish in proportion as the principles of the gospel are excluded from them; and positively hurtful as soon as they become the vehicles of error. Under the strict operation of the articles in the constitution of this society, which are the subject of the following remarks, the character of the Tracts circulated through our country must speedily be changed. It must be obvious, we think, to every one who knows the conflicting tenets held by the different members of the publishing committee, that there will be but very few Tracts published by the American Tract Society, which some one or other of them would not condemn.]

It is impossible for any friend of truth and of the interests of the church in the United States to contemplate an institution so powerful, as this one is likely to become, with indifference. The very great amount of tracts which it will put into circulation, will have an influence, an extensive influence, on the religious community; for while some ignorant and ungodly people read the tracts, it cannot be doubted that a great majority of the readers of these little books are the professors of religion and their children. It is the effect which the tracts have upon these latter, rather than the conversation of the profane or thoughtless, that merits especial consideration, in this business. The com-

plexion of the tracts must decide this point. Let us now endeavour to ascertain what that will be, or rather what it will not be.

The 6th article of the constitution contains the following provision. "The publishing committee shall contain no two members of the same denomination; and no tract shall be published to which any member of that committee shall object.

The publishing committee for the present year are :

The Rev. James Milnor, D. D. of the Episcopal church.

The Rev. Gardiner Spring, D. D. of the Presbyterian church.

The Rev. John Knox, D. D. of the Reformed Dutch church.

The Rev. I. Edwards, Andover, of the Congregational church.

The Rev. Charles G. Sommers, of the Baptist church.

_____ of the Methodist Episcopal church.

For the present year, we have confidence that no directly erroneous doctrines will be published in any of the tracts of this institution, for we are persuaded from our knowledge of Dr. Knox, that he will object to any thing contravening the confession of the synod of Dort. This is important in so heterogeneous an association, as the A. T. Society exhibits. Let us now try the other side. Dr. Milnor will object to any tract that teaches the Presbyterian form of church government. Dr. Spring, an avowed and zealous partizan of Hopkinsianism will object to any tract teaching the total depravity of the sinner, or the condemnation of all men for Adam's sin, or the natural inability of the sinner to make himself a new heart, or justification by the imputed righteousness of Christ. In all this, we presume he will be joined by the Rev. Mr. Edwards of Andover. The Rev. Mr. Sommers of the Baptist church, will object to any tract exhibiting the obligations of Baptism which has been administered to infants, or the duties devolving on them as enrolled church members. The Methodist member will object to any tract maintaining the doctrine of the eternal, unchangeable and sovereign love of God, and the doctrine of the perseverance of the saints, while he will agree with Dr. Spring, and Mr. Edwards in most of their Hopkinsianism. Now we are persuaded that the great body of those, who are called orthodox in *America*, will be of the opinion that some of those objections touch the vitals of Christianity. One speaker at the organization of the Society, tells us that every tract should contain as much truth as will point out the way of salvation to a sinner who has no other means of acquiring a knowledge of it. But if this is through the imputed righteousness of Christ, no such tract will be published this year by the institution. Now, we ask, is it proper that societies, whose tracts teach this capital doctrine of the Christian system, should put their funds into the treasury of a society under such an organization? Let it be remembered too that there are some securities against error this year, that may not exist next year. Instead of so reputable and evangelical a man as Dr. Milnor, some member of the church to which he belongs, who goes all the lengths of Arminianism may be on

the publishing committee. Instead of Dr. Knox, there may be elected from the Dutch church, Eltinge, Ten Eycke of Montgomery, or Van Vechten of Schenectady, who will act with the Arminians and Hopkinsians on the subjects of natural ability, and indefinite atonement. Instead of Mr. Sommers, there may be elected from the Baptist church the Rev. Mr. Rice a Hopkinsian. Then what will be there to prevent the heresies of Arminians from being put into more extensive circulation by this society?

But even as now organized, will not the readers of this year's tracts be strongly tempted to consider, what Calvinists have been accustomed to view as of the deepest interest, altogether unimportant? Election is not here, total depravity is not here, justification by imputed righteousness is not here, &c. and therefore, they are matters of small moment, will they be tempted to think.

We cannot but consider it as a remarkable fact, in the very beginning of the history of this society that Dr. Spring the leader of the Hopkinsian party in the General Assembly, and who was opposed to the transfer of the New England Tract Society, should be the member of the Presbyterian church selected for the publishing committee. It is giving by the society the strongest testimony in its power that in its opinion, Hopkinsianism is harmless. It demonstrates, at the very commencement of its career, the prevalency of New England influence. As we call Hopkinsianism, Arminianism refined, there are at least three out of six of the publishing committee, Arminians. Surely it is reasonable to expect that the complexion of the tracts, though they may be free from direct error, will be deeply shaded with Arminianism.



AN ACCOUNT OF THE PRESENT VERSION OF OUR PSALMS.

To the Editor of the Christian Recorder.

SIR,

THE very interesting and instructive analysis, which you gave in your Number for February, of Mr. Lister's Lecture on the various translations of the Bible, and of the authorized one now in use and appointed to be read in churches; has, doubtless, met a kind reception from your numerous readers; and, it is but justice in me to say, that, in common with many others, I have been highly gratified in perusing it. Our translation, as we are informed, was begun in 1607, and completed in little more than 3 years. Six of the translators were entrusted with the revision and correction of it; two from Cambridge, two from Oxford, and two from Westminster, who met in Stationers' Hall to consult among themselves, and mutually assist each other in their work. The whole translation was afterwards submitted to the critical inspection of Bishop Wilson and Dr. Smith, the latter of whom wrote the preface and prefixed the arguments. In this great work fifty-four men were employed, and by their joint la-

bours, they have furnished us, according to the judicious Selden, with "the best English translation in the world."

Some singular blunders, however, have occurred in certain editions of our translation, owing to the inattention, or rather perhaps to the wicked and waggish design of the printers. It is well known the King's printer was fined £10,000, in the court of Star-Chamber, for omitting the word "not" in the seventh commandment; a sentence of just but great severity, considering the value of money at that period. From the state of public morals, it has been supposed that copies of this edition must have got into circulation in the higher circles. Another edition was called the *Vinegar Bible*, from an erratum in the title of the 20th chapter of Luke's Gospel, where is printed "the parable of the vinegar," instead of "the vineyard."* These, however, are but the palpable and offensive blunders of the printers, and not the faults of the worthy translators.

Having made these remarks on our present authorized prose translation of the Sacred Books, perhaps you may be disposed to indulge me a little farther, while in the sequel of this paper, I claim your attention to a brief account of the Versified translation of the Psalms, which are usually sung in our public worshipping assemblies, and in our more retired family devotion

It is well known that the present is not the only version, that has been in use in our protestant, reformed church. At a very early period, as some affirm, there was a Scots version of the Psalms, and it is extremely probable, that before the year 1546, a number of them were translated in metre; for, on the authority of Knox, we are informed, that George Wishart sung the 51st in the house of Ormiston, on the night in which he was apprehended. Two brothers, John and Robert Wedderburn, natives of Dundee, are supposed to have been the principal translators of them. This version, says Dr. M'Crie, was not completed, and at the establishment of the Reformation, it was supplanted in the churches by the version begun by Sternhold and Hopkins, and finished by the English exiles at Geneva.†

In the Reformed church in Scotland, this last was the version generally used, anterior to the adoption of the present improved version of our Psalmody. The General Assembly which met at Edinburgh in December, 1562, resolved to have an edition of this Psalter printed in their own country, for hitherto it was printed in England, and that it should be bound up with the Book of Common Order; and soon after they had the satisfaction to find, that their resolution was carried into effect. A subsequent Assembly ordained, "that every minister, exhorter and reader, should have a copy of the Psalm Book, lately printed in Edinburgh:"‡ and what is perhaps still more remarkable in the char-

* Curios. of Liter. I. 130.

† Life of John Knox, I. 364, note.

‡ Vide Acts of Assem.

acter of the times, the Parliament, in 1569, ordained "that all gentlemen householders, and others worth 300 merks of yearly rent, or above, and all substantial burgesses who were likewise householders, and worth 500 pounds in land or goods, should be held bound to have a Bible and Psalm Book in the vernacular language, in their houses, for the better instruction of themselves and their families in the Knowledge of God; ilk person under the penalty of ten pounds."

In this Psalter there were a great many varieties in the versification, and consequently, there must have been a corresponding variety in the tunes to which the psalms were sung; but in these remote and rude times, our venerable and zealous forefathers took peculiar delight in learning and singing *a great many* church tunes, and did not rigidly confine themselves to a few of common measure, as many professors inflexibly do, in our more noted day of musical mania and festivity.* They had their long and their short metres, their common, and their not common measures, and they sang them without reserve on all proper occasions; *the edification of no one being in the least hurt either by a quick or slow melody.* In this respect their practice differed somewhat from ours; for in many of our chapels, the introduction of one of the tunes which our venerable and grave fathers sang with the greatest composure, and with which they were quite familiar, for instance the old 100th, or the 148th psalm, would, in some of our congregations, produce a *moving* scene, and it is presumable, would be the innocent occasion for not a few leaving the place of worship and the solemnity of praise in haste and confusion. I will give you a stanza of the 148th Psalm, from the old version, which was in use since the Reformation.

Verse 3.

"Praise him both sun and moon,
Which are so clear and bright;
The same of you be done,
Ye glistening stars of light."

This is different from our metre; and my knowledge in the science of sounds is not so extensive as to enable me to say whether we have now a tune in our collection that would suit lines of the above length; but this I know, that though I have now lived nearly half a century, I have not heard, so far as I can recollect, any thing but tunes of common measure, that is, tunes suited to alternate lines of eight and six syllables, sung in any of our public assemblies; and although the old version of the 100th Psalm is transferred, from Sternhold and Hopkins' Psalter, to ours, it is generally passed over, and sung after the fashion of, "Another of the same." Tell me, Mr. Editor, why it is so.

* Once or twice of late years, a musical festival has been kept at Edinburgh, and I make no doubt, but to many it would indeed be the feast of melody and the flow of sounds.

But I am forgetting myself: it is not my intention at all, to argue the propriety or the impropriety of diversifying our psalm tunes, as much as a well regulated prudence may dictate or circumstances render proper; but to give some short historical account of our present poetical version of the Psalms.

There is a fashion in language as well as in dress, and owing to the changes necessarily produced on a living language by the lapse of time, and the progress of literary refinement, many of the phrases in the old version became obsolete, and not a few of the stanzas appeared uncouth and antiquated, like the garments worn in other times. Men of taste, and especially those possessing any portion of poetical talent, expressed in strong terms their dissatisfaction with the old translation, and their earnest wish to have a new and an improved version. James VI. a royal literary pedant, attempted a versification of the Psalms, and proceeded as far as the 31st; but his work was so characteristic and illustrative of the foible, the folly, and the vanity of the man, that it never got into public favour, and the opposition to it, though a *royal* Psalter, was almost universal. This version begun by the King, was completed by the Earl of Stirling, and printed in the year 1629.

About ten years after, Sir William More, of Rowallan, a Scotsman, and a stanch friend to the presbyterian form of church government, composed and published a metrical version of the whole Psalms; and Francis Rous, Esq. a pious gentleman, of Devonshire, of whom Principal Baillie speaks, "as an old and honest member of the House of Commons," and Mr. Neal, in his history of the Puritans, says, "he was an aged and venerable man," gave another version some time before 1640.

Rous' version was sent by the House of Commons to the Assembly of Divines who met at Westminster, in July, 1643, for the consideration of that learned body; and to be revised by them with the view of introducing it into the psalmody of the church. After some discussion, the Assembly took up the matter, and appointed a committee to carry the object of the parliament into effect.* Referring to the business of this committee, Baillie says to his correspondent, "I wish I had Rowallan's psalter here, for I like it better than any I have yet seen."

In prosecuting their object, one of the first resolutions which the Assembly formed, was to dismiss from Rous' version every extraneous composition—such as hymns and doxologies, which were sometimes affixed to the psalms, and occasionally sung at the close of praise. But the Assembly would allow no such thing to remain in practice; and were determined to keep, not only to the *sense*—but, as far as possible, to the *very words* of the sacred text. Doubtless it is owing, in a great measure, to their strict and inflexible adherence to this simple principle of

* Baillie's Letters, January 1, 1644.

translation, that we have gotten from them such a correct, plain, and even elegant version of the Book of Psalms.

It may be remarked, however, that in the progress of their labours, the Westminster Assembly were assisted by the General Assembly of the Scottish Church. The version was first revised in England, and then sent to Scotland for correction and improvement; and after many alterations were made on the original copy, the English Parliament, in 1645, approved Rous' psalms as amended by the Westminster Assembly.

Meanwhile, the Church of Scotland took the matter into more serious consideration, and calmly and coolly deliberated on the propriety of adopting this improved version, for the purpose of using it in congregations and families; and, in the Assembly which met August, 1647, Session 25, they passed the following act, entitled, "Act for revising the paraphrase of the psalmes brought from England, with a recommendation for translating the other scripturall songs in meeter."

"The General Assembly having considered the report of the committee, concerning the paraphrase of the psalmes sent from England: And finding that it is very necessary that the said paraphrase be yet revised; therefore doth appoint Mr. John Adamson to examine the first fourty psalmes; Mr. Thomas Crawford the second fourty; Mr. John Row the third fourty; and Mr. John Nevey the last thirty psalmes of that paraphrase: and in their examination they shall not only observe what they think needs to be amended, but also to set down their own essay for correcting thereof: And for this purpose recommends to them, to make use of the travells (labours) of Rowallan, Mr. Zachary Boyd, or of any other on that subject, but especially of our own paraphrase, that what they find better in any of these works may be chosen; and likewise they shall make use of the animadversions sent from Presbyteries, who for this cause are hereby desired to hasten their observations unto them; and they are to make report of their travells herein to the commission of the Assembly for publick affaires against their first meeting in February next: And the commission after revising thereof, shall send the same to Provincial Assemblies, to be transmitted to Presbyteries, that by their further consideration the matter may be fully prepared to the next Assembly: And because some psalmes in that paraphrase sent from England are composed in verses which do not agree with the common tunes, therefore it is recommended that these psalmes be turned into other verses which may agree to the common tunes, that is, having the first line of eight syllables and the second line of six, that so both versions being together, use may be made of either of them in congregations as shall be found convenient: And the Assembly doth further recommend, that Mr. Zachary Boyd be at the paines to translate the other scriptural songs in meeter,* and to report his travells also to the

* Z. Boyd, as I am informed, versified the greater part of the Bible, but his work is confined to the College Library, Glasgow.

commission of Assembly, that after their examination thereof, they may send the same to Presbyteries to be there considered untill the next General Assembly."

The committee nominated in this act, entered on their work with becoming spirit, prosecuted it with laudable zeal, and at next meeting brought forward their report according to appointment.

The Assembly, anno, 1648, so far approved Rous' paraphrase, with the corrections and alterations made upon it, as to send it down to Presbyteries, "that," as their act expresses it, "they may carefully revise and examine the same, and thereafter send them with their corrections to the commission of this Assembly to be appointed for publick affaires, who are to have a care to cause re-examine the animadversions of Presbyteries, and prepare a report to next General Assembly," &c.

Many of the Presbyteries obtemperated this appointment, and some did not; but the Assembly, however, in August, 1649, found themselves in circumstances to warrant them to refer the whole matter to the commission to meet in November following. Their act of reference shows how cautiously they went to work, and how anxious they were during the whole procedure to have the version improved as much as possible. It runs thus: "The General Assembly having taken some view of the new paraphrase of the psalmes in meeter, with the corrections and animadversions thereupon, sent from several persons and presbyteries; and finding that they cannot overtake the review and examination of the whole in this Assembly, therefore, now after so much time and so great paines about the correcting, and examining thereof from time to time some years bygone, that the work may come now to some conclusion, they do ordain the brethren appointed for perusing the same during the meeting of this Assembly, viz. Masters James Hamilton, John Smith, Hew Mackail, Robert Traill, George Hutcheson, and Robert Laurie, after the dissolving of this Assembly, to go on in that work carefully; and to report their travells to the commission of the General Assembly for publick affaires at their meeting at Edinburgh, in November; and the said commission after perusal and re-examination thereof, is hereby authorized with full power to conclude and establish the paraphrase, and to publish and emit the same for publick use."

By this reference the business was entirely left in the hands of the commission; and on the 23d November, 1649, at Edinburgh, they issued this interesting cause in the following decision: "The commission of the General Assembly having with great diligence considered the paraphrase of the psalmes in meeter, sent from the Assembly of Divines in England by our commissioners whilst they were there, as it was corrected by former General Assemblies, committees from them, and now at last by the brethren deputed by the late Assembly for that purpose;

and, having exactly examined the same, do approve the said paraphrase, as it is now compiled; and, therefore, by the power given them by the said Assembly, do appoint it to be printed and published for public use: Hereby authorizing the same to be the only paraphrase of the psalms of David to be sung in the Kirk of Scotland; and discharging the old paraphrase, and any other than this new paraphrase to be made use of in any congregation or family after the first day of May, in the year 1650.— And, for uniformity in this part of the worship of God, do seriously recommend to Presbyteries, to cause make an intimation of this act, and take special care that the same be timeously put to execution, and duly observed.

A. KERR."

This excellent version, as corrected and approved by the General Assembly of the Church of Scotland, received the approbation, and was sanctioned by the authority of the Scottish Parliament, at Edinburgh, on the 8th January, 1650, as appears from the following Act:

"The Committee of Estates, having considered the English Paraphrase of the Psalms of David in Metre, presented this day unto them by the Commission of General Assembly, together with their Act, and the Act of the late Assembly approving the said Paraphrase, and appointing the same to be sung through this Kirk; therefore the Committee doth also approve the said Paraphrase, and interpose their authority for the publishing and practising thereof; hereby ordaining the same, and no other, to be made use throughout this kingdom, according to the tenor of the said Acts of the General Assembly and their Commissioners.

"T. HENDERSON."

Many of the Independents and Dissenters in England became desirous to have this Psalter, the only authorized one in the established church of Scotland, introduced to their chapels and places of public worship, and in 1673, an edition of it was published with a recommendatory preface by Dr. Owen, and subscribed by twenty-five other divines.

The Preface is short, and to the following effect:—"Surely singing of Psalms is a duty of such comfort and profit, that it needeth not our recommendation; the new nature is instead of all arguments, which cannot be without this scriptural solace.—Our devotion is best secured, where the matter and the words are of immediately divine inspiration; and to us, David's Psalms seem plainly intended by those terms of *Psalms, and Hymns, and Spiritual Songs*, which the Apostle useth, Eph. v. 19, Col. iii. 16. But it is meet that these divine compositions should be represented to us in a fit translation, lest we want David in David; while his holy extasies are delivered in a flat and bold expression. The translation which is now put into thy hand cometh nearest to the original of any that we have seen, and runneth with such a fluent sweetness, that we thought it fit to recom-

mend it to thy Christian acceptance, some of us having used it already, with great comfort and satisfaction."

This recommendation is subscribed by Jno. Owen, D. D., Thos. Manton, D. D., Henry Langley, D. D., William Jenkyns, James Innes, Thos. Watson, Thos. Lye, Matthew Poole, John Millward, John Chester, Geo. Cokayn, Matthew Mead, Rob. Franklin, Thos. Doolittle, Thos. Vincent, Nathaniel Vincent, John Rythen, Wm. Thomson, Nicolas Blaikie, Charles Merton, Edmund Calamy, William Carslake, James Janeway, John Hicks, John Baker, Richard Mayo.*

Such, Mr. Editor, was the origin and the subsequent process of improvement of our highly valuable and scriptural version of the Psalms. The account indeed is not so full as could be wished, yet I flatter myself that imperfect though it be, it will afford abundant reason to conclude that we have an excellent and exact metrical translation of the Songs of David—the sweet singer of Israel. It was subjected to frequent and careful revision—it was often touched by the hand of the correctors—and, from its general execution, it will be admitted the Assembly are borne out in stating as they do in the titlepage, "that the metre is more plain, smooth, and agreeable to the text than any heretofore."

Dr. Nicholas Brady, and Nahum Tate, poet laureat in his day, published a version of the psalms in 1698; but in my humble opinion it is far inferior to our own. Take as a specimen for comparison Ps. lxxii. 18, 19:—

"Then bless'd be God the mighty Lord.
The God whom Isr'el fears;
Who only wond'rous in his works.
Beyond compare appears.

Let earth be with his glory fill'd.
And ever bless his name;
Whilst to his praise the list'ning world
Their glad assent proclaim."

Is not this tame when compared with the poetical pathos and glow of feeling expressed in our version?

Now blessed be the Lord our God.
The God of Israel;
For he alone dost wond'rous works,
In glory that excel.

And blessed be his glorious name
To all eternity;
The whole earth let his glory fill:
Amen. So let it be.

There is a kind of inspiration here, of which the other is entirely destitute.

Now, from the preceding account it is abundantly manifest, that our Psalter met with the most favourable reception both in Scot-

* Treatise on the Divine Constitution of David's Psalms.

land and in England, and was alike approved by Independents and Presbyterians. And it well deserves the consideration and cordial regard of Christians of every denomination. It has, all along, been held in high estimation by our church, and, I trust, will continue, for ages yet to come, to yield the best consolations and the purest delight to the genuine citizens of Zion. To please a modish taste or fitful fancy our Psalmody may be greatly enlarged, by the adoption of religious hymns and metrical paraphrases of other portions of scripture; but it certainly would be matter of serious regret, and deeply to be deprecated, were any productions of this sort ever to supplant, or lessen, in the smallest degree, our attachment to the received excellent version of David's Psalms sung in our churches. In using it, we find we are employing, almost always, the very language of inspiration in our praises, and expressing our devotional feelings, not "with the enticing words of man's wisdom," but in words dictated by the Spirit of the living God. And, "our devotion," says Dr. Owen, "is best secured when the matter and the words are of immediately divine inspiration." In singing these Psalms let us endeavour to catch their spirit, "making melody in our heart to the Lord, giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ."

Claiming your indulgence for the length of this article,

I am, &c.

NARRATOR.

PRINCE MORO.

[The following paper was put into our hands by a friend, who received it from a physician at Fayetteville, in North-Carolina, by whom it was drawn up. It contains, we are assured, a faithful statement of facts; and we are persuaded its perusal will give pleasure to our Christian readers. It has brought to our recollection a remark we have heard—"that when God intends to communicate his grace to a heathen, he will either be brought to the gospel, or the gospel be carried to him."] [Ch. Adv.

About the close of the importation of negroes into South-Carolina, a rice planter of that state purchased a gang of slaves and sent them to his plantation; among whom was a man of a slender frame and delicate constitution, who was not able to labour in the field, or had not the disposition to do so. His health failing, he was considered of no value, and disregarded. At length he strolled off, and wandering from plantation to plantation reached this place, was taken up as a runaway and put in jail, where he remained for some time. As no one claimed him, and he appeared of no value, the jail was thrown open,* that he might run

*The cause of the jail being thrown open was, he was found to be "a bright mason."

away; but he had no disposition to make his escape. The boys amused themselves with his good natured playful behaviour, and fitted up a temporary desk, made of a flour barrel, on which he wrote in a masterly hand, writing from right to left, in what was to them an unknown language. He was also noticed by some gentlemen of the place; but his keeper grew tired of so useless a charge, and he was publicly sold for his jail dues. His purchaser, a gentleman living about thirty miles from this place, finding him rather of a slender make, took him into his family as a house servant. Here he soon became a favourite of the inmates of the house, particularly of the children. His good conduct in a short time put him in possession of the keys of all his master's stores, and he gradually acquired a knowledge of the English language. His master being a pious man, he was instructed in the principles of the Christian religion, which he received with great pleasure; and he seemed to see new beauties in the plan of the gospel, which had never appeared to him in the Koran; for he had been reared and instructed in the Mahomedan religion, and it was found that the scraps of writing from his pen, were mostly passages from the Koran. It would seem that he was a prince in his own country, which must have been far in the interior of Africa—perhaps Tombuctoo or its neighbourhood. At all events his intercourse with the Arabs had enabled him to write and speak their language with the most perfect ease. Some of the Africans pretend to say he was what they call “a *pray-God* to the king;” by which may be understood, a priest or learned man, who offered up prayers for the king of his nation, and was of his household. His dignified deportment showed him to be of a superior cast—his humility that of a peaceable subject—not a despot. In his person he is well formed, of a middle size, small hands and feet, and erect in his deportment. His complexion and hair, as well as the form of the head, are distinctly of the African character. Some years since he united himself to the Presbyterian church in this place, of which he continues an orderly and respectable member. A gentleman who felt a strong interest for the good *Prince Moro*, as he is called, sent to the British Bible Society, and procured for him an Arabic Bible; so that he now reads the scriptures in his native language, and blesses Him who causes good to come out of evil by making him a slave. His good master has offered to send him to his native land, his home and his friends; but he says “*No*—this is my home, and here are my friends, and here is my Bible—I enjoy all I want in this world. If I should return to my native land, the fortune of war might transport me to a country where I should be deprived of the greatest of all blessings, that of worshipping the true and living God, and his Son Jesus Christ, whom to worship and serve is eternal life.”

TEZEL, THE NOTED PREACHER OF INDULGENCES.

This person's name has been handed down to posterity, from the well-known circumstance of his conduct having occasioned the first appearance of Luther against the corruptions of the church of Rome. He carried on the trade of vending indulgences in a manner perfectly congenial to its scandalous nature. He proclaimed wherever he came, that he was ready to pardon, for money, the most aggravated sins, both past and future. Having erected a red cross in a temple, he averred, that it had equal efficacy with the cross of Christ, that he himself had saved more souls by indulgences, than Peter saved by his sermons; and that at the very clink of the money the souls did take their flight from purgatory to heaven. It affords a strong proof of the ignorance and superstition of the times, that notwithstanding this extravagance and blasphemy, crowds flocked unto Tezel both in towns and in the country, and that almost every widow and beggar purchased indulgences either for themselves or others. But there were not wanting some who, as they saw through the cheat, sought a fit opportunity for discovering their derision, and endeavoured to outreach him in his own trade. The following humorous anecdote, which is well authenticated, is one instance of this.

A person of rank went to Tezel, and enquired at him, if he might obtain pardon for a crime he had resolved in his mind to commit. He said, he had a quarrel with a certain man who had rashly injured him, upon whom he wished to revenge himself, that he would not take away his life, but would cause him long to retain a remembrance of his severe vengeance. Tezel without much intreaty, acceded to the proposal, and declared, that if he received thirty imperial crowns, he would grant the pardon. The knight, without delay, procured the money, and received a patent for committing the crime, signed by Tezel. A short time after this, Tezel having gone out of the city, the knight having stationed himself in a proper place, attacked him on his return when off his guard, and out of the reach of assistance, and having beat him, and taken from him a large sum of money which he had collected in the adjacent country, he dismissed him, with the intimation, that this was the crime for which he had granted him an indulgence a little before. When the fact came to be known, the prince of the country was at first enraged that such a thing should have been committed within his territories, but being informed of the circumstances, he was pleased, and, it is said, inflicted no penalty upon the nobleman.

[EXTRACTED FROM TOPLADY'S SHORT MEMORIALS.]

I would observe, that I have, through the blessing of God, been perfectly well through this whole day, both as to health, strength, and spirits, and gone through my church-duties with the utmost

ease, freedom, and pleasure; yet I have experienced *nothing* of that spiritual comfort and joy which I sometimes do. A demonstration this, that they are prodigiously wide of the mark, who think that what believers know to be the joys of the Holy Ghost, are in fact no other than certain pleasing sensations, arising from a brisk circulation of the blood, and a lively flow of the animal spirits. In this light the consolations of God are considered by those who never experienced them. But, if what the regenerate declare to be the sweetness of divine fellowship is in reality no more than the cold formalist imagines to be the mere result of good health, it would follow, that every person, when in full health and spirits, actually enjoys that inward complacency and sweetness. But this is very far from being the case. I myself am a witness, that spiritual comforts are sometimes highest, when bodily health, strength, and spirits, are at the lowest; and when bodily health, strength, and spirits, are at the highest, spiritual comforts are sometimes at the lowest, nay, clean gone, and totally absent. Whence I conclude, that the sensible effusion of divine love in the soul is superior to, independent of, and distinct from, bodily health, strength, and spirits. These may be where that is not, and *vice versa*.

HINTS ON PRAYING FOR THE SICK, ILLUSTRATED BY AN ANECDOTE.

A VAGUE and indefinite way of praying for the sick, may be productive of the most alarming consequences; while, at such a period, when fears are alive and active, and the unhappy patient is eager in the observance of every thing that may seem to throw light upon his condition, the manner of addressing the throne of grace on his behalf, may, if judiciously adapted to his case, by the blessing of God, be rendered eminently useful to his soul.—An anecdote to this effect, is related by the Rev. Dr. Mason of New-York. He was requested to visit a lady, in dying circumstances in that city, who, together with her husband, openly avowed infidel principles, though they attended on his ministry. On approaching her bedside, he asked her, if she felt herself a sinner, and her need of a Saviour. She frankly told him she did not—and that she believed the doctrine of a Mediator to be all a farce. “Then,” said the doctor, “I have no consolation for you—not one word of comfort. There is not a single passage in the Bible, that warrants me to speak peace to one who rejects the Mediator provided: you must take the consequences of your infidelity.” So saying, he was on the point of leaving the room, when some one said, “Well, if you cannot speak consolation to her, you can pray for her.” To this he assented, and kneeling down by the bedside, prayed for her as a guilty sinner just sinking into hell—and then rising from his knees, he left the house. To his utter astonishment, a day or two after, he received a message from the lady herself, earnestly desiring that he would come and see her, and that without delay. He immedi-

ately obeyed the summons. But what was his amazement when on entering the room, she held out her hand to him, and said with a benignant smile, "It is all true—all that you said on Sabbath is true. I have seen myself the wretched sinner you described me to be in prayer. I have seen Christ to be that all-sufficient Saviour you said he was—and God has mercifully snatched me from the abyss of infidelity in which I was sunk, and placed me on that rock of ages. There I am secure—there I shall remain—I know whom I have believed." All this was like a dream to him. But she proceeded, and displayed as accurate a knowledge of the method of salvation revealed in the gospel, and as firm a reliance on it, as if she had been a disciple of Christ for half a century. Yet there was nothing like boasting or presumption—all was humility, resignation, and confidence. She called her husband, and charged him to educate their daughter in the fear of God, and, above all, to keep from her those novels and books of infidel sensibility, by which she had so nearly been ruined: and on the evening of the same day, expired, in fulness of joy, and peace in believing.

The account which the doctor received from her attendants was, that his prayer fastened upon her mind—that shortly after he had left her, she became alarmed about the state of her soul—that such at one period was her agony, that, although on the Sabbath her voice was so feeble that she could scarcely be heard, yet her cries were distinctly heard from the second story to the cellar of the house, and that she at length found peace in believing in Christ, as he is exhibited in the gospel. This anecdote will afford both instruction and encouragement.

REMARKS.

It may be laid down as a rule that holds good in most cases, that very little reliance is to be placed on conversions similar to the one above mentioned; not that we would be understood to question the veracity of those who relate the accounts of such conversions, but their *reality*, in the supposed subjects of them. It is not, however, for us to set limits to the operations of God's grace on perishing sinners; but we are decidedly of opinion, that there is but little encouragement held out in the word of God to such as have spent their lives, in rejecting the Saviour, and in using all their influence (till brought by the hand of God near the borders of the grave) to cast odium and contempt upon his people, and his cause in the world. Experience, also, seems to support this opinion, an instance of which, the reader will perceive in the following article entitled "the atheist." There are two things mentioned in the above anecdote worthy of notice, it is said, that the lady attended on Dr. M's. ministry—that she displayed an accurate knowledge of the method of salvation revealed in the gospel. These advantages are seldom possessed by the subjects of what is commonly termed a *death-bed* repentance.

THE ATHEIST.

Some time ago one of those persons who profess to believe nothing, was on shipboard, when there arose a brisk gale, which

could frighten no body but himself. Upon the rolling of the ship, he fell upon his knees, and confessed to the chaplain that he had been a vile atheist, and had denied a Supreme Being ever since he came to his estate. The good man was astonished, and a report immediately ran through the ship, that there was an atheist upon the upper deck. Several of the common seamen, who had never heard the word before, thought it had been some strange fish; but they were more surprised when they saw it was a man, and heard out of his own mouth, that he had never believed till that day, that there was a God. As he lay in the agonies of confession, one of the honest tars whispered to the boatswain, that it would be a good deed to heave him overboard. But being now within sight of land, and of a sudden the wind having fallen, the penitent relapsed, and begged all present, as they were gentlemen, not to say any thing of what had passed.

He had not been ashore above two days, when one of the company began to rally him upon his devotion on shipboard, which the other denied in so high terms, that it produced the lie on both sides, and ended in a duel. The atheist was run through the body, and after some loss of blood became as good a Christian as he was at sea, until he found that his wound was not mortal. Such momentary compunctions however, only left him to sink deeper in infidelity and atheism, and after writing several pamphlets against Christianity, he died as he lived, an Atheist!

FULFILMENT OF A PREDICTION.

A gentlemen travelling in a stagecoach, attempted to divert the company by ridiculing the Scriptures, a common practice with the sceptics of the present day. "As to the prophecies," said he, "in particular, they were all written after the events took place." A Minister in the coach, who had hitherto been silent, replied, "Sir, I must beg leave to mention one remarkable prophecy as an exception,—2 Pet iii. 2. 'Knowing this first, that there shall come in the latter days, scoffers.' Now, Sir, whether the event be not long after the prediction, I leave the company to judge." The mouth of the scorner was stopped.

DETACHED SAYINGS.

To talk of happiness without holiness, is as apparent nonsense, as to talk of being well without health, or of being saved without salvation.—*Baxter*.

We must not judge of faith by persons, but of persons by faith.—*Tertul*.

The Turkish empire, great as it is, is but a morsel which the master of the house throweth to dogs.—*Luther*.

A man upon the top of one hill may seem very near the top of another, and yet he must descend from the one, before he can

possibly reach the other. So a man on the mount of self-conceit or self-righteousness, may suppose himself as good as on the hill of God; a step, and he is there; but he must descend, and passing the vale of humility and self-renunciation, ascend the hill of salvation by faith in Christ Jesus, or he will never enter the New Jerusalem.

PROFANE SWEARING REPROVED.

The excellent Mr. Howe being at dinner with some persons of fashion, a gentleman expatiated largely in praise of Charles I. introducing some harsh reflections upon others. Mr. Howe, observing that he mixed many horrid oaths with his discourse, told him, that, in his humble opinion, he had omitted a singular excellence in the character of that prince. The gentleman eagerly desired him to mention it, and seemed all impatience to know what it was. "It was this, sir," said Mr. Howe, "he was never heard to swear an oath in common conversation." The hint was as politely received as given; and the gentleman promised to break off the practice.

The same Mr. Howe, once conversing with a nobleman in St. James' park, who swore profanely in his conversation, expressed great satisfaction in the thought, that there is a God who governs the world, who will finally make a retribution to all according to their works; and "who, my Lord," added he, "will make a difference between him that sweareth, and him that feareth an oath." His Lordship immediately answered, "I thank you, sir, for your freedom; I take your meaning, and shall endeavour to make a good use of it." Mr. H. replied, "I have reason to thank your Lordship for saving me the most difficult part of a discourse, which is the *application*."

Another time, passing two persons of quality, who were talking with great eagerness, and *darned* each other repeatedly, Mr. H. said to them, taking off his hat in a respectful manner, "I pray God *save* you both;" for which handsome reproof, they immediately returned him thanks.

The truly honourable Mr. Boyle, as eminent for philosophy as for morality, was so careful to avoid this profane custom, that he never mentioned the name of God in his conversation, without making an observable pause before it, that so he might both feel and diffuse among the company the veneration due to the sacred Majesty of the universe.

The brave Colonel Gardiner took pains to prevent swearing in his regiment, at the head of which he would publicly declare his abhorrence of it, urging all his officers to avoid giving, by their example, any sanction to a crime which it was their duty to punish. A number of military gentlemen once dined with him at his own house, when he addressed them with much respect, and

begged leave to remind them, that as he was a justice of the peace in that district, he was bound by oath to put the laws against swearing into execution; and therefore intreated them to be upon their guard. Only one of the gentlemen offended on that day, who immediately paid the penalty; which was given to the poor, with the universal approbation of the company.

ANECDOTES.

A protestant clergyman, having occasion to travel in France, before the late revolution in that country, happened in one of the inns where he stopped, to fall into conversation with a French gentleman, a papist. The papist was a well-bred, intelligent man, and conducted himself with much politeness when conversing on common topics: but no sooner did he come to learn from some unavoidable expressions in conversation, that the gentleman with whom he was talking was a protestant, than he discovered his bigotry. "And pray," says he, using the hackneyed phrase and question upon this subject, "where was *your* religion before the days of Luther?" "Permit me," said the clergyman, "to answer your question by another: where, pray, was *your* face, sir, this morning before you washed it?" The meaning was obvious.

The following is related by Sir Richard Hill:

When that faithful minister of Christ, Mr. Venn, was vicar of Huddersfield, in Yorkshire, he told me, that a neighbouring clergyman, the Rev. Dr. L——, one day addressed him nearly in the following words, "Mr. Venn, I don't know how it is, but I should really think your doctrines of grace and faith were calculated to make all your hearers live in sin; and yet I must own that there is an astonishing reformation wrought in your parish; whereas I don't believe I ever made one soul the better, though I have been telling them their duty for many years." Mr. Venn smiled at the doctor's ingenuous confession, and frankly told him, "he would do well to burn all his old sermons, and try what preaching Christ would do."

Religious Intelligence.

THE PERSECUTION IN SWITZERLAND.

Resolutions of the three denominations relative to the late persecutions in Switzerland.

At a meeting of the general body of the Protestant Dissenting Ministers of the three Denominations, resident in and about London and Westminster, held the 3d of May, 1825,

It was resolved unanimously,

That it is with astonishment and sorrow that this body has

received from different and credible sources the information that, in Switzerland, which used to be regarded as an asylum for those who fled from persecution, and particularly in the Canton of Vaud, under a protestant government, and a presbyterian church, a severe persecution has been, for more than a year, exercised upon peaceable citizens, of spotless moral and political character, for no alleged crime, but the fact of their thinking it their duty to dissent from the Church Establishment of that country, and their attempting accordingly to hold assemblies for religious worship in the way which to them appears most agreeable to the Holy Scriptures, and most conducive to their own moral improvement. This persecution has consisted in the disturbances of religious meetings; in affording countenance to assaults and cruelties inflicted by savage mobs upon innocent individuals; in the refusal of protection from such injuries, when formal application has been made to the magistracy; in acts of the government denouncing severe penalties upon all persons who may hold religious assemblies, however small, excepting those of the established communion; and in the infliction of these penalties by fine, imprisonment and banishment, upon various respectable persons, among whom are ministers of unquestionable character for piety, learning and usefulness.

That this body disclaims any pretence of a right to interfere in the affairs of foreign nations, it acknowledges itself bound by the obligation of humanity, to testify its sympathy with the oppressed and persecuted; and by the principles of our common religion, to use every lawful and practical effort for the relief of innocent sufferers, and to contribute towards removing the foul reproach of persecution from fellow Christians and fellow Protestants in any part of the world.

That this body indulges the hope, that calm reflection, and an experience of the mischiefs produced by intolerance, will speedily lead the government of the Canton of Vaud to repeal the unjust and cruel edicts which it has issued against Dissenters, and to give effect to those principles of religious freedom which are the basis of the Protestant religion, and are a main support of the prosperity and happiness of our country.

Finally, that we invite our fellow-christians, and especially our brethren in the holy ministry, of every denomination, to implore, in their private and public supplications at the throne of grace, the bestowment of present consolation and speedy relief upon all who, for conscience towards God, are enduring unmerited sufferings, from cruel mockings, bonds and imprisonment, spoliation, destitution and exile.

[*Lon. Evan. Mag.*

AFRICA.

[We are confident that our readers will be gratified with the following interesting piece of intelligence, though not of a strictly religious character.

Whatever tends (however remotely) to meliorate the condition of wretched Africa, cannot fail to interest the christian community. It is no less a lamentable fact, than a foul disgrace to this age of boasted light and missionary effort, that numerous vessels under the French, Spanish, Portuguese and Brazilian flags, are carrying on a horrible traffic in human flesh, to an enormous extent, notwithstanding some of these governments have annexed severe penalties to the commission of this crime. From August to December of 1824, upwards of 30 slave vessels, (most of them under French colours,) nineteen of which were boarded by the boats of the British ship *Maidstone*, were detected in this villanous traffic. Each of these vessels carried from four to five hundred slaves; thus, making in the short period of three months, more than thirteen thousand unhappy victims, torn from home and country, and all that can render life desirable, to glut the avarice of a gang of the most inhuman monsters that ever blackened the annals of our race! Where is the man possessing the common feelings of our nature, whose ear is not pained at the report of these evils? And where is the Christian, who will not supplicate the Father of all his mercies for their removal, and who will not rejoice at every event calculated to forward that period when the African, the miserable "servant of servants," shall be emancipated from his cruel bondage? It is evident to our mind, if the measure spoken of in the following article be carried into operation, that it will eventually annihilate this detestable traffic. Let this be once effected, and more will be gained for the cause of religion and humanity, than if every African now suffering under the scourge of the oppressor, were to be manumitted and transported to his own country, there, perhaps, under existing circumstances, to be again enslaved.]

Some time since, it will be remembered, that a writer, intimately acquainted with the subject, proposed in the *American*, the formation of a mercantile company, for the purpose of importing from Africa the productions of the African soil. These productions were coffee, rice, indigo, cotton, sugar cane and tobacco, all of which were of the native growth of Africa; capable of cultivation to any extent. He went on furthermore to shew, that this traffic would be the death blow to the slave trade, and entered into a variety of luminous details and statistical calculations to prove the fact. He contended, and with much force of argument, that when the Africans themselves were made sensible of the value of their own productions they would abandon their horrible traffic in slaves, and devote themselves to the cultivation and improvement of their own native resources. What impression this publication made we are unable to say; but we now learn from the *Glasgow Courier*, that an extensive company of British merchants of high character, capital and knowledge, has been formed to open and carry on a trade with the African coast. They have obtained the cession of the island of Fernando Po, an island sixty miles in extent lying near the coast of Benin, and abundant in the growth of sugar cane, rice and tobacco. It is there proposed to open a trade with the countries on the con-

continent washed by the great rivers in the Bights of Benin and Biafra. It is further contemplated to supply from this source the West-India colonies with various articles of live stock, while the produce of the mother country will be exchanged to a great extent for African productions. In connexion with these great advantages, it is proposed by the British Admiralty from the commanding position afforded by the Fernando Po to watch the progress of the slave trade. This plan affords a healthy rendezvous for the British navy employed on the African coast, and commands the greatest outlets and inlets to the African continent. We are farther assured that this business is in the hands of high and honorable men, who mean to raise up and establish powerful commercial depots and colonies to their country; that in the course of a few years they expect to behold commerce, agriculture and knowledge marching rapidly into the darkest recesses of Africa. It appears then whatever may have been thought of the views of our correspondent, the very plans suggested by him for the extirpation of the slave trade has received the countenance, support and co-operation not only of the rich English capitalists, but also of the administration itself—it is now a governmental measure, and will receive all the aid which that powerful kingdom can furnish. This is at least full and consummate proof of the practicability of the ideas entertained by our correspondent—he has the whole administration of England at his back.—*Baltimore American*:

ADDRESS

Of the Continental Society for the diffusion of Religious Knowledge over the Continent of Europe.

It is now nearly seven years since this Society was formed in Paris, and organized in London, with the professed design of making known the gospel of Christ among the nations of Europe, through the agency of *native* preachers of the different countries. The state of the continent called loudly for such exertions; a gross and demoralizing superstition had for ages enslaved the people, and swayed its iron sceptre over their consciences: and if, in later times, the chains of this bondage have in some instances been broken, it has been by the prevalence of a system of infidelity, which, while it struck at the abuses of Christianity, has aimed at the extinction of its vital principles. Hence in some countries the Catholic population has asserted its liberty by indifference and contempt of all religion; while the Protestants have lost all attachment to the peculiar doctrines of the gospel, and are sunk into Arian and Socinian errors, or that species of refined scepticism, known by the name of *Neology*, which is more nearly allied to infidelity. These remarks apply with strict propriety to France and Germany; and though there are a few persons, and even pastors, in both communions, who have

stood fast in the evil day, and maintained the ancient faith uncorrupted, their number is small, and their influence far from being extensive. To encourage and reanimate their zeal, and to plant the standard of the gospel amidst so many millions of their countrymen, seem to be objects of the highest importance, at which the founders of this Institution have principally aimed since its establishment; and no plan appeared so suitable for the attainment of their end, as the employment of *Native Preachers*. Familiar with the languages of their respective countries, these persons have no difficulties to cope with, in conveying the glad tidings of salvation; while at the same time no jealousy exists on the score of foreign interference. Having in view the establishment of no distinct sect or party, and preaching only Jesus Christ, and him crucified, they find a ready access to persons of all professions, and recommend themselves to every man's conscience in the sight of God.

He, who has the hearts of all in his hands, and all events at his disposal, has not only prepared the way for the spread of divine truth by the removal of the prejudices of superstition, but has been graciously pleased to raise up men every way fitted for the great work of publishing it, and to direct the managers of this Society to the discovery and employment of such useful agents. The event has justified their expectations: they have now fifteen persons employed in declaring the gospel in the countries above-mentioned, as well as in Switzerland and Flanders, besides eleven others, who are occupied in going through different parts of the country, selling and distributing the Holy Scriptures; and every account received of their labours proves, that they are not in vain, but that the great Head of the Church is owning them for much good to the souls of many. The Committee have likewise the testimony of several highly esteemed pastors of the French and Swiss Reformed Churches, as to the prudence with which they conduct themselves, and the amicable relations they are ever ready to cultivate with all denominations of Christians.

Flanders and the North of France, including Paris.—Five *Preachers* and three *itinerant Venders of New Testaments*, are actively and usefully employed in Flanders and the North of France. The details of their labours, which are published from time to time, in the *Extracts of Correspondence*, prove that considerable attention is excited among Catholics and Protestants; the Holy Scriptures are received and read with great avidity, and some souls are truly converted to God.

Orleans.—Near this city a number of places almost destitute of any instruction, receive with much joy the visits of the Agents of the Continental Society. One *colporteur* is at present labouring here with acceptance.

South of France.—In the South of France, a large district, where the Protestants are numerous, has been opened by Divine

Providence, to the operations of this Society; and THREE of its *agents* are occupied in periodically visiting the different cities, towns and villages, assisted by two *colporteurs*. The blessing of God has crowned their labours—the pastors have opened their churches and pulpits to them, while their flocks in great numbers attend to hear them—hang upon their words, and express earnest desires for the repetition of their visits. The Catholics too crowd to the Protestant temples to hear the gospel; and, in one place, many of the lost sheep of the house of Israel are found amongst their most attentive auditors.

The course of the Rhine in Germany and France.—Two of the *agents* of the Society are occupied in different places on the banks of the Rhine, with two *colporteurs* attached to them; so that while they labour in the word and doctrine, sometimes at their respective stations, and at others in the towns and villages which surround them, their assistants carry the copies of the New Testament to the neighbouring hamlets, and thus convey to those who are afar off, and to them that are nigh, the unsearchable riches of Christ. They are in friendly communication with some interesting Catholics in Germany, who have received the truth through the means of those excellent men, Van Ess, Gosner, Boos, Lindle, &c. and have suffered much persecution on account of it.

Switzerland.—On the borders of this country, three *agents* and two *colporteurs* are successfully employed; and though persecution has prevailed much in those parts, they are pursuing their work without experiencing any formidable impediment.

Spain.—One of the *agents** has made some progress towards establishing depots of New Testaments on the frontiers of Spain, and met with some success. The seed is sown there under the favourable countenance of local ecclesiastical authority, and a promise is held out of future beneficial results. The Society is also contemplating the means of affording religious instruction to the numerous Spanish refugees in this country.

† *Hamburgh.*—One *agent* has lately been engaged by the Society, to labour in Hamburgh and its immediate neighbourhood, where there is considerable evidence of his usefulness. Facilities seem to be afforded in that part to the progress of the gospel, and it is trusted, that the efforts of the agent established there, will be productive of much good, seeing that the promise is, “My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it.”

The *agents* of this Society do not neglect that grand instrument of spreading the Truth—the Education of Children. In every station they have Sabbath and Week-day Schools; they are regularly instructed in the Holy Scriptures; many pleasing instances are continually occurring, confirmatory of the prophetic

* One of those in the South of France.

declaration, "Out of the mouths of babes and sucklings thou hast ordained praise."

Some of the agents are wholly supported by the Society; others are established Ministers, who lend their valuable aid, and preach the gospel in many villages round their respective districts, without any other charge to the Society than their carriage and the hire of suitable rooms. For these things the Committee desire to express their humble and thankful acknowledgments to Almighty God, and fervently pray that he will continue to bless their work, assured that their labourers will plant in vain, and water in vain, unless He give the increase. Encouraged by the hope that He will hear them, they earnestly call upon all the friends of the gospel to assist them in this good work, by their pecuniary contributions and their prayers, persuaded that they will not suffer an Institution that not only promises, but has actually been the instrument of so much good to the Continent, to languish for the want of their cordial support.

The Society has Auxiliaries and Corresponding Committees in the following places in the United Kingdom: viz. Bristol, Gloucestershire, Colchester, Birmingham, Shrewsbury, Derby, Matlock, Nottingham, Sheffield, Hull, Leeds, Manchester, Liverpool, Lutterworth, Harborough, Edinburgh, Glasgow, Paisley, Stirling, Perth, Dundee, Montrose, Aberdeen, Dublin, Belfast, &c.

[*Edinburgh Christian Monitor.*

FRANCE.

In the course of the debate, in the French chambers, on the war and marine budgets, it is stated that the minister of marine declared, that "every effort was made by the French government to prevent the continuance of the slave trade." If this be true, (as we must say, we fear it is not,) the French have been grossly slandered in the English prints. The French minister, however, to do him justice, went into a considerable detail of particulars in proof of his statement. He affirmed that all suspected vessels were watched—that the government of Senegal had received particular instructions in this respect—that at the present time the number of vessels which were an object of judicial inquiry amounted to 375; of which 68 had been acquitted, 61 condemned, and 161 were waiting for judgement. It is unaccountable to us how the French slave ships should swarm, as they do, on the coast of Africa, if the absolute and energetic government which now exists in France be honestly and earnestly desirous to put an end to this traffic in human beings.

[*Christian Advocate.*

THE
RELIGIOUS MONITOR,
OR,
EVANGELICAL REPOSITORY.

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

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For the Religious Monitor.

THE REDEMPTION AND SANCTIFICATION OF THE CHURCH

[Continued from page 145.]

EPHESIANS, v. 25—27. *Christ loved the Church, and gave himself for it, &c.*

OF THE UNIVERSALITY OF HUMAN DEPRAVITY.

Obs. 2. The Church in her native state is a mass of corruption. Christ makes her holy and glorious; therefore, before the day of her espousals to him, she is spotted and wrinkled, base and polluted. The members of the church have inherited the same corrupt nature as all other men, from Adam the prime ancestor and covenant head of the whole human race. As it is all important to have just views and impressions of the great apostacy, with its consequences, let us fix our thoughts for a moment, on the proofs and illustrations of it.

The late David Hume, being in company with a person who was expressing himself very strongly concerning man's absolute depravity by nature, the deistical philosopher, who thought to show his wit, but in reality showed his ignorance, answered, "If you believe the doctrine of the fall, in the manner you have now declared, you must, on your own principles and in your own estimation, be a very bad man; and therefore, you will excuse me, if I never converse with you again." Now, in what consisted the difference between these two men? Simply in this; they were both equally corrupt by nature, but the one was sensible of his disease, while the other, like a sick man in a high delirium, imagined himself well, or like a poor maniac, imagined himself possessed of some nobility or dignity of nature, of some fine title or

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estate of which he was utterly destitute. This is exactly the case with every unrenowned man. Sin has set him on fire round about, yet he knows it not; it burns him, yet he lays it not to heart. If told of his sad condition and danger,

“He, half enraged, his helpless state denies,

“Nor feels the dire disease by which he dies.”

Let us then by a plain statement of our condition and circumstances, endeavour to fasten conviction on the mind.

What does common observation say upon this momentous subject? Do not the eyes and ears of all testify to our native degeneracy? Common observation proves, that “folly is bound up in the heart of a child;” that those evil passions, which break the peace of families, cities, and of the world, appear often in embryo in the babe, in the arms of its nurse. Anger, self-will, obstinacy and envy, often agitate their little breasts. “The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies.” Ps. lviii. All observation proves, that they begin to lie as soon as they begin to speak; that when in fault, they will disingenuously deny, artfully palliate, or wholly hide their transgression, like Adam. That fallen human nature, is the proper native soil of all manner of noxious weeds, is evident from this; that men, in all situations, have been sinners; that no correction, instruction, example or education, have been able to suppress the symptoms and growth of moral depravity and disease.

Look abroad through the world, and lo! what a sad spectacle meets the eye of observation. It is not more clear, that yonder sun is in the firmament, than it is, that the laws of the Almighty Sovereign of the world, are contemptuously trodden under foot, even where the lights of science, and of a celestial religion, have poured down their powerful and benignant rays. What a numerous band do the children of mammon and the thoughtless votaries of pleasure, constitute! Are not the grosser vices of perjury, drunkenness, sabbath-breaking, profaneness, lewdness, lying and stealing, become rampant in our land? Among those who maintain the outward decencies, yet what neglect of God, of the soul, of the living oracles! What pride, covetousness, envy, guile, malice and selfishness! What evasion of human laws, made for the benefit of human society! If these things are so, must not this corruption be strong indeed, which thus breaks over all mounds and fences, and deluges the world with all kinds of misery; or, in the emphatic language of the Bible, that “the heart of man is desperately wicked, his brow brass, and his neck an iron sinew?”

The testimony of scripture is full and explicit to the universality and depth of human depravity. After the fall, Adam begat children in the likeness of his own sinful nature; of which a dreadful proof soon occurred, when brother imbrued his hands in brother's blood. “Every imagination of the thoughts of man's

heart, is only evil continually." "The heart of the sons of men is full of evil," Ecc. ix. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Thus the heart is pronounced to be a vast fountain of pollution, ever full and overflowing; a deep gulph, which the longest line of human intellect can never fathom; a subterraneous fire, as it were, continually throwing up the sulphurous and deadly exhalations of furious raging lusts, which blast our comforts—lay waste cities and countries—shed the blood of millions, which will finally burn up the world, and burn the wicked in the unquenchable fire of hell. Sin, too, is a hereditary madness, descending from generation to generation, the necessary effect of our connection with the first man. "Whatsoever is born of the flesh is flesh," "and we are by nature the children of wrath."

Various positive institutions of religion, emphatically imply and display the native guilt and pollution of the whole human race.

The ordinance of circumcision, points out human depravity, and the mode of its propagation. Hence we read of the circumcision of the heart. We need to be regenerated and justified from the womb.

The law, Lev. xii. which enjoined every woman that had borne a child, to continue in a state of purification, forty days for a male child, and eighty for a female, and then to bring an offering, and that the priest should make an atonement for her, was, no doubt, meant to teach us our original guilt and depravity.

The law respecting the redemption of the first born, Ex. xiii. was not only a memorial of the deliverance from Egypt, but also taught, that man is naturally in a low, vile, and enslaved condition, from which he cannot be delivered without a ransom.

The leprosy, about the nature and cure of which so much is said in the Levitical law, Lev. xiii, 14. has been justly considered as a most expressive emblem of the pollution of sin. The properties and circumstances of the one, significantly point out those of the other. The leprosy began in a spot which was very conspicuous, and soon spread over the whole body, communicating infection to the very clothing and habitation, as well as rendering the person himself loathsome and unfit for, and dangerous to society. Thus the corruption of nature, by the fall, is the hidden germe, or seed of iniquity, which diffuses itself through imagination, passion, appetite and action. This corruption spreads its deadly influences all around, and renders the person abominable in the sight, and unfit for the society of a holy God. The whole account of the leprosy, shows, in the most emphatic manner, that sin is not only a ruinous, but also an unclean thing; not only exposing to wrath, but also abominable and polluting in the highest degree.

The death of Christ, shows the magnitude of human guilt and the depth of human pollution, in colours infinitely stronger than

all the Jewish ceremonies, ablutions, sprinklings, offerings and sacrifices. Purification suggests to every mind, the idea of previous pollution; and what an impressive idea of the nature of spiritual uncleanness should we receive from the fact, that the spots and stains of the leprosy of sin, required the blood of the Son of God to wash them out of his church? "Christ gave himself for the church, that he might sanctify and cleanse it." Every where then in the law and in the gospel, in every ordinance and every ceremony, our guilt and pollution, and the method of cure is delineated in very palpable characters.

The doctrine of the diffusion of the leprosy of sin, over the whole nature of man, is not only to be analogically inferred from the Mosaic law respecting lepers, but is strongly and expressly asserted in the New Testament. In Eph. iv. 17, 18, depravity or pollution is positively affirmed of the *mind*, the *understanding* and the *heart*; which comprehend *all the faculties*, and all the possible operations of the human soul, *intellectual or moral*.

It is to the *pollution* of sin, that our view is particularly directed in the text. That the idea of defilement, as well as guilt, is attached to sin, the scriptures constantly teach, and mankind generally allow. Conscious guilt produces shame, as well as fear. The emblem of a new born infant, that had none to wash, cleanse, clothe, or do any thing for it, is employed to represent the church's state of original defilement, Ezek. xvi. 4—6. The same idea of defilement is presented in such passages as these; "Wash you, make you clean," Is. ii. 16. "O Jerusalem, wash thine heart from wickedness," Jer. iv. 14. "Having therefore, these promises, let us cleanse ourselves from all filthiness of the flesh and spirit," 2 Cor. vii. 1. Hence we read of the washing of regeneration, Tit. iii. 5. On account of its defilement, sin is "that abominable thing which God hateth." The church, then, is originally, a loathsome as well as a miserable object; meriting indignation on account of guilt, and exciting abhorrence on account of defilement. If we should not be able to analyze this property of sin, yet scripture is very explicit upon it; believers are all sensible of it; nothing affects their minds and consciences, more than a view of this defilement; no promises are more precious to them than those which respect their purification; there is nothing for which they struggle more fervently in their prayers to God, Heb. x. 19—22. In reference to the uncleanness as well as the guilt of sin, Christ is said "to have purged our sins," when he offered himself a sacrifice. Heb. ii.

Pollution is that property of sin which is contrary to the holiness of God. "Thou art of purer eyes than to behold evil."—If we view sin as a contempt of the *authority* of God and his law, guilt and fear are its concomitants; but if we view it as opposed to the *holiness* of God expressed in his law, then it is that spot of uncleanness which is followed by a sense of shame. Every man is unclean in his whole nature; yet, this uncleanness is capable

of various degrees. This property of uncleanness belongs to all sins, even those that are mental ; such as pride, covetousness, unbelief, and it mingles with the most holy duties of believers. lxiv. 6.

OF THE REDEMPTION OF THE CHURCH.

Obs. 3. That the church, deeply polluted as she is in her native state, is yet the object of Christ's love, and the purchase of his blood. " Christ loved the church and gave himself for it." In the one glorious God, there are three distinct persons, Father, Son, and Holy Ghost ; a mystery, the height and depth of which, we pretend neither to fathom nor unfold, but wish humbly to believe as we are told, and to follow, as far as it is written in the oracles of inspiration. No doubt the divine nature is the one indivisible principle of operation, in all the works of Deity ; yet scripture asserts a certain order of subsistence and of operation, amongst the three persons in the one undivided Godhead. This harmonious order of subsistence and of operation, is peculiarly manifested in the work of redemption, without any inferiority of instrumentality in any of the adorable three. Love is the moving principle of all the three persons in their distinct economical operations. " God is love." Father, Son and Spirit, is love.—Our text speaks of the love and economical operation of the Son, the second person in the Trinity. It was the will of the Father, and the consent of the Holy Spirit, to give and constitute the Son, the Head and Redeemer of the church ; and it was the will of the Son, to give and offer himself as the church's substitute and surety, and in this harmonious agreement, we clearly recognize the essence of a true and proper covenant between the Father and the Son.

Christ's office of surety for the church, is plainly asserted in the text. " He gave himself for it," *i. e.* in the church's stead. But for the substitution and suretyship of Christ, the whole church must have fallen an eternal sacrifice to the justice of God. But he stepped into her place, set his face as a flint, received in himself the arrows of divine wrath, and thus the church goes safe and free. " God made him to be sin *for us*," in our stead, not by infusing sinful qualities into his soul, but by a legal transfer of the church's guilt to him, and then exacting death the penalty of the covenant from him. Thus " he suffered for sin, the just for the unjust."

The ideas of a priest and a sacrifice, are more immediately held out in our text. For as a priest, " he offered himself unto God as a sacrifice of a sweet smelling savour." The Mosaic institutions exhibited these cardinal doctrines of substitution and sacrifice ; and as the sacrifices of the Hebrews were undoubtedly pious, so their principal value consisted in prefiguring " the offering of the body of Jesus." The epistle to the Hebrews, lays open the meaning of the ancient Levitical institutions, and shews that Christ, by " offering himself through the eternal spirit with-

out spot unto God, hath made a true atonement, of which these old institutions were figures and types.

Much controversy has been raised about the extent of the satisfaction made by the sacrifice of Christ. But our text seems to set this matter at rest. "He loved the church and gave himself for it." All whom he loved, all who shall compose his church, all who believe on him and shall be finally saved, for all these and for none else, he gave himself a sacrifice to the justice of God.

If there be harmony and unity in counsel, will, and operation, amongst the three persons of the Trinity, (and it would be blasphemy to deny it,) then Christ gave himself only for those whom the Father foreknew and predestinated to life, and whom the Spirit calls, sanctifies and prepares for glory.

If satisfaction was made for less than the whole number of the elect or church, then some are saved otherwise than by the blood of Jesus; and if for more, then justice condemns, where satisfaction hath been made, so that the nature of the case requires us to limit the extent of the atonement to the number of the elect.

Other scriptures show, that Christ's satisfaction was *designed* for those only, who shall in fact derive benefit from it. "I lay down my life for the sheep," John x. 15. "Ye believe not because ye are not of my sheep," John x. 26. "I give unto them eternal life," x. 28. These texts establish three points. 1. None but the sheep of Christ shall ever in fact believe. 2. Every one who belongs to this fold, doth or shall believe. 3. Those who are his sheep, who do in fact believe, are the very persons for whom he laid down his life. Our text in like manner represents the sacrifice of Christ as extending only to the objects of his love—his church.

It hath become common of late, though it is no new thing in the christian church, to represent the atonement as indefinite, as made for sin in general; for sin in the abstract; that he gave himself no more for the sins of the elect—of the church, than for the sins of others. This is the radical principle of Arminians and Universalists, and of some who call themselves Calvinists.—But sin in the abstract, is only a word, or rather a nonentity;—there is no such being in the universe. It would include too, the sin of angels; for, them, in this case, Christ must have suffered, though he took not on him the nature of angels. Moreover, there could not be such a thing as the punishment of sin in the abstract; because, public law and justice demand, from their very nature, not merely a display of Jehovah's hatred of sin, but the actual punishment of the sinner, or of a substitute bearing his sins. And surely that system does not set a high value upon Christ's blood, which affirms that it does not, in justice, secure the salvation of any one, but admits the justice of condemning to everlasting punishment, multitudes, for whose sin atonement was

made. In short, you should never conceive of the satisfaction of Christ, abstractedly from, or independently of, the covenant between the Father and the Son; for both the worth and the extent of his sacrifice, are regulated by that covenant. Hence his blood is styled, "the blood of the Covenant." His death was the condition of the covenant, and the salvation of his church the promise. According to the covenant, his blood was the price of the church's redemption. "Jesus is the surety of a better Testament."

Not only do blessings flow from the death of Christ to believers, but the church herself, the very persons of believers are redeemed by the blood of Christ, from the bondage of sin and death. Of the ancient Jews, God said, Ex. xix. 5, 6, "Ye shall be unto me a peculiar treasure above all people." And again, Deut. vii. 6, "The Lord thy God hath chosen thee to be a special people unto himself." And again, Mal. iii. 17, "They shall be mine, or to me, saith the Lord Almighty, for an acquisition, a purchase, a peculiar people." Similar is the language of the New Testament concerning the church of true believers. "He hath purchased the church with his own blood;" made her his own; purchased her by shedding his blood as a price for her. In 1 Pet. ii. 9, believers are styled in our translation, "a peculiar people," but more literally, a people for an acquisition or purchase; meaning a people acquired or purchased to himself. In a peculiar manner, the price of redemption paid for believers, was the blood of Christ. "Ye were redeemed with the precious blood of Christ," 1 Pet. i. 18, 19. They are expressly styled "a purchased possession," Eph. i. 14; the abstract being put for the concrete, possession being put for the people acquired or purchased.

Thus redemption by the death of Christ, which was absolutely necessary for the church's justification and sanctification, originated in Christ's love to the church. "He loved the church with a love great and eternal, and therefore he gave himself for her. He calls the church "his love." His delights were with the sons of men from everlasting. Paul thus celebrates Christ's favours and love to his church: "Ye know the grace of the Lord Jesus Christ." "Yea, I have loved thee with an everlasting love." What a precious and invaluable truth! Before the sun was fixed in the firmament, love glowed in the bosom of the Saviour, to you the members of his body the church. His offering for you in time, was an offering of love. Love made him undertake your cause, and moved him to execute his undertaking.—The volume of divine truth, does not present to your thoughts, a more astonishing, or more delightful theme, than this love of your Saviour and your God: wonderful in its nature, free, rich, and vast in its communications! His love is like himself, altogether incomprehensible; of a height incalculable; of a depth unfathomable; of a length and breadth immeasurable. It is

the surprise of angels ; the delight of God ; the joy of the Christian, and demanding songs of adoration. Let your hearts be elated with joy, and your mouths filled with the praises of his love, till ye join the general assembly and church of the first born, in heaven ; where this love will be the subject of your everlasting songs and adorations. "Unto him that loved us and washed us from our sins in his own blood." "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation."

(To be Continued.)

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For the Religious Monitor.

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ON CHARITY.

MESSRS. EDITORS,

Much is said concerning the progress of Christian Charity in the present time. "It is levelling all party distinctions." "It teaches every man to think every other man's creed as good and as true as his own;" and of course, that "Presbyterians, Baptists, Arminians, Hopkinsians, Episcopalians, &c. act in perfect consistency with charity when they sit together at the Lord's table and eat of the children's bread." I shall not trouble myself to deny this. But you will allow that there can be no harm in taking another look at *charity* through the glass of the Word.—There, she is to be seen in her virgin purity. And this seems almost necessary, for I have really met with persons who, I will not say had no acquaintance with her, but had been so long estranged from her that they seem to have forgot every feature. The term *charity*, according to its derivation, signifies dearness or scarceness ; and hence its common acceptation denoting esteem, love, affection. Christian charity is that love to all men, and especially to the household of faith, which the Scriptures enjoin, and is properly expressed, by doing them good. Doing good to men, however, is not always the effect of this heavenly grace, but may be the fruit of a very different principle—of a principle too, condemned in the word of God. The distinction is clearly marked by the apostle in 1 Cor. ch. 13. "Though I give all my goods to feed the poor, and my body to be burned, and have not *charity*, it profiteth me nothing. That whole chapter is devoted to the description of *charity*. The term used there, and throughout the New Testament, to denote this holy principle, properly signifies and is commonly rendered *love*. What kind of love, will appear from the following passages : "We love him *because* he first loved us." "If a man say I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen ?" 1 John, iv. 19, 20. "By this shall all men know that ye are my disciples, if ye love one another," John xiii. 35. From these

and other passages, it cannot fail to appear that what the Scripture calls *charity*, is that holy affection in the believer which moves him to conform in all things to the will of God; but never makes him willing to be damned even in order to a greater revenue of glory to God, for happily God never commands men to glorify him in this way. It is the very essence of spiritual life, and inseparable from every thing characteristic of it. "He that loveth not, *knoweth* not God, for God is love." "He that hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." Without it, gifts are of no consideration; and nothing can compensate the want of it. "Though I speak with the tongue of men and angels—and though I have the gift of prophesy, and understand all mysteries, and all knowledge, and though I have all faith so that I could remove mountains, and have not *charity*, I am nothing." To have it, is to have a decisive mark of a gracious state. "By this we know that we have passed from death to life, because we *love* the brethren;" and to want it, is to be no Christian—is to be in the gall of bitterness and bond of iniquity—a child of wrath, an heir of hell, a slave of the devil. And I think that must be a very heavy sentence which I frequently hear professing Christians passing upon one another—"Ye have no *charity*:" and simply because they do not happen to believe as they do. If charity, as exhibited in the Word, has assigned to it in the system of genuine religion a place so vital, it would be wise in every professor to examine his *charity*, whether it be genuine or not. A mistake on this point may be fatal. If his *charity* differs from the reality, life and death, heaven and hell, must be the alternatives. If *charity* is the principle of spiritual life, it is the principle of all new and acceptable obedience. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." This is the first and great commandment. And the second is like unto it, namely, "thou shalt love thy neighbour as thyself," Matt. xxii. 37. "Love worketh no ill to his neighbour, therefore love is the fulfilling of the whole law." It is also "the end of the commandment," and "bond of perfectness." And for the same reason it is enjoined that "all things be done by us with *charity*."

Whatever is the will of God is the law, and the fulfilling of that law is *charity*. To believe, speak, and do what he commands, is *charity*. When Abraham cast out Ishmael, and stretched forth his hand to slay Isaac bound upon the altar, he acted on this principle, because he did so in obedience to the revealed will of God. So far as Moses and the children of Israel respected the divine command in spoiling the Egyptians; and Joshua, in destroying the seven nations of Canaan; and Samuel, in hewing Agag into pieces, they as really acted from this principle as the Apostles did in preaching the gospel of salvation to the chief of sinners. Both were fulfilling the revealed will of God, and ex-

exercising that faith "which is the substance of things hoped for, and the evidence of things not seen." We are the work of his hand; it is therefore most reasonable, that his claim on our love should be first and greatest. But it is impossible to love him, and refuse to keep any of his commands, moral or positive. "If ye love me, keep my commandments." "This is love, that we walk after his commandments." And it is true inversely, if we walk not after his commandments, this is not love. If in taking away the property, or the life of a fellow man, I obey God's command, I violate no right or claim which fellow men have upon my charity; neither do I omit any exercise of it that would be proper. This is common sense, and needs no illustration. No one thinks of charging the executor of justice, who takes away the life of a criminal, or the two angels who destroyed Sodom and Gomorrah, with any want of charity on that account. If it is the nature of charity to obey the will of God, it must be agreeable to its nature to approve of that will done by others, and therefore, of the execution of his righteous judgments on the wicked, whether past or to come. This inference seems fully warranted by the following texts. "After these things, I heard the voice of much people in heaven, saying, Alleluia, salvation, and glory, and honor, and power, unto the Lord our God, for true and righteous are his judgments, for he hath judged the great whore, &c. Rev. xix. 1, 2. "Rejoice over her thou heaven, and ye holy Apostles and Prophets, for God hath avenged you on her." Chap. 18. "Thou art righteous, O Lord, who art, and wast, and shalt be, because thou hast judged thus; for they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy." Chap. 16.

Were this charity, which cannot be denied to be scriptural, more commonly felt as a ruling principle, it might perhaps restrain many unhallowed invectives against certain portions of the Word, which escape from the lips of professing christians, to the disgrace of the name. If it be true at any time, it is always, that God is *love*, and no part of his will can possibly be inconsistent with this character. He, therefore, who cannot approve of any part of his will, wants a convincing evidence of sincere love to God. That the heart of the holiest militant saint may misgive in this point, is not denied; but that a man may justify himself in withholding a hearty approbation from any thing which God has done, or which he has intimated his purpose to do, and yet be a saint, is not to be believed. I say again, a mistake here may be fatal. To imbibe and cherish any principle under the name of charity, which is not charity, is to cherish enmity against God instead of love to him, and to expose the soul to disappointment, ruin and despair. With a counterfeit charity, there may be, and often are, professions of religion, and great religious fame, and something like experience; but they serve only to conceal its true character from the eye of the self deluded soul, till it be too

late. On a point so momentous, nothing ought to satisfy but a full coincidence with those clear and forcible distinctions, set up in the word of God. The advantages of the genuine principle too, are as great as the dangers of the counterfeit. It is the vital tie with Christ and all the family of God. It capacitates the soul for the enjoyment of all new covenant grace. As it strengthens, corruption weakens, and spiritual freedom enlarges. Temptation loses its effect, and the ordinances of religion grow more delightful. Death loses its terror, and the prospect of perfect holiness, reconciles the soul to leave its clay tenement.

Charity is a principle which the unrenewed man never finds moving his heart. The whole progress made by unassisted reason towards moral perfection, is all comprehended in this—"The world by wisdom, knew not God." And this wisdom includes in it, all the attainments of polished Greece and Rome, which are, to this day, admired as models. And if they knew not God, they could neither love him nor obey his will; in other words, could not have charity. "The natural man receiveth not the things of the spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned." And, if any thing can be more decisive, "The carnal mind is enmity against God," "to be carnally minded is death." Charity is love to God, and is life; and is implanted in the soul by the Holy Spirit, in the day of regeneration. "The fruit of the spirit is love," &c. As it is the principle of spiritual life, the second birth must consist in the bringing of it forth, and sanctification in its progressive influence over the heart and the conversation, both which are ascribed to the Holy Ghost. "Except a man be born of water, and of the spirit, he cannot see the kingdom of God;" and when the same change is called a "creating anew in Christ Jesus unto good works," and "quickening us who were dead in tresspasses and sins," it is to teach us that only the almighty power of God, is equal to produce such a principle as charity.

Although it is the work of God, yet he is pleased to employ means, both to produce and to perfect it. And the means he employs is the *truth*. "Of his own will begat he us by the word of *truth*." This was the means fixed on, in the counsels of God. "God hath chosen you to salvation, through sanctification of the spirit, and belief of the *truth*." For the success of this means, Christ prays—"Sanctify them through thy *truth*, thy word is *truth*." After this last text, we think it cannot be necessary to enquire *what truth*? The truth of God's word, what he has spoken at sundry times, and in diverse manners, to the fathers by the prophets, and to us in these last days, by his Son, all contained in the Old and New Testaments, and exhibited in the faithful dispensation of the gospel. All shall be brought into the service, in the case of some poor soul or other, by the time that

the last trumpet shall sound, and the elect of God be gathered into one happy assembly.

From these remarks, some inferences of importance may be made.

1st. If truth be the honoured means of producing these glorious effects, Christians ought to beware of paying that deference to the style, or the delivery of the speaker, which is due only to the *truth* he speaks. Not a few, seem at times to be wholly taken up with fine speaking; and if they come across the unvarnished tale of *truth*, it seems hardly worthy of their notice. 2nd. We ought to have a high valuation for truth. Nothing else can be an efficient means for begetting or strengthening *charity*. And truth can effect nothing more excellent in itself; more beneficial to men; or glorifying to God, than *charity*. 3d. It is perfectly agreeable to christian charity, to be zealous in holding fast every item of truth; for that is only preserving the means by which God has purposed the deliverance of the soul from spiritual slavery, and promoting its fitness for heaven. If, in performing this duty, it should sometimes be necessary to "contend earnestly," "to strive together," and "to withstand the opposers of truth to the face," which faithful dealing some times draws forth feelings of bitterness and resentment; yet it is not uncharitable so to do; because, that in which they have to be opposed, if let alone, might spring up in their souls to eternal death. And 4th. We may see in what relation an attempt to remove any gospel truth, from the place where it may meet the eye, and through it touch the heart, stands to charity. God is sovereign in selecting the particular truth, which is to be employed in sanctifying this or that soul; and also in determining the time at which, and the particular medium through which it is to be brought home on the heart with power. What have you done, when you have in any manner removed a gospel truth from public view?—you have taken away, it may be, the only word by which some dead soul might have been awakened into spiritual life, and brought to the fruition of God through eternity;—you have robbed, it may be, some humble seeker of his face, of many a consolation by faith in that very truth;—or, extinguished the light that would have at length shone on the path of him who walks in darkness and has no light. This is *hostility* to the spirit and design of charity. And you, who stand back and feel ashamed to make an open acknowledgment of some despised *truth*, are not more favourable to the blessed work of charity.

The operation of this grace, on the character of its possessor, and on his intercourse with others, will be the subject of another paper.

G.

*For the Religious Monitor.*ON THE EXCELLENCE OF THE BOOK OF PSALMS,
AS THE MATTER OF DIVINE PRAISE.

In the numbers of your Magazine, to which I am a subscriber, I frequently meet with remarks recommending the Book of Psalms, for the various ends for which it is no doubt given to the church by its Divine Author, the Holy Spirit, and vindicating it from those misapprehensions to which it is unhappily subjected. These I have read with pleasure; and as the subject is an inviting one, I feel induced to offer some reflections to continue its consideration on your pages.

All Christians agree in the value and excellence of that portion of the Holy Scriptures; not only as it bears the evident impress and authority of Divine inspiration, in common with the whole of the sacred volume, but on account of its peculiar suitability to devotional exercises, and the cultivation of personal religion, in its sanctifying and consolatory influence on the human heart. There can be none, who have made any progress through the various trials incident to the Christian, of a personal kind, and those which arise from the painful and afflictive events of human life, but must have perceived its value in imparting relief in difficulty, and consolation in distress. "The heart knoweth its own bitterness"—a transcript of the pains to which the pious are subject, and their appropriate remedies, so complete as the Book of Psalms, will often invite their meditation.—And the silent hour of retirement from the perplexities of life, will often have borne witness to the power of Divine truth, in that precious portion of the word of God, while the Christian has seen portrayed his own afflictions, and has suggested to his faith, language in which he can pour out his soul, or commit his case to the God of Israel. It constitutes, in this respect, eminently indeed, the interior chamber of the beautiful and glorious structure of Divine truth, into which we apprehend the truly pious only are admitted, to behold the vivid symbols of the Divine presence, and to enjoy very sensible communion with Jehovah Jesus, the Redeemer of Zion. Here the afflicted people of God, stung and harassed by the evils of this sinful world, enjoy a retirement, in which their tears are, in anticipation, wiped away, and which is connected at once, with present refreshment, and preparation for a more glorious discovery of their "everlasting consolation." The endless application of its counsels, the infinite variety of its promises, cause the Christian here indeed, in every sense, to have his feet in a "large place," and to "walk at liberty."

But there is another view, and it is that in which there does not appear, unhappily, the same harmony of sentiment, that I

wish to consider them. It is not to controvert, but to recommend that I purpose. Sober argument, and honest objections, if any there are on this subject, have all the attention they can claim, in the sensible productions which have recently been put into the hands of all who feel an interest in this subject. The vulgar and ignorant intemperance of men, who avowedly argue against the use of songs of Divine inspiration, as it can only be ascribed to prevailing, though secret infidelity, would perhaps be better answered, by putting into their hands the Bishop of Landaff's Apology, in reply to the writings of Thomas Paine, or some such work, to convince them at least of the reverence due to the word of God, since they cannot be brought to love it. My object is to shew their value in the public and private celebration of the praises of God.

Unhappily, however, at the very threshold, this subject is assailed with an objection; which, though evidently small in its character, serves as an apology for indifference, if not entire neglect. It is often enquired, why so zealous in behalf of the Book of Psalms? Is it not doing discredit to other portions of inspired scripture, to be so pointed and strenuous on this? Does not all your religion consist in devotion to it?—The first question is naturally answered, by referring to the interesting nature of the existing enquiry, whether that portion of the word of God, should, for any end, be substituted by human compositions in religious worship. The next that honour is given, not discredit, to the whole word of God, when the peculiar claims of this portion are pleaded for—and the last, by observing, that although not all, yet certainly true religion consists in the vindication and support of any truth in danger of harm. These reflections will justify an attempt to shew from the excellency of the Book of Psalms, the wisdom and propriety of observing the institution of God in their use.

Praise is not so much the ascription of our own apprehension of excellence to the object of praise, as the acknowledgment and adoration of excellence which actually exists. Of the excellence of God, his perfections and his ways, man is a very incompetent judge. He approaches the subject, indeed, utterly disqualified, and for knowledge must depend wholly on his Maker's revelation. Hence, with all the light of nature in man, and the glories of creation around him, how woefully have the conceptions of the human mind degenerated, when forsaken by this guide? In the hymns of Divine Inspiration, we are presented with exhibitions of the glory of the Creator, in his Being and Perfections, upon which the mind can repose with confidence, and while all his works are made tributary to his praise, language as well as sentiments, are there communicated to his worshippers, which at once proclaim his excellence, awaken the adoration of the devout, and edify his understanding. How lofty are the thoughts, how pure and holy the affections, which are thus at

the same time bestowed and excited! How elevated is that devotion, in the exercise of which, the saint is directed to call not only upon the trees of the forest, to wave the praises of their Creator; upon every thing that breathes on earth; upon all inanimate nature in this lower world—but ascends to the sun, moon and stars; and wandering through the vastness of creation, calls upon the “heaven of heavens,” (Psalm 148.) to praise his name! Can it be supposed; will it be deliberately affirmed, that the most lavish efforts of the most exuberant genius; nay, all the power of human intellect, condensed in its exercise, could exhibit to the mind, truths and discoveries of the glory of the Lord of all, so intense and elevating? These, continually interspersed in every variety of application, continually directing the mind to the only just object of worship, and calling for suitable affections, are excellencies which exhibit, in a striking light, the propriety of the inspired songs in the solemn worship of the Most High.

But, in this the Christian will not rest. There is a “name which is as ointment poured forth,” through which alone he can hold and enjoy communion with his Creator, or be enabled to raise his voice in a hymn of praise. Without a Mediator, He can neither be known or worshipped. Of this Mediator, “there are things written in the Book of Psalms” Luke xxiv. 44.—things spoken too by one whose “tongue was as a pen in the hand of a ready writer,” while he uttered what he had “made touching the king,” Psalm 45. His divinity, personality, incarnation, obedience and sufferings, with all their glorious and precious fruits to the church, are set forth in the most instructive and affecting strains. The infinite Majesty of his throne and dominion, the equity of his reign, the blessings of his grace, are either in direct terms, or in obvious typical allusion, the great theme of the Psalms. Here I cannot point out particular instances in illustration—this is the employment of the commentator. A single remark will be sufficient, however, to shew the extent of the principle for which I now plead. When Thomas recognized Jesus to be his Lord and his God, he expressed no other than the faith of David, and of all the Church before;—when Nathaniel acknowledged him to be the Son of God and the King of Israel, he knew no other;—when it is remembered too, that the whole system of the solemn worship of the temple and altar, to which the Book of Psalms has a constant relation, was designed to reveal the glory of the Messiah, the Mediator and the God of Israel, no difficulty can arise in believing, that in all these Psalms, the true worshipper in the solemn praises of God, is conducted by the Holy Spirit, through the blood of the covenant, into the presence of “God, who was in Christ reconciling the world unto Himself;” 2 Cor. v. Here too, infallible truth, taking away all uncertainty, and the power of the Spirit who searcheth all things, revealing with an extent and precision, which no borrowed or derived light can dare to vie with, assure the Christian, that in

his praises, he gives Jehovah the glory due unto his name, has his own understanding edified, and his faith confirmed, that his worship is strictly Christian worship, and founded on principles purely evangelical.

This last observation, conducts us to another feature in the Book of Psalms,—the richness with which is exhibited the operations of the Holy Spirit, in applying the benefits of the Covenant of grace, and the origin and plenitude of those blessings themselves. The holy joy of the communion of the saints; the beauty and order of the church of God; the refreshing influence of divine ordinances, form a conspicuous feature in the subjects of the songs of Zion. The whole practical application of the doctrines of divine truth, in the exhibition of human character the way of the ungodly, and the way of the righteous, together with the solemnities of a future state, and of a final and eternal judgment, themes admitting of the widest application in the promotion and diffusion of the interests of truth and godliness among men,—all concur to place in a clear light, the superior advantages of inspired, over any human system of Psalmody.

The thoughts suggested, have already extended to all the length contemplated in a brief effusion. It will hardly be asserted by any reasonable mind, that an unwarranted representation has been made, of the excellency and fulness of this portion of divine inspiration; and if not, how truly happy the Christian, who embraces the shade of him who is, as the apple tree in the wood, rather than of the oaks, of which shame will be the result. How glorious the communion of the church with her God in her solemn song of praise, when divine truth replenishes the understanding, and divine love raises the affections, and divine majesty solemnizes the worshippers of God! How glorious that communion, when God's full flood descends to fertilize and beautify his vineyard! when the spiritual exercises of the worshippers in the inspired song of praise, correspond with the holy objects which inspired truth presents!

C.

Albany, September, 1825.



LETTER TO THE EDITORS.

MESSRS. EDITORS.

I have accidentally obtained possession of some papers in MS. which belonged to an eminent minister of Christ, now deceased. They consist of Essays, Sermons, Addresses, &c. but few of which unfortunately are entire; owing, in all probability, to their having been written on loose sheets of paper. On looking over them, I find a considerable number of pieces on important subjects, which I consider of great excellence, and which I should be glad to see rescued from their present perishable condition. With a view to this, I have transcribed one or two fragments for the Religious Monitor, as a specimen; and if they meet with the approbation of your readers, of which I

have no doubt, some others shall be occasionally furnished. Such pieces as cannot be found entire, may be conveniently inserted under the general denomination of FRAGMENTS; and I shall take the liberty to prefix to each, an appropriate title; and, if necessary, such notices, as may point out the connexion in which they appear to have stood, as far as this can be ascertained. Wishing success to your laudable undertaking,

I am, respectfully yours,

B.

FRAGMENTS.

Reflections on the Immutability of God.

[The conclusion of a Sermon on the words, "Thou art the same." Ps. cii. 27.]

The New Testament has now been written nearly 1800 years; and some parts of the Old Testament, upwards of 3,000. Yet the Bible is as faithful an account of the Most High, at this moment, as it was at first; and it will continue to be so, if the world should last even millions of years longer. The reason of this, is furnished in the sublime apostrophe of the Psalmist,—
"Thou art the same."

Let us consider what effect should be produced on our minds, by this great and interesting truth.

1. On the sinful and impenitent. How great your folly! If God be unchanging, and every thing else, fleeting and delusive, how great the folly of casting ourselves on the wretched friendship of things that perish with the using! Yet, alas! how many of us act thus irrationally! Business, pleasure, money—these are our idols; and God is forgotten! For these miserable trifles, which may fail us this very night, we forsake Him, who, if we did but choose him for our portion, would be our portion for ever! If we saw a man building his house on a quicksand, how stupid should we call him; but how infinitely greater the infatuation of an immortal creature, who builds his happiness on the fleeting objects of time and sense! The shifting sand—the unstable water—the rushing wind, is a much surer foundation for an edifice, than this world for the happiness of a never-dying soul. How will ye feel, O ye sons of vanity, when the voice which will one day raise the dead, proclaims in your ears, "Thou fool, this hour shall thy soul be required of thee?"

But this is not all. If you have not God our Saviour, for your unchangeable friend, you must have him for your unchangeable enemy. What terror is in this thought! The unchangeable enmity of an Almighty Being—the vengeance of him who changes not. O ye, who spend your invaluable time in lying vanities, once more, as in the presence of that God who changes not, who doubtless marks this feeble attempt to awaken you from your security, and who will produce it against you at the great day, I warn you to "flee from the wrath to come." Once more,

as an ambassador of Christ, we make you an offer of mercy and reconciliation, and beseech you to be reconciled. If God is unchanging, *you must change or you are undone!* "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God."

2. To those who are making intellectual, devotional, and practical religion, the business of their lives, this truth is full of consolation. If you are in affliction and distress, this is your stay; that He, in whose mercy you set all your confidence, is forever the same. His love he will never take from you; his kindness is everlasting. Beyond these dark clouds, which now hover around you, there are unchanging skies and perpetual sunshine. If you are in prosperity, a recollection of the unchangeableness of God, will animate your gratitude, and fortify you against future trials.

Let all true believers then, treasure up in their minds such merciful declarations as these. "Lo, I am with you always."—"This God is our God for ever and ever, and he will be our guide even unto death. The Lord shall preserve thee from all evil, he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in, from this time forth even forevermore." "But Zion said, the Lord hath forsaken me, and my God hath forgotten me. Can a woman forget her sucking child that she should not have compassion on the son of her womb? Yea, they may forget, yet will not I forget thee. Behold, I have graven thee on the palms of my hands; thy walls are continually before me." That we may all be enabled to apply these promises to ourselves, may God in his infinite mercy grant. Now unto him that is able to keep us from falling, and to present us faultless before the throne of his glory, with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and forever. Amen.



The happiness of the Believer in Jesus, in life, in death and through eternity.

[This appears to be the conclusion of a Sermon on Ps. ii. 12. and forms a fine expansion of the truth so beautifully expressed by the sweet singer of Israel, in Ps. xxxvii. 37.—"Mark the perfect man and behold the upright: for the end of that man is peace."]

Who can describe the blessedness of the man, who submits to the righteousness, the grace, and the law of the Son of God?—While a child of disobedience, regardless of God, without subjection to his holy law, man is in a disordered and unnatural state. He is a degraded animal, clinging only to this earth, tortured by the cravings of insatiable desires, and tossed by an incessant tempest of ungovernable passions. He cannot however divest himself of the power of conscience. His sins often rise up in horrible array against him, and stare him in the face. He

anticipates the tribunal of God, and has nothing before him but a fearful looking for of judgment. But he who kisses the Son, believes in Christ, and observes his holy law, need fear no evil. Christ loves him, numbers him among his chosen, and bids him, be of good cheer; because his sins are forgiven him. His heart also becomes the sanctified seat of serenity and joy; all his desires and passions are sanctified and directed to their proper objects. Yea, his soul is the highly favoured habitation, in which Deity itself hath chosen to dwell. "If a man love me," saith Christ, "and keep my words, my Father will love him, and we will come and take up our abode with him." Who can describe the happiness of the man, who is thus singled out from the world, and admitted to fellowship with the Father and with his Son Jesus Christ? This is a peace that passeth all understanding—the joy of heaven upon earth—the triumph of eternity in the moments of time. No blighting blast of adversity, believer in Jesus, can wither your comforts. Death itself cannot sever you from the source of happiness. It is only your Father's messenger, kindly sent to call you home. And when your friends shall stand weeping around you, and taking their last adieu, with the smile of heaven on your cheek, and a sweet humble hope sparkling in your eye, you may calmly say to them, "Weep not for me, but weep for yourselves, who have still to struggle with sin and mortality. Earth and you I leave behind me, but I go to angels, to God, my exceeding joy." Falling gently asleep in Jesus, you shall rest from your labours, and your works shall follow you.—You are not to number a few evil days here, and then, become as if you had never been. After a few turns upon the theatre of this world, you are not like the insects of the day, to sink into death never to rise again. No, no; beyond this land of shadows, there is another scene, where, in a nobler soil, and beneath more friendly skies, your soul, that immaterial, spiritual principle within you, shall be divinely exalted; shall ripen, expand and flourish in the endless, unbounded exercise of its glorious capacities; shall reach the sublimest heights of devotion; hold fellowship "with the angels, and the spirits of the just, with Jesus the Mediator of the New Covenant, and with God the Judge of all." So far from striking you off from existence, death shall only change your residence, and carry you to better mansions—"mansions not made with hands, eternal in the heavens." Within these celestial mansions, evil shall never reach you; ignorance shall never cloud your understandings; deviations from God's law shall never grieve your spirit; your perfection and happiness shall be without measure and without end.

Call upon your souls then, ye who have tasted of this blessedness, to awake into action, and to mount upon the wings of faith and heavenly contemplation to the bright glories and prospects of eternity. Grovel not here below; live as sons of God; have your conversation in heaven; nothing earthly can fill your vast

desires; only the infinite God can fill them: and he who is "blessed forever," will bless you with life and joy everlasting. Life! eternal life! joy everlasting! The mere hope of these, while man is here, is his dearest portion. It inspires and solaces the heaven-born pilgrim. It gives health to the frame, and angel-vigour to the mind. Like the fair summer evening, beaming sweetness and serenity, it gilds every object around. It is man's sweetest joy; it is his paradise below. Beyond the reach of the blasts and storms and darkness of the wilderness of this earth, you shall forever bask in the unclouded sunshine and eternal calm of heaven.

Selections.

ON THE DOCTRINE OF PURCHASE.

In Eph. i. 14. we read of "the redemption of the purchased possession." The words are somewhat difficult; let us trace the connection, and then investigate the terms. We may thus ascertain the meaning of the apostle so far as shall be necessary for founding a series of observations on what is commonly styled in theology the doctrine of Purchase.

After the usual salutation and benediction, Paul lays open to the Ephesians God's great *purpose* of eventually "gathering together into one all things in Christ," ver. 20. Although this may extend to the whole result of Christ's administration, the apostle confines our attention chiefly to what is accomplished by the dispensation of grace, and therefore proceeds to describe the *execution* of the purpose in the consociation of Jews and Gentiles, or persons of all nations, in the same divine privileges, both here and in the world to come, ver. 11—14.

How the purpose has been fulfilled in the case of the Jews he states, ver. 11, 12. "In whom *we* have obtained an inheritance, &c. that we should be to the praise of his glory, who first trusted in Christ." He evidently alludes to Canaan, the ancient inheritance, which was typical of spiritual blessings, the true portion of the soul; and that portion, as now richly conferred in heavenly places under the gospel-dispensation, he affirms the believing Jews had been first honoured to enjoy. But the Gentiles were not excluded. The fulfilment of the divine purpose in its reference to them had been exemplified in the case of the Ephesian converts, ver. 13. "In whom *ye* also trusted," or rather, (as the word "trusted" is a supplement,) "in whom *ye* also obtained an inheritance," being admitted to the enjoyment of the same blessings, "after that *ye* heard the word of truth, the gospel of your salvation;" to which the apostle adds another view of their honour and privilege, that of being assumed by God for his portion or inheritance, marked out as his peculiar property by an in-

fallible sign, "in whom also, after that ye believed, (or in believing,) ye were sealed with that Holy Spirit of promise."

The complete fulfilment of the divine purpose, however, is future. It attains its consummation, both as to Jews and Gentiles, only in the world to come. This the apostle declares, ver. 14. where he states, that in regard to the present life, the Holy Spirit, by whom believers are sealed, is only "the earnest of their inheritance, until the redemption of the purchased possession."

On surveying the connexion, it appears that two things are asserted as the common privilege of the Jewish and Gentile converts: 1. Admission to the enjoyment of an inheritance from God: 2. Assumption by God to be his portion or inheritance. The word *περιποίησις*, translated, 'purchased possession,' seems therefore to be a general term used by the apostle, for the purpose of combining both views, and thus designed to include at once the blessings conferred, and the persons assumed. Under the typical economy, to which he alludes, inheritances as well as persons were to be redeemed. And then the idea of an "earnest," under which the Holy Spirit is described, is equally applicable to both; for an earnest is, 1. a part of what is promised, and the pledge of the whole, referring, in this view, to the inheritance or blessings conferred on us; while it is, 2. the means by which he gives it, institutes his claim to those who receive it, and by which they are engaged to his service, denoting, in this view again, God's property in the persons of genuine believers; they are "sealed by the Spirit to the day of redemption."

For farther explaining the words, it is necessary to remark that redemption is two-fold,—by price, and by power. To prevent us from supposing that the Spirit is the earnest of the former, or that redemption by price is still future, the apostle uses a term which refers to it as past; the possession is already a "purchased possession." It is so, whether understood of blessings or of persons. All the blessings comprised in the inheritance, of which the Spirit is the earnest, have been procured by the obedience of Jesus Christ to the death. The persons too who are sealed by receiving the Spirit as an earnest, are not their own but bought with a price; they are the church of God, which he hath purchased with his own blood. The word, in both applications, signifies that which is dear bought, has cost much, and is therefore very precious. If the exact idea of purchase be demanded, it is the establishment of a valid ground of possession, that is, a ground consistent with law, and sanctioned by law. In the present case, it supposes legal obstructions, and declares the removal of these, by what is denominated Christ's satisfaction, comprehending the whole of his obedience to the death, as all requisite to satisfy the claims of law and justice. When blessings are the subject, they are purchased *for us*. The obstructions that stood in our way are removed, and a valid title to possession is established. Christ, says the apostle, Heb. v. 9. "being made

perfect through sufferings, is become the author (*causa*, the meritorious or procuring cause) of eternal redemption." The same thing is strongly impressed on the mind by that intercession, for the communication of blessings, which he ever prosecutes on the basis of his obedience to the death. His grand argument is, "I have glorified thee on the earth, I have finished the work which thou gavest me to do." Hence he is described as an Advocate, one who has a legal plea, valid grounds, to urge at the tribunal of the Judge of all. Nor is there any thing in this inconsistent with grace, since the blessings have been purchased for us, not by us; or say even that they have been purchased by us representatively in Christ, our covenant head, still this renders them free to us in the only sense in which they can be free as to actual possession, that is, without disparagement to the claims of justice, or total subversion of the law. And then the whole plan of purchase, with the very constitution of Christ to be our covenant-head, must be traced to the sovereign good pleasure of him who worketh all things according to the counsel of his will. When persons again are the subjects, they are purchased or redeemed to God, but still in the same sense of the expression. His doubtless they were, not only by creation, and as ever in his power, but by election, or as objects of his love. His, however, they could not be as actual property, interested in his favour, set apart to glorify and enjoy him, but in the way of legal obstructions being removed, and the divine right of possession established on an honourable basis, Rev. v. 9, 10.

The future redemption of this already purchased possession, both ours and God's, which is also mentioned in the words, must refer to POWER, and consists in taking off every embargo that prevents the full enjoyment of the blessings procured, or, which is the same thing, the entire liberation of the persons referred to, from sin, Satan, the world, and death, with their reception, soul and body, into all the glory reserved for them in heaven. See Rom. viii. 17.—23. This, however, it is not our design to illustrate, but rather to consider the extent of the purchase of Christ, first, by premising a few general thoughts, and then by stating what seems to be the doctrine of Scripture in opposition to the various errors entertained on this subject.

REMARKS.

1. According to the true definition of purchase, it must be reasonable to admit, that nothing ought to be considered, as purchased by Christ, but what is strictly and properly *the effect of his obedience to the death*. From this it will follow, 1st, That every thing ought to be excluded from the purchase, which can be traced to the mere forbearance of God, or which God, in full consistency with the glory of his perfections and the honour of his government, might have conferred without the intervention of Christ. If Adam, as we know from scripture, observation, and experi-

ence, really represented his posterity in the covenant of works, would it have been inconsistent with the perfections and government of God to have spared the human race, and, of course, conferred on them various benefits, till the destined number had been brought into being, although no Saviour had been provided? May we not justly regard God as acting on the basis of the covenant of works in all his procedure with regard to those who eventually perish, (taking it for granted, in the mean time, that many do perish;) and is not this less harsh and repulsive, than to ascribe their being brought into being, and thus even their final perdition, to Christ's interposition? Unless the possibility of forbearance be denied, and limits set to the Holy One with regard to the execution of his purposes, much surely may be done, both in deferring and mitigating punishment for a season, without the intervention of a Saviour. But, 2d, it follows, from the true definition of purchase, that we are freed from the necessity of speculating even about Christ's intervention. The question is not, What would or would not have been the case as to the general state of the world, had there been no purpose of salvation? but, What are the true and proper fruits of the execution of this purpose in Christ's obedience to the death? We may admit, (as those who are called Supralapsarians seem to intend,) that had it not been with a view to God's glorifying himself by a triumph over moral evil, sin would not have been permitted, and that the arrangements made in the covenant of works were in fact only the introductory department of this great purpose. We may hold, at the same time, (as those called Sublapsarians justly maintain,) that the structure of the covenant of grace, and the appointment of a Saviour for the execution of the purpose, necessarily presupposes both the existence and violation of the covenant of works. But since these things have been connected in the divine counsels, it is not for us to say what would have been the case, on the supposition that only the one or the other had existed, or to decide, whether the one would ever have existed without the other. "Who hath known the mind of the Lord? How unsearchable are his thoughts!" In point of fact, we perceive, that in consequence of Christ's intervention, a peculiar state of things has been established in the world. But the question is, not how either the purpose of election, or the existence of a Saviour, and the powers he may possess, affect the dispensations of providence, and the general interests of society.—but what are the true and proper effects of his death? to whom do these extend, and in what do they consist? Since God hath really entered into a covenant of salvation, much may be done for the sake of the election of grace: mercy may be shewn to one generation, with a view to the future conversion of their descendants: a nation may be spared and prospered on account of the righteous, who are the substance of the land; the administration given to Jesus, in subserviency to the gospel, may

greatly benefit the world ;—but what have all these merely subsidiary or consequential arrangements to do with the doctrine of purchase ? The question still remains distinct, For whom, and as to what, was a valid ground of possession, pleadable in law, established by the death of the Redeemer ? Supposing, (without, however, conceding the point,) that the elect were brought into being, only because they are destined to salvation, it would not follow, that their being brought into being was owing to Christ's interposition, which, in the order of things, must be regarded as posterior to the decree of election. But granting, even farther, that they are brought into being only because he undertook to save them by his death, their existence might have been ascribed to his intervention, but still their salvation alone would be the true and proper effect of his death, and therefore solely the subject of purchase. These things, which cannot be fully illustrated at present, may yet, if duly pondered, be sufficient to shew, that the question ought not to be embarrassed by extraneous speculations, as it has too frequently been.

2. Since both blessings and persons are comprehended in "the purchased possession," it cannot reasonably be extended in the one view, or in relation to blessings, *beyond its latitude, in the other, as descriptive of persons*. Indeed, according to the true definition of the term, the purchase of blessings and the purchase of persons, entirely coincide. Suppose a price paid for the liberation of a captive, the person is said to be redeemed, but it is the blessing, his liberty, in fact, which is purchased. In the mystery of grace, the person redeemed becomes God's property in point of obligation, as well as of privilege. But, with the apostle, we speak at present of the privilege which founds the obligation ; and to be God's property in point of privilege, is just to be restored to his favour and friendship, to conformity to his image, and communion with him. The redemption of persons, and the purchase of blessings, are therefore the same thing, contemplated in different lights. Whether the effect be viewed in relation to God, or in relation to us, the obstructions that had to be removed were the same, the legal ground of procedure that had to be established was the same. The purchase consists in the removal of the one, and the establishment of the other. While therefore, the inheritance of blessings is ours, the inheritance of persons is God's ; but both are alike and at once "the purchased possession." From this it must follow, that the blessings purchased, are such only as are peculiar to the redeemed, and expressly *characterize* them as the redeemed to God. Unless, therefore, it shall appear that all persons are redeemed, those benefits, which others may enjoy, must of necessity be excluded from the purchase. How can what is expressed by one term, "the purchased possession," as depending in both views on the same ground, and the same in amount, be more extensive in the one view, than it is in the other ?

3. In order to judge aright of this subject, let us institute a comparison. If any one should say, that the world is not a complete or adequate display of the power of God, he would say well, because more might have been created, and nothing that is made can be infinite. But were any one to say, that because this is the case, what is made is *not worthy of the power of God, nor sufficient to display his glory*; he would speak blasphemy against God, whose sovereign pleasure must regulate the extent and perfection of what he chooses to create. "He worketh all things after the counsel of his will." Apply this to the mystery of redemption. If one should allege, that unless every thing be done which we may deem proper, or be able to conceive might have been done, the work cannot be worthy of God, he would be equally guilty of blasphemy, and in a more aggravated form. If he should hold that all blessings and all persons must have been purchased by Christ, nay, that all beings must have been benefited by his death, or, which is the same thing, that unless this be the case, the work is not worthy of God; then he brings the divine procedure as truly to his tribunal, as if he should say that the world is not worthy of God, because it is not greater than it is, or because the forms of being are not more numerous, and the modes and sources of happiness more diversified, or because all possible worlds have not been made. But he would be chargeable with an aggravation of blasphemy on three accounts: *1st*, Because redemption really affords a more complete display of the divine glory, than can take place in creation: *2dly*, Because we had not only no claim to redemption any more than to creation: but deserved every thing the contrary, and therefore ought to be satisfied however small the range of its objects may be: *3dly*, Because being wholly founded in sovereignty, and designed to give the most remarkable display of this prerogative of Deity, we ought to expect that sovereignty would appear in regard to its extent, as truly as in the fact, that there is such a thing as redemption at all.

The conclusions we draw from this comparison are these:—

1. That the question is not about the *sufficiency* of the death of Christ, or the value of his blood, any more than about the sufficiency of the power of God in creation. By the latter, he might have multiplied greatly the orders of being, and filled the regions of space completely with worlds. But the question is, Has he done so? we see he has not. Just so, the sufferings of Christ might have been sufficient to have purchased all mankind, and every species of benefits; nay, had the proper arrangements been made, by combining the nature of angels with the nature of man, in union to his person, the one offering of himself might have been sufficient to have redeemed both classes of fallen beings, devils as well as men. But the question is simply, Has he done so?—2. In deciding this question, we must not be led by our own preconceived opinions. This seems to be the grand

error. The more plausible the prejudice, and especially if it wear a religious aspect, the more apt are we to assume it as a fit rule for judging of the divine procedure. Even high views of the Deity, for example, may seem to render any thing less than universal redemption wholly unworthy of him. Our views of his majesty can never be too sublime; but still, he who knows himself best, knows also what is most worthy of his greatness, and to what extent his works should be carried. Love to Christ, and high views of the value of his blood, may, in like manner, dictate the thought, that surely his death is disparaged, unless all blessings be ascribed, all persons redeemed by it. Let us honour it sincerely and fully, but this we may do without belying its intention or effect. Charity, in a word, to men, or even to devils as fallen creatures, may carry away the minds of some to hold the universal salvation of both classes infallibly certain, prior to any investigation of the point, or in spite of all that might appear to the contrary. But our charity to the creature must be kept in due subordination to the love of God, it must be controuled by the respect we owe to his authority, and never allowed to war against either his sovereignty or his justice.—3. We must therefore implicitly submit to the dictates of divine revelation on this head. Thence all our knowledge of the purchase of Christ is derived. And in forming our views entirely by the verdict of scripture, we act in the same manner as when we judge by facts of what God has done in creation, without prejudicing the question.

To state what appears to be the doctrine of scripture on the subject, in a series of propositions, was next proposed; but this must be deferred to another opportunity.



ARMINIAN INCONSISTENCY.

MESSRS., EDITORS,—

The following is an extract from that justly celebrated work, entitled "*HORÆ SOLITARIÆ*." The inconsistency of the Arminian's free will, with the perfection of Jehovah, is herein, we think, forcibly and beautifully expressed. Many of your readers may not be in possession of this valuable work. To such this extract may be interesting. To all, it may be profitable. I shall therefore be gratified if you can give it a place in your truly Evangelical Repository. I.

"The Arminian, however just in his opinion respecting the Trinity in the Deity, is, in all points that concern his *attributes*, almost as unscriptural and heterodox, as some of the hereticks we have named before.* For while he admits the equal divinity of Jesus Christ, with that of the Father and Holy Ghost; he

* Socinians, Sabellians, and Arians.

contradicts their revelation of the divine covenant, sets them forth as determining rather from incidental events, than by a perfect design, and consequently represents the whole Godhead as acting, not according to the wise counsels of his own eternal will, but according to the unstable conduct of foolish and mutable man. He exhibits the sovereign agent of all good, in a state of supplication, to a helpless worm; entreating that worm to receive his salvation, and often entreating in vain,—changing his purpose according to the variable fancy of a creature subject to sin; and at last, disappointed of his expectations through the power and subtlety of Satan and the world. God, according to him, wills to save man, but cannot save him unless man will;—though, at the same time, man (by his system) can will to be saved, or can relinquish salvation, independently of any positive, precise or particular will of God to that end. The Arian and Socinian, proceed very far, and degrade their Creator to the rank of a perfect and holy creature; but the Arminian, in one instance, seems to exceed their exceedings, by representing the will, the wisdom, the power, and other perfections of the omnipotent Jehovah, subservient to the perverse and froward affections of an impotent sinner. Upon his plan, (if absurdity can deserve the name of a plan,) the glorious work of God's salvation, and the eternal redemption of Jesus Christ, are not complete; unless a dying mortal lend his arm; that is, unless he, who of himself can do nothing, vouchsafe to begin and accomplish that, which all the angels in heaven cannot do; namely, convert the soul from Satan unto God. How contrary is all this to the language of the *scripture*; how repugnant to the oracles of truth! Whatsoever the Lord pleased, that did He in heaven and in earth. I am AL, (says the Lord,) and there is none else; I am the ALHIM, and there is none like me, declaring the end from the beginning, and from ancient times, the things that are not yet done; saying, my counsel shall stand, and I will do all my pleasure. In order to show the "immutability of God's counsel" and decrees, it is left upon record, that even wicked men "were gathered together, to do whatsoever his hand and counsel determined before to be done;" and that God "worketh all things after the counsel, (not of man's) but of his own will."

If we review the Arminian errors upon another ground, and measure them by another rule, namely, the *Analogy of Faith*, we shall find them equally perplexed and deficient.

The Arminian, by degrading Christ from his absolute sovereignty, with respect to the objects of his grace and justice, takes away, in effect, his essential divinity: for divinity always implies Omnipotence, and includes every idea of unconfined, inviolable, complete, and perpetual supremacy. To suppose, therefore, that Christ as God, wills a thing which he doth not perform, is an evident derogation of his power to perform it. Will and power in God, very unlike will and power in man, are inseparable.

erable and efficacious attributes. Volition and energy however distinguishable in our terms and notions, cannot be divided in the simple, pure act of the Deity, without supposing him to be compounded of parts and passions like ourselves. Moses, in the truest sublime, was taught to describe the will and power of God, as arising at once, and at once accomplishing that for which they arose. Let there be light, said God, (in the present time) and there was light, (in the past time,) showing, that the execution of the will almost anticipates the will itself. Now, the Arminian represents Christ as willing and desiring the salvation of some sinners, who, notwithstanding his will and desire, do never obtain salvation. Hence it follows, that Christ either hath not power to accomplish what he wills, or that he can will the accomplishment of any good thing without an exertion of his power. To suppose the one, is to represent impotence for omnipotence, and so to undeify him; and to assert the other, is to rob him of his goodness at the express violation of his truth. The God of Epicurus, was allowed to be above the trouble of any providence, or certain direction, in human affairs; and the deities of Homer were admitted to live in strife, even in heaven itself; but how can a man, professing christianity, with a Bible in his hand, venture to think that the God of ages, who knoweth the thoughts of the heart long before, has not the fullest ordination of all things, or that any of his attributes can be of so different a kind from the rest as to be glorified at the expense of each other? Upon Arminian principles, God is described as working without any providential design, and willing without any certain or determined effect. Nay, more; the attainment of his own will depends upon the wills of his creatures; and so the the almighty agent of good, must wait in his operations upon a set of beings, who, of themselves, can will and do nothing but evil. If one did not know it to be true, it would be almost impossible to believe, that solecisms like these, equally warring with scripture and reason, could obtain any credit in the understandings of men.

By thus diminishing Christ, and by thus exalting the powers of human free will, the Arminian confounds the whole economy of salvation, and represents the wise counsels and designs of the Eternal Three, but as little more than a chaos of wishes and intentions. And, if all these grand and important concerns go on without a plan, and are left to chance and uncertainty; or (which is just the same) to the fickle will of feeble man; what has faith to do with so unsure a business? Or how can hope be properly exercised upon what is so precarious and uncertain? How are God's promises and oath *immutable*, when they altogether depend upon the wretched mutability of helpless creatures? And what comfort can be derived to the soul, as to its acquisition of life eternal, when it is persuaded to think that God's bestowment of it depends—not upon the unchanging goodness of the Most

High, but upon the exertion of its own will and power ; though the soul must perceive, (if it perceive any thing truly of itself, or of the scripture, or of God,) that it has neither inclination nor strength of its own to know or to do any thing properly good ?—There is not a principle of grace laid down in the Bible, but which is obscured and debased by these gloomy, low, and contradictory notions of the Arminian."

RELIGION OF DR. DARWIN.

[The following Strictures, from the Edinburgh Christian Instructor, on the religion of Dr. Darwin, are applicable to the religion of all who, like his Biographer, glory in such sentiments, the number of whom, is very great, and it is to be feared, still increasing.]

Some account of Dr. Darwin is furnished in the Edinburgh Encyclopedia, in which is contained the following paragraph, on which I propose to make a few strictures. "He was not attached to any peculiar profession of faith, or to the dogmas of any particular church. But, however sceptical he might be in his religious belief, he was a warm friend to liberty of conscience, an indignant enemy to religious persecution. He, however, exhibited in his conduct, what is more beneficial to the world at large, than the tenacious adherence to any speculative opinions—firm integrity and a benevolent heart. Generosity, wit, and science, were his household gods."—Edin. Encyc. Part II. p. 586. Article Darwin.

I hold that this account, though intended as a panegyric, is a most severe condemnation of the character, the principles, and conduct of Dr. Darwin. If the Doctor was not *attached to any peculiar profession of faith*, he ought to have been so. For surely he was a sinner before God as well as other men, and needed salvation just as others do ; and though there may be much error in the world, which ought to be avoided and condemned, there is also some truth, and it ought to be prized and embraced, especially if it discover to us how we may be saved. Now, even such men as Dr. Darwin need to be saved ; and the Doctor would have found his account in seriously attending to that which would have informed him how this salvation might be accomplished. Whether he was attached or not to *the dogmas of any particular church*, he ought to have been attached to the doctrines of Scripture ; and though he had rejected the dogmas of corrupt and false churches, yet, upon discovering the truth itself, he ought to have embraced it, and joined himself to the true church, wherever he had found it, and not have continued to treat all churches with indifference, contempt, or hostility.

The writer of this panegyric proceeds to inform us, that, however sceptical the Doctor might be in his religious belief, he was *a warm friend to liberty of conscience, and an indignant enemy to*

religious persecution. But it would not have been safe for Dr. Darwin to have been otherwise, for had he been disposed to promote persecution, or to impugn liberty of conscience, his scepticism would not have been so safe, and he might have become the object of persecution himself. He ought not to have been so sceptical in his religious belief, as to have confounded truth with error, and then discarded them both. To be sceptical in our religious belief, indicates either a want of religion altogether, or some improper bias of the mind regarding genuine religion, and some groundless prejudices against it. Either, therefore, Dr. Darwin had never inquired into religion at all, and consequently knew not its nature, its evidence, or its excellence; or his inquiry had been partially and improperly conducted, and he had adopted mistaken views of it, and therefore had become sceptical about what he did not understand. Or the Doctor had only pursued his inquiries into religion so far as to perceive, from the nature and tendency of religion, that it would be adverse to his desires and inclinations, and then had ceased to love and admire it, and stopped short in his inquiries about it. This would prevent him from discovering its intrinsic worth, and appreciating aright its suitableness and importance. I do not suppose that the Doctor was actuated in his inquiries into religion, like Thomas Paine, Richard Carlisle, and others, by a previous desire and determination to prove it false. I believe the principles of Dr. Darwin to have been of a higher order than those of these men. But, by his aversion to its tendency, if such was his feeling with regard to it, or by stopping short in his inquiries respecting it, and thus remaining incompetently acquainted with it, his prejudice would be excited against it, instead of his approbation and attachment being secured in its favour.

This admirer of Dr. Darwin goes on to tell us, that he exhibited in his conduct, what is more beneficial to the world at large, than *the tenacious adherence to any speculative opinions—firm integrity, and a benevolent heart.* Here we have a comparison instituted exceedingly improper, unfair, and absurd. Were opinions merely speculative, they might, perhaps, be of very little benefit to the world at large. And no doubt there are many speculative opinions that are of little or no value. But here is the absurdity or perverseness of this writer in referring to all speculative opinions, and affixing a stigma upon them all. For there are many opinions, which, though they are speculative, are also practical, and are not only true, but very necessary, and, in their influence, highly beneficial, and inconceivably valuable.—The comparison is therefore improper, as it is setting things at variance which have no necessary collision or opposition, but may very well harmonize together. Speculative opinions that are also of a practical nature, may be productive of great good to mankind at large, and have been so. *Firm integrity and benevolence of heart,* are no doubt useful and respectable qualities,

but speculative opinions may have the same character, and should not therefore be lightly spoken of.

But the comparison is unfair, as well as improper, because it confounds right and wrong, truth and error, and affixes a stigma upon both, and because it gives a preference, without stopping to form a just estimate of the objects compared together, so as really to perceive where the preference ought to be given. It is unfair to condemn all speculative opinions as if they were useless, or worse than useless, because there may be some speculative opinions that are perfectly useless, and others that are exceedingly hurtful; or, because Dr. Darwin happened to be sceptical in his religious opinions, and stood in need of an apology for his scepticism and unbelief. Every speculative opinion ought not to be condemned on Dr. Darwin's account.

And the comparison is exceedingly absurd; for not only is there no necessary opposition between these things, but there may be the closest harmony between them. Indeed the man, whose opinions are correct, will most likely and most generally be found to have a correct conduct too. Surely he who has his opinions thoroughly sound will not have his conduct radically wrong. He whose conduct is marked with integrity, and who possesses benevolence of heart, must be correct in his opinions, otherwise his integrity cannot be firm, nor the benevolence of his heart extensive and genuine. But granting that a man may be possessed of benevolence of heart, and manifest firm integrity, whilst his speculative opinions are false or pernicious, we institute a comparison on which we are not competent to decide. We have not the capacity, nor the means of ascertaining which of the two is most beneficial to mankind at large; or whether the advantage, in the one case, will outweigh the injury in the other. If any judgement could be formed from the comparison of matters so heterogeneous, it would appear to be the very reverse of that drawn by this biographer of Dr. Darwin. Erroneous opinions circulated and promoted among mankind at large, may do much more mischief, nay, certainly would do much more, than the most upright and benevolent conduct could ever counteract or rectify. So it is to be feared it is with all sceptics.— Their sentiments have a wide and extensive range; their amiable manners and their benevolence are confined to a few. It is not true, then, that they manifest a conduct which is more benevolent to mankind than wholesome speculative opinions. But the fact is, that they diffuse around them such notions and principles, as must do much more injury to mankind at large, than the most virtuous and charitable demeanour can remedy. The balance, therefore, if a balance must be struck, appears to lie heavily against Dr. Darwin and his biographer.

But this panegyrist of Dr. Darwin appears to be, from his own showing, but a sort of *heathen*, and he describes Dr. Darwin, not by way of reproach, but, it is presumed, by way of commenda-

tion, as being actually a heathen. "Generosity," says he, "wit, and science, were his household gods." And were these the Pénates who received Dr. Darwin's adoration and homage? What is this but making Dr. Darwin his own idol, and asserting that the Doctor worshiped no other god but himself? And this absurd and impious statement is like an attempt by this writer to elevate Dr. Darwin to a niche in the Pantheon, and then to prostrate himself before the idol, and persuade us to do so along with him! I do not mean to say a word of Dr. Darwin's final state, nor should I have thought of referring to him at all, had it not been for this absurd and uncalled for attempt to hold him up to the admiration of posterity as a sort of *little god*. He has entered on his final state, and received his award from Him to whom we are all amenable. Let his memory therefore rest; but let not any attempt be made to forestall the suffrages of contemporaries or of posterity, in favour of scepticism, and infidelity, and irreligion. If it be said, that the aphorism must be maintained inviolable,—"*Nil nisi bonum de mortuis*,"—I say it must be observed under the restriction,—"*Nil nisi verum de mortuis*."—We must not, we ought not, to panegyrize those when dead, who merited our disapprobation when alive.

OBSERVATOR.

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UNIVERSAL SALVATION, A VERY ANCIENT DOCTRINE:
WITH SOME ACCOUNT OF THE LIFE AND
CHARACTER OF ITS AUTHOR.

A Sermon delivered at Rutland, Vermont, in the year 1805.

BY LEMUEL HAYNES,* A. M.

Genesis iii. 4.

"And the serpent said unto the woman, ye shall not surely die."

The holy scriptures are a peculiar fund of instruction. They inform us of the origin of creation; of the primitive state of man;

* Mr. Haynes is a coloured man, but a respectable and useful minister of the gospel. We have heard it related of him, and have no doubt of its correctness, that when quite a youth, his eagerness for a knowledge of divine truth, led him to spend the greater part of the night, lying on his face before the fire, until the dying embers ceased to emit their light, storing his mind with useful knowledge, his master, or the man with whom he lived, (for we are not sure that he ever was a slave,) having denied him the privilege of a light.—The sermon which we lay before our readers, has been abridged, and parts of it struck out, since it came from the hands of the author; so that it can only be considered a mere skeleton. It may be proper to state the circumstance that occasioned this discourse, which is as follows: A Universalist preacher, solicited the privilege of occupying Mr. H's. pulpit, to which he assented;—reserving, however, the privilege of immediately opposing him, in what he should deem erroneous; and in availing himself of this privilege, he produced the sermon, the substance of which is now laid before our readers.

REL. MOV.

of his fall, or apostasy from God. It appears that he was placed in the garden of Eden, with full liberty to regale himself with all the delicious fruits that were to be found, except what grew on one tree—if he eat of that, *that he should surely die*, was the declaration of the Most High.

Happy were the human pair amidst this delightful Paradise, until a certain preacher, in his journey, came that way, and disturbed their peace and tranquillity, by endeavouring to reverse the prohibition of the Almighty, as in our text, *Ye shall not surely die*.

She pluck'd, she ate,
Earth felt the wound ; nature from her seat,
Sighing through all her works, gave signs of woe,
That all was lost.

MILTON.

We may attend,—To the character of the preacher ; to the doctrines inculcated ; to the hearer addressed ; to the medium or instrument of the preaching.

I. As to the preacher, I would observe, he has many names given him in the sacred writings—the most common is, the devil. That it was he that disturbed the felicity of our first parents, is evident from 2 Cor. xi. 3, and many other passages of scripture. He was once an angel of light, and knew better than to preach such doctrines ; he did violence to his own reason.

But, to be a little more particular, let it be observed.

1. He is an old preacher. He lived above one thousand seven hundred years before Abraham ; above two thousand four hundred and thirty years before Moses ; four thousand and four years before Christ. It is now five thousand eight hundred and nine years since he commenced preaching. By this time he must have acquired great skill in the art.

2. He is a very cunning artful preacher. When Elymas, the sorcerer, came to turn away people from the faith, he is said to be *full of all subtlety, and a child of the devil*, not only because he was an enemy to all righteousness, but on account of his carnal cunning and craftiness.

3. He is a very laborious, unwearied preacher. He has been in the ministry almost six thousand years ; and yet his zeal has not in the least abated. The apostle Peter, compares him to a roaring lion, walking about seeking whom he may devour.—When God inquired of this persevering preacher, Job ii. 2.—“ From whence camest thou ? ” He answered and said, “ From going to and fro in the earth, and from walking up and down in it.” He is far from being circumscribed within the narrow limits of parish, state, or continental lines ; but his haunt and travel is very large and extensive.

4. He is a heterogeneous preacher, if I may so express myself. He makes use of a Bible when he holds forth, as in his sermon to our Saviour, Mat. iv. 6. He mixes truth with error, in order to make it go well, or to carry his point.

5. He is a very presumptuous preacher. Notwithstanding God had declared, in the most plain and positive terms, *thou shalt surely die, or in dying thou shalt die*, yet this audacious wretch had the impudence to confront Omnipotence, and say, *Ye shall not surely die!*

6. He is a very successful preacher. He draws a great number after him. No preacher can command hearers like him.—He was successful with our first parents, with the old world.—Noah once preached to those spirits who are now in the prison of hell; and told them from God, that they should surely die:—but this preacher came along and declared the contrary, *ye shall not surely die*. The greater part, it seems, believed him and went to destruction. So it was with Sodom and Gomorrah. Lot preached to them; the substance of which was, “Up, get ye out of this place, for the Lord will destroy this city.” Gen. xix. 14. But this old declaimer told them no danger, *Ye shall not surely die*. To which they generally gave heed, and Lot seemed to them as one who mocked; they believed the Universal preacher, and were consumed. Agreeable to the declaration of the apostle Jude, “Sodom and Gomorrah, and the cities about them, suffered the vengeance of eternal fire.”

II. Let us attend to the doctrine inculcated by this preacher, *Ye shall not surely die*. Bold assertion! without a single argument to support it. The death contained in the threatening, was doubtless eternal death,—as nothing but this would express God's feeling towards sin, or render an infinite atonement necessary. To suppose it to be spiritual death, is to blend crime and punishment together; to suppose temporal death to be the curse of the law, then believers are not delivered from it, according to Gal. iii. 13. What Satan meant to preach, was, that there is no hell, and that the wages of sin is not death, but eternal life.

III. We shall now take notice of the hearer addressed by the preacher. This we have in the text, “And the serpent said unto the woman,” &c. That Eve had not so much experience as Adam, is evident; and so, was not equally able to withstand temptation. This, doubtless, was the reason why the devil chose her, with whom he might hope to be successful. Doubtless he took a time when she was separated from her husband.

That this preacher has had the greatest success in the dark and ignorant parts of the earth, is evident: his kingdom is a kingdom of darkness. He is a great enemy to light. St. Paul gives us some account of him, in his day, 2 Tim. iii. 6. “For of this sort are they which creep into houses, and lead captive silly women, laden with sin, led away with divers lusts.” The same apostle observes, Rom. xvi. 17, 18. “Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them. For they that are such, serve not the Lord Jesus Christ, but their own

belly; and by good words and fair speeches, deceive the simple."

IV. The instrument or medium made use of by the preacher will now be considered. This we have in the text. "And the serpent said," &c. But how came the devil to preach through the serpent?

1. To save his own character, and the better to carry his point. Had the devil come to our first parents personally, and unmasked, they would have more easily seen the deception. The reality of a future punishment, is at times so clearly impressed on the human mind, that even satan is constrained to own that there is a hell; although at other times he denies it. He does not wish to have it known, that he is a liar; therefore he conceals himself, that he may the better accomplish his designs, and save his own character.

2. The devil is an enemy to all good, to all happiness and excellence. He is opposed to the felicity of the brutes. He took delight in tormenting the swine. The serpent, before he set up preaching Universal Salvation, was a cunning, beautiful, and happy creature; but now his glory is departed; "for the Lord said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." There is, therefore, a kind of duplicate cunning in the matter; satan gets the preachers and hearers also;

And is not this triumphant flattery,
And more than simple conquest in the foe.

YOUNG.

3. Another reason why satan employs instruments in his service is, because his empire is large, and he cannot be every where himself.

4. He has a large number at his command, that love and approve of his work, delight in building up his kingdom, and stand ready to go at his call.

INFERENCES.

1. The devil is not dead, but still lives; and is able to preach as well as ever, *Ye shall not surely die.*

2. Universal Salvation is no new fangled scheme, but can boast of great antiquity.

3. See a reason why it ought to be rejected, because it is an ancient devilish doctrine.

4. See one reason why it is, that satan is such an enemy to the Bible, and to all that preach the gospel, because of that injunction, "And he said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved;" but "he that believeth not, shall be damned."

5. See whence it was that satan exerted himself so much to convince our first parents that there was no hell! because, the

denunciation of the Almighty was true, and he was afraid they would continue in the belief of it. Was there no truth in future punishment, or was it only a temporary evil, satan would not be so busy, in trying to convince men that there is none. It is his nature and his element to lie. "When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."

6. We infer that ministers should not be proud of their preaching. If they preach the true gospel, they only, in substance, repeat Christ's sermons; if they preach *ye shall not surely die*, they only make use of the devil's old notes, that he delivered almost six thousand years ago.

7. It is probable that the doctrine of Universal Salvation will still prevail, since this preacher is still alive, and not in the least superannuated; and every effort against him, only enrages him more and more, and excites him to new inventions and exertions to build up his cause.

To close the subject: As the author of the foregoing discourse has confined himself wholly to the character of Satan, he trusts no one will feel himself personally injured by this short sermon: But should any imbibe a degree of friendship for this aged divine, and think that I have not treated this Universal Preacher with that respect and veneration which he justly deserves, let them be so kind as to point it out, and I will most cheerfully retract; for it has ever been a maxim with me, *Render unto all their dues*.

Religious Intelligence.

CANADA.

Extract from the proceedings of the United Associate Synod of Scotland in April, 1825.

There was presented and read, a letter from the Rev. A. Bullions, and P. Bullions, members of the Presbytery of Cambridge, State of New York, belonging to the Associate Synod of the United States, addressed to the Rev. Dr. Ferrier, stating that application has been made to said Presbytery, at different times, and by different persons in Upper Canada, for supply of Sermon; giving such an account of that part of the country, as proves that they stand much in need of the means of religious instruction, and requesting the Synod to send out ministers, and to aid them with money. The Synod sympathizing with the condition of our brethren in Upper Canada, and approving warmly of the zeal of the Presbytery of Cambridge, agreed to recommend this object to the attention of the Probationers, and appointed Drs. Dick, Ferrier and Mitchell, and Mr. Kidston, a Committee, (Dr. Mitchell, Convener,) to employ measures for carrying it into effect.

SCOTLAND.

Society (in connexion with the Church of Scotland) for promoting the religious interests of Scottish Settlers in the British Provinces of North America.

Glasgow, 15th April 1825.

At a PUBLIC MEETING this day held in the 'Trades' Hall, The Right Hon. the Earl of Dalhousie in the Chair, it was moved by Kirkman Finlay, Esq. seconded by the Rev. Dr. Codman of Boston, United States, and unanimously resolved, That a Society shall be formed in this City and neighbourhood, for the purpose of promoting the religious interests of Scottish Settlers in British North America :

[The following articles of the Constitution point out the nature and object of the Association.]

I. The name of the Society shall be "The Society (in connexion with the Established Church of Scotland) for promoting the Religious Interests of Scottish Settlers in British North America."

II. Its object shall be to promote the moral and religious interests of the Scottish Colonists in North America, by sending or assisting to send out Ministers, Catechists, and Schoolmasters; by donations of Bibles; and by such other means as to the Directors shall seem most expedient.

III. The business of the Society shall be managed by a Committee of Twenty-four, half Clergymen, and half Laymen; along with a President, Vice Presidents, Treasurer, and Secretaries. The Committee of Directors shall meet at Glasgow as often as circumstances may require; the meetings to be called by the Secretaries; and Five to constitute a quorum.

IV. No person shall be taken into the service of the Society, or patronised by it, without the consent of three-fourths of the Directors present; and all motions on this subject shall lie on the table from one meeting to another.

V. No Minister shall be sent out under the patronage of the Society, who has not been Licensed or Ordained by one of the Presbyteries of the Established Church; and no Teacher or Catechist, who is not a Communicant with the Established Church.

VI. The design of the Society being to assist British Settlers in the Colonies to provide themselves with the means of religious improvement, the Society shall not grant pecuniary aid, except there shall be first an application from the Settlers themselves, or on their behalf, accompanied with an engagement on their part, to such an extent as, in the peculiar circumstances of each case, may appear necessary to a majority of the Directors.

VII. That a Depository shall be opened in Glasgow for the reception of Bibles and approved books, which may be contribut-

ed by the friends of the Society for the purpose of transmission to the Colonies.

CHRISTIANITY IN INDIA.

The Rev. Mr. Hough, Chaplain to the East India Company at the Madras station, makes the following statements in reply to the assertion of the Abbe Dubois, that Christian missionaries have made no converts in India. [A. M. Reg.]

I will not dwell upon the native congregations—amounting to about one hundred and sixty—assembled by the Baptist, the Church, the Methodist, the London, the Scottish, and the American Missionary Societies, in different parts of India, since they do not consist entirely of Christians. I will, however, state, that those Societies can enumerate nearly **THREE THOUSAND CONVERTS**, who have renounced all their superstitions, have embraced the Christian faith upon principle, are living according to the Saviour's commands, and thus adorning their profession in the midst of idolatry and iniquity. The strictest attention is paid to their moral conduct: and when it is not in conformity with their profession, they are suspended, and denied the privilege of communion, until the missionary is satisfied as to the sincerity of their repentance. Many have died in the faith, and given every proof that divine grace had regenerated their hearts.

Here I might close my argument with triumph! But I have not done.—There is a body of Christians in South India to which I have not referred. They are the fruits of the labours of the Danish missionaries at Tranquebar, and the German missionaries of the Christian Knowledge Society, and have been converted at different periods during the last century. They occupy eight principal stations—Verpery, Tanjore, Tranquebar, Trichinopoly, Tinnevely, Cuddalore, Madura, and Ramnad. They are to be found also, in small numbers, scattered through many villages of South India. When I state them at *twenty thousand*, I estimate them far below their actual number.

The work from which this extract was taken, was first published about a year ago. "Of course" says the Editor of the Boston Recorder, "the statements cannot extend to the present time. Yet we know, that within the last year or two, many of the missions in India, have been signally favoured. We know, that within this period the Divine blessing has been bestowed in a wonderful manner upon the American Mission in Ceylon; and that of 200 youth in the several Boarding Schools, *more than one third* give evidence of having tasted and seen that the Lord is good. We know that almost before the missionaries could gather in the fruits of the first revival, a *second* commenced; and, it may be continues to the present day.

In the early part of 1823, there were in the Boarding Schools at Ceylon, 152 students, besides several on probation. Of this

number, 116 were Vellalas, and 8 Chittys. These two casts are high, compared with others in the District of Jaffna, except the Brahmins. There were also 10 Madapallys; which class is very respectable. Out of 152 scholars, then, in the Ceylon Boarding Schools, at least 134 are of high cast. If any one doubts whether these scholars ought to be considered "converts," let it be remembered, that 44 of their number were to be admitted to the Lord's table, on the 20th of January last, according to the strict rules of evangelical Christians in this country. In other words, after a trial of several months from the time they began to hope, they give satisfactory evidence of a *change of heart*. The whole number of native members of the church gathered by the American missionaries in Ceylon, including the above, is *more than seventy*."



MADRAS AND SOUTH-INDIA MISSION.

The Corresponding Committee of Madras had continued, with the best effect their vigilant superintendence of the Society's concerns in the South of India. In the different stations of this mission, there are employed 9 European Missionaries; assisted by 8 Europeans, of whom 7 are females, and by 143 native men and youths—forming a total of 160. The schools, at the last returns, amounted to 119; and contained 4,287 boys, 40 girls, and 45 students at Cotym College—making a total of 4,372 scholars. The Corresponding Committee had collected a mass of information relative to the state of the natives in some of the chief districts of the Madras Presidency, which cannot fail to afford most valuable aid to the Society. Protestant and Roman Catholic Missions had been established, at different periods, in several parts of the countries composing the southern portion of the Indian peninsula. Brahminical influence is generally on the decline—and there is no aversion, on the part of the people, to receive books, or to listen to discourses on religious subjects. Every year witnesses increased proofs of the value and importance of missionary establishments in this country, and their growing efficiency and utility.



OPINION OF DR. JOHNSON, WITH RESPECT TO MISSIONS AND TRANSLATIONS.

There are persons who would pay much more respect to the opinion of that colossus in English literature, Dr. Johnson, on any subject of morality or religion, than to the opinion of missionaries, or of their patrons. If these pages should fall into the hands of any such persons, we entreat them to consider the following short extract from Boswell's Life of Johnson:

"I did not expect to hear," says the Doctor, "that it could be in an assembly convened for the propagation of Christian knowledge, a question whether any nation, uninstructed in religion, should receive instruction; or whether that instruction should be imparted to them by translation of the Holy Books into their own language. If obedience to the will of God be necessary to happiness, and knowledge of his will be necessary to obedience, I know not how he that withholds this knowledge, or denies it, can be said to love his neighbour as himself. He that voluntarily continues ignorant is guilty of all the crimes which ignorance produces: as to him that should extinguish the tapers of a light-house, might justly be imputed the calamities of shipwreck.—Christianity is the highest perfection of humanity; and as no man is good, but as he wishes the good of others, no man can be good in the highest degree who wishes not to others the largest measure of the greatest good."

The Doctor proceeds to represent it as one of the greatest of crimes "to omit for a year, or for a day, the most efficacious method of advancing Chris-

tianity, in compliance with any purposes that terminate on this side the grave."

"Let it be remembered," says he in conclusion, "that the efficacy of ignorance has been long tried, and has not produced the consequences expected. Let knowledge, therefore, take its turn, and let the patrons of privation stand aside, and admit the operation of positive principles."

These opinions were expressed long before any of the great modern exertions for the diffusion of the Gospel were commenced. What would the Doctor have said at the present day? and where would he have found terms strong enough to express his approbation of these exertions, or his condemnation of indifference or opposition to this cause? [Miss. Herald.

PRESBYTERIAN CHURCH.

The following statements were recently made by the Rev. Dr. Ely, of Philadelphia, before the Massachusetts General Association. [A. M. Reg.

The General Assembly comprises, at the present time, *fourteen* Synods; each of which, on an average, has greater territorial limits than the commonwealth of Massachusetts. These Synods comprehend *eighty-one* Presbyteries; each of which consists of one ruling elder from each congregation within certain Presbyterian limits, together with all the ordained ministers resident in the same. In all these Presbyteries united, there are now living, according to the statistical returns of the two last years, *one thousand and eighty-eight* Ministers of the Gospel. In the year preceding May last, *twenty* Presbyterian clergymen departed this life. The Licentiates of the Presbyterian Church are 175, and Candidates for license 200. *Eighteen hundred and sixty-six* churches, and about 118,000 communicants have been actually returned, but several Presbyteries have made no returns; and at the lowest calculation, there are now 2,000 churches, and 150,000 communicants under the spiritual care of the Assembly. The number of communicants added in the two last years, according to actual returns, exceeded 20,000; the adults baptized in the same time exceeded 5,000; and the infants baptized were a little more than 20,000.

The Board of Education under the care of the Presbyterian Assembly, either directly or by its auxiliaries, collected and expended \$14,000 last year, in aiding 225 indigent young men in pursuing their studies with a view to the Christian ministry; and in the year preceding the last, it expended \$10,000 for the same object. During the last year, about \$12,000 were given toward the foundation of scholarships in the Theological Seminary at Princeton; and about \$20,000 for the establishment of professorships. In this Seminary there are 110 pupils; at Auburn, in N. Y. about 30; at Hampden Sidney, Va. about 10; and in Maryville, in Tenn. about 15; making in all, 165 students in Theological Schools, connected with the Presbyterian Church. Nearly one-half of the churches under the care of the Assembly, are now vacant, and societies in that connexion are likely to multiply more rapidly than their licentiates.

TO CORRESPONDENTS.

C. has our best thanks for his valuable communication, and as he evidently holds the pen of a ready writer, a continuation of such favours would be highly gratifying to us and to our readers; and we hope not displeasing to himself.

We expect to hear from Philalethes soon, his last communication has been received. We also wish to hear from our other southern correspondents as soon as possible.

THE
RELIGIOUS MONITOR,
OR,
EVANGELICAL REPOSITORY.

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

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Original Communications.

For the Religious Monitor.

THE REDEMPTION AND SANCTIFICATION OF THE CHURCH.

[Continued from page 176.]

EPHESIANS, v. 25—27. *Christ loved the Church, and gave himself for it, &c.*

OF THE SANCTIFICATION OF THE CHURCH.

Obs. 4. That the church notwithstanding her native guilt and impurity, yet becomes by virtue of her connexion with the Lord Jesus Christ the very "perfection of beauty." He loved the church and died for her, on purpose to sanctify and cleanse and wash her, and ultimately make her a glorious church, not having spot, or wrinkle, or any such thing.

The primary meaning of the word *ἁγιάζω*, rendered sanctify, is separation, and is applied to the separation of persons, places and things, from common or profane to religious uses, offices and purposes. But it is also applied to the real and positive separation of the soul from sin, a benefit unspeakably more excellent than ceremonial or outward purifications. But besides separation from sin, and consecration unto God, we would consider it in the text as expressive of the church's deliverance from the guilt and punishment of sin by the expiatory death of Christ.

The removal of filthiness is the primary idea conveyed by the word *καθαίρει*, rendered in the text, to cleanse. It is applied especially to the cleansing of lepers according to the Levitical law. It is used both in profane and sacred authors, in a moral or spiritual sense, to denote the removal of the pollution of sin, to render the mind pure and incorrupt from the stains of vice.—

Thus it is used 2 Cor. vii. 1. "Having these promises let us cleanse ourselves from all filthiness of the flesh and spirit."—This word is also applied, Heb. ix. 14, in an expiatory sense, when we are told that the blood of Christ, in opposition to the ceremonial purgations, washes the soul and conscience, purging away the guilt that separates between God and the sinner, and sanctifies the soul for the service of God.

Purification in each of these senses is by the blood of Christ, as by this blood the church is both justified and sanctified.—These two blessings are inseparable, yet perfectly distinct. The justification of the sinner is an act of mercy on the part of the Judge and Lawgiver. Sanctification is the work of the physician curing a disease. "We are justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation," Rom. iii. 24, 25. He justifies the ungodly who believe in Jesus, imputes the righteousness of Christ to him, deals with him as a man in Christ, because Christ is made of God unto him righteousness. The righteousness by which the poor sinner is justified is from Christ Jesus, 2 Cor. v. 41. "For he hath made him to be sin for us that we might be made the righteousness of God in him."

Christ is also made unto us of God, "sanctification," and it is in this point of view that he is particularly set before us in the text, when he is said to make the church holy and glorious, and to give himself for her that he might make her both the one and the other. The church is here set forth as adorned not in such splendid apparel as brides were wont to adorn themselves with, but as attired in the beauties of holiness. The holiness of the church may be thus defined: her conformity to the all-perfect God, not in respect to his natural and incommunicable attributes of omniscience, omnipresence, immensity, &c. but in respect to his moral perfections; for the apostle expressly affirms that the church or true believers "are renewed after the image of him that created them, in knowledge, righteousness and true holiness." Concerning this holiness we would observe:

1. That the holiness of the church is like herself, of celestial origin. The church of true believers, collectively and individually, is the workmanship of God. She is a new creation, in the production of which the exceeding greatness of Almighty power is as really put forth as in commanding into being this beautiful world of ours, and those heavenly orbs which roll in such dreadful grandeur over our heads. If Adam was naturally holy, it was God that made him so; if we, who are naturally unholy, are renewed after the image of God, it is God that renews us. Human means and devices for the sanctification of the soul are wholly inadequate. The utmost strength of reasoning by heathen sages, and what is much more, the reasoning, the persuasions and tears of Christ himself, and of his apostles, did not and could not of themselves radically change the desperately wicked

heart of man. A power, far above human, is requisite to subdue the tyranny of stubborn lusts, and remove the enormous mass of spiritual pollution. "Who is sufficient for these things?" "The weapons of our warfare are mighty through God." "The Lord thy God," said Moses to the Israelites, "will circumcise thine heart to love the Lord thy God." "The very God of peace sanctify you wholly." And hence the holiness of believers, expressive of its celestial origin, is styled their being made "partakers of a divine nature."

2. The church's sanctification is equally extensive with her native impurity. Is she "altogether as an unclean thing?" In admirable correspondence hereunto is her cleansing. "The very God of peace sanctify you wholly, and I pray God your whole spirit, soul and body, be preserved blameless, unto the coming of the Lord Jesus Christ." Some suppose, that in these words the apostle referred to an opinion of some ancient philosophers who divided the thinking part of man into spirit and soul. But whether he did so or not, his prayer for the Thessalonians evidently means, that their whole nature might be sanctified, whatever were its constituent parts. Sin from its universality, is termed, "a body of sin, and the old man," and in like manner, renewing grace extends to the *whole* of every man who is the subject of sanctification.

The natural darknes which broods on the understanding, is expelled and the sinner, "renewed in knowledge;" perceives beauty and excellence in those divine objects and truths from which he formerly turned away with disgust; perceives the manifold wisdom of God and unsearchable riches of Christ, in the plan of redemption; and has such a perception of the beauty of holiness, as to reckon nothing more excellent than conformity to the holy law of God, and the holy example of Christ. Yea, so highly pleased is the sanctified understanding with the contemplation of divine truth, that the person loves like the Psalmist to join the night to the day, in such pure, spiritual and heavenly employment.

The *moral and active powers* of man also, undergo these sanctifying operations. Enmity is exchanged for love—a spirit of disobedience for a willing mind; self is denied and subdued—God alone is exalted—vile affections are changed into heavenly desires; the defiled conscience is purged and endued with great sensibility as to those things in which the honour of God is concerned. In a word, the whole soul moves obedient at the command of Christ.

To the members of the body, which in a state of depravity, are "instruments of unrighteousness," the work of sanctification also extends. The eyes, the ears, the hands, the feet, the tongue, every member, with every appetite, are converted into "instruments of righteousness unto God." Whether he eats or drinks,

whatever he does, it is the Christian's duty and also his attainment, so far as he is sanctified, "to do all to the glory of God."

Thus it appears, that the whole old man of corruption is, as it were met, put off, and mortified and crucified by the new man of grace. All old things are done away, behold! all things are become new. "Know this, that the old man is crucified with him, that the body of sin might be destroyed." Not this or that *member* of the body, but the *whole compound* of evil habits, thoughts, desires, imaginations, words and actions, is destroyed. The sanctified man, is quite another man than he was in a state of nature. His condition is wholly the reverse. That, was a state of thick darkness on the understanding, this, is marvellous light; that, of insubordination and confusion, this, of order, peace and harmony; that, a concentration of every thing degrading, shameful, mean and vile; this, of dignity, blessedness and glory. The sanctified man has a new spirit, a new name, and speaks a new language. We do not mean by this, that new physical faculties are imparted, but that the faculties we already have, undergo a total renovation. The soul of man considered as one simple uncompounded being, is the subject of this work; and as first by sin, so afterwards by grace, it is affected in all its modes of operation. Let men say what they will; call it fanaticism or enthusiasm; yet the scriptures expressly affirm, that there is such a thing as the illumination of the *understanding*, as well as a change of the will and heart. Light, as well as life and love, is communicated. "The Son of God hath come, and hath given us an understanding that we may know him that is true." He opens the eyes of the understanding, "renews in the spirit of the mind." "He works in us to will and to do."

3. The holiness of the church gradually advances until she becomes holy and perfect even as God himself is holy and perfect. God commands her to be so, and promises that she shall be so. A state of perfect purity is far from being the prerogative of the church in this world, it is only when she passes into eternity that she shall be, as our text says, without spot or wrinkle, holy and without blemish. Now, we see darkly as through a glass, *then*, we shall see God face to face. "It doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Now "God is light," pure unclouded light, "in him is no darkness at all;" there are no spots or shades in his nature. He is absolute unmixed holiness. "God also is love," kindness and love are his very nature. Now though the church can never cease to be a created, finite, dependent society; yet she shall increase more and more in holiness, till she becomes so pure, that the eye of Omniscience itself shall not be able to see a speck of corruption in any of her members. She shall become as perfectly like God in her purity, as it is possible for a creature to be like its Creator. As "in God

there is no darkness at all," so the church, shall one day be "without spot, or wrinkle, or any such thing."

The directions in Lev. xxi. respecting the many blemishes which excluded from the Jewish priesthood, are probably referred to in the text. The great perfection required in the Jewish high priest, was no doubt intended principally, to point out that most perfect priesthood and sacrifice of Jesus Christ, by which we draw near to God. Yet, as no person having a blemish could enter into the Jewish holy of holies, which was a type of that holy place not made with hands and which Christ hath entered, as the church's fore-runner; this may very well point out, that the church of the first born whose names are written in heaven, shall be without blemish and without spot. But ah! my brethren, how unlike is the church now in the wilderness of this earth, compared to what she is in prophecy and when admitted into heaven the anti-typical holy of holies! The lineaments of the divine image, are scarcely visible in many of the children of Zion here. Even in the most advanced members of this holy community—in fathers in Christ—in those who, for a long course of years, have been growing in grace, yet what a dimness of spiritual vision; what baseness of spirit; what attachment to earth and self! What a body of sin and death, how little spiritual comeliness and beauty! The spiritual like the natural body, shoots up from small and imperceptible beginnings to the perfection of manhood. And Oh! how joyful to the weak and weary pilgrim the assurance, that he shall come unto a perfect man, unto the measure and stature of the fulness of Christ. It is both your duty and your privilege, to grow spiritually. Keep close then to Christ the head, from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part maketh increase of the body. Eph. iv. 13—16. Pray and strive to shine more and more unto the perfect day.

4. That in proportion as the church becomes holy, she becomes glorious. In truth, holiness is her ornament and glory,—Christ shall "present her to himself a glorious church, not having spot, or wrinkle, or any such thing." What more glorious thing could He, who is glorious in holiness, do for the church, than to renew her after his own image, in knowledge, righteousness and true holiness? The gradual transformation of the church into the divine image, is beautifully expressed as an ascent from one step of glory to another, as a rising higher and higher in glory. 2 Cor. iii. 18. "We all beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." Beauty, ornament and glory, are the very names under which the Holy Spirit delights to set forth the holiness of the church. "Holiness becometh thine house." We read of the "beauties of holiness in the King's daughter, who is all glorious within." Ps. xlv. 13. "And the Gentiles shall see thy right-

cousness and all kings thy glory," Is. lxii. 2, where righteousness and glory are put, the one for the other. In proportion then as one becomes truly holy he becomes truly glorious, as resembling him who is glorious or magnificent in holiness, and whose chief glory is his holiness. It is only in a future state that the epithet "glorious" will fully apply to the church. In that happy world above, of light and love, of glory and of bliss, all the sources of pain and shame will be dried up. "There shall in no wise enter into it any thing that defileth." In the temple above, the nations of them who are saved shall make an approach unto God nearer than the most advanced Christian upon earth can enjoy, or even conceive of. And this very circumstance, that he cannot now conceive of it, renders it wonderfully pleasant to the Christian, and magnifies it mightily in his esteem. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." The bride, the lamb's wife, appears with twelve stars as her crown—the glory of God upon her.

This world seems to be a foreign, unkindly soil for the church, incapable of rearing this noble plant which God's right hand hath planted, to its destined perfection. True indeed, the soul of every believer is even here the highly favoured habitation which Deity hath chosen to dwell in. "If a man love me," saith Christ, "my father will love him, and we will come unto him, and make our abode with him." The believer is a temple for the Holy Ghost to dwell in. In consequence of this inhabitation of the spirit, every believer experiences something of the joy of heaven upon earth, and of the triumph of eternity in the moments of time. But the church, after all, whilst in this world, is like a ship in a storm, tossed to and fro, plunging from wave to wave, and though a beautiful and durable vessel, yet every moment in apparent danger of oversetting and sinking. Be not discouraged, however, believer, on account of thy sins, infirmities and dangers. This is your state of infancy and darkness, Christ will assuredly present thee on a future day to himself, a member of his glorious church. Yes, beyond this land of shadows there is another scene, where, in a nobler soil, and beneath more friendly skies, thy soul shall be divinely exalted, shall ripen, expand and flourish in the endless, unbounded exercise of its holy and glorious capacities shall reach the sublimest heights of devotion, hold fellowship with angels, with the spirits of the just, with Jesus the Mediator of the New Covenant, and God the judge of all.—Within these celestial mansions, no blighting blast of adversity shall ever wither thy comforts, evil shall never reach thee, there will be no death there to sever thee from the source of happiness, ignorance shall never cloud thy understanding, deviations from God's law shall never grieve thy spirit, thy perfection and thy happiness shall be without measure and without end.

(To be Continued.)

For the Religious Monitor.

ON CHARITY.

From the nature of true christian Charity, which we have endeavoured to exhibit in a former paper, we think it evident that it is designed to pervade the whole man, and be the prime mover of all our actions, and thus the revealed will of God is its rule in every case. The principle that inclines to stop short of this rule or go beyond it, in both cases is alike destitute of the characteristic of Charity. The operation of this gracious principle on the heart and the life of its possessor we shall now consider.

When Charity is implanted in the soul, it effects a great reformation among the affections and emotions. Intolerance is a fruit of the unrenewed mind. Upon the slightest provocation resentment springs forth like the lion from his thicket, and with the glare of burning wrath, threatens destruction. There is but a word, and then the blow, and sometimes the blow is first. In this moment of tumult, Charity, like Him from whom it comes, says, "peace, be still, my disposition is 'to suffer *long* and be *kind*.'"

Some men succeed in almost nothing, others with less skill and labour, succeed beyond their most sanguine expectations.—At this the carnal heart feels pained, and every view of his neighbour's prosperity gives a greater keenness to his grief; but Charity, even clothed in rags and covered with sores, an object of pity at the rich man's gate, "envieth not" his abundant wealth, his splendid mansion or his illustrious name; nor would it turn over a single straw, if that would roll back the full tide of his prosperity. And the reason is, "even so father for so it seemeth good in thy sight" that he should be rich and I poor. Another reason is, that Charity constantly aims at turning our affections from earthly to heavenly things. The unrenewed man is a "proud boaster," and vaunting, says "is not this great Babylon which *I* have built, by the might of *my power*," &c.—but Charity says, "Lord what is man," "it is of the Lord's mercies that I am not consumed," "by the grace of God I am what I am," "when I have done all I am an unprofitable servant," "Charity vaunteth not itself."

The unrenewed heart is a sink of corruption, and left to itself, works all manner of uncleanness with greediness; the looks, gesture, dress and tongue, are the outlets by which it is constantly pouring forth impurity. But Charity assimilates to him who was holy, harmless, undefiled and separate from sinners: it is therefore scrupulous even to the telling of an anecdote, to a look, or a gesture, "not to behave itself unseemly." Before Charity takes up its residence in the heart, it is governed by *self*. *My honour, my wisdom, my wealth, my achievements, my, my, my*, swallows up every thought, employs every moment, calls into action every power of the soul; but upon the advent of this heavenly visitant,

this government is overturned, and a new one, whose motto is, "seeketh not her own," is established. Now, the love of Christ constrains to action—now, the glory of God, as manifested by Christ, occupies the attention. The ruin of Satan's empire, the salvation of souls, the manifestation of sovereign grace, and, as the means of all this, the cause of truth and holiness, engage his thoughts and employ his time.

An irascible disposition is another characteristic of the natural man, which is not less destructive of his own happiness than dishonourable to God. Charity tends to remove this, "it is not easily provoked." The wicked devise mischief upon their beds—lay plots with great cunning and secrecy—indulge freely in the most ungenerous surmises; Charity, on the contrary, with openness and honesty, reproves an offender to his face, and when he repents, the object is gained; but it puts no malicious constructions on his conduct—deals in no whispers and dark insinuations, and groundless surmises—listens to no evil report—enters into no private combinations for a neighbour's hurt—"thinks no evil."

The carnal heart rolls sin as a sweet morsel under the tongue, and drinks in iniquity as the thirsty ox drinketh the water; from which we may easily infer that it takes great delight in it; yea, secretly rejoices in iniquity; but Charity completely reverses this bias, "it rejoices not in iniquity, but rejoices in the truth"—in the discovery, profession, defence and experience of the power of the truth—revealed truth—*every* revealed truth concerning the sovereign, eternal, immutable love of the Father—the person, offices, merits and glory of Christ, and the condescension of the Holy Ghost in the salvation of lost sinners from the curse of the law, the dominion of sin, and tyranny of satan. In these things it rejoices with joy unspeakable. In the same proportion it grieves and laments when any of these truths are concealed, opposed or denied, and the commandments and opinions of men set up in their place.

Some men, even some professing Christians, think that they ought never to give up any of their personal rights or claims, and that they are warranted in standing out for the same; but this is not Charity. Some questioned Paul's apostleship, and of course his right to receive any support, to which he had an indubitable right. Had he acted as many do, he would have urged his claim by all the rigours of law; but he contents himself with reasoning the case with them: "if others are partakers of this power over you, ought not we rather? Nevertheless we have not used this power, but suffer (or bear) all things, lest we should hinder the gospel of Christ." And this is just what Charity does, "it beareth all things." When vile and false aspersions are thrown upon our character in order to destroy our usefulness, when our services are undervalued, when we are distressed with poverty thro' the cruel neglect of others, and when it is with extreme difficulty

we can provide things honest in the sight of all men, Charity very often advises "to bear all things." Even when there is an accumulation of troubles, when tribulation, persecution and distress seem to assail us on every side for the sake of an honest and firm adherence to the cause of revealed truth, Charity, with fortitude, patience and meekness "endureth all things;" but if when ye do well," says Peter, "and suffer for it, ye take it patiently, this is acceptable to God."

I would next call the attention of the reader to the influence which this holy principle exerts on the conduct in relation to the best interest of others.

And it may be observed, that it requires the person in whom it is, to manifest the power of religion in the whole of his deportment; because this is to set a good example before others.—And example goes before precept. By this means, which is within the reach of every one, he may communicate the greatest of all benefits to others—may in this way conduct their guilty consciences to rest in the blood of the Lamb, and their souls to participate in all the joys of God's children. In addition to this it requires "a husband to love his wife as Christ loved the church, and gave himself for her;"—a parent "to train up his child in the way he should go;" and "to teach it diligently the things of God, and talk of them when he is by the way, in the house or in the field." These things are chiefly and daily required by Charity. And it is doubtful, therefore, whether he who does great and famous deeds of Charity before the public, but yet lives from week to week, and year to year, a perfect stranger to the spiritual concerns of her who lies in his bosom, and talks not to his family, in the house or any where else, of the great things of God's law, or at the most asks a few formal questions on a sabbath evening by way of putting by an irksome task, knows any thing of this principle from experience.

Charity requires a suitable expression by deeds to every one according to his relation to us. It says, "give to every one his due, tribute to whom tribute, custom to whom custom, honour to whom honour, fear to whom fear, owe no man any thing, but love one another." To those who are brethren by professing to be followers of Christ, it requires the manifestation of brotherly love, which is to be done in this manner—"the widows and the fatherless are to be visited in their affliction," "with those that weep we are to weep, and rejoice with them that rejoice," we are "to bear their burdens, and so fulfil the law of Christ," "when brethren are weak, we are to bear with them," "when they are strangers, we are to entertain them hospitably," "when they stand in need, and we have any thing of this world's good, our bowels of compassion are not to be shut up against them," "if they are hungry, we are to give them meat, or thirsty, we are to give them drink," &c. "if they commit a trespass, we are to reprove them, and if they repent, forgive them;" we are to com-

municate with them in all good things, and hold fellowship with them by conversation, prayer, reading of the scriptures, &c.— And even to those who cannot come under the denomination of brethren, it requires the exercise of benevolence. “If thine enemy hunger, feed him, if he thirst, give him water to drink; if thou find his ass gone astray, thou shalt surely bring him back, do good to them that hate you, bless them that curse you, and pray for them that spitefully use you and persecute you.

A question seems naturally to arise here, whether Charity observes any difference of treatment on account of different sentiments and practice in a public profession of religion? It may be answered, that so far as we have yet considered its manifestations, there ought to be no difference; but a satisfactory answer requires a distinct consideration of the *judgements of Charity*.— In the acceptation of the terms most commonly in use at present, they are restricted to favourable opinions of the state of the soul before God, and especially in cases wherein some things are forbidding. For example, if an eminent professor should fall into some gross scandal, as adultery or profane swearing, Charity would say, I still believe the root of the matter to be in him; or suppose the man to be perfectly regular in his behaviour, but that he resolutely denies the doctrine of sovereign election, or original guilt, or infant baptism, to be taught in the Word; in this case again, Charity would judge that he might still be a believer in the perfect merits of the Saviour, and so a Christian. Let it be observed that these judgments imply no certain or positive belief. They are only opinions about what is possible or likely, or a hope that it may be the case. Of the heart we can take no immediate cognizance, and pronounce nothing certain or positive concerning it. To determine positively on the state of the soul is a hard problem for the man himself, to others it must be harder still; and if wise, they will not attempt it. This is the prerogative of omniscience. Every confident assertion, therefore, either that a person is, or is not in a converted state, is more nearly allied to presumption than Charity. If what is confidently asserted could be satisfactorily proven, that these judgments of Charity are the terms of public fellowship, we would not need to go farther for an answer to the above question.

But it must be manifest to the unprejudiced reader of the Bible that Christ has provided another rule for his church to walk by. He has given to his officers keys to open and shut the visible church. And they have his express authority for excluding from public fellowship, in certain cases, those whom in Charity they are bound to esteem “not an enemy, but a *brother*.” Something farther is therefore requisite. And I remark, that Charity is not confined in judging, to the state of the soul. It has judgments to pass implying positive and certain belief, and a variety of rules are laid down for it to go by. One general rule is—“By their fruits ye shall know them.” It is as repugnant to the spi-

rit of this principle to judge rashly as it is to judge harshly—to conclude from the morning cloud and early dew that the sun has arisen in the heart, that a saving work of the spirit is begun.—The judgements of Charity are in many instances according to infallible truth; as when it judges that a man's profession may be as opposite to the principles he acts on, as light is to darkness, heaven to hell—that “he may profess to know God, but in works deny him, being abominable, disobedient, and to every good work reprobate.” It therefore judges public profession to be a thing entirely distinct from the state of the professor, and that the former may be judged of without implying any opinion concerning the latter. It would therefore be a species of sophistry with which Charity is not acquainted, to pronounce a man in an unconverted state because he holds heretical sentiments; or, on the contrary, because he seems to be truly a good man, that therefore his heretical sentiments are entitled to the smallest regard. In forming a probable opinion of a man's state, the greatest of caution and reserve is indispensable to Charity.—Consciousness of our own weakness and infirmities, and the remembrance of our own trespasses and omissions, ought to have their due influence. We ought to be aware of the proud bias of the human heart to find fault with and condemn others, and justify ourselves. We ought to imitate him who did not break the bruised reed, nor quench the smoking flax. Like him we ought to dwell fully on the approvable parts of the character. We ought to shun every unfavourable construction which is not fairly and fully made out. We ought to frown out of our presence, the tale-bearer, the whisperer, and backbiter. We ought to be more ready to impute his faults and failings to *remaining*, than to reigning corruption. And if we can see any room at all for the gracious principle, we ought to go upon the supposition that it is there, and treat him as a brother. But what then? His moral behaviour and his public profession remain to be considered, and are to be judged according to a separate rule, and treated according to their own merits. It will not by any means follow, from charitably supposing him to be a brother, that we must approve of or imitate his behaviour—believe as he believes—profess as he professes—or worship in the manner he worships. He may “refuse to hear the church,” and then we are in Charity bound to keep as far from *public* fellowship with him as if he were “a heathen man and a publican,” Matt. xviii. He may “cause divisions and offences, contrary to the doctrine which we have learned,” (namely, from Christ and his apostles and prophets,) and then we are bound “to avoid him,” Rom. xvi. He may be “a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner,” and then we “are not to keep company with him, no, not so much as to eat,” 2 Cor. v. He may “walk disorderly,” and then we must “withdraw from him;” or he may refuse “to obey the word of the apostles,” and then

we must "have no company with him," 2 Thess. iii. Yet all the time we consider him a brother, and we treat him as such when we follow the above directions. Suppose that he is led to conclude "the divisions and offences" he has caused, to be harmless, yea, proper, simply because he sees we do not "avoid" him; but, on the contrary, sit with him at the communion table, or come forth time after time to hear his dividing and offending tenets, (for when a man is in error he will catch at every thing to give his hypothesis strength,) what end that is agreeable to the nature of Charity have we gained? We have done nothing to make him better or happier here—nothing to sweeten the bitterness of death—to inspire him with a well-grounded confidence at the bar of his judge. What then? We have strengthened the chain which, for any thing we know, may hold his soul in eternal bondage, we have tacitly assented to his rolling the poison of eternal death under his tongue. "To numbers this is certain, the reverse is sure to none." Where then is the Charity of keeping his fellowship? To propose holding his fellowship, approving only what is good, and casting what is bad away, is like proposing to live in a polluted atmosphere, in the way of rejecting every contagious vapour, and inhaling only the pure air; or to drink pure water out of a fountain into which poison has been thrown. G.

(To be Continued.)



For the Religious Monitor.

THE PROPITIATION OF CHRIST.

"Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?" This is the most important and suitable question ever proposed by a guilty rebel against Jehovah; and times innumerable it has been proposed, in every age and clime, and the most tragical, but utterly unsatisfactory answers returned to it. Under the impulse of the spirit which prompted it, hecatombs have been offered, human blood has been shed like water, and even the father has imbued his hands in the blood of his own children for the expiation of his guilt.—And no wonder. For conscience and revelation unite in attesting to every man that he is a criminal, obnoxious to divine vengeance; and that the Lord whom he hath offended, will be sanctified in them that come nigh to him, and before all the people he will be glorified. "For he is not a God that hath pleasure in wickedness, neither shall evil dwell with him. The

foolish shall not stand in his sight; he hates all the workers of iniquity, and shall destroy them that speak leasing."

Into the presence of this holy Lord God we approach in our acts of worship; and if we presume to approach him but as on the throne of grace, and through Christ as our way of access to the Father, we are guilty of the most daring audacity, and may soon feel the terrors of his avenging wrath. In his presence, as the great and impartial Judge, we must appear. The propitiation of Christ Jesus hides much of the terror of Jehovah, puts us into the cleft of the rock, and prepares us for seeing him, and yet living. His propitiation encourages us to draw near to Jehovah, manifesting to us his love in the most attractive manner. It comprises the sum of all the encouragement presented to the ancient church in her worship, and directs us to the grand design of God, in the mission, incarnation, suffering and death of his beloved Son. It acquaints us that God, from pure, unsolicited love, sent his Son to be the propitiation for our sins.

The terms satisfaction, atonement, reconciliation, and propitiation, although not exactly of the same import, are all employed to denote the effect or result of the sacrifice of Christ for sin. He offered himself a sacrifice and an offering for sin unto God, and the effect, the result was satisfaction, atonement, reconciliation, propitiation. The variety of these terms, and also the propriety of using them to denote the effect of the propitiatory sacrifice of Christ, arises from the aspects under which sin is contemplated in the scriptures. Sometimes it is represented as a debt, Mal. vi. 12. Sometimes as enmity against God, and against which he is wroth, Col. i. 21. Sometimes as guilt, rendering obnoxious to punishment, Rom. i. 32. iii. 19. The death of Christ is properly denominated a satisfaction, when sin is regarded as a debt; for its effect is the blotting out of the hand writing of ordinances, which were against us. When sin is regarded as exciting the wrath of God against us, and rendering us enemies against him, the death of Christ is properly denominated reconciliation or expiation, because it appeases and averts God's judicial anger from us, and prepares the way for our returning to his favour. When sin is considered as a crime against God, the Lawgiver and Judge of the world, rendering us obnoxious to his vengeance, the sacrifice of Christ is properly denominated atonement or propitiation. Sin had separated between God and us. The death of Christ removes sin, and so makes the atonement. God and man are thus again "at one." The term atonement, although used with considerable latitude in common conversation and writing, appears to be precisely of the same import in scripture, as propitiation. The grand idea denoted by both of these terms is, that the sacrifice of Christ, by expiating the guilt of sin, averted the displeasure of God from those for whose sin he is the propitiation, and opened the way for their admission into the divine favour. The following ob-

servations are designed to state and illustrate the nature and excellency of this propitiation.

Obs. 1. God, as the Lawgiver and moral Governor of the world, and sinners, are actuated with mutual aversion from, and enmity against one another. Once Jehovah and man lived together, and loved one another as dear friends. Jehovah saw his own image in man, and loved and treated him as his own favourite child; and man contemplated Jehovah as his venerable parent, intensely loved him, and approached him with filial pleasure and confidence. The bowers of paradise witnessed this delightful, but short-lived friendship, criminally interrupted by the unprovoked rebellion of Adam, our guilty father. His rebellion provoked the anger of the Lord, and he turned against him, and became his enemy. There was wrath in his heart, in his denunciations and in his judgements against him. He is still angry every day with the workers of iniquity, and his wrath is revealed from heaven against all ungodliness and unrighteousness of men. He is turned away from them, stands afar off, and fights against them. On the other hand, the sinner regarding God as his powerful enemy, cordially hates him. The carnal mind is enmity against God. It cannot endure his knowledge and omnipotence, holiness and justice, and so turns away from him, and fights against him. The sinner, infuriated against God, "runneth upon him, even on his neck, upon the thick bosses of his buckler," and fights against him. It is the cordial desire of his heart, that God were dethroned, and his existence extinguished. "The fool saith in his heart there is no God." If able, he would treat him as the Jews did Christ, when they put him to death.

This hostility, and all its varied manifestations, obtain not only between God and the reprobate, but also between him and the elect themselves, previous to their regeneration. There was a time when God and the elect were active enemies. John, the disciple whom Jesus loved, once regarded Jesus as his enemy, and as really hated him as Judas did, and God was so displeased with him, that he would hold no gracious intercourse with him, Eph. ii. 1—3. Col. i. 2—20.

The reality of this enmity and opposition between God and those for whose sins Christ is the propitiation, is amply recognised in the provisions of the gospel, and obviously and necessarily supposed and involved, in the propitiation. Reconciliation, propitiation and atonement, are terms utterly inapplicable to express any relations which obtain between God and ever-holy angels. The merest novice in language, would instantly perceive the impropriety of these terms, as applied to them. They are inadmissible, where there has been no provocation, no quarrel, no offence; and they do point out our audacity and folly, in the contest with heaven in which we are engaged. We have selected for our enemy the mighty God, and fought against him, just for those reasons why we should have loved him, viz: his

unbending justice, unspotted holiness, and determined opposition to all sin.

Obs. 2. That Jehovah, as the gracious Sovereign and compassionate Father of the human race, loved a certain definite number of mankind and determined to save them with an everlasting salvation, although, as the moral Governor and Judge, he was displeased because of their transgression of his law, and determined to punish it. A sovereign and a father, cursed with rebellious subjects and children, may be greatly and justly displeased against them, and unalterably determined to maintain the authority of the law, while at the same time he pities their miseries, and actually devises means for their relief. As a just Judge and Lawgiver, God cannot but be displeased with every violation of his law, and cannot pass it with impunity; and at the same time, considered as a gracious Sovereign and merciful Father, he may pity and save his guilty creatures. He is both the just God and the Saviour. There is, therefore, no absolute incompatibility between these characters, and he sustains and displays both, in our salvation. As the "just God," he exacts the punishment incurred by the breach of his law, and as the "Saviour," provides and accepts the propitiation. In our former observation, we saw, that as the just God, his wrath is revealed from heaven against all ungodliness and unrighteousness of men, even of the elect themselves. Our present observation proceeds on the supposition, that as the Saviour, there were some of the human race that he loved, and loved so much, that he sent his Son to be the propitiation for their sins. And this fact is so clearly recognised and attested in the Bible, in the establishment of the everlasting covenant, and in all its provisions, that proof of it is superfluous.

Simple, obvious, and important, as is the distinction between God viewed as Judge and Father, and plainly as it is recognised in the Bible and in the writings of divines, multitudes altogether overlook it, and fall thereby into the grossest absurdities. Because God is said to love the elect from all eternity, therefore they infer that he never hated them, and cannot be said to be reconciled to them. They contend, that those who insist upon God's anger against the elect, must maintain, that at one and the same time, and viewed in the *same character*, he hates and loves the same object, and that Christ's atonement is the cause of his love to the church. The terms atonement, reconciliation and propitiation, involve the truth of both our observations. That God is displeased with the sins of his people, and at the same time loves them, and is determined to save them. For it is abundantly manifest, that there is neither room nor occasion for atonement, reconciliation and propitiation, where there is no offence, no wrath; and it is no less manifest, that if God had not loved the offenders, he never would have sent his Son to be the propitiation for their sins.

(To be Continued.)

Selections.

ON THE DOCTRINE OF PURCHASE.

[Continued from page 194.]

AFTER some introductory remarks on the passage selected, Eph. i. 14. the idea of purchase was restricted to the proper effect of the death of Christ, considered not as exemplary, nor as confirmatory of revealed truth, but as satisfactory to divine justice, and thus as the consummation of his meritorious obedience. Three principles were then laid down, for the purpose of accurately defining the subject, disencumbering it of much irrelevant matter, and precluding inadmissible reasoning from merely preconceived opinions as to what might be worthy of the Deity.

We shall state the doctrine of scripture on the subject, in a series of

PROPOSITIONS.

In general, it must be evident, that Christ cannot be said to have purchased any thing which devils, who have no interest in redemption, are found to possess, continued existence for example, and the vigorous exercise of intellectual faculties; nor any thing which mankind might have enjoyed consistently with the divine attributes, whether he had suffered or not, nor, in a word, any thing which is necessarily presupposed in order to his purchase.—More particularly, he purchased.

1st, Not the love of God, nor even all the operations of divine love, but only those fruits of it which are actually communicated to us.

We are "saved by grace," for salvation is not only free to the chief of sinners, and ever gratuitously bestowed, whatever the expence at which it was procured; but the whole plan which provided even that expence, originated entirely in sovereign mercy and grace. Now, what is mercy or grace, but just the love of God directed to the guilty, the miserable, and unworthy? "I have loved thee with an everlasting love." If this love gave birth to the very purpose of redemption, how can it be viewed as purchased by Christ? It was not even his *intervention* as Mediator, that moved God to set his love on those who are destined to glory; for the character of Mediator, as it is not an original character essential to any of the divine persons, must from its very nature and design presuppose the decree of election, and previous to this, Christ can be viewed only as the Son of God, one of the eternal Three. If it was not his mediatory intervention that procured the purpose, far less could it be his mediatory work, either as foreseen or accomplished, that procured the love in which this purpose originated. His oblation, instead of being either the moving or procuring cause, is ever in scripture represented as the most wonderful fruit of divine love.

"God so loved the world, that he sent his Son. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—But this leads us to say, that even all the fruits of divine love, or the forms in which it has been displayed, cannot with propriety be ascribed to the purchase of Christ, because many of these are also presupposed, and in fact belong to the arrangements which were made in order to the purchase. Obviously of this description are his appointment to the work, his eternal engagement in covenant, his investiture with office, his mission, his incarnation, the preparation of a body for him, the attestations he received, his very sufferings and death. Only those blessings, therefore, which were destined to us in election, and which result from the covenant-arrangements, which flow to us through the office, incarnation, and death, of Christ, or, in other words, those fruits of divine love which are actually imparted to us, and in which it effectively terminates on the persons of believers, are, according to scripture, the purchase of Christ. Heb. v. 9. "Being made perfect" through sufferings, "he became the author (the procuring cause) of eternal redemption."

2dly, He purchased, not the throne of God, but only our access to it in favour and friendship.

The throne of God is the seat of his government, where his laws are enacted, where all divine appointments are made, and whence all gracious communications proceed. But the throne of God is essential to him as the Great Supreme, whose kingdom ruleth over all. Though there had been no such thing as redemption, he would have possessed it as a throne established in justice and in judgement. Here there is no controversy, nor any need for making distinctions in order to a just apprehension of the subject. But in the mystery of redemption itself, we perceive various acts of divine government, gracious acts of course, which yet cannot be traced to the purchase of Christ, because they belong to the covenant-arrangements. It was on the throne that the decree of election was passed; it was there that the whole plan of salvation was sanctioned and confirmed, it was there that, acting as the Majesty on high, the Father ordained the Son to be the Saviour, gave forth the edict for his mission, and when he appeared exacted from him that obedience and satisfaction by which our redemption is purchased. These *previous* measures were clearly independent of the purchase, or in no respect the effect of his death. It is enough that by this he procured our gracious access to the throne, and beyond this privilege, which is indeed comprehensive of all benefit, the scriptures expand not to our views. But what then shall we say of the *consequent* possession of the throne by Jesus? May he not be said to have procured it for himself? Strictly speaking, what he procured by his blood, was only his right to approach the throne as our prevalent Intercessor; and this resolves itself just into an estab-

lished claim on our part to the blessings dispensed from the throne. Should it be urged, however, that he not only performs the part of an intercessor, but is actually seated on the throne to conduct the administration of grace and of providence for the good of his people;—we would appeal on this head to a distinction which may be easily made, and which seems to be clearly sanctioned by scripture, the distinction between honorary reward and saving benefit. The former is peculiar to Christ, the latter is realized only in believers. The honorary reward lies in his pre-eminence, that is, in his being the person who should occupy the throne, and exercise there the mediatory government. Now, as this elevated station is from its very nature peculiar, so its being assigned him is represented in scripture as depending on something peculiar to himself, not common to him with his people. Common to him with his people was all that he did in fulfilling the law and satisfying justice, for in this he acted as their representative or substitute. They did it in him. It was from them the righteousness wrought out was demanded, in their name he presented it, and for them, not for himself, were the blessings suspended on it procured. But *peculiar* to Christ, on the other hand, was the dignity of his person, the love he manifested in undertaking our cause, the condescension he displayed in becoming incarnate, and submitting to abasement for our sakes. On such a person the law had no natural claim; his humbling himself, taking the form of a servant, in that form emptying himself of his glory, and descending into a state of obedience, nay, to a cursed death, these were acts beyond the reach of the law, which never required a divine person to become incarnate, or to become obedient to death; and these are acts proceeding from his own voluntary engagement, which are referred to in scripture as the true basis of his honorary reward, when constituted Head over all things, the first-born among many brethren, King of kings, and Lord of lords. “Therefore hath the Father highly exalted him, and given him a name which is above every name.” See Phil. ii. from ver. 6 to 12. As the Father, from love to him as his Son, and from respect to the dignity of his person, promised to fit a body for him, to countenance his ministry, to grant him suitable attestation, to allow such communication from the divine to the human nature, as should prevent its succumbing under the mighty load of wrath, and to acknowledge his filial relation, even when subject to the curse, Isa. xlii. 1. l. 7. 9. Psal. lxxxix. 26. &c.—so he promised, in consideration of the same dignity of his person and of his wondrous condescension, to give him the first place in the kingdom of heaven, to exalt him to such a station, even in his mediatory capacity, as instead of obscuring should both benefit and most illustriously display the glory of his divinity; such a station as should declare him, though made of the seed of David, to be the Son of God with power, Psal. ii. 7. 8. Acts xiii. 33. 84. Rom. i. 3. 4. Heb. i. These promises are all of one description,

and therefore, as the subjects of the first class are confessedly independent of the purchase, the second ought to be viewed in the same light. The *honour* of occupying the throne, though styled reward because posterior to the humiliation, proceeds on the idea that it was the Son of God who condescended to fulfil all righteousness; it respects the dignity of the person, and therefore rests on the ground of congruity or fitness, instead of depending on the merit of the righteousness fulfilled. It was proper that he who performed the work, should have the administration of the kingdom, in order that the great ends of the work might be gained. It was proper that this administration should be suited to his dignity, and calculated to do away the offence of the cross, the disgrace which would otherwise have attached to his abasement. Such in reality it is. None but a divine person could sustain it, and he only was worthy, no creature, no angel, none of the saints for whom he died; nor, in consequence of their other provinces, did it belong to the Father or Spirit; Heb. i. Rev. v.—But when we think on the *benefit* of this administration, then, and then only, do we perceive what is strictly founded on the merit of his covenant-obedience, as the representative of sinners. The advantage which results from his occupying the throne, terminates not on himself, like the honour, but on his people. It was this benefit that the curse of the law precluded, for never could the glorious high throne of the Deity have been a place of sanctuary to sinners, and never could any sentence of pardon have proceeded from it, unless justice had been satisfied; never could the blessings of grace and glory have been there dispensed to mankind, or the government of heaven made subservient to their good, had not the law been fulfilled. Here then are the subjects of purchase, the proper effects of the death of Christ. But who sees not, that instead of purchasing the throne, he only changed its aspect to us, on grounds consistent with its honours. Such accordingly is the doctrine of scripture. It represents him as sprinkling the blood of atonement towards the throne, and thereby converting it into a mercy-seat, a throne of grace. But this again just resolves itself into the purchase of favourable access. “He is our peace. By him we have access through one Spirit to the Father. Having such an High-priest, let us come boldly to the throne of grace.”

3dly, He purchased, not new terms of acceptance, but restoration to the favour of God on the old terms by a new covenant.

Some have held, that the only effect of the death of Christ was to render God placable, or capable of being appeased, leaving the work of actually insuring his favour to be performed by us. Others, to avoid the insinuation of a change in the Deity, have attempted to amend the tenet by the notion of a new law, affirming that Jesus, by his death, procured either a mitigation of the rigours of the moral law, or new and easier terms of salva-

tion. In the first case, they alledge that sincerity is admitted instead of perfection; in the second, that faith and repentance are the substituted terms. In either view the amendment, however, will be found to infer a change in the Deity, as truly as the original tenet, and therefore cannot be consistent with the light of nature, or the doctrine of scripture. As "God is love," it must be essential to his nature to be placable, provided, in the case of offence, that an adequate satisfaction can be found and presented; but as he is at the same time infinitely holy and just, that satisfaction cannot be dispensed with. The idea of rendering him placable, ascribes to the Deity an original temper incompatible with goodness, which is supposed to be removed, and thus a change produced for the better. On the other hand, to admit that, because he is essentially placable, he has been actually appeased, without an adequate satisfaction, is to say that he has been induced to disregard his holiness and justice,—a change also, but a change for the worse. If we might venture to utter it, the former opinion blasphemously supposes an original malignity in the Deity, an utter aversion to forgiveness; the latter represents him as unholy and unjust, forgiving sin without the smallest regard to its proper demerit. On these principles, if any effect be ascribed to the death of Christ, it is a change, and a change either to the better or to the worse, neither of which can have place with the Deity. The doctrine of scripture is not only that God is love, originally placable, in a way or upon terms consistent with his nature and government, but that he hath eminently shewn himself to be love, (though sovereignly with regard to the objects, as he was under no necessity of giving any such demonstration to sinners,) by forming the plan, and providing the means of restoration to his favour, John iii. 16. 17. Rom. v. 8. 9. 1 John iv. 8—10. The plan and the means are, however, worthy of himself, perfect obedience and complete satisfaction. To say that Christ purchased new and easier terms of any description, is to say that he induced God to relax his authority, which of course must be supposed to have been too rigorous at first, or to depart from the claims of his justice, and the demands of his law; that is, to depart in some measure, if not altogether, from his hatred of sin. But "do we make void the law through faith? God forbid; yea, we establish the law." The plan of salvation is not favour to sin, as must be ever implied in God's dispensing with his original claims, but favour to sinners, in the way of "condemning sin in the flesh of his own Son, that the righteousness of the law might be fulfilled in us." It was on the old terms, therefore, and these as applicable to us in our fallen state, that Christ purchased access into the friendship of God. But the very idea of purchase implies that the terms, though such as were demanded by the covenant of works, were transferred by a new covenant from us to him as our great representative or surety. He is "the second man,

the last Adam; the Lord our righteousness. God hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him."

4. He purchased, not the new covenant itself, nor the promises of it, but only the good contained in the promissory department.

The illustration of this proposition is partly anticipated by what has just been advanced. That Christ purchased the new covenant, or rather a new covenant, is a favourite phrase with a certain class of writers. But then, by this new covenant, they do not mean what is commonly styled the covenant of grace, which has in fact no place in their system of divinity, but just the new law, or easier terms already disproved. As for the new covenant of scripture, with great propriety designated the covenant of grace, it is necessarily presupposed, in order to the purchase of Christ, and therefore can never be viewed as the effect of his death. Originating in the sovereign love of God, it is the grand constitution in which the conditions of salvation were prescribed to him, that the promised good might be imparted to us. It was in virtue of this covenant as already existing, that he appeared in the fulness of time to magnify the law, by retrieving and advancing its honours, and to satisfy justice by fulfilling its claims. How can he be said to have purchased the covenant, on the very footing of which he was acting? Say that he ratified it, say that he converted it into a free testament to us; these are scriptural ideas, but they amount only to this, that by fulfilling the conditions he secured for us the promised good, or established the claim to be recognised by the Deity, and pleaded by faith. To allege that he purchased the covenant, would imply that he purchased the very conditions on which the promises depended, for these, as truly as the promises, are a part of the covenant in its original constitution; and this would be to hold that he purchased his own obedience to the death, the strangest of all kinds of nonsense. But some who perceive the absurdity of this, think it right to say, that he at least purchased the promises. A much and deservedly esteemed evangelical writer, whose praise, it is hoped, will long remain in the churches, has rather incautiously insisted on this.—We are unwilling to attach any thing more than mere inaccuracy to the sentiment. What can it mean? Was it indeed the work of Christ, that moved God either to make in eternity, or to reveal in time, all the exceeding great and precious promises of his covenant? Surely not; we find no such doctrine in scripture. Two passages mainly are appealed to, the one 2 Tim. i. 9. where it is said, "the purpose," which is understood to signify the promise of eternal life, "was given us in Christ Jesus before the world began;" the other 2 Cor. i. 20. where "all the promises" are said to be "yea and amen to us in Christ." But these texts suppose the previous existence of the promises, and deci-

sively refer to their accomplishment through Christ's obedience to the death; not the promises themselves therefore, but the good they contain, is the fruit of his purchase. "By the righteousness of one, the free gift came upon all men to justification of life."

5. He purchased, not even every thing good which is the subject of promise in the covenant, but only that good which strictly depended on the conditions prescribed.

He was himself the great mercy promised to the fathers. In the establishment of the covenant with Abraham, Isaac, Jacob, and David, his coming and work, his sufferings and the glory that should follow, were all the subjects of promise. But this, which is often emphatically styled the promise, belonged, like the law as given at Sinai, to the system of arrangements with a view to the execution of the covenant, and ought therefore to be distinguished from the promises, which are a part of the covenant itself. The latter alone exhibit the blessings suspended on the conditional part, and these of course are the only blessings which can with propriety be ascribed to the purchase of Christ. Nay, even in speaking of these, while *God* is the subject of promise, as the portion of his people, we are only warranted to say that Christ purchased the blessedness in which our present and eternal fruition of God consists; not the Deity himself, but only the communications of his favour; not the place which the Father holds in the covenant, but the benefit which results from this, which verifies his gracious relation. Similar, in order to be just, ought to be our mode of conceiving of the *Holy Ghost* in this wonderful mystery. He also is the subject of promise.— But knowing as we do, that the character he sustains in the covenant was as spontaneously assumed as that of the Father or the Son, and that the performance of his part in the execution of the covenant is as voluntary as theirs, we are not warranted to say that Christ purchased the Spirit. Nor perhaps is it altogether accurate to speak even of his purchasing the influences of the Spirit, since these do not constitute the essence of eternal life, but are only the energy by which it is applied. Eternal life was the grand comprehensive blessing we had lost by the fall, and though the supernatural influences of the Spirit have, by our fallen state, been rendered necessary for the restoration of this blessing, yet the blessing itself was that alone which depended on the conditions of perfect obedience and full satisfaction.— The province of the Spirit, and all his supernatural influences, being in reality distinct from the blessing, properly belongs, like the work of Christ itself, to the class of divine arrangements for the due execution of the covenant. The Spirit accordingly, even as the Spirit of promise, was to prepare a body for Christ, was to qualify him in our nature for the very purchase of redemption. His influences too, as conferred on the church, and even after Christ had received him in all his plenitude as the

Spirit of promise, are exceedingly diversified; some are extraordinary and not permanent, some common, and thus capable of being quenched or withdrawn; neither the one kind nor the other can with any propriety be viewed in the light of benefit secured by a legally substantiated claim, which is ever the idea of purchase. They comprehend much in the line of means, much therefore that may be enjoyed by wicked men. Some, we are told, who fell away, so as never to be renewed to repentance, have yet been "partakers of the Holy Ghost, and tasted the powers of the world to come." What is termed his gracious influence, seems to be just his ordinary supernatural power, rendered irresistible, and this, that it should be irresistible in the case of all the chosen, was the benefit secured by the death of Jesus. Not the influence itself, and much less the Spirit, the source of this influence, but the salutary effect produced, in which eternal life properly consists, is the subject of purchase, the joy, the peace, the purity, the divine consolation, the holy tempers, the graces actually wrought in the chosen, or, in general, what the scriptures denominate "the fruits of the Spirit."

(To be concluded in our next.)



From the (Edinburgh) Christian Monitor.

THE REFORMED CRIMINAL:—A TRUE NARRATIVE.

Well, indeed, may we join in saying, "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression, and sin."

The following anecdote may in some degree illustrate the infinite and condescending love of Christ towards sinners, and his willingness to receive those that come to him "weary and heavy laden."

A few serious young men, seeing the neglected and deplorable state of Newgate, the city prison of Dublin, undertook the task of forming a Sunday School there. Some of our Sunday School Teachers find it a matter of trial and discouragement to collect together even a small number of ignorant, obstinate, and lazy children; but had those teachers to encounter the turbulent, unruly, squalid, and depraved crew of adult criminals in this prison, the refuse and vilest of the land, they would indeed consider their trials and labours light. These praiseworthy young men had first to obtain permission from the civil magistrates; to parley with, and allow a certain sum to the turnkeys for admission and attention; and, lastly, they had to *entreat* and *persuade* the prisoners themselves to come to the room allotted to the use of the school. Well do I remember the first day; they went like "pro-

phets into the rebellious vineyard," *alone*; for the turnkeys left them to themselves. The prisoners immediately fastened the door, began to jostle them from side to side, endeavouring to pick their pockets (which they prudently emptied previous to their entrance.) They even got a bucket of water, and flung it over the legs of one gentleman who happened to have on silk stockings. This was in a court-yard, into which all the prisoners are let loose from the time they get up to the time they go to rest (if they can rest,) with no shelter from cold or rain, except one large dark cell, (often too small for all the criminals,) with a table in the middle, and a fire to dress their own food. This they call their kitchen; but the walls black with smoke and filth, no windows, and the room full of dirty, unfortunate wretches, who stretch themselves the whole day long on the table, singing songs, fighting, cursing and swearing in a most shocking manner, ready for every mischief, and like wild beasts, ready to spring upon the first prey, reminded the spectator rather of the infernal region. No wonder that they abused these young men, who were obliged to summon up their whole courage and perseverance, and call out earnestly that they were come as friends to do them good. With the interference of the turnkeys, who now came to their aid, the prisoners were quieted.

Never did I behold, nor could I conceive such scenes as I witnessed that day—upwards of two hundred immortal creatures lost to every sense of virtue, ignorant of and blaspheming their Maker, full of the spirit of Satan! When I entered their kitchen, and saw their deplorable condition, I could not refrain from shedding tears. O sin! what hast thou done? transforming creatures made like to the image of God into brutes and devils! Never did I so sincerely thank the God of mercy for the measure of grace bestowed on so unworthy a sinner; without which grace, I should have been as bad, or even worse, than any of these unfortunates.

To vary their sport, and from mere curiosity and the novelty of the thing, most of them came up to school, others remained at the door, and others said that they did not want to become Methodists—all were of the Popish persuasion (if they made any profession at all.) When quiet and seated, one of the young men, who possessed peculiar talents for the undertaking, began to address them. He told them, that the sole object these young men had in coming to them, and giving up their time to their instruction, was most disinterestedly for their benefit, both in this life and that which is to come. He spoke of the dreadful consequences of sin, and the eternal punishment that awaited the ungodly; of Christ as the friend of sinners, who is ever willing and ready to receive the most vile; of the awful state in which those stand, who neglect Christ as a Saviour, who live and die without God and without hope. The criminals remained in mute amazement, perhaps never having heard such truths.

before. Some, who had once known better days and better thoughts, had remorse visibly depicted in their countenances. But suddenly, one of them, whom they called their captain, a robust, short, hardy man, wearing a cockade, and having a huge bludgeon, started up and said, that "the gentleman was right—that we were very kind in coming at all—and that he would come himself every Sunday to read." The rest, of course, gave a shout of applause. Before we parted, another of the young men prayed (all kneeling,) that God would bless their humble endeavours, and that some poor prodigal in this wretched prison may be induced to return to his Father's house. We attempted to give out a hymn, but it was such a matter of ridicule to them that we desisted. On the whole, our success was greater than we had anticipated.

The following Sunday, we repaired again to the prison with a greater degree of interest and confidence; and were much pleased and surprised at seeing almost all the men ranged along the wall with clean faces and hands, and the captain marshalling them, mounted on the shoulders of a poor idiot, confined for theft. We were saluted with a cheer, and we then proceeded to our room. What inward joy mixed with horror did we feel, when we contemplated ourselves locked up in a gloomy room with so many wretched persons, whose desperate and depraved hearts had caused them to commit actions for which they were excluded society, and confined in a prison! We were unarmed and unattended, and were entirely at their mercy; yet we trusted in God and the rectitude of our intentions, and we commenced our work like men who had to encounter a strong and fierce enemy.

Those who were able to read were put into one class, and those who were not into another. Our books were the Bible or Testament, and the Sunday School Spelling Book, which we obtain from the Society, in order to teach them to spell and read; but which we found impracticable, as our scholars were ever varying, owing to their different periods of confinement; so that we used nothing but the Bible, which we made those who could, read; and explained to the best of our ability to those who could not, who generally listened with attention.

It was wonderful, and very encouraging, to see the alteration which took place in some of them in the course of a few Sabbaths. The captain threw away his cockade, burnt his cudgel, and dismissed his horse on which he used to come into school for the three or four first Sundays. He became very attentive and thoughtful, and wished much for a Testament, which was readily given him; and I trust, that by the expiration of his confinement, his heart was touched by divine grace. School was always concluded with prayer and a suitable exhortation. In the division which fell to the lot of the writer of this, there were two old men, two younger ones, a lad, and a desperately hardened wretch,

whose whole employment was to mock and ridicule. One of the old men, though he read but indifferently, appeared particularly attentive, and anxious for divine instruction, and was more than once observed wiping away the bitter tear which started down his hardy cheek. Thinking that he would improve better under a more experienced person, I handed him over to one who was well qualified to feed him with spiritual food. As regard to the troublesome youth mentioned above, I gave him up as a hopeless case; he pretended he could not read, but I discovered he read better than any of them. He was about one or two and twenty years of age. He endeavoured to pick my pockets, and to pull my coat whenever I happened to turn round, and has stuck me with pins more than once. I bore it all patiently, and, instead of causing him to be punished, (which I might have done,) I expostulated with him on the folly and wickedness of his ways. I also gave him two or three suitable tracts, which he promised to read.

Cold weather coming on, he had no coat or shoes—a common sight in the prison, where some indeed were almost naked, I promised him an old coat and a pair of shoes, if he would but become more attentive. The bribe was too tempting to refuse; and, after two or three weeks of probation, I sent him the coat and shoes. He continued promising for some time, but there was nothing in his conduct which could induce a person to hope for a total reformation. It is the duty of teachers, when they meet with such a scholar, to present him in fervent prayer before the throne of grace; yet, at the same time, to watch over him, and lose no opportunity of communicating suitable advice. This was the method adopted on the occasion, and I trust that it was not unavailing. However, the term of his confinement expired, and he was released. Shortly after, I myself had occasion to leave town; and, after my return, having been reading the whole of the day, I went out in the evening to enjoy a walk. Whether from the effects of study, or owing to some trial I was then under, my spirits were unusually low. I proceeded along one of the public roads for some time; but the noise and bustle not suiting my then melancholy temper, I turned up a narrow private road, shaded by trees on both sides, and interspersed here and there with neat whitewashed cottages. On passing one of them, I heard the clacking noise of a busy loom, and the jocund yet innocent song of a light hearted weaver. When I had passed about fifty paces, the door opened, and a neatly dressed young man called after me by name. Not recognising him, I did not attend to him, but proceeded. He ran after me, and stopped me. I looked at him. “Do you not know me, Sir?” said he. “No, indeed, I do not.” “Do you not recollect your scholar at Newgate, James——?” I eyed him from head to foot; but the neatly combed hair, the clean face, new shirt and ribbon, the plain and comfortable suit of clothes and shoes, had so metamorphosed

him, that it was with difficulty that I could recognise him. Taking me most affectionately by the hand, and with tears in his eyes, he said, "Sir, I saw you passing by, and could not refrain from coming out to ask your pardon for all my unkindness to you; and to thank you for all that you and the other young gentlemen have said to me while in Newgate. It was a sad place; but I thank God that ever I was put into it. I will count that day the happiest in my life. I should have been now, perhaps, living in wickedness, and probably have come to the gallows at last. When I got out, I was friendless and without a home.—But reflecting on what was often told me in Newgate, that Christ is the friend of sinners, and ever willing to receive the vilest, I prayed to Him to support and assist me. I shuddered at the idea of going to rob and pilfer again, and determined to *work*. I got some work, and got some clothes too; and I have now employment enough at this cottage, with my food and bed, and I pass away my time very happily."

The whole circumstance was so surprising and unexpected, that I did not know for some moments how to reply to him. Taking his hand in return, I told him to continue instant in prayer, and be constantly watching against temptation, for his enemy, Satan, was continually going about seeking whom to devour; and ever to pray to Jesus for faith, and to the Holy Spirit for comfort and support. I concluded by asking him if I could be of any service to him. "I want nothing, thank God," said he, "except a Testament." I promised to bring him one the following day, and returned home rejoicing.

I am aware, that there are many of both sexes, whose whole employment on Sabbath days is to dress themselves for church, where they remain for two dull hours; after which they ride or walk until near dinner-time, and then loll away their evenings in tedious frivolity: To most of these, the character of a Sunday School teacher is degrading and contemptible. But if they could experience, for a moment, the inward satisfaction and pleasure which a Sunday School teacher feels when he views an interesting group around him, ready and eager for that instruction which he feels it his duty to impart, they would soon change their contempt into respect, and perhaps desire to be engaged themselves in so blessed a work. They would not only find employment enough for idle and tedious hours, but would have the important satisfaction of considering that they are benefiting both morally and spiritually those who, if neglected, might become a pest to society; but if instructed in the principles and doctrines of the Bible, would be not only faithful subjects and useful members of society, but, through divine grace, be brought to the knowledge of Jesus Christ, who alone is "the Way, the Truth, and the Life:" and be made partakers, through faith, of everlasting glory in the kingdom of our God and Saviour.

THE SAINT LOOKING FORWARD TO DEATH.

[In a Letter to a Friend.]

MY DEAR THERON,

Through life I have been weak and sickly, but I find now this weakness increasing fast, and that I am approaching eternity.— In consequence of this, this letter, which perhaps may be my last to you, will have death for its subject, and as I am very feeble, will probably be short. I humbly bless God, that my mind is generally serene and resigned. I rely on the blood of the covenant, offered to me as a sinner. Though I languish, I languish amidst comfortable views; and though I die, my all-sufficient Redeemer liveth. I also enjoy the pleasure of a conscience which testifies my sincerity in God's way. I wish to have a God-glorifying death, and to advise my dear friend how to face the last enemy. This matter appears to me very serious. Death is quite unavoidable. We may meet with other trials or we may not, but "it is appointed for all men once to die." It is a new trial: none of us who live can tell what dying is. We may seem to enter the valley of the shadow of death, but we have never walked through it. Paul died daily, and was in deaths oft; but he was a living man when he said so, and died but once. When we are tempted one day, we may know what temptation is thereby, and be fitted for the next trial; but no past experience can teach us what dying is.

This is the great trial of faith, perhaps the greatest, to trust in an unseen God: to believe his love when we sensibly feel the effects of his anger, to trust his bare word when we see no appearance of performance, but many things to the contrary, are no easy matters to the best. But the trial at death is *peculiarly hard*. When death draws near, the eye of the mind is clearer, and the conscience more tender and sharp-sighted, in a view of our conduct in heart and life. Besides, in a dying time Satan is very busy. He comes down then with great wrath, knowing that his time of troubling the saints is but short, and tries to fill them with anguish and terror. Judgement and eternity, when seen at hand, are awful indeed, and a near view of them will try the best. "What is the hope of the hypocrite, when the Lord taketh away his soul?" Under these apprehensions, I see nothing for me, but to be "strong in the Lord, and in the power of his might;" strong in grace, not in myself, but in Christ, and in his grace given to me, a poor sinful creature, in the promise.— In the faith of this I hope to see death in Christ's hand, and then I will see it unstinged, and to be to me great gain. I hope, by means of the glass of the word, to look through death and beyond it, to cast my anchor confidently in the last storm. The covenant of grace, as made with my Redeemer, has long been all my salvation and all my desire; and now it is so. I have been aiming to take hold of the covenant of grace, and of the blessed Jesus, the All of it, as offered to me in the gospel. I stated to

myself God's offer and exhibition of the covenant to me in his own words, such as Isa. lv. 1. Hos. ii. 19—these I pleaded with Jehovah, as his own words, and thereupon I solemnly adhered and took hold of the covenant. I next endeavoured to collect some evidences for heaven, and these are the following. 1. I see that I believe the gospel with application to myself, and find that my expectations from it do ultimately resolve themselves on the faithfulness of God in the word of promise, the which appears a good evidence, according to Isa. li. 1. John iii. 33. 2. I find I with all my heart acquiesce in the new covenant made with Christ, and am entirely pleased with its condition, promise, and administration. 3. I find my heart abhors sin, as dishonouring God and polluting myself. I think I can appeal to God, and say about my inbred lusts, "Do not I hate them, O Lord, that hate thee? am not I grieved with them that rise up against thee?" 4. I have a hope of heaven through Jesus Christ, and this moves me to long and seek after being made meet for it, in purification from sin, 1 John iii. 3. 5. I love the purity of the Divine Image, as expressed in the holy law, and love this in all its purity and spirituality, and particularly where it strikes against the sin that easily besets me. 6. I have some measure of confidence, that I will get complete life and salvation; but this confidence is not in myself. I have no confidence of acceptance with God but in Christ crucified, who loved me and died for me.

The last enemy is death, and as I wish you and myself to conquer while we fall, I shall enlarge on this. Let us, like the ancient worthies, die in faith, and conquer in faith. Death may attack us with sorrow, as separating us from this world, from our nearest relations, our houses, &c. In this case, let us believe we shall be admitted to a better world, set down in a better house, and at a better table. We hope for better relations—our heavenly Father, our elder Brother, and perfect saints in Christ. Let us entrust the Lord Jesus with those who are left behind, casting all our cares on him, leaving our fatherless children and widows on him. We are often filled with sorrow at the thought of the separation of these two intimates, the soul and the body—death coming to loose the silver cord that knits them together. In this case, we must believe the soul's union with Christ, and with God through him, Rom. viii. 38, 39. "Who shall separate us from the love of God?" &c. Thus the soul hath comfort against the separation that death makes. Though the man's spirit parts with the body, yet the Spirit of God still dwells in the soul. We must also believe and trust for the blessed resurrection of the body at Christ's appointed time. "I know that my Redeemer liveth, and though after my skin worms destroy this body, yet in my flesh shall I see God." It comforts friends at parting, that they expect to meet again in peace; and when the soul and the body are parted, the stronger our faith of the joyful resurrection, is, the less will the sorrow be on that head;

and all that are Christ's have good ground for it. Our Lord has said, "I am the resurrection and the life;" and from his great white throne he will say to dead saints, "Awake, and sing, ye that dwell in the dust; thy dew shall be as the dew of herbs."

Death may attack us with *fear and terror*. It is indeed of all terrors most terrible. Hence we read of being brought to the king of terrors, Job xvii. 14. Death will appal and damp the stoutest heart, it will fill those with fear who have been a terror to others in the land of the living. Genuine faith will bear us out, while natural courage will completely fail. I apprehend these are particularly the sources of the terror of death. *The guilt of sin lying on the soul*. In this case, in opposition to doubts and fears, and felt unworthiness, we must stretch out the hand of faith, and lay it on the head of the great sacrifice Christ, thus transferring all our guilt on him. In this case, O let us try to believe in, and trust on, the obedience and death of Jesus for the removal of our flagrant guilt, believing, that for the sake of a crucified Redeemer, all our sins shall be pardoned. For this we have a clear warrant: "Whom God hath set forth to be a propitiation through faith in his blood. The promise is to you and to your children." Thus we will pull out death's sting, obtaining a pardon through Jesus' blood.

The next object of terror is the *unseen world*. This is called on this account a land of darkness, Job x. 21. Death comes to carry us to an unseen world, which we never saw or can see till we be in it, never to return. This makes it terrible. In this case, we must try to believe the scripture account of the unseen world. Faith is the evidence of things not seen, and the substance of things hoped for. Though we have never seen it, we have heard of it in God's word; though we were never there, the map of it has been laid before us in the scriptures, and drawn by inspired pens that cannot err. We must also believe the scripture account of the way to heaven, that our Redeemer is, the *way*, according to his own declaration; and that by faith we walk to it. By this means we have something to stay our heart upon in our encounter with death. We also believe in him for a safe passage to the unseen happy world: "Thou shalt guide me with thy counsel while here, and afterwards bring me to glory;" rolling the weight of our through-bearing on him as the Captain of Salvation, appointed to bring many sons to glory; taking hold of him by some particular promise, as Isa. xliii. 2. Heb. xiii. 5. and Isa. xxxv. 9, 10; believing that our Lord Jesus is Lord of the unseen world,* and that the whole compass of it, both above and below, is under his management, Rev. i. 18; believing that as soon as our soul departs out of our body, Jesus will receive

* A late godly minister, Mr. Horn of Cambusnethan, being on his death-bed very placid and happy, a friend asked him how he could be so happy.—Says he, "I have long been acquaint with the Lord of that land to which I am going."

it according to his promise; believing it shall be carried by angels into Abraham's bosom; and, on the whole, believing that the Lord will fit us for the place and company of the unseen world, however unfit we are now.

The *tremendous judgment* is also matter of much terror.—When a poor guilty creature is lying on a death-bed drawing his last breath, and considers he is in a little time to be carried before his Judge, to give an account of all the deeds of the body, and to receive his sentence for eternity, little wonder he is seized with terror. There is no prevailing over this but in the exercise of faith, receiving and embracing the Lord Jesus Christ with all his salvation offered to us in the gospel, John i. 12. In Rev. xxii. 17. the offer of the water of life is made after a warning of Christ's coming to judgment; as this only is the way how a sinner may stand before him. For this cause it is necessary to judge ourselves and condemn ourselves, to call over all our past life, with the sin of our nature, and renouncing all confidence in ourselves, to flee to the horns of God's altar, confiding in Christ crucified upon the ground of the faithfulness of the promise, believing that the same Jesus who is offered to us in the gospel, and whom we have embraced as our Saviour, is the Judge before whom we must appear. This surely is a fit mean to abate the terror of a judgment-seat to a believer. How pleasing to think, the same person who is to be Judge is our best Friend, our Head, our Husband, and All! A beloved spouse is by no means afraid of the sentence of her husband, though a judge. Further, believing that we being in Christ, judgment will not proceed against us according to the law of works, but according to the covenant of grace, the law of faith; and this covenant adjudgeth every soul united to Christ, how many soever his sins are or have been, to live eternally, for the sake of Jesus' obedience and death imputed to him. In fine, let us believe that the covert of Christ's blood is a perfect, all-sufficient covert, within which one drop of revenging wrath cannot fall, and that faith's plea will never be rejected, as it is established on a covenant made between the Father and the Son. Let my friend, when thinking on the awful tribunal, behold the rainbow of the covenant round about the throne, and be comforted against the terror of death from this quarter.

In fine, death is ready to attack us with *despondency*. This is a most fearful weapon wherewith death attacks a Christian, when it goes about to raze a man's hope, making the man's heart to sink within him. This hath been the case of the profane, and may be the case of saints after a careless untender walk for some time. Here there is need of faith in a special manner. Believing with particular application the blood and Spirit of Jesus, the soul will behold the blood as that of the Son of God, and therefore of infinite efficacy to take away the greatest guilt; the Spirit, also, as of infinite efficacy to wipe away the deepest stains of

sin: Believing also that we are still within the compass of the gospel offer, yea, that it is directed to us in particular—"though our sins be as scarlet, they shall be as snow; and though like crimson, they shall be as wool." In this way I wish to die, and in this way I wish my friend to die. I met lately with a Scottish poet, the spiritual Craig, with whose devout breathings I am much delighted; and I am often repeating to myself the following lines by him:—

"Beyond mortality, my faith
Descries a glorious scene.
Where ever new and rapturous joys
My soul shall entertain.

"A deep and rapid stream divides,
Death is the name it bears;
But o'er it Christ has made a bridge
For heavenly passengers,

"O'er to the New Jerusalem,
Where I with Christ shall dwell,
And ever hear his own dear lips
His own dear story tell."

The words which my intimate friend Dr. Doddridge often repeated when dying at Lisbon, are pleasant to me. I often con over them:

"Here at thy cross, my dying God,
I lay myself beneath thy love,
Beneath the droppings of thy blood,
Jesus, nor shall it e'er remove.

"Now speak, my Lord, and calm my fears;
Am I not safe beneath thy shade?
Thy vengeance will not strike me here,
Nor Satan dare my soul invade.

"Yes, I'm secure beneath thy blood,
And all my foes shall lose their aim;
Hosannah to my dying God,
And my best honours to his name.

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

I am perusing with much pleasure the paraphrase of the same friend on David's last words, agreeable to the ingenious metrical version of Dr. Grey, and I indeed wish to adopt them as my own:

"Shall not my house this honour boast,
My soul the eternal covenant trust,
Well-ordered still, and sure?
There all my hopes and wishes meet,
In death I'll call its blessings sweet,
And feel its bond secure."

I am, my dear Theron, your's ever,

ASPASIO.

EVANGELICAL HINTS,

By the late Mr. Walker of Pollockshaw's.

The principle and proper ground of faith is the *free gift and grant* which is made of the Saviour and salvation, in the doctrines and promises of the word. The calls and commands afford a warrant to believe, or lay us under an indispensable obligation to believe, otherwise we disobey the express command of God. But it is the gospel gift and promise which is the proper ground of faith in believing on the Saviour whom Heaven has provided, and the calls and commands suppose the gift, and require us to receive it. The commands evidently, and perhaps also the calls belong to the law; and to make the commands a ground of faith, is to confound law and gospel. The gospel reveals the object of faith, the law commands us to embrace it. The gospel makes a gift of the Son, with all the blessings of his purchase, the law commands us to accept of this gift. In the gospel a gracious God publishes the glad tidings of salvation, in the law he commands us to set our seal to the truth of them. In the gospel he publishes such glad tidings as these, "I will betrothe thee unto me for ever; I, even I, am He that blotteth out thine iniquity for my name's sake." In the law he commands us to believe these, with particular application to our own souls.—The righteousness of Christ is brought near us: "Behold" says God, "I bring near my righteousness." It is called the gift of righteousness and the gift of grace: this gift in the word, renders the Surety's righteousness as pleadable, by all who hear the gospel, as if they had wrought it out in their own persons. It is true, this righteousness being placed to the sinner's account in the day of believing, is as much his in possession by imputation, as if he himself had wrought it out, and satisfaction concerning its being his in possession, may be very encouraging to his faith, and animating to his soul, in pleading this righteousness. But although it is not the unconverted sinner's in possession, it is in the gift, which constitutes a right of access, and renders it as pleadable as if himself had performed it; and though it is the believer's in possession, and satisfaction concerning this may encourage his faith and animate his soul, I apprehend he will find the gift of it in the word, directed to sinners without exception, the first ground of his plea; for although faith and imputation are not uncertain, the believer's satisfaction concerning them is very uncertain. Suppose an unconverted sinner should apply to us under alarms of conscience, what a melancholy sight behoved we to open to him! We behoved to tell him, Here is all perfect righteousness, as pleadable by you as if you had performed it, when once it is imputed and received. Might he not justly reply, Alas! you are sent to me with heavy tidings, for I am a stranger to faith and imputation also, and I can no more believe than I can do and live! But, to set the gospel offer before him, rendering the Redeemer's righteousness as

pleadable by him as if he himself had wrought it out, and the grace presented in the free promise, to enable him to receive the gospel gift, and strengthen him for every duty, is the Scripture method of changing the storm into a calm; and when the godly are in the dark, faith, imputation, former experiences, all out of view, how are we to be helpers of their joy, but by setting the gift of righteousness in the word before them? In one word, if we lose view of the free gift, rendering the Surety's righteousness as pleadable by us as if we had performed it ourselves, we lose view of the very substance of the gospel.

A certain preacher having said, "holiness is the foundation of all peace and comfort," Mr. Walker adds, "The word of God directs to something else as the foundation of peace. 'This Man shall be the peace; he is our peace, having made peace by the blood of his cross.' What peace could all our imperfect holiness afford without this? It would afford very little comfort to the dejected Christian, who may be ready to conclude that he is a stranger to holiness, to tell him, Holiness is the foundation of thy peace. He would soon reply, Alas! my holiness is as filthy rags in my own eyes, and what must it be in the eyes of omniscience and of infinite holiness? If I have no other foundation but this, I may bid peace and holiness for ever adieu. But direct his faith to Christ in the promise, you then present to him a sure foundation for saying, 'Return unto thy rest, O my soul!' And certainly it could never afford peace to the awakened but unconverted sinner, with Sinai's flames flashing in his conscience, to put inherent holiness in place of the Redeemer's righteousness. Legal preachers sometimes mention the purchase of salvation by the Redeemer's righteousness, and also the application of it by his Spirit; but they give no particular account of the Saviour's dispensatory fulness, nor are gospel hearers urged to apply thereto as their furniture for every exercise and duty, as that which only can be sufficient for them, as that in which they are called to be strong; but while the Redeemer's mediatory office is never particularly exhibited, and sinners exhorted to apply thereto, the gospel is neither fully nor clearly preached, nor can duties be enjoined in an evangelical manner. Legalists seldom consider faith and repentance as the purchase of Christ, and as blessings freely promised in the new covenant, and a principle part of salvation in this life, but as duties to be performed by us, and almost every blessing suspended on our repenting and believing. Faith and repentance are certainly duties required, but if ever we expect to exercise these in a gospel manner, we must view them as blessings freely promised.—In order to preach the gospel purely, it is certainly requisite to give gospel hearers a distinct view of the difference between the law and the gospel. The law is perfect, and requires every duty. The gospel is a free exhibition of the Saviour, and all the blessings of grace to dispose unto, and strengthen for the discharge of duty. 'Unto

us is born a Saviour." The gospel promises eternal life through Christ.—The law demands eternal burnings if this salvation is finally rejected.—A right to sue for mercy by a sinner, must never be suspended on returning penitency. At a mercy-seat, the sinner is as well warranted, and it is as much his duty to sue for returning penitency as for pardon; a right to sue, confined to the penitent, can never be reconciled with the freedom of the gospel call.—In the making of the covenant of grace, Christ acted as the Surety of it, and it was made in behalf of those who were given him out of the world; but in making his Testament, Christ acted as administrator of the covenant, and his testament is as extensive as his administration which extends to all that hear the gospel. For this I refer the reader to Boston on the Covenant of grace, where he will find more solid instruction than in many modern publications.

THE REV. DR. DODD,

Was the son of the vicar of Bourne in Lincolnshire, and a member of Clare Hall. He possessed classical taste, poetical talent, and theological knowledge; and published a variety of works, among which was one entitled, "The Frequency of Capital Punishments inconsistent with Justice, Sound Policy, and Religion." Recommending a popular preacher, and his publications obtaining a wide sale, he was tempted to an indiscreet style of living, and "the pride of life" was his ruin. He was chaplain to the bishop of St. Davids, and afterwards to the king; a prebendary of Brecon, and rector of Hockliffe Bucks. The rich living of St. George's, Hanover Square, falling vacant, he anonymously offered the Lord Chancellor's lady £3000 to obtain the presentation by her means: but the application was detected, and his name erased from the list of His Majesty's chaplains. Under this disgrace he retired to Geneva, where Lord Chesterfield, who had been his pupil, relieved him kindly, and even presented him with the living of Winge, to hold in connexion with Hockliffe. At length, to relieve his embarrassments, he forged his noble friend's signature, was tried and condemned; and, though an unprecedented number of persons petitioned for mercy, it was withheld by the inflexible justice of the sovereign. In contemplation of his fate, he was humbled and penitent; but his repentance did not seem so genuine as that of Bishop Atherton in like circumstances. Dr. Johnson who visited him in prison, described him as being "without cant." In his "Prison Thoughts" there is certainly much evangelical sentiment. But we turn from decision on his actual state before God, to notice an occurrence as he was led to the place of execution, on the 27th of June, 1777. "Certain lewd fellows, of the baser sort," seemed to exult at the condemnation of a dignified ecclesiastic; and a woman reproachfully called out to him, "Where is now thy God?" He instantly

referred her to the seventh chapter of Micah, 7—10, "Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall I shall arise; when I sit in darknes, the Lord shall be a light unto me: I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. Then she that is mine enemy shall see it, and shame shall cover her that said unto me, Where is the the Lord thy God? Mine eyes shall behold her; now shall she be trodden down as the mire of the streets." The wretched woman, proceeding to witness the execution, was thrown down in the pressure of the throng, and literally trodden to death!

Religious Intelligence.

JESUIT'S COLLEGE AT STONYHURST.

The Jesuits, when they were driven from Liege, and their property confiscated at the French Revolution, sought an asylum in England, and were presented by the father, or grandfather of Mr. Weld, the present owner of Lulworth castle, with the house and 200 acres of land, at Stonyhurst. They have since purchased 100 more. They are also tenants for no inconsiderable quantity of land, although the produce of the whole is insufficient for the wants of their establishment. The society consists of superiors, missionaries, and teachers. The first of these are few in number; they are the governors of the establishment, and have the whole direction of its affairs. One of them is called the President.—The missionaries are Priests who officiate in different chapels in the neighbourhood, where there is no resident priests; and are also ready to succeed or assist those who are at a greater distance.

The teachers have each the care of a particular school, and are under the direction of one who is called the superintendent of studies. There are also, what are called prefects, who have the superintendence of the scholars at their studies, their sports, and in their walks. The number of scholars is about 200; the greater part of them are Irish, but there are foreigners, we believe, from every part of the globe. The circumstances attending the situation of one of these, are not a little peculiar. The boy is an Armenian, consequently, we suppose, a member of the Greek church, which, if we mistake not differs considerably from the Roman Catholic. His pension, or board, is paid by the Pacha of Egypt, who is, of course, a Maliometan. He is consigned to a Protestant gentleman in Manchester, who strange to tell, sends him to be educated at the Roman Catholic establishment at Stonyhurst. Each scholar pays £50 per annum. Two hundred (and this number has been

sometimes considerably exceeded) produce £10,000. Their real property may be valued at £40,000; including the gift of Mr. Weld, and what they have themselves expended on the purchase of land, and the improvement and enlargement of the building. Their annual revenue may therefore not unfairly be stated at £12,000. Their gains must have been very considerable to enable them to lay out £30,000 in about twenty years, and there is no reason to suppose that they are, at present, at all below the general average, yet they are soliciting subscriptions towards building a new chapel (asking for the contribution even of their surgeon and physician,) to which they, themselves, magnanimously subscribe £300. In the course of the five and twenty years that Stonyhurst has been in possession of its present owners, an entire change has been wrought in the religious character of the neighbourhood; the majority of its inhabitants were not then Roman Catholics; the preponderance was on the side of the Protestants. At the present time the Protestants are reduced to one seventh of the whole population of the district.—Of course, "the College," as it is called, gives employment in one way or other to a great number of persons. and none of them are Protestants. Intermarriages between Catholic and Protestant families have been most numerous in the neighbourhood, and this we know to have been the most prolific source of what they term conversions.

[*N. Y. Rel. Chron.*]

BAPTISM OF THE LATE OFFICIATING READER OF THE
JEWISH SYNAGOGUE AT PLYMOUTH.

On Wednesday, June 22d, Mr. Michael Solomon Alexander, late officiating reader in the Jewish Synagogue of the town of Plymouth, was baptized in the presence of more than 1000 people in the parish church of St. Andrew, by the Rev. John Hatchard, the vicar.

The individual whose case has excited so deep an interest in the minds of the Christian public in Plymouth and its vicinity, has, for nearly five years, been enquiring into the truth of Christianity. His attention having been directed by one of his own nation to the New Testament Scriptures, of the existence of which he had been wholly ignorant until about five years since, his convictions, from that period to the present, have been gaining strength, though not without many and great struggles, which, at times, seemed almost to overcome him—but the Lord, in great mercy, was pleased to lead him step by step to view the truth and suitableness of the gospel-plan of salvation through that Redeemer who died that we might live. It may be proper to remark, that so great was the conflict in his mind, so strenuous the exertions of his friends to keep him from making an open avowal of his Christian faith, and so trying the thought of giving up all his worldly prospects, that in a season of darkness, unbe-

lief, and temptation, he was induced some months since to apply by letter to the members of the Jewish synagogue to reinstate him in his office as reader amongst them;—of this, however, he was soon led to view the sin and the folly, and with sorrow and bitterness of spirit he now looks back upon that transaction, as manifesting a distrust of that God who had in so many ways evidenced his loving kindness towards him. Like Cranmer of old, his faith failed him, though but for a short season, and from that time, through opposition, reproach, calumny, and the loss of all things, it has pleased the Spirit of the Lord to shew to him more perfectly the things which relate to the kingdom of heaven. For several years he has been known by many friends to the cause of Christianity amongst the Jews, as an enquirer after divine truth; and it is most satisfactory to find that his sentiments, though not openly avowed amongst his brethren, were yet known to not a few of them; for it would seem that he felt it almost impossible not to express to those with whom he was most intimate the latent impression of his mind, that the Messiah was none other than Jesus of Nazareth; and that the New Testament Scriptures, equally with the the Old, have "God for their author, salvation for their end, and truth without any mixture of error, for their matter." For a long time he has been much under the observation of many Christian friends, who, feeling the most lively interest in his case, have watched over him and assisted him, with their counsel and their prayers, and all of whom are willing to testify their belief of the sincerity of his motives, and the correctness of his views.

[*Connecticut Observer.*]

FRENCH CLERGY.

The following statement shows the number of the French Clergy, on the 1st Jan. 1825:—Archbishops and Bishops, 75; Vicars-general, 287; Titular Canons, 725; Honorary Canons, 1,255; Rectors, 2,828; Curates, 22,225; Vicars, 5,396; Priests of parishes, authorized to preach and receive confessions, 1,850; Priests employed as Governors or Professors in Seminaries, 876. The number of Ecclesiastical pupils in the Seminaries, amounts to 4,044; and the Nuns, to 19,271.—Total, 58,832. The candidates for the priesthood, if this number be taken as an average, being sufficient, according to the ordinary duration of human life, to maintain a complement of more than 150,000 priests.

[*Monthly Magazine.*]

CHRISTIAN LIBERALITY.

Jonathan Little, Esq. of New York, has recently given \$2,500 to endow a scholarship in the Theological Seminary in Pr. Edward county Virginia, to be known forever by the name of Lit-

tle,s Scholarship. An order for the amount on one of the most respectable houses in New York has been received; and the money is to bear interest until paid; so that the benevolent intentions of the donor, at once take effect, and the Institution immediately receives the benefit.

[Fam. Vis.

POPISH ZEAL DEFEATED.

Twelfth Anniversary of the Lambeth South Division Bible Association, held at the Horns Tavern, Kennington, on Wednesday evening, Feb. 2.

The limits of our work render it necessary that our articles of Religious Intelligence should be select; and therefore we have usually omitted all notice of Bible, and other merely local associations. But the proceedings of the meeting held at Kennington on the 2d ult. were too important to be passed over in silence. Hitherto religious Societies, on this side the channel, have been permitted to transact their business without interruption. Rooms hired for a specific purpose, and occupied only by friends and subscribers to the object, have been deemed sacred; and *good manners*, as well as *good feeling*, have protected the meetings of *English Protestants* from intrusion and insult. We have now to record a memorable exception; an exception, however, which we are persuaded will never be established into a precedent; and which, whatever disgrace it may reflect upon its individual authors, leaves the *English* character unstained with reproach. We are sincerely averse from the invidious distinctions which obtain between subjects of the same empire, and we should be glad to see them merged in one common appellation of brotherhood; but there are those who wish to strengthen and perpetuate them, and at the head of this class we have no hesitation in placing the Jesuits of the Roman hierarchy. These are the apostles of discord; and till their influence is subverted by enlightened policy and the diffusion of knowledge, Roman Catholics and Protestants will be considered by each other as natural enemies. Among the latter this spirit was dying away; nor will any thing revive it in England but the furious and persecuting zeal of the Catholics themselves. Their menacing and outrageous conduct in Ireland towards those religious Institutions, which stand solely on their own merits, without receiving any support from the Government, proves that they are not disposed to grant to fellow-subjects and fellow-Christians the liberty they demand for themselves; that, in fact, there is no right or prerogative so dear to their hearts as that of defaming and persecuting those of a different religious communion; that political power and influence are, in their estimation, of no value but as they can devote them to the exclusive support of their own church. Having recently thrust themselves forward in a spiritual capacity, we are pained to behold the same exhibitions of intolerance and bigotry which disgraced the Romish church in the ages of utter darkness. We have been led to these observations by the fact, that a plan of mischief, intended to throw discredit upon the Bible Society, was devised, and an attempt made to execute it, by a number of *Irish* Catholics, who assembled for this unworthy purpose with the friends and supporters of the Lambeth South Division Bible Association, on Wednesday evening, the 2d ult. at the Horns Tavern: their complete discomfiture on this occasion will, we trust, teach them caution for the future. They have not at their command in England those forcible and compelling arguments which spread such terror through Bible Meetings in Ireland. With us they dare not "put out the lights," and the mental atmosphere is not sufficiently dark to give effect to their tragedies. We advise them not to venture again till they can fight under their own flag, and with other weapons than calumny and falsehood.

The attack on the Lambeth South Division Bible Association, at their last Annual Meeting, was commenced by an individual, dressed, as we are informed, in the livery of a respectable Roman Catholic family in the neighborhood, distributing a hand-bill, which purported, from its title, to be a defence of the

Bible Society, but which, in reality, contained only base and calumnious insinuations against its object and its supporters, interspersed with some of the stalest of the Catholic sophistries against Protestants and Protestantism. Having thus like another Guy Fawkes, prepared the combustibles and laid the train, the next step was to apply the match; and this was an affair of some "pith and moment," it was entrusted by a hoary Jesuit in the room to a courageous son of Hibernia, who lacking years and wit, was by no means deficient in temerity. Yet when the awful moment came, and the opportunity was presented to him, under the influence of very violent emotions, he started up. But whether a spirit of grace, or a goblin of other regions, none could at first divine. It suited his convenience, however, to put on the garb of the former; and he actually assured the Chairman and the Meeting, that he was a subscriber to the Bible Society, a friend to its object, and that zeal to wipe off a foul reproach cast upon its character by the *infamous* paper which he held in his hand was his sole motive for rising. Being repeatedly reminded that he was out of order, and that as a friend of the Institution he was bound to support its views and yield to the authority of the Chair, he continued his interruption with increased pertinacity; and when at last he was compelled to submit, he exhibited the appearance of an infuriated maniac. His partisans in the crowd were exceedingly clamorous for what they called freedom of discussion; namely, the freedom of suspending the business for which the Meeting was expressly convened, for the purpose of arguing topics totally foreign to its object, or which involved principles, which the very existence of the Bible Society proved that its friends considered perfectly settled. It was in vain to tell these zealots that the assembly they were resolved to throw into confusion had decided the points, that the Bible is a fit book for general circulation, and that it was their duty to circulate it to the utmost extent of their means. They seemed resolved to open the whole Popish controversy; and imagined that by taking a company of Protestants by surprise, they should obtain for their church a splendid triumph. The greatest uproar prevailed for a considerable time; a well-dressed man came forward and harangued the Chairman, but all that could be certainly distinguished was the brogue of the orator. He too was an Irishman, and, as we have subsequently been informed, a priest. At length silence was obtained; and as the leading object of the malcontents appeared to be reading of their hand-bill, Dr. Styles rose and announced his willingness to meet every insinuation, and to reply to every argument which it contained. The proposal was hailed with enthusiastic applause: the paper was produced, and the Rev. Gentleman, in an address which occupied nearly two hours, completely succeeded in vindicating the Bible and the Bible Society, from the sophistries and calumnies with which they had thus been unexpectedly assailed. Dr. Styles was ably followed by the Rev. Messrs. Russell, Makenzie, and Geo. Clayton; the latter of whom pathetically recommended the biggoted and unhappy opponents of the Society to the compassion and the prayers of the assembly. So great was the impression produced by the prompt and manly defence of the Society against the unprovoked and violent attack which it had sustained from these emissaries of the Catholic Church, that one individual forwarded to the Chair a donation of L.20; and the collection at the door was more than double its usual amount. Several persons, we are told, literally emptied their purses into the plate. The business, which usually terminates at nine o'clock, on this occasion was protracted till nearly eleven.

[*Edinburgh Christian Monitor.*]

THANKSGIVING.

The Governors of New-York, Vermont, Connecticut, Maine, New-Hampshire and we believe Rhode-Island, have severally recommended to their respective States, the observance of Thursday, the 24th of November, inst. as a day of public prayer and thanksgiving.

THE
RELIGIOUS MONITOR,
OR,
EVANGELICAL REPOSITORY.

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

No. 7. **DECEMBER, 1825.** VOL. II.

Original Communications.

For the Religious Monitor.

THE REDEMPTION AND SANCTIFICATION OF THE CHURCH.

[Continued from page 214.]

EPHESIANS, v. 25—27. *Christ loved the Church, and gave himself for it, &c.*

Obs. 5. That Christ purifies his church, and prepares her for being placed in his own immediate presence, without spot or blemish, according to an established system of means. The whole moral government of the Deity, which he exercises over his rational offspring, is a government of means. And as to that portion of his rational creatures styled the "church," our text expressly asserts "that he sanctifies and cleanses them with the washing of water by the word, that he might present them to himself holy, and without spot." Perhaps in the phrase, "to wash with water by the word," there may be an allusion to the methods taken in eastern countries to purify the bodies and cultivate the minds of the virgins that were to be presented to the royal embraces, Esth. iii. 3—9—12. Ezek. xvi. 7—14. or if there be an allusion here to the water of baptism, and the form of words then used, still it is to be remembered that baptismal washing is only an external sign, and something quite different from regeneration or saintship. But whatever be the allusion, the sense of the text evidently is this, that the word of the gospel which brings the good news of peace, pardon, atonement, justification, holiness and glory, through the cleansing virtue of the blood and spirit of Christ is the great mean which the blessed Redeemer makes use of in the purification of his church. The blood of Christ is called "a fountain opened for sin and uncleanness;"

and the influences of the Holy Spirit are very commonly in scripture set forth under the emblem of water, and both produce their effects upon the sinner through the medium and instrumentality of that divinely established system of outward means commonly denominated the word and ordinances. These outward ordinances do not, and cannot of themselves cleanse the soul and save the sinner. It is only by a participation of the inward grace, signified and conveyed through these outward means, that they become of real advantage, and "fit for the service of the living God," enabling a man with a good conscience to make a profession of his faith and repentance.

Amongst all the outward and ordinary means whereby Christ communicateth the benefits of redemption to those whom he bought with his blood, the word holds a distinguished place.—Every thing in the word, taken in its largest sense, is directed to the promotion of holiness; its precepts and threatenings, examples and promises, invitations and doctrines. The spirit of holiness which it breathes is insensibly caught by the reader, even though he may not thoroughly understand its contents.—"It is the chief, if not the sole design of the gospel revelation to give us these views and impressions of the nature of our state, of the perfections, the counsels, the laws and the government of God, which under the influence of the divine spirit are the immediate means of the purity, of the comfort and of the perfection of the saints. The whole strain of scripture shows that the chief use and excellence of the doctrines of Revelation lies in the influence they have upon the sanctification and consolation of our hearts—that these indeed are the great end of all the high discoveries of the gospel." Truth is every where spoken of as of a purifying and joyful nature and tendency. "Born again, not of corruptible seed, but incorruptible by the word of God," I Pet. i. 23. "Sanctify them through thy truth, thy word is truth," Joha xvii. 17. The apostle teaches the same doctrine when he asserts that "God hath from the beginning chosen us to salvation through sanctification of the spirit and belief of the truth." The apostle John, after speaking of the truths of the gospel, adds, "these things write we unto you, that your joy may be full, I John i. 4. It is not then the precepts of the law, but the truths of the gospel which are the direct and immediate means of purifying and comforting the hearts of sinners. It is not the precept, for instance, "rejoice in the Lord," but it is the belief of the truth of his glorious character and undertaking, and the mighty benefits which we enjoy and hope to enjoy by him, which excites joy in our hearts. Now every one knows that wisdom consists in choosing the most proper means to accomplish the best ends. But the great end proposed by the gospel revelation is the deliverance of mankind from a state of darkness, corruption and guilt, and raising them to a state of light, purity, and favour with God: And to shew us that the purifica-

tion of the heart by the truth, is a scheme of the most perfect wisdom; the gospel is expressly styled "the wisdom of God." Herein lies the excellency and wisdom of the doctrines of the word, that they tally exactly with the present state of mankind, and are admirably adapted to cure every disease, every disorder of the human heart; to beget, to cherish, to confirm every holy and heavenly, and pious affection and disposition; to perfect us in true holiness, and to establish our souls in spiritual peace and joy. And it is a notorious fact "that the word of the truth of the gospel bringeth forth fruit from the day that men hear it in faith and love, and know the grace of God in truth." It would be a pleasing task for any one who has a just value for the doctrines of the gospel, and who takes pleasure in the contemplation of divine wisdom, to trace out the operations and effects of the truths of revelation on the hearts of those who really believe and love them; to shew how they irradiate notions, principles and corruptions which are destructive to the peace and happiness of society; and to beget and promote and establish in the hearts of the children of men that spiritual kingdom which consists in righteousness, and peace, and joy, in the Holy Ghost.

If this scheme of purifying and solacing the hearts of men by the doctrines of the gospel, be infinitely wise, we may add, it is no less efficacious than wise. The washing of the church with water by the word, must result in rendering her a glorious church; for what the Lord hath spoken must come to pass.—"By the foolishness of preaching God saves them that believe." Indeed many of the most real and important effects of the gospel are of a silent and invisible nature, and cannot admit of such proof as is not liable to cavil. We cannot draw aside the vail which hides the invisible world, and shew the myriads who, through faith in Jesus Christ, already inherit the promises and rejoice before the throne with joy unspeakable and full of glory. Neither can the silent yet powerful efficacy of the doctrines of Christianity in turning many millions in this present state from darkness to light, from the power of sin and Satan to the service of the living God, and in proving the most divine consolation unto the hearts under the distresses of life, and in the hour of death, be demonstrated in such a manner as to silence those who are determined to gainsay it. Yet in this sacred book, "we are compassed about with a great cloud of witnesses," all with one consent bearing testimony to the divine efficacy and consolation flowing from the doctrines of the cross.

But farther; the scheme of purifying the church with the washing of water by the word, and making her a glorious church, is the chief object of divine providence. "It pleased God (it pleased God highly, according to the original) by the foolishness of preaching to save those that believe." This seems to be the ultimate design of all the dispensations of providence, that scheme to which all others are subservient.

The holiness, grace, peace and eternal life of the church, are all ascribed to the knowledge of the doctrines of the gospel. It is called "the word of life," Phil. ii. 16. "Grace and peace are given through the knowledge of God and of Jesus Christ the Lord," II Pet. i. 2. Through the same knowledge "we escape the pollutions of the world," II Pet. ii. 20.

As to the institutions of the gospel ministry of the sacraments and of prayer, which are all appointed for the high and holy end of edifying the body of Christ, for perfecting the saints in purity, joy and felicity, it should never be forgotten that it is only by their bringing the word of truth into practical and holy operation that they promote the end of their appointment. The water in baptism, and the bread and wine in the Lord's supper, do not operate as a charm upon the receivers. Of themselves they can no more accomplish the designs of God in their institution, than they can create themselves. These outward signs signify and represent the same truths and blessings that are set forth in the written word, and it is only in as far as the partaker of these ordinances attains to a believing, intelligent, and humble apprehension of the truths signified and represented by these ordinances, that he reaps or can reap any profit from them. But by the vivifying showers of divine influences accompanying these outward ordinances, the church, which is God's husbandry, makes sure, and often rapid progress in the divine life. In making holy and joyful through the medium of these ordinances, the Holy Spirit does nothing in the believer but what is previously required of the believer, and promised to him in the word of truth—"grow in grace." "I will be as the dew unto Israel, and he shall revive as the corn, and grow as the vine." Ordinances are joyful times, if when Paul plants and Apollos waters, God giveth the increase. It is surely no disparagement to ordinances to affirm, that in themselves they possess no utility, no efficacy, but that all their virtue and benefit is of God. This one consideration attaches immense importance to them. What high and rich enjoyment should you not seek and expect in ordinances, since they are the divinely constituted medium or channel of conveying grace, and life, and holiness, and joy, to the soul.—They are truly breasts of consolation to the believing worshippers. In the Lord's supper you are particularly in the presence chamber of the great king. It is eminently a Bethel, a place of meeting between God and redeemed sinners. It is a banqueting-house, where a divine repast is set forth to satiate hungry souls, precious cordials for the fainting and weary, medicine for the sick, the oil of joy for mourners, the garment of praise for the spirit of heaviness. Well may you love the habitation of God's house, believers, the place where his honour dwells. The dew of heaven descending on the hill of Zion will make you grow up and flourish till he present you to himself, holy and perfect, even as God is holy and perfect.

Christ presented the church to his Father at his death and resurrection, and now in heaven he will do it at the last day, when he will deliver the whole number of the elect complete, in consequence of his suretyship engagements. He presents the church to himself in her individual members, when he brings them severally to himself in the day of his power, in raiment of needle work, clothing them with his righteousness, and washing them in his blood. Having once drawn you to himself with the cords of love, he will go on to purify and train you up and adorn you as a bride for her husband, till in due time he receive you up to glory, place you in his own immediate presence as one with himself, not having spot or wrinkle. How bright an idea does this give us of the grand plan of mercy whereby all the millions of which the church consists are brought to such perfect purity and glory, that when the omniscient eye of Christ the church's great and holy bridegroom shall behold it, there shall not be one spot to impair its beauty or to offend his sight. Oh what a blessed day! when the church shall be arrayed in fine linen, clean and white, and the open marriage of the Lamb shall be celebrated amidst the acclamations of the heavenly host! when the whole body of the elect shall be brought forth as the bride, the Lamb's wife, to these public espousals, which shall have their consummation in complete and everlasting happiness!

INFERENCES FROM PART I.

1st. Who they are that are prepared for the services and enjoyments of God's banqueting-house? Not all those whom men call church members, but those only who belong to that holy and glorious society whom Christ hath redeemed with his blood, and sanctified by his spirit. God himself is glorious in holiness, his house is holy, and holiness becometh his house for ever. "Who then shall ascend into the hill of God, and who shall stand in his holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully.—He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O God of Jacob," Ps. xxiv. 3—6. Ask of yourselves then, if ye have been clothed with change of raiment, and made glorious within, for otherwise ye must eat and drink unworthily. A man in his natural state of pollution, guilt and misery, though seated at the Lord's table,* could neither feel nor say, "It is good to be here, this is none other but the house of God, and this is the gate of heaven."—"For what communion hath light with darkness, Christ with Belial," a holy God and a vile and cursed sinner? But if ye have a love to holiness, and are following after it, then are ye possessed of the distinguishing badge of true church members,

* This discourse was preached on Saturday before the dispensation of the Lord's supper.

and may hope to see the Lord at his table, and finally to see him in heaven, to your eternal and unspeakable advantage.

2d. Let those who have undergone that wonderful change wrought by the instrumentality of truth under the influence of the spirit, look back to their old state of sin. "Remember," saith Paul to the Ephesians, "that ye were once Gentiles in the flesh." "Look to the rock whence ye were hewn, and to the hole of the pit whence ye were digged." It is good on many accounts for a believer to do so, and it is a particularly suitable and seasonable exercise before sitting down at the Lord's table. It will tend to repress boasting, to promote self annihilation, and to cause to cry out "Unclean, unclean." It will exalt the grace of God in the believer's eye, and excite thankfulness to him who hath made him to differ. It will endear and enhance the Saviour's dying love—the remembrance of so great a deliverance will animate the believer's prayers and hopes for what remains to be done for him and in him. It will also excite him to pity sinners, and to pray for their salvation.

3d. If the word of the gospel be the great mean ordained by God before all ages, to enlighten, to sanctify, and to save such as believe it; to accomplish the highest profit, glory and blessedness of his church, then we need not fear the utmost efforts of infidelity—this great scheme of providence will be carried into execution. Hence we see the reason why faith is so peremptorily required, and so much insisted on in the New Testament. The command to believe in Jesus is as kind and merciful, as it is just and reasonable. It is as much your happiness as your duty to come to Jesus Christ for all light, purity and comfort, which God communicates to mankind through him. And if you refuse to accept of the mercies of God in this way, you can have no reason to complain if you are deprived of them, and subjected to the punishment due to those who reject their own mercies.—Come then ye who are still in your state of native pollution and misery to the fountain opened for sin and uncleanness. "Wash ye, and make ye clean." Approach the throne of the Ancient of Days, and plead the promise—"A new heart will I give you, and a new spirit will I put within you. I will blot out your iniquities as a cloud, and your transgressions as a thick cloud." Oft have those who are now inheriting the promises presented their fervent supplications at the footstool of the mercy-seat, and found reason afterwards to praise the "Hearer of prayer." And surely "his hand is not shortened, nor his ear heavy." In every age he will be found of them that seek him. A free communion is opened between heaven and earth. A new and living way is consecrated by which you who are at present afar off may be immediately brought nigh unto God."

4th. Are ordinances the great channel of conveying grace and life to the soul, then pray that they may at this time be wells of salvation to you, that they may be subservient to your greater

purification and joy. Seek, that God may be known to you in the breaking of bread. Pray for a blessing on Zion's provision, that her priests may be clothed with salvation, and her saints shout aloud for joy.

I pray you, this evening exercise a holy jealousy over yourselves, lest you be deceiving yourselves. It is not enough that you are members of a christian congregation: are you members of Christ? It is not enough that your characters are fair in the eyes of fellow-worshippers: have you that holiness which is the beauty of the soul, and which makes you fair in the sight of God? If you have not holiness you are the sons of death, hated of God, prepared for the slaughter. If death finds you in this condition, the society of devils must be your lot, and hell, with all its darkness and horrors, your everlasting habitation. The hour is at hand when it will be asked whose image and superscription ye bear. If it be then found that the image you bear is the image of Satan, and not the image of God, how fearful will your end be? Harken then to advice. Seek to be made sensible of your guilt, misery and deformity. Come to God for holiness. He it is that creates it in the heart. Come to God through Christ.—Holiness is not the way to Christ, but Christ is the way to holiness. God is the fountain of holiness, Christ the channel through which it runs to us, and the Holy Spirit the immediate worker of it upon the heart.

Press after more holiness. The church at first looks forth as the morning, but grows fair as the moon, and clear as the sun. Canticles vi. 10. The holiness of believers is at first as the morning, of a dusky hue; then grows fair, but yet full of spots as the face of the moon is, but at last clear as the sun, pure and unclouded. Plead with God to perfect his work of holiness in you. Say to him, "Preserve my soul, for I am holy," Ps. lxxxvi. 2. And thus, by the grace of God, having brought forth your fruit unto holiness, the end will be everlasting life. And I pray God to sanctify you wholly, and that your spirit, soul and body, be preserved blameless unto the day of Christ, to whom with the Father and blessed Spirit, be ascribed all praise, honour, and glory. Amen.

(Part II, in our next.)

For the Religious Monitor.

ON SUPERFICIAL PREACHING.

MESSRS. EDITORS,

We live in an age of improvement. Perhaps there never has existed a period in which the mysteries of nature have been explored with such a successful spirit of research, or in which the discoveries made have been so extensively applied to practical purposes. Nor is it possible for the most ardent imagination even to conjecture where the car of science will stop its bright

career. That this should, at the same time, be an age of superficial thinking, is wonderful indeed, and would appear altogether incredible, did not the occurrence of daily facts demonstrate its truth. There seems to be but one way of solving the apparent mystery, viz. this, that an all-wise Providence has raised up a few master spirits, and directed all their mental energies to those particular departments in which their light shines, for the benefit of the human race; while the great mass of the community, having no such important task assigned them, have, by a variety of concurring causes, been permitted to sink into a state of mental imbecility. There are two admissions, however, which candor requires to be made. The first is, that some degree of education is more generally diffused through the various ramifications of society, than in former times. The second is, that there is an external refinement and polish in the manners and education of the age, to which past ages have been strangers. The balance, however, is decidedly against us. Sound is but a pitiful substitute for sense, or show for substance. Weigh the scholars of the present against those of the past age, and how sadly do the former kick the beam! There is hardly a more striking difference between a substantial English yeoman and a French dancing-master, than there is between the solid scholars of the last century and the *petits maitres* of our day, learned in the surface of every thing, but really acquainted with the substance of almost nothing. It would not perhaps be difficult to enumerate the leading causes which have contributed to vitiate the public taste, and to produce and perpetuate these superficial habits.—My object at present, however, is to advert to the deplorable effects which these modes of flimsy and superficial thinking have produced in the *religion* of our day.

It requires no uncommon degree of sagacity to discover, that one of the most prominent features in the religion of the age, is its want of connection with a knowledge of Bible truth. Without adverting at all to the situation of the multitude, who make no pretensions to religion, the degree of ignorance which prevails among professed Christians is deplorable indeed. It was not more true of ancient Israel, in the days of the Prophets, than it is of God's professing people now, "my people are destroyed for lack of knowledge." This is manifested by the fact, that so many aged professors are found incapable of distinguishing between truth and error, and just as ready to listen with complacency to the latter as to the former, provided that it comes recommended by the charms of oratory, or is presented in an attractive dress. How unlike the Bereans, who are commended, not only because "they received the word with all readiness," but also because they nobly and independently judged for themselves, "searching the scriptures daily whether these things were so."

If we direct our attention to the rising generation, we see additional cause to lament the spirit of ignorance that prevails.—

How many are to be found within the pale of the visible church, growing up with the enjoyment of her stated ordinances, who are unacquainted even with the *rudiments* of Christianity! They know that there is such a book as the Bible, which Christians revere. Perhaps they have, in the course of their early lives, read a part or all of it. Probably they know that it reveals a Saviour for the redemption of guilty men. But, to give even a summary of the truths which it teaches and the errors which it condemns, would be a task beyond their power. Hence, when at any time they are brought to serious reflection, they are so little acquainted with gospel principles, that they can find nothing tangible on which they can lay hold—no distinct or well defined point to which they can direct their view—no solid foundation on which they can rest their confidence. It is not my purpose at present to enquire, to what this state of things among the young is owing. Doubtless, a very large portion of it may be traced to the alarmingly prevalent neglect of parental instruction. But whatever be the causes of it, the fact indisputably is, as I have stated. What a gloomy prospect for the church! From such plants, how is the garden of the Lord to be supplied? We have one consolation, and *only* one, viz: the promise of the immutable and faithful God, that "a seed shall serve Emmanuel, and be accounted to him for a generation." He who has promised is able also to perform. But the promise will be fulfilled, as it always has been, by stirring up his people to employ the means of his own appointment, for training their offspring to succeed them in the ranks, when they are called from the field of action.

Perhaps I may be charged with arrogance and presumption, if I advance a step farther, and point to the sacred desk as a principle and fertile source of the evil which I am deploring. Yet, conscious both of the sincerity of my intentions and the correctness of my views, I must attempt it. And I am well assured that it can be done without violating the spirit of the prohibition, "Touch not mine anointed, and do my Prophets no harm."

Perhaps, a considerable portion of the ministers of our day would consider their performances degraded, by comparing them with those of an Owen, a Halyburton, a Guthrie, a Boston, or any of the old school; and yet it requires no uncommon degree of sagacity, to perceive how much the latter would suffer by the comparison. When we examine the sermons and dissertations of these old writers, we look in vain for harmonious sounds or well turned periods, to please the fastidious ear. But we will always find something unspeakably more valuable—something which will amply repay the labour of perusal. We will find solid and substantial food for our souls. We will find the mine of gospel truth deeply explored, and its precious treasures set before our view in their native simplicity and majesty—"unadorned" indeed, but then "adorned the most." We will find these truths not only ably vindicated, but carried home directly to the

conscience, and applied to the practice of every class of readers and hearers. Modern dissertations in the pulpit are too often just the reverse of all this. Some pains may be taken, (that is if the preacher think study at all worth his while,) to trim the style, so that it shall flow smooth and easy. Some care may also be taken to have the arrangement neat and striking. (although with many, arrangement of any kind is considered quite too stiff and formal.) There may also be a very commendable degree of animation in the manner of the orator; (provided he does not *read* his sermon;) and in a word, every thing as to outward form, and sound, and manner, may be exceedingly graceful and attractive. But when these excellencies are enumerated, the eulogy of the performance is completely spoken. We may in vain look for that rich variety of gospel food—that critical acumen in opening up the scriptures—that enlarged and comprehensive view of divine truth in its operation on the practice—that particular and striking application to the conscience of the sinner—that multifarious store of experimental casuistry, for enlightening and comforting the child of God—which marked the pulpit labours of our venerable fathers, and which still mark those invaluable productions by which being dead they yet speak. Indeed, a modern sermon may be too frequently, without any violation of the laws of charity, be called "*vox et preterea nihil*."* The preacher takes his text, but is too fashionable very minutely to examine its structure. To lay down a doctrinal proposition from the text might indeed shew the specific mark at which he aims, but then it looks intolerably old fashioned. To divide his subject into heads and particulars might indeed aid the memories and judgments of the bulk of his hearers, but then it looks so clumsy and formal. To quote much scripture in the illustration of his subject, would indeed enrich his discourse, as well as stamp the signature of divine authority on what he says, but then it would savour too much of fanaticism, and woefully contaminate his style. To enter formally into the discussion of Bible doctrine might be both interesting and instructive to his audience, but then it would require the insupportable labour of *studying* these doctrines himself, and besides might have a tendency to make his people bigots. Dexterously shunning all these inconveniences, he at once launches forth into a declamatory harangue, in which the necessity of being religious, or in the modern phrase of "getting religion," is strongly enforced, but without ever informing his people what religion is. Perhaps the attention of the ignorant multitude may be strongly arrested, and their feelings wound up to a high degree of intensity, but the understanding remains unenlightened, and the imagination is left, without oar or rudder, to the mercy of every blast.

Innumerable are the evils which originate in such a mode of

* Nothing but a mere sound.

preaching. Nothing is more certain than this, that it cherishes and perpetuates a spirit of ignorance, by withholding that light of truth which alone can dispel the darkness. And in such a state of things need we wonder when we find the sentiment widely embraced, that it is a matter of comparatively little moment what people know, or what they believe, about the things of God? When people attend in the sanctuary from Sabbath to Sabbath, and hear nothing but such vague and desultory harangues, it would be passing strange indeed if they should "seek knowledge as silver, and search for her as for hidden treasures."

In proportion as it cherishes ignorance it also fosters enthusiasm. The most ignorant well know that religion must consist in something; and when the mind is uninformed, what is to be expected but that the excited imagination will run wild, and form to itself a God, and a salvation, and a worship, widely different from those which the oracles of God reveal? And this is the dictate of universal experience. Wherever the truths of God have been unfaithfully or partially proclaimed, there an enthusiastic spirit has been most prevalent. We need not ask a more decided proof of the truth of this than the well known fact, that noise and extravagance have most abounded in those societies whose preachers have been ignorant and illiterate men. And this seems to furnish a very satisfactory solution of the fact, which otherwise might seem inexplicable, viz, this, that in many of the most noisy revivals of religion of which we hear in modern days, the work has been chiefly promoted by those preachers who were most visibly deficient in understanding and information.

Another evil arising from such a strain of preaching is, that it paves the way for error. The minds of men, if they think at all upon the subject, will have some notions of their own, either right or wrong; and if the truth is not seated there, the throne is left vacant for its rival. Nor will it be long unoccupied, for such are the blindness and perversity of the human mind, that "the things of God are foolishness to it, neither can it know them, because they are spiritually discerned." Were the minds of men equally poised in their inclination towards truth and error, the danger would not be so great, nor would the necessity of preaching the truth in all its integrity appear so urgent. But we know from the highest authority that the reverse of this is the case. Hence the necessity of "line upon line, and precept upon precept;" and hence the danger to which the cause of truth is exposed by such neglect.

I might add that such a mode of preaching is well calculated to produce a spirit of careless indifference. It is not to be expected that men will prize any thing very highly, of the nature and properties of which they have little or no knowledge. When, therefore, the pastor leaves his flock unacquainted with the truth as it is in Jesus, indifference to it must be the result. Nor

is this at all inconsistent with the admission already made, viz., that such preaching favours enthusiasm, which seems to be the very opposite of indifference. The excitement produced in this way has very little relation to the cause of God, but only to something which it *mistakes* for this. This seems evident from two facts, which will not be disputed. The first is, that such excitements are generally accompanied with much laxness and coldness, respecting any particular system of gospel truth. The second is, that when the excitement subsides, it commonly leaves matters in a more languid and lifeless state than that in which it found them. Whatever warmth and zeal, therefore, may for a time be excited by such preaching, we say that its native tendency is to produce a Laodicean spirit of indifference, both to truth and duty. It is therefore alike dangerous to the theory and to the practice of true religion.

What I have said above, respecting the fashionable mode of preaching, is not *universally* applicable. Blessed be God, there are exceptions, and there will be exceptions while God has a church on earth. But with regard to the great majority of preachers in our day, I believe the picture is far from being overcharged. And the evil of which I complain is, I believe, greatly on the increase. It concerns every lover of the truth to gird on his armour, and arise to the help of the Lord against the mighty. Believing as I do, that whenever the church is reformed, the reformation will commence by purifying the sons of Levi, I cannot but consider it of immense importance that the existence and extent of the evil may be known, in order that the remedy may be judiciously applied.

Were I to assign reasons why this vague and declamatory strain of preaching has obtained such a general currency among the clergy, I would enumerate the following as some of the leading causes—1st. Want of a solid theological education—2d. Superficial acquaintance with the scriptures—3d. Neglect of study—4th. Want of personal acquaintance with the state of their flocks. These, may, perhaps, be subjects of future consideration. For the present I shall conclude, calling upon your readers generally, and the ministers of the gospel particularly, to weigh the matter in the balance of the sanctuary, and to combine their efforts and their prayers that ignorance may be banished from the church, and that the light of gospel truth may shine on all her tabernacles.

PHILALETHES.

ON CHARITY.

(Concluded from page 220.)

In a former paper I endeavoured to illustrate the operation of the grace of Charity on the Christian's life, in his private walk and conversation, in his intercourse with others, and especially as it influences his conduct towards those, who are of different

sentiments and practice from himself in a public profession of religion. We have seen, that considering persons simply as Christians or as they profess to be the children of God, our judgment or opinion respecting the sincerity of such profession or the reality of grace in the heart, ought ever to be as favourable as circumstances can possibly admit, and our treatment of them should ever be corresponding to such judgment.

But again, when Charity judges concerning the *religious sentiments and practice* of those who profess, and in the judgment of Charity may be believed, to be the children of God, it judges by a different rule; and if the sentiments and practice of any deviate from this rule, in any degree, Charity as much requires to condemn and disapprove of such deviation, as to approve of and love what is right, or to love his person, seek his good and entertain the most favourable opinion possible, respecting his state.—This subject it is proposed farther to illustrate and confirm, by the testimony of God in his word, in the present communication.

It seems perfectly obvious, that in judging a person to be probably in a gracious state, the whole of his sentiments and practice are not decided upon; but may, after you have concluded the man to be a brother, with propriety be made the subject of distinct consideration. With respect to *sentiments and the practice grounded on them*, the judgments of Charity, are of a very different kind from what they were in the former case. In this case, the subject of investigation lies wholly within the sphere of our faculties; all its properties may be examined. And it may be compared in every particular with an unerring *standard* and a positive and accurate judgment formed concerning it. This *standard*, is the Old and New Testaments. All in them and nothing else, is standard. The insinuation not unfrequently to be met with, that we cannot be so certain of the *meaning* of the scriptures as to be authorised thereby to condemn or approve without limitation the sentiments of others, is one that contradicts the experience of the saints in all ages—and seems to impeach the character of Divine Revelation—to deny the promise of the Spirit to guide us into all truth—and to represent God as tyrannically requiring of those who read his word to say, what they could not with a good conscience—"Now we believe *and are sure.*"

Through this glass, the glory of God's holy perfections and heavenly wisdom shines with such brilliancy, even through the medium of a translation, that the humble enquirer after truth could as soon doubt that the light of noon comes from the sun, as that the light of Divine Revelation comes from God. How can he doubt as to *that meaning* which he feels piercing into the secrets of his heart and looking with Omniscience upon the whole of the inner man? or, as to *that Word*, which says to the tumult of his soul, and the thundering voice of con-

science, peace, be still, and immediately a peace, which passes all understanding, succeeds ?

The first judgment of Charity in this case is, that it is impossible that *any sentiment or practice*, in matters of Religion, can be a *matter of indifference*. *First*, Because *life* is in every word that proceedeth out of the mouth of God ; and consequently every sentiment contrary to this word, has in it *poison and death*. *Second*, Because " all scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction and instruction in righteousness, that the man of God may be *perfect, thoroughly furnished for every good work*," and because it is said " in vain do ye worship me teaching for doctrines the commandments of men." If no sentiment or practice but what is agreeable to scripture can be instrumental in promoting the glory of God, or the salvation of sinners, but on the contrary, is directly opposed to both, that principle which is indifferent either to sentiments or practice in a religious profession, may draw together a carnal multitude, and gratify a depraved taste ; but it is as far from that Charity known in the scriptures, as heaven is from hell.

In judging of sentiments, Charity scrupulously guards against imputing any inference or necessary consequence, to the persons holding these sentiments, which they disavow. It may be said, that while they continue to hold such sentiments, they are in danger of adopting those that may be deduced from them ; and the sentiments themselves may and ought to be charged with every fair and logical conclusion that can be grounded upon them.— This is one way of detecting their true character ; but it would be as unjust as it is uncharitable, to charge persons with any sentiment which they do not hold. Another practice, not less common, and not more charitable, is to set private opinion to the account of public profession. If an individual or two, are, on some private occasion, heard giving their private views, it is very common to charge these views on the public profession of the whole body. If, indeed, these private views become generally known, and are still unnoticed, there is reason to suspect that they are not very obnoxious.

Charity has also an intimate concern in the *interpretation* of the expression of public sentiments. It puts no forced construction upon terms or expressions ; it takes no strained meaning out of them. It takes up the plain and obvious sense of the words. It seeks no advantage from the slips and inaccuracies incident to the effusions of the human mind. Its object is to ascertain the mind of the writer, and to come to the knowledge of the truth. It seeks not to achieve a victory, but to emancipate the minds of fellow-men from the entanglements of prejudice.

But when every allowance which candour requires, has been made, and still sentiments appear in opposition to the word of God, it is not the nature of this holy principle to overlook them. In the bowels of tenderness it makes use of all appointed means

to convince the erring party, and persuade them to relinquish their error. In this duty it uses great plainness of speech; it keeps nothing hid; it spares no feeling and no rank, no character, age or sex, which may stand in the way of the truth. It cries aloud and tells, in all its aggravation, the sin and danger of holding the sentiments in question.

Neither will it compromise one iota of the truth, nor consent to give quarter for a moment to a single error, or countenance another in doing so, in any manner or degree. Hitherto this mode of dealing with erring brethren, has not failed to rouse against him that uses it a host of angry passions, and draw forth bitter reproaches and the most groundless accusations. He is frequently loaded with ignominious epithets. He is often obliged, in addition, to conflict with poverty. His very friends begin to be ashamed of him. He is flattered and threatened by turns; but it is all vain; Charity is inflexible and persevering, sets its face like a flint against the storm, and refuses to be ashamed.—To yield up the truth, is to betray the trust of heaven; to give place to error, is to plot against immortal souls, and prepare destruction for generations yet unborn. If they continue obstinate in their errors, there is but one alternative for Charity to take, viz, “to avoid them” and “keep no company with them, no, not so much as to eat.” However painful the measure, and apparently disadvantageous to the outward prosperity of the church, yet it is Charity to the souls of the offenders, it is an appointed means for reclaiming them. A steady, unbending testimony is still to be given against their ways. They are to be opposed to the face, and in so far as they lay themselves out for the support and propagation of their errors, it is the part of Charity “not to bid them God speed;” but the contrary. That this is the way in which it should act, will appear satisfactorily from the examples in scripture. When Israel was seized with the phrenzy of fashion, and would have a king, to be like their neighbours, the first means which Samuel tries to prevent it is, to set before them the tyrannical exactions of royalty. When this did not affect them, he tells them their sin in all the shades of its aggravation. “Ye have this day rejected your God, who himself saved you out of all your adversities and tribulation, and ye have said unto him, Nay, but set a king over us,” I Sam. x. 19. In the 12th chapter he recounts to them the mercies of the Lord, and compares them with their black ingratitude. “Now, therefore, stand and see this great thing which the Lord will do before your eyes. Is it not wheat harvest to-day, I will call unto the Lord and he will send thunder and rain, that ye may perceive and see that your wickedness is great which ye have done in the sight of the Lord, in asking you a king.”

Elijah was at one time the only one who dared publicly to appear on the side of truth. The king, his court, and the overwhelming majority of the nation, were opposed to it; yet was

he not intimidated from giving a most pointed testimony against their wickedness. At the very time when his enemies, fermenting with rage, were searching every corner in quest of his life, he presents himself to Ahab and tenders this sharp reproof: "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim," I Kings, xviii. 18. John the Baptist came in the power and spirit of this same prophet, and in a time of equal, if not greater apostacy. He too stood alone in the work of defending injured truth publicly. Two very powerful parties stood in opposition to it, the Sadducees and Pharisees. They were the honourable, the wealthy, the learned, the large denominations; and he, only a poor, unlearned field preacher. "But when he saw them come to his baptism," instead of being flattered by the idea of their accession to his cause, or of cajoling into a belief that the points at issue between him and them were of minor importance, his Charity bade him say, "O generation of vipers, who hath warned *you* to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance; and think not to say within yourselves, we have Abraham to our father, for I say that God is able of these stones to raise up children to Abraham. And now also the axe is laid to the root of the tree, therefore, every tree that bringeth not forth good fruit is hewn down and cast into the fire."

None ever followed this mode of dealing with offenders and the erroneous, more than the Saviour himself. His whole sermon on the mount, including the 5th, 6th and 7th chapters of Matthew, is a most pointed testimony against the sentiments and practice of the same parties. He bluntly tells his disciples, that "except their righteousness exceeded that of the Scribes and Pharisees, they should not enter into the kingdom of heaven." Among the first things he does in his own city, Nazareth, after his public ministry was commenced, he strikes at their great national error. "Many widows," says he, "were in Israel in the days of Elias, when the heavens were shut up three years and six months, when great famine was throughout all the land, but unto none of them was he sent, save unto Sarepta, a city of Zidon, unto a woman that was a widow; (that is to a Gentile;) and many lepers were in the days of Eleseus the prophet, but none of them was cleansed, save Naaman the Syrian." (another Gentile.) This so enraged them that they took him to the brow of the hill to cast him down headlong. When the Samaritan woman introduced the disputed point into conversation, "our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship." Modern Charity would have replied, "the *place* of worship is not essential to salvation; we are all going one way, and worship the same God;" but Christ says, "ye worship ye know not what, but we know what we worship, for salvation is of the Jews." Were any con-

scientious worshipper now to give this reply to an advocate of unscriptural worship, he would pass for an uncharitable, proud sectarian; yet who dare deny that it flowed from Charity?

Their hypocritical show of respect to the sabbath was another prominent feature in their character, and emboldened them to cavil at his deeds of mercy on that day. This he failed not to reprove with the greatest sharpness, "thou hypocrite, doth not each one of you loose his ox or his ass on the sabbath day and lead him away to watering, and ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo! these eighteen years, be loosed from this bond on the sabbath? They had substituted human authority in the room of the word of God, and claimed the same respect for it. "Why walk not thy disciples according to the tradition of the Elders; but eat bread with unwashed hands?" He answers them, "well did Esaias prophecy of you, ye hypocrites, as it is written, this people honour me with their lips, but their heart is far from me, howbeit in vain do they worship me teaching for doctrines the commandments of men." On every point where they had departed from the commandments of God, he attacked them with the greatest freedom, faithfulness and particularity, and concluded with the most solemn remonstrance and fearful denunciation of judgment against them, which human language could express—"fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore behold I send unto you prophets and wise men and scribes, and some of them ye shall kill and crucify, and some of them ye shall scourge in your synagogues, and persecute from city to city, that upon you may come all the righteous blood shed upon the earth from the blood of righteous able to the blood of Zacharias whom ye slew between the porch and the altar," Mat. xxiii. 32—35. How awful to hear the meek and lowly Saviour, who came to seek and save, and whose bowels moved with compassion for wretched sinners, uttering such a reproof! Hath he indeed forgotten to be gracious? is his Charity clean gone? hath he shut up his tender mercy, in his wrath? That is impossible. Sooner can we believe that he was not holy, harmless, undefiled and separate from sinners. Every motion of his heart at that very moment was in perfect unison with that Charity which we are bound to imitate. But Charity knows no possible avenue to the hearts and souls of men, but through the truth. The determinate counsel of God is, that salvation with all its countless blessings shall come through "belief of the truth." "God hath chosen you to salvation through sanctification of the spirit and belief of the truth," and "sanctify them through thy truth, thy word is truth." Therefore he labours during the whole of his ministry, as also do all his apostles, first to bring the minds of men to a knowledge of the truth. While this is not effected, and men continue to deny and oppose it, the way by which the joys of salvation can

reach their hearts remains shut. "He could do no mighty works (it is said) because of their unbelief," and what were his mighty works but mighty deeds of Charity to poor, distressed, wretched men? When one said to him, "if thou canst do any thing, have mercy on us and help us." Divine Charity replies, "if thou canst believe, all things are possible to him that believeth." And therefore is the understanding first addressed, "Believe in the Lord Jesus Christ, and thou shalt be saved." The means by which the hearts of the two disciples going to Emmaus were kindled into a flame, was the opening of their understandings, and letting into their minds the light of truth. Very unlike the smooth prophesying of modern times, Christ says to them, "*O fools, and slow of heart to believe* all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory."

It was the purpose of God, on the day of Pentecost, to gather in a multitude of souls to a participation of his love and favour. The means employed for this end, if now proposed to modern liberals, would appear the most unsuitable and narrow minded, viz, boldly advancing that truth which of all others was the most offensive to the Jews of that day, and charging upon them as an awful crime what they deemed a service to God. "Ye men of Israel, hear these words, Jesus of Nazareth, a man approved of God among you, by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and with wicked hands have crucified and slain, whom God hath raised up—this Jesus hath God raised up whereof we all are witnesses—therefore let all the house of Israel know assuredly that God hath made that same Jesus; *whom ye crucified*, both Lord and Christ," Acts ii. 22—36. On a subsequent occasion they speak after this manner: "The God of Abraham, Isaac and Jacob, the God of our fathers, hath glorified his son Jesus, *whom ye have delivered up, and denied him* in the presence of Pilate when he was determined to let him go, *but ye denied the holy one and the just, and desired a murderer to be granted unto you, and killed the prince of life*, whom God raised from the dead, whereof we are witnesses," Chap. iii. 13—15. Dare any dispute the Charity of this manner of dealing?

The modern style employed in making proselytes appears as tame and contemptible as that of Stephen appears honourable, bold and pointed, "Ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your fathers did so do ye." In a similar strain does Paul address the Jews at Antioch, Acts xiii. One cannot read attentively the epistle to the Romans without being struck with the bold and forcible manner in which he presses those great articles of christian doctrine which especially have been galling to human pride in all ages,

and on that account have been and are to this hour unfashionable; and at the end of it adds this impressive sanction, "Now I beseech you, brethren, mark them which cause division and offences contrary to the doctrine which ye have learned, and *avoid* them." From the beginning of the Bible to the end of it, there is no quarter given to error; and a great portion of it (both in the Old and New Testament) is cast into the form of a defence of the truth.

It will not be pretended that neither the prophets nor apostles, nor Christ himself, had enough of Charity; but some may fancy that all the points contended for by them were *essentials*; and this will be most readily granted. Every doctrine and precept which they taught and enforced was so; and *what* have we in the Bible besides?

From the above examples may we not infer, that Charity for the souls of men imperiously demands that we faithfully exhibit the contrariety of their professed sentiments (if erroneous) to the word of God; and that no consideration of ill-will or reproach, or trouble and hardships, ought to deter us from doing it; that we carefully avoid giving the least countenance or show of approbation, by our conduct, to such sentiments; that when people holding error, yield not to admonition and reproof, we are to "avoid them;" and that in so far as they have identified themselves with their errors, not "to bid them God speed," but to wish and pray that they may be frustrated? We are not authorized to say to any, "ye are of your father the devil," or in any other way to pronounce on the state of the soul. This belongs to the searcher of hearts. But we are bound to hold men in that estimation which the tenour of their conduct deserves. When we find a man habitually neglecting public worship, and finding his own pleasure, and speaking his own words on the Sabbath, we are without hesitation to esteem him a Sabbath breaker. In like manner, if we find a man, or a hundred men, habitually and publicly opposing any Bible truth or number of truths, we ought, with as little hesitation, to consider them as the *enemies* of these truths. If the above is a true account of the manner in which Charity deals with those who oppose the truth, what are we to think of that principle which says, both from the pulpit and the press, "you ought to allow that others have as good ground for believing in their creed as you have for believing in yours?" Suppose that I am "fully persuaded in my own mind (which every one ought to be) that the several articles of my creed are taught (though in other words) in scripture, and that *this is the reason* I have for believing it; if I must still admit that others may have *as good reason* for believing creeds which plainly contradict mine, there is but one step more I can take in the same course, and that is *formally* to avow it as my determination to aid apostate spirits in their present attempt to bring the visible church into that state in which she will be certain of nothing. We may now be

able to judge what credit is due to that Charity which cries continually "there is no difference," not because it seriously believes this to be true, but that you may be brought over to the popular, the great body, and thereby have your *narrow prejudices* and *little things* done away. This is that same Charity which moved Joab to take Abner by the beard and kiss him. This Charity first leads us to believe that it is of very little moment what creed we profess to believe—next, that creeds and confessions are a hinderance to the exercise of Charity and liberal sentiments—then, that we are not sure whether *any thing* professed or practised by the visible church, be right or not—and lastly, that all the discoveries which the Bible makes unto us are *but conjectures*. So that the farther a man follows this Charity he comes the nearer to scepticism or deism, under the name of Christianity.—Reader, I beseech you as you value your own soul, try this Charity which seeks the command of your affections and actions by the light of God's word, with the utmost care, for, if it is not the *Rock* that will support your house against the violence of the tempest; it is those quick sands by which the Old Serpent conceals the mouth of the bottomless pit.

Let me call to the remembrance of the reader what was formerly shown, that the Charity inculcated and exemplified in the scriptures, is the principle of spiritual life. Therefore, joy, meekness, patience, hope, and all other christian graces, are but so many different names for it, acting itself in a suitableness to the object set before it. By *it* faith performeth all its works of purifying the heart, overcoming the world and Satan; and without it faith is dead. By *it* the gospel is preached and believed, to the glory of God and the sanctification of the soul. *It* is the grand principle of the christian life, which the child of God, as it were, only renders visible when he prays, praises, communicates, and does every other external act of new obedience that is done in an acceptable manner. In a word, it is the Power of Religion. And therefore a *Revival*, properly so called, must consist in the increase of *its* power on the heart and life. A *Revival* of this principle will be marked by an increased delight in all the duties of *personal* religion first; next in family and social duties; then in those that are more public. It will appear in a just and equal regard to *all* God's institutions and commands. It seeks no *peace* which cannot be found in truth and holiness—manifests no zeal without knowledge—employs no means to glorify God or save the soul, but those which God has appointed; by such only does *it* seek to be instrumental in a revival of religion. These, however, are, neither loud and long prayers, nor impassioned speaking, nor any species of human machinery; but the plain and simple truth, enforced by such arguments as the *Word* supplies. This alone the Holy Ghost employs in changing the heart and kindling up a bright constellation of graces in the soul. It must farther appear, that the *Revival* of which we speak is the *GIFT*

of God. But he is sovereign both as to *time, means, manner, measure* and *subjects*. Charity, therefore, submits all these to him, and patiently waits his pleasure in the use of *appointed means*. That principle which takes in hand to determine all or any of them must be a counterfeit. God will as soon give his glory to another as countenance such presumption, or bless such means as have not the sanction of his authority. Reader, beware what you account the reviving work of the Spirit. If it be a counterfeit, however like the genuine, it is only the work of the Devil; and your rejoicing on account of it cannot be free of blame, nor your soul out of danger. A *real* outpouring of the Spirit will surely make ministers and private Christians more faithful in their respective stations—more bold, open and determined in professing and defending God's truth; and less afraid of reproach and persecution; but it will *never* prompt them to fill newspapers with an account of their great achievements in pulling down Satan's kingdom; but to wait patiently till works bear witness, if that shall ever be. "Set thy trust upon the Lord, and be doing good—wait patiently for him." G.



For the Religious Monitor.

THE PROPITIATION OF CHRIST.

[Continued from page 223.]

In a former paper we noticed that the propitiation of Christ supposes that God, as the moral governor of the world, and sinners, are actuated with mutual enmity against one another. It also supposes, that God, as a gracious father and sovereign, pitied a certain portion of mankind sinners, and determined to save them with an everlasting salvation. He is the just God and the Saviour. In farther illustration of the propitiation of Christ we now observe—

3dly. That in order that his justice, as the lawgiver and governor of the world, might be maintained, and that his love, as our gracious sovereign and father, might find an honourable egress to its objects, God sent his Son to be the propitiation for their sins. The elect (as we saw) were sinners in common with the rest of mankind, and their sins were just as offensive to God as the sins of the reprobate. Although he loved them, their sins prevented this love from imparting blessings to them until the demands of the violated law were satisfied. That these demands might be satisfied, and grace reign through righteousness, God appointed Christ to be a sacrifice for their sins; and by this sacrifice he made the propitiation. It averted God's judicial displeasure from the elect, and opened up for them access to his favour and acceptance. It was both expiatory and propitiatory. It cancelled their guilt, the sole cause of God's displeasure.

sure against them, and prepared the way for the grace, mercy and love of his heart terminating on them, and enriching them with the fulness of blessing. To understand this in its true light and bearings, consider these two things: 1. How God and sinners stand affected towards one another, independent of the atonement. This is fully exhibited in the feelings and actings of God towards fallen angels, and in their feelings and actings towards him. They are in operative hostility. He is suspending all gracious communications of his favour from them, and visiting on them the terrible effects of his penal anger. They are totally alienated from him, and filled with implacable hatred against him. The commencement of the same feelings and actings is now manifest between God and sinners, and hastening on to their full maturity is hell. Even in this world, whatever love God may cherish in his heart for any of the children of men, he maintains no friendly intercourse with any of them, not only till the atonement is made, but till they have actually received it.— 2. Consider how God and saints stand affected to one another. They not only love one another, but also maintain the most friendly intercourse. God is reconciled to them, and they are reconciled to God. This implies that they were once enemies, that the quarrel is terminated, and they are now become friends. This change is produced by the atonement.

This reconciliation between God and men is mutual. God is reconciled to them and they are reconciled to God. We are fully aware that the Bible never asserts that God is reconciled to us, and that it affirms that he always loved the elect. Some, from this, imagine that reconciliation takes place only on the part of the elect. This opinion, however, is the result of haste, and of ignorance of the language of scripture. In the nature of things, the offended, and not the offending party, can be reconciled; and yet the Bible would seem to attribute reconciliation to the offending. Mat. v. 23—24—"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." "Be reconciled to thy brother;" offer thy offended brother such satisfaction as will pacify him. In the same sense, the Philistines use the word when they expressed their fears that David would reconcile himself to his master Saul by their heads. In like manner, when God is said to reconcile us to himself, this implies that he is offended, and becomes pacified towards us by the propitiation of Christ. Hence he is said to be pacified towards us, which denotes the same thing as his reconciliation, and implies his displeasure and its removal.

It would, however, be a most grievous error, to suppose that the propitiation of Christ is in any respect, the cause of God's love and grace to sinners. These are essential attributes of God, and he was, utterly independent of the death of Christ, from all

eternity, to exercise them in our salvation. So far is Christ's mediation, obedience and death, from being the cause of God's love to us, that they are all the effect of it. It was because God loved us, that he sent his Son to be the propitiation for our sins. This propitiation did not render God gracious, it only averted his just displeasure against us and opened a channel for his grace and love to flow to us. And to perceive how this was effected by Christ, the following considerations must be adverted to, and they will more fully illustrate the nature, reality, and excellency of this propitiation.

1. Our Lord Jesus Christ, with his own voluntary consent was substituted in the room of his people. Every victim offered in sacrifice to propitiate offended Deity, was regarded as a substitute in the room of the offerer. This idea of substitution, pervades all sacrifices in all ages and all lands, whether presented by the direction and command of God or the result of ignorance and fear. And that Christ was substituted in the room of his people, is the constant and express doctrine of scripture. To quote particular passages asserting this, is superfluous. It is plainly implied in his suretyship. This was for us, and secured his obeying the law and enduring its penalty as our substitute to deliver us from condemnation and to obtain for us a title to eternal life: And this substitution was not constrained, but voluntary. As the Son and Mighty God, none could have compelled him to stoop so low as to assume our place. But when in animal sacrifices and offerings God could have no pleasure, for their own sake, actuated with love divine, Christ said, "Lo! I come, I delight to do thy will, O my God."

2. The guilt of all his people for whom Christ made the atonement, was transferred to him as their substitute. The guilt of the offerer was regarded as really transferred to the victim, as the victim was actually substituted in his stead. This was most significantly done, in the sacrifice on the day of the annual atonement. All the sins of all Israel were put that day upon the sacrifice, and this was denoted by the priest's putting his hand on its head and confessing over it all the iniquities of the whole congregation. Lev. xvi. 21. What was done then in figure was done in reality in the sacrifice of Christ. Isa. liii. 6.—"The Lord hath laid on him the iniquity of us all." 2 Cor. v. 21.—"For he hath made him to be sin for us who knew no sin."

3. Christ in his sufferings exhausted the whole punishment denounced by the law against all the sins of his people, in whose room he substituted himself, and which were by imputation transferred to him. Death, in the judgment of God, is the wages of sin. Nothing less than this is proportioned to its desert, or can be an adequate expression of his displeasure against it.—This was the award of the law, and this Christ underwent. The dissolution of the soul and body, constituting natural death he underwent, and spiritual death also, as threatened by the law and

inflicted by God, he endured. It contained the two following dreadful ingredients, and he fully exhausted both.

1. A full manifestation to his soul of the wrath of God against sin, and the infliction of it on him. This he experienced partially through life, and more dreadfully in the garden and on the cross. Then he not only saw what sin deserved, and how much God was displeased on account of it, but through this perception Jehovah poured into his holy soul the full vials of his burning wrath. The sword of Justice, wielded by the arm of Omnipotence, penetrated his vitals, till his heart was melted within him, and his soul was agonized, amazed, and exceeding sorrowful, even unto death.

2. There was also a total suspension of all sensible manifestations to him of God's favour. While God upheld his human nature in dying, according to the arrangements of the covenant, and loved him as his dear son and righteous servant—as judge, and viewing him as our substitute, charged with the guilt of all our sins, he covered his face with a frown, and experienced a total eclipse of his favour. This made the holy Jesus exclaim, “my God, my God, why hast thou forsaken me.” And this dereliction must have been felt by him with a pungent keenness, proportioned to the value his affectionate heart set on his father's favour, which was better to him than life.

Combine, then, this painful sense of the wrath of God, which Christ endured, and this suspension of the divine favour, which he experienced, and say, was not this the essence of the death denounced in the penalty of the law, and when Christ endured it, did not the pains of hell take hold upon him? Is not this painful sense of divine wrath, and this loss of divine favour, the very essence of the punishment of hell? And if this was not the very penalty of the law, what would Christ have endured more, supposing he had endured it?

And that Christ, in making the atonement did not merely suffer, but that his sufferings were penal as well as vicarious, is manifest. For the scriptures, in describing them, employ the same terms and phrases which they use when they describe sufferings unquestionably penal. To bear iniquity, confessedly means to undergo punishment; and the Holy Ghost affirms that Christ bore the sins of many, and bore our sins in his own body. To be made a curse, certainly means to endure the curse incurred by sin; and Christ was made a curse. In conformity to this, Paul tells us “that sin was condemned in the flesh of Christ, and that he was made a curse to deliver us from the curse of the law.”

Some may imagine that because there was a manifest difference between the sufferings of Christ and of sinners, especially of the damned in hell, that his sufferings differed from theirs, both in kind and degree. Circumstantial differences we allow there were between them; but still we maintain that he suffered

the real and full amount of the penalty of the law. Take away from the sufferings even of the damned in hell all that arises from their depravity, and inability to exhaust their punishment, such as despair, hatred of God, and perpetual duration, and it would then be found that his sufferings and theirs would be the same in kind and degree.

That there was, in the penal sufferings of Christ in the room of his people, a deviation from God's usual procedure in the infliction of punishment, is readily admitted. Still, as a measure fully compatible with the strictest justice, and which admirably secures the ends of punishment, it is not only justifiable, but infinitely worthy of the wisdom and grace of its author. As it respects the Lawgiver, the supreme end of punishment is the display of his rectitude and holiness; and this was certainly eminently gained by the death of Christ. His propitiation is a declaration of God's righteousness. The inferior ends of punishment, as respects society, are, the deterring of others from transgression and the protection of the righteous, and both are secured by his vicarious death. It is, moreover, a measure which, while it injures none, admirably displays and promotes the glory of the Godhead and the happiness of all holy intelligences.—Add to these considerations, that Christ is united by covenant to those for whom he suffered, constituted one with them in law reckoning, and a partaker of their very natures, their brother, their kinsman redeemer—and its propriety becomes altogether obvious.

4. This full endurance of the punishment of the sin of the elect, by Christ their substitute, satisfied every claim of justice, and thus averted from them the wrath of God, and prepared the way for their restoration to his favour. Hence his death is called a propitiation, and his sacrifice is declared to be to God a sweet smelling savour. And if a propitiation was possible, it must have been the result of the sacrifice of Christ—every conceivable requisite in a propitiatory sacrifice, in the highest possible perfection, combined in it. It was appointed by God himself, and intrinsically of sufficient worth to take away sin. The Levitical sacrifices possessed the former of these requisites, but were entirely destitute of the latter. It was impossible that they could take away sin; but there was no impossibility of the blood of Jesus Christ, God's Son, accomplishing this. His death, we have just seen, embraced and exhausted the whole penalty of the law; and when this was endured, the ground of controversy and wrath, on God's part, was removed, and reconciliation necessarily ensued. His death was obediential. He had a commandment from his father, authorizing and enjoining him to lay down his life as a sacrifice for sin. The life which he laid down was his own by assumption, and he dedicated it to God. Father, for their sakes I sanctify myself. His sacrifice was voluntary and official. No man took his life from him; and acting as the divine-

ly appointed high priest of the church, he himself offered it up unto God: And with it he offered the grateful, the ennobling incense of all the graces of the Spirit, in their very best exercise. The promises of the covenant he embraced and rested on, even in the hour and power of darkness—"my God, why hast thou forsaken me." Love supreme, zeal for the divine glory, and the most intense affection for his people, filled and actuated his whole soul, when Jehovah poured out upon him the full vials of his wrath—the just reward of imputed guilt. A sense of the Majesty of Jehovah, and of the abominable nature of sin, filled his heart with the most profound humility and pungent sorrow. He bowed with the most perfect resignation to every expression of the divine will in his suffering—"Thou art holy"—"Thy will be done." And from the depth of his sufferings, in the exercise of lively hope, his eye fixed on the joy set before him, he confidently expected it, even when enduring the shame and the pain of the cross. These, and similar graces, were symbolized by the meat offerings and incense accompanying the ancient sacrifices, and rendered his death not only a sacrifice, but also "an offering of a sweet smelling savour to God."

In enumerating the considerations which constituted the satisfactory nature of the sacrifice of Christ, in computing its moral worth and efficacy, one consideration remains which must not be overlooked. This is the dignity of the sacrifice, which Christ, the officiating priest, offered on an altar, sanctifying the gift.—Christ, at once the victim, priest and altar, although he had two natures, the human and divine, had but one person. The agency of both these natures in him was the agency of a divine person. The sacrifice which he offered, though but his human nature, was *Himself*, and derived infinite and ennobling value from his divine character. When he died, the Lord of glory died, and God purchased the church with his own blood. The altar on which the sacrifice of his human nature was offered, and which sanctified it, was his Godhead. "Through the Eternal Spirit he offered himself." The officiating priest was Immanuel, God with us. Now, if sin be an infinite evil, as committed against an infinite God, here is a sacrifice of infinite value for its expiation, and for suitably demonstrating God's abhorrence of it. It was not the ignominy and severity of the sufferings of Christ, however deep and great, which constituted them a propitiation for sin, but their appointment by God, the exercise of the graces of the Spirit in enduring them, and the infinite value which they derived from the dignity of his divine person. "God purchased the church with his own blood."

The satisfactory nature of the death of Christ, as a propitiation, is amply and divinely attested. In the progress of the atonement to perfection, God the Father once and again, with a voice from heaven, announced his approbation of Christ and of his work: And when his sacrifice was offered, and the atone-

ment made, this testimony to its perfection was continued and extended. God raised him from the dead, and gave him glory, which implies his approbation of his work, as the fulfilment of the condition of the covenant. He appears in heaven as our intercessor, and a priest upon his throne with his own blood, which is a demonstration that sin is expiated. He received the gift of the Spirit—shed him down on the church, that church continues—Christ sees his seed, the pleasure of the Lord, prospers in his hand, and all his worshippers are the living witnesses that he has made the propitiation.

[To be concluded in our next.]

Selections.

ON THE DOCTRINE OF PURCHASE.

(Concluded from page 231.)

6. Christ purchased, not divine ordinances, but only the saving effect of these on the chosen.

In the preceding verses, the apostle distinguishes "the inheritance," which, so far as blessings are intended, is the purchased possession, from "the word of truth, the gospel of salvation," the means bestowed on the Ephesians, prior to their interest in the purchase. The Bible, and all sacred institutions, whether of the ancient or present economy, can be viewed only in the light of means, which suppose indeed the purchase of redemption, just as they suppose the decree of election, but which merely belong to the arrangements of wisdom. That they would not have existed, had there been no such thing as the purchase, is readily granted, because then there had been no occasion for them, and God does nothing in vain. But that they cannot, consistently with holiness and justice, be bestowed on any who are not interested in Christ's satisfaction, is disproved by their very design, as well as by the fact that many enjoy them who eventually perish in their sins. They are not, it should ever be remembered, means of the same order with the second causes employed in the natural world, where the effect invariably follows the cause, unless a miracle prevent it. From their very complexion and design, they must be general, common to saints and sinners, to the elect and the reprobate. While they are capable of being misimproved, abused, and profaned, instead of producing a happy effect, they become to many "a savour of death unto death." Neither the existence of divine ordinances, therefore, nor their bestowment on one nation rather than another, neither the favourable opportunities nor the natural capacity for enjoying them, are the fruits of the purchase. These fruits, as we have already established, are only such things as could not be conferred on sinners, consistently with law and justice, without satisfaction,

and such as of course are infallibly secured by Christ's obedience to the death. Of this description clearly is the *saving effect* of divine institutions; and thus we choose to express it, lest by saying loosely the *salutary effect*, we should seem to include the beneficial influence of the gospel in civilizing the world, or ameliorating the state of human society; for many may in these, if not in other respects, have "tasted the good word of God, and the powers of the world to come," who yet fall away, or never obtain the salvation of their souls. But is the gospel, and all its sacred institutions, "the savour of life unto life?" This was what justice forbade, this is what the death of Christ has secured.—In this respect "the heavenly things are sanctified" by the all-comprehensive sacrifice; and as all things are said to be ours, so "Paul, Apollos, and Cephas," ministers of the gospel, the doctrines they promulgate, the ordinances in which they officiate.

7. Christ purchased, not common benefits, but spiritual blessings, including the sanctified use of all temporal mercies.

This is with many a very delicate point, yet we hope it will appear, that just conceptions of the purchase tend neither to dishonour it, nor to bereave the Christian of any valuable privilege. Without reverting to the principle laid down in our preliminary statement, (which, however, the reader would do well to review, pages 257, 258,) we might naturally expect that the discussion of the preceding articles has paved the way for treating on this part of the subject without offence, and even to the conviction of the most scrupulous for the honour of Jesus. If, as we have seen, we may not magnify his purchase by ascribing even every thing spiritual to it, if we cannot in consistency with truth say, that he purchased the love of God, the new covenant, the promises, the Spirit, miraculous gifts, or stated ordinances; and if it be no disparagement to his death to deny that these things, so sacred, so truly divine, are its fruits; can it be essential to its honour to say, that he purchased things merely temporal, the common benefits of life? Or why should his death be thought to be greatly disparaged by the negation of this? Nay, one might expect that every hearer of the gospel would regard it as the high commendation of the death of Christ, to hold, that its fruits are all like itself supernatural, that is, of a higher order than any thing produced by or founded in nature.

But lest this should be said to be only analogical reasoning, which, though it may tend to conviction, cannot be sustained as decisive, let us survey the opposite tenet in the various forms in which it has been proposed. Some, for the purpose of reconciling the idea of universal redemption, with the undeniable doctrine of scripture, concerning the necessity and importance of Christ's death, have held, "that even the remains of the law of nature on the hearts of the heathen, are the fruits of the purchase; and that therefore, should the heathen be saved by these

relics, their salvation would still be imputable to Christ." This notion, though it may be disavowed by many who plead for the purchase of temporal means, might be easily traced as a native consequence to certain forms in which the opinion has been stated. Those, for example, who carry it to its utmost extent, allege, "that the very existence of world posterior to the fall, with the production of the human race in their several generations, and consequently all that they possess, must be ascribed to Christ's mediation." Here the relics of the law of nature, and the exercise of reason, are plainly included, as well as the common mercies of life. The opinion, moreover, decidedly extends the benefit of Christ's mediation to the inferior creatures: If but for his purchase temporal means would not have existed, both wicked men and the beasts of the earth share largely in its fruits. It is said, in order to avoid this conclusion, "that what the inferior creatures enjoy, is only the accidental result, since the benefit of the mediation was wholly intended for man, and ought to be contemplated only in relation to him?" Still the opinion is liable to great and serious objections. Instead of speaking loosely of Christ's mediation, which seems in fact to mean his interposition from eternity, the friends of the doctrine ought boldly and directly to refer to his purchase; but this they are aware would greatly fetter their reasoning. The scriptures always distinguish between the patience of God and the purchase of Christ. In 2 Pet. iii. 15. "the long suffering of God" is said to be "salvation," because it is subservient to salvation, affords an opportunity for being saved, gives time and space for repentance. It is the *salvation*, however, present and final deliverance from wrath, that results from the death of Christ, or is the subject of purchase, not the *long-suffering* which is merely a suspension of judgment, and under which the very elect continue to be "children of wrath even as others." We obtain through Christ "the remission of sins," which are said to be "past through the forbearance of God," Rom. iii. 25. But if temporal mercies could not be conferred upon fallen men consistently with justice, which must be the case if they be all the fruit of Christ's purchase, then no place is left for divine forbearance. It must be impossible; a thing which at least has no existence, and the very name ought not to have occurred in the scriptures; for who sees not that forbearance ever implies a certain degree of comparative good, and of course the communication of those things in which it consists, their rightful communication by God, and their lawful possession by man, who ought thus to be led to repentance? Again, if the existence of the world, the production of all human generations, and the necessarily implied communication of temporal mercies, must be traced to Christ's mediation, then the *public character* of Adam as the representative of all his posterity, whether he stood or fell, is either made void or suspended on the interposition of the Sa-

viour; from which last idea the revolting conclusion would follow, that but for said interposition, the millions who perish would never have existed. The light in which this subject should be viewed, is best ascertained, however, by turning our thoughts to the decree of *election*, which, so far from being the fruit of Christ's purchase, is in the order of things confessedly prior to his very undertaking. In that decree, God evidently regarded mankind as existing in all their generations, and existing not only as ~~creatures~~, but as sinful creatures, and consequently objects of forbearance, with all that it implies or includes, as to the enjoyment of temporal mercies. Some, indeed, in order to discard the doctrine of election, charge it with saying that God decreed to make some men only to damn them, as if the decree had respected their creation. This charge will not be easily got rid of by those who ascribe the existence of mankind, and temporal favours, to Christ's interposition. But it has clearly no application to the doctrine of scripture. The very term "*election*," supposes the objects in being, or viewed as existing; and the nature of the decree supposes them already existent in God's foreknowledge, as fallen creatures, a corrupted mass. Independently, therefore, of Christ's mediatory character, and prior to his very interposition, a state of forbearance is admitted, with such communication of temporal benefits as must of necessity belong to it.*

Supposing this point conceded, still it is alleged, "that what ever be the ground on which wicked men enjoy their existence and the benefits of life, these are all the fruit of Christ's purchase to believers." If by this be meant that the death of Christ is the cause of their receiving them even as the gifts of providence, and that they only, of all men, have a valid right to them; this, with the notion that dominion is founded in grace, is at once

* To prove that the existence of the world, the production of all human generations, and the enjoyment of common mercies, must be owing to Christ's interposition, an appeal is sometimes made to Psal. lxxv. 3 "The earth and all the inhabitants thereof is dissolved. I bear up the pillars of it." The reader will observe, however, that "the inhabitants" of the world are mentioned as already existing, not to be produced; and by reviewing the whole psalm, he will be satisfied, that besides its direct reference to David's government, or the natural duties of civil rulers in any country, it ultimately refers, not to Christ's interposition from eternity, but to the nature and effect of his administration in the New Testament age. It clearly coincides with Psalm lxxxii. which the reader would do well to consult for explanation. The effect of the same administration is declared Psal. xxxvii. where we are repeatedly assured "the righteous shall inherit the earth," when the wicked are cut off. Instead of teaching us that temporal dominion or benefits are purchased by Christ, the promise simply ascertains the universal influence of the gospel in the latter days, with the desirable result of the judgments inflicted on the enemies of his kingdom. It is just in amount the promise made to Abraham, an illustration of the covenant which constitutes him spiritually "the heir of the world," by securing that in his seed "all families of the earth should be blessed." See Isa. liv. 3. Psal. lxxii. 7, 8, 11, 13, 16, 17. Similar passages will readily occur.

subversive of all natural rights, interferes with the arrangements of providence, is destructive of order, and of the moral duties we owe to wicked men as members of society. If nothing more be meant than that the death of Christ is the cause of something peculiar, which constitutes a real distinction between the portion of believers in temporal good, and that of the wicked, this form of stating the distinction will be readily admitted. But let us examine the distinction. It will be found to be both *unscriptural* and *unintelligible*, unless we result to something altogether *spiritual* as the true characteristic of the believer's portion, and rest in this as the only fruit of the purchase.

1. It must strike the mind with some force, that no where in *scripture* is the purchase of Christ represented as a ground on which we may expect the enjoyment of temporal good. No such carnal motive to embrace the gospel is ever held out. Our Lord, on the contrary, forewarns his followers of trials and persecutions. And when expressly solacing them on the head of provision for the body, he does not say, "Take no thought, I have purchased for you all these things, or am about to procure them by my death," but simply, "My heavenly Father knoweth that ye have need of these things;" and then he refers them to God's common care of the works of his hands, exhorting them to trust in the merciful orderings of providence. In John vi. and other passages, where he treats of his death and its proper effect, it is to eternal life he constantly refers, and to spiritual provision, in distinction from "the meat that perisheth," whether manna, or bread miraculously produced, or ordinary food. 2. Since temporal mercies are promised conditionally, that is, so long and in such measure and manner as shall be most for the glory of God and our good, that which is absolutely secured by the promise, is only the due regulation of them for gracious purposes, the enjoyment of God in them, and the sanctified use of them.—These advantages, therefore, which are evidently spiritual, and not the things themselves which are presupposed, are the fruits of the purchase; for whatever Christ purchased, he established an absolute claim to it, pleadable in law and justice. The proper subject of faith to the saint is, that while, as a human being and descendant of Adam, he had a destined lot in the world; that lot shall now, through the mediation of Christ, be ordered wholly, and in the best manner, for his spiritual welfare. 3. "The purchased possession," so far as blessings are meant, is what the apostle, in the verse on which these observations are founded, and in verse 11th, styles "the inheritance," and this he all along speaks of, as comprising the whole of the believer's portion.—How then does he describe it? as an inheritance chiefly reserved in heaven "till the day of redemption;" which surely cannot be affirmed of temporal benefits, but only of that enjoyment of God in them, and by other means, which shall be perfected in glory.—Next, as an inheritance of which the Spirit is "the earnest."—

Now, an earnest is a part of the good intended, as well as the pledge of final possession. But the Spirit is clearly of a different order from common benefits. The inheritance of which he by his fruits is the earnest, cannot consist in these, but in the favour of God, and the proofs of his love, whatever be the means. But is not the inheritance explicitly and perfectly defined, ver. 3. ? "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places." This is the purchased possession. Not temporal mercies in an earthly Canaan, or terrestrial paradise, but "spiritual blessings," those particularly on which the apostle afterward expatiates,—redemption through the blood of Christ, even the forgiveness of sins, adoption, and sanctification, rendering us holy and without blame, according to the purpose of election. These are the great comprehensive privileges which, by removing wrath, and imparting the true enjoyment of God, convert not only divine ordinances, but even our domestic residence, and all the scenes of our temporal lot, into "heavenly places," till their consummation is attained in the highest heaven, the region of eternal felicity. Blessed with these privileges, the common benefits of life are all sanctified to genuine believers. God manifests himself to them in another way than to the men of the world. Nay, 4. "All things are yours,"—not only Paul, Apollos, and Cephas, inspired men, with all their diversified gifts, ministers of the gospel, and divine ordinances,—not only "life" with all its mercies,—but "death" with all its antecedent trials and afflictions, 1 Cor. iii. 21. 22. Who will stand forth to say that these things, particularly adversities, dereliction, temptations, persecutions, and death, were purchased by Christ? Yet these are through him declared to be ours. On the same ground and in the same sense in which life and its mercies are ours. This single passage might be sufficient to give any candid inquirer a just idea of the subject.—Why should our thoughts be restricted to mercies? Why dwell so much on the common benefits of life? The inheritance is far more extensive. It embraces every occurrence. But then it is altogether spiritual. It just lies in spiritual blessings, affecting primarily our state and our nature; but, in consequence of this affecting the whole of our present condition, whether prosperous or adverse, ensuring safety in death, and a happy eternity. It is in its grand amount the favour and friendship of God, which the wicked enjoy not in their greatest abundance. The blessing of the Lord maketh rich, and he addeth no sorrow. Distinct, then, from either the mercies or the trials of life, what Christ hath purchased is incapable, like them, of being a vehicle of wrath; it cannot perish with the using; it cannot cease or be withdrawn.

Besides the appeal to scripture, the difference, we have said, between the manner in which common mercies are enjoyed by the righteous and by the wicked, is really unintelligible, unless we resort to these spiritual views. "Is it said, "that temporal

mercies come to believers through the channel of the new covenant." So, we reply, do trials, afflictions, and death, which are not on that account said to be purchased by Christ. The phrase admits of no other explanation but that which we have given.—All things come to believers with the favour of God, and are therefore sanctified to their use, or made subservient to their spiritual welfare. Is it farther alleged, "that mercies were the things which were forfeited, while afflictions and death were incurred by the fall." How, we would ask, were they forfeited? Was it as things which God cannot, in consistency with justice, confer upon any but holy beings? Then, indeed, they would be the proper subjects of purchase. But this we see from fact is not the case. It was only as proofs of the divine favour they were forfeited, or as real blessings, means of enjoying God, and attaining the end of our being. Did not the forfeiting expressly consist in incurring the wrath of God, becoming subject to his curse? But the curse, so far from inferring annihilation, supposes existence, which abstractly considered, is certainly a benefit something better than non-existence; and the curse, as it is perfectly compatible with this, so with all the benefits on which life is dependent, for these, as truly as existence, it can convert into sources of misery, or employ as the mediums of its own execution. The restoration, therefore, consists not in securing the benefits, but in removing the wrath which must otherwise have continued to affect them and in thus rendering them subservient to the grand end of their being, according to the original design. Is it alleged, in a word, "that the dominion lost by the fall is restored to us in Christ, and therefore all temporal favours must be the fruits of his meritorious mediation?" On this last refuge we would say, 1. That as the natural image of God in the spirituality, intelligence, and immortality of the soul, was not lost by the fall, much of the dominion attached to it, or necessarily resulting from the majesty and skill of man, has been allowed to remain. This is all that is requisite for wicked men in a state of forbearance; it is all that they enjoy, and it did not need to be regained. But, 2. The power lost in connection with the moral image of God, was that empire over the creatures, which insured their subserviency to the best interests of man. This is the empire regained by Christ for his people, but now in a spiritual form, including the power of universal controul. "All things are put under him;" not only beasts of the field, irrational creatures, but angels and men, friends and foes; not only benefits, but sources of danger, temptations, and afflictions; not only the energies of grace, but the terrors and the legions of hell; all kingdoms and all forms of government, civil, ecclesiastical, and divine. Such universal dominion was rendered necessary by the present circumstances of his people, in order that the design of his tasting death might be verified in them, Heb. ii. 9. And this dominion was, in the arrangements of heaven, assigned to him as

the honorary reward of his work. But the fruit of his purchase is only the *spiritual advantage* which infallibly accrues to believers from the power with which he is invested. Nothing shall be a minister of vengeance to them; every thing shall work for their good. This is the heritage of the servants of the Lord; their empire in Christ, the lost dominion restored, is perhaps the only practicable, certainly the most available form under the present constitution of things. Still the privilege is spiritual.—It terminates in this, "All things are yours." And than this, as we have already explained it, what would we have more? It assuredly comprehends all our salvation, and all our desire.

8. Christ purchased, not resurrection and immortality, but a glorious resurrection, and blessed immortality.

The tenet now condemned, belongs to certain writers of the Socinian class, of whom some hold that the wicked will be annihilated, and only the virtuous raised; others, that all mankind would have been annihilated in death, had not God conceded to Christ what is styled the hope of the world,—immortality for the soul, and a resurrection for the body. We know from scripture, however, that the soul is originally immortal, not by necessity of nature, for in this sense God "only hath immortality," but by divine constitution. The resurrection of the body is also ascertained to be requisite on principles of justice, independent of Christ's mediation. Neither the one nor the other, any more than common benefits, may prove to be a favour. All depends on the state of the person. The wicked, we are assured, go to their own place at death, and all who die in their sins shall come forth to the resurrection of damnation. What Christ hath procured is, the transition of the soul into paradise, and the resurrection of the just,—that resurrection in which they are assimilated to him, the first fruits. It is this, and not the resurrection of all men, the apostle describes 1 Cor. xv. It was to this (*ἐξαισανοίς*;) and not resurrection abstractly, he aspired, Phil. iii. 10, 11—21. When thus the children of the resurrection, their bodies being fashioned like to Christ's glorious body, the grand effect of his obedience to the death will then be realised to the saints, in all the eternal glories and felicities of the heavenly world.

The purchased possession ought next to have been contemplated in its reference to *persons*. These are redeemed to God.—Not to enlarge on this department, the only two observations to be made shall be briefly stated.

9. Christ purchased, not angels, but only human beings.

Verily he took not on him the nature of angels. Of these spirits the *holy* had no need to be redeemed; the *fallen*, again, are reserved without hope to the judgment of the great day, and hell is expressly characterized as the place appointed for the devil and his angels.

10. Christ purchased, not the whole human race, but only the chosen.

We have sometimes heard of salvation by what are styled the uncovenanted mercies of God. That they who use this strange and unwarranted language, mean salvation exclusive of all reference to the purchase of Christ, we will not venture to assert. It is probable "they know not what they say, nor whereof they affirm." By some the phrase is used merely to serve the purposes of a party-spirit, without altogether damning those of a different communion from themselves.* Another opinion more avowedly hostile to the doctrine of purchase is, that all the wicked, including even those who have not obeyed the gospel, shall, after a certain period of suffering in hell, be released and exalted to the kingdom of glory. This is to say, that their sufferings will be more efficacious than those of Christ, will expiate even the guilt of finally rejecting him, nay, the sin against the Holy Ghost, though the scriptures have declared that it hath no forgiveness in this world, or in the world to come. Are we told, their sufferings will at length induce them to acknowledge the Saviour? Then future misery turns out to be merely corrective; and is there no difference, we would ask, between judgment and correction, perdition and chastisement? Or must hell and the curse of God be referred to the covenant of grace, as in fact means of salvation? On pretence of aggrandizing the death of Jesus, various schemes of universal redemption have been devised. They may all be reduced to the two most frequently proposed,—that in some sense he died for all men, though many shall eventually perish,—or that all men shall by virtue of it be actually saved. If by his dying in some sense for all men be meant, that he procured the existence of the world, or the production of human generations, or common mercies, or immortality for the soul, or resurrection for the body,—we have already disproved the idea. If something more spiritual be meant, that all men were really redeemed to God, though such as wilfully reject this salvation make void their privilege, and must consequently perish,—the notion is inconsistent with the doctrine of scripture concerning the infallible efficacy of our Saviour's death. All the passages adduced in its favour are, by the context or by internal evidence, ascertained to refer, either to the *general relation* of his death to persons of every nation, or to its *sufficiency* as a ground of encouragement to sinners of every description. But as he intercedes, so he died intentionally, not for the world, but for those whom God hath given him out of the world. On the other opinion, that all men will be actually saved, whether at the last

* In a late publication, dissenters from what is arrogantly styled "the Church" (of England to-wit) are placed on a level with the heathen. Both, it is alleged, may be saved, and through Christ it should seem; not in the regular way, however, but only by the uncovenanted mercies of God. In some bye-path, as it were, they may probably get to heaven!

day, or after ages of suffering, we only appeal to the accounts which are given us of the doom of the wicked, Matt. xxv. 41—46.—2 Thess. i. 7—9. The day of the redemption of the purchased possession, is also "the day of the perdition of ungodly men," 2 Pet. iii. 7. This is decisive; for if any doubt should remain as to the true idea of *perdition*, it is fully ascertained by our Saviour. In his view, "the son of perdition" is "the man for whom it had been good had he never been born," John xvii. 12.—Matt. xxvi. 2—4. But it would surely be good to have been born, if even after ages of suffering eternal happiness were to be enjoyed. N. B. E.

Religious Intelligence.

SUCCESS OF MISSIONS.

We last week presented our readers with the statements of an English Missionary respecting Christianity in the Island of Ceylon. Some of our readers may think it unnecessary to insert farther proof, than is exhibited in the accounts of missionaries, from month to month, to show that they are not labouring in vain. We heartily wish no such necessity did exist. But when we find respectable publications asserting that nothing has been accomplished by all the labour and expense of the friends of missions, we feel it due to the cause of truth, to show the fallacy of these assertions by an appeal to facts. One scarcely knows which most to wonder at—the boldness of such an assertion, or the ignorance which prompts it. Excepting one or two small specks of earth, in the ocean, where, it is triumphantly asked, have our missionaries made any lasting impression? If any are in doubt on this subject, and feel a real anxiety to learn, we would recommend them to look into the *Missionary Gazetteer*;—and they may find it is not strictly true, that "after the lapse of many years and the expense of an immense treasure, *nothing has been effected.*"

The following extract from an address, by Rev. Mr. Edwards, of Andover, bears on the same subject. [Conn. Obs.]

We are permitted to witness success—and success so glorious that it has already been celebrated with ecstasy of joy, by every being in the universe that has heard of it, and rejoices over him that repenteth.

It is but a few years, since the present system of missionary efforts began. Many who are now present can remember the first missionary meeting—the first monthly concert—and the first contribution, in the present system of efforts, to send the gospel to the heathen.

Now you may witness on the first Monday of every month members of thousands of churches, in countries which extend half round the globe, assembled at the throne of mercy, having agreed together touching the thing that they should ask, and uniting in supplication that it may be done for them. And he who hath said, "Ask, and it shall be given," is manifesting his faithfulness.

Even now, almost at the very commencement of their askings, and attending it with correspondent efforts, you may witness, set

up in heathen countries, more than 40 printing presses—all manned, and in vigorous operation, furnishing Bibles, school books, religious tracts, and various other productions for the literary, moral, and religious improvement of the heathen world.

You may see more than 250 missionary stations; at most of which are regularly organized Christian churches, containing, in the whole, many thousands of hopeful converts from the darkness of pagan idolatry.

On distant shores, where 40 years ago, the name of Jesus was not known, I can show you, every Sabbath, numerous congregations, averaging more than 1000 souls each, all bowing before Jehovah, and rendering united thanks for his "unspeakable gift."

As you pass through their villages, at the rising of the sun, you may witness numbers returning from the forests and groves, who have been out to pray to their Father who seeth in secret. And you can often find scarce ten families in a village, who do not unite daily, in family devotion.

In that small portion of the world, you may count not less than 14,000 persons who can, in their own tongue, read the Bible; and more than 7,000 who can, with the pen, transact the ordinary business of life.

You may go to their Sabbath school, and there, at an annual meeting, witness thousands of children. And as they sing "Hosanna to the Son of David," you may see the tear drop down the cheek of a hundred parents, as their hearts swell with emotions too big for utterance in view of what the gospel has done for their children.

And as you hear the deep groan break through the assembly, ask, What is the matter? And with streaming eyes, one will tell you, "O if the missionaries had only come here a little sooner, I too should have had children to attend the Sabbath school, but before they came, when Satan reigned, and we were all in darkness, I killed them."

You may see parents around the communion table, melting in contrition at the dying love of Jesus; and parents too who have with their own hands, before they had the gospel, killed two, three, and, in some cases, four of their own children. Now, were they living, most joyfully would they lead them to Him who took little children in his arms and blessed them, and said, "Of such is the kingdom of heaven."

You may go, in that country, to a missionary meeting, and find collected together, 7,000 people, bearing their offerings to the Lord of Hosts.

You may see the fond parent move with rapid step, at the birth of his infant to enrol his name, as a member of the Missionary Society.

"You—he says, as he looks on his offspring, with feeling which no parent born in Christendom ever knew—"if it had not

been for the gospel, might have now been killed. And as the gospel saves you, it is no more than right, that you should do something that it may save others." And very careful is he to pay the child's missionary tax every year, until the child is old enough to earn, and pay it himself.

In short, sir, there is throughout that country a moral renovation.

The wilderness and solitary places are glad; the desert rejoices, and blossoms as the rose. The eyes of the blind are opened, and the ears of the deaf are unstopped; the lame man leaps as a hart, and the tongue of the dumb sings. A highway is there "the way of holiness;" and the ransomed of the Lord are already returning, and coming home to Zion with singing. Joy and gladness are found among them; while sorrow and sighing flee away.

Is not here encouragement to go forward, to persevere with increasing diligence to the end? And is there not encouragement enough to persuade every individual to do this?

If not, I can show you 3,000 pupils in missionary schools among our North American Indians; 3,000 in the Sandwich Islands; and 12,000 in islands farther south. I can show you 3,000 in West Africa, and 4,000 in South Africa; 50,000 in the East Indies, and not a small number in the West Indies. Among them are thousands of females, of whom Paganism has said, and repeated the lie a thousand times, that for them to learn to read is impossible; because they have no souls. Now they are by thousands in missionary schools; and making as rapid improvements, considering their condition, as any individual on the globe.

Here, then, are thousands of persons who are to be mothers, and tens of thousands who are to be fathers, in a course of Christian instruction; 450 ministers of the gospel, more than 50 of whom were born in Pagan lands, now proclaiming the unsearchable riches of Christ; 250 missionary stations, at most of which are Christian churches; and tens of thousands, who have renounced their idolatry, and acknowledged Jehovah as the only living and true God.

And what has been done? what sacrifices have been made, by the inhabitants of Christendom, to produce this mighty change? Have farmers generally given their farms, and merchants their merchandise, to replenish the treasury of the Lord? No. Have men generally given their income, above the needful expenses of their families? No. Have they given half, or even one-tenth part? No. What have they done? If all that has been done to send the gospel to the heathen, should be averaged upon the individuals in Christendom, it would amount to about one-half cent in a year.

GERMANY.

Letter from the Rev. Dr. Van Ess, to Benjamin Digby, Esq. Dublin.

DEAR FRIEND,

I feel it incumbent upon me, to give you an account of the manner in which your last donation of £20 has been expended. The annexed little book, under the title 'St. Chrysostom, upon the Use and Blessing of reading the Bible,' has been printed by that donation in 3,000 copies; it is now spreading with God's blessing among the Catholics, and operating as a most salutary antidote to the Pope's recent prohibitions of reading the Bible. The book contains merely extracts from the works of St. Chrysostom, upon the use and edification to be derived from reading the scriptures; and this saint being ranked among the Fathers of the Church, his opinions constitute a part of the traditional doctrines of the Catholic church, against which nobody is allowed to make exceptions. The propagation of such writings, for the promotion of reading the Bible, is now the more necessary, as the Roman court and its hirelings, do every thing in their power to render the Bible Societies suspected, and to prevent the reading of the Bible by the laity in general. This giant of darkness is now raising his head with all his might, against the diffusing light of the gospel; but the King of glory knows how to defend his church and his book with merciful love, lest the wiles and artifices of man should destroy what he will have preserved. And God be thanked, I am in this respect rich in the most joyful experience, that the more the word of God and the book of books is prohibited, the more general and stronger is the desire excited for it among the Catholic laity, and the more this divine seed is disseminated, the keener is the hunger for the bread of life. In the other book annexed I show, that it is the will and command of the Catholic church that the priests give and explain the scriptures to all. I have given a public account of the state of the funds now in my hands, from which it results, that from 1st May 1822, to the end of September 1824, I have distributed 54,708 New Testaments, and 1542 Bibles, the total sum of all the New Testaments diffused by me, amounting to 523,129, and that of the Bibles 11,984. Our Lord has not yet closed the large gate for further propagation, and he continually assigns me more labourers in the vineyard of the Lord, who indefatigably with me, lend a hand to the great work of God.

As there is also, according to public papers, a great stir in Ireland, both for and against the propagation of the scriptures, it might be perhaps of great advantage to get my two little books translated into English in Ireland, and printed, as especially in one of these writings, the Bulls of the Pope have been confuted, in which he is inveighing against the Bible Societies, and reading the Bible. Should you wish me to take care of having these two books, or one of them translated into English, the sheet printed might cost about £1. One of the above mentioned publications, 'Ye Priests,' &c. is read with eagerness. I had 5000 copies, all of which are nearly gone, and the demand for it is still so great, that 10,000 more might be printed. It is therefore my most urgent desire, that you would most kindly assist me with another donation, in order to enable me to get a new edition printed, the diffusion of which must be attended with the best success wished for among the Catholics, and at the same time be a powerful bulwark against the Roman prohibitions. I take the liberty of enclosing an account from the newspapers, the object of which is to render the Bible Societies in Ireland suspected. Be so kind as to let me have some information as to the truth or untruth of the statement, and thus make me to refute in German papers, and to defend the cause. It is surprising how much the enemy dares and devises to injure the good cause of the scriptures, and to render the Bible Societies suspected. But indeed Rome is fully aware, that the Bible Societies are her most formidable enemies, in spreading against her system, the truths of God instead of man, and will after all succeed in overthrowing Babylon. Please to present my Christian love to your committee. I hope these lines will meet you in good health; as to my own, it is pretty well. Remem-

ber me in your prayers to God, and be assured of my Christian love and great respect, with which I am,

Your friend and brother,

L. VAN ESS.

TO THE RAINBOW.

By Thomas Campbell, Esq.

Triumphant arch that fill'st the sky
When storms prepare to part,
I ask not proud philosophy
To teach me what thou art—

Still seem as to my childhood's sight,
A midway station given,
For happy spirits to alight
Betwixt the earth and heaven.

Not all that opticks teach, unfold
Thy form to please me so,
As when I dream'd of gems and gold
Hid in thy radiant bow.

When science from creation's face
Enchantments' veil withdraws,
What lovely visions yield their place
To cold material laws!

And yet, fair bow, no fabling dreams,
But words of the MOST HIGH,
Have told why first thy robe of beams
Was woven in the sky.

When o'er the green undeluged earth
Heaven's covenant thou didst shine,
How came the world's gray fathers forth
To watch thy sacred sign!

And when its yellow lustre smiled,
O'er mountains yet untrod,
Each mother held aloft her child
To bless the bow of God.

Not thinks thy jubilee to keep,
The first made anthem rang
On earth, delivered from the deep,
And the first poet sang.

Nor ever shall the muse's eye
Unraptured greet thy beam;
Theme of primeval prophecy,
Be still the poet's theme!

How glorious is thy girdle cast
O'er mountain, tower, and town,
Or mirror'd in the ocean vast,
A thousand fathoms down!

As fresh in yon horizon dark,
As young thy beauties seem,
As when the eagle from the ark
First sported in thy beam.

For faithful to its sacred page,
Heaven still rebuilds thy span,
Nor lets thy type grow pale with age,
That first spoke peace to man.

THE
RELIGIOUS MONITOR,
OR,
EVANGELICAL REPOSITORY.

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

No. 8. **JANUARY, 1826.** VOL. II.

Original Communications.

For the Religious Monitor.

ENQUIRIES RESPECTING THE MILLENNIUM.

MESSRS. EDITORS—

There are several intimations given in the Bible, of a period when the Church is to enjoy an unexampled degree of prosperity. This period has been commonly called the Millennium. It is on all hands acknowledged, that there is much diversity of sentiment respecting the precise period of its commencement. But it appears to me that there is also a considerable variety of opinion on the question, What will constitute its characteristic features? Now, a plain man like myself may be allowed to have some difficulties in settling his opinions, on a subject which puzzles the heads of so many great and learned men. The difficulty seems to be much increased by the speculations of some modern divines, whose duty it most assuredly is, "to have understanding of the times, and what Israel ought to do." These Masters in Israel tell us that the Church is in an uncommonly prosperous state, that religion is rapidly gaining ground, and the Millennium either already commenced, or just about to be ushered in. For this sentiment they assign the following strong and cogent reasons. 1. Christians of almost every sect are laying aside their distinctive peculiarities, and looking upon their brethren of other societies with a more fraternal eye. Witness the practice of catholic communion, which is becoming so frequent among those who most decidedly testify against each others creeds as erroneous;—A sure and unquestionable evidence that the mists of prejudice are vanishing away. 2d. Christians are becoming too liberal in their sentiments, to be very rigidly attached to the particular terms and phrases employed in the Theology of their

forefathers, or rather these terms and phrases are fast discarding from the vocabulary of our day, and others more general, but at the same time more polished, are occupying their room. At the same time it is generally allowed to be a mark of a little mind, to dispute about those little things which have so often disturbed the church's peace, or even to know much about them. All this is considered as furnishing unquestionable evidence that an enlarged and liberal way of thinking is gaining ground. 3d. It is becoming very unfashionable to introduce any controverted subject into the pulpit. Such a practice is now openly and generally reprehended as the very quintessence of prejudice and illiberality, and is not this a certain indication that the clergy are imbibing more of the spirit of meekness and brotherly love than was attained by their predecessors, who often made the sacred desk the arena on which their polemic skill was tried against many an opponent? 4th. The prejudice in favour of creeds and confessions, which has so long disgraced the church is rapidly passing away. Christians can now be united by the silken bonds of love, without the aid of such clumsy human cords. They need no such terms of ministerial and christian communion, for however discordant their sentiments, they can meet and join hands in friendly grasp, on the broad basis of the Bible. And is not this a noble triumph of heavenly charity? And does it not from this appear that bigotry is hiding its head abashed?

Now gentlemen, if these facts be indications of an approaching Millennium, it certainly cannot be far off. And if so, it is of importance that we should know it, that we may be prepared to cast all the weight of our influence and exertions into the scale. There are, however, some considerations that make me hesitate. Permit me modestly to suggest them, for the consideration of your readers and correspondents.

1st. The reasons assigned for believing that the Millennium is approaching seem to take it for granted, that there is an increasing spirit both of ignorance and indifference, respecting some things which are admitted to be the things of God, although of minor importance. Now, I would modestly suggest a doubt, whether the Millennium will be characterized by either ignorance or indifference.

2d. I am somewhat dull of apprehension, and cannot perceive *indubitable* evidence of the spread of that brotherly love which is so much spoken of. It is an old adage, "All is not gold that glitters," and if we try this love by its practical fruits, I fear we must make a very large discount for base alloy. Besides, the Bible, in its old-fashioned way, seems to represent genuine brotherly love as "not suffering sin in a brother, but rebuking him," as testifying faithfully against his errors and mistakes, and instead of permitting him quietly to slumber, using all practicable means to arouse and reclaim him. I must confess that my casuistry fails when I attempt to reconcile the former with the latter.

3d. Ministers of the gospel are commanded to "hold fast the form of sound words." Now if the terms and phrases which our forefathers employed in their systems and discourses are really such, and if they are as appropriate as any others, for displaying and preserving the truth in its purity, I hardly see how we are advancing nearer to a Millennial state by discarding them, even upon the supposition that we were to substitute something equally precise and comprehensive in their room, which I am afraid is not the case. This fear is strengthened by the opinions of some who have had a peep behind the curtain, that we are not so much dissatisfied with the expressions as with the principles which they convey, and that our object is to get rid of the latter, by discarding the former.

4th. Ministers of the gospel are commanded to "declare the whole counsel of God, keeping nothing back." Now, whether many subjects of controversy do not belong to the counsel of God, is a question worthy of consideration, and if they do, it is not very easy to perceive how the whole counsel of God can be declared, when they are discarded. Perhaps, however, the injunction was designed only for darker ages, or days of martyrdom, and not for our improved age, or for a Millennial state.

5th. It is said in the Bible, that when Zion is built up, "her saints take pleasure in her stones, and favour the dust thereof," that is, as I understand it, they manifest an attachment to those things in her cause, which are most worthless in themselves, of least importance, or most disregarded and despised. This stubborn text, puts me to no small trouble to ascertain, how, in consistency with its spirit, millennial glory can consist in disregarding little things, and confining our attention to the great bulwarks, or what is called the essentials of Christianity.

6th. I have been led to doubt whether the Bible is prized in proportion as creeds and confessions are cast out of the way.—It is the opinion, I know, of some, (but perhaps they are bigots, not worth minding,) that those who declaim most loudly against creeds and confessions as usurping the place of the Bible, manifest very little regard for its authority.

Perhaps, Messrs. Editors, some of your numerous correspondents may be so kind, as to relieve my perplexity, and solve my doubts, respecting these and similar indications of the Millennial approach.

I am yours,

PHILALETHES.



For the Religious Monitor.

ON PSALMODY.

I have been much pleased with two papers in the Monitor for August and September, on the subject of Psalmody; the first, a history of the metrical version authorised by the church of Scotland and now used by all the Presbyterian Churches in that

country; and the second, on the peculiar excellency of this portion of the inspired volume. None of these are directly argumentative, and yet, on this much disputed subject, the matter which they contain has an important bearing in favour of those who plead for the inspired Psalms in opposition to human compositions in the service of praise. In a matter so important as—what shall constitute the matter of our song of praise, something else than human authority must be our guide; yet, it is deserving of consideration that an Assembly so venerable as that which met at Westminster, representing the talents and the piety of Great Britain, after mature consideration should give its suffrage in favour of a close translation of the inspired Psalms, and should use so much pains and diligence in order to obtain it. It adds weight to this also, that their sentiments were sanctioned by their constituents and that the Church of Scotland, in her best times, should act deliberately and decidedly on the same principle. At that very interesting period, indeed, the lawfulness and propriety of using the Psalms of David in the duty of praise seem never to have been questioned. From these worthies, human composition in this duty received no countenance, if indeed it was ever thought of, their sole aim being a translation giving as near as possible the sentiments, the words, and the order of the Holy Spirit.

Unhappily a very different state of sentiment prevails extensively in the Christian church, in the present day. The translation which is the result of the unwearied care and labour of the most venerable Assembly of divines that perhaps ever met on earth, and which was afterwards revised by the combined talents and learning of the Church of Scotland in her judicial Assemblies, and in Commissions appointed by her for this express purpose, has been pronounced by competent judges ever since that time, to be the best that yet exists,—a judgment which cannot be contradicted: And yet, men have arisen, who have discovered or rather thought they discovered, that “they flatten our devotion, often awaken our regret and touch all the springs of uneasiness within us,” that “some of these are almost opposite to the spirit of the gospel,” that there are a thousand lines in it, which were not made for a church in our days &c. &c. The followers of these men consistently enough affect the greatest astonishment that any should be so bigotted or void of taste, as to prefer the Old Psalms to hymns of modern days; and there are hundreds of congregations who would feel themselves utterly insulted were a minister to require them to sing a Psalm of David. If there is any rule in the word of God to guide us in this matter, it is impossible that sentiments so opposed to each other can both be agreeable to it. If Watts and Latta and Freeman and Baird and the churches who act upon the principles advocated by them are right, then the Westminster Assembly, the General Assemblies and Presbyteries and Commissions of the Church of

Scotland and all who act upon their principles, must have been in a very serious error. On the contrary, if these be right, the other must of course be wrong. What is truth and duty on this important point, calls for the serious consideration of every man, who would be accepted of God in the sacrifice of praise. In connexion with what has already appeared in the Monitor, the following plain considerations already repeatedly urged upon the public attention from different quarters, appear to me satisfactorily to conclude in favour of the inspired Psalms, to the exclusion of all imitations and uninspired compositions whatever, as the matter of the church's praise.

If praise be an ordinance of God, it surely ought to be observed according to the order that God has appointed in his word. If the scriptures give not sufficient directions on this point, then the man of God is not "fully furnished unto every good work;" but if they do, it is the duty of every one to endeavour to ascertain and to walk by this rule. Is it too much to say, that it is only in so far as persons do so, that they can be accepted of God, and that every thing else, how much soever it please the fancy, will be accounted strange fire, and be repelled with the confounding question, "Who hath required this at your hand?" What then is the mind of the spirit?

1. It is abundantly evident that the Old Testament Church in her book of Psalms had an inspired Psalmody, and there is no satisfactory evidence that any other than inspired songs were ever used with approbation in the service of praise, under that economy. It follows then, from this, that if the church is now reduced to use in this sublime exercise the feeble and often erroneous conceptions of erring and sinful man, her privileges in this respect are greatly diminished.

2. There is no satisfactory evidence that the book of Psalms is set aside under the present dispensation, from being the matter of our praise. It formed no part of the ceremonial law given by Moses, and therefore, could not be removed by the abolition of that law. No hint is given by Christ or his apostles that they were to be set aside, and another system adopted in their room. No new book of inspired Psalms has been furnished to the New Testament Church, and when the service of praise is spoken of, it is in such a way as evidently takes for granted that the book of Psalms is still continued as the matter of Zion's songs. If this then is granted, and we think none will call it in question, then it follows that in using these as the matter of our praises, we are performing a duty for which we have the divine warrant and approbation; and that in discharging this duty in a right manner, we shall be accepted of God.

3. I think it equally obvious, that there is not the same clearness of evidence, or rather more properly, there is no testimony whatever in the scriptures in favour of human composition in the duty of praise. That inspired songs were used with appro-

bation by divine appointment is certain, that any other were ever used, we have no evidence, and without evidence we have no right to assume it as a fact that such were used. Both before and after the days of David, such occasional songs of praise as are on record, are allowed to be the dictates of inspiration. If ever any others were used, than those which are recorded, (a supposition which, though not altogether improbable, cannot be affirmed on the testimony of scripture,) it were affirmation without proof, nay, with weighty probabilities against it, to say that they were not inspired as well as the others. And here it is surely saying the least, that if inspired songs only were used on all occasions mentioned in scripture, it ought not to be asserted without the most unquestionable evidence, that uninspired odes were used on any other occasions.

We are aware it has been argued in favour of human compositions, that if it is warrantable for us to make use of our own words and conceptions in the duty of prayer, why not in that of praise? A very short answer might be given to this question and to the argument contained in it. We have the clearest expressions of the divine will authorising the one; we have nothing of the kind authorising the other; and this is enough for the man who bows to the authority of God in his word, and seeks no farther for a warrant for his faith and practice. But if we view this fact more closely, I think, that instead of favouring the practice I oppose, it will throw all its weight into the opposite scale. Even in prayer, which is "an offering up of the desires of *our hearts* unto God for things agreeable to his will," "we know not what to pray for as we ought." In such a case, we must despair forever of offering up, of ourselves, an acceptable service in this duty. But here is the remedy. The Spirit as the spirit of grace and supplication, is promised to help our infirmities, to make intercession within us and to lead us into the knowledge of those things for which we ought to pray: and by his assistance alone, can any child of God present a supplication that God will hear. Possessing this assistance, however, every christian is fully furnished for this duty without the use of set forms; and therefore, no book of forms of prayer is furnished us in the Scripture. The case is different with respect to the duty of praise. If we cannot of ourselves, offer up the desires of our hearts to God, nor know what to pray for as we ought, much less can we ascribe unto God in our dark and feeble and erring conceptions, the glory of what *he* is who is unsearchable, or of *his* ways which are past finding out. Besides this, there is no promise of the Spirit as the spirit of praise, to enable us to compose a psalm or a hymn of our own, as there is of him in the character of the spirit of prayer. And if there be no promise of him in this character, then have we no warrant to pray for his assistance in such a work and no reason to expect it; nay, we have good reason to believe it will never be granted. How then are

we to be fully furnished unto the duty of praise? Here is our furniture—God has given us a book of praises indited by him “who searcheth all things and perfectly knows the deep things of God,” and the spirit is promised to lead the true worshipper into the knowledge and legitimate use of all the truth which he has indited in the scripture. And having this, who will say that it is not sufficient? Thus, then, stands the case. Insufficient of ourselves for the duty of prayer, the spirit is promised to teach us what to pray for, and how to pray for it as we ought, affording a satisfactory argument, that we are not to be indebted to set forms for the matter of our prayers; and this is confirmed by the fact, that no set forms are furnished or authorised by the scripture. But on the contrary that equally incapable of performing of ourselves the more difficult and important duty of praise, no assistance is promised to aid in forming our psalm or hymns nor any authority for such a work; affording an argument still more satisfactory, that we ought not to attempt it. And this is confirmed by the fact, that a book of Psalms indited by the divine Spirit, appointed by divine authority, and used with divine approbation, is furnished to us in the Scriptures. Oh how daring, how presumptuous and rebellious, to set these aside and to substitute in their room, the effusions of fallen, sinful, conceited man, as better calculated to declare the high praises of the unsearchable God!

But, let us look into the New Testament Scriptures, and see if there is not something to warrant the use of human compositions in the praise of God. And here it is worthy of remark, that there is but little said in them respecting the duty or matter of praise, and what is said, is such as manifestly takes it for granted, that the matter of the duty was established and well understood, and that no change was then introduced, affording a strong auxiliary testimony, that if the inspired Psalms were the matter of the church's praise at the commencement of the present dispensation, they, and no other, are still authorised. I shall barely glance at the passages on this subject, to see what arguments they furnish for the use of uninspired songs in the praise of God. In Mat. xxvi. 30, and Mark xvi. 26, we are told, that “when they (Christ and his disciples) had sung an hymn, they went out into the Mount of Olives.” And in Acts xvi. 25, that “Paul and Silas sang praises in the prison. None of these passages surely countenance the use of human compositions. In Luke xix. 37, we are told, that “the multitude began to rejoice and praise God with a loud voice,” and the following verse distinctly intimates, that the matter of their song was the words of inspiration. The passages on which most stress is laid by the advocates of human composition, are Eph. v. 19. “Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts unto the Lord,” Col. iii. 16 “Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another

er in Psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord," and James v. 13 "Is any merry? let him sing Psalms." Now, on all these passages it might be sufficient to remark, that unless there be something in them which renders it impossible that the inspired writers in these directions should mean the Psalms and hymns of inspiration, nothing is made out from them in favour of any other. This, indeed, has been attempted, but without success; and the result of the attempt, has only been a demonstration of the weakness of the cause, and the zeal of its advocates. The argument from the use of the words, "hymns and spiritual songs," has been of necessity abandoned by all sensible men, who know the meaning of the terms. And one is really at a loss to know, whether the pretence, that in using the inspired Psalms we would not be "letting the word of Christ dwell in us," is the result of sheer ignorance or of wilful misrepresentation. Are they not the *very word* of Christ, dictated by his spirit, and which have Christ himself, and the glorious work he came to perform, together with the providential preparations of God for its accomplishment, and prophetic declarations of its glorious results, the grand sum and substance of the whole? Which,—let the candid reader answer,—may with most propriety be termed the word of Christ—the Psalms of David, or the best productions of the very best of uninspired men? The christian will be at no loss for an answer. On the whole, then, I think I am warranted to affirm, that the testimony of these passages, is more in favour of the Psalms of David, than of any human compositions whatever—that there is nothing in them from which it can with certainty be inferred, that ever Psalms of human compositions were authorized, or even existed. On the contrary, it is just such language as the writers of scripture were likely to use, on the supposition, which I believe is the true one, that they intended to recommend a diligent and proper use of the Psalms, which God had provided for his church.

If, then, there is no authority in the scriptures for the use of human compositions in the praise of God, which, I think, is already manifest, very little respect ought to be paid to any argument for this, derived from the history of the early ages of Christianity. Even if it were clearly made out, that very early in the Christian church, compositions of this kind were in use, while unsupported by scripture authority, it will only prove, that very early, errors and corruptions began to prevail, and that then, as well as now, there were men conceited enough to imagine, that the effusions of their own minds were better adapted to express the praises of God, than the inspired songs which he himself appointed for this purpose.

4. There are serious objections to the use of human compositions in the ordinance of praise, which I see no possibility of completely removing.

Praise, consists in ascribing unto God the glory of what he is, and of what he hath done. When in doing this, we make use of the words which he himself hath given us, we have every confidence that we ascribe unto him nothing but what is right, and will be accepted of him, if presented in a right manner.—But, if we ascribe unto God, that which he is not, or any work that he hath not done, it is not to praise, but to dishonour him.—And how shall weak, fallible man, in addressing God in the words and conceptions of a blind and sinful worm like himself, be assured that he is not dishonouring him, and instead of offering an acceptable sacrifice, is offering strange fire unto the Lord?

Besides this, can there be any doubt, that an inspired song of praise is better than any human composition can possibly be; and if it is, ought we not to serve God with the best we possess? How shall we be excused in offering the torn, the blind, the maimed, and polluted, on God's altar, when he has furnished us with a sacrifice without blemish and without spot? Have we not reason to dread the displeasure of Jehovah, expressed in these terrible words, Mal. i. 14. "Cursed be the deceiver, which hath in his flock a male and voweth and sacrificeth unto the Lord a corrupt thing?"

But again, on the supposition that human composition is to be admitted as the matter of our praise, whose composition is it that is thus to be exalted? I have not the faculty of composing any thing like a hymn myself, and ninety-nine out of a hundred of those whose duty it is to praise God, are in the same situation; what shall we do? whose composition shall we adopt? How distinguish between what is duty, and what it would be sin to use? Here amid the multitude of counsellors, I must be greatly perplexed. It is sounded in my ears from hundreds of voices, "The divine Watts is best, his lines flow with great smoothness, there is nothing in them opposite to the spirit of the gospel, nothing Jewish or cloudy to darken the sight of God our Saviour—no dreadful curse against men is there proposed to your lips." Yes, gentle friends, this is fine and may possibly be so; but, then again, some who knew him best, affirm, indeed he himself allows, that his own views of God our Saviour were rather dark. He had great doubts about the Trinity, the Sonship of Christ, and several other things of great importance, and if so, his views of the work of God in the redemption of sinners, must have been greatly perplexed and wavering. Now is it so, that in the words and thoughts of this man, I shall best ascribe unto God the glory of what he is, and has done? The very thought of his doubts on these great points, would, I fear, "flap my devotion and touch all the springs of uneasiness within me," and "my conscience would be affrighted, lest I should speak a falsehood unto God." If not Watts, then where shall I be safe? can any of the numerous host of Psalm and hymn makers be followed with confidence? I fear it cannot be. Turning, however, from this con-

fusion of contending claims, the soul finds rest in the sure word of God himself; "this is the very truth most sure."

Another difficulty, I apprehend of some magnitude, is this, that if God has not given us an inspired Psalmody, but any man and every man may come forth with his Psalm or his collection, claiming precedence of his competitors for public favour, the Psalmody of the Church is subjected to perpetual change. And what changes have already taken place, let the yearly accumulating pile of collections, by Watts, Rippon, Dobell, Wesley, Roby, Collyer, Codman, Mecklenberg, Worcester, this church and that church, and an innumerable catalogue of others, bear witness. Taking all these together, what a chaos of contending sentiments, opposing thoughts, erroneous doctrines, empty trifles, enthusiastic ravings! And these have all been, or were intended to be, addressed to the Most High, in the solemn exercise of praise! How strange must that character be, to whom all they contain may be ascribed! And who shall set bounds to the evil? Scarce a year, perhaps scarce a month, but brings forth its collection. What a source of perplexity to the worshipper! What a source of contention in the church! connected with this, is another evil, that the Psalmody of the church instead of being a barrier to the spread of error, which it would be, were the inspired Psalmody retained, it becomes the most successful method of advancing it. Every composer of a hymn naturally introduces into it the religious sentiments which he approves. The Unitarian disseminates his blasphemies, and the Universalist, the Arminian and the Hopkinsian, their respective heresies, perhaps more successfully in this way, than in any other; while they piously profess to be praising God. This is not mere theory. A decided but candid friend of Watts, (Dr. Ely,) admits, that Watts' treatise, has wrought much mischief in the christian church. And if so, has not his psalms disseminated much wider the mischief contained in them? and of this, his greatest admirers must admit that they contain not a little. And does not this fact speak loudly on this subject, that not a single denomination of professing christians has departed from the doctrines of the Reformation Churches as set forth in the Westminster standards, but has adopted human compositions as the matter of their praise?

These are difficulties and evils connected with a human Psalmody which are of serious import, and which, I fear it is impossible to remedy, without going to the root of the matter, casting these idols, the work of men's hands to the moles and to the bats, and returning to the good old way. In doing so, "they shall find rest for your souls."

The sum of the matter then, is this, that God once gave a system of inspired songs, which were used with divine approbation in his worship—that there is no evidence whatever that he has set them aside, but on the contrary, all the evidence necessary.

that they are by his approbation continued in the church under the present dispensation. On the other hand, we have no evidence in the scriptures, that uninspired songs were ever used in the service of God, with his approbation; and the use of them, is liable to many serious objections. The conclusion then, is, that an inspired Psalmody, we are sure, has the warrant and approbation of God; and to lay it aside must be sin. We cannot be sure that an uninspired Psalmody has the divine warrant, but we have many and powerful reasons to think it has not. Now if these things are so, the path of duty to every one who fears God is so plain, that he that runs may read.

If the Psalms of David, originally written in Hebrew, were designed by God to be the matter of the church's praise to the end of time, which we think the above remarks satisfactorily evince, it becomes a matter of the very last importance for every church to obtain a correct translation of them in its vernacular tongue, suited to this exercise. This, as the valuable document in your Number for September shews, was duly appreciated by the Reformation Churches in Britain. On reading that paper, let candour say, if equal care has been taken in the preparation of any other Psalmody since that period.

In speaking of this version, much sophistry and misrepresentation, has been employed either ignorantly or maliciously, by the advocates of human composition. One of the most common of these, is; to call Watts' *Imitation*, a *Version*, and then to say, that "he had as good a right, and was as well qualified to make a version of the Psalms, as Rouse, or any other man." Setting aside the subject of qualification as a matter of no moment in this argument, the misrepresentation of which I speak cannot be better exposed than Mr. M'Master has done it, in his admirable apology for the Book of Psalms. I quote from the first edition, page 162. On the oft repeated assertion that Dr. Watts had as good a right to translate the Psalms as Mr. Rouse, he remarks,

"The equality of the right is not denied, but the assertion is calculated to deceive the unthinking. It assumes the fact, that the production of Watts is a *version*, which is *not* true. It was designed as a *substitute* for every fair translation; one of its excellences is said to be its *remoteness* from the original. That called Rouse's *paraphrase*, is intended as, and really is, a fair version; though not so perfect as to preclude improvement. Let it, however, be kept in mind, that a greater departure from the *thought* and *language* of the Holy Ghost, would constitute no part of this improvement. It must be again repeated, that the contest is not between *version* and *version*; but between *translation* and *imitation*; between *inspired songs*, and those of *human composure*. The assertion of the disputer is this: Dr. Watts had as good a right to imitate the Book of Psalms, as Mr. Rouse had to translate it; and we have the same right to employ, in the worship of God, the imitation, that others have to use the translation.

The argument is of the same species as this—"The British divines, in the reign of James I, made a version of the Bible; therefore, Ethan Allen had as good a right to make his bible; and those who choose it, have as good a right to employ it, as others have to use the translation, for the rule of their faith and manners! The value of the argument, thus applied, every christian can appreciate."

Another misrepresentation here, is, "that as Rouse was not inspired, his version of the Psalms is no more inspired than the Psalms of Watts or any other." The principle from which this remark derives all its weight against an inspired Psalmody is dangerous in the extreme, and happily is as false as dangerous. It is an assertion that would raze the foundations of the Christian's faith and hope, and not only at one sweep deprive us of a revelation of the will of God, but renders it for ever impossible we should have one, unless the same Spirit who inspired the penmen of the Scriptures shall inspire its translators also. For if a correct version of the Psalms, even though in verse, is not inspired because its author had not the gift of inspiration, neither are our English Bibles the word of God, for excellent and capable men as our translators were, the gift of inspiration they never enjoyed. If this argument then is conclusive against the inspiration of the Psalms of David in English metre, it is equally so against the inspiration of the Old and New Testaments in English prose. And if it is not a sound argument against the one, as all will admit, neither can it be against the other. Thus then stands the case. Watts' is not a correct translation of the book of Psalms, nor indeed a translation at all. That which is *erroneously* called Rouse's Version is, and in the opinion of the best judges is among the best translations, if not the very best, that yet exists: and of course is as much inspired as any portion of our English bibles.

Another device used to depress and to sink into contempt the Psalms of David is, constantly to represent them and speak of them as "*Rouse's Psalms*" and "*Rouse's version*;" as if the version which they so denominate was the sole production of Francis Rouse, *verbatim et literatim*, as it was left by him. This is an art by which the unthinking are led aside from the truth, and imperceptibly induced to believe that the sum of the controversy about Psalmody is nothing more, than whether Watts or Rouse shall stand highest in public favour—a question in itself not worth a single straw, nor, if decided, of any consequence to this argument. The truth is, that Rouse's version has never been in use in the church in England since the days of the Westminster Assembly, if indeed it ever was, and in Scotland, it is certain it never was in use at all. About 1643, as the document in your 4th number, p. 147, informs us, Rouse's version was sent by Parliament to the Assembly of divines at Westminster, to be revised and corrected to fit it for the use of the Church. The

first thing they did was, "to dismiss from it every extraneous composition, being determined to keep not only to the sense, but as far as possible to the very words of Scripture. In this labour they were assisted by the general assembly of the Scottish Kirk," and after being revised in England, it was sent to Scotland for further correction and improvement, and after "MANY ALTERATIONS WERE MADE ON THE ORIGINAL COPY," it was adopted in 1645. This copy, so carefully revised by the Westminster Assembly was again taken up by the General Assembly of the Church of Scotland in 1647, with a view to further revision, in order to its being adopted as the Psalmody of that church. To ensure greater accuracy, it was divided into four portions and committed to different individuals, who were instructed in their examination of it "not only to observe what they thought needed amendment, but to set down their own essay for correcting it, and to make use of the labours of Rowallan, Zachary Boyd, former translators, or of any other, on the subject; but especially of the version begun by Sternhold and Hopkins and finished by the exiles at Geneva," which was the version then in use in that church. Those to whom this task was committed entered on their labours with zeal and in their progress were assisted by the different Presbyteries. Their report was the subject of serious deliberation at different meetings of the General Assembly and commissions of that body, and by the Presbyteries generally: and when the whole was sufficiently matured this interesting cause was issued on the 23d of November, 1649 by the following decision:

"The commission of the General Assembly having with great diligence considered the paraphrase of the Psalmes in meeter, sent from the Assembly of Divines in England by our commissioners whilst they were there, as it was corrected by former General Assemblies, committees from them, and now at last by the brethren deputed by the late Assembly for that purpose; and, having exactly examined the same, do approve the said paraphrase, as it is now complied; and therefore, by the power given them by the said Assembly, do appoint it to be printed and published for public use: Hereby authorizing the same to be the only paraphrase of the psalms of David to be sung in the Kirk of Scotland; and discharging the old paraphrase, and any other than this new paraphrase to be made use of in any congregation or family after the first day of May, in the year 1650. And, for uniformity in this part of the worship of God, do seriously recommend to Presbyteries, to cause make an intimation of this act, and take special care that the same be timeously put to execution, and duly observed.

A. KERR."

With what truth or propriety then can a version that has been so often revised altered and corrected by the most distinguished

bodies of divines that ever England or Scotland produced, be called Rouse's version? Let the candid judge. Unquestionably never before nor since was such care taken to have a correct version of the Scripture songs; never perhaps was a matter of such importance undertaken by men more competent to the task; and to their diligence, zeal and ability, under Providence, are we indebted for a version of the Psalms of David, in metre, which even to this day, is "MORE PLAIN SMOOTH AND AGREEABLE TO THE ORIGINAL TEXT THAN ANY HERETOFORE."

After all, however, it is not pretended that it is a perfect version, nor even the very best that can be made. After a lapse of nearly two hundred years, it is not surprising that in many instances, the mode of expression should appear uncouth, and fall awkward on the fastidious ear of modern taste. The wonder rather is, that, there is so very little of this in a composition so old. But while the Christian, who is a friend to the Psalms of the Bible, has no objection to a translation more agreeable to the modern style of language, but would on the contrary, give this the preference, he feels it would be purchasing this gratification of taste at too great a price to obtain it at the expense of removing a single idea which the divine Spirit has indited, or of debasing the pure gold, by the addition of a single thought of meaner origin. It is not by the harmony of sweet flowing verse, however agreeable this may be, but by the pure milk of the word of God that the soul is nourished up unto everlasting life. The pleasures of taste, are entirely of a different kind from those which the heaven born soul derives from the word of God. It is pleasure of this latter kind, that a man rightly exercised seeks and finds by appropriating the words of divine truth for his song of praise. This they are capable of affording even in the humblest dress; and where this happiness is enjoyed, the loss of the other will not be greatly felt. But, we cannot admit that the Christian has much if any thing to deduct from his happiness, in this exercise, on account of any deficiency of gratifications of this kind. We have no fear of contradiction, from any quarter, worthy of regard, when we assert, that the merely intellectual man, will find a richer feast in the Psalms of David in metre, than in any piece of human composition, whatever. But, though this is true, we also freely admit, that it is the spiritual taste that can best appreciate the songs of inspiration; and the more generally this is diffused among professing Christians, the less will they relish the ephemeral conceits of fellow mortals, and the more will they delight themselves in the word and ordinances of the eternal God.

B.

For the Religious Monitor.

THE PROPITIATION OF CHRIST.

(Concluded from page 275.)

Obs. 4. Without the Propitiation effected by the sacrifice of Christ, there neither would nor could have been, any gracious communion between God and sinners. The grand obstacle to the happiness of sinful man, is the holiness and justice of God expressed in the divine law. This law, enjoining the love of God and man, is so holy, just and good, that God can neither alter, nor dispense with it. He has sanctioned it with the penalty of death. This penalty, is altogether just. For, a righteous God could not sanction a righteous law, with an unrighteous penalty. And when it was denounced, he knew all the circumstances under which it would be incurred and inflicted. Now, if this penalty be just, wise and good, it would be unjust, unwise and improper, not to inflict it. Every moral attribute of God, therefore, as his holiness, justice, goodness and truth, guarantee its infliction. Its infliction is not an act of sovereignty, but of pure justice, and the Judge of all the earth will do right. Cursed, therefore, is every one that continueth not in all things written in the book of the law, to do them. While God may arrange in his wisdom, the time and the mode of fully inflicting this curse, every perfection of his nature interposes a barrier more insuperable than the everlasting mountains, forbidding all friendly intercourse with the accursed, till the curse under which they lie, is endured. God's own providence affords the most satisfactory confirmation of this conclusion. His moral government furnishes not a solitary instance of a criminal admitted to favour, but on the foundation of the Propitiation of Christ extending its retrospective influence back to the foundation of the world, and its prospective influence forward to the consummation of all things. The whole of his dispensations attest, that without the shedding of blood, there is no remission. Of the hosts of fallen angels, not one has seen the face of God in mercy, because Christ was not sent to be the propitiation for their sins. Of all the vast multitudes of Adam's descendants, not one finds mercy of God now, but through the death of Christ; and on the same foundation, will the righteous find acceptance with him in the great day.

The ignominious sufferings and painful death of Christ, God's Son, attest the necessity of this propitiation. God, who afflicts not willingly, and who has no pleasure in the death of the wicked, was pleased to bruise Christ, his own well-beloved Son.—And was the heart of God so insensible to the shame, the sufferings and the death of his Son, that he subjected him to all these, when they could have been dispensed with? On this supposition, can he be vindicated from the charge of cruelty, and from doing what was in vain? The very fact that Christ suffered, announced, that his sufferings were indispensable: And to this con-

clusion, the scriptures lead us. They unhesitatingly pronounce the necessity of Christ's sufferings, in order to obtain the remission of sin. This they do, sometimes by stating the inseparable connection established between sin and punishment. "The soul that sinneth shall die." "The wages of sin is death." And sometimes they announce distinctly and plainly the indispensable necessity of his death. Our blessed Lord, who comprehended the whole perfections and relations of Deity, and what became them, and who took part in the counsel of peace and made the atonement itself, is unquestionably satisfactory authority on this subject, and he has twice in one conversation, explicitly asserted it. Luke xxiv. 26 and 46. The same truth is also explicitly taught by Paul, Heb. ii. To the same purpose he also reasons, in Heb. ix. 22, 23. The amount of the whole is, "that without the shedding of blood there is no remission."

Obs. 5. Christ made this propitiation, only for the sins of his own people. The Bible uniformly supposes and teaches, that mankind are divided into two classes: distinguished from one another by essential and permanent characters. This distinction ever has obtained, it now exists, and ever will exist; it is recognised from the beginning to the end of the Bible; the discriminating marks and fate of each, are there clearly delineated.—These are the seed of the woman, and the seed of the serpent; the people of God's love, and the people of his curse; Israel and the nations; the friends and the foes of the Lord; the vessels of mercy, and the vessels of wrath; Christ's sheep, and the devil's goats. In the great day of the Lord, these two classes will be finally separated: the righteous admitted to heaven, and the wicked consigned to hell. Almost all the creeds of the reformed churches assert, in supposed conformity to scripture, that Christ's sacrifice is a propitiation for the sins of the one, and not for the sins of the other, of these classes of mankind. The sufferings and obedience of Christ, constituting the atonement, being the sufferings and death of a divine person, are necessarily in their own nature, of infinite value, and capable of indefinite application; yea, adequate to have redeemed the whole world. This perfection of the atonement, lays a foundation sufficiently solid and broad, for tendering the call of the gospel to every human being that has not sinned the sin unto death.—There can, therefore, be no reason for questioning the sufficiency of Christ's death, or apprehending that any will perish, through defect of merit in him who is able to save to the uttermost. But the grand matter to be decided, is, did God the Father in appointing, and the Son in making the propitiation, intend it for the sins of the whole human race, or only for those of the church? Be the saved many or few, all the reformed churches (except perhaps one) taught, that it was only for *their* sins that Christ is the propitiation, and that God inscribed *their* names and not those of any other in the Lamb's book of life, before the foundation of the

world. They supposed that there was a perfect harmony and correspondence between the acts of the Eternal Three respecting the salvation of men; the election of the Father, the redemption of the Son, and the sanctification of the spirit, being precisely of the same latitude. As a specimen of the doctrine of the Reformed churches on the extent of the death of Christ, we subjoin two extracts from the venerable Westminster confession. "As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore, they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called to faith in Christ by his spirit working in due season; are justified, adopted and sanctified, and kept by his power through faith unto salvation. NEITHER ARE ANY OTHER REDEEMED BY CHRIST, EFFECTUALLY CALLED, JUSTIFIED, ADOPTED, SANCTIFIED AND SAVED, BUT THE ELECT ONLY." In perfect harmony with this, is the answer to the question. "Who are made partakers of redemption through Christ?" "Redemption is certainly applied and effectually communicated, to *all* those for whom Christ hath purchased it; who are in time by the Holy Ghost enabled to believe in Christ according to the gospel."

The atonement in respect to its extent, is presented in scripture, if we mistake not, under two aspects. It is sometimes exhibited as the device of heaven presenting ample encouragement to guilty sinners of mankind, to return to God and live.—Under this aspect it is presented without limitation; and Jew and Gentile, bond and free, rich and poor, sober and profligate, are called to consider and improve it for their salvation from sin and wrath. Christ is thus set forth as the official Saviour of the world, able and willing to save all that come unto God by him. The design of God in appointing the atonement, and its final application, are not contemplated under this aspect; but it is exhibited as a *sufficient* and *universal* remedy, whatever the result may prove to be its efficiency. The universal call of the gospel, is predicated on this view of the atonement, and by it we are to interpret the general and indefinite expressions of scripture respecting its extent. It is no less manifest, that at other times, the atonement is contemplated not merely as opening a door of hope for sinners of mankind; but as connected with the purpose of God and the salvation of its objects. Under this aspect, it is regarded as limited by the will of Jehovah, and as infallibly securing and terminating in the final salvation of the church of the redeemed. Under the former aspect, it affords encouragement to all sinners to come to Christ; under the latter, it presents infallible certainty to them that believe that they shall all be saved from the wrath to come. It is under this latter aspect that it is contemplated, when it is regarded as restricted to the elect, and securing their salvation. Is. liii. 4—6, 10—12. John x. 11—15, xxvi. 29.

The extent of the atonement is unquestionably important, as a part of revealed truth; but its chief importance arises from the influence which our views of it have in moulding our apprehensions of its genuine nature. So intimately are they connected, that the one determines the other. No one, admitting the correctness of the view given of the atonement in our 3d observation, will hesitate for a moment respecting its extent. He must perceive, that if Christ actually substituted himself in the room of his people, and obeyed the precept and suffered the penalty of the law in their stead, that one and all of them must be saved. In his estimate, redemption and salvation are of the same extent. On the other hand, all who deny the reality of Christ's substitution in the room of his people, the imputation of their sins to him, and his plenary satisfaction to justice by enduring their full penalty, must, and do reject, a limited, definite atonement as absurd, and regard it as having relation to the sins of all men, and that instead of securing the certain salvation of any, it merely renders it possible and honourable for God to enter into a covenant with those who are able and disposed to fulfil the specified conditions. This, if any atonement at all, is a very different atonement indeed, from that which we have been attempting to describe, which renders certain the final salvation of all for whose sins it was made, while the other leaves it uncertain in itself, and optional with God, to save all, or none.

Finally.—The propitiation of Christ, for the sins of his people, is an admirable display of God's love. 1 John iv. 9, 10.—“In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.” “Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins.” They must be utterly abandoned, who are regardless of the opinion and love of others. We all desire and labour to be respected and beloved even by our inferiors and equals, and the respect and love of our superiors when genuine, are sweeter than all the incense of Arabia. The gifts and attentions attesting the sincerity of this respect and love, are valued above their intrinsic worth, and produced as our proudest honours. Let this respect and love be shown to us, by those whom we have grievously injured and provoked, and who were able to have visited on us the punishment of our crimes, and they melt us into the contrition of penitence, and call forth our highest admiration, and most strenuous exertions to reciprocate them. God who provided the atonement, is the High and Mighty one who inhabiteth eternity. We had hated him with a perfect hatred, and had our ability been adequate, we would have subverted his throne, and annihilated his being. We were his determined and declared enemies; and yet, instead of punishing, he so sincerely loved us, that he spared not his own well beloved Son, but gave him up to the death of the cross for our

redemption. From the same unparalleled love, proceeds the gift of the Spirit to dwell in our hearts, to enlighten and comfort, to sanctify and save us. This is an exhibition of love without a parallel; an exhibition that could be given only by him, who is love, and than which, even he himself could not give a greater. Well may this love constrain us to ascribe, "Blessing and honour and glory and power unto him that sitteth upon the throne, and unto the Lamb for ever and ever."*

* The death of Christ, is the source of our life, honour and blessedness.—It sends forth and secures to the saint redeemed by it, blessings and honours in time, and will forever exalt and enrich him. If others never weary in contemplating under every aspect, the sacred cause of their glory and blessedness, he may well behold with desire, admiration and love, the cross of Christ, the source of his honours and privileges. This sight we have been contemplating chiefly as exhibited in the New Testament; view it for a little, as presented to the ancient church. It may not be uninteresting nor unprofitable after the work is done, to view the plan: this we may do here. For four hundred years, the church had only a figure, an emblematical representation of that atonement which Christ made in dying. Let us contemplate that figure, and we will find, that it exhibited darkly, but intelligibly, the same truths which we are allowed now to contemplate, in New Testament representation. This view will tend to confirm the representation given of the atonement and shew how Christ was the Lamb slain from the foundation of the world.

1. View the ancient habitation and symbolical throne of Jehovah. He dwelt in the Holy of Holies, the most remote part of the tabernacle and sat upon the mercy seat, the most significant part of its furniture. He was thus surrounded with the inclosure, encompassing the court of the tabernacle, with the tabernacle itself and separated from the first apartment of the tabernacle into which the priests entered by the vail, dividing the holy from the most Holy place. Did not all this, distinctly announce not only the Majesty of Jehovah, but also his displeasure against sin; and that, although merciful, he could maintain no intercourse with sinners, but through a mediator, and on the ground of a propitiatory sacrifice. For his mercy seat was over the law, and must be sprinkled with blood. The High Priest only could enter his presence, to denote his unalterable determination to support the claims of his law, and that mercy can be extended to transgressors only in the way of maintaining righteousness, announcing, that while he is the "just God and the Saviour, without the shedding of blood there is no redemption.

View next, the sacrifices of that dispensation, and the rites attending them. The victims offered in sacrifice were clean and blameless, and the property of the offerer. To the victim the sin of the offerer was symbolically transferred, either by himself or by the priest laying his hands on its head, in his name, "thus putting on it his sins," Lev. xvi. 21. Thus it became his substitute, and was treated as guilty of his crimes, they being imputed to it; for it was put to death by violence, and its flesh burnt on the altar, while its blood was sprinkled on the altar, on the utensils of service, on the book and on the worshipper himself. Here was express substitution and transference of guilt and punishment; a most significant exhibition, that God will hold fellowship with us, only on the ground of an atoning sacrifice; and that all our enjoyments are consecrated with blood. The blood of the sacrifice was sprinkled even on the mercy seat itself, the throne of God, to denote that it is as propitiated, that he will hold communion with sinners. In short, almost every thing under the former dispensation, was purified with blood; announcing that it behooved the heavenly things of which they were types, to be consecrated with a better sacrifice.

View also the effects of these sacrifices thus offered. God was propitiated, the offerer's guilt taken away, and his pollution cleansed. Jehovah admitted

The cross of Christ is the very marrow of the gospel, and diffuses its influence over all the articles of our faith, and over all the branches of our duty. It is the living fountain whose streams pervade the whole system of Christianity. Having taken our station at its foot, before we depart let us cast a glance at some of the most important objects presented to our contemplation, and view the aspect under which they now appear. Contemplate—

1. The aspect under which the character of God appears.—The gods of the heathen, and the gods of many calling themselves Christians, (reasoning from their practices,) either connive at sin, or accept of any compensation for infringements of duty. Imagining their gods to be like themselves, they call their grossest crimes, human frailties; and confidently assert that God would be a merciless tyrant if he punished every fault, and did not pardon on repentance. Under this soothing apprehension they remain at ease and continue in the indulgence of sin. Under what a different aspect does the atonement present him. It exhibits him as the most glorious of beings, clothed with unspotted holiness, and of pure and inflexible justice, resenting and punishing according to its desert every sin, and yet loving the righteous, pitying the miserable, and extending to them the riches of grace, consuming the impenitent, and pardoning those that betake themselves to his mercy. With this God, sinner, thou hast to do. He will not clear the guilty. He is powerful to punish. With this God, saint, thou also hast to do; but with him as reconciled. He is thy Father and Redeemer.

2. The aspect under which it exhibits the law of the Lord.—The veneration of men for the law under which they live, their care to obey it, and fear to violate it, will ever be proportioned to their convictions of its excellency, the rectitude of its requisitions, the justness of its penalty, and the infallible certainty of its infliction. These convictions will also regulate their fear of violating it, the intensity of their condemnation of its transgressors, and the pungency of their own grief and repentance, when they do themselves transgress it. Were Jehovah to inform men that he had given them an excellent law, and enforced it with a just penalty; but did not intend always to inflict that penalty, and never in its full extent; the necessary and natural result would be, their contempt of the divine law and of the lawgiver himself. Then men might indeed sin with comparative impunity, because grace abounds, and even feel little gratitude for deliverance from the curse of such a law, by Christ's being made

him to his courts and congregation, and the offerer drew nigh to him on the mercy seat and found acceptance. "Now, if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctified to the purifying of the flesh, how much more shall the blood of Jesus Christ, who through the Eternal Spirit, offered himself without spot unto God, purge the conscience from dead works, to serve the living God."

a curse for them. In a very different light indeed does the atonement exhibit this law. Here the law is seen unaltered and unalterable, so inflexible that it would not, and could not admit a single transgressor to favour till all its claims were answered; that it would not abate these claims to Christ himself, God's own Son, when he had assumed their fulfilment. To thee, sinner, the cross announces, "cursed is every one that continueth not in all things written in the book of the law to do them; that to thee, persisting in sin, there remaineth a certain fearful looking for of judgment and fiery indignation to devour thee, the adversary. This law, Christ, our surety, magnified and made honourable.—It is in the hand of our mediator as fulfilled, and so has become our protection and our rule to lead us to happiness and heaven.

3. The aspect under which it presents the desert and malignity of sin. The exceeding sinfulness of sin is very affectingly seen in the glass of the law, in the individual, domestic, and social sufferings of transgressors, and in their eternal sufferings in the punishment of hell. Calvary and Gethsemane afford a still more affecting display of the desert and malignity of sin. They attest, that it is so offensive to Jehovah, of such an abominable nature, that no sacrifice inferior to the blood of God was adequate to its atonement; that no sufferer but the Son of God could exhaust its punishment, and that it cost him not only sighs, and groans, and tears; not only bodily tortures and mental sorrow and amazement, but life itself. The Lord of Glory and the Prince of Life died to deliver us from iniquity. If these things were done in the green tree, what shall be done in the dry. If the Son of God thus suffered when made a curse, eye has not seen, ear has not heard, the heart cannot conceive the unutterable torments awaiting the sinner when crushed under the punishment of his sin. From these torments the saint is redeemed, and that at the expense of his Saviour's enduring for him the pains of hell. When sin spreads its allurements before us, and promises impunity, let us cast a glance at Gethsemane and Calvary, and the delusion will be dissipated.

Lastly. The obligation we are under to study holiness, and the true source whence it springs. Man, however noble a vine once, is now twice dead, plucked up by the root, and is become to every good work reprobate. To his fruitfulness again in good works, two things are essentially requisite, and both spring from the death of Christ.

1. Regeneration, which is a creation in Christ Jesus unto good works. It is the spiritual quickening of a sinner, dead in trespasses and sins, preparing him for the duties and enjoyments of the family of God. It is his implantation into Christ, and the source of his holiness, growth in grace, and final salvation.—And all this comes from Christ crucified. Had he not died, the Holy Spirit, the source and agent of all that is acceptable to God in fallen man, would not have been given. "The washing

of regeneration and the renewing of the Holy Ghost are shed on us abundantly, through Jesus Christ our Saviour." Another requisite is,

2. Proper motives to holiness. However passive in regeneration, man is active in conversion and sanctification. God works in him in the whole course of salvation, both to will and to do, but it is through motives calculated to operate on his moral nature. Fear and love are the most potent of these, and the cross of Christ elicits both. It proclaims, that even our God is a consuming fire, while he is, at the same moment, seen to be love itself. This sight constrains us to fear the Lord and his goodness, to love him who loved us and died for us. In distinct accents the voice from heaven thus addresses us. "Ye are not your own, for ye are brought with a price; therefore glorify God in your bodies and in your spirits, which are God's."

CORRODIE.

QUERY.

MESSRS EDITORS,—Please give the following query a place in your Monitor. Would it be inconsistent with the character of the church or contrary to her obligations to consider herself *in her organized capacity* a Bible Society, and to perform the duties of one? An answer is requested from some of your correspondents. G.

Selections.

REVIEW.

[We give the following Review from the Evangelical Witness, as furnishing some account of a very interesting controversy on the subject of Creeds and Confessions lately agitated in the Presbyterian church, and supplying, in addition to what has already appeared in the Monitor, a new set of invincible arguments in opposition to the popular doctrine of Catholic Communion.

Ed. R. M.]

1, "The utility and importance of Creeds and Confessions; an extraordinary lecture, delivered at the opening of the summer session of the theological seminary of the Presbyterian church, Princeton, July 2d, 1824. By Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government, in the said seminary.

"*In necessariis unitas, in non necessariis libertas, in omnibus caritas.*"

Princeton, 1824. pp. 84. 8vo.

2. "Letters on Christian Communion, addressed to the members of the Associate Reformed, the Associate and the Reformed churches: '*Contend for the faith once delivered to the saints.*'—By Ebenezer Dickey, D. D. pastor of the Presbyterian congregation at Oxford, Penn. Philadelphia, 1824." pp. 28. 8vo.

3. "Remarks on the rise, use, and unlawfulness of Creeds and Confessions of Faith, in the church of God. In two parts.

By John M. Duncan, pastor of the Presbyterian church, Tammany-street, Baltimore.

And yet I shew unto you a more excellent way. 1. COR. xii. 31.

He the only heretic, who counts all heretics but himself.—MILTON.

Historic fact is not divine institution.—MILLER.

Let us not lay aside charity to maintain faith.—GARGANELLE.
Baltimore, 1825." pp. 237. 12mo.

Intelligent men could not fail to perceive that the controversy on the subject of loose, free, open or catholic communion, would lead to one on the doctrine of creeds and confessions. About fifteen years ago, the Rev. Dr. Mason, in New-York, opened the gates of communion in the Associate Reformed congregation, of which he was pastor, to professors in other denominations of Christians. As this was contrary to the usage of the Secession churches, so it gave considerable offence to many of his brethren in the ministry. The subject was canvassed with some warmth in the Associate Reformed Synod, during several sessions. Dr. Mason, in self-defence, wrote and published, in the mean time, his "Plea for Catholic Communion." The leading ministers in the Presbyterian and Reformed Dutch church, either were led by the Plea into Dr. Mason's views, or had before embraced them. The young men who were educated in the Associate Reformed theological seminary, under Dr. Mason's care, generally embraced this scheme. Among these was Mr. Duncan, the author of the last of the works, whose title-pages are copied at the head of this article. He, together with Dr. Dickey, the author of the Letters on christian Communion, was of those members of the Associate Reformed Synod who joined the Presbyterian church. After the junction of Mr. Duncan with the General Assembly, he was elected one of the superintendants of the theological seminary of the Presbyterian church, at the sessions of the Assembly in the spring of 1823, and signed the formula of questions, signifying his adherence to the Confession of Faith, Government and Discipline of that church. He had entered into Dr. Mason's views on the subject of ecclesiastical communion, and had preached upon them in his congregation at Baltimore. With those who practice on this scheme, it is the custom, immediately before dispensing the elements in the Lord's supper, to invite to a participation of them, "all those who are in regular standing in other branches of the church," and of course, those who do not embrace the creeds and confessions of the church in which the sacrament is dispensed. Mr. Duncan had perceived, or thought he had perceived, that this practice was inconsistent with the use made of creeds and confessions, in the admission of members to the privileges of the church. He attended the meeting of the board of superintendants of the theological seminary in Princeton, in the spring of 1824. By appointment he preached a sermon before the board, the professors, and the students of theology, in which

he inveighed against creeds and confessions, as terms of communion in the church. This sermon was published and reviewed in the *Christian Advocate*, edited by Dr. Green, in Philadelphia. In the review, creeds and confessions were earnestly defended, and the author and his doctrine attacked with some warmth.

At the opening of the summer session of the theological seminary, professor Miller read to the theological students, the lecture on creeds and confessions, in which they are ably vindicated. Though Dr. Miller does not mention the name of Mr Duncan, in the lecture, yet it was evidently designed to counteract the influence of his sermon. Not long after the publication of this lecture, Dr. Dickey published his pastoral letter to the three denominations mentioned in his title-page. In this letter Dr. Miller's name is not mentioned, but we are persuaded it was intended as an indirect reply to the argument of the professor's lecture. At all events, we hope to shew presently, that the doctrine of the letter, and that of the lecture are at war with each other. Next, we have, lately issued from the press, Duncan's *Remarks on the rise, use, and unlawfulness of creeds, &c.* This is the brief history of those three productions. We now proceed to shew that the doctrine of the professor's lecture is inconsistent with what is called catholic communion. We do this partly for the purpose of shewing that the former controversy has led to the latter. Dr. Miller's definition of a creed or confession is as follows:—"An exhibition, in human language, of those great doctrines, which are believed, by the framers of it, to be taught in the Holy Scriptures; and which are darwn out in regular order, for the purpose of ascertaining how far those who wish to unite in church fellowship are really agreed in the fundamental principles of christianity." (p. 8.) If this be a correct definition of those instruments, as we think it is, they are inconsistent with loose communion. Those who sit down together at the Lord's table, certainly unite in 'church fellowship,' and when we admit to this fellowship those who do not embrace the creed which we have adopted, we neglect to employ the means which we contend ought to be used for ascertaining how far we are agreed in fundamental principles, and so contravene the essential principle of our creed.

As loose communion is opposed to Dr. M's definition, so is it to all his excellent arguments.

His first argument is .—"Without a creed explicitly adopted, it is not easy to see how the ministers and members of any particular church, and more especially a large denomination of Christians, can maintain unity among themselves." (p. 9.)—This argument refers immediately to the definition. In its prosecution, Dr. M. very pertinently asks, (p. 10,)—"Can a body of worshippers composed of Calvinists, Arminians, Pelagians, Arians and Socinians, commune together profitably and comforta-

bly, each retaining the sentiments, feelings and language appropriate to his own denomination?" And again: "Can persons who cherish those irreconcilably opposite sentiments and feelings on the most important of all subjects, sit together in comfort at the same sacramental table?" If a minister invites to the communion table, all who are in regular standing in other denominations, and the invitation is accepted, then all those descriptions of persons will sit together at the same sacramental table; for they are all found in regular standing in denominations called Christian; and even should we deny (as we certainly do) that Arians and Socinians are Christians, it will not diminish the force of our argument; for the persons invited are made judges in their own case, and they will undoubtedly consider themselves Christians. If unity of sentiment is any where important, it is at the holy table of the Lord, because men are there walking together to the very altar of the Lord. Again, under this argument, the professor asks, (p. 11.)—"How is a church to avoid the guilt of harbouring in its bosom, and countenancing, by its fellowship, the worst of heresies that ever disgraced the christian church?"—the professor means without creeds and confessions. The object of this argument is to prove, that since all heretics profess to believe the Bible, we cannot secure that unity of sentiment which is requisite for church fellowship, without using a creed as a test. This we think almost self-evident. But when you invite those who deny your creed, you invite to the violation of this very principle.

Argument 2d:—"One great design of establishing a church in our world was, that she might be, in all ages, a depository, a guardian, and a witness of the truth." (p. 15.) This is a fine sentiment, and happily expressed. The argument is well supported by appropriate texts and sound reasoning. "Hold forth the word of life." "Buy the truth and sell it not." "Content earnestly for the faith once delivered to the saints." "Hold fast the form of sound words which ye have received." "Strive together for the faith of the gospel." "These," says Dr. M. "and many other commands of similar import, plainly make it the duty of every christian church, to exclude all such as embrace radical heresy from their communion." Now he contends, and this is the very essence of his argument, that unless we form creeds, and "exclude from communion" those who reject them, we never can do this. The very spirit and letter of this argument is violated, by admitting to communion those of other denominations who deny the truth of our creed. If it be not at the Lord's table and in baptism, where is it that church members profess their adherence to the truth? It is not in contributing to build churches, it is not in purchasing pews and paying the rent of them, it is not in attending church; for infidels, heretics and profane men do all these. It is most solemnly and emphatically in the participation of the sacraments. "Open ye the gates that

the righteous nation that *keepeth the truth* may enter in." Those who keep the truth, Dr. M. says, are tested by your creed.—According to his argument, open the door for those who do not profess their belief in your confession, and you open it to those *who do not keep the truth*. This argument then is directly and openly at war with catholic communion.

Argument 3d:—"The adoption and publication of a creed is a tribute to truth and candour, which every christian church owes to the other churches and to the world around her." (p. 18, 19.) By the adoption and publication of a creed, the church says, this is a term of my communion; but by admitting to your communion those who reject that very creed, or, which is the same thing, those who have never professed a belief in it, you contravene that very act of adoption and publication. This is a want of candour: 1st, to the world. A man of the world, who has read your Calvinistic confession, attends at a communion solemnity, and sees at your communion table, his neighbour, who is an Arminian. What will he, what can he say? These people affirm in their confession, that it is their term of communion; but I find they are not to be relied on; for there is my neighbour, who rejects a leading article of their creed, in their fellowship. 2d, to other churches. Should a member of the Reformed Dutch church, a Calvinist, accept the invitation of a Presbyterian minister, on the ground that the confession of the Synod of Dort is substantially the same with that of the Presbyterian church, and find an Arminian, in regular standing with the Methodist church, at his side, would not this be a violation of good faith? Catholic communion is uncandid in him who gives the invitation, for he contravenes the act of the church, which makes its creed the term of communion: it is uncandid in him who accepts the invitation; for by so doing, he professes his belief in the known term of communion of the church, where he enters into fellowship.

Argument 4th:—"They" (creeds and confessions) "are friendly to the study of christian doctrine, and of course, to the prevalence of christian knowledge." (p. 22.) The whole history of the church attests the truth of this argument. Where has there ever been a church, or a congregation, that neglected creeds and confessions, and was at the same time distinguished for attainments in christian knowledge? Where have they been honoured and faithfully applied, without evincing their force in the illumination of the christian community? Were it not to be thought invidious, we could abundantly confirm this argument of the professor's, by a review of the present state of the churches. But is it not evident that catholic communion counterworks this salutary operation? When the youth of the church and those who are making advances out of the world towards her communion, see her confession trampled under foot, in the admission of those to the Lord's table, who never read, and who reject it,

they cannot deem the study of it important. They will say, more labour ought not to be imposed upon me, who am a member of the church by baptism, or who am seeking membership, in preparing for admission to the communion table, than upon those who belong not to this congregation. All should be equally qualified. Others are thought to be sufficiently so without reading the confession: so can I. Catholic communion tends to bring confessions into contempt.

Argument 5th:—"The experience of all ages has found them indispensably necessary." (p. 25.) Why has the experience of all ages found them so? For what have they been so found? Undoubtedly, that those who rejected their doctrines might be excluded from the communion of the church. On any other supposition, this argument loses all its force. The professor refers to the Council of Nice and the case of Arius, who was expelled from the communion of the church for maintaining the heresy which bears his name, the test of which was his refusal to subscribe to the Nicene creed.* When, in the practice of loose communion, you admit those who impugn your creed, you depart from what you say the church has found necessary for the preservation of her purity. But you will say, they do not impugn capital doctrines. We reply, leave then those doctrines out of your creed. For the argument supposes that the maintenance of every article in the creed is "*indispensably necessary*" to the preservation of soundness in the faith and fitness for the church's communion.

Argument 6th:—"Their most zealous opposers have generally been latitudinarians and heretics." (p. 30.) Why have they? Because they were not allowed to enjoy the communion of the church, without subscribing those instruments. Admit men to the privileges of Christ's house, without regard to our creed, as is done in loose communion, and the outcry of heretics will cease; for they will consider them perfectly harmless. And who are "latitudinarians?" Those who wish to extend the communion of the church beyond the boundaries of her doctrines. This surely is done in loose communion.

Argument 7th:—"Their most zealous opposers do themselves virtually employ them in all their ecclesiastical proceedings." (p. 33.) This is the professor's last argument. It is a good one, and shows that creeds and confessions are founded in the very nature of things—in the social constitution of man.—Hence, as far as loose communion is practised, it weakens the very foundation of ecclesiastical society, and substitutes confusion for order. Thus we have passed through all the arguments of the professor, and have shown our readers, we hope satisfactorily, that every one of them is opposed to loose communion.—Indeed, we are confident, that it is impossible to invent a respect-

* Mosheim's Eccle. Hist. vol. I. pp. 316, 317. New-York, 1821.

able argument for the use of those instruments, that does not, when analyzed, apply with as much force against open communion, as it does in favour of creeds and confessions. In this case, "action and re-action are equal." The name, creed, signifies something believed. Who believes it? The communicant at the Lord's table. The name, confession, signifies a profession of this belief. Where is this profession of belief made? At the Lord's table. The names, the nature, the use and the objects of these instruments are all directly opposed to what is called catholic communion.

For the farther illustration of this argument, we shall suppose a case, and one which in fact often occurs. A minister of the Presbyterian church is settled in a neighbourhood where there are but a few Presbyterian families, and around him Baptists, Methodists, Episcopalians and Congregationalists. These latter purchase pews in his church, pay salary, and attend stately on his preaching. On the principle of loose communion, he admits them to the Lord's table, and baptizes the children of the Methodists, Episcopalians and Congregationalists; for he cannot dispense to them the one sacrament and consistently refuse the other. Now, we ask, what more is to be done, in order to constitute them members of his congregation? Clearly nothing. They of course have a right to a voice in the management of congregational business, and are, to all intents and purposes, members of his congregation. We say, moreover, they are subjects of discipline; for were any of them to steal, commit murder, or be guilty of any gross sin, they would surely be excluded from communion, which is an act of censure, and to which they could not be subjected without trial. Where, all this time, is the Presbyterian Confession of Faith? Have not all the rights of citizenship been bestowed, without any allegiance to the constitution? But an individual from the world applies for the privileges of church fellowship; the minister brings him up to the Presbyterian creed; he says, "I do not believe the Calvinistic doctrines, I am an Arminian, I believe in the Prelatical form of church government." Could he be refused? His life and conversation are as good as those of others of the same principles in the congregation. What could be said to him, were he to ask—how can you admit these and exclude me? Upon the whole, we ask our readers, whether it is not absurd, perfectly absurd, to contend for creeds and confessions, and yet maintain and practise loose communion?

To all this it may be replied, that the reformed churches on the continent of Europe and in Great-Britain, though they had not the same Confessions of Faith, held communion with one another when opportunity offered. We know and admit it. But if they did wrong, we ought not to follow their footsteps. The case, however, is entirely different. The members of the Reformed church in Scotland held communion with the Belgic,

Genevan, German Calvinist, and French Reformed churches, on the principle that the Scottish Confession, the Confession of the Synod of Dort, the Augsburg Confession, the Genevan Confession, and the Gallican Confession, were all substantially the same, and they were so, in fact. Besides, in these cases, it was always supposed that those, who, from the church in any foreign country, partook of the communion in any place, had read and approved the Confession of those, into whose fellowship, for the time, they entered. All this was in full accordance with the whole doctrine of creeds and confessions, for which professor Miller contends. As well might the loose communionists plead the example of the Episcopalians in England, holding communion with the Episcopalians in the United States.

But quite different is the state of things, in relation to those denominations now on the field, among which, it is plead, there should be inter-communion. They are formed into different bodies, and they have framed their creeds, on the ground that their principles are, in some important points, different from each other, and even adverse. Were it not so, those who plead for open communion, for inter-communion among those who live in the same country and neighbourhood, should change their ground entirely, and plead for the utter abolition of all party distinctions, and the amalgamation of Congregationalists, Presbyterians, Episcopalians, Methodists, Baptists, &c. into one body, without any change of principles. How absurd, and even impossible this would be, every one must at once perceive. Besides, on the scheme of loose communion, it is not at all expected that those who enter occasionally into the fellowship of other denominations at the Lord's table, should read or approve their confessions.

We have discussed this point somewhat at large, for the purpose of demonstrating, as a part of the philosophy of history, that the controversy on the subject of creeds and confessions has grown out of that on loose communion. If we have established this point, as we trust every candid reader will admit we have, then it follows that the argument for creeds and confessions must be abandoned, or the open communion scheme relinquished. As it is now manifest that however specious the name, Catholic Communion, may be, however plausible, as a token of fraternal affection, and however alluring, as an indication of liberality, and charity, yet its tendency, after all, is to remove the ancient landmarks, to break down the walls of Jerusalem, to loosen the whole fabric of the church, and to defile the palaces of the living God; let it be abandoned, and other means sought for to heal the divisions of the church. Let all strive to purge out the old leaven of error, heresy and prejudice, "*till we all arrive at the unity of the Spirit and the bond of peace.*"

(*To be Continued.*)

From the (Edinburgh) Christian Monitor.

ON DRUNKENNESS.

[In a Letter to a Friend.]

"Faithful are the wounds of a friend, but the kisses of an enemy are deceitful."—PROV. xxvii. 6.

"Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him."—LEVIT. xix. 17.

My Dear Sir,

Perplexed how to commence this letter I have transcribed the texts just quoted as a sanction for the freedom of the present address. To reprove a friend faithfully for his faults, is perhaps the strongest proof we can give of our friendship; and sure I am that it is one of the most difficult and painful.

You will probably anticipate from these hints the subject to which I earnestly solicit your attention. I have recourse to the present method of conveying my sentiments, not from want of opportunities of personal conversation, but because, often as I have resolved, I cannot muster courage to express them in any other way.

It is far from being my wish to pry with unwarrantable curiosity into the private habits of any individual; and the jealousy which I feel in reference to you is, I trust, "a godly jealousy."—"Charity believeth all things, and hopeth all things," but it does not shut its eyes against unambiguous and incontestible evidence, and "it rejoiceth not in iniquity, but in the truth." Occasional observation, as well as general report, leaves no possibility of avoiding the painful conclusion, that your conduct in various respects is not what it ought to be, and what it once was, and that in particular you are not careful "to live *sobely* in the world."

The time has been when your reputation stood high in the church. Not only did you attend punctually on the public institutions of the gospel,—you attended also to the duties of family devotion and family instruction; and it was rarely, indeed, that your conduct in the world was stained by the violation of that temperance which is peculiarly obligatory on all the professed followers of Him who did no sin. How melancholy that, while your attendance on the sanctuary is regular as before, the duties of domestic religion are often omitted by you, or performed in such circumstances, that the performance is probably more culpable than would be the omission! How melancholy that the enemies of religion should have it in their power to say, that grave and devout as you seem on the Sabbath, your appearance on that day, and your conduct through the week, are utterly at variance; and that you are often in the tavern when you should be in your own house! How melancholy that, while "the path of the just is as the shining light, which shineth more and more unto the perfect

day," you have "left your first love, and fallen from your first works."

Will you allow one for whom you have professed a regard and who entertains a sincere regard for you, to expostulate with you on this conduct? It is not uncommon for those addicted to drunkenness, to excuse themselves by alleging, that while they sometimes exceed the bounds of strict temperance, they are seldom so far intoxicated as not to know what they are doing, or as to be incapable of transacting business; and this very apology I have heard alleged by you. Now, admitting it to be founded on truth, does it never occur to you, that much guilt may yet be contracted? He who has said, "Thou shalt not kill," has said also, "Let your moderation be known to all men;" and his authority is insulted, and his vengeance incurred by the disregard of the latter command, as well as by the violation of the former.—We are enjoined to avoid not only all evil, but all appearance of evil, and all unnecessary approaches towards it. He who is perpetually transgressing the law, and who defends himself by the excuse that he never goes far beyond the line of duty, offers a greater provocation to the Lawgiver, than he whose transgressions, though more atrocious, are less frequent, and who does not palliate them by such miserable sophistry.

Intemperance of every kind, and drunkenness more particularly, is prohibited in Scripture in terms of most emphatic reprobation; and the opposite conduct is prescribed as an indispensable branch of genuine religion. "Drunkards shall not inherit the kingdom of God." "The works of the flesh are—drunkenness, revellings, and such like." "He that soweth to the flesh, shall of the flesh reap corruption." "Pure religion and undefiled before God even the Father, is for a man—to keep himself unspotted from the world." "The grace of God, which bringeth salvation, teacheth us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." "But as for that evil servant who shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of; and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

It is impossible to ponder these declarations attentively, without being convinced that the ideas generally entertained of the enormity of the sin under consideration, are most defective and inadequate. And yet this sin is condemned by reason as well as by revelation, as one peculiarly brutal and debasing. It is usually the inlet to innumerable other evils; and its natural tendency is to ruin the worldly interests of the individual who indulges in it, to undermine the health of the body, to enfeeble and stupify the faculties of the soul, and to render it callous to every

noble sentiment and every religious impression. It is said of the ancient Spartans, that when their slaves were intoxicated, they were accustomed to shew them in that state to their children, for the purpose of inspiring the latter with an early horror of a vice so debasing. How humiliating the thought, that the inhabitants of a Christian country should regard as a light and venial sin, a practice so disgraceful in a heathen land. "Shall we not feel ourselves provoked to jealousy by them that are no people, and angered by a foolish nation?"

While drunkenness involves the most insulting disrespect and the basest ingratitude towards God, violating his express injunctions, and perverting his bounty to the purposes of sin, and while it is evidently injurious in its tendency to the individual himself, it is farther criminal as implying injustice and inhumanity towards our fellow-creatures. "The poor ye have always with you, they shall never cease out of the land." There are nearly eight hundred millions of human beings in the world, who know not "the true God, nor Jesus Christ, whom he hath sent." And is that man possessed of the feelings of humanity, or influenced by the principles of religion, who can week after week waste in the gratifications of intemperance, what would supply the necessities of some indigent and disconsolate family in his neighbourhood, or impart to some perishing heathen the word of eternal life?

I have hinted above, that intemperance is generally followed with ruinous consequences even in the present life. If such consequences do not invariably follow it, let it be considered, on the other hand, that it may be punished by calamities which do not seem to follow from it by any natural or obvious connexion. In your worldly enterprises, you may meet with unexpected vexations and disappointments; your heart may be torn with anguish on account of the misconduct or the misfortunes of those who were peculiarly dear to you; numberless other sorrows may be multiplied to you, all intended, though you little suspect it, as the correctives of your besetting sin. If, instead of regarding these painful yet kindly intimations, you neglect and despise them, no words can adequately express your folly or your danger. How easy for "him, in whose hand our breath is, and whose are all our ways," to blast all our comforts, and to curse all our blessings! How easy for him to turn all the sweets of life into gall and wormwood? "Do we provoke the Lord to jealousy? are we stronger than he?" "If ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary also unto you in fury; and I, even I, will chastise you seven times for your sins."

One other consideration, demonstrating the enormous criminality of an occasional, and still more of a habitual disregard of the maxims of temperance and sobriety, I cannot but subjoin.—Such a disregard is diametrically repugnant to that frame of mind

inculcated by Jesus Christ as evidently befitting the character and prospects of all his disciples. Is not the present posture assigned to his church, that of "waiting for his appearing?" and is it not his requirement that, in anticipation of an event so inexpressibly grand and awful, "we be sober and watch unto prayer?" Are we not instructed to consider ourselves, while on earth, as in the country of an enemy and in a state of warfare?—Is there not a charge which our exalted King has appointed us to guard, and which is perpetually in danger? If such is our condition and our prospects, what should be our conduct?—"They that sleep, sleep in the night; and they that be drunken, are drunken in the night: but let us who are of the day, be sober." "Let your loins be girt about, and your lamps burning, and ye yourselves like men that wait for their Lord." The Judge will come in a day when men look not for him, and in an hour which they are not aware of; and what will be the situation of those who are unprepared to receive him? "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." "And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make no provision for the flesh, to satisfy the lusts thereof."

I have thus, my dear sir, attempted to represent to you the criminality and the danger of intemperance. I have done this with ardent wishes, but not with sanguine expectations. Of all vices, as far as my observation extends, drunkenness is one of the most hopeless and incorrigible; and though I have not abandoned all hope of your reformation, I sometimes fear that this degrading and pernicious vice has acquired already, or will soon acquire, a confirmed, perhaps an unconquerable ascendancy over you.

If you would be emancipated from its accursed dominion, recollect the necessity of constant and importunate application at the "throne of grace" for supernatural assistance. Recollect, too, the necessity of that vigilant circumspection on your own part, and that inflexible resolution, without which emotions of sorrow for past sin are absolutely useless, and without which prayer for assisting and sanctifying grace is only an insult and an abomination. Further still, it may be expedient to break off from all such company as may prove a snare to you, and to abridge your use even of innocent enjoyments and temperate pleasures, for the sake of avoiding intemperate gratifications.

Religion teaches us to regard sin as an implacable and insidious foe, watching for our destruction; as a poison, to taste or touch which, is death. It teaches us, of course, not only to avoid the actual commission of sin, but to keep at the greatest possible distance from it, and to beware of all incentives and temptations to it. If, therefore, there may be any individual who cannot partake of those bounties of Providence which constitute the luxuries rather than the necessities of life, without being in danger of indulging to excess, it would be proper for such an individual to observe with regard to them a complete abstinence; and I suspect that it will be found in fact, that few drunkards have learned temperance, whose reformation did not commence with rigid abstemiousness.

These counsels you may perhaps regard as harsh and unreasonable; but they are sanctioned by the authority of Jesus Christ. He requires us to "mortify every sinful appetite, to deny ourselves, and to crucify the flesh with its affections and lusts."—These duties may prove at the outset difficult and painful, but it would be easy to demonstrate that they are conducive to our happiness even in the present life, and that temperance, like every other of wisdom's ways, is "pleasantness and peace."—Epicurus himself recommended moderation, as the means of enjoying the greatest amount of pleasure. Even admitting that the practice of some of the restrictions now mentioned were to prove painful in the continuance as well as in the commencement, would any reasonable being hesitate for a moment between the alternative of submission to them now, and of condemnation hereafter to everlasting pain and hopeless perdition? "If thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire."

It is the tendency of every sin, more especially of that under consideration, to stupify the minds of those who indulge in it; to blind them to its deformity and malignity, its demerits and consequences; and to render them inaccessible to conviction. In concluding, therefore, let me once more intreat you to beware lest you be "hardened through the deceitfulness of sin;" and take heed not to impose on yourself by seeking to palliate the guilt of your conduct. Think not lightly of it, because you have not hitherto been expelled from the communion of the church. The office-bearers of the church may be negligent and remiss; a justifiable aversion to measures of severity may incline them to exercise an unwarranted lenity; or there may be circumstances known to yourself and your intimate associates, with which your spiritual guardians are unacquainted, but which, if proved before them, would lead to your instant expulsion.—

Think not lightly of your besetting sin, because it is one of which the men of the world think lightly. Little do you suspect, that some of the very persons with whom you too often associate, do not scruple to pronounce you a consummate hypocrite. And if you act as a hypocrite, is it wonderful you should be regarded as such?

It is a small thing to be judged of man's judgment; but in this instance, is there not reason for apprehending that the judgment of man coincides with that of God? "He only that endureth to the end, shall be saved." "Drunkards shall not inherit the kingdom of God." "What is the inference which you ought to draw from these alarming declarations? Evidently, that unless you renounce your present habits, and study to *"live soberly in the world,"* your past experience and attainments in religion are unavailing and delusive; that if not a hypocrite, you are a self-deceiver, and must take your future lot with those who shall be excluded from the kingdom of heaven.

If these considerations fail to impress you with fear, and to excite you to reflection and reformation, I know of no other arguments likely to influence you, and shall find it difficult to avoid the agonizing apprehension that your case resembles that described in the following most terrific passage, a passage the obscurity of which ought not to lessen its terrors: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open shame." "For the land which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briars is rejected, and is high unto cursing; whose end is to be burned."

Religious Intelligence.

RUSSIA.

A surprising revolution has taken place in Russia with respect to Missions and Bible Societies. Numerous obstacles are thrown in the way of Missionary exertions and their labours fettered by so many restrictions as to render them in a great measure abortive. The consequence is, that the Missions in the Crimea and at Astrachan have been suspended. The Bible Society too, which for several years pursued so distinguished a career and promised to supply with the word of life, not only the Russian population, but the numerous Heathen and Mahomedan tribes of that wide extended Empire, is now completely paralyzed in its exertions, and appears to be dying a lingering death. The Powers of Darkness, in short, appear to be mustering their forces in the Russian Empire. The measures pursued seem to be a part of that general system for arresting the progress of light, and for involving the nations

in all the darkness of the middle ages, which has of late years constituted the distinguishing characteristic of the policy of most of the Continental princes."

GREEK CHURCH.

[The following account of the Greek Church, the great rival of the Church of Rome in Asia and the eastern parts of Europe, we think will prove interesting to our readers and, in some measure, account for the change in the policy of Russia towards the Protestant interest. We extract from Buck's Theological Dictionary.]

"The Greek Church, comprehends in its bosom a considerable part of Greece, the Grecian Isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Lybia, Arabia, Mesopotamia, Syria, Cilicia, and Palestine, which are all under the jurisdiction of the Patriarchs of Constantinople, Alexandria, Antioch and Jerusalem. If to these we add the whole of the Russian empire in Europe, great part of Siberia in Asia, Astracan, Casan, and Georgia, it will be evident that the Greek church has a wider extent of territory than the Latin, with all the branches which have sprung from it; and that it is with great impropriety that the church of Rome is called by her members the *catholic* or universal church. That in these widely distant countries, the professors of Christianity are agreed in every minute article of belief, it would be rash to assert; but there is certainly such an agreement among them, with respect both to faith and to discipline, that they mutually hold communion with each other, and are, in fact, but one church. It is called the Greek church, in contradistinction to the Latin or Romish church; as also the Eastern, in distinction from the Western church. We shall here present the reader with a view of its rise, tenets, and discipline.

I. Rise and separation of the Greek church. The Greek church is considered as a separation from the Latin. In the middle of the ninth century, the controversy relating to the procession of the Holy Ghost (which had been started in the sixth century) became a point of great importance, on account of the jealousy, and ambition which at that time were blended with it.—Photius, the Patriarch of Jerusalem, having been advanced to that see in the room of Ignatius, whom he procured to be deposed, was solemnly excommunicated by pope Nicholas, in a council held at Rome, and his ordination declared null and void. The Greek emperor resented this conduct of the pope, who defended himself with great spirit and resolution. Photius, in his turn, convened what he called an œcumenical council, in which he pronounced sentence of excommunication and deposition against the pope, and got it subscribed by twenty one bishops and others, amounting in number to a thousand. This occasioned a wide breach between the sees of Rome and Constantinople.—However, the death of the emperor Michael, and the deposition of Photius, subsequent thereupon, seem to have restored peace: for the emperor Basil held a council at Constantinople, in the year 869, in which entire satisfaction was given to pope Adrian; but the schism was only smothered and suppressed a while. The Greek church had several complaints against the Latin; particularly it was thought a great hardship for the Greeks to subscribe to the definition of a council according to the Roman form, prescribed by the pope, since it made the church of Constantinople dependent on that of Rome, and set the pope above an œcumenical council; but, above all, the pride and haughtiness of the Roman court gave the Greeks a great distaste: and as their deportment seemed to insult his Imperial majesty, it entirely alienated the affections of the emperor Basil. Towards the middle of the eleventh century, Michael Cerularius, the Patriarch of Constantinople, opposed the Latins, with respect to their making use of unleavened bread in the eucharist, their observation of the sabbath, and fasting on Saturdays, charging them with living in communion with the Jews. To this pope Leo IX. replied; and, in his

apology for the Latins, declaimed very warmly against the false doctrine of the Greeks, and interposed, at the same time, the authority of his see. He likewise, by his legates, excommunicated the patriarch in the church of Santa Sophia, which gave the last shock to the reconciliation attempted a long time after, but to no purpose; for from that time the hatred of the Greeks to the Latins, and of the Latins to the Greeks, became insuperable, insomuch that they have continued ever since separated from each other's communion.

II. Tenets of the Greek church. The following are some of the chief tenets held by the Greek church;—They disown the authority of the pope, and deny that the church of Rome is the true catholic church. They do not baptize their children till they are three, four, five, six, ten, nay, sometimes eighteen years of age; baptism is performed by triple immersion. They insist that the sacrament of the Lord's supper ought to be administered in both kinds, and they give the sacrament to children immediately after baptism. They grant no indulgences, nor do they lay any claim to the character of infallibility, like the church of Rome. They deny that there is any such place as purgatory; notwithstanding they pray for the dead, that God would have mercy on them at the general judgment. They practise the invocation of saints; though, they say, they do not invoke them as deities, but as intercessors with God. They exclude confirmation, extreme unction, and matrimony, out of the seven sacraments. They deny auricular confession to be a divine precept, and say it is only a positive injunction of the church. They pay no religious homage to the eucharist. They administer the communion in both kinds to the laity, both in sickness and in health, though they have never applied themselves to their confessors; because they are persuaded that a lively faith is all which is requisite for the worthy receiving of the Lord's supper. They maintain that the Holy Ghost proceeds only from the Father, and not from the Son. They believe in predestination. They admit of no images in relief or embossed work, but use paintings and sculpture in copper or silver. They approve of the marriage of Priests, provided they enter into that state before their admission into holy orders. They condemn all fourth marriages. They observe a number of holy-days, and keep four feasts in the year more solemn than the rest, of which the fast in Lent, before Easter, is the chief. They believe in the doctrine of consubstantiation, or the union of the body of Christ with the sacrament bread.

III. State and discipline of the Greek church. Since the Greeks became subject to the Turkish yoke, they have sunk into the most deplorable ignorance, in consequence of the slavery and thralldom under which they groan; and their religion is now greatly corrupted. It is, indeed, little better than a heap of ridiculous ceremonies and absurdities. The head of the Greek church is the patriarch of Constantinople, who is chosen by the neighbouring archbishops and metropolitans, and confirmed by the emperor or grand vizier. He is a person of great dignity, being the head and director of the Eastern church. The other patriarchs are those of Jerusalem, Antioch, and Alexandria. Mr. Tournefort tells us, that the patriarchates are now generally set up to sale, and bestowed upon those who are the highest bidders. The patriarchs, metropolitans, archbishops, and bishops, are always chosen from among the caloyers, or Greek monks. The next person to a bishop, among the clergy, is an archimandrite, who is the director of one or more convents, which are called mandren; then come the abbot, the archpriest, the priest, the deacon, the under-deacon, the chanter, and the lecturer. The secular clergy are subject to no rules, and never rise higher than high priest. The Greeks have few nunneries, but a great many convents of monks, who are all priests; and (students excepted) obliged to follow some handicraft employment, and lead a very austere life.

The Russians adhere to the doctrine and ceremonies of the Greek church, though they are now independent of the patriarch of Constantinople. The Russian church, indeed, may be reckoned the first, as to extent of empire; yet there is very little of the power of vital religion among them. The *Roskolniki*, or as they now call themselves, the *Starovertri*, were a sect that sepa-

rated from the church of Russia, about 1666; they affected extraordinary piety and devotion, a veneration for the letter of the holy scriptures, and would not allow a priest to administer baptism who had that day tasted brandy. They harboured many follies and superstitions, and have been greatly persecuted; but, perhaps, there will be found among them "some that shall be counted to the Lord for a generation." Several settlements of German protestants have been established in the Wolga. The Moravians, also, have done good in Lovinia, and the adjacent isles in the Baltic, under the Russian government.

SYRIA.

Palestine Mission.—Some years since, the Syrian Archbishop, Giarve, visited Rome, Paris and London, to obtain money, as he then professed, in order to print the scriptures on Mount Lebanon. Money and a press were accordingly given him; but he has never printed the Scriptures, and being now elected Syrian Patriarch he opposes their circulation by the missionaries.

The Maronite Patriarch, in an order which he had issued to impede the distribution of the Bible by the missionaries, had asserted "that they buy up the books printed at Rome, to get them out of the hands of the people." To this charge the missionaries at Beyrout, thought proper to reply, and in this reply, the fact of the Syrian Patriarch's obtaining funds for the dissemination of the work of God, was alluded to, in order more effectually to repel the charge of the Maronite Patriarch. This disturbed Giarve, who accordingly published a defence, of which he sent the missionaries a copy. A translation having been forwarded to the Corresponding Secretary of the Board of Missions, a part of it was read at the Concert. In this he disclaims having received either money or a press when in Europe, for the purpose of printing the Scriptures; but says that all was given him to use just as he should think proper; and disavows any intention ever to co-operate in circulating the Scriptures among his people. It was remarked that the conduct of the Syrian Patriarch since his return has destroyed his character in Europe for upright and honest principle. His manifesto, which is, in some respects a curious document, and develops (if further developement were at all necessary) the genius of Papacy, will probably be given to the public thro' the official channels of the Board. The Arabs say, that he bought his patriarchate with the money which he brought from Europe.

FRANCE.

Progress of the Bible Cause.

The Paris Bible Society is happy to witness every year an increase in the number of its Auxiliaries, and consequently an increase in its pecuniary resources. By the accession of three-and-twenty new Auxiliary and Branch Societies, during the past year, the total number has been augmented to 96 (not taking the Associations into account;) and the formation of several more is in contemplation. Surely these are happy indications of an awakened interest for religion, which cannot fail to excite a desire in our Protestant brethren to read and understand the book of our salvation offered to them; for it is a lamentable fact, that ignorance, too common among the lower classes, has hitherto proved a great obstacle to a more abundant distribution of the sacred volume.

The Annual Meeting of the Bible Society in Paris, which was held three weeks ago, excited a lively interest; and will, there is reason to hope, be conducive to the progress of the Bible Cause.

CONTINENT OF EUROPE.

Scarcity of the Scriptures among Roman Catholics on the Continent.

I have just returned from a tour on the Continent of Europe, during which I chiefly visited Roman Catholic countries. I had frequently heard, what to me appeared surprising accounts, of the scarcity of the Scriptures in several parts of

the Continent; and directed my inquiries, therefore, so as to enable me to ascertain the truth or falsehood of the report. In fifty towns, I have gone into the bookstores, for the purpose of ascertaining whether the Bible could be found in them; and, with only two exceptions, my search was fruitless, till I arrived in Germany. In one of those two instances, in which I met with the Holy Scriptures, one copy was in ten folio volumes. The other copy which I discovered contained only the Four Evangelists, and was in Latin, with an Italian translation.

[Rev. Sereno E. Dwight—at the Bible Society Anniversary.]

CREEDS AND CONFESSIONS.

Decision of the Synod of Philadelphia in the case of Messrs. Duncan and McLean.

The Presbytery of Philadelphia formerly belonging to the Associate Reformed Synod, and, since the union of that body with the Presbyterian church, known by the designation of The Second Presbytery of Philadelphia, was dissolved at Shippensburg on the 9th day of April last. Of the ministers belonging to this Presbytery the Rev. E. Dickey, D. D. connected himself with the Presbytery of Newcastle, and the Rev. Henry Wilson, with the Presbytery of Carlisle. The Rev. John M. Duncan and the Rev. Charles G. McLean offered their certificate of dismission and recommendation from the late Second Presbytery of Philadelphia to the Presbytery of Baltimore. This Presbytery, for the present, declined receiving them, because they were understood to disown and oppose the Confession of Faith and form of government of the Presbyterian church. At the meeting of the Synod of Philadelphia held in Baltimore in October, Dr. Wilson, Dr. Dickey, Dr. Neill, Dr. Laurie and Dr. Martin were appointed a committee "to confer with the Rev. Messrs. Duncan and McLean on the subject of their present state, views and relations." This committee reported in substance, that after free and candid conversation with these brethren, they felt themselves warranted to state, that "said brethren entertain no opinions materially different from those exhibited in the standards on the subjects of doctrine and order in the Church of God; and that it is their sincere wish to continue, if they can do so with a good conscience, members and ministers of the Presbyterian Church. They do, however, object to any use of creeds and confessions in the church, as exclusive terms of christian or ministerial fellowship, under the strong apprehension that it tends to beget a substitution in some measure, of the creeds and confessions so used, in the room of God's word, which they regard as the alone rule of faith and practice. But while they claim a right freely to express such opinion on all occasions when it appears to them duty calls thereto, and to act accordingly; they hold themselves bound to consult the peace and edification of the church, by exercising forbearance towards their brethren who may differ from them on the subject." And that they, (the committee,) without approving of the opinions of said brethren respecting creeds and confessions, but the contrary, were "entirely of opinion that forbearance would be the duty of Synod in their case," and offered a resolution to that effect.

The motion to adopt this resolution was the subject of close and animated debate for more than two days, in which Mr. McCalla of Philadelphia took a distinguished part in opposition to the movers, and it was finally resolved that the report of the committee should not be adopted. After this vote was passed, Mr. Duncan and Mr. McLean informed the Synod, that when they withdrew their papers from the Presbytery of Baltimore, they withdrew, and they do now again

withdraw from all connection with the Presbyterian Church in the United States ; and did declare that they were no longer members of, nor amenable to this Synod, nor to any Presbytery within its bounds, or under the care of the General Assembly.

At the same time they declared, that they should at all times be ready to meet any overture for reconciliation, and restoration to the Presbyterian Church, which would in their judgment not interfere with the rights of their consciences.

The Rev. John M. Duncan, and the Rev. Charles G. McLean, having thus declined the jurisdiction of the Presbyterian Church, it was resolved, that under present circumstances they can no longer be considered under the care of this body, nor pastors in any churches belonging to the jurisdiction of the same.

From this decision the Rev. Dr. Dickey and the Rev. Mr. Duffield dissented.

We understand that the majority of Mr. Duncan's congregation in Baltimore adheres to him, and that the minority adhering to the Presbyterian Church have commenced a suit in order to obtain the meeting-house of which the majority retain possession.

We are truly glad to see this decided testimony on the part of the Presbyterian Church in favour of creeds and confessions. But we ask, of what use is even the excellent Confession of the Presbyterian Church, if her ministers are permitted to preach and publish sentiments in direct hostility to its articles, and to brand many of these as "unscriptural and absurd?" Of what use will this praise-worthy decision in favour of creeds and confessions be, if these instruments continue to be, as they are at present, practically a dead letter in the government of the church? Shall those who deny the lawfulness of confessions be rejected from the fellowship of the church, while those who disbelieve, oppose and condemn, in the most public manner, the doctrines of her confession, are retained in communion? Consistency requires that the Presbyterian Church cast out from her fellowship all who are known to oppose the doctrines stated in her confession as being in her judgment "the system of doctrine taught in the Holy Scriptures."— And when we see this taking place, we shall hail it as the commencement of a REVIVAL OF THE CAUSE OF TRUTH AND GOOD ORDER, and the harbinger of better days to the American churches.

THE BIBLE IN THE BRITISH ARMY.

It is a source of the highest gratification that, by recent order of his Royal Highness the Duke of York, Commander in Chief, the Bible is now made a necessary part of the accoutrements of a British soldier; and that provision has been made to have the whole British army supplied with Bibles from the depository of the British Naval and Military Bible Society. This measure does the highest honour to the British nation, and every pious heart will swell with gratitude to that Being who has taught us that the hearts of kings are in His rule and governance, for vouchsafing to give this remarkable and striking sanction to the principle of the general dissemination of His Word. A requisition for *seven thousand* copies of the Bible, for the use of the army, has been made on the depository of the Society. This wise and honourable order of his Royal Highness is, indeed, most fit to stand written in enduring characters in the regulations of a Christian army.

[*Mariner's Magazine.*]

TO CORRESPONDENTS.

The continuation of our publication from MSS of the late Dr. Shaw, and the interesting communications of Philalethes and T. B. have been necessarily postponed. They shall appear in our next.

THE
RELIGIOUS MONITOR,
OR,
EVANGELICAL REPOSITORY.

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

No. 9. **FEBRUARY, 1826.** Vol. II.

Original Communications.

For the Religious Monitor.

THE REDEMPTION AND SANCTIFICATION OF THE CHURCH.

[Continued from page 214.]

EPHESIANS, v. 25—27. *Christ loved the Church, and gave himself for it, &c.*

PART II.

THE CONNEXION BETWEEN THE DEATH OF CHRIST AND THE PURIFICATION AND GLORY OF THE CHURCH.

The distinction between *fear* arising from conscious guilt, and *shame* arising from the turpitude of sin, is no theological nicety. It is founded in nature, is noticed by philosophical writers upon the affections and passions of the human heart, and is asserted in scripture. "What fruit had ye then in those things whereof ye are now ashamed?" Not only is sin the just ground of terror, but—"unto us also, O God, belongeth shame and confusion of face." Accordingly, God who knoweth the nature of man, hath adapted with infinite wisdom the rich and admirable remedy of the gospel, to his whole powers, passions and circumstances. The Saviour of the church is not a partial deliverer; he does not make the offence of her sin to cease, and then leave her as a drudge or slave, to groan and writhe under its tremendous dominion, or as a leper, loathsome and abhorred. No: the spiritual work of the Lord is perfect. The blood of the cross whilst it removes guilt, the cause of fear, gives boldness and confidence in the presence of God. "The church is washed, justified and sanctified in the name of the Lord Jesus and by the Spirit of her God."

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It seems more easy, indeed, to apprehend how the death of Christ procured the remission of sin, than how it can be influential in producing personal holiness. "Great is the mystery of godliness." But the whole system of revealed truth is one great body of doctrine. Its author is the God of order, who has not more certainly established connexion, dependance and harmony in the kingdom of nature, than in the great system of truth, and salvation. And as that man only is a skilful anatomist and surgeon who knows the relations, connections and places, in the living body, of the different systems of organs, vessels and members;—so, he only is skilful in the word of righteousness who knows and maintains the mutual connections, bearings and dependencies of the great truths in the Bible, upon each other. But let us come to the point. All we have to say upon the subject, we shall comprise in our answers to the two following questions:

I. Is there any connection between the death of Christ and the sanctification and glory of the church?

II. What is that connection?

Quest. I. We would answer the first question and establish the fact by the following considerations:

1. From the language of the Levitical law. Every one who has read the book of Leviticus must be sensible, that such a close connection subsisted between the legal atonement and legal purifications, that without the shedding and sprinkling of the blood of the sacrifice, there was no cleansing according to the law. How stood the law in regard to the leprosy, that strong emblem of our defilement by sin? See the law laid down at length in Levit. xiv. It was imperative on the priest, first to make an atonement by sacrifice, then to apply the blood by sprinkling to the unclean person, and lastly to pronounce him clean and fit for society. Again the ordinance of the scape-goat recorded Lev. xvi. is quite in point; and also the solemn yearly expiation, the grand subject of that chapter. Of the two, the one of them slain as a sacrifice for sin, pointed out the Lord Jesus as dying for our sins, and thus procuring our justification; the other that escaped, pointed out his resurrection, his being quickened by the spirit, his victory over every enemy, and the church's victory in him over all her enemies, by the total removal of sin, and in her entire and final sanctification. xvi. 30.—"For at that day, shall the priest make an atonement for you to cleanse you, that you may be clean from all your sins, before the Lord."

In the ordinance too respecting the purification of the mother, the language asserting the connexion between atonement and purification, is equally explicit. Lev. xii. 6. "She shall bring a lamb of the first year, for a burnt offering. And if she be not able to bring a lamb, then she shall bring two turtles or two young pigeons, the one for a burnt offering and the other for a sin offering, and the priest shall make an atonement for her, and

she shall be clean." But these Levitical ordinances were types emblematical of the doctrines and blessings of salvation: Let the scripture be its own interpreter. "The law had a shadow of good things to come, but the body is of Christ." If shadows or types, then, they were a representation and pledge of a future and real sacrifice, and a real sanctification by the blood and Spirit of Christ. The ix. chap. of the Hebrews is a key to these Levitical ordinances. "For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh: how much more shall the blood of Christ who through the eternal Spirit offered himself without spot unto God purge your conscience from dead works to serve the living God?" "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats with water and scarlet wool and hyssop, and sprinkled both the book and all the people." It was necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these." My hearers, consider that Christ your great antitypical scape-goat and atoning sacrifice, is made righteousness and sanctification to those only that apply him.—A Saviour unappropriated will be no Saviour to you. "To as many as received him, is the privilege given to become the sons of God, even to them that believe on his name."

2. The New Testament, without any figure, represents the holiness of the church in its commencement, and progress, and consummation, as entirely owing to the death of Christ.

If we speak of the change from sin to holiness, from enmity to love, which is the fulfilling of the law, in its incipient state, then, we find scripture affirming, that reconciliation, love, friendship and conformity to God, constitute an eminent effect of the death of Christ. Col. i. 21, 22. "And you that were sometimes alienated and enemies in your minds, yet now hath he reconciled in the body of his flesh through death." The spiritual resurrection of the soul from the state of death in sin, to a new and holy life, is thus expressly connected with the death and resurrection of Christ. Eph. ii. 4, 5, 6,—10. "But God who is rich in mercy for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. For we are his workmanship created in Christ Jesus unto good works." In and through the blood of Christ Jesus, we cease to be strangers and foreigners, we become "fellow citizens with the saints and of the household of God." The sprinkling of the blood of Jesus, whilst it relieves the conscience from pain and fear, generates a disposition to serve the living God. Heb. ix. 16. In Rom. vi. 3—8. the apostle emphatically teaches, that as sure as Christ was crucified for the sins of his people, so sure shall their old man,

their body of sin, (that is) their whole system of unholy dispositions and affections, be crucified and exterminated; so sure shall they, in virtue of his death and resurrection, break off from the service of sin and in due time have for ever done with their sinful habits, acts, connections and pleasures. Again, the believer's deliverance from the law as a covenant of works, his marriage to Christ and his consequent production of fruit unto God, are expressly ascribed to the efficacy of the sacrifice of Christ. Rom. vii. 4. "Wherefore my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him that is raised from the dead, that we should bring forth fruit unto God."

If we speak of holiness in its progress towards perfection, we shall be compelled, at every step, to acknowledge the presence and efficacy of the blood of atonement. We speak of the beginning, progress and perfection of holiness, merely because it is a gradual work, and not a single act like justification; nevertheless, holiness, is but one entire blessing, which if rightly attributed, at one moment and at one step, to the blood of redemption, is equally so, at every moment and at every step. Thus, Titus ii. 16. "The great God even our Saviour Jesus Christ, gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works." The word here rendered redeem in Luke xxiv. 21. denotes the deliverance of Israel from the low and servile condition to which the Romans had subjected them, and the word rendered purify is applied in the gospels to the healing and cleansing of lepers.—When applied there to redemption by Christ, they point out its virtue in delivering the church from the baser servitude, and more loathsome leprosy of sin. If any man (any believer) sin, he obtains peace and cleansing by going anew, as at first, to that blood which cleanseth from all sin, and puts his case into the hands of his advocate anew, who stands continually in the presence of God, pleading the merits of his blood in behalf of his redeemed people. The church is not only sanctified at first, but "groweth unto an holy temple in the Lord," (Eph. ii. 21.) by the renewed application of the blood of sprinkling.

If we speak of the church's holiness as perfected in heaven, the reason why she is before the throne without spot or wrinkle is thus assigned, "they have washed their robes and made them white in the blood of the Lamb; therefore, they are before the throne of God and serve him day and night in his temple." Rev. vii. 14, 15. "You that were enemies hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight." Col. i. 21, 22.

You may perhaps think that enough has now been said on this point; but, on reading the scripture to find out the leading connections in which the death of Christ is there stated, we were so struck with the continual introduction of his death as the grand

foundation, principle and motive of every branch of duty, that we must ask your indulgent attention a few moments longer.— In the golden chain of divine truth, the death of Christ is as it were that which fastens every individual link, to all the rest.— It is the key stone of the arch. It is the central point, from which the lines of truth, like rays from the body of the sun, diverge in every direction, or rather, to which every blessing and truth in the Bible may be traced up. He is the Alpha and the Omega of every holy habit and act, grace and exercise in the church's whole life of faith and holiness and of all her comforts and triumphs. If we slightly glance at the several branches of holiness, you will see that they all have a fundamental bearing upon the death of Christ.

The fear, love, and service of God, would never have had any existence among fallen men but for the death of Christ.— “There is forgiveness with thee that thou mayest be feared.” Pardoning mercy and love through the blood of atonement, soften, allure, subdue and disarm, the rebellious sinner.

Love, the noblest principle of all duty, is but the reciprocation of an impulse of the love of God communicated to us.— “We love him because he first loved us.” But it is his love in sending his Son to be a propitiation for our sins, it is Christ loving us even unto death, that makes obedience easy and delightful, that makes the believer of it, design, venture, and pursue all for Christ. “The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them and rose again.” 2 Cor. v. 14, 15.

Prayer, a main branch of godliness, if stripped of its relation to the doctrine of the cross, would be nothing else than the whinings and cries of a malefactor led to execution, and substantially the howlings and roarings of the inhabitants of the pit. “But in Christ Jesus, we have boldness and access with confidence by the faith of him.” Eph. iii. 12. “Having therefore, brethren boldness to enter into the holiest by the blood of Jesus, by a new and living way, let us draw near with a true heart, in the full assurance of faith. Heb. x. 19—22. We might have told God our wants, but what supply could we ever have had, if Jesus our high priest had not first given himself a sacrifice of a sweet smelling savour, and then passed into the heavens.”— But because he hath done so, “we may now come boldly unto the throne of grace, that we may obtain mercy and find grace to help in every time of need.” Heb. iv. 15, 16. All saints pray, and their prayers are graciously heard and returned into their bosom, because they ascend up before the throne in a cloud of incense out of the angel's hand, who is none other than Jesus Christ, the High Priest of the church. Rev. viii. 3, 4. “Another angel came and stood at the altar having a golden censer, and

there was given to him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, ascended up before God, out of the angel's hand." Let us then, ever draw nigh to God under the belief, that there is the blood of sprinkling which speaketh better things than the blood of Abel; that a great High Priest is over the house of God, having a golden censer with much incense, and thus we shall not draw nigh in vain.

Again, it is the view of the Lamb slain, which unites the church with the angels and with every creature, and animates the grand chorus in that song of joy, thanksgiving and praise, which filled heaven and earth. Rev. v. 7—12. If sinners are ransomed from slavery, exalted to the dignity of kings, and constituted priests to offer up spiritual sacrifices, the connection of all these with the death of Christ, is thus traced: "they sang a new song, for thou wast slain and hast redeemed us to God by thy blood, and hast made us unto our God kings and priests."

Again, the Lord enjoins us to walk humbly with our God.—This branch of religious duty, is also produced and promoted by the doctrine of the cross. It hides pride from man, both the pride of reason and of righteousness. In the work of redemption, we may say "where is the wise? where is the scribe? where is the disputer of this world? Has not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1 Cor. iii. 19. Thus, again, the apostle argues, Rom. iii. 25—27, "We are justified of God, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood. Where is boasting then? It is excluded. By what law? of works? nay, but by the law of faith."

Indifference to the world, another important duty of the Christian life, is also attributed to the cross of Christ. "God forbid that I should glory save in the cross of the Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. vi. 14.

So very distinguished were the attainments of Paul in grace and holiness, that the world's glories and charms, no more attracted or drew his affections, than the circumstances of a man writhing in agonies on the cross, would delight the eye of the beholder; and he was as dead to it, as if he were actually expiring in torments, and closing his eyes on all below the sun.—Converse much with the cross, as Paul did, and like him, you will be weaned from the world, and rise above it.

Again, the mortification of sin, is expressly attributed to the death of Christ. "We are buried into his death, we are buried with him by baptism into death. Our old man is crucified with him that the body of sin might be destroyed." Rom. vi. 3, 4—6.

The crucifixion of Christ for us, causes the crucifixion of sin in us.

"To do justly," is another branch of duty. "Now the grace of God which bringeth salvation by the cross, teaches to live righteously. For what the law could not do in that it was weak, through the flesh, God sent forth his Son in the likeness of sinful flesh, and condemned sin in the flesh, that the righteousness of the law might be fulfilled in us. Rom. viii. 3. Receive us, we have wronged no man, we have defrauded no man." 2 Cor. vii. 2.

"To love mercy," is another duty. Pity, bowels of mercies, fervent zeal, vehement desires for usefulness in the world, willingness to labour and suffer according to the will of God for the salvation of men, are principles that are thoroughly learned nowhere but in the cross of Christ. All such principles the apostle traces up to the dying love of Christ. "The love of Christ constraineth us; because we thus judge, that if one died for all then were all dead: and that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them and rose again." 2 Cor. v. 14, 15.

It was in the belief of the sufferings of Christ and the glory that should follow, that the worthies of old wrought righteousness, subdued kingdoms, quenched the violence of fire, stopped the mouths of lions, out of weakness were made strong, waxed valiant in fight and turned to flight the armies of the aliens. 1 Pet. i. Heb. xii.

Finally, the triumphs of the christian over every enemy of his salvation, are connected with and owing to the death of Christ. From it comes deliverance from the bondage of sin and Satan: Zach. ix. 11. "As for thee, by the blood of thy covenant I have sent forth thy prisoners out of the pit, wherein is no water." The world: "By the cross, the world is crucified unto me and I unto the world." Satan's malicious accusations against them as in the case of Job and of Joshua the high priest. Zach. iii. 1. "And the accuser of the brethren is cast down who accused them day and night before God. And they overcame him by the blood of the Lamb and by the word of their testimony." Rev. xii. 11.

Our text assures us that the glorious consummation of this work of holiness in believers, is owing to the same blood.—"Christ gave himself for the church, therefore, she is at last holy and without spot."

We have dwelt thus long upon the point, not so much to give you information, for ye know these things already, but with a view through the blessing of God, to make a permanent impression on your hearts. What we have said we believe to be not only agreeable to the written word of God, but to the experience of every sanctified person. Did not David know, believe and act upon this doctrine, when he prayed "wash me thoroughly from mine iniquity, and cleanse me from my sin. Purge me

with hyssop, and I shall be clean; wash me, and I shall be whiter than snow," Psal. li. Did not Micah declare his belief in this doctrine, that God, would purify the souls and pardon the guilt of his people, in performance of the truth to Jacob and of mercy to Abraham, which he had sworn to our fathers, saying, "In thy seed shall all the families of the earth be blessed." Hear how Paul declares his experience in regard to the whole life of faith and holiness. "I am crucified with Christ, nevertheless I live; yet not I, but Christ in me and the life I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me." Gal. ii. 20

From the great mass of scripture testimonies, the conclusion is just and unvaried, "that from the beginning to the perfection of the new creature, the virtue of the blood of Christ is all powerful and all important; that it is at the beginning, middle and end of every good work." What then must have been the consequence, had this mysterious doctrine never been revealed, understood, believed and acted upon? Why, there would have been no fear, love, reverence and worship of God, among men; no prayers, no joy, no thanksgiving, no hope, no humility, justice and mercy in our world. Just such as Paul describes the Romans to have been, would all men have been, in all ages; one universal mass of crimes, misery and ruin. It would have been to make this world, as a great divine hath said, "one of the outer rooms of hell, where a set of creatures lived, who knew their duty, but were never persuaded to do it." Endeavour then, to get fast hold of this doctrine in your understandings, judgments and affections, and maintain it against all temptations and opposition, for it is your very life. Your spiritual enemies will endeavour to wrest from you, your faith, hope, holiness and comfort; but daily not with temptations, as to this great doctrine of christian faith and practice. Maintain a high esteem of the blood of the covenant. Christ is the way of life to you.

(To be Continued.)

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For the Religious Monitor.

REMARKS ON THE DEPENDENCE OF MAN,

FOUNDED ON PSALM CXXVII. 1. *Except the Lord build the house they labour in vain that build it; except the Lord keep the city the watchman waketh but in vain.*

This psalm is entitled a song of degrees for Solomon. He was appointed to build a temple in Jerusalem and reign over the kingdom of Israel, and the psalm appears to be penned with a particular reference to these things. The main design of it is to remind him of his dependence on God as a labourer in his church and a prince over his people. In vain should he collect from surrounding nations the best materials and the most skilful

workmen for building a temple, in vain should he exercise his unrivalled wisdom, and exhaust his boundless treasures; unless the Lord favoured the work by his providence, his counsels would be turned into foolishness, and all his labours marred. In vain should he set the most faithful watchmen upon the walls; unless the Lord kept them, the foe, the famine, the plague, or some one of the thousand instruments with which the treasures of vengeance are stored might enter and destroy the city. And as both the temple and city were types of the church, the words may be viewed as applicable to all believers in every age and society. They are all the temples of God's Holy Spirit, and in their collective capacity one great building of mercy of which Christ is the foundation and chief corner stone. They are all citizens of Zion, and in their collective capacity one glorious city of which Christ is the Mighty king.

The church like a house or city is a place of rest and shelter; the Lord is the habitation of his people to give them rest, and shelter from the storm and the heat, and his providence is around them as their wall of defence. The church like a house or city is a place of residence; the Most High is the constant guest, the kind father in this house, the glory in the midst of this city. In like manner the church is compactly built together, a place of society, where God and his people dwell together in unity and love. In like manner she is separated from the world; like a city walled in, or a garden enclosed, she dwells alone and is not reckoned among the nations. She is also a place remarkable for strength, for beauty, and for the order that is maintained in her: and like a house or city she has those who build her and those who watch over her. The prophets and apostles were noted builders and watchmen. They are called the foundation, not as Christ on whom men are built, but as those who commenced the work of building on him, and gave the rules by which those who come after them are to be guided. All ministers are builders and watchmen, as through them God is pleased to add to his church and maintain her purity. And the same is in some respects true of all believers, as none of them is to live to himself, as all are to seek the good of Zion and the salvation of souls. But in vain the builders build, in vain these watchmen wake, unless the Lord give his blessing. Where he has purposes of mercy no enemy without, no weakness within can cause them to fail.—Where he has no such purposes, no friends, no force can bring them to pass. The doctrine, then, which is taught in the psalm is simply this, In every relation in which man is considered, he is a dependent being; yet God has appointed means and we are authorized and obligated to use them. The first truth taught, and the one which we shall at present consider, is

THAT MAN IS A DEPENDENT BEING.

I. He is dependent on God for all things, as a creature under the care of his providence. This is a truth clearly taught in the

scriptures, and generally acknowledged, yet much overlooked.— In the uniformity of the divine procedure we forget his hand; whereas in the most common, natural and unimportant events, his hand is as much concerned as if they happened by a miracle. For providence extends to all things even the least. The hairs of our heads are numbered, not one of them shall perish, nor shall the sparrow fall to the ground without the pleasure of our heavenly Father. From God we receive our food and raiment in the common course of nature as really as if the ravens brought them or as if they were created immediately for our use. He that clothes the lilies of the field which neither toil nor spin, and feeds the fowls of heaven which neither sow nor reap nor gather into barns, clothes and feeds us by different means but not less than them. It is true of us as creatures, as well as believers, that God makes all the difference between us, and from him we receive whatever we enjoy; *For in him we live and move and have our being*; without him we can move neither hand nor foot; without him we have neither power nor skill to do the smallest matter. It is not the industry, nor wisdom of man, but the power and goodness of the Lord which, *make the grass to grow and herbs for the service of man, that he may bring forth food out of the earth, and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.* The prophet Hosea beautifully describes the wants of man as crying to the corn, the wine and the oil that they might be supplied; these are represented as crying to the earth that they might be produced; the earth as crying to the heavens for rain; and the heavens as crying unto God that they might be filled with showers. When the heart of the king of Babylon was lifted up he exclaimed, *Is not this great Babylon which I have built for the house of the kingdom by the might of my power and for the honour of my majesty.* But the same hour he is driven forth among the beasts of the field which seek their food from God, to learn from them that, *The Most High ruleth in the kingdom of men and giveth it to whomsoever he will, that the inhabitants of the earth are nothing; and that he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say to him, What doest thou?* In like manner we cultivate the powers of the mind, cherish the kind or noble affections of the heart, improve the beauty and grace of our persons, collect riches and provide for our comfort and respectability in the world, taking all the credit to ourselves as if we had been our own creators, or the lords of our own providence; whereas it is God *Who killeth and maketh alive, he bringeth down and he lifteth up, he maketh poor and he maketh rich, he bringeth down to the grave and he bringeth up.* To him we are indebted for being, for the powers of the mind and body, for all that is excellent in our characters, for all that is comfortable in our conditions.— *The rich and the poor meet together and the Lord is the maker of*

them all. All the different classes of men meet together, or agree in this, that they all are equally dependent on God, who hath made one man poor, another rich; one wise, another simple; one prosperous, another afflicted. But you may say, Though we receive all from the hand of God, is not some credit due to our industry and wisdom in the management of our affairs? No; for *It is God who giveth thee power and wisdom to get wealth.* Yet you may say, May we not have credit for the good use of our possessions? No, not in the least; for if you have an heart to use and to make a good use of your possessions, this also cometh from the Lord. *Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God.* Cease then ye rich to glory in your riches, ye wise to glory in your wisdom, ye upright to glory in your uprightness. All that you have is from the Lord, and only brings you more deeply in his debt. Let us all, while diligently using the means, look to God for our daily wisdom, as if his voice only could instruct us. Let us acknowledge him not only in great events, in leading to the discovery of things useful or strange, in bringing about great revolutions, in setting up kings and forms of government; let us acknowledge him not only when in difficulties and straits, but in *all* our ways and he will direct our paths.

II. As a believer, man is dependent on God as the God of grace and salvation. The great difference between our dependence on God as the Lord of providence, and as the God of grace is—that the care of providence extends to all, while the blessing of grace is confined to a few. In respect to providence *The goodness of God is over all his works*; in respect to grace, *Many are called but few chosen.* God gives natural, as well as spiritual life and strength, wisdom and beauty; but natural blessings are common, while those which are spiritual, are only given to those for whom they are prepared. There is no doctrine more plainly taught in the Scriptures than our absolute dependence on the free and sovereign grace of God for salvation, yet none which men are more unwilling to receive or more ready to corrupt.—It is the grand characteristic of the wicked, that they are enemies to the cross of Christ, not so much enemies to many other doctrines of the first importance, as enemies to that which is the grand characteristic of the gospel system, the doctrine of justification by free grace through the redemption which is in Christ Jesus. The Scriptures, however, on this subject, speak a language which can never be rendered more plain or forcible. They exclude all grounds of boasting, even the least in the best of men, as though they had at all made themselves to differ from the vilest of the human family, or from the devils in hell; or had received any grace of which they are possessed either as the fruit or reward of their own labours. And reason confirms this doctrine of the word. Are you a Christian? Why was you not

a heathen, a hypocrite, a devil? Can you give any other reason but that it pleased God to choose you and make you to differ? So far as the circumstances of life may have had an influence in producing this change, you must at once acknowledge the sovereign hand of God. Did you sit in council with the Almighty when he formed you, and direct him when and where you should be born, and what should be the circumstances of your life? Can you assign any reason why you was not your careless neighbour, or a heathen, why you was not the scoffing Ishmael, the profane Esau, or the treacherous Judas, rather than what you are, except that such has been the good pleasure of God? Hath not the potter power over the clay to mould it into whatever form he pleases, and could not God have made you any other person or object, as easily as what you are? Do you still say, that you are what you are, not by free and unmerited grace, but by the choice of your own will? Why we ask has your will been determined to a proper choice? It was either God working in you to will, or it was something else. Do you say that it was not God, but your own more enlarged and correct views of things which has influenced you to choose what others have rejected? To whom are you indebted for these views?—It was either God who enlightened you or something else. Do you say that it was not God, but your own more careful attention to the means? Why have you attended to those means which others have neglected? It was either God who stirred you up to this, or it was something else. Do you say that it was not God? Still we may ask for the cause of causes, and trace the matter step by step, till you must own the hand of God. If as some suppose God has given to all an equal chance of life; and equal power and disposition to improve it, then all must equally improve or slight it, and all be saved or lost. But the truth is, we are not only indebted to God for that which occasions the first, we are indebted to him for that which occasions all the difference between us; all saving blessings are promised, are to be sought by prayer, are represented as coming down from the Father of lights, and as being not the natural property of men but the free gifts of God. The christian himself is not his own, he is bought with a price.

We are not self-taught, but taught of God. *The natural man receiveth not the things of God neither can he know them, not merely because he will not, but because they are spiritually discerned.* The same kind of strong language which is used to express the divine perfections is used to express the total depravity both of the mind and will. God is truth, is love, so man in respect to the will is enmity, in respect to the mind he is darkness. The head and the heart are the supposed seats of the mind and will, and *the whole head is sick and the whole heart is faint; and there is no soundness in us.* Instead of the mind being sound and the will only depraved the will is often better than either the ability or

mind, *The spirit may be willing when the flesh is weak*; sometimes men CANNOT do the things which they would; and TO WILL is present with them, but how to do good they find not. The Spirit is promised to lead into all truth, which implies that all is lost and can only be recovered by his teaching. In vain men are favoured with wise and faithful parents and teachers, with the greatest powers of mind, with every other advantage; in vain they turn their attention to the study of divine things; in vain become wise in the letter of the law; all will be total darkness, even where there seems to be the most abundant light, until they are taught of God. They may know things as men know the objects of which they dream or hear, but not as those who are awake, and see things as they are. And how often do we see this doctrine of the word illustrated in providence. How many favoured, with every advantage give evidence, that they know not God; while others make their way through every disadvantage to the knowledge of the truth. God works contrary to the labours and expectations of men, to prove the work his own, and to display his sovereignty, his power, and his grace.

We do not justify ourselves but are justified of God. We cannot do any thing either to satisfy for sin, or move God to forgive it. In vain should we make the tears of repentance to flow like rivers; in vain make the smoke of victims to arise from thousands of altars; in vain perfume the heavens with incense; in vain offer to God thousands of rams, and ten thousands of rivers of oil; in vain offer to him that which of all earthly possessions is most tenderly beloved, "the first born, the fruit of the body for the sin of the soul;" in vain should we make Lebanon the altar, its vast forests the fuel, and the numerous herds which graze in its pastures or range through its woods the victims, *Lebanon is not sufficient to burn nor the beasts thereof for a burnt offering*. In vain should we take to ourselves nitre and much soap to wash away spots deeper and darker than the spots of the leopard, or the hue of the Ethiopian; *our iniquity would still be marked before God*. Yea, though we should wash ourselves in snow water and make our hands never so clean, yet would God plunge us in the ditch and our own clothes would abhor us. Not all the combined efforts of saints and angels could in the least efface the smallest stain of sin; nothing but the blood of Christ can cleanse from this pollution, and whenever applied, it cleanses from all sin.

Nor when the work has commenced in justification, have we any power to carry it on. We cannot bear fruit except we abide in Christ; without him we can do nothing. Nor can we have an inclination to what is right, for God must work in us to WILL, as well as to do. We cannot speak aright, for *How*, says Christ, *can ye, being evil, speak good things*. We cannot think aright; according to Paul, we are not sufficient to think a good thought. Nor can we even pray to God to help us to do some, or all of

these things, for *we know not how to pray, but the Spirit must make intercession for us.* And in a word, however contrary to natural notions, and however difficult to be understood, it is clearly the doctrine of the scriptures that *God works all our works in us.* We can only turn from sin when he turns us; we can only work out our salvation when he works in us. In vain we wait on God, and pray, and ~~vow~~ ; it is only when he quickens us that we shall keep his law. In vain we wage war against sin, and watch and wrestle; it is only by the Spirit dwelling in us that we shall be able to mortify the deeds of the body. In vain we search the Scriptures and examine ourselves, we shall never understand what we are, until the Spirit shines upon his own word, and upon his work in our hearts, bearing witness with our Spirits that we are the children of God. In vain we read the soothing promises of the Word and seek unto God, we shall never know peace till the Holy Spirit, the Comforter, be given us.—We are not of ourselves naturally, nor do we by our own exertions become, nor do we make Christ to us, but *Christ is, and is made, and made of God* unto us, wisdom, righteousness, sanctification and redemption.

III. Man, as a labourer in God's service, is dependent on him as the God of blessing, for the whole success of his labours.—We are all the hirelings of God; we are all to be employed in building up and defending Zion. And we are all ready to put some trust in man, and ascribe some of the praise to him. We are ready to suppose when men of great talents and piety are employed in preaching the Gospel, that much good must necessarily be done; as if God were confined to the use of means; as if he must work according to their quality, or rather as if it were the work of man to convert the soul, and build up in faith. And where a blessing follows our labours, how ready are we to take credit to ourselves as if we were something more than instruments. Man may do much in promoting the outward reformation and comfort of the life, but until God works, nothing is done for the soul. Man may call on sinners to repent,—God only can give repentance. Man may cry to them to awake and arise from the dead,—God only can give them life. Man may set the light before them,—God only can open the eyes to see it. Man may tell them their duty,—God only can make them perform it. Paul may plant and Apollas water; the most able, faithful and successful ministers of Christ may combine and do their utmost, and yet nothing is done unless God give the increase. Neither he that planteth nor he that watereth is any thing in respect to the success of their labours. Nor, could we employ means far more imposing than those which God ordinarily employs, would they have any greater efficacy. If we had the power of working miracles in confirmation of the Gospel, this would not make men believe it, for they have seen signs from heaven and yet rejected it. If we could call departed spirits to bear witness from their

own experience, to the truth and importance of the Gospel, this would not convince; for, *If men hear not Moses and the prophets, neither would they be persuaded though one rose from the dead.*—Such is the hardness of the heart, that a spirit from the abodes of bliss, speaking in the enraptured strains of heaven, and charming never so wisely, could not effectually allure; nor a spirit from the abodes of darkness, shrieking the despair of hell, effectually arouse. No, not even the voice of God, should he open the windows of heaven and call, not even this would awaken. Do you doubt? Did not God speak audibly from heaven, when from the darkness, clouds and tempests of Sinai, he gave forth his law in thunders to the trembling people, and did they not then, at the foot of that dreadful mountain, while yet the symbols of God's presence were in their sight, while yet his voice was sounding in their ears, make a calf and worship the work of their own hands? Did not God speak audibly to man, when a voice from heaven proclaimed to the crowd assembled on the banks of Jordan, *This is my beloved Son. hear ye him:* And did not this people refuse him and put him to death? Christ dwelt from eternity in the bosom of the Father and knew all his mind—knew all the truth and power of his love to sinners, and the necessity and excellence of his blessings, having been familiar with the mansions of glory. Christ knew better than any other the awful desert of sin, and the power of God's wrath, having struggled with the powers of darkness, and endured the horrors of eternal death. Christ knew better than any other, all that is in the heart of man and every avenue to his heart. Christ could speak of all these things as never man spoke, and enforce his instructions by such an example as never man exhibited; yet he tells us that *It is the Spirit that quickeneth, the flesh profiteth nothing.* And in confirmation of this truth, as well as for the encouragement of his poor servants, many of whom are bowed down under a sense of their great weakness, guilt and unprofitableness, even Christ condescended to be despised and rejected more than many of his weak disciples.

Ministers are builders and watchmen, yet only the *means* by which God builds and keeps his church. The man whose name is the Branch, he builds the temple of the Lord and bears the glory: the man Christ Jesus, the Branch of the Lord, beautiful and glorious, he builds the church by the price of his blood and the power of his Spirit; and to none other must this work be attributed or the glory of it ascribed. We sometimes read and hear of the astonishing things which men do, how many they convert, and how much they revive decaying zeal; but we never read such things in the Bible. When three thousand were added to the church under the ministry of Peter, we are not told that he converted them; that this was at all owing to the astonishing matter, or powerful eloquence of his sermon. There is no notice taken of the manner in which he acquitted himself, whe-

ther he spoke with great power, boldness and authority, or with weakness and fear, and much trembling. There is scarcely any notice taken of the instrument at all, but the whole praise is given where all was due; *The Lord added to the church of such as should be saved.* The Lord who works with equal ease by many or by few, by the weak or by the strong, and often by the weakest efforts of the weak, he did this great work. And whenever the heart is opened to receive the word, it is God who opens it, and not the eloquence or arguments of men. Whenever men are stirred up to diligence, it is the Lord who quickeneth. Wherever the Word is accompanied with any power, it is the power of God's Holy Spirit. Beware then of looking to man, and think not this a common and pardonable weakness, for the blighting curse of heaven is pronounced against it. *Thus saith the Lord; cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.*

T. B.

For the Religious Monitor.

ON MINISTERIAL UNFAITHFULNESS.

"Full oft by holy feet our ground was trod."

Castle of Indolence.

Of all the relations in which man can stand to man, that of the Christian pastor to his flock is unquestionably the most solemn and responsible. The duties belonging to the pastoral life are exceedingly various, and proportionally arduous. If we form our estimate of these duties from the oracles of inspiration, we will perceive them to cover such an extensive field, that we may well exclaim, "Who is sufficient for these things?" We will find them to comprise not merely the services of the pulpit, but unceasing care and vigilance over the spiritual concerns of the flock. The Christian pastor is to "be instant in season and out of season"—to teach, not only publicly, but from house to house—to warn the unruly—to reclaim backsliders—to comfort mourners—to guide the wanderer—to establish the weak—to bind up the broken-hearted—to be present at the bed of sickness and of death. In a word, as a faithful shepherd, he is to be always at his post, observing and endeavouring to meet every case of each individual of the flock. And a fearful woe is denounced against those indolent and faithless shepherds who "feed not the flock—who do not strengthen the diseased—nor heal the sick—nor bind that which is broken—nor bring again that which is driven away—nor seek that which is lost." See Ezekiel, xxxiv.

Among the churches of the Reformation, in former times, the solemn responsibility resting on the ministers of the Gospel, was in a good degree recognised, and ministerial duties, private as well as public, were generally discharged with a commendable

degree of diligence and fidelity, and an indolent or careless pastor commonly met with the contempt which he deserved. But now we behold a sad reverse. The clergy have, it seems, discovered, that all this anxious care and incessant labour for the glory of God and the good of souls, is altogether unnecessary.— They have found out an easier way of fulfilling their ordination vows. The arduous duties of public catechising and family visitation, together with all the train of pastoral assiduity connected with them, are now in a great measure laid aside, and ministerial labours principally confined to the pulpit. It is a fact too, which claims our serious attention, that instead of pulpit labours being increased by discarding more private services, the former are greatly diminished. It is true that there are still some who stately observe the good old way, in catechising and visiting their people. But it is well known that the number of such is comparatively small. And even among *them* there is too much of an accommodating spirit gaining ground. The pastors of olden times were accustomed stately to visit and catechise all their flocks, at least once every year, in addition to occasional services, which necessarily varied with circumstances. But of late many think that they discharge their duty with sufficient faithfulness, if they visit their congregations one year, and catechise them the next. Where even this is done, it is so far well; but it is doing by far too little. It is at least approximating to those indolent and careless habits, which are desolating many fair portions of God's heritage. It is, my wish to call the attention of your readers to some of the evils which result from this state of things; and which, there is reason to fear, will be still progressing, until some effectual measures are adopted to oppose a barrier against them.

1st, Then, it is obvious to the most superficial thinker, that such neglect must seriously affect a pastor's *public* labours.— One of the solemn charges given him by divine authority is, to "give to each of the flock his portion in due season." But how is it possible for a pastor to comply with this charge, who is unacquainted with their varied necessities? And how can he be acquainted with these, if he seldom or never meets them, except at the doors of the sanctuary? The regularity of their attendance on public worship may be known to him, and he may have the means of being acquainted with the general state of morals among them. But farther than this his knowledge cannot well extend. He cannot know their proficiency in religious knowledge. He cannot know how their souls are prospering. He cannot be acquainted with their attention to the duties of family religion. He cannot know their mistakes, their doubts, their difficulties, their fears or their hopes, their joys or their sorrows. It may indeed be replied, that let the pastor be as diligent and watchful as he can, still he may not know the state of his flock in these respects to the extent that could be wished. This will

readily be conceded, and to the faithful Christian minister it will be a source of grief. But unquestionably the balance is greatly in his favour. He may and will know much of the condition of his flock in spiritual things, which will enable him in a good degree to vary his subjects and the method of treating them, in adaptation to the cases of his people. But of this advantage the indolent and inattentive shepherd is necessarily deprived. His subjects may, in a general point of view, be exceedingly important. His discussions may be lucid and striking. And he may be justly considered an able and interesting preacher. But however his themes may shine, they must want that point which will reach the heart and conscience. If his preaching is at all so appropriate to any particular cases, it is because he draws the bow at a venture, and not because he takes any distinct or specific aim.

2nd. Another serious evil resulting from this neglect is, that it obstructs the exercise of that mutual affection, which should exist between a pastor and his people, and which is so necessary to the success of his labours. To an impartial thinker it will require no metaphysical reasoning to prove, that much of a minister's usefulness must depend on the mutual affection that subsists between him and his people. Reason teaches this to every man, and revelation confirms its truth. "How beautiful upon the mountains are the feet of those who bring glad tidings!"—But is it reasonable to expect that the bonds of affection can be very closely drawn between those, who while standing in the most solemn relation, have so little intercourse with each other? Certainly not. Does that pastor manifest the yearnings of a father over his children, who keeps himself at such a distance from them, and takes so little care of their souls? How can he, in the spirit of candour, adopt the apostle's language as his own; "My little children, for whom I travail in birth again until Christ be formed in you." Were this his spirit, he would, like the same apostle, "willingly spend and be spent for their sake." Again, is it reasonable to suppose, that a people will cherish a very ardent affection for their spiritual guide, of whom they see so little, and who keeps them at such a revolting distance? No.—Common sense must tell them that he is unworthy of it, when they see him dragging so heavily, and permitting either indolence, or a worldly spirit, habitually to interfere with attention to their souls. Deplorably low indeed must be the tone of piety, before such a man can become the object of affection or esteem.

3rd. Another evil directly resulting from this neglect is, that it deprives the flock of that spiritual provision to which they are entitled, and which their pastor is solemnly charged to administer. The experience of every faithful minister of Christ will tell him, that the success attending his labours has been much owing to his private exertions. In these, if any where, he can obtain ac-

cess to the hearts and consciences of his people. Public instructions often fail from that prevalent disposition in men to apply what they hear to every body rather than themselves. But they cannot use this shield to ward off what they hear in private.— They are, in a manner, compelled to take it home to themselves. The instructions, counsels, admonitions, warnings, reproofs and consolations, which are thus tendered, have a personal direction given them which cannot so easily be repelled or set aside. Besides, it is to be remarked that the diversified cases which occur among a people, and require ministerial aid, cannot so easily be brought into the public, and there presented to the pastor. Nay, in many cases it would be altogether impracticable. And even where it could be done, people have very little encouragement to take such a course, when they see the man to whose care they have entrusted their souls, manifesting so little concern about the matter. I conclude, then, that however brilliant the talents of a minister of the gospel may be, and however extensive his acquirements, his people must be poorly fed, if they have to depend altogether on the weekly dole which they receive from the pulpit on the Lord's day.

4th. Again, such ministerial neglect deprives the rising generation of that care which is their due. The young are the hope of the future church; and it is unnecessary to say how much depends on the manner in which they are trained. The word of God is sufficiently explicit on this subject. "Train up a child in the way he should go, and when he is old he will not depart from it." Every minister of Christ must consider the young as a most interesting and important part of his charge.— They are the lambs of his flock, whom he is commanded to feed with provision suited to their years and strength. But how is this to be done if he is seldom or never with them? The thing is impossible. For any effort that he makes, they will be left to grow up like heathens, ignorant of God and the things of God. It is true that the piety of parents may in some measure supply the defect. But I would ask, is it reasonable to expect that parents will cherish a due sense of their obligations in this matter, when they see their pastor so indifferent in the cause? Surely not. And even on the supposition that parents are conscientious and faithful, still the weight of a pastor's influence is wanting in the scale, to give their instructions and admonitions due effect. When we contemplate the alarming prevalence of ignorance and indifference in the rising generation, and consider how little is done by ministers of the gospel to stem the torrent, we cannot avoid the conclusion, that much of the depression of the church in ages yet to come, may be required at the hands of the clergy of the present day.

I am well aware that very many, and very specious pleas are adduced to excuse the neglect of which I am speaking. And I have not the smallest doubt that many pastors are so influenced

by them, as to live at ease in their consciences, imagining that they are discharging their duty, while their ministerial labours are confined to the Sabbath and to the pulpit. Let us then weigh their excuses in the balance of the sanctuary, and see whether they are not found essentially wanting.

The plea which some pastors urge for their neglect, is the following. "These private labours require talents of a peculiar kind, talents which I am well assured I do not possess, and therefore I cannot consider myself called to labour in this way."—This excuse I myself have heard advanced, and that with the appearance of perfect confidence. Now, to say nothing of the sinfulness of thus transferring our guilt to our maker himself, I would just observe, that if the excuse had any weight, it would militate against entering into the gospel ministry at all, but cannot operate in favour of neglecting its duties when once undertaken. It is readily conceded that the sovereign dispenser of good and perfect gifts has distributed to different individuals severally as he will. Even among those who have his call to the gospel ministry, there is a wide and striking difference. Some excel in one department, and some in another. But I have no hesitation in affirming, that he calls no man to labour in any sphere, whom he leaves *totally* disqualified for any part of its duties. If men are entirely unqualified for such services as these, they may and ought to know it before entering into the sacred office; and then it will, or at least should, prevent them from assuming the responsibility of services which they are altogether unable to perform. But it is to be remembered, that while the capacity for such services is the gift of God, it is a talent given to be improved, and it can be improved only by exercise. Many a man believes himself unfit for such services, because he has not tried them, or has made the trial too superficially to form any correct judgment in the case. In such circumstances, the inability for which he pleads is wholly of a moral nature. It lies in the indisposition of the will, and not in any physical defect. And will men dare, not only to neglect their duty, but to plead their mental aversion to it as an excuse for the neglect? To such we would say—weigh well the solemn obligations that rest upon you. Engage in the discharge of your duty with determined resolution, and dependance on divine direction. Persevere in it with fidelity, and you will in time acquire a fidelity in its discharge of which you are now hardly able to conceive yourselves capable.

Again, it is objected that the services for which I plead are exceedingly laborious. This is readily admitted. In respect of either bodily or mental labour, I have no hesitation in saying, that pulpit services do not comprise the half, nay, perhaps the third, of what a minister of the gospel ought to do, especially in a scattered country charge. But, my dear brother, did you enter into the gospel ministry expecting to enjoy your ease? If

you did, you have most egregiously failed in counting the cost. The whole tenor of God's word represents the work of the ministry as a work of incessant labour. You know whose authority enjoins it upon us to "be instant in season and out of season." If we are unwilling to spend and be spent in the cause of God, we are unworthy of our sacred office. The work is laborious. What then? Is it more laborious than many other employments, in which motives of self-interest impel men resolutely to persevere? Is it more laborious than the work of the medical practitioner? Yet his labours only regard the perishing body—yours regard the soul. The work is laborious. True. And have you not the promise to encourage you, "as thy day is so shall thy strength be?" And are not the motives to exertion in your case the strongest that can operate upon the mind of man, viz, the glory of God and the eternal salvation of precious souls? And are not the encouragements in your case large and ample?—"They that turn many to righteousness shall shine as the stars for ever and ever." Away then with such a plea. If indolence, or backwardness to labour be unsuitable in any case, it is peculiarly, nay, degradingly so, in yours. After all, there is nothing in the aspect of these services so terrible as to frighten any man in ordinary health, provided that he has system and perseverance. The former will enable him to divide his labour so as to prevent it from being oppressive. The latter will prevent him from fainting or being discouraged because he cannot perform all his labour at once.

Again, it is objected that the services in question are not only laborious, but of an irksome and self-denying nature. In addition to many incidental privations of an outward kind, the mind revolts from the ignorance, the stupidity, the waywardness, the thoughtlessness, which it has incessantly to encounter. Much of this, I grant, is as you say. The picture is not overcharged. But let us remember that these are the diseases of the mind, which render the presence and exertions of the spiritual physician especially necessary. What would we think of a physician who should refuse his presence at a bed of sickness, because there is something loathsome in the patient, or obstinate in the disease? The application is easy. It is not the whole that stand in need of the physician, but they that are sick. Much of what was said in answer to the former objection is applicable here.—But after all, is there no bright side to the picture? Is all shade, and no light? Say, is there no relief to the mind in the intercourse which you have with God's saints? Is there nothing refreshing to the soul in the directions which you can sometimes give them, or the consolations which you are enabled to impart? Is there nothing gladdening to your heart in the discoveries which you make of the success of your labours, appearing in the personal character, and shining forth in the domestic circle? Is there nothing cheering to your spirit in beholding the rising ge-

neration training up to holy warfare under your superintendence, and preparing to step forth to the help of the Lord against the mighty? Yes, there is much to cheer and gladden the heart.—The light predominates over the shade. I do not hesitate to affirm, that to the gospel minister whose mind is in a proper tone, these services furnish a truly delightful employment, notwithstanding all the irksomeness and self-denial with which they are attended.

But the most formidable objection of all remains behind, viz, this, "I have not time to attend to such services. It is my duty to provide for my family. In doing so, I am compelled to devote so much of my time to secular affairs that I have little or none to spare for congregational labours." To meet this objection as it should be met, is no easy task. It has so many strongholds in which to entrench itself, that if beaten from one, another is ready at hand to receive it. But it may be observed in general, that the objection proceeds upon mistaken grounds. I admit that it is a sacred duty to "provide things honest in the sight of all men." It will not, however, follow from this, that ministers of the gospel are authorized to neglect the spiritual concerns of their flocks, in order that they may vie with the rich and great in splendour and magnificence. Nor will it follow that they are authorized, in any case, to make the work of the ministry a secondary object. There is no class of men upon whom the obligation more imperiously rests, to study industry, prudence and economy, in the management of their temporal concerns. In these, as well as other things, they are to be an ensample to the flock. But, on the other hand, there is no class of men in whom luxury or ambition, or a worldly spirit, appears so strikingly unbecoming, or so inconsistent with the injunctions of God's word. The objection also takes it for granted, that if ministers of the gospel attend faithfully and incessantly to their pastoral duties, their temporal interests must inevitably suffer. But is not this a criminal distrust, both of God's providence and promise? We are often telling others of their duty to trust in the promises of God, to be faithful in the discharge of their duty, and to commit their concerns to his management. May they not, in such cases, reply to our prescriptions, "physician heal thyself?" We have many promises in the Bible, the spirit of which is clearly this, "Take care of my cause, and I will take care of yours." I would likewise propose to the objector the following pertinent query: When you took upon yourself your solemn ordination vows, did you not pledge yourself to God that you would, at all hazards, attend to the work of the ministry, and according to his injunction give yourself wholly to it? Or did you only mean to promise that your fidelity and diligence would vary with circumstances; that if there was no worldly impediment in your way, you would be faithful, but otherwise, you must slacken your hand? If the latter was really your intention, I know not how

you can exculpate yourself from the charge of prevaricating both with God and man. If the former was your design, I entreat you seriously to ask yourself, whether you are paying your vows. You may lose sight of these vows yourself, and your people may lose sight of them also, but they are recorded on high. But still it may be urged, "the support which I receive is so small and so badly paid, that I am reduced to the necessity of devoting my attention to something else, otherwise my family would suffer." The complaint, is in many cases, too well founded. The obligation to support the gospel and its ordinances is not recognised or felt to the extent that it ought. But while I admit this, I would beg leave to make two qualifying remarks. The first is, that such a plea has become so common that it is made in a great many cases where it is unquestionably without any foundation. Many pastors habitually act upon it, who are evidently not only in easy, but in affluent circumstances.—The second remark is, that the indolence and unfaithfulness of the clergy is one of the leading causes that have contributed to produce in the people a spirit of indifference to the support of the gospel. When people see those who are set for the defence of the gospel manifesting so much of a disposition "to make God's work a sinecure," is it any wonder that they should become indifferent whether they were supported or not? It would be wonderful indeed were it otherwise. And this spirit, when once imbibed, gradually diffuses itself wider and wider, until, like an overwhelming flood, it sweeps all along with it, faithful and unfaithful, indiscriminately. While, therefore, I would say, let ministers of the gospel faithfully discharge their trust, and then demand of their people a competent support, not as a matter of favour, but of undoubted right; I would say on the other hand, let the people take a firm stand, and tell their pastors, both in word and deed, "Discharge your duty, and we will discharge ours. Be faithful in sowing among us spiritual things, and you shall reap our carnal things, but not otherwise."—The obligation here is not all on one side. It is mutual.—Let ministers and people both recognise it as such, and then we may reasonably expect to see a visible reformation in both.

It was my design to advert to some other topics, but these remarks have already occupied too much of your paper.

I am, yours,

PHILALETHES.

QUERIES.—Can Legislative authority be properly and *successfully* interposed to prevent the profanation of the Sabbath?

Is the *example* of professors, in their individual and collective capacities sufficient to do this?

Is not much of the guilt of the profanation of the Sabbath chargeable upon professors, and must not reform commence at the house of God? W.

An answer to each or any of the above queries, is respectfully requested.

Selections.

REVIEW OF MILLER, DICKEY; AND DUNCAN, ON CREEDS AND COMMUNION.

(Concluded from page 317)

Since loose communion is contrary to the use of Creeds and Confessions, and has no tendency to harmonize or unite the different denominations into one body, but the reverse, what shall be done in order to effect so great and salutary an object?—Keeping in view the utility and necessity of creeds, there is manifestly but one course to be pursued: let the several denominations, or rather the orthodox among them, form or select for the whole one Confession of Faith, leaving out no past attainments, in the adoption, maintainance and application of which, let all unite. The discussions to which such a measure would lead, must awaken a love of truth, diffuse intelligence, favour the cause of sound doctrine, and lead to results, highly beneficial to the interests of the church. We think every sensible man, who approves of creeds and confessions, must see that every other scheme of union is worse than nugatory.

That the well-selected and well-conducted arguments of Dr. Miller, have settled the question of the utility of creeds, we think all his unprejudiced readers must admit. At Princeton, we are happy to learn, the professor's lecture has put the question to rest among the students of theology. In his answers to objections, his arguments are candid and conclusive. In reviewing so very fine a production, both as to its manner and matter, it is painful to be compelled, by a sense of duty, to enter our dissent on any topic. But painful as it is, we cannot but dissent from the following doctrine. (pp. 71—2.)

“You will, perhaps, ask me, what shall be done by a man who loves the Presbyterian church; who considers it as approaching nearer to the scriptural model than any other with which he is acquainted; who regards its Confession of Faith as by far the best, in its great outlines, and in all its fundamental articles, that he knows; and who yet, in some of its minor details, cannot entirely concur? Can such an one honestly subscribe, without any previous *explanation* of his views? I answer—by no means. Ought he then, you will ask, to abandon all thoughts of uniting himself with our church, when he is in cordial harmony with it in all fundamental principles, and nearer to it, in all respects, than to any other church on earth? I again answer—by no means. I know of no other mode of proceeding in such a case as this, which christian candour, and a pure conscience will justify, than the following: Let the candidate for admission unfold to the Presbytery before which he presents himself, all his doubts, and scruples, with perfect frankness;—opening his whole heart,

as if on oath; and neither softening nor concealing any thing. Let him cause them distinctly to understand, that if he subscribe the Confession of Faith, he must be understood to do it in consistency with the exceptions and explanations which he specifies. If the Presbytery, after this fair understanding, should be of the opinion, that the excepted points were of little or no importance, and interfered with no article of faith, and should be willing to receive his subscription, in the usual way, he may proceed.—Such a method of proceeding will best accord with every principle of truth and honour; and will remove all ground of either self-reproach, or of reproach on the part of others, afterwards.”

Now, we ask our readers, we ask Dr. Miller himself, whether the course of procedure recommended in the above article, is not utterly inconsistent with the whole of his preceding argument? Whether it does not give to Presbyteries the power of setting aside any article of the confession, which they may deem important? On this scheme, Arius might have subscribed the Nicene creed, if he could have found a Presbytery, that deemed the doctrines of the trinity of persons in the Godhead, and the divinity of Christ, unimportant. If there are “*some minor details*” that may be dispensed with, why are they in the confession?—The whole church, in its highest judicatory, has introduced those details into its terms of communion, and thereby declared them indispensable. May a Presbytery contradict this solemn decision of the higher judicatory? Who gave them this power? It never was given them; it never could be given to them, consistently with the statute adopting the confession as a term of communion. Have juries, have courts, the power to set aside the constitutional laws, enacted by the legislature? Were any man, on appearing before a court to swear the oath of allegiance, to state to the court, that he disapproved of negro slavery, recognised in the Federal Constitution, or of any other article in that instrument, and that he would not swear the oath, unless he were allowed to except such article, would the judge be justifiable in allowing the exception? By so doing he would violate his oath of office, and be guilty of bad faith to the nation. It would still be worse, if the judge admitted the explanation in private, as would evidently be done in the case that Dr. Miller supposes; for we cannot think that these explanations would be made before the congregation, on the day of ordination. The congregation think he swears to the whole instrument, as no exception is made in taking the oath. They are not treated honestly. Perhaps the congregation, who have called the candidate on the footing of the confession, as Dr. Miller mentions, in another part of his lecture and as even Unitarians do—perhaps they would not deem the exceptions unimportant. Who knows, if they would accept him at all as their pastor, did they know his views? But were they made in the public congregation, when the questions of the formula are put to him, which never

has been done, and which, we are persuaded, never will, what effect would it have on the people? Certainly it would tend to degrade in their estimation, both the instrument and those who adopted it, as a term of communion. The court, they would say, sets it aside to accomodate this man, it cannot be important. Add to all this, how does it look for one to say, "I do not approve of all that is contained in that instrument, yet I will swear and subscribe it, and thus send my name down to posterity, as giving it my most solemn approbation?" On this principle, a man might swear to the shasters of the Hindoo brahmins, or to the Koran of Mahomet. If this dispensing power be lodged in the presbyteries in favour of candidates for the ministry, you cannot refuse it to sessions in favour of applicants for membership; and so the confession is virtually abolished.

Dr. Miller is aware that this course has been pursued in the Presbyterian Church. He knows it was done at the ordination of Mr. Spring, in New-York. We are sorry to see him weaken his argument, and even utterly undo it, in accommodation to the practice of the church to which he belongs. We do not say this was his design, but we do say such is the fact. Only for this saving clause, on Dr. Miller's whole argument, Hopkinsians must be excluded from the ministry in the General Assembly.—After all, we hope that one who has so ably combatted some of the leading Hopkinsian tenets, as Dr. Miller has done, would not call those parts of his confession, which are Hopkinsian, "*minor details.*"

With the exception alluded to above, we earnestly recommend to our readers, this lecture of professor Miller, as a valuable addition to our Christian literature.

We now proceed to Dr. Dickey's pastoral letter to the members of three denominations. As the author of this letter is one of those ministers of the Associate Reformed Church, who have connected themselves with the General Assembly, and as he has since been made a doctor of divinity, it is what might be expected, that he would exhort others to follow his example.—This, however, he does not do directly. His professed object is, to prove them guilty of sin, in not practising intercommunion with the Presbyterian, and other denominations around them. This argument, bating some sneers at "superior attainments," &c. is temperately conducted, and evinces some thought and reflection. We doubt not that he is honest and really wishes well to those whom he has been pleased to take under his pastoral care, provided they adopt his views. In the mean time, we fear, he had some intention to bring upon them popular odium. Is it not with this view that he represents their strict communion as deposing all the ministers with whom they refuse to join? This he does (p. 19.) "I simply ask," says he, "brethren, what you could do more by a formal act of deposition, than to cut off from ministering to you and those who think with you,

all those ministers or other denominations with whom you reject ministerial fellowship?" All this, however, may pass for what it will command in the market.

The basis of Dr. D.'s argument is expressed in the following words (p. 7)—"Indeed it follows from the very notion of baptism, as a seal of the covenant of grace, that all who believe, on giving satisfactory evidence of their faith, are to be baptized." And again, "There is not a shadow of evidence, in a single case, that any thing farther was required" (in the apostolic age) "from the candidates for baptism, beyond satisfactory evidence that they believed the word of the Gospel." (Ibid.) He connects baptism and the Lord's supper together, in the case of adults. Hence, with him, the sole qualification for fellowship in these ordinances, is saintship. On this principle, creeds and confessions must be proscribed, at least all those of the present Protestant churches; for all must admit that a man may be a Christian who has learned comparatively few of their doctrines. We would even submit to the judgment of every sensible reader whether a person might not be converted—might not be a real believer, who had never heard of either baptism or the Lord's supper.—Is he, therefore, because a believer, to be admitted to those ordinances, before their nature has been explained to him? We would farther ask, how much of the doctrines of the system of grace must he know before he can have an adequate knowledge of these ordinances?

Dr. Dickey must admit that some degree of knowledge is necessary in order that a candidate for admission to the privileges of the church, may give "satisfactory evidence of the faith of the gospel." The wisdom and experience of the church have taught her, or she has thought they taught her, that she should demand an intelligent assent to all that is contained in her creeds and confessions. If this be not meant by those formularies, they mean nothing. In obedience to the divine command "open ye the gates that the righteous nation that *keepeth the truth* may enter in," the church has resorted to the use of a *form* of sound words, and has said that all those who with knowledge assent to this form, have a life and consolation becoming the gospel, and profess their faith in Christ and obedience to him, and none others shall be admitted into her fellowship. Have the churches which Dr. D. addresses demanded too much? If they have, why does he not point out what is redundant? He mentions indeed the Baptists as persons with whom we ought to hold intercommunion, and leaves us to infer that the doctrine of infant baptism should not be embraced in our creed; as a little, unimportant matter, which should not keep Christians apart in their communion. But in fact his scheme of intercommunion, goes, as we have already found in this article, to the abolition of all those formularies.

Again, does Dr. D. really think, as he seems to intimate, that all those who are suspended from the communion of the church are to be considered as "in the gall of bitterness and bond of iniquity?" He says, (p. 17,) "Christians may fall into this sin" (if being busy bodies, 2 Thess. iii. 6) "but while they continue in it, their credible profession is destroyed." Of course, on his scheme, they are to be held as unregenerate, before they are suspended. But Paul calls such a person "a brother:" "withdraw yourselves from every brother that walketh disorderly." He says farther, "count him not as an enemy, but exhort him as a brother." Every unregenerate man is an enemy, and not a brother in the Lord. In truth, Paul guards the Thessalonians against that very extreme to which Dr. D. is driven by his scheme. Do not think, as if he would say, that because he is really a busy body and deprived of the privileges of the church, that he has no grace; hope better things of him, and exhort him kindly, as one who may withal be a believer. Indeed the history of the lives of most saints, as David, Solomon, Peter, &c. forbid this most uncharitable conclusion of the Doctor. It is sore pressure in the warfare against truth, that forces him to draw this unhallowed weapon in his defence. We would ask him to say candidly, whether he thinks every man that his session suspends, to be in a graceless state? He has, we are confident, too much charity. But then, if he admits that one who in the judgment of charity is to be esteemed a brother in the Lord, may be suspended from communion, his whole scheme is ruined; for the only requisite qualification for communion is, as people say of the subjects of revivals, hopeful piety. Then he would fail in fastening upon three denominations of Christians the odium of denying by their practice, that any of their brethren, not of their own denomination, are Christians. Yet with all these losses which he would sustain, we could almost venture to leave the matter to his own decision, by answering this question. Do you think every man legally suspended from communion an unbeliever?

Christ demands knowledge of communicants. "Let a man examine himself, and so let him eat of that bread and drink that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning (having knowledge of) the Lord's body." 1 Cor. xi. 28, 29. In opposition to this it would appear that the great fear of many people is, that there shall be too much Christian knowledge, too much orthodoxy.

Dr. Dickey asserts, (p. 23,) that the members of all those denominations that are acknowledged to be churches of Christ, "are in full visible communion together; as really so, to all intents and purposes, as the members of any of these churches are in communion with one another." Again, (p. 24,) "professing Christians, belonging to different denomination of Christ's church, being thus really of one communion, are as much re-

sponsible for one another as if they all belong to the same denomination. And *declaring* a separation, does not in the least lessen our responsibility for the errors and immoralities that prevail among them." All this he says, very truly, may appear paradoxical. If this were correct, then Abraham would be chargeable with and responsible for all the errors and immoralities of the people of Ur of the Chaldees, who worshipped idols beyond the flood; and Israel would have been responsible for all the errors of that church in which Baalam, the son of Beor, ministered. Our fathers, in the early part of the reformation, would have been responsible for all the errors of Popery; for they recognised their baptism and ordination. Dr. Dickey and all other Presbyterians are, on this theory, responsible for all the errors of Socinians in the established church of Scotland, in that of England and Ireland, and in the congregational churches of New-England. Is he prepared to admit all these fearful consequences? If he is not, he must abandon the argument in which he appears to triumph. Indeed, the whole of this scheme which Dr. Dickey advocates, really resembles that which was broached by Ammonius Saccas in the second century. Saccas "attempted a general coalition of all sects."* He was a teacher in the Alexandrian school of theology, possessed great talents; his scheme was popular, and spread extensively. Dr. Mosheim says, "it would be endless to enumerate all the pernicious consequences that may be justly attributable to this new philosophy, or rather to this monstrous attempt to reconcile falsehood with truth and light with darkness."†

Dr. Dickey tells us (p. 21)—"Pretensions to superior orthodoxy and superior strictness will necessarily awaken an eagle-eyed scrutiny towards those who make them; and unless these pretensions are borne out by something more than a profession, and strictness in the forms of godliness; unless they are justified by the practice of superior charity, tenderness and humility, sobriety, honesty, and every other Christian virtue, which will not always be the case, no indulgence will be shown." And what then? Was this not the case with respect to the early Christians, and with respect to the reformers? It is well for the friends of truth that the eagle-eye of scrutiny is open upon them, as it is an additional motive to godliness, and excites them "by a patient perseverance in well doing to put to silence the ignorance of foolish men." In fact, that watchfulness which the several denominations exercise over one another is a great means of restraint to the evils to which all are prone, and a remarkable instance of God's good providence in overruling existing evils, so as to bring light out of darkness.

The writer seems here to insinuate that the members of the denominations which he addresses are not equal in their Chris-

* Mosheim's Ecc. Hist. vol. I. p. 140.

† Ibid. 144.

tian deportment to those of other and larger bodies with whom they refuse to unite or hold communion. Would he be willing that this should be put to the test by a detailed examination of the matter of fact? Such insinuations are cheap, and popular with those who cover their errors in principle and practice, with the infirmities of those who endeavour to maintain the truth, and support the cause of God. Dr. D. seems to estimate as nothing, "superior orthodoxy and strictness in the forms of godliness." "Charity, tenderness," &c. are every thing with him.

After all, Dr. D. makes this strange admission, (p. 12.) "That cases may occur which will warrant a separation, and the organization of a distinct *worshipping assembly*, in which the whole truth, to the last item, if possible, shall be publicly professed, and every thing scandalous in practice be discountenanced, is not refused. But that a separate *communion* should be established, from which not the heretical and scandalous only are excluded, but members of other churches, where the truth is professed, and the real worship maintained, is utterly refused." But would not this separate worshipping assembly, pretending to superior orthodoxy and strictness, awaken eagle-eyed scrutiny, and produce the bad passions? Would he admit to the communion those of less purity who shewed no indulgence? If he did, would this cure the evil? But could any thing be more preposterous, than to represent a *worshipping assembly* as more holy than the communion table? This admission destroys his whole argument. But how would this worshipping assembly profess the whole truth? It could not be by attending church; for that is done by many of the profane. It must be in baptism and at the communion table. But how could this be done without a Confession of Faith to which they professed their adherence in this separate assembly? And how could they hold and profess the truth embodied to the last item in their confession, when they freely admitted to sealing ordinances many who denied a large portion of those items? The doctor seems to separate the sealing ordinances from the truth, as if they had no connection, or at least very little, with each other. He ought to reflect that baptism and the Lord's supper are seals of the covenant, and that the covenant is a great system of truth, to which in partaking of these seals, believers give their assent and seal their approbation. To pretend to maintain and profess the doctrines of the covenant in a worshipping assembly, and yet neglect them in the seal, is an utter absurdity. It would be like one saying, I hold to all that is in the bond, as good, but when I sign and seal the bond, much must be left out.

But enough has been said to unveil this masked battery on creeds and confessions. We do not, however, affirm positively, that Dr. D. intends to attack, in this pamphlet, those formularies as terms of communion, though we are certain that his whole argument goes to their utter abolition; and so plain does this appear

to us, that we think a man of his sense could not fail to perceive and intend it.

We now proceed to the consideration of Duncan's Remarks, &c. with which we shall not long detain our readers. This book we think bears evident marks of the writer's zeal for what he esteems a good and important cause, but we are constrained to say, that while he aims at deep research, fine writing and oratorical display, he utterly fails in all.

The introduction consists of 29 pages, occupied by the author in vindicating his integrity against an attack made on it in the *Christian Advocate*, edited by Dr. Green. Mr. Duncan, a few hours before he preached his sermon against creeds and confessions, had subscribed, as a superintendent of the Princeton theological seminary, a formula, pledging himself to sustain in their integrity the standards of the Presbyterian church. The amount of his vindication is, that he *subscribed* the formula one year before, on a loose paper, and that when he appeared among the members of the board at Princeton, he merely complied with a form, and *transcribed* his name into a book kept for the purpose of registering the subscriptions. To us it appears this attempt at defence is an utter failure. The writing of his name in the book was a renewal of the former covenant, and on the footing of this renewal he took his seat in the board. If this is not so, the General Assembly have no security of any of their board that they will sustain the integrity of their standards. They had, we presume, precisely the same security of Mr. D. that they have of all their superintendents. Yet we are far from saying that he intended to act dishonestly in the transaction. His sermon immediately after, we think proves the contrary, and indeed is the best argument for his honesty of intention. The truth is, it has become so common, with pain we say it, to subscribe to confessions and creeds, without intending to maintain their whole doctrine, that the whole business is viewed as a *mere form*, like "your humble servant," at the bottom of a letter. We presume Mr. D. without much reflection complied with the form. We think this transaction and the prominence given to it in Dr. Green's review, and Mr. D.'s vindication, must arrest attention to a very important subject—to a great evil, which calls loudly for reform, and that good will result. Either let creeds be abandoned, or let them be subscribed with reflection, intelligence and good faith.

Mr. D. proscribes utterly all creeds and confessions as tests of orthodoxy, calling them instruments of tyranny and oppression, and affirms that they are calculated to impose restraints on the freedom of discussion, and to retard the progress of knowledge. The ground which he and all opposers of these formularies have taken, leads to universal scepticism in religion. They represent all past discoveries and attainments as uncertain, and that in the progress of knowledge it may possibly be found that every thing

contained in our creeds is false. Who ever thinks the definitions and axioms in mathematics, are instruments of tyranny in the schools, because the teachers enforce upon their pupils the duty of learning, and being guided by them; or that demonstrations of Euclid, and their application in surveying, navigation, &c. are calculated to repress inquiry; or that colleges act tyrannically in making a knowledge of them a prerequisite to the reception of degrees? Who thinks so of the principles of the Newtonian philosophy? No scholar, undoubtedly. Why?—Those scientific principles are deemed to be certain, impregnable, and undeniable. If the doctrines which are taught in the school of Christ by catechisms, creeds and confessions, be equally certain with the principles of science, then why this clamour?—Scepticism lies at the foundation of all opposition to these instruments. Has the church for eighteen centuries been employed in the laborious investigation of the oracles of the living God, without being able to discover in them as much truth as she has embodied in her creeds? We are surely not to be taught that the truths of God's covenant, on which all our hopes of salvation depend, are so uncertain as all this. But Mr. D. and others tell us that the Bible is our confession, and so plain that he who runs may read. If it is so plain, as undoubtedly it is, we are forbidden the thought that godly and learned men, in the progression of ages, have not been able to find its true import, as to the doctrines which are embodied in the formularies of the church. Surely it is time that we should hold the principles on which we raise a superstructure for eternity, as secure as those on which human science erects her fabric. If they are not, miserable are all our hopes of salvation, and frail is the rock on which we build for eternity. Allowing that the doctrines elicited by the church from the Holy Scriptures are thus certain, how can it be an act of tyranny to demand a profession of faith in them? How can it retard the march of knowledge? In our estimation, it is the best way to secure and accelerate it; as those who are best imbued with the elementary principles in the exact sciences, and most firmly persuaded of their truth, are furnished with the best, the only means of going on to fresh discoveries. "Whereunto ye have attained, walk by the same rule, and mind the same thing." But we cannot prosecute this argument. For a comprehensive view of the whole ground, we refer our readers to Dr. Miller's lecture, the arguments of which are left untouched and indeed unapproached by Mr. Duncan.

Mr. D. denies that the church has any authority to enact laws binding the conscience; which is to deprive her courts of all authority, and annihilate all church government; one of the boldest attempts adventured upon in any age. In the early ages of Christianity, he denies that there were any presbyteries or synods; and he has shrewdness enough to perceive that he must take this wide range in his devastations, or creeds will still main-

tain their ground. It will be time enough to defend the order and government of the house of God, when we have something like argument, instead of mere declamation.

Mr. D. when speaking of the expulsion of Arius and his followers from the church, says, (p. 131,) "All nature frowns at the cruelty of persecution; and who ever imagined that persecution could drive the human mind from its range of thought, when holding communion with its great Creator?" Did Arius hold communion with his Creator while blaspheming his name and denying the glory of the Saviour? It seems Mr. D. thinks so. Indeed his whole history of the Arian controversy, and the formation of the Nicene creed, represents Arius and his party as persecuted men, and the Nicene fathers as tyrants, for excluding the heretics for not subscribing the creed which they formed.—Arians must then be allowed to enjoy the communion of the church; for how could they be excluded but by a creed, as they profess to believe the Bible! Surely it must be a bad cause which drives men to such extremes. Admit Roman Catholics, Socinians, Arians, Swedenborgians, Sabellians, and the whole host of heretics to the communion of the church, for they profess to believe the Bible!

At page 54, Mr. D. represents the Westminster divines as never intending the book that they framed to be a term of communion. This is contrary to the design of calling the assembly, to the design of appointing the commissioners from the church of Scotland, to the whole discussions of that venerable body, to the solemn League and Covenant, to the use made by the Scottish Church and by the English Presbyterians. He would represent that assembly as forming merely a body of divinity, when the professed and known object was to accomplish a uniformity in religion, between the kingdoms of Scotland, England and Ireland. It is contrary to the very name of the instrument.

In Mr. D.'s argument, *ad hominem*, against Dr. Miller, he would be in some measure successful, could he fix upon Dr. M. the charge of approving all the doings of the General Assembly. Congregationalists have been admitted into that body, by public acts, without acknowledging their Confession of Faith as their form of church government. Many Arminians are admitted into the communion of the church, many ministers who preach and publish Hopkinsian doctrines are allowed to enjoy all the privileges of the church among them; and in all this the General Assembly contravenes the whole of Dr. Miller's argument. But he has not shewn us that Dr. M. has given his approbation to all these doings, or that he is, except indirectly as a member of the body, chargeable with them.

We had intended to make several remarks on the inflated style, and instances of bad taste in the composition of this book. One specimen shall suffice. "Like a mountain of ice, loosened from its northern fixture, and hastening to dissolve under milder

suns, these ecclesiastical exotics droop, and wither, and die, where charity kindles her burning coals." (p. 132.) Confessions of Faith are ecclesiastical exotics, and yet they spring up in the church. The foreign plants too are like a mountain of ice, floating on the ocean and melting. As the mountain of ice droops, and withers, and dies, so do these plants. If confessions die like mountains of ice, or any thing else, the death blow must be inflicted by a stronger hand than that which wielded Mr. D.'s pen.



PROFANE USE OF SCRIPTURE.

On the Imitation of the Style of Scripture, in compositions of a Secular and Ordinary nature.

Every period of Society has its own taste in literature, as well as in other things of a less important nature; and it is not a little amusing to trace the progress of this fluctuating principle through different ages. An affectation of extraordinary wit and ingenuity, has frequently given a colouring of extravagance and absurdity to the compositions of men of the finest natural parts, and this puerile ambition has from them descended into all classes of writers, till the public taste has become wholly corrupted. Other affectations and propensities have succeeded this aberration in their turn, and have successively stamped their colours on particular eras of time.

Of all the different kinds of composition that are cultivated in these modern days, so fertile in all matters of literature, the most extraordinary, perhaps, is that which professes to be an imitation of the peculiar form and phrasology of the Scripture narrations, particularly of those of the Old Testament. It has been somewhat fashionable of late, among the writers of a certain school, to work up their mystical and extravagant reveries with a considerable proportion of allusions to the incidents and descriptions contained in the sacred books. This practice has no doubt appeared, in the eyes of these individuals, an excellent means of giving to their writings an air of venerable antiquity, as well as a sublime simplicity, which nothing else could impart; although by more sober and judicious minds it is viewed in a very different light. He who reads his Bible for the sole purpose of culling some of its fairest images wherewith to embellish his otherwise worldly and profane compositions, is guilty of great levity in thus trifling with sacred things,—a levity which is the offspring of daring and presumptuous impiety. It is to be feared that many have consulted the Scriptures with no other purpose than to procure a fine conception, a tender sentiment, or a beautiful simile, or to discover an elegant expression, by which a period may be gracefully rounded.

This disgraceful mixture of sacred and profane things is justly offensive to all considerate persons. There is, however, a considerable difference between the turpitude of this sort of unhal-

lowed confusion of matters* essentially distinct, and that bold presumption which affects to produce a fac-simile, or perfect imitation of the manner and language of the Holy Scriptures.—Several recent attempts have been made in this way, which loudly call for the severest animadversion. The love of fame, the desire of being thought witty, has occasionally tempted men of the most slender capacities to travel in this walk of literature. It has an easy and inviting appearance; and, when there exists no principle of reverence for the name and authority of God, to check any attempt at an unlawful interference with his Holy Word, we cannot be surprised to find persons now and then deviating into this forbidden and dangerous track. Profanity is so easily mistaken for wit, that many who enjoy the reputation of the latter quality, owe this distinction entirely to their being in undoubted possession of the former. Were this evil confined to the more gross and illiterate votaries of fame, it might be safely left to the natural operation of its own tendency to destroy itself; but as the public have seen flagrant instances of this indecent sporting with sacred things in recent publications of respectable literary pretensions, it must be deemed an imperious duty to protest, in the most decided manner, against such a practice. How can any considerate and Christian mind contemplate without emotions of indignation and shame, an effort to degrade the majesty and purity of the sacred Books, by an awkward and clumsy imitation of the most interesting and beautiful portions of prophetic description!—Could not the authors of such pitiful and paltry productions find any other vehicle for conveying to the public their ridicule of obnoxious characters, or their resentment against literary antagonists? If they could not, assuredly their invention is not of the first order. In writing such articles they have set at defiance the awful and mysterious judgments of God, which are plainly revealed as the portion of impious men, in the very books of Scripture which they wantonly attempted to imitate, in so ludicrous and criminal a manner; and, by publishing it, they have violated the feelings of the pious and intelligent Christian. It is impossible that any individual, who fears God, can thus trifle with the sacred Book.

Let us hear the author of the interesting and ingenious little volume, entitled, "The Retrospect," expressing his sentiments on this subject:—"I have not," says he, "the smallest recollection, while belonging to this ship, of ever seeing a Bible; though I once endeavoured to call to mind that sacred Volume, not with a view of remembering and applying any of its contents to my heart, but to dress up a ludicrous account of some late occurrences, in its peculiar language and solemn phraseology. And O how vain was I at the approbation these wretched epistles met with from fools, who made a mock at sin! With what delight did I hear them say, that I had thrown in my verily, verilies, and my lo, and behold, to much advantage!" This acute and en-

lightened person expresses, in this manner, his deep regret at the recollection of his former indecent tampering with the language of Holy Scripture; and will any individual, whose mind has been renewed in the spirit of it, venture to say, that such a use of the Bible, as is here reprobated, is either innocent or defensible? Certainly not. But "fools rush in where angels fear to tread." The Bible has had many enemies. It has been assailed by the learning of philosophers and historians—the wit and malignity of ingenious and accomplished scholars; but the arguments of the one class of infidels, and the unjust though bitter scorn and irony of the other, have been successfully refuted and exposed. The truth and divinity of the Scriptures have appeared more conspicuous by every effort to darken or deny them. The wickedness of man has found other engines for attacking the bulwarks of Christianity. Low and gross applications of scripture images, expressions and sentiments, profane quotations from the sacred books, and attempts at parodying or imitating their peculiar manner and language, have often produced pernicious effects on weak and ignorant minds. Ludicrous associations of feelings and ideas frequently occasion singular consequences, as any one who is at all acquainted with human nature may very well know. A jest passes with many people for sound argument; and he who cannot distinguish the difference between pretended wit and true wisdom, will readily enough join in the silly laugh at matters of a sacred and important nature. It must appear to every thoughtful mind a very high degree of profligacy to sport with the language of Holy Scripture in any shape whatever.

These ingenious persons who employ their talents in efforts of this nature, are really objects of pity and contempt. They deceive themselves with their own miserable endeavours, and to indulge a trifling passion for the applause of fools, expose themselves to the hazard of the awful displeasure of God.—Do such persons reflect at all on the enormity of their conduct, or tremble at the secret misgivings of a guilty conscience? Are they aware that, by using indecent freedoms with the sacred oracles, they are chargeable with promoting, in no ordinary degree, the professor of infidelity and irreligion; that they endeavour, as far as it is in their power, to counteract the blessed influence of the pure word which purifies the heart, elevates it above the transitory joys and sorrows of time, and furnishes the humble Christian with the most precious consolations in the prospect of death and eternity? Take away from the earth the belief of divine truth as it is exhibited in the Bible, and you leave the disconsolate eye nothing to contemplate with delight. Without it, all would be dark and dreary; nature would be enveloped in the blackness of midnight; man would exist without comfort and hope, and die in despair. The most exquisite taste for enjoying the beautiful variety of charms in nature cannot confer

happiness. If unendowed with the spirit of religion, the most feeling and cultivated minds are indeed far more wretched than those of the most thoughtless and rustic individuals. To rich and poor, to learned and unlearned, to men of refinement, or to ignorant peasants or mechanics, true religion is indispensably necessary in order to their enjoying happiness. The Bible alone contains the revelation of those truths which are perfectly suited to the condition of every descendant of Adam. An unhappy and guilty race can find no asylum from the sorrows occasioned by moral turpitude, or from the anticipations of future and eternal evils, but in the sure word of promise conveyed to us in the holy oracles. This only will prove an antidote to the trembling alarms of the perturbed spirit, fill it with sacred hope of forgiveness from the Author of all mercy and dispose it to rest in him as the source and centre of its repose. If this be a true representation of things, who that calls himself a Christian can venture to trample without reverence on this holy ground, or rashly and foolishly endeavour to lower the opinion of its sanctity in public estimation? It is not intended to insinuate that every person who has unhappily acquired a habit of unduly meddling with Scripture language, is fully sensible of the pernicious tendency of such a practice, or that he wishes such effects as we have described to take place. This concession, however, affects not in the smallest degree the justness of the views that have been given of its criminal and destructive nature; and he who can attempt to justify it, or to palliate its enormities, is at once chargeable with wilful blindness and deplorable stupidity.

[*Christian Instructor.*]

Religious Intelligence.

MADAGASCAR.

From the Missionary Gazetteer.

Madagascar is a very large Island in the Indian Ocean on the south east coast of Africa, from which it is separated by the Mozambique channel.—It is about 840 miles long and from 120 to 200 in breadth, and contains about 4 millions of inhabitants. In colour and features they resemble the negro race, though they are not quite so dark. They are intelligent and active, and manifest an unusual degree of tenderness and sympathy for unfortunate sufferers.

Religion.—The Madagasses believe in one only true God, the Creator of all things, and the preserver and supreme Ruler of the universe; whom they call *Zangahara*. When they speak of him they do it with the greatest degree of solemnity and veneration. Though they consider him so infinitely exalted, that he does not stoop to notice the concerns of men; yet he has delegated the government of the affairs of this world to 4 inferior lords, whom they denominate lords of the North, South, East and West. One of these

only, they consider the dispenser of the plagues and miseries of mankind ; while the other three are engaged in bestowing benefits. The souls of all good men, they believe will, after death, ascend to Zangahara, and enjoy perfect happiness in his presence ; while all bad men will be tormented according to their demerits, by the evil spirit, which they call *Ang-gaty*. The 4 great lords are regarded by them as having great influence with Zangahara. Each family has its guardian angel, who conveys their prayers to the 4 lords, who are the only medium of access to the Deity. Some appearances of Judaism are seen among these islanders. They practice circumcision, and offer the first fruits of harvest. Of a Saviour they have no knowledge.

The language of the Madagasses is very melodious, and is said to be copious ; though it had never been reduced to a written form till since Missionaries resided among them.

In the interior are some Arabs, who introduced into the island many of the arts of civilization. It is probably owing to the influence of these emigrants on the neighbouring tribes, that many of them exhibit evident marks of a state of improvement, considerably removed from barbarism.

King *Radama*, who styles himself the king of Madagascar, is a powerful prince, having at his command, some hundreds of thousands of well disciplined soldiers. Oct. 11, 1820, he entered into a treaty with his Excellency, governor *Farquhar* of Mauritius, on the part of his Britannic Majesty, for the final abolition of the slave-trade throughout the island. As conditions of this treaty, the British government was to receive under its protection and care, 20 Madagascan youths, who were to be thoroughly instructed in the various departments of the useful arts. Ten soon embarked for England, and 10 were sent to the island of Mauritius. In consequence of this treaty, and this alliance with the English nation, a wide door has been opened for the introduction of Christianity and the arts of civilization, and that of slavery bolted forever. Instead of a dealer in slaves, a powerful monarch has become a patron of Christian Missionaries. A population of 4 millions, devoted to no peculiar religion, and destitute of those almost invincible prejudices in favour of a national religion, which dwell in the breasts of almost every Hindoo, now claims the sympathies and prayers of the Christian world. A vast field is thrown open for pious labourers, and the protection and favour of a powerful monarch pledged in their behalf. *Radama* has expressed his decided predilection for Protestant Missionaries, by refusing to give a Catholic priest permission to send Missionaries to teach his subjects the Roman Catholic religion.

Mission ; L. M. S. 1818.—Rev. *Thomas Bevan*, and Rev. *David Jones* visited this island in August, 1818, and immediately opened a school at *Tamatave*, by way of experiment. They were not a little gratified to witness so much willingness, on the part of the natives, for the education of their children ; but early in the succeeding year, the Mission sustained a severe loss.—Mr. and Mrs. Bevan, with their infant child, together with Mrs. Jones and her infant, were, within a few weeks, removed by death. The state of Mr. Jones' health was such, as to require his speedy removal to Mauritius for its restoration, and the mission was abandoned. Notwithstanding these distressing occurrences, Mr. Jones resumed his labours on this island. In 1820, he accompanied the commissioner, Mr. *Hastie*, to *Radama's* palace, at *Tananarive*, situated far in the interior, and obtained the king's permission to instruct his subjects in the Christian religion, provided artisans could be procured to teach them also the useful arts. The king himself expressed his views on this subject to the L. M. S. who readily complied with his wishes. At the king's request, Mr. Jones remained at *Tananarive*, and opened a school for the instruction of the royal family. In 1821, he was joined by Rev. *David Griffiths* and wife, and in 1822, by Rev. *John Jeffreys* and wife, with four artisans.—Their reception by the king was marked with many tokens of kindness and joy. Every facility for the successful operations of the mission, and comfort of the Missionaries, was promptly made by *Radama*, who manifested a very strong desire for the intellectual cultivation, and moral improvement of his

subjects. The 3 Missionaries were furnished with suitable dwellings, chiefly at his own expense. The artisans were provided with work-shops, and native youths apprenticed to them, who give proofs of their capabilities by making rapid improvement.

The king has established an adult school for his officers, and has himself undertaken to instruct some of his own family. In 1823, there were 85 scholars in the mission-schools, some of whom had obtained considerable knowledge of Christianity, and of the English language. Two services were held on the Sabbath, in English. The prejudices against the object of the mission, which some of the people at first manifested, have greatly abated, and this island, which, a few years ago, presented the most affecting and appalling scenes of war, murder and rapine, and above all, which was itself the scene of all the horrors of the slave-trade, that outrage on humanity, already exhibits striking proofs of the benign influence of Christianity and civilization. A bright morn of intellectual and spiritual light has begun to dawn, which, it is hoped, will usher in the glorious day, that is to diffuse its benignant rays in every part of this hitherto neglected island.

The following extract from a letter of a Missionary, at Madagascar, taken from the Christian Observer, for July, shows the present state and prospects of Christianity in that heathen country, and here may it not be said with thankfulness as well as wonder? "What hath God wrought!"

"It is with inexpressible joy I inform you that I have important and very encouraging information to impart. The mission at Madagascar now wears a most pleasing and promising aspect. There are fourteen schools established; in which are taught about 1,200 children; and, were we furnished with sufficient means, many, very many more might be formed, as applications for teachers have been made from various quarters which we have not, as yet, been able to meet. Many of the youths in the Royal School have made commendable progress in learning; can read the Bible with facility; write a fair hand; are far advanced in arithmetic; and have acquired a general knowledge of the principles of the Christian religion. It is from this school that the villages have been supplied with teachers. The instruction of native females is likewise attended to. Mrs. Jones and Mrs. Griffiths have more than 100 under their care. The children who have been with them from the beginning have become very clever at their needle. Messrs. Jones and Griffiths have commenced preaching in the native language. The number of people who attend is considerable. The prejudices of the natives are stronger, and their superstitious observances more numerous, than persons in England are aware of; but, blessed be God, they perceptibly lose ground."

The following is an extract from a recent letter from another missionary.

"I have the pleasure to inform you, that this mission has never worn a more promising aspect, than it has since last May. The King continues his protection to us, and gives us encouragement to labour with assiduity. We have twenty two schools established since last April, under his patronage, in which more than 2000 children are instructed. Our first scholars teach at the different villages; and their ardent pursuit after knowledge, and their unceasing assiduity in communicating instruction to others affords us great satisfaction and encouragement. Those villages that have above eighty scholars have four teachers; two to teach every other week by turns, while the other two are learning in town; so that they are one week learning and the other teaching. The scholars both in town and the country have learnt almost the whole of a large catechism which I have translated, and formed for the use of the schools.

"I have a chapel built annexed to my house. Mr. Jones and myself preach by turns when we are in town; one in English, and the other in Malagash. About two months ago, Mr. Jones and I commenced visiting the villages where schools are established, to preach and catechise; we go by turns every Sunday. We have thronged congregations on the Sabbath; our chapel in town is

crowded, and the doors and windows lined. We have three or four, and sometimes 5,000 hearers in town, and often 2 or 3,000 in the country, besides the assembling of three or four schools. We catechise them first, and then we sing and pray, and preach, often in the open air. We ask them to repeat what they remember of the sermon, and we propose to them any question that may occur to us. The talents they display on these occasions would put many in England to the blush.

"I have translated the Book of Exodus, and the Gospels by Mark and Luke, and also part of the Psalms, as far as the 50th, and the first three chapters of the Epistle to the Romans. I have also prepared a course of plain discourses. Mr. Jones has finished translating the Book of Genesis, and the Gospel by Matthew, and is far advanced with the Gospel by John, and the Acts, and with the First Book of Samuel, &c. He has prepared a series of discourses on the work of creation, and is also preparing discourses on the Divine attributes. Every thing is going on in union and peace.

To the Patrons of the Religious Monitor.

We are happy to announce in answer to the enquiries of our friends, that there is a fair prospect of the continuance of our work. Through the kindness of our patrons, our subscription list is now such as to defray the expences of the current volume. And while this continues to be the case, and we are supported as we have hitherto been by the able contributions of our correspondents, it is our resolution not to give up the cause. We are every day more impressed with the necessity and importance of a periodical journal devoted to the support of the *great doctrines and principles of the Gospel*; and every exertion shall be made by us, to render the **RELIGIOUS MONITOR** more and more useful, and deserving of the patronage of a discerning religious public.

The following improvements in our plan, will be adopted in our next volume. By substituting a royal instead of a medium sheet, and folding it in a duodecimo form, we shall be able to furnish 48 pages of the same size that are now given, in the compass of two sheets. Without increasing the price to subscribers, the size of each number will thus be increased *eight pages*, (making an increase of 96 pages in the year,) and the expence of postage to those who receive it by mail will be *reduced one-third*.* This arrangement will very considerably increase the expense of publication, but we trust that the list of our subscribers will be increased so as to defray it. The want of type has hitherto compelled us to give our **INTELLIGENCE** in the same type as the body of the work. This deficiency is now supplied, and by putting it in small type, we can give one-third more matter in the same space.

In accordance with the wishes of many of our friends, it is also proposed to devote a page in each number to the record of **LITERARY AND SCIENTIFIC NOTICES**; and from two to three, to a monthly **REVIEW OF PUBLIC AFFAIRS**, after the manner of the London Christian Observer, and the Philadelphia Christian Advocate. Any hints for the improvement of our plan forwarded before the commencement of the volume shall receive due attention.

To enable us to meet the increased expense of publication, our agents and patrons are respectfully requested to use their endeavours to obtain additional subscribers, and to forward a list of their names before the first of May, and to make their remittances as speedily as possible. The continuance and increase of the contributions of our correspondents, so indispensable to the interest and success of our work, are also respectfully solicited.

Should sufficient encouragement be given, the Monitor will be printed on a much superior quality of paper to that now used.

* The rates of postage for the next volume, being two sheets per number, instead of three as at present charged at the Post-Office, will be as follows:

Carried not over 100 miles, 3 cents; and carried to any part of the United States, 5 cents per number.

THE
RELIGIOUS MONITOR,
OR,
EVANGELICAL REPOSITORY.

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

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Original Communications.

For the Religious Monitor.

THE AFFLICTIONS OF THE RIGHTEOUS.

“Man that is born of a woman, is of few days and full of trouble.” He commences life in suffering, lives familiar with sorrows, and makes his exit in the agonies of expiring nature.— From these sufferings, the saint, although a child of God, is not exempted. He is liable to every trouble incident to man, and to all those peculiar to the children of God.

The afflictions of the saint, embrace whatever is disagreeable to the feelings of human nature, in his present lot, and calculated to diminish the blessedness of man. They comprehend all bodily sickness and pain; all mental anguish, and all the distress arising from outward circumstances in life. These afflictions obviously embrace a wide range, and must often engage the thoughts, as they exercise the feelings, of the afflicted. The subject is ample, but we confine ourselves, at present, to the few following remarks:

1. All the afflictions of the righteous are the fruit and consequence of sin. “By one man sin entered into the world, and death by sin.” The death which entered by sin, must be the death annexed to transgression, and this includes all the sufferings which precede, accompany and follow natural death. Previous to sin no kind, no grade of trouble existed in the universe of God; all was good, prosperous and happy. The fell evil sin entered, opened the flood gates, and a deluge of trouble overwhelmed our guilty and devoted world. The hour is coming, when sin shall be expelled from the kingdom of Christ, and trouble, its inseparable companion, shall depart with it. Then the inhabit-

ants of Immanuel's land shall no more say, that they are sick ; and sighing, and sorrow, and crying, and pain, and death, shall pass away. The history of the divine government furnishes not a solitary instance of any of his creatures, who are free from inherent or imputed sin, subjected to any species of suffering ; nor of any subjected to sin, who are exempted from suffering. Indeed, the connection between sin and suffering is so inseparable, that when Christ himself was made sin for us, he became " a man of sorrows and acquainted with grief,"—in all our trials, whether we discern it or not, the inscription is written " thy way and thy doings have procured these things unto thee ; this is thy wickedness, because it is bitter, because it reacheth unto thine heart." When innumerable evils encompass us, then our iniquities take hold upon us. Our sufferings are correctives administered by our heavenly Father ; but what Father can take hold of the rod, and correct the child that has never offended ?

Is a saint to infer from this, that his sin is always the cause of his suffering, and that its infliction is never a sovereign act in God ? Was he not moved against Job without cause ? In his dispensations, Jehovah giveth account of his ways to none ; one child in his family is chastened every morning, and plagued throughout all the day ; while another, apparently no better, is greatly exempted from inward and outward trials. Sometimes he afflicts, as he did David, for past sins ; sometimes to prevent running into crimes, to which the sufferer is prone ; and sometimes, as in the instance of Moses, to prepare for eminent services ; but still, in all suffering, sin is an indispensable prerequisite, and all suffering is the fruit and consequence of it. Sin, then, is the meritorious cause of suffering ; though the end or design may be correction, the trial of grace, or preparation for service. But seeing Christ endured the full punishment of all the sins of his people, how is it consistent with the goodness and justice of God to visit on them also, the consequence of their sin ? Is not this to punish doubly, the same offence ? No. There is an essential difference between punishment and correction. There is nothing strictly penal in the sufferings of the righteous. They are promised in the covenant as a blessing, and not denounced as a curse. " If his children forsake my law, and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving kindness I will not utterly take from him, nor suffer my faithfulness to fail." The Lord has taken afflictions into the dispensation of the covenant, and employs them to keep his people humble and dependent and grateful, as they remind them of the desert of sin, and of the love of Christ in delivering them from the wrath to come ; and thus he also gives them an experimental acquaintance with what Christ endured, and conformity to him in suffering.

2. The afflictions of the righteous differ widely from those of the wicked. In their physical nature, and in themselves consid-

ered, both are one and the same. Pain is pain, by whomsoever inflicted or endured. The pain felt when the surgeon amputates a limb, is the same as that felt when an enemy cuts it off with a stroke of his sword. In every thing else, but their physical nature the afflictions of the righteous and of the wicked differ.—They differ in their origin. The one springs from love, the other from justice. Justice demands and inflicts the blow which prostrates the sinner. But as many as God loves he rebukes.—They differ in their author. Jehovah as a judge punishes the sinner for transgressing his law, and as a father he corrects his erring children. The sufferings of the one are penal, those of the other corrective.—They differ in their extent. Those of the one, are bounded by justice, those of the other, by the benefit of the sufferer. Justice demands its full due, and when justice is done, the sinner is undone. The moment the saint is prepared for deliverance, the rod is dropped and he is released. He is never brought into trouble till he needs it, and he is never detained longer in it than is for his good.—They differ in their design. The sufferings of sinners are not designed for their profiting, but to maintain and display the holiness of God, and the justice of the law. All the afflictions of the righteous are for their profiting, as they take away their sins, and make them partakers of holiness. Death, as well as life, is theirs. They are the Lord's furnace, in which he purifies his people from their dross and takes away their tin.—They differ in their results.—The sufferings of the wicked harden them in sin, prepare them for punishment and are themselves a part of, and a prelude to it. They are the beginnings of eternal sorrow. The sufferings of the righteous are the medicines of the family of God, designed to cool their feverish attachment to the gratifications of sin and sense—the discipline of his house to train them up for immortal glory. They are purified by the “spirit of judgment and of burning.”

3, The afflictions of the righteous are very numerous.—“Many are the afflictions of the righteous.” “Through many tribulations they enter into the kingdom.” Through mistaken fondness, parents spare the rod and dandle their child in the lap of indulgence; God uses the rod freely and brings his own through fire and water to the wealthy place. He made his chosen Israel wander forty years in the wilderness, and embittered their condition, till they rebelled ten times against him, because of the hardness of the way. Taking up the cross and bearing it daily, is the first article in the indenture he makes with all his disciples. Their sufferings are so numerous, that they assail them in every vulnerable point. They fall on their estates, relations, names, bodies and souls.—They are so numerous that they invade them from every quarter. They come from heaven above and hell beneath, within from their own corruptions and without from the world and the devil; from sinners and from saints. Witness

how all this was exemplified in Job, the man of suffering and of patience. His immense flocks and herds were all swept away, his servants slain, his seven sons and three daughters, without a moments warning, buried in one grave. His body was covered with sore boils, and his soul torn with the keenest anguish. The arrows of the Almighty drank up his spirits, and Satan harrassed him with his temptations. His own corruptions foamed and ragged like the sea in a storm. His relations, neighbours and dependents, treated him with insolence and brutality. Job xix. 14—19. His three friends, who appear to have been wise and pious men, laboured to rob him of his religion, and exasperated his wounded spirit by groundless arguments to prove him a hypocrite. Yet, he was punished less than his iniquity deserved, and it was of the Lord's mercy, he was not consumed. This was great and sore affliction; and yet, was but light and momentary in comparison of his deserts, and in comparison of the "far more exceeding and eternal weight of glory" of which it was productive. For we notice in the 4th. place,

That the afflictions of the righteous are productive of many and great advantages. They are among the "all things which work together for their good." However disagreeable to flesh and blood, they yield the peaceable fruits of righteousness to those exercised by them. Nothing less can be the result. For surely our wise and compassionate heavenly Father, who afflicteth not willingly, could not have constituted his own children without necessity, a poor and an afflicted people, subjecting them to the severe discipline of suffering, and allowing them to reap no advantages from it. The very reverse is the fact. Their troubles are productive of so many advantages, that they glory in tribulation and count it all joy when they fall into diverse temptations." These advantages are so numerous, that it is difficult, if not impossible, to enumerate them all. The chief of them may be referred to the four following heads:

1. They are preventives of sin and trouble. Hos. iii. 6, 7.—"Behold I will hedge up her way with thorns, and make a wall that she shall not find her paths. And she shall follow after her lovers but she shall not overtake them." As hedges and walls are designed to prevent creatures from straying from their assigned pastures, so are afflictions designed to hide men's wicked purposes from them, and to prevent them from entering into, and travelling the way of sin and ruin. As criminals' feet are put into the stocks to prevent their continuing to transgress, so the Lord puts his people into the stocks of affliction to deter them from sin, and from trouble, its legitimate consequence. As the parent corrects his offending child that it may offend no more, so the Lord chastens his erring children, to teach them to offend no more. And such was its happy effect on David. Before affliction he went astray, but by it he learned to keep God's holy law. Although Jehovah tells us that sin is evil and bitter, we

will not believe him, till we experience it in the bitterness of correction; and thus our backslidings reprove us, and we fear to transgress any more. A headache, a transient disease, has prevented many from entering into temptations and falling into crimes, which would have tarnished the character and involved them in lasting trouble. Increased hatred of sin and fear of committing it, is one of the best fruits and evidences of sanctified affliction.

2. They greatly contribute to arouse and restore backsliders. The Lord hid his face from covetous offending Ephraim, and smote him in wrath, but instead of being arrested he went on perversely in the way of his heart. Divine love however would not give him up. The Lord retired to his place, and became to offending Ephraim as a lion by the way, and a bear bereaved of her whelps; he was a moth to his substance and rottenness to his bones. This brought Ephraim to his senses. The hand of the Lord pressed him till he was made to bemoan himself in contrition and repentance; then the Lord's bowels of compassion yearned over him and comforted him. This constrained him to turn to the hand that smote him. Affliction had the same happy effect on the prodigal. Till he began to be in want, he never came to himself, nor intended to arise and return to his father's house. The Lord brings saints and sinners into the wilderness, and then, and there speaks to their hearts. This is his uniform procedure, both at conversion and on their restoration from apostasy. The kind and degree of the trouble felt, is endlessly diversified; but without a feeling of the evil of sin, transgressors will not be persuaded to renounce it, and return unto the Lord.

3. They contribute much to acquaint sufferers with themselves and with others. Luke ii. 35. "Yea, a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed." Whether these words make a part of, or an appendix to the blessing of Simeon, many might well wonder at them.—The doctrine they contain, is, that great afflictions make great heart-discoveries. The sword pierced through Mary's heart, when she saw her Son suspended on the cross, and this revealed the thoughts of many hearts. It revealed the desperate wickedness of the hearts of the Jews, who were then dishonouring themselves, by insulting the dying Saviour. It revealed the dire malignity of the Devil, who excited the Jews to crucify their promised Messiah, and who then exerted his own energies in the hour and power of darkness, to deepen the horrors of his soul, when enduring the curse of the law. It revealed the weakness and cowardice of the disciples, who forsook their Lord in his extremity. It revealed the strength of the love of those women, who attended the Saviour in his crucifixion. It gloriously revealed the love of his own heart, when he suffered the just for the unjust, to bring them nigh unto God. Our afflictions discover both our graces and corruptions, and the grace and conso-

lation of our God. Who would have imagined, that mortal man could have conducted, under a confluence of overwhelming calamities, with the propriety Job did, when he blessed God for giving and for taking away? Who without the manifestation given, would have supposed that the same perfect sufferer would have cursed the day that gave him birth? The caresses of the tender mother, are not better indications to the sick child of her maternal love, than the touching evidences the afflicted have that their God is the God of all grace and consolation. In the day of their distress, the "eternal God is their refuge, and underneath them are the everlasting arms."

4. They conduce to the sufferer's meetness for the inheritance of the saints in light. This meetness, of which these afflictions are perfective, consists in separation from sin, and conformity unto God. And both are greatly promoted by them. Never heat the furnace, and the gold and dross would remain mingled together. Remove affliction, God's furnace from Zion, and the sons of Levi would not be purged to offer a pure offering unto the Lord. They are cleansed by the spirit of judgment and of burning. The fruit of all their affliction is the taking away of sin. As the file takes away the excrescences of the diamond, and as the furnace separates the dross from the gold, so affliction removes sin, which debases the christian. Suspend the storms and rains, and let there be perpetual sunshine, and our atmosphere would become sickly, and every plant wither to its root; and the hopes of the husbandman would perish. These storms and rains, however disagreeable in themselves, are the source of health and plenty. Though no affliction be joyous, but grievous, it afterwards yieldeth the peaceable fruits of righteousness.—It terminates in activity and diligence in the discharge of all duty, and in attendance on all ordinances. Activity and diligence in duty, are greatly quickened by affliction, and thus it conduces to our profiting.—It is an arousing call to self-examination, that we may ascertain why the Lord is contending with us. "In the day of adversity consider." It furnishes us with an impressive feeling of our own frailty, and total dependence on God, and thus makes us diligent and earnest in prayer. "Is any afflicted, let him pray." The throne of grace is erected for a time of need, and in proportion as that need is felt, is the throne of grace approached. The man that is in distress will cry in prayer. It reminds the sufferer of the evil of sin, and thus increases his detestation and avoidance of it. This, also, convinces him of the importance of salvation from sin and wrath; and so, greatly endears the precious Saviour. It teaches in the most affecting manner the vanity of the world, and thus raises our affections to things above. It proclaims that the end of all things is at hand; and thus it hastens our preparation for heaven, as the gathering clouds and storms remind the traveller to hasten towards home.

5. That in order to derive these advantages from affliction we must guard against the evils to which they expose us, and submit to them with a proper frame of spirit. The oftener the iron is heated the harder it becomes. The more a sullen, stubborn child is beaten, the more obdurate it grows. The more some are afflicted, they only sin the more. It is not affliction, but right exercise under it, that proves profitable. Solomon mentions two opposite evils, and we are extremely liable in affliction, to fall into the one or other of them. "My son despise not the chastening of the Lord, neither be weary of his correction." Prov. iii. 4. All sufferers are guilty of despising the chastening of God, who, instead of being excited by it to self examination, to a sense of the evil and danger of sin, and arrested in their perverse courses, regard their troubles as adverse accidents, discern not the hand of God in them, and persist still in their iniquitous ways. So acted that King Ahab, who sinned against the Lord in his afflictions. This is the usual mode in which the stout hearted despise the chastening of the Lord. We fear that many of God's children also, despise his chastening, by attempting to bear, *little troubles*, in their own strength. Although the Holy Ghost is given to comfort us in all our troubles, we treat him as we do the physician, employing him in extreme cases, and in others, endeavouring to shift without him. This is at once foolish and criminal, as it insults and provokes the Comforter, robs us of his consolation and procures heavier troubles; till we are constrained to employ him. The other extreme is, wearying of affliction and fainting under it. This manifests our strength to be but small, and arises from the continuance of our trials and neglect of cultivating a daily reliance on the strength of Israel. This is so peculiarly criminal in those that have been often afflicted, supported and delivered, that it is called tempting the Lord. Psal. lxxviii. 17, 18.

Cheerful resignation and courageous patient suffering, is the golden means in the day of trial between these extremes, the right spirit in which to meet and endure affliction; the grand device to disarm it of its sting and convert it into a blessing. This will fetch meat out of the eater and transmute pain and bitterness into pleasure. "Be still," is the divine mandate, prescribing our duty in the day of trial. This directs us, not only to bridle the tongue lest we speak unadvisedly, but also to repress the tumultuous feelings which rebel against God. We are not so much as to wish, except in perfect submission to the divine will, that the matter were otherwise, or harbor the thought of using forbidden means for deliverance. The one would be rebellion against God, the other would be an attempt to break prison. When the rod descends, we are to turn to it and kiss the hand that wields it. Keeping near God when he strikes, is the sure method of lessening the stroke. And to induce us thus to act, yea, to glory in tribulation, consider,

That our troubles come not from the dust, they spring not from chance, but are sent by the Lord. There is no evil of affliction which he hath not done. Our trials therefore, must be needful, else our wise and compassionate Father would never have sent them. Compare together our deserts and our sufferings, and we will perceive that after all that is come upon us, we are punished less than our iniquities deserve; that it is of the Lord's mercies we are not consumed. View and improve the comforts of the Holy Ghost for support under trials. When tribulations abound, if consolation abound not more and more, the fault is in ourselves. For God the Father is the God of all grace and consolation.—Christ is the consolation of Israel. The spirit is the comforter of them that are cast down. The word is pregnant with consolation. The promise is, according to thy day, so shall thy strength be. The Son of man is prepared to enter into the furnace with us, and to pass with us through fire and water. The moment affliction has answered its purpose it will terminate for ever. When prepared, we shall come forth like the gold that has been seven times purified. And we shall have final deliverance. "Many are the afflictions of the righteous, but the Lord will deliver him out of them all. The ransomed of the Lord shall return and come to Zion; they shall obtain joy and gladness and sorrow and sighing shall flee away. Nay, these afflictions when rightly borne shape and modify and influence our future glory." "Our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory." Be patient therefore, brethren, for the day of the Lord is at hand. Improve in the mean time the consolations of Christ, if in the world ye have tribulation, in him ye shall have peace.

CORRODIE.

Selections.

THE WISDOM OF GOD, AS DISPLAYED IN THE WORK OF REDEMPTION.

"O Lord, how manifold are thy works! in wisdom hast thou made them all."—Such was the devout exclamation of the Psalmist, on reviewing that magnificent display of the divine perfections furnished by the works of nature. Nor need it surprise us that such was the impression produced on his mind; for there is no quarter to which a pious and attentive observer can turn his eyes, or bend his thoughts, but it presents him with evidences of the wisdom of God, that attribute by which he selects the fittest means for accomplishing the best ends. If we consider our own nature, we see the wisdom of God in the constitution of our spirits, which are endowed with understanding, and conscience, and affection; and in the organization of our bodies, which are "fearfully

and wonderfully made." If we look up to the heavens, we see this wisdom in the "balancings of the clouds," which distil their "sweet influences" on the earth; in the sun, which imparts to us incessant emanations of light and heat; in the moon, which guides and cheers us by night; and in the other celestial luminaries, which shine from age to age with undecaying effulgence and perform their majestic movements with unerring harmony. If we look to the earth on which we dwell, we see the wisdom of of the Creator, in the flowers which diversify and beautify its surface, in the woods which resound with his praise, in "the pastures clothed with flocks, and the vallies covered with corn," and in the rivers which connect its remoter parts, and which, like the fluids that circulate through the human frame, diffuse as they flow the elements of life, and nourishment, and beauty. And above all, we may see this wisdom in the structure, the instincts, the habits, and circumstances of the innumerable orders of living creatures, which replenish the air, the land, and the waters. "The earth is full of the riches of God. So is this great and wide sea, wherein are things creeping innumerable,—both small and great beasts."

Of the wisdom and the other perfections of the Almighty, we have an additional manifestation in the relations which connect the different departments of his works. The varied productions of vegetable nature furnish subsistence to the different tribes of the animal kingdom; and inanimate and irrational animals are both made to contribute to the sustenance and comfort of man. The heavens and the earth are so closely related, that, were any material change to take place in the laws which regulate their reciprocal influence, every order of animated existence would be scorched by equatorial heats, or perish amid polar frosts; and this entire scene of things, so wondrous and fair notwithstanding all the devastations of sin, would be transformed into an unsightly and uninhabitable mass of wreck and disorder.

Delightful as it unquestionably is, to trace the divine wisdom in the constitution and course of nature, there is another department of the works of God invested with a deeper interest, and affording a more resplendent manifestation both of his wisdom and his other excellencies. In the vast domains of creation and providence, he has displayed his power, his goodness, and his wisdom; but in the scheme of our redemption by his Son, he has demonstrated "the exceeding greatness of his power," "the exceeding riches of his grace," and his "manifold wisdom." In this scheme "he has abounded toward us in all wisdom and prudence."

The object of this essay is, to point out some indications and proofs of the divine wisdom afforded by our redemption; and of the particulars which may be specified, I shall attempt a popular illustration, rather than a logical discussion.

But is it not presumptuous to engage in so high and arduous a speculation? Our faculties are limited and fallible; we cannot completely understand the nature, and trace the relations, and ascertain the ends of any of the works of God. How then shall we judge of that which is the most wonderful of them all? Is it not unbecoming for us to criticise his arrangements and operations; and to affirm of one it is wise, and of another that it is defective or incongruous?—To find fault, it may be answered, with any of the measures of Him who is “wise in heart and mighty in strength,” would indeed be the height of audacity and folly; but to contemplate and admire that radiance and beauty which his wisdom and benignity have diffused so abundantly over all the operations and effects of his power, is an exercise to which he himself invites us, and which, by his blessing, will be productive of consequences most salutary and advantageous. “The works of the Lord are great, sought out of all them that have pleasure therein.” Let us then, with that distrust of ourselves, and that dependence on supernatural aid, which the exercise demands, consider some particulars in the work of salvation, which evince the wisdom of its Author.

1. There is wisdom apparent in the very nature and design of the work—Sometimes the intelligence and wisdom of an agent may be visible in the ends which he selects and accomplishes, independent of the means by which the result is obtained. If we were called to survey some princely edifice; on considering its doors and windows, its stately columns and splendid arches; on examining its interior, and finding every thing requisite to the safety and accommodation of the inhabitants; we should express our instant and unhesitating admiration of the judgment and skill of the architect, even though we had not witnessed the labour expended in rearing the building, the hewing of the wood and the polishing of the stones, and though we were entirely ignorant of the principles of architecture.

In like manner, when we are told that the work of redemption consists in the deliverance of intelligent creatures from a state of guilt and wretchedness, and in their exaltation to a state of spotless purity and immortal joy, we perceive from the very nature of these effects, even without considering the means by which they are brought about, that the Author of our redemption must be possessed of stupendous goodness and manifold wisdom. Who but he that is “wonderful in counsel and excellent in working,” could have reared an holy temple from materials naturally rugged and discordant, and in every view most unfit for the purpose? If every house indicates such power and contrivance as irresistibly to impress the conviction, that it must have been built by some man, who but God himself could have constructed that building of “mercy and faithfulness,” the duration of which will be coeval with eternity, and the dimensions of which are so ample, that its

breadth embraces the remotest regions of the earth, and its height reaches to the very heavens ?

2. In order to see the wisdom of God in our redemption, let us attend next to the magnitude of the difficulties which were surmounted.

It is scarcely necessary to remark, that the difficulties referred to were chiefly of a moral nature, and that the most gigantic efforts of mere physical strength would have been utterly inadequate to remove them.

By rebellion against the "great and only Potentate," man had incurred that tremendous curse which the divine law denounces on every transgressor. Were his rebellion to be forgiven, and were he to be re-admitted to favour without any satisfaction, what would become of the authority, the veracity and justice of the supreme Ruler ? and if satisfaction be required, where shall an adequate satisfaction be found ? Will tears of penitence and contrition wipe out the stains of the guilt already contracted ? Will future obedience atone for past transgression ? Or, if these will not avail, shall the choicest productions of nature be presented in unmeasured profusion ? Or shall the blood of inferior animals be made to flow in copious streams ? "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil ?" "Does justice nobler blood demand ?" "Shall a man give his first-born for his transgression, the fruit of his body for the sin of his soul ?"

Vain and impotent are all these expedients. It can never be demonstrated that repentance, even had it been practicable without a revelation of mercy, possesses virtue sufficient to repair the injury done to the divine government, and to atone for the insult offered to the divine Majesty, by the violation of the divine law. Future obedience is only a return to, and a continuance in that path which ought never to have been abandoned ; and being itself a debt, can never be a compensation for a past offence. And besides, even were it proved that some expiatory virtue attaches to sorrows for the past and obedience for the future, yet to propose either as a remedy to creatures who do not spend a single day, without making alarming additions to the immense accumulation of guilt already incurred, is not to console, but to insult them. Equally unavailing are the other means of expiation suggested by human reason. Between the oblation of the richest gifts and the satisfaction of divine justice, between the sacrifice of irrational animals and the purgation of human guilt, there is no natural or certain connexion ; and though there were, yet all these oblations and sacrifices must necessarily be incommensurate, for already they are the property of Him to whom the offender would present them. "Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering ;" for "the cattle on a thousand hills are his, and the world with all its fulness belongs to him."

The obstacle now illustrated is not the only one that opposes the restoration of men. By nature they are "alienated from the life of God," stained by the pollution of sin, and unwilling to be holy; yet holy they cannot be against their will, for involuntary holiness is a palpable contradiction; a reluctant service would not be accepted by men, and must be abhorred of God. They are exposed to the assaults of the powers of darkness, who strive for their destruction with all the eagerness and obstinacy of reckless despair, and who are arrayed with the ingenuity and strength of a superior order of creatures; and instead of being disposed to resist these enemies, men are rather inclined to allow themselves to be "led captive by them at their will." In a word, men are "dead in trespasses and in sins;" like the dry bones in the valley of vision, they are destitute of life, and utterly incapable of reanimating themselves. And "can these dry bones live?" Is it possible, that from the noisome remains of putrefaction and death a living and glorious company should arise? Is it possible that the soul which is so averse to the service of God, and stained so deep with the pollution of sin, can be made willing to obey, and be yet embellished with the "beauties of holiness?"

There are difficulties of a physical as well as moral nature which opposes our redemption. Our bodies have "the sentence of death in themselves," and must moulder into dust. "Death must therefore be abolished," the grave must be compelled to give back its prey, and "that which is sown in dishonour must be raised in glory," or our redemption will be manifestly incomplete.

Such were some of the principal impediments opposed to the salvation of man. Now the more formidable the impediments to the accomplishment of any enterprise, the greater must be the wisdom and the power requisite to surmount them. To repair a machine of human contrivance, is often more difficult than to construct it at first; and in like manner, the restoration of the world was a work more arduous and glorious than even its creation.—To call this material system out of nothing, to array it in verdure and beauty, to enrich it with animal and intellectual life, required only a single word from the voice of the almighty Creator, a simple volition of his irresistible will. It was not thus that the difficulties opposed to our salvation could be conquered.—The distance between non-existence and being is indeed so great, that nothing but omnipotence could bring from the one state into the other; but greater still is the distance between that state of sin and degradation from which men were to be delivered, and that state of purity and glory to which they were to be advanced. How vast then the wisdom which could travel this immeasurable interval, which could remove out of the way every interposing barrier, and bring along with it so many trophies of its triumph!

3. Divine wisdom appears in the sufficiency and suitableness of

the expedients adopted to overcome these difficulties and to accomplish the end proposed.

The plans of the man appear absurd to the child, who is incompetent to understand them; the plans of the wise seem preposterous to the ignorant; and the counsels of God whose "ways and thoughts are not as ours," seem often in the judgment of human wisdom to be folly. Thus it is at first view with regard to the plan of redemption. The apparent inaptitude and inefficiency of the expedients employed, confound the reasonings of the human intellect; and to the "natural man," the deep things of God appear to be foolishness. And indeed, who could have thought that a person brought up in obscurity, and living in poverty and dying in ignominy, apparently unable to save himself, should have been the Saviour of others? Who could have thought that justification from guilt would have been the effect of the previous imputation of sin; that life would be the effect of death, and exaltation the result of abasement? These appear more enigmatical than the riddle of Samson; but we know that they are infallibly certain; and if we examine them attentively, we shall find that, foolish as many think them, they are stamped with the unequivocal signatures of infinite wisdom.— "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

In order to see how salvation by Christ displays the wisdom of God, let us recollect what has been already stated respecting the difficulties which opposed our redemption. Of these difficulties, one of the most formidable, as we have seen, arises from the guilt which man had contracted; a guilt so heinous, that the resources of the creation might have been ransacked in vain for an adequate expiation. And what then was the expiation selected by infinite wisdom? "Ye are not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ, as of a lamb without blemish and without spot." When we are told that he who became our high-priest and our sacrifice, was the eternal Word, "who was with God, and who was God," and who had the independent disposal of his own life, we instantly perceive in his sufferings and sacrifice, a merit such as can belong to the sufferings of no created being, and a value such as cannot attach to all the riches of the material creation. When we are told that he "by whom all things were created, and by whom all things consist," condescended to assume our nature, and to "magnify and make honorable the divine law," by obeying its precept in all its unlimited extent, and by enduring its penalty in all its unmitigated severity; can we wonder that "by the obedience of a person so glorious, many should be made

righteous?" When we take our station at the foot of the cross, when we look up and consider the infinite greatness of the sufferer, and the infinite greatness of his sufferings; when we consider that "Christ himself was made a curse for us;" how can we doubt of his ability to "redeem us from the curse of the law?" Is sin an evil of infinite magnitude? Here is an expiation of infinite merit. Was the debt which we had contracted incalculable in amount? Here is a ransom of inestimable value. "Our help is laid on one who is mighty." "Our redeemer is strong; the Lord of hosts is his name."

Provision not less appropriate and sufficient, is made for our deliverance from the pollution of sin, and for the purification of our nature. The blood of atonement has opened a channel by which divine influences can be conveyed to the human soul; and he who was delivered to death for our offences, is exalted to dispense these influences for our sanctification. By nature we are stained with sin, and unwilling to be holy, while yet we cannot be holy against our will; but the Redeemer's "people shall be willing in the day of his power," and shall come "with holy beauties, like the dew of the morning." Our hearts are naturally envenomed with enmity against the divine law; but the omniscient and holy Spirit of God can expel from our frame the venom infused into it by the old serpent, and heal the rankling and loathsome wounds inflicted by the sting of that insidious and malignant foe. Our darkened understandings, the divine Spirit can irradiate with heavenly light; he can make our frigid hearts to glow with heavenly fire; the souls which "cleave to the dust," he can quicken, and make to feel the attractions of a higher sphere; and at the potent touch of his hand, all the principles of our nature may again move in harmonious accordance with the requirements of the divine law. In our way to the celestial kingdom we have to "wrestle not only against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickednesses in high places." But why despair of victory, when we know that the "leader and commander of the people," is one who, even when oppressed with hunger in the lonely desert, foiled the reiterated assaults of the tempter; one so perfect, that even in the lowest depths of his abasement and his agony, the prince of this world could "find nothing in him;" one who "on the cross disarmed principalities and powers," and who is now "exalted far above all might and dominion."

Our bodies "have in them the sentence of death," and must become "prisoners of the grave;" but the redeemer has risen as "the first fruits of them that sleep;" "he will say to the prisoners of the dust, Go forth; and to them who are in darkness, Shew yourselves." In a word, if we are his disciples, he will raise us with bodies incorruptible, glorious, powerful, and spiritual; and introduce us in safety to his heavenly kingdom.

Such then was the person selected, and such were the means employed to achieve our deliverance. And who does not see indications of divine skill, as well as of infinite love, in the plan adopted for our restoration? Our knowledge of this stupendous plan, is indeed but imperfect; yet still, imperfect as our knowledge of it is, and must be, we cannot contemplate it carefully, or rather we cannot contemplate it at all, without recognizing traces and tokens of " manifold wisdom."

(To be Concluded.)



TRIAL OF LIEUTENANT DAWSON AND CAPTAIN AITCHISON.

[The case of Lieutenant Dawson and Captain Aitchison has excited much interest in the religious public in Great-Britain and drawn the attention of the community to several gross violations of the rights of conscience which have hitherto been but little known or regarded; and we trust the speedy removal of these evils will be the result. In our British publications we have several long and able reviews of this interesting trial. We give the following, from the **EDINBURGH CHRISTIAN INSTRUCTOR**, as furnishing to our readers a short and masterly view of a case as honourable to the sufferers, as disgraceful to their oppressors.]

The Cardinal Henry Fleury* relates the history of a Christian Centurion in the Roman army, who, in the reign of the Emperor Dioclesian, having been required to assist in the performance of an act of idolatry, threw down the badge of his office, declared that he was the soldier of Jesus Christ, and determined to worship none but the true God. He was instantly seized and brought to trial; and being condemned to be beheaded, he died a martyr to the cause of truth. We venerate the memory of this Centurion, and we pity the wilful blindness of a modern infidel historian, who has represented him as guilty of an unwarranted breach of military discipline, in refusing to comply with a custom enjoined by the Emperor himself, consonant with the prejudices of the age, and sanctioned by the example of the army. Yet it is for an offence, the same in character, and differing only in degree, that two officers in the army of this protestant country have been tried, found guilty, and sentenced to be cashiered. And to make the parallel still more complete, protestants and professed Christians in our own day, have endeavoured to palliate or defend the sentence of this Court Martial, upon grounds precisely similar to those upon which Anti-Christian historians, both in ancient and modern times, have presumed to censure the conduct of the noble Centurion. We propose to lay before our readers a short statement of the case of Captain Aitchison and Lieutenant Dawson, not merely for the sake of these gallant officers,

* *Acta Sincera*—Book viii.

who have been reduced to a state of destitution, by the unjust sentence which has been pronounced upon them, but for the purpose of bearing our decided testimony against practices, which we discover from the publications before us, are unfortunately too common in our colonies, and which are alike repugnant to the dictates of reason, to our honour as a nation, and to our principles as protestants.

In looking to the origin of this Court Martial, it is impossible not to lament that the policy pursued in any place under the British dominion, should have given rise to such a discussion. It is still more to be deplored, that the policy, of which we complain, has arisen from a mistaken view of the principles of toleration. It seems that it is the established usage of our government in our colonies, not merely to give protection to its subjects, in the exercise of their religion, but positively to lend its sanction to the grossest and most degrading superstitions. If this be considered the necessary result of those principles, which nations seem so slow to learn, and government so loath to adopt, we are not surprised that conscientious, though enlightened men, should start at the idea of complete toleration. But nothing can be more foreign from a just view of this grand privilege of mankind, than to allege that it implies indifference as to the religion a man may choose to adopt. Toleration has nothing to do with such latitudinarian maxims; and we profess we have heard with mingled emotions of shame and surprise, that the British government, acting upon those ideas which have been of late openly avowed by some who should have known better, has made it imperative upon British officers in the colonies to assist and participate in all the mummeries and idolatry of the Greek and Roman Churches. We are here pronouncing no opinion on the question of Catholic emancipation, for, whatever sentiments we may entertain on that subject, we trust we shall never cease to abhor and denounce the awful abominations and fatal errors of the mystical Babylon,—and we view with no small portion of alarm, the numerous evidences which we have on the part of the nation, of an increasing indifference to the real nature of the questions at issue between Papists and Protestants. Popery is still the same, in principle that it was in the dark ages; it is, indeed, “the mystery of iniquity,” varying its external form according to the degree of light which surrounds it, but still waging war against the souls of men; and whenever it has the opportunity of showing itself in its native character, a blood thirsty, persecuting, and ambitious power. Convinced as we are of the truth of our assertions, we are astonished at the blindness of that policy which affords not merely shelter and protection, but positive encouragement to such a system of that policy which professes to be founded on the broadest principles of toleration, and yet has been the cause of the deliberate expulsion of two British officers from the army, who ventured to

prefer a claim to the exercise of undoubted rights of conscience.

It appears from the public authentic documents before us, that in the month of August, 1823, Lieutenant Dawson, being in command at St. Angelo in Malta, received an order to *toll a bell*, and fire *patteraroes*, at three several successive times, in honour of St. Lorenzo, the tutelar saint of the city. This order obviously required a compliance with the service of the Romish Church, the period for one salute being that of the elevation of the host in the neighbouring church, signals being made from the church by the priesthood for the second, and the remaining one being directed to be performed at the express time that the image should be paraded through the street. On the receipt of this order, Lieutenant Dawson wrote a most respectful letter to his commanding officer, requesting to be exonerated from the performance of an order so repugnant to his feelings as a Christian and a protestant.

“It appeared to me,” says Lieut. Dawson, “that, by compliance, I as a Protestant and Christian, should give encouragement and sanction to practices which, in either character, I had been taught to abhor. The matter stood stimpily thus:—God has repeatedly expressed his great abhorrence of idolatry, and forbidden *any* act of homage to be given to images, *any* worship to be paid to any other being than himself; but the deluded people around me are blindly, are blasphemously attached to these, their false gods, their saints, their images; they consider the acts I am required to execute, (*viz.* firing and tolling,) as deeds of homage due to their honour and praise. Personally responsible to the Almighty Tribunal, for my personal acts, can I, in violation of all my principles and conscientious feelings, consent to disgrace my character, and require others to relinquish theirs, by performing the part of a Popish priest? Will any fancied responsibility, upon the part of my superiors, relieve me from the condemnation incurred by a breach of the 2d commandment?—Reason says no; Revelation confirms the voice, “the soul that sinneth it shall die.” I cannot be the willing agent in paying this act of homage to a senseless block, and the conscious instrument of deluding others to do the same! As a Christian I cannot—as a Protestant I cannot—and as a British subject I may expect protection in my principles; for those principles are at the very foundation of the Established Church, they are the principles of the Reformation.” p. 116. Appendix.

In consequence of the remonstrance of Lieut. Dawson, Captain Aitchison was ordered to carry into effect the obnoxious mandate, although it appears that Major Adams and Colonel Raitt were both aware that he concurred in the scruples of his brother officer. Captain Aitchison was, therefore, also prepared to decline its performance, when Major Adams himself arrived at the

fort, and actually before Captain Aitchison had intimated his direct dissent, and when there was not even time either for him or Lieut. Dawson to have done so, ordered the patteraroes* to be fired and the bell to be tolled.

It is obvious, that if we were disposed to argue the case, with the sole view of procuring a verdict of acquittal for the accused, we should be able to prove that there was here no disobedience of orders, and no act committed which could be justly said to infringe the rules of military discipline. But we must disclaim every thing like special pleading in a case, when the most sacred privileges of Englishmen and Protestants are at stake. Both the officers in question were prepared to have given a peremptory refusal to the order, if it had been insisted on, and although it may heighten our indignation against that court before which they were tried, and by which they were condemned, yet it can make little difference as to our general view of the question.—That question is simply this, shall British Protestants be called upon to join in those idolatries of the Romish Church, which are unfortunately upheld and sanctioned by our government?—Shall compulsion be used to obtain the presence and assistance of those whose conscience forbids them to do honour to idols? And shall punishment be awarded to such individuals as may, with respectful firmness, claim the enjoyment of those immunities guaranteed to them by the laws of their country?

It does indeed appear, that the impression on the minds of the high military authorities in Malta, was so decidedly in favour of the right which Captain Aitchison and Lieutenant Dawson asserted for themselves, that, irritated as they were by the refusal, they did not dare to molest them, till after a delay of seven months, and much consultation at home, they received a peremptory order from the Duke of Wellington to summon a court-martial; and here we would pause for a moment, to notice the manner in which that court was constituted. Will it be believed by any one who reflects on the nature of the order, for disobedience of which Captain Aitchison and Mr. Dawson were arraigned,—that the court summoned to investigate and decide a cause of such peculiar delicacy and importance, as it respected the grounds on which that disobedience was justified—had a *foreigner* and a *Papist* as its president? And is not the circumstance still further worthy of remark, that the prosecutor in his charge totally suppressed the fact, that the *tolling of a bell* formed part of the order, well knowing that that never could be considered a part of the duty of an officer of artillery? To add to the injustice of this quibbling, disingenuous and unjust suppression of a cir-

* Some persons have imagined that it was an ordinary salute that was ordered. The contrary is proved (if nothing else) by the fact, that the guns employed on this occasion are unknown to the British artillery in other places, and are loaded with earth and pieces of turf, as well as gunpowder—they they might, in fact, be called more properly pop-guns.

cumstance so material to the case, the prisoners were uniformly interrupted by the court, when it was inquired, "did you ever hear that the tolling of bells was considered part of the duty of a gunner?" Indeed, we cannot consider that either of the officers in question was allowed a fair trial; for, independently of the circumstances to which we have alluded, so great a prejudice had been excited against them in the Island, that the minds of their judges were made up against them before they entered the court, as might be proved by the evidence of many individuals, who previously heard them express their sentiments on the subject. Nor is this to be wondered at—for, independently of the native malignity of the heart of unregenerate men against God and his people, (Rom. viii. 7,)—every effort had been made to prejudice their cause in the eyes of military men; and one of the last acts of Sir Thomas Maitland was to publish an order before their trial, inveighing against their disobedience. Accordingly, many members of the court, not only evinced a feeling of prejudice and partiality in every stage of the proceeding, but displayed a most indecent levity during the prosecution, and a total want of attention during the reading of the defence. There was one circumstance, however which we cannot refrain from noticing, and, in respect of which, we hardly know how to restrain our indignation. It appears, that on the second day of the trial, a most distinguished officer, respected and beloved by all who knew him—a man of high rank and standing in the navy, now an Admiral—impressed with a sense of the justice of their cause, considered it his duty, as a Christian, to offer his services to the accused, and to go into court with a Public Notary, to write for him his notes of the proceedings. In the sentence afterwards pronounced by the court, it is pompously announced, among the advantages which the prisoners enjoyed, that they were assisted by Captain Richard Harrison Pearson of the royal navy. The meaning and intent of so unprecedented an insertion are perfectly obvious. It is apparent that it was deemed an unpardonable offence, and one which deserved to be reported at head-quarters, that a Christian officer should have stepped forward at such a moment, when the current of hostile prejudice was running so strong, to assist with his advice and countenance by his presence, those who were suffering for their attachment to his Master's cause.—We might also remark, that the *Public Notary* is blazoned by the court as a "*professional gentleman*," whose assistance was enjoyed by the accused—but we have said enough upon this painful subject. The person who was, perhaps, chiefly instrumental at Malta, in procuring the trial and condemnation of these injured officers, and the member of the court, who, according to report, was most violently prejudiced against them, have both been suddenly cut off in the midst of their career, and were, while the trial was still in dependence, summoned to appear before a tribunal, where there is perfect justice, and from which there is no ap-

peal. A consideration so solemn might well allay every passion, and cause us to regard the enemies of religion with pity, rather than with anger.

From a court-martial so constituted, and influenced by such bitter feelings, no other sentence could have been expected than that which was produced. An appeal was indeed made by Lieut. Dawson, on account of the denial of justice which he experienced in being prevented from proving that the order he was required to execute compromised his duty as a Christian, and his rights as a member of a Protestant church. The appeal was not made in vain; a severe censure was passed upon the court, which was required to re-assemble and hear his defence, and in consequence of an intimation from head-quarters, that part of the sentence was omitted, which rendered Mr. Dawson "incapable of ever serving his majesty in any military capacity."

Having thus presented to our readers a sketch of these extraordinary proceedings, it may naturally be asked, is not a soldier bound in all cases to obey the orders of his superiors, and if Capt. Aitchison and Mr. Dawson knew that they were liable to be called to perform such a mandate, ought not they to have retired from the army? We reply to the last part of the question first, by remarking that we do not think these officers would have been justified in quitting the army upon such grounds; because we conceive it was their duty as Christians to remain in it, if it had been for no other purpose than to bear their testimony against acts so dishonourable to their God, and thus to contribute not only to the abolition of the practice, but to the exemption of those privates and non-commissioned officers who have not the privilege of retiring at pleasure. And it is with pleasure that we learn that the sacrifice which Capt. Aitchison and Lieut. Dawson have made, has, in this respect, been attended at Malta with complete success. The practice has been entirely abolished in that island, and the guns and the bell are alike committed to the priests, to be fired and tolled in honour of their images, whenever they think proper.

But in reply to the first part of the question—are not soldiers bound in all cases to obey the commands of their superiors?—We beg to quote the first clause in the Mutiny act—"Any person in pay, or enlisted as an officer or as a soldier, who shall, &c. &c. or shall disobey any LAWFUL COMMAND of his superior officer, shall suffer death, or such other punishment as by a general-court-martial shall be awarded." In the order issued on the subject of the present court-martial, there is an attempt made to evade the irresistible force of the qualifying term, "LAWFUL," by making a definition of the term—a definition, be it remarked, applying not only to military, but to civil and religious orders. "Orders are lawful," it is there said, "when issued by authorities legally constituted." Never do we conceive was there a greater perversion of the meaning of language, than such a defi-

dition implies. It is in fact a bold attempt to surmount an insuperable difficulty, which cannot for a moment bear an examination, and every man of common sense will at once see it to be so, for the clause we have quoted from the Mutiny act, mentions, not the command of his *lawful* superior, but the *lawful command* of his superior officer.

The interpretation contained in the definition we have quoted, would strike at the foundation of the British constitution; and in order to show that the writer does not confine this application of his definition, (to which we must undoubtedly concede the praise of novelty) he proceeds to say that a different view of the question "would encourage, in *all ranks and classes*, a spirit of opposition and resistance to the legal and constituted authorities,"—and afterwards, with an ingenuity that cannot be enough admired, discovers, that as anarchy and disorder would be the necessary result of insubordination, "the doctrine and rule of proceeding"—that orders given by "legally constituted authorities" might be disobeyed, "is irreconcilable with the security and interests of the country, and THEREFORE equally at variance with the true principles of the Christian religion."

Now, we fully admit, that a Christian is bound to submit to all "legally constituted authorities," whether he be a soldier or a civilian. His duty to his God requires him to be among the peaceable of the land, carefully avoiding to embroil himself in any shape or way with the government of his country. But that a Christian may, on certain extraordinary occasions, become bound also to disobey authorities "legally constituted," is so obvious, that it is hardly necessary to say a word on the subject. For example, what was the reply of the fishermen of Galilee when commanded by "legally constituted authorities" not to preach in the name of Jesus? "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye;" and what the noble answer of the three captive Princes of Judah to the king of Babylon, "legally constituted authorities," when ordered to commit idolatry? "Oh king we are not careful to answer thee in this matter."

But let us descend to matter of every day experience, and we shall clearly see that soldiers are only bound to obey lawful orders; and that while they are not to scrutinize with minute nicety the mandates which are issued to them, yet, that if an order be glaringly *unlawful*, they are not only not bound to obey it, but would be punishable for their obedience. Let us suppose a foreign officer in our service were to consent to betray his trust, and in the heat of an action, he were to desire his troops to quit their station, and go over to the enemy. Would this order be deemed to justify those who obeyed their officer? The absurdity of the supposition is self-evident. Again, let us suppose that an officer were to order those under his command to commit a murder. But to take a case in point:—In the year 1741, Capt.

S. Goodsir, on board his majesty's ship Ruby, murdered his brother Sir John D. Goodsir, bart.—his accomplices in this horrid act were some of his own crew. Did the murderers, on their trial, attempt to urge in their defence that they were only obeying the order of "a legally constituted authority," namely, their Captain, by whose "lawful order" the murder was committed? So also in the case of Laing, *versus* Harris, 1824, of the Hussar frigate. Captain Harris and his First Lieutenant (who was only obeying his Captain's orders) were each compelled to pay damages to Mr. Laing for having illegally arrested him, and carried him on board the Hussar. In short, it has been admitted by every writer on law, that certain orders may and ought to be disobeyed—although, as it is remarked by Samuels, the latest writer on military law, "It is only then, in orders, which, if executed, would effect some palpable outrage against moral or religious obligations, &c. that soldiers can hope to find indemnity in resistance of the commands of a superior." "The responsibility will always be upon the inferior, and, in this case, a dreadful responsibility, to show that the commands which he would otherwise be bound to obey, are *manifestly and palpably illegal*."

Having thus clearly established, both upon principle and authority, the position that a soldier is bound only to obey lawful orders, little we presume need be said to our readers to convince them that the order, for disobeying which Captain Aitchison and Mr. Dawson were cashiered, "was manifestly and palpably illegal." They were desired, we have said, to fire patteraroes and toll a bell. These were no parts of military duty. But, further, they were informed that they were to do it in *honour* of a Saint at the time the people were paying idolatrous acts of worship to an image, which acts would have been considered incomplete, if unaccompanied by the salutes and tolling of bells. Now here we conceive they were exactly in the situation of the person whom the apostle Paul supposes to be invited to a feast. He was to eat, asking no questions for conscience sake, but if he were told "this is sacrificed to an idol," he was not to eat, because if he did, he would sanction the idolatry of his host.—Upon the same principles, we conceive, that the officers in question might have fired salutes, and even tolled bells, if they had been simply required to do so; but when told that they were to fire patteraroes and toll bells in honour of an idol, the case was altered, and they could not have done so without being clearly guilty of a breach of the second commandment.

We hold, then, that they were required to participate in several gross acts of idolatry—and idolatry being even by law "manifestly and palpably illegal," being "a palpable outrage against moral and religious obligations," "Christianity being part and parcel of the law of the land;" or, as Blackstone remarks, "the law of Scripture being the law of England,"—upon every ground, we are decidedly of opinion, that the order was

unlawful, and that, as Englishmen, as well as Christians, they were bound to deny its authority.

The appendix to Mr. Dawson's trial is not the least important part of these proceedings. From documents contained there, it appears that, although the tolling of bells and firing of pater-aoes have been abolished at Malta, yet, that British soldiers are frequently compelled to attend at the blasphemous service of the mass in the cathedral; for example, upon the death of the late Pope, an order was issued for the attendance of soldiers at the masses offered for the relief of his soul from Purgatory.—Pp. 14, 17 and 18. But the most remarkable—the most incredible, and the most disgraceful document proves—that, in the Ionian islands, for example at Corfu, on particular days, the bones of St. Spiridione are borne in solemn state through the cities, under a canopy, supported by British field-officers, and followed by others carrying lighted torches, to add to the solemnity of this shocking outrage on the law of God. Well may Mr. Dawson address this part of his publication to the Archbishops of Canterbury and York, and the Bishop of London, under whose care his Majesty has lately “placed the spiritual concerns of his forces,” but who do not appear on this occasion to have been sensible of the importance of their trust. It is impossible to argue that these things are mere acts of *courtesy*. If they are acts of “courtesy,” they must be done by those who are wholly indifferent to the awful realities of the Christian religion—by those who would, as an act of “courtesy” due to the prejudices of the country, have worshipped the golden images set up in the plain of Dura, and think it a matter of indifference whether man is a worshipper of “devils” or of the “true God.” If those who are said to be intrusted with the spiritual concerns of the army see it to be no part of their own duty, to protest against these profanations, and against orders which have a direct tendency to foster and promote the spirit of infidelity, we are at a loss for words to express the feelings we shall entertain towards those who profess to be the Bishops of souls, and to be acting under the authority of Jesus Christ, before whose tribunal they are to render an account of their stewardship.

We have thus expressed our clear and decided opinion, as well upon the conduct of Captain Aitchison and Lieutenant Dawson, as on the nature of the orders which they have disobeyed. Let the people of England, and more especially let Christians take care that these gallant men, who have so nobly exposed themselves to temporal ruin for the sake of the cause of Christ, be not left without some decided proof of the sympathy and approbation of their country. The sacrifice they have made is one of no ordinary magnitude. Placed in a corps, whose seniority is the only rule of procedure, they would, in the natural course of events, have reached the highest rank in the army—they have renounced all their prospects, and consented to be reduced to a

state of destitution rather than betray their duty to their God.—Of them both, it may be said, in the eloquent language of Lieutenant Dawson :—

“I, of course, did not sit down to build, without having first counted the cost, and I met the reverse with cheerfulness; personal comfort is not to be purchased by the Christian, while disgracing his character and profession, by an open denial of his Lord who bought him; and even if it were, what should he be profited, though he gained the whole world, and lost his own soul? he would be a fool—a fool in principle, in practice and perfection—a fool in the proportion of time to eternity. Yet still I am far from feeling insensible to the severity of the blow dealt against me, for I deny that justice has been administered to the case, but this again I would willingly forget; it is the part of the Christian also. Cast out from the profession to which I was bred, and in which, for sixteen years, I have irreproachably served, I would cheerfully sink into some other station of life, and strive to bury my personal injuries in oblivion, if, in their consequences, they should serve to promote the cause in which I have suffered. I would glory in them, if honoured as the means of restoring to the army, that freedom of conscience, which is their undoubted and clearly defined right; if British Protestants shall no more be compelled at the risk of their all, to compromise their faith by a participation in Popish idolatry, and if those entrusted with delegated authority, be no longer allowed to sacrifice the national religion, and national character, to every fancied instance of local policy and advantage, by standing forward as the representatives of their king, to abet and encourage the iniquitous practices of the people they are placed to govern.”

We are happy to learn that a subscription has been instituted for the purpose of making some compensation to these officers for the loss they have sustained, and we feel confident that no friend of civil and religious liberty will be backward to show his zeal in so glorious a cause.



LOSS OF THE KENT.

[“They that go down to the sea in ships, that do business in great waters. These see the works of the Lord, and his wonders in the deep.” We do not remember ever having read a more affecting exemplification of this observation of the Psalmist, than is furnished in the loss of the ship *Kent*. Though such an event may not be strictly religious in itself, yet, considering the deep interest it is calculated to excite, the wonders of Divine Providence which it exhibits, and the impressive lessons in religion which it inculcates, we feel that we are performing an acceptable service to our readers by inserting it.—The account of this afflicting event is published in a letter to a friend by an eye witness and a sharer of the sufferings he describes. The following article

from the London Christian Observer, is a review of this letter, giving a condensed view of its contents, and a selection of its most interesting passages.]

[Ed. R. Mon.

The leading circumstances connected with this painfully interesting narrative were detailed in the public journals at the time ; but the appropriately serious and religious tone which pervades the little publication before us, and the information, notwithstanding, alluded to in the work, that it is published for the charitable purpose of assisting the widows and destitute children of the sufferers, induce us to notice it ; and indeed it is well worthy of the attention of our readers both for the sake of its remarkable narrative, and for those moral and Christian reflections which arise out of it. Our notice will necessarily consist chiefly of a few extracts from the publication itself. The writer of the letter gives the following statements.

"The Kent, Capt. Henry Cobb, a fine new ship of 1350 tons, bound to Bengal and China, left the Downs on the 19th February, with 20 officers, 344 soldiers, 43 women, and 66 children belonging to the 31st regiment ; with 20 private passengers, and a crew (including officers) of 148 men, on board."

"With a fine fresh breeze from the north-east, the stately Kent, in bearing down the channel, speedily passed many a well-known spot on the coast, dear to our remembrance ; and on the evening of the 23d, we took our last view of happy England, and entered the wide Atlantic, without the expectation of again seeing land until we reached the shores of India.

"With slight interruptions of bad weather, we continued to make way until the night of Monday the 26th, when we were suddenly arrested in lat. 47 deg. 30 min. long. 10 deg. by a violent gale from the south-west, which gradually increased during the whole of the following morning."

"The activity of the officers and seamen of the Kent appeared to keep ample pace with that of the gale. Our larger sails were speedily taken in, or closely reefed ; and about 10 o'clock on the morning of the 1st of March, after having struck our top-gallant yards, we were lying-to, under a triple-reefed main-top-sail only, with our dead lights in, and with the whole watch of soldiers attached to the life-lines, that were run along the deck for this purpose. The rolling of the ship, which was vastly increased by a dead weight of some hundred tons of shot and shells that formed a part of its lading, became so great about half-past eleven or twelve o'clock, that our main chains were thrown by every lurch considerably under water ; and the best cleated articles of furniture in the cabins and the *cuddy* were dashed about with so much noise and violence, as to excite the liveliest apprehensions of individual danger.

"It was a little before this period that one of the officers of

the ship, with the well-meant intention of ascertaining that all was fast below, descended with two of the sailors into the hold, where they carried with them, for safety a light in the patent lantern; and seeing that the lamp burned dimly, the officer took the precaution to hand it up to the orlop deck to be trimmed.—Having afterwards discovered one of the spirit casks to be adrift, he sent the sailors for some billets of wood to secure it; but the ship in their absence having made a heavy lurch, the officer unfortunately dropped the light; and letting go his hold of the cask in his eagerness to recover the lantern, it suddenly stove, and the spirits communicating with the lamp, the whole place was instantly in a blaze." pp. 4—7.

Every possible effort was instantly made to repress the flames; but this being found impracticable, Captain Cobb directed the lower decks to be scuttled, and the lower ports to be opened so as to admit a free passage of the waves into the vessel. The immense body of water thus introduced into the hold checked the flames, but the danger of sinking now became imminent; and it seemed doubtful by which of the two instruments of destruction the unhappy company of human beings congregated in the vessel would perish: that they must perish by the one or the other, appeared inevitable.

The scene of horror which now presented itself is described as follows by the highly respectable and pious author, whose modesty has prevented his putting his name to his narrative: but if any of our readers in perusing it should be surprised, that, while the merits of various other individuals on this trying occasion are so warmly eulogized, those of Major M'Gregor, which are known to have been highly praiseworthy, are wholly passed over, and should be inclined to suspect the cause, we take the liberty of informing them that their conjecture is well founded. But to proceed with our extract:

"The upper deck was covered with between six and seven hundred human beings; many of whom, from previous sea-sickness were forced, on the first alarm, to flee from below in a state of absolute nakedness, and were now running about in quest of husbands, children, or parents. While some were standing in silent resignation, or stupid insensibility to their impending fate, others were yielding themselves up to the most frantic despair. Some on their knees were earnestly imploring, with significant gesticulations and in noisy supplications, the mercy of Him, whose arm, they exclaimed, was at length out-stretched to smite them; others were to be seen hastily crossing themselves, and performing the various external acts required by their peculiar persuasion; while a number of the older and more stout-hearted soldiers and sailors, sullenly took their seats directly over the magazine, hoping as they stated, that by means of the explosion which they every instant expected, a speedier termination might

thereby be put to their sufferings. Several of the soldiers' wives and children who had fled for temporary shelter into the after-cabins on the upper decks were engaged in prayer and in reading the Scriptures with the ladies, some of whom were enabled with wonderful self-possession, to offer to others those spiritual consolations, which a firm and intelligent trust in the Redeemer of the world appeared at this awful hour to impart to their own breasts. The dignified deportment of two young ladies, in particular, formed a specimen of natural strength of mind, finely modified by Christian feeling, that failed not to attract the notice and admiration of every one who had an opportunity of witnessing it.

"One young gentleman, of whose promising talents and piety I dare not now make farther mention, having calmly asked me my opinion respecting the state of the ship, I told him I thought we should be prepared to sleep that night in eternity; and I shall never forget the peculiar fervour with which he replied, as he pressed my hand in his, 'My heart is filled with the peace of God;' adding, 'yet though I know it is foolish, I dread exceedingly the last struggle.'

"Amongst the numerous objects that struck my observation at this period, I was much affected with the appearance and conduct of some of the dear children, who, quite unconscious in the cuddy cabins, of the perils that surrounded them, continued to play as usual with their little toys in bed, or to put the most innocent and unseasonable questions to those around them. To some of the older children, who seemed fully alive to the reality of the danger, I whispered, Now is the time to put in practice the instructions you used to receive at the Regimental School, and to think of that Saviour of whom you have heard so much: they replied, as the tears ran down their cheeks, 'O, sir, we are trying to remember them; and we are praying to God.'

"The passive condition to which we were all reduced, by the total failure of our most strenuous exertion, while it was well calculated, and probably designed to convince us afterwards, that our deliverance was effected, not 'by our own might or power, but by the Spirit of the Lord,' afforded us ample room at the moment for deep and awful reflection, which it is to be earnestly wished, may have been improved, as well by those who were eventually saved, as by those who perished." pp. 9—12.

It is not often that we have an opportunity of learning from competent sources of information, the moral and spiritual phenomena of a scene like this. Few persons in such a situation could sufficiently calm their minds amidst their individual danger, to notice the minute varieties of so terrific a scene. Our author's calmness clearly arose from that source which alone can give true repose in the hour of expected death, an habitual and well-

grounded hope of a blessed immortality, through the merits of the Redeemer, accompanied by that "peace with God" which follows upon being "justified by faith," and proved to be solid by the scriptural fruits of a renewed and regenerate heart. Thus supported himself, it was our author's privilege at this solemn hour to have been enabled to warn and comfort others; and we would humbly trust that his pious efforts, and those of others like minded among his fellow-sufferers may have left a deep and salutary impression on the minds of many—would we could hope of all!—who were mercifully permitted to survive the catastrophe. May the perusal also of these pages call to their recollection, and renew upon their hearts, those holy resolutions of dedicating themselves, should they be spared, to the service of their Almighty Deliverer; which doubtless in some, if not many instances, were formed during those awful moments of suspense. Nor will the narrative be lost upon the public at large, if, while it adds another most impressive illustration to the solemn truth, that "in the midst of life we are in death," it leads its readers seriously to ask, "Of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?"

The experience of Major Macgregor on this fearful occasion, corresponds with what we believe is the melancholy testimony of most clergymen and others who are in the habit of visiting the beds of the sick and dying, that the vast majority of mankind live in habits of indifference or practical scepticism, which render them wholly thoughtless or careless respecting eternity.

"I should apprehend that a large majority of those men, whose previous attention has never been fairly and fully directed to the great subject of religion, approach the gates of death, it may be, with solemnity, or with terror, but without any definable or tangible conviction of the fact that, 'after death cometh the judgment.' Several there were, indeed, who vowed in loud and piteous cries, that if the Lord God would spare their lives, they would thenceforward dedicate all their powers to his service: and not a few were heard to exclaim, in the bitterness of remorse, that the judgments of the Most High were justly poured out upon them, for their neglected Sabbaths, and their profligate or profane lives; but the number of those was extremely small, who appeared to dwell either with lively hope or dread on the view of an opening eternity. And as a farther evidence of the truth of this observation, I may mention, that when I afterwards had occasion to mount the mizen shrouds, I there met with a young man who had brought me a letter of introduction from our excellent friend Dr. G——n, to whom I felt it my duty, while we were rocking on the mast, quietly to propose the great question, 'What must we do to be saved?' and this young gentleman has since informed Mr. P. that though he was at that moment fully persuaded of the certainty of immediate

death, yet the subject of eternity, in any form, had not once flashed upon his mind, previously to my conversation. pp. 13, 14.

Most unexpectedly and providentially a small brig was discovered at a distance, which proved to be the *Cambria*, of 200 tons burden, bound for Vera Cruz, having on board twenty or thirty Cornish miners, and other agents of the Anglo-Mexican Company, commanded by Captain Cook, with a ship's company of only eleven men. The length of time the *Kent* had been burning, the tremendous sea that was running, the extreme smallness of the *Cambria*, and the immense number of human beings to be rescued, rendered it very improbable that many could be saved; but by the great exertions and good conduct of all parties, the majority of the crew of the *Kent* excepted, no less than five hundred and fifty-seven persons escaped. The perilous circumstances which attended the rescue, occupy the chief part of this narrative. The women and children were first put into the boats; next followed the various classes of men on board; the officers themselves remaining to the last, and preserving order to a degree not to have been hoped for, but which materially facilitated the perilous operation, and was the means of saving many lives. The rescue of the first boat-full is thus described:—

“Arrangements having been considerably made by Captain Cobb for placing in the first boat, previous to letting it down, all the ladies, and as many of the soldiers' wives as it could safely contain, they hurriedly wrapt themselves up in whatever articles of clothing could be most conveniently found; and I think about two, or half-past two o'clock, a most mournful procession advanced from the after-cabins to the starboard cuddy-port, outside of which the cutter was suspended. Scarcely a word was uttered—not a scream was heard—even the infants ceased to cry, as if conscious of the unspoken and unspeakable anguish that was at that instant rending the hearts of their parting parents—nor was the silence of voices in any way broken, except in one or two cases, where the ladies plaintively entreated permission to be left behind with their husbands. But on being assured that every moment's delay might occasion the sacrifice of a human life, they successively suffered themselves to be torn from the tender embrace, and with the fortitude which never fails to characterise and adorn their sex on occasions of overwhelming trial, were placed, without a murmur, in the boat, which was immediately lowered into a sea so tempestuous, as to leave us only ‘to hope against hope’ that it should live in it for a single moment. Twice the cry was heard from those on the chains that the boat was swamping. But He who enabled the Apostle Peter to walk on the face of the deep, and was graciously attending to the silent but earnest aspirations of those on board, had decreed its safety.—The tackle, after considerable difficulty, was unhooked—the boat was dexterously cleared from the ship, and after a while

was seen from the poop, battling with the billows ;—now raised, in its progress to the brig, like a speck on their summit, and then disappearing for several seconds, as if engulfed 'in the horrid vale, between them. The Cambria having prudently lain to at some distance from the Kent, lest she should be involved in her explosion, or exposed to the fire from our guns, which being all shotted, afterwards went off as the flames successively reached them, the men had a considerable way to row : and the success of this first experiment seeming to be the measure of our future hopes, the movements of this precious boat—incalculably precious, without doubt, to the agonized husbands and fathers immediately connected with it—were watched with intense anxiety by all on board. In the course of twenty minutes, it was seen alongside the 'ark of refuge;' and the first human being that happened to be admitted out of the vast assemblage that ultimately found shelter there, was the infant son of Major Macgregor, a child of only a few weeks old, who was caught from his mother's arms, and lifted into the brig by Mr. Thomson, the fourth mate of the Kent.

"I have been told by one abundantly capable of judging that the feelings of oppressive delight, gratitude, and praise, experienced by the married officers and soldiers, on being assured of the safety of their wives and children, so entirely abstracted their minds from their own situation, as to render them for a little while afterwards totally insensible either to the storm that beat upon them, or to the active and gathering volcano that threatened every instant to explode under their feet." pp. 17—20.

The perils of the remainder were far greater, as the boats could not again come alongside the Kent, and the women and children were obliged to be lowered by ropes from the stern, and were often plunged repeatedly under water before they could be dropped into the boat. None of the women ultimately perished under this dangerous operation ; but great numbers of the younger children were drowned. Many affecting proofs occurred of parental and filial affection which shed a momentary brightness round the gloomy scene.

"Two or three soldiers, to relieve their wives of a part of their families, sprang into the water with their children, and perished in their endeavours to save them. One young lady, who had resolutely refused to quit her father, whose sense of duty kept him at his post, was near falling a sacrifice to her filial devotion, not having been picked up by those in the boats until she had sunk five or six times. Another individual, who was reduced to the frightful alternative of losing his wife or his children, hastily decided in favour of his duty to the former. His wife was accordingly saved ; but his four children, alas ! were left to perish. A fine fellow, a soldier, who had neither wife nor child of his own, but who evinced the greatest solicitude

for the safety of those of others, insisted on having three children lashed to him, with whom he plunged into the water: not being able to reach the boat, he was again drawn into the ship, with his charge, but not before two of the children had expired." pp. 21, 22.

We throw together two opposite traits of selfishness and generosity, as illustrative of the anomalies of the human heart.

"Three out of the six boats we originally possessed were either completely stove or swamped during the course of the day, one of them with men in it; some of whom were seen floating in the water for a moment before they disappeared; and it is suspected that one or two of those who went down, must have sunk under the weight of their spoils, the same individuals having been seen eagerly plundering the cuddy cabins." p. 24.

"Towards evening, when the melancholy groups who were passively seated on the poop, exhausted by previous fatigue, anxiety, and fasting, were beginning to experience the pain of intolerable thirst, a box of oranges was accidentally discovered by some of the men, who, with a degree of mingled consideration, respect, and affection, that could hardly have been expected at such a moment, refused to partake of the grateful beverage until they had offered a share of it to their officers," p. 27.

We pass by our author's testimony to the ability and presence of mind of Colonel Fearon of the 31st regiment; who, under the complicated anxiety of a commander, a husband, and a father, inspired composure and fortitude in all around him; in order to give the following passage respecting our author's own sensations in the immediate prospect of eternity. Let our readers contrast the feelings with which this pious and "gallant" officer gazed on that setting sun which appeared about to be his last, with the celebrated death-bed scene of Rousseau. "Open the window," said that unhappy man to his wife, in his expiring hours. "that I may see the verdant meadows once more. How beautiful is nature! How wonderful is yon splendid orb! [the sun was setting at the moment in all its glory on the Lake of Geneva,] behold its glorious light! The Deity summons me! How delightful is death to a man who is unconscious of a crime! [On which point consult, *passim*, his own infamous "Confessions."] O God, I surrender to thee my soul, pure as it came out of thy hands; crown it with thy heavenly bliss."—Now let us see a truly Christian contrast under far more appalling external circumstances.

"Some of the soldiers near me having casually remarked that the sun was setting, I looked round, and never can I forget the intensity, with which I regarded his declining rays. I had previously felt deeply impressed with the conviction that that night the ocean was to be my bed; and had, I imagined, suffi-

ciently realized to my mind, both the last struggles and the consequences of death. But as I continued solemnly watching the departing beams of the sun, the thought that that was really the very last I should ever behold, gradually expanded into reflections, the most tremendous in their import—It was not, I am persuaded, either the retrospect of a most unprofitable life, or the direct fear of death or of judgment that occupied my mind at the period I allude to ; but a broad illimitable view of eternity itself, altogether abstracted from the misery or felicity that flows through it,—a sort of painless, pleasureless, sleepless eternity.—I know not whither the overwhelming thought would have hurried me, had I not speedily seized, as with the grasp of death, on some of those sweet promises of the gospel, which give to an immortal existence its only charms ; and that naturally enough led back my thoughts, by means of the brilliant object before me, to the contemplation of that blessed ‘city, which hath no need of the sun, neither of the moon to shine in it ; for the glory of God doth lighten it, and the Lamb is the light thereof.’

“I have been the more particular in recording my precise feelings at the period in question, because they tend to confirm an opinion which I have long entertained,—in common, I believe, with yourself and others,—that we very rarely realize even those objects that seem, in our every-day speculations, to be the most interesting to our hearts. We are so much in the habit of uttering the awful words—Almighty, heaven, hell, eternity, divine justice, holiness, &c. without attaching to them, in all their magnitude, the ideas of which such words are the symbols, that we become overwhelmed with much of the astonishment that accompanies a new and alarming discovery, if, at any time, the ideas themselves are suddenly and forcibly impressed upon us ; and it is probably this vagueness of conception, experienced even by those whose minds are not altogether unexercised on the subject of religion, that enables others, devoid of all reflection whatever, to stand on the very brink of that precipice which divides the world of time from the regions of eternity, not only with apparent, but frequently, I am persuaded, with real tranquillity. How much is it to be lamented, that we do not keep in mind a truth which no one can pretend to dispute, that our indifference or blindness to danger, whether it be temporal or eternal, cannot possibly remove or diminish the extent of it.” pp. 29—31.

We subjoin the following graphic delineation, for the sake of the memento which it suggests to the reader to be habitually prepared for that great and solemn change which cannot be far distant from any, and which may be much nigher than in the hour of health and vivacity usually appears probable. Whether on land or at sea, how soon may all our earthly plans and projects

be effectually and for ever put an end to, when we least think it; and "the place that knew us, know us no more!"

"Some time after the shades of night had enveloped us, I descended into the cuddy, in quest of a blanket to shelter me from the increasing cold; and the scene of desolation that there presented itself, was melancholy in the extreme. The place which, only a few short hours before, had been the seat of kindly intercourse, and of social gaiety, was now entirely deserted, save by a few miserable wretches, who were either stretched in irrecoverable intoxication on the floor, or prowling about, like beasts of prey, in search of plunder. The sofas, drawers, and other articles of furniture, the due arrangement of which had cost so much thought and pains, were now broken into a thousand pieces, and scattered in confusion around me. Some of the geese and other poultry escaped from their confinement, were cackling in the cuddy; while a solitary pig, wandering from its sty in the fore-castle, was ranging at large in undisturbed possession of the Brussels carpet that covered one of the cabins. Glad to retire from a scene so cheerless and affecting, and rendered more dismal by the smoke which was oozing up from below, I returned to the poop, where I again found Captain Cobb, Colonel Fearl on, and the few officers that remained, superintending with unabated zeal, the removal of the rapidly diminishing sufferers, as the boats successively arrived to carry them off." pp. 31, 32.

The interval of nearly three-quarters of an hour which elapsed between each trip of the boat, and during which nothing could be done but to remain tranquil, and "see the salvation of God," was a truly fearful pause, especially to those who still remained on board when the shades of evening began to advance. On one of these occasions, an officer was entreated by his companions in danger to pray with them, and his prayer was frequently interrupted by exclamations of assent to some of its confessions on the part of the afflicted auditors. Similar acts of devotion seem to have been solemnly conducted during the whole of these intervals; and the effect was very striking in the order and composure which they secured in the most perilous moments. The author assures his readers, that if any persons should be disposed to despise, as unsoldierlike or contemptible, these humble exercises of devotion, there were no indications of ridicule even by the most profligate among those who were the subjects of this awful visitation.

Captain Cobb was the last person to quit the vessel, with the exception of a few individuals either intoxicated or struck powerless with apprehension and dismay, and who could not by the most earnest entreaties, be persuaded to risk the perilous plunge into the boat. Of these, however, fourteen were picked up by another vessel, the *Caroline*, Captain Bibbey, three having perished. The officers had only just preceded Captain Cobb, be-

ginning with the juniors, the superiors remaining to the last. The vessel was seen to blow up at half-past one in the morning.

We must pass over the scene of hope and fear, of joy and sorrow, which in the mean time was occurring on board the Cambria, as the successive parties arrived; the meeting of husbands and wives, parents and children, friends and companions, or the fatal intelligence of the separation of these and all other human ties by the stroke of death. We shall only state, that after great fatigue and suffering, and no slight peril from the overcrowded state of the ship—600 men, women and children on board a brig of 200 tons, and several hundred miles from any accessible port—the Cambria arrived in safety at Falmouth; where the whole party were received with a truly humane and charitable assiduity which reflects the greatest honour upon the inhabitants. No labour or expense was spared to supply their necessities and promote their comfort; and the author utters a warm effusion of gratitude in particular for the strenuous efforts made by the members of the Society of Friends on the occasion. On the first Sunday after their arrival, Colonel Fearon and his officers and men, with Captain Cobb, his officers and private passengers, repaired to the temple of God to pour out their thanksgivings for their great and providential deliverance. Indeed, from first to last, there is more of a religious spirit mixed up with the events of the narrative than we remember to have read in any similar catastrophe. In particular, the letters of gratitude from the officers of the 31st regiment and the private passengers to Captain Cook and Captain Cobb; Colonel Fearon's letter on behalf of himself and officers to the Falmouth Committee; and Captain Cook's reply; are marked by a strain of truly Christian sentiment, incomparably more scriptural and affecting than the usual common-places on such occasions. The coldest heart, the most sceptical mind, could not indeed fail to have paid some passing acknowledgment to "Divine Providence" for such a deliverance; but we are pleased at witnessing in the religious allusions in all these communications far more than this barren homage; and if we may take these documents as indicative of a widely-extended feeling, we have ample reason to be grateful to God for the great progress which true religion is evidently making, with whatever painful drawbacks, among all classes of our fellow-subjects; and for which, to quote the words of Captain Cook, "we shall not cease to offer up our grateful acknowledgments at the Throne of Grace."

We must not omit to add, in conclusion, that the East-India Company, the Commander-in-Chief, and other public bodies, have united in testifying their admiration and gratitude for the highly honourable conduct of Captain Cook, his passengers and crew; and various pecuniary and other rewards have been conferred upon them. Their best reward is the pleasing consciousness of the signal benefits which they have been the instruments in the hands of God of conferring upon their fellow-creatures.

Religious Intelligence.

TABULAR VIEW

Of Protestant Missions throughout the world, in their Geographical order. Compiled from the London Missionary Register for January and February, 1825.

	<i>Stations.</i>	<i>Missionaries.</i>	<i>Native Assistants.</i>	<i>Pupils in Schools.</i>	<i>Members of the church.</i>
West Africa	19	26	23	3,460	603
South Africa	27	50	6	682	357
African Isles	3	7	1	243	
Mediterranean	4	16			
Black and Caspian	3	14			
Siberia	1	3			
China	1	1	1		
India beyond } the Ganges	5	11	1	150	
India within } the Ganges.	56	120	240	22,240	495
Ceylon	18	28	29	12,164	381
Indian Archipelago	15	21		250	
Austral Asia and } Polynesia	35	63	93	7,586	2,000
South Am. States,	1	2			
Guiana and } West Indies	59	104		2,322	33,680
North American } Indians	35	88		900	200
Labrador	3	14			193
Greenland	4	16			
	289	584	394	50,000	37,919

FIFTEENTH ANNUAL REPORT OF THE ALBANY COUNTY BIBLE SOCIETY.

The committee appointed to prepare the Annual Report of the Albany County Bible Society, submit the following.

The Society have distributed during the past year, 273 Bibles and 175 Testaments.

The income within the same period has been \$528. A greater amount than has been received for some years preceding it. The increase is owing to the measure which was recommended the last year, of having collections annually made throughout all the churches in Albany county. The means which were used to carry this measure into effect, with two or three exceptions, were entirely

successful; and if the same course is pursued for years to come, this auxiliary will be a more efficient aid to the parent institution.

It is unnecessary to dwell upon the motives to exertion in the Bible cause—their importance is universally acknowledged by the friends of the institution, and it only remains for us to emulate each other in conveying the word of life to the ends of the earth.

By order of the Committee,

J. LUDLOW, Chairman.

The Albany Bible Society in ac. with E. F. Backus, Treasurer.

1825.		DR.	
March 12,	To Cash paid	Sexton N. D. Church,	\$ 75
23,	do.	for Bibles,	149 50
"	do.	freight, postage, &c. on do.	1 31
May 4,	do.	com. for collection,	8 20
"	do.	12 Testaments,	3 00
1826.			
Feb. "	do.	for Bibles, &c.	214 00
"	do.	freight, cartage and postage,	1 75
"	do.	com. coll'g. \$96 00,	4 80
			<hr/>
			\$ 383 31
Balance to new account,			410 80
			<hr/>
			\$ 794 11

1825.		CR.	
Feb.	By amount on hand,		\$169 44
"	By collection N. D. Church,		94 15
"	do. S. D. Church,		80 53
"	do. 2d Presbyterian Church,		95 70
"	do. Methodist do.		19 12
"	do. Mr. Martin's do.		12 00
"	do. Beaver Dam do.		2 75
"	do. New-Scotland do.		4 20
"	do. Niskayuna do.		2 74
"	do. Westerlo Baptist do.		3 42
"	do. do. Presb'n. do.		3 81
"	do. do. Dutch do.		2 75
"	do. 3 subscribers,		6 00
"	do. 83 annuities,		166 00
May,	By Cash received from Rensselaer Aux. Society,		6 00
"	do. C. Miller,		2 00
"	do. R. Bronk,		8 00
"	do. for 8 Bibles sold a society,		5 00
"	By donation from I. Murphy,		50
Aug. 1,	By Cash from Knox Aux. Society,		12 00
Sept. 13,	do. H. Truax, a donation,		2 00
1826.			
Jan'y. 27,	By collection 48 annuities,		96 00
			<hr/>
			\$ 794 11

We, the subscribers, have examined the above account with the vouchers, and find it correct; the balance in the Treasurer's hands is Four hundred and ten dollars and eighty cents.

R. WESTERLO, }
JOHN M'MILLAN, } Committee.

February 27, 1826.

SANDWICH ISLAND MISSION.

The journals of the missionaries to the Sandwich Islands, inserted in the *Missionary Herald* for the present month, are full of interesting intelligence. Mr. Thurston has recently stationed himself at Kiruah, on the island of Owwhyee, the largest of the Sandwich Islands. This place is the residence of the governor of the island, and contains about 3,000 inhabitants. Within 30 miles, Mr. T. thinks that there are not less than 20,000 inhabitants, and that the whole Island contains 75,000. The name of the governor is Luakini. He is an intelligent man, speaks the English language intelligibly, is fond of improvement, has lately purchased a framed house brought from America, and withal is a warm friend of the missionaries. At the time of Mr. T.'s arrival, he had nearly completed a house for public worship, 60 feet long by 30 wide, and superior in other respects to any other building of the kind in the islands. On the 10th of December, 1823, the house was dedicated to the service of God by Mr. Thurston, in the presence of the chiefs and the people of Kiruah. Since that time two meetings have been regularly attended every Sabbath, and the congregation usually consists of from 600 to 1,000, souls, who listen to instruction with a good degree of seriousness.—The governor uniformly attends, and requires his people to observe the Sabbath in the strictest manner. At his particular request, also, Mr. Thurston conducts family worship at his house morning and evening, and in imitation of his example his practice has been introduced into the families of inferior chiefs.



SYRIA.

Some account of the Druses.

I have now been more than three months on Mount Lebanon, and in its vicinity. My information concerning the country and the people who inhabit it is still very imperfect. It is an interesting country; and I trust will be the field, both of thorough Missionary Investigation, and of extensive and successful Missionary Labour. There are several classes of people, of whom I have had an opportunity to collect but very little information. Of one I will relate a few things.

Druses.—They inhabit, generally, the parts of Lebanon south of Beyrout and Deir el Kamr, while the Maronites inhabit the more northern parts; though they have not an exact division of territory, and are often found living together in the same villages. The Bishop Hanna Maroni tells me that he has a manuscript which was taken from the Druses in time of civil war, and which contains an account of their religion: it speaks much of Hakem Bamr, he who has appeared in the world six times: viz, in the persons of Adam, Pythagoras, Jesus Christ, the Caliph Hakem, and two others; he created the world, and is soon to appear a seventh time to destroy his enemies, and put the whole world in subjection to the Druses. The Bishop tells me, that images of the calf have been found in their houses: they say, however, that they do not worship them, nor do their books make any mention of this; it remains to be ascertained, whether they do actually worship the calf, or whether they have images of it for some other purpose, or whether the whole story is a slander of their enemies. It is said, that they are so far from having the spirit of proselytism, that they will not receive proselytes; and if a foreigner wishes to embrace their religion, they will not admit him.—

They are allowed, when occasion requires, to feign themselves Mussulmans or Christians, or of any other religion. They are said to be notorious for incest.—Volney supposed the number of Druses to be 120,000: Mr. Connor has stated it at 70,000: the estimates given me by Franks and Maronites, who are acquainted with their country, are 40, 50, and 60 thousand. Volney has an article in the first volume of his *Travels*, on the history and religion of this singular people: he traces their origin to Hakem-b'amar-Allah, or Hakem-b'amar-he, who was Caliph in Egypt at the close of the tenth century. De Sacey has given, in his *Chrestomathie*, the life of Hakem by Taky Eddin Makrizi, and also some extracts from the books of the Druses. I have no doubt, however, that, by a residence of a few months among them, one might collect much new and interesting information, and we may hope, also, prepare the way for doing them good.

STATE OF RELIGION IN THE CANADAS.

The following is extracted from an anonymous communication which appeared in the last Recorder and Telegraph. Who can read it without discovering that there is much to be done for the cause of Christianity in those provinces.

“By far the greatest proportion of the inhabitants in the cities of Quebec and Montreal, are Roman Catholics; and in the country probably nineteen-twentieths—except in the townships bordering upon the United States, in which there are many Episcopalians, Congregationalists, Methodists, &c.

“The moral condition of the Catholics in Canada is truly distressing. Except in the cities, where of late there has been an improvement, probably not more than one or two persons in a family can read at all; and the prayer book, with occasionally a psalm book, forms their library.

“From all the information I can collect, I believe there is not a copy of the Scriptures of any version, in the hands of the people, in one Catholic parish in twenty through the country. One of the priests told me a few days since, that their priests did not generally understand Hebrew or Greek, but that all know Latin. Now, when it is remembered that those who are educated for the ministry, are entirely relieved from every servile and secular labour, I was much surprised to know that so little of what is important was attended to, and was at a loss to account for the manner in which the students could employ their time.—But when it is recollected that they play a most skillful game of cards, chess, &c. and that they do this publicly on board the steam-boats, and bet large sums, I can account for part of their time.

“I might cite particular instances in which the Catholic priests have, within a few months past, showed their decided and mad hostility to the circulation of the Scriptures among their people; but I should exhaust your patience. Still, I have no hesitancy in declaring that the Roman Catholic priests of Canada are more hostile to the Bible than the rankest infidels I ever saw.”

MISSIONARY SOCIETIES.

The sixteenth annual meeting of the American Board of Commissioners for Foreign Missions, (a New-England Missionary Society,) was held at Northampton, (Mass.) from Sept. 21st to 23d, 1825. Total revenue for the year, \$55,744

18. The Rev. Drs. M'Auley and M'Murray, and the Rev. J. C. Crane, as commissioners from the United Foreign Missionary Society, attended the meeting with a proposition for the amalgamation of that society with the American Board of Foreign Missions. The United Foreign Missionary Society, was founded by the Presbyterian, the Reformed Dutch, and the Associate Reformed churches, as our readers will remember. This mission it appears has become indebted to a considerable amount, and its revenues do not afford abundant supplies. This is probably the principal reason of the offer made by the commissioners mentioned, of delivering over their missions, and debts, to the New-England society. A project of union, or adhesion, was adopted. Among others, the following reasons were assigned for the measure:

1. "That the most friendly relations and feelings now exist between the General Assembly and the Synods, and the orthodox" Hopkinsian "associations of New-England."

2. "That the spirit of controversy having subsided, the intelligent and candid of the Christian public are all satisfied that the same Gospel which is preached in the middle, southern and western states, is preached also in the eastern states."

3. "That the Missionaries of both Societies preach precisely the same Gospel to the heathen."

The project will no doubt take effect. We confess these statements do a little surprize us. They go to declare and publish to the Christian world either that the doctrines of the Hopkinsians are those of the south, or that they are no errors. Are all the doctrines which Dr. Miller has vindicated against Professor Stewart of no import? Have the Missionaries of the Presbyterian, Reformed Dutch, and Secession churches preached "precisely" Hopkinsian doctrines?—Do all *candid and intelligent* members of the Christian public consider the denial of Christ's eternal Sonship—of the imputation of Adam's sin—of the imputation of Christ's righteousness, &c. &c. precisely nothing at all? We hope not yet.—The United and Foreign Missionary Society has by this act sent in its adhesion to Hopkinsianism and Congregationalism? See how the Dutch church is passed by—"the Synods." The Dutch Synod refused, 1824, to correspond with the New-England associations.—*Evan. Witness.*

THE SABBATH AT THE SANDWICH ISLANDS.

The following fact given in the journal of the Missionaries at these islands, will show in what regard the Sabbath is held by the natives.

While at tea this evening we heard a herald passing through the district, (the manner in which all the general orders of the king and chiefs are communicated to their vassals,) making a proclamation to the people. On enquiring of the native boys in our yard, we learned, that the object of it was to inform the people, that the next day but one would be the Sabbath, and to command them to have all their food for that day prepared on the morrow, and not to break the commandment of God by working on the "latabu"—sacred day. Heralds have very frequently been sent out on a Saturday evening, to give intelligence of the arival of the Sabbath, and to command its observance; But this is the first time we have heard it notified so seasonably as to take all excuse from those who disregard it.

BIBLICAL DISPUTES IN IRELAND.

In consequence of the Roman Catholic priests of Carlow having got up a hasty and packed meeting, in which principles opposed to the circulation of the Scriptures were asserted and maintained, several of the Protestant ministers invited the Catholics to a full and fair discussion of the points at issue between them, on this subject, and appointed a public meeting for this purpose, to be held at Carlow on the 15th of September last; at which place Mr. Clowry, a Roman Catholic Priest, said that he and his brethren would always be found ready for such a discussion. As there was no honourable way of escaping from such a challenge, *most opportunely* for those Roman Catholic clergymen, to relieve them from their perplexity, their Bishop, Dr. J. Doyle, then on the visitation of his diocese, by his edict, forbade them or any one of them, to attend any such meeting: Assigning some frivolous and truly Catholic reasons for such prohibition. As for example, that "the character of the Christian religion is peace;" that "they would thereby deviate from the principles and custom of God's (viz. the Catholic) church;" that "disputes with heretics weary the weak, create anxiety in the mind of others, and the only thing we obtain by them, is to have our anger excited by their blasphemies;" asserting e.g. that all ought to possess and read the Scriptures, which are able to make wise unto salvation; that "they do not admit our creed, nor have any of their own;" that "by entering into such disputes, they would appear to call in question those truths which are already defined by the Holy Ghost and by us;" that is, by the Bishops, the successors of the Apostles. [For a specimen of the truths defined by these self-constituted successors of the Apostles, we refer our readers to our 3d No. p. 128.] Because these things, proposed as the subject of dispute, are already decided by the church, and these decisions, it is unlawful to call in question; "they are immoveably and definitely settled." And finally, "because a triumph over such men would be of no permanent advantage—as religionists they are deserving only of your unmixed pity; they profess to be seeking for truth—this can only be found in the Roman Catholic church—is to be obtained not by disputation, but by humility, *alms deeds!* and prayer. The judgment of man is too slow and unsettled, the objects of its investigation are too mysterious and too far removed—it may reason interminably and dispute, but it can never determine; authority alone can decide."

These arguments, or something else, it appears had great weight with the clergy, for when the meeting took place on the day appointed, **NOT ONE CATHOLIC CLERGYMAN APPEARED!**

EDUCATION IN IRELAND.

A late London journal states that the London Hibernian Society has at present under its care no less than *eleven hundred and forty seven* schools, containing 94,262 scholars, of whom 50,000 are children of Roman Catholic parents. The scholars are instructed in either the Irish or the English languages, or in both, according to circumstances. The reading lessons of the lower classes are *extracted from the Scriptures*; and every child who is admitted into the school, must, at the end of twelve months, be able to enter the New Testament Class. Such is the demand for education among the poor of Ireland, that the Society is called upon on every side to extend its schools to a degree far exceeding the funds at present placed at its disposal.

THE
RELIGIOUS MONITOR,
OR,
EVANGELICAL REPOSITORY.

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THE CONNEXION OF THE MEANS WITH THE END:

A continuation of remarks on Psalm cxxvii. 1. *Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchmen waketh but in vain.*

In a former essay, man was considered as a dependent being; dependent as a creature upon God as the Lord of providence, as a believer on God as the God of salvation, and as a labourer in his service, dependent on him as the God of blessing. Yet means have been appointed for the accomplishment of the divine purposes. There are those who are builders, though the Lord builds the house; and those who are watchmen, though he keeps the city. It will not therefore be amiss to add a few remarks respecting

THE CONNEXION OF THE MEANS WITH THE END.

I. Our first remark is, that this connexion is not naturally necessary, or such that the means have in themselves a tendency to produce the end. This may be said even of natural effects.—When we speak of a natural connexion between causes and effects, we do not mean that this connexion is necessary or essential, but only established. God has given certain laws to things, and we see them generally observing these laws; yet we cannot see any natural, intrinsic efficacy in causes to produce the effects which follow them. We cannot tell why sowing seed in the earth should produce food, nor why food should nourish us. We cannot tell why the earth should nourish some creatures, the air and water others, while the element of each is fatal to the rest. We

see that God has settled this order of things; but we know that he can vary or suspend these laws at pleasure, and that the whole constitution of things might have been the opposite of what it is. So in divine things, there is no natural and necessary connexion between the means and the end. The law has no intrinsic efficacy to convert, or the Gospel to produce faith.—The washing with water, in baptism, cannot cleanse the soul from sin, nor the partaking of bread and wine, nourish it. Prayer has no natural tendency to procure blessings, nor has any other ordinance. These are only means, or channels of conveyance; they are not the sources from which we are to expect the blessing. Considered in themselves they are weakness and folly; but as divine ordinances, they are the wisdom and power of God for salvation. And this truth is very clearly and fully illustrated in the Scriptures.

When the Israelites were bitten by serpents in the wilderness, Moses was commanded to lift up a serpent of brass; and the people were to look to it and be healed. This in itself was the greatest folly; but the wounded who looked were healed, because this was the power of God for their recovery. They were commanded to look as a token of faith and submission, and only to look that it might be evident that their cure was not the effect of any natural means, but of the miraculous interposition of God. So we are commanded to look unto Christ, who has been lifted up upon the cross with the assurance that we shall be healed of the wounds of spiritual death. This is equally foolishness in the eyes of the world; but it is the wisdom and the power of God for the salvation of them who believe. Many of the Israelites might scoff at the direction of Moses, and those who obeyed it. "These people, they might say, are indolent and careless; they will not apply to a physician; they will not use any probable means for a cure; they lie still and expect to recover. Deluded, miserable beings! how long will ye trust in vanity.—Arise and try some of those remedies, which many wiser and better than you have recommended. Here are knives, and salves, and plasters, for your wounds; arise and do something for yourselves." So, many scoff at the doctrine of looking by faith to Christ for salvation, and affect to pity those who receive it.—"These men, say they, are too sparing of themselves; they rest all on grace, a fine salve for a sore conscience, encouraging every enormity, not only with the hope of impunity, but of eternal rewards. These men hope to be saved by grace, through faith and without works. But to us it appears that the man who has the most works has the most reason to hope; and many wise and good men have directed that something should be *done*; they have directed to use the knife of penance, the salve of human merit and the plasters of human inventions." Such reasoning is common, and it arises from a mistaken apprehension of the nature of the means. It is supposed that the connexion of the

means and the end is natural and necessary ; that what we do is to save us, rather than be merely the means ; whereas faith does not, properly speaking, save us, but receives Christ for salvation ; it is not itself the payment of the debt, but presents the bond which pays it.

The Israelites were commanded to encompass the walls of Jericho seven days and to blow upon rams' horns. If any one were disposed to make a show of attack for the sake of mockery, he could hardly devise any thing more ridiculous. Yet so it was, that in this way the city was destroyed. And what is the instruction which we derive from this event ? Is it not that the means which we employ in our spiritual warfare are weak and foolish in themselves, but mighty through the power of God to pull down the strong holds of sin ? The men of Jericho would be much amused at the procedure of the Israelites. They would perhaps stand upon their walls to view the procession and mock them. "Oh!" they would say, "will these men take our city by walking round it, will they demolish our walls by the blast of their trumpets ? Lo, these seven days they have continued this vigorous siege, and tremble, ye men of Jericho, at the progress of their arms." In like manner, the enemies of religion mock and say, "What will this handful do ? How will they maintain their cause against the numbers and the greatness of their opposers ? How will they maintain it by means of the weak and despised instruments who defend it ?" Yet the men of Jericho found their mockery vain, and so will all the enemies of God be driven back with shame and confusion. However weak and foolish men and measures may appear, if they be employed of God, this gives them such power that no resistance can stand before them.

Naaman, the Syrian, was commanded to go and wash in Jordan, in preference to the waters of Samaria. And why ? It was not because there was any healing virtue in any of these waters, or in one more than another. It was to show us that the blessing flows from God, and is to be sought in the ways of his appointment. This appointment gave the healing virtue to Jordan, and it gives efficacy to every ordinance. Without it, all ordinances, however reasonable they may appear to us, however agreeable to the spirit of the Gospel, however well received by the world, however blest in human reckoning, are no better than the waters of Samaria—they will never cleanse from the leprosy of sin. Naaman expected means of a more imposing character, and was highly incensed at the simplicity of the prophet's direction. Surely, he thought to himself, *he will come out to me, and stand, and call on the name of the Lord his God; and strike his hand over the place, and recover the leper.* And if he must wash, why must it be in Jordan ? *Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel ? May I not wash in them and be clean ?* So the simplicity of Gospel ordinances

and restriction to divine appointment are still offensive. Ministers must come forth, and save men by oratory, by argument, by the introduction of worldly pomp into the worship of Christ. The reasonableness of divine appointments is still questioned, and in the same spirit with Naaman, men ask, Is not reading better than preaching? Is not Watts better than David? Is not man better than God? But it is not the apparent excellence or power of means, it is the secret operation of the Spirit which makes them effectual. The very simplicity of the means is the reason of their appointment, and this commends them with the greatest power to the conscience.

Ezekiel was commanded to prophesy to a valley of dry bones, and to say, O, ye dry bones, hear the word of the Lord. His prophesying could not give them life; but it was the means through which God would make them live. Ezekiel might have said, Lord, why should I preach to these dry bones? They cannot hear; and if they could, they cannot obey. Why not rather bring bone to bone and use some reasonable means for restoring them to life? God, however, took his own way, to show that their restoration was not effected by the prophet, nor by the bones themselves, but by his Spirit. So, many ask what is the use of preaching the Gospel, if man be that dead and helpless creature which you make him—he cannot hear, he cannot believe, he cannot repent, he cannot do any thing which is required, as he should—would it not then be as reasonable to preach to the walls of the church as to him? It would be just as reasonable, if we had not the command of God for our warrant, and the promise of his blessing for our encouragement. But now this is the means by which God puts forth his power; and in this way he shows that it is not of him who preaches, nor of him who hears, but of Himself, that sinners are converted. Ministers call on sinners to awake out of sleep, and arise from the dead; yet it is not to be supposed that the call implies a power of obedience—that men can raise themselves into new life—or that the call, or person calling, or any thing but the exercise of Almighty power can quicken them.

God tells the Israelites of things which he had fully determined to do. *I, says he, the Lord have spoken it, and will do it; yet it is added, Thus saith the Lord, I will yet for this be inquired of by the house of Israel to do it for them.* Ezek. xxxvi. 36, 37. Prayer is not that which by its own efficacy procures, nor is it that which originally moves God to bestow blessings; it is only an appointed means for accomplishing his pleasure. If it be asked, What then is the use of prayer? If God has determined whatsoever comes to pass, prayer will not bring blessings, nor the neglect of it prevent them. It may be answered, that this is one of those things which we see but in part; and the parts we see most clearly are, that God will accomplish all his pleasure, and yet we are warranted to pray.

The miracles of our Saviour illustrate the same truth. He always employed some means, such as speaking to the diseased, or touching them, to show that the work was his; and yet he always used such means that it was evident they were nothing in themselves, that the whole effect was from his own Almighty power.

II. There is an established connexion between the means and the end. God sometimes works without means, sometimes against them, to show the greatness and freedom of his power. And where they are not wilfully neglected, the want of them will not prevent the blessing. Yet he has established their use, and in general accomplishes, through them, the purposes of his grace. However, this connexion is not so established, that in the use of the outward means the end will always be attained. God may blast the labours of the most industrious, and take the most wise in their own craftiness. Many are called, but not chosen; many pray, whose prayers are never heard; many profess, whose professions are never acknowledged; many preach salvation, who are themselves not saved; many seek in various ways the kingdom of heaven, who never enter it. There is a probability of grace to encourage the unregenerate in the use of means, but no absolute promise. *Faith comes by hearing*; and, therefore, though some may believe without hearing, and many who hear remain in unbelief, the hearers of the Gospel are in the fairest way of attaining faith. *Pray God, if perhaps the thought of thine heart may be forgiven thee.* Those who never pray have no reason to hope; but there is a *perhaps* to encourage prayer in the most desperate cases. It may be that even those who are in the *gall of bitterness, and in the bond of iniquity*, if they pray, shall find pardon. These outward means are the ways in which Christ passes along through the world; and it is a good thing to wait, and to wait long in them; for it may be that he will pass by and heal us. God is not bound to reward his own people, and much less his enemies; yet even his enemies shall not labour in vain. Their outward services will at least be followed with outward blessings; and it may be, that while waiting on God in Zion, the place of blessing, he will command the blessing out of Zion, even life everlasting. This connexion between the outward means and the effectual operation of the Spirit, though not uniform, is general. Wherever God has work to do, he will send the means, as Paul was sent to Macedonia because God had much people in that place. And wherever the means are sent, we have reason to hope that there is work to be accomplished. And wherever they are for a long time punctually, sincerely and universally attended to, we have reason to hope it is not without a gracious effect. Men may wait for many years at the pool of ordinances, and be nothing bettered; yet Christ knows how long they wait, and if he enables them to such perseverance, it is at

least a strong presumptive evidence that at the set time he will appear for their salvation.

On the other hand, there is an uniform connexion between the *inward* means, or the effectual operation of the Spirit, and the end. All who have faith have, not temporal, but eternal life; and eternal life, not visiting, but abiding in them. All who are called shall be justified and glorified. All who have the Holy Spirit are sealed to the day of redemption. They are like letters written by the hand and secured by the seal of God. None can distinctly read them; none can change the writing; none can open the seal, until the day of their complete redemption.—And where the outward means are used in faith, the end will always be granted. The Word was never received in faith without profiting. Prayer was never made in faith without being answered; and work was never done in faith without being rewarded. On the other hand, the blessing was never obtained by those who wilfully neglected the means. No man was ever profited by the Word who did not receive it as the Word of God, able to save his soul. No man finds, who seeks not; or receives, who asks not. No man was ever pardoned who wilfully neglected baptism for the remission of sins; or had any part in Christ, who refused to eat his flesh and drink his blood. No man ever received the reward who never laboured. It is as true in respect to spiritual as common blessings, “that he who will not work shall not eat; he that sows nothing shall reap nothing; he that sows sparingly shall reap sparingly; he that soweth bountifully shall reap bountifully; and whatsoever a man soweth that shall he also reap. The hand of the diligent maketh rich, but they who are idle must perish.”

III. This is an useful connexion. God could do all things without means. As he created and upholds the world by the immediate exercise of his power, so he could supply the wants of nature without the cultivation of the field, and the use of food and clothing; he could convert the soul without preaching; he could build up without builders; he could keep without watchmen. But he has seen proper to use means for the display of his glory. He hath mercy on whom he will have mercy, and in what way he will have mercy,—he chooses babes and sucklings, and calls them through the foolishness of preaching, because it seemeth good unto him. Beyond this we are not warranted to enquire into the reason of his proceedings farther than he is pleased to give us an account of his ways. But we are distinctly informed of various ends which are answered by the use of means, and especially of these two,—the humbling of man, and the exalting of God.

One end answered by the use of means is, the humbling of man. Those who have never tried their strength may greatly mistake it; and the Christian, if not called to the use of means, might not be conscious of his weakness. It is in the use of

these that he attained at last the humbling conviction that of himself he can do nothing. If we had no Bible, no public instructions, no means of acquiring knowledge but by the immediate teaching of the Holy Spirit, we might suppose that with these advantages we could learn something. But when we have all the means of knowing, and yet can understand nothing except as we are taught by the Spirit, we must be convinced that the mind is altogether dark and defiled, and that it needs a total renovation after the image of God. If there were no gospel preached to us, we might suppose that if there were, we could of ourselves embrace it. But now when we have it, yet will not believe till God draws us to himself, we are convinced of unbelief, and taught to consider faith as the gift of God. If there were no law to obey, we might suppose that if we had one we could do much; but having the law, and finding that we are unable to keep the least of Christ's commandments, we are convinced of sin and total inability;—*We, through the law, become dead to the law, that we may live unto God.* Thus God appoints us a way which we can neither find nor travel of ourselves, that we may look to him to guide us, that we may lean on him for strength, and with the whole heart give him the glory of our salvation, and the praise of our good works.

And again, by the use of means God is exalted. He has generally employed those instruments and those means which appear most contemptible and unpromising, that men might see his hand and admire the greatness of his power. He hath put the treasure of the gospel, not into angelic, nor spiritual, nor holy vessels, but into vessels of earth; he has employed frail, sinful men to be the messengers of peace, that the excellency of the power might appear to be of God himself. If angels or beings of great purity and excellence preached the gospel we might forget God in contemplating them, and attribute something of the excellence or success of the gospel to those who preached it.—But when those who preach it are men, and men of like passions with ourselves, when they are often the weak and despised ones of the world, we see that all the excellence and success of the gospel must be of God. He hath chosen such expressly for this purpose, that no flesh should glory in his presence. By the use of means the name of God is also exalted in the punishment of the wicked. He would have been just if no means had been used; how much more when they have been enjoyed but slighted. If the gospel has been preached in our streets, and the wedding garment offered, however numerous our excuses for neglect, and however confidently urged, we will be speechless when we appear before our judge.

In concluding these remarks it may be profitable to consider the practical influence which they should have on our conduct. They should lead to a humble reliance on the Author of all our blessings. He makes rich in the things of the world, rich in

faith, rich in good works, and rich in the success of our labours. Let us look to him, and ascribe praise to him only. The prayer of faith will shut the heavens that it rain not, or open them in copious showers. The prayer of faith brings to believers all the blessings of providence. It is by the prayer of faith that the mouths of ministers are opened and their hearts enlarged in delivering God's messages. And it is by the prayer of faith that the heart is opened to receive them. It is when ministers and people unite in a humble and prayerful reliance on God giving him no rest day nor night, that he will establish his Zion, and make Jerusalem a praise.

Let us set a high value on ordinances, for they are the ordinances of God. In them we have not to do with frail men like ourselves, but with the Almighty. When ministers address us, it is not the voice of men, but of God, for they are ambassadors for Christ, and by them he beseeches us. The word preached by them we are warranted to receive as if God in his own person had spoken it; and if we refuse, it will never be laid to our charge that we refused the warnings of faithful and exemplary servants; but Christ will take the slight we offered to himself, "*I called, and ye refused; I stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof.*" O, think, gospel despiser, what you are doing when you refuse obedience to the word. You are setting yourself in opposition to Christ. When he says, thou shalt, you reply, I will not. You bid defiance to him whose word called into being the things which were not, whose word upholds them, whose look removes them from their place. You dare him to his utmost whose breath consumes, whose frown is more dreadful than all the angels of heaven, all the hosts of the world, all the devils of hell; whose anger is more terrible than ten thousand deaths, than eternal dying. In the phrensy of sin you run upon him, even upon his neck, and the thick bosses of his bucklers.—Think it not a small matter to trifle with the word of salvation sent to you; nor make light of them who bring it; for he that mocks these builders mocks the great master builder, who will ease him of his adversaries and avenge him of his enemies.

Yet let us not value ordinances for their own sakes. Let us not esteem men more highly than we ought; let us honour them for their master's sake; and value ordinances administered by them as the means of bringing Christ to us, and us to Christ.—Let us not hear that we may be pleased by the talents and eloquence of the speaker. Let us not hear him as a well-tuned instrument of music; nor let us seek merely food for the mind; but as new born babes, let us desire the sincere milk of the word that our souls may be nourished and grow up in Christ. God most approves of simplicity, and godly sincerity both in ministers and hearers; and where these abound the gospel will have free course and be glorified.

And though we can do nothing of ourselves either for ourselves or others, let us be diligent as we have opportunity not only in seeking personal holiness, but in doing good unto others; and we shall at last be rewarded as among the builders of Zion. God does not need our services. He only employs us that we may do his work, and be blessed in our deed. And we shall be ten-fold worse enemies to ourselves than to God if we neglect his service. Let us be kind to the poor. They are God's poor; they are his representatives in the world. He could easily supply their wants; he could make the ravens feed them; he could multiply their oil and their flour. But he has sent them into the world, and they are always in it, that he may prove us, and see what is in our hearts, and that we may have opportunities of ministering to Christ in the supply of their necessities. Parents should train up their children in the knowledge of the truth.—God could teach them himself without the means, but he has employed the fathers to make known his works to the children, that they may give proof of their love to him by training up a seed to serve him. Let us be faithful to God's cause. He could maintain it without us; but he enlists us on his side that we may share in the toils of the war, and the glory of the triumph. And in a word, whatever end we are called to seek, let us labour as if nothing but our exertions could effect it; and when we have done all, let us look to God for his blessing as if we had done nothing; remembering, that *Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain.* T. B.

Note.—The above has been chiefly selected from a discourse preached subsequent to the ordination of a brother, which accounts for some peculiarity in the character of the remarks.

For the Religious Monitor.

THE REDEMPTION AND SANCTIFICATION OF THE CHURCH.

[Continued from page 336.]

EPHESIANS V. 25—27. *Christ loved the Church, and gave himself for it, &c.*

Question. 2d. What is the connection between the death of Christ, and the sanctification and glory of his church? Let no one suppose that we are here to enter on a speculation respecting the reasonableness or fitness of this part of the divine counsels, or to accommodate it to our conceptions, fancies, or self-formed principles. The reasonableness or fitness of the doctrine, we have nothing to do with: our business is to submit to the oracles of God—to make an immediate surrender of our understandings to that authoritative revelation which has been

made to us of the existence and truth of any doctrine, without attempting to comprehend or explain the manner. In attempting therefore to state the connection between the death of Christ and the glory of the church, we shall confine ourselves to the taking of a fair and faithful impression of what revelation communicates on this momentous subject.

1. The death of Christ gave him a claim of right to the persons of the elect and to a salvation equal to all the necessities of their souls. When we speak of the death of Christ as the cause of the church's salvation, we of course do not speak of it as a physical cause, power or energy, of which sanctification is the effect. Nor is it to be considered as a mean of a moral kind only, as the means of redemption bring the means of a man's improvement in virtue. This scheme of the atonement differs in no material respect from the Socinian notion, which represents Christ merely as our instructor and example.

Others, speak of the death of Christ as a wise expedient or mean through which salvation is effected or bestowed. Perhaps all we know or can know is, that his death has been appointed as the mean by which God, in the economy of his moral government, has determined to act in respect to men. The connecting link of cause and effect is all a mystery, impenetrable to human sagacity, equally in things the most familiar and most obscure.—Perhaps any attempt at tracing the nature and manner of the general fact now before us, may be a violent and unwarrantable transition beyond the certain and safe barrier of revelation.—But certainly a connexion *was* clearly announced in the law between animal sacrifices and atonement. "Almost all things were by the law purged with blood." The blood, which is the life, was looked upon as the consideration on which the pardon was granted; being an acknowledgement on the part of the offerer, that he had deserved death, if God had been strict to mark offences. The blood shedding of Christ, possessed really and eminently that power of purification which the blood of the Mosaic victims, (the sprinkling of the ashes,) possessed typically. "For if the blood of bulls, and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself unto God, purge your conscience from dead works to serve the living God." Heb. ix. 13, 14.

As to the ransom of the persons of believers by the death of Christ, the scripture is very explicit. "The Son of man came to give his life a ransom for many." Matt. xx. 28. "He gave himself a ransom for all." 1 John ii. 6. "Christ redeemed us from the curse of the law, being made a curse for us." Gal. iii. 13. "His blood was shed for many for the remission of sins." Matt. xxvi. 28. All these passages directly assert the redemption of the persons of the elect, by Christ's blood as the price; but his death which gives him a claim of right to their persons, appears

to us to give him the same claim to the justification, sanctification and glorification of their persons. The two cannot be separated. The one necessarily implies the other. What is redemption, but deliverance from evil, with restoration to good? What could redemption mean without both the one and the other of these? If a price of redemption is paid, it is not merely for many, but for the remission of sin and reconciliation to God. It is no more disparaging to free grace, that the inheritance we lost by sin should be ransomed for us, than that our persons should be bought from captivity with a price.

The doctrine of free grace and of full redemption by Jesus, is so important, that it was shadowed forth and kept in view through the whole of the law. The law (Lev. xxv.) respecting the redemption of persons and inheritances, particularly illustrate and confirm the subject before us. What a beautiful type of our poor captive nature, was the poor Israelite, who had forfeited his inheritance, and whose family rights and connections, were alienated or lost, during his captivity! My hearers, you, and I, by sinning in Adam in his first transgression, have lost our original inheritance—our birth-right. But a kinsman Redeemer was beautifully represented by a rich and near Israelite, in whom lay the right of redeeming his poor brother. For who so rich as Jesus in whom all fullness dwells. Who so near to us as he that hath taken our very nature unto himself, and is married to us. Attend to that most gracious declaration, (Jer. iii. 14,) Jesus only is in a capacity to redeem us. Job calls him by this very name, Goel, kinsman Redeemer. Job xix. 25. O, may it be your happiness and mine, to return as the redeemed Israelite to our Father's house, and re-enter on the mortgaged and sold inheritance, ransomed for us by Jesus our nearest of kin, our Goel.—O, the distinguishing mercy of deliverance from the condition of bond-servants to sin and Satan, and of being the Lord's freemen! Eternal praises to our kinsman Redeemer, who hath procured freedom and rest for us poor captives. May his blessed spirit give us to rest in peace in that liberty wherewith he hath made us free.

Christ is your sanctification meritoriously, O believers, as well as your righteousness. "He gave himself for the church, that he might sanctify her." If you possess the glorious privilege of liberty from sin, the divine blessing of sanctification; if sin's power to condemn you, as well as its claim to dominion over you, be done away—to Christ's death you owe all. Christ's blood, like that of the ancient sacrifices, has a two-fold aspect or effect; it both expiates and cleanses. With respect to our sanctification, it is called the blood of sprinkling. By sprinkling it constitutes us kings and priests unto God.

2d. The Holy Spirit, the direct, efficient cause of the church's sanctification, is the fruit of the mediation of Christ. We cannot without blasphemy say, that any one of the divine persons in

things of Jesus, and show unto us his person, offices, character and salvation. See the Redeemer's own account of the Spirit's office and ministry in, his farewell sermon to his apostles. John xvi. 7. Ask at your own hearts whether you have come to this blood of sprinkling? Cry to God to make you to see incorruption and the everlasting efficacy of the righteousness of the blood of Christ, and to make you experience the grace of the Spirit, the streams of whose influences make glad the city of God. For the descent, inhabitation and influences of the Holy Spirit, you are indebted to the mediation of Christ. Had Christ not died, there would have been no room for the teaching and the sanctification of the Holy Spirit. The Holy Ghost is styled, "the Spirit of Christ," Rom. viii. 9.—Is given in the name of Christ, John xiv.—Was promised by Christ on his departure. John xvi. 17. He is his Spirit, whom he puts within men. He is shed on us through Jesus Christ the Lord. Tit. iii, 5, 6. The church obtains "the sanctification of the Spirit, through the sprinkling of the blood of Jesus." And to this was she chosen, according to the foreknowledge of God: 1 Pet. i. 2. For this great and invaluable blessing, David thus prayed. "purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." Psal. li. 7. It washes out sins of a crimson colour and scarlet hue. It makes the church all glorious, without spot or wrinkle. It renders all fair in the sight of God, removes pain and shame, and gives boldness in the presence of God.—Heb. x. 19—22.

This blood of atonement, which with respect to the church's sanctification, is called "the blood of sprinkling," "the fountain opened for sin and uncleanness," and with which the church declares, from her own experience, "he hath washed us from our sins in his own blood," purgeth our consciences from dead works; and concerning which, the Holy Spirit testifies, "the blood of Jesus Christ, God's Son, cleanseth from all sin."—This blood, I say, you must have applied to your souls, if you would not perish, and that forever, in your uncleanness. In the case of all whom the Spirit interests in and makes partakers of the cleansing virtue of this blood, two important effects do, by the will and appointment of heaven, invariably follow.

1. Whilst sin, as such, retains, and will for ever retain, the quality of being abominable and hateful, (for even Omnipotence itself cannot change the nature of sin,) the sinner is no longer loathsome, but clean and pure in the sight of even infinite purity. "Come and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Is. i. 18. "Wash thou me, and I shall be whiter than snow." Sin is not washed, but the sinner. The Spirit takes away his filthy garments from him, and sets a fair mitre of glory on his head.

2. The feeling of shame and reproach, arising from moral pollution, happily gives place to the joyous sentiment of childlike liberty, boldness and expectation. "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, let us draw near." Heb. x. 19. In these two ways is sin purged and the soul cleansed; or in other words, the production of these two effects, is what the Spirit of God does by the sprinkling of the blood of atonement.

If any inquiring soul still asks, how the Spirit accomplishes this process of cleansing? we would answer,

1st. That part of the Spirit's work is, to give us such a sight and conviction of the defilement of sin, as will fill us with self-loathing, and make us feel our need of being cleansed in order to approach God with believing boldness.

2d. The Holy Spirit reveals, directs and leads the sinner to the true and only mean of purification; turns away from our own soap and nitre, to the fountain of atoning blood, which, though it be nigh us, and before us, we cannot see or use till the Spirit causes the scales to fall from our eyes. He glorifies the Son, which is the principal end of his mission, by showing the things of Christ unto us, by giving us a gracious, believing, realizing view of the cleansing virtue of the blood of Christ. John xvi. 4. The Holy Spirit is the spring of all spiritual life, action and excellence in the church; and he is so, by uniting her to Christ, and communicating to her all grace from those unsearchable stores, which are treasured up in Christ, her head. "By one Spirit we are baptized into one body." 1 Cor. xii. 13. "Christ is in us by his Spirit and dwelleth in us." Rom. viii. 9—11.—Now Christ receives of the Father the promise of the Spirit, and sheds him forth. Acts ii. 33; and as thus shed forth, he becomes the author of all the grace of the church; and hence it is evident, that all her holiness is from Christ, the fruit of his death and intercession. Thus Christ is our life, not formally considered, but the purchaser, the cause and bestower of it. This doctrine, that all real holiness is from Christ, by the efficient operation of his Spirit, ought never to be left in the back-ground or put in a corner, in the administration of the gospel. It is a great and glorious theme, occupying a prominent place in the pages of inspiration. What a glorious and wonderful change does he operate on human nature in his quickening and sanctifying influences! "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Rom. viii. 9. This is a similitude taken from persons encompassed with guards. As these are under their power to command, moved at their pleasure, and employed as they permit, so men in the Spirit, believe as he teaches; work, as he enables; choose what he calls good; and cheerfully and willingly do what he commands. They are then most free when most under the leading and dominion of the Spirit. When the Spirit is poured from on high, what running,

what growth, what beauty and glory over the whole face of the church! Under the law, the Spirit was given in small proportion, like the dew on Gideon's fleece; but now is given abundantly, and is a fountain, an ocean of all things excellent to the whole church. By putting us under, and uniting us to Christ, our new head, we have a name, are new creatures, have a new nature and lead a new life. The divine pleasures of communion with God, which had been interdicted by the fall, are restored. He gives us a Godlike nature. 1 Pet. i. 4. This mighty work of the Spirit does not subvert the original constitution of our nature, destroy our reason or leave us under the wretched infatuation of a deluded fancy and inflamed passions. Hence,

3d. Whilst his discoveries, suggestions and energies influence our perceptions and reasonings, our conscience and judgment, will and affections, his operation is not immediate; that is, he does not act without second causes. He ordinarily conveys to the church the sanctifying virtue of the blood of Christ through the medium of the word and ordinances. The appointment of apostles, prophets, evangelists, pastors and teachers, immediately on his resurrection, to dispense the word and ordinances for the edifying of the body of Christ, was founded on and arose from that sacrifice of a sweet-smelling savour which he had just offered, on the cross, to his Father. From his death they derive all their utility. But for his death, the appointment and observance of them would have been vanity of vanities. They would yield no refreshment or strength to a weary and heavily-laden soul. Had not the offence of sin been first made to cease by his death, our sin, like a mighty mountain, would have barred all access to a holy God; the building of grace would never have been reared; gracious influences never conveyed; and consequently, ordinances of grace could never have had an existence. Christ's prayer for the sanctification of his disciples, through the medium of truth, would never have been offered; sanctification would, in that case, have been an empty name—a word, and nothing else. The usefulness of outward ordinances, for the conveyance of grace, was signified under the law, by the doubling of the evening and morning sacrifice on the Sabbath day, which denoted a peculiar and abundant communication of mercy and purifying grace, through the administration of instituted ordinances on that hallowed day.

The two great ordinances of the new dispensation are, as you well know, intimately connected with the death of Christ. The worthy receivers of the Lord's Supper, according to our excellent catechism, are, "by faith, made partakers of Christ's body, for spiritual nourishment and growth in grace," i. e. for their sanctification. The water, in baptism, represents the purifying virtue of his blood. In many passages of scripture, baptism is mentioned in immediate connection with the death of Christ.—Thus, 1 Cor. xii. 13. by one Spirit we are all baptized into one

body, i. e. we are truly united to Christ by the Spirit working faith in us, just as by the ritual ordinance of baptism, we are admitted into his visible body, the church. "Know ye not," saith Paul, (Rom. vi. 3,) "that as many of us as were baptized into Jesus Christ, were baptized into his death." Our interest in the benefits of his death is sealed by baptism. Some explain the passage, of baptismal vows, to mortify sin in conformity to the design of Christ's death; but it seems to express the blessed privilege of the state of believers, rather than matter of practice. The believer's death to sin, is immediately connected with the death of Christ, as a privilege arising from it. Rom. vi. 10. "Christ died unto sin once," to condemn and abolish it, that its guilt might be remitted, and inherent corruption mortified; and so he adds, "reckon ye yourselves, also, to be dead indeed unto sin, through Jesus Christ." "He bore our sins in his own body on the tree, that we being dead to sin, should live unto righteousness," 1 Pet. ii. 24. Now baptism exhibits, applies and seals to the believer's faith, this privilege, among others, viz. death unto sin, and life unto righteousness, by virtue of Christ's death for sin, in his stead. As we have no doubt of a person's death, when we see him buried, so baptism strikingly represents an abiding, permanent death to sin, and life unto righteousness, on the part of the Christian. "We are buried with him by baptism, into his death." Rom. vi. 4. It is not merely a sign, but an efficacious organ or instrument in effecting the death of sin, and resurrection to a new life. This baptismal death and burial of the old man of sin, followed by a resurrection to a newness of life, as its just and legitimate end or result, which the apostle, beautifully, but figuratively, sets forth, (v. 5th,) as a scion or branch of one tree is inserted into the stock of another, to which it did not originally belong, and appears to die in the time of winter, but revives and blossoms afresh in the spring: so the Christian, being by faith implanted into Christ Jesus, a new stock, has fellowship with him in his death and also in his resurrection. If we be dead or crucified with him, we shall also live together with him. Such is the reference which the washing with water, spoken of in the text, hath to the death of Christ.

But besides these outward sacramental signs, in which Christ is seen and touched, tasted and handled, there is another medium which, through God, is of potent efficacy in conveying the cleansing virtue of the blood of Christ to the soul. I mean the TRUTH. "Father, sanctify them through thy truth, thy word is truth." "Ye are clean through the word which I have spoken unto you." The wonderful adaptation and efficacy of the doctrine of the gospel, in delivering from the bondage of sin, is fully represented in many passages. "Ye have obeyed from the heart, that form of doctrine which was delivered unto you" or rather, into which ye were delivered. Rom. vi. 17. This metaphor is highly expressive. As paper receives the impression of the type, and

wax the image of the seal, and melted metal the form of the mould into which it is cast, so the Christian is delivered over or cast into the mould of heavenly doctrine, by the creative hand of Divine power, and transformed into its likeness. The Christian's mind and the word of God answer to one another, as cast metal does to the mould, or as face to face in water, or in a mirror.

The same thing is thus again set forth, Rom. viii. 2. "The law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death." "The law of sin and death," it is obvious, from Rom. vii. 24—5, is no other but that corrupt principle which rules in and over every natural man; and in contradistinction to this, it would be natural enough to understand, by the law of the spirit of life in Christ Jesus, that gracious, holy principle, which is in every believer, and which is called "the law of the mind." Ch. vii. 23. Perhaps, however, it would be better to interpret the law of the spirit of life to be the doctrine of the gospel, which is often called "The law," and "The law of faith." Ps. xix. 7. Rom. iii. 27. The gospel is with great beauty called "The law of the spirit of life," in opposition to that other law of sin and death, on the following accounts:—
1st. Because its glorious mysteries were revealed, by the Spirit's inspiration in matter and manner. They could have been inferred from no natural or scientific principles; but the Spirit has taught them to us.

2d. Because the Spirit gives powers to apprehend them, after they are revealed. None of you could understand or apprehend them, unless the Spirit gave you new light and new capacities. 1 Cor. ii. 14. Discoursing upon Euclid's Elements, or Metaphysics to a brute or a stone, will have as much success as the preaching of Paul or Peter upon your uncircumcised hearts and ears, without the Holy Spirit; notwithstanding thousands of sermons, invitations and counsels, you will remain as unmoved as the pillars and benches of this house; you will hear as the Athenians did a story, or as you read the newspapers, unless you be baptized with the Spirit, without whom you are no more living men, spiritually considered, than springs are living creatures.

3d. Because the gospel consists of spiritual doctrines and promises, which make all that embrace them spiritual and holy men. It is the principle and seed of all spiritual and holy actions. What a wonderful day of the manifestation or ministration of the Spirit was Pentecost, when coming upon men he quickened thousands who were before dead in sins! It is impossible that any soul to whom the Spirit comes as the spirit of life and light, faith and holiness, should not feel the inspiring influence of the great, the infinite, the unspeakable and never-ceasing joys displayed in the doctrines and promises of the gospel. It was probably, in contemplating these, that Paul was employed when caught up into the third heavens, and knew not

whether in the body or out of the body; and also with the sweet singer of Israel, when in an ecstasy he cried out, "O how great is his beauty, and how great is his goodness." There is a fountain, there is an ocean of all-excellent things, to all in whom the Spirit is. How vigorously, then, should we study that truth which is the medium of the sanctifying operation of the Spirit towards men. Labour to have the word of Christ dwelling in you richly in all wisdom and spiritual understanding. A thirst for knowledge is natural to man. We feel an advance in knowledge to be an exaltation of our nature. Such is the sweet satisfaction of soul, the agreeable ideas, such the pleasing emotions of joy and triumph, the sense of superior dignity inspired by the possession of knowledge, that it has been justly said that an intelligent mendicant would disdain to change his situation for opulent and splendid ignorance. But how are all the satisfaction, joys and triumphs, arising from the pursuits and discoveries of science augmented, if we speak of the science of Divinity; if, under the teachings of the Spirit of God, we explore the sacred scriptures, these fountains of divine knowledge. Then all human understanding is lost, as it were, in a boundless ocean; when we are delighted in endless variety; charmed with celestial glories, which call forth the sublime emotions of admiration and astonishment. By the possession of divine knowledge we are unspeakably dignified; we never can over value it. But had not Christ died, where would have been the great and precious promises and doctrines which instrumentally cleanse from all filthiness of the flesh and spirit? Had not Christ died, there would be no truth or certainty in them; they would never have been declared to us; our faith in them would be in vain. His death is the great theme of them all. But for his death there would not be a word of truth in the great doctrines of the love and mercy of God through the redemption that is in Christ Jesus, the pardon of sin and the acceptance of the sinner. The whole gospel would be a falsehood from beginning to end. But though these doctrines and promises are all yea and amen, in Christ Jesus,—absolute truth and certainty; yet if disbelieved and spurned away from us they can have no such effect. Therefore—

4th. The instrument of sanctification, on our part, namely, *Faith*, receives the purifying influence and virtue of the blood of Christ, as these are exhibited to us in the doctrines and promises of the gospel. The gospel, exhibiting this blood to us, can do us no good, if not received. "This is eternal life, to know thee the only true God." "If ye believe not I am he, ye shall die in your sins. Purifying their hearts by faith—"We purify our souls in obeying the truth through the Spirit." 1 Pet. ii. 20. Unbelievers and unclean are the same. (Pet. ii. 15.) This work, office, or use of faith, in cleansing the soul, comprehends in it the following particulars. 1. A deep view, and due consideration of

the blood of Christ, as set forth in the promises of the gospel, for our purification. "Look unto me, and be ye saved." Is. xlv. 22. As the serpent was lifted up, so was Christ on his cross. John iii. 14; and the just operation of faith is to contemplate him as thus lifted up.

2. Faith actually relies on the truth and faithfulness of God for accomplishing his great work of cleansing the soul for which Christ's blood is set forth. The believer actually relies on Christ, as made of God unto him, through faith in his blood, sanctification. The apostle (Heb. xi. 13, 14) aims to establish this believing reliance on the blood of Christ for the purgation of the conscience, and friendly encouragement to draw nigh in the full assurance of faith. This reliance or acquiescence frees from shame and dismay, and gives boldness in the presence of God.

3. Faith in this, as in all its actings upon the promises, worketh by fervent prayer. For these things God will be sought unto by the house of Israel. To this we are directed. Heb. iv. 15, 16. By this the soul brings itself nigh unto its own mercies. Faith, through viewing and receiving the purifying virtue of the blood of Christ, and continually cleaving unto him, restores our nature to the image of God. By the operations of this grace, defiling lusts and corruptions are mortified and gradually eradicated.—For faith is the means of abiding in him alone, on whom all supplies of the Spirit depend. John xv. 3—5. Faith again takes in a view of all the motives which the Spirit of God addresses to us to excite to the diligent use of all appointed means for cleansing away remaining pollutions. Faith derives mighty arguments from the cross of Christ against sin and in favour of holiness.—Can you enter into the Spirit of this great truth, that Christ loved you even unto death, and not catch fire at the thought! and not be compelled to cry out, O sin, an abominable thing thou art! O the height, the breadth and length of the love of God! What shall I render to my God for all his gifts to me.—Faith, moreover, so lays hold of the promises of God as to urge and press the soul to constant endeavours after holiness. 2 Cor. vii. 1. Especially the promise and hope of future glory becomes in the hand of faith an irresistible motive to the study of holiness. 1 John iii. 1.

4th. Christ is the exemplary cause of holiness. God hath predestinated his people to be conformed to the image of his Son, to the purity of his nature, the glory of his graces, the innocence and usefulness of his life. Example is an admirable and effectual mode of instruction. Christ is a perfect example; and this was one end for which he came into the world, to give his followers an exhibition, in his own life, of all that holiness which is required of them. There is a peculiar force in the example of Christ above every other; for all he was and did on earth, he was and did it, not for his own sake, but from love to us. He lived, and acted, and died for us; and when dying, he bequeathed to us the noble

patrimony of his example. We reap the benefit of all he was, did and suffered; and should not all these considerations move us to run with patience the race that is set before us, looking unto Jesus, our heavenly pattern, and treading closely in his glorious footsteps.

[*To be Continued.*]

Selections.

THE WISDOM OF GOD, AS DISPLAYED IN THE WORK OF REDEMPTION.

[*Concluded from page 383.*]

4. The wisdom of God in the redemption of man, may be inferred from the admirable suitableness and transcendent value of the blessings comprehended in it.

In nature and number, these blessings are admirably accommodated to the circumstances and exigencies of mankind. Men are guilty, and here is pardon;—they are at variance with Him whose displeasure is death and destruction, here is peace by the blood of the Redeemer's cross;—they are involved in darkness and ignorance, here are illumination and instruction;—they are polluted, here is purification;—they are in bondage, here is a liberty better than life;—they are liable to affliction and sorrow, here are sympathy and consolation;—they are "poor and miserable, and wretched, and blind, and naked," here are "treasures which wax not old," here is an inheritance that will never fade. "Ye are complete in Christ Jesus." Through him "all things are yours."

From what has been said it appears that the blessings procured for us, by the Captain of salvation, are characterized by their admirable adaptation to our circumstances and necessities. They are characterized also by their transcendent value, for they are "more excellent and glorious than mountains of prey." The happiness to which men will be elevated by the redemption of Christ, will be greater than would have been their felicity, even if their common progenitor had never fallen, and if sin and misery had never existed. "Not as the offence, so is the free gift." It may perhaps be the consequence of sinful imperfection, but it is certainly the law of our nature, that our most exquisite joys originate in deliverance from evils felt or feared. He who has never known solicitude or sorrow, has never experienced any emotion of surpassing and abiding pleasure; and it cannot be doubted, that the consideration of the evils from which they were ransomed, will add a mighty accession to the enjoyment of the blessed in heaven.

It deserves also to be remarked, that the obedience of the Son of God, on the ground of which the saints are exalted to life

eternal, is infinitely more meritorious than would have been the unfailling obedience of the first Adam; and it is but reasonable to conclude, that it will raise those to whom it is imputed, to a higher elevation in glory. In consequence of redemption, men have more instructive and illustrious displays than they could otherwise have had, of the character and excellencies of God; they are made more sensible of their dependance upon him;—they are brought into a state of more intimate union with him, for a divine person wears their nature, and “in their flesh they shall see God;” and each of these circumstances and considerations will have a mighty influence in augmenting their eternal joy. Now, since such are the admirable suitableness and superlative excellence of the blessings of salvation, who can withhold his admiration and his gratitude from that wisdom which has provided blessings so appropriate and precious, which conducs to a glory so inconceivably great, which renders even the fall of man conducive to his higher exaltation, and makes his misery itself the means of increasing his happiness!

5. Divine wisdom may be inferred from the glory which the plan of redemption reflects on the character, and the display which it affords of the perfections of God.—It will probably be admitted, that the more instructive the display which any of the works of God affords of his attributes, the more accurate and refulgent the image which it reflects of his character, the more excellent and glorious is it to be accounted. Tried by this criterion, the work of redemption is “the chief of the ways of God;” for here the perfections of his nature shine with most resplendent lustre, and here are displayed perfections which are scarcely, if at all discernible in any other department of his works. Accordingly, the song of the heavenly host who announced the Saviour’s birth over the plains of Bethlehem, was “glory to God in the highest, as well as peace on earth, and good-will towards men.”

Almost all the divine perfections of which we have any knowledge, are in some way manifested in the work of redemption; and to trace this manifestation, would be an employment both interesting and instructive.—Instead of entering on a field of contemplation so extensive, I shall content myself with adverting to the display which it furnishes of his holiness and justice on the one hand, and of his goodness and mercy on the other. These constitute what are called his moral attributes; and I select them, because it is in the character of God as in that of created intelligencies,—his moral attributes form, as it were, the crowning excellencies of his nature. In them resides “the glory that excelleth;” and unless his other attributes were regulated in their operations by his moral perfections, they could not be the objects of our devout and unfeigned adoration, I select the display afforded in redemption of these attributes for another reason, and that is, because their requirements in reference to our

rebellious race might seem at irreconcilable opposition and eternal variance.

It is true, indeed, that there cannot be the slightest discord among the divine perfections, and that the dispositions and moral attributes of God are to be conceived of, not as separable or repugnant, but rather as one grand and harmonious impulse towards what is best in the whole. It is also true, however, that in order to form an intelligible or instructive idea of his character, it is necessary for us to contemplate his attributes apart; and it is farther true, that when we think of the measures which his justice and mercy would prompt with regard to his apostate creatures, we naturally conceive of his justice as demanding our punishment, and of his mercy as inclining him to spare and to forgive. Perhaps we may form the most accurate idea on the subject, by considering the contest between the principles of compassion on the one hand, and a sense of justice or duty on the other, which is experienced by a humane judge in pronouncing death on an incorrigible offender, or by an affectionate parent when inflicting the requisite chastisement on the child of his love. In so far as human can represent divine things, we are led to conceive of the justice and mercy of God, as operating in a manner somewhat analogous. How amazing, then, the resources of that wisdom which contrived a plan, by which the mercy of God might not only be exercised in consistency with his justice, but by which each might be more signally displayed than in any other dispensation! Such, however, is the stupendous plan of our redemption by the incarnation and death of God's Son.

In this scheme we see the justice and holiness of God more impressively manifested, than they are either in conferring rewards on the obedient, or in inflicting punishment on the guilty; for here we see the "one Law-giver" obeying the precept, and bearing the penalty of his own law, in order to "magnify it and make it honorable." "Jesus Christ, God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;—to declare, I say, at this time his righteousness, that he might be just, and the justifier of him who believeth in Jesus." In this scheme, also, we see a richer revenue of glory redounding to the divine goodness, than accrues from any other arrangement; for we see the Most High, not only conferring heaven and immortality, but, what is far more wonderful, "delivering up his own Son to death for us all,"—"that in the ages to come, he might shew the exceeding riches of his grace, in his kindness towards us, through Christ Jesus." What aggrandises the wisdom of this arrangement is, that, while each of these perfections whose claim seemed so incompatible, is most signally displayed, they are displayed with the most perfect accordance, with the most illustrious harmony. "Mercy and truth are met together; righteousness and peace have kissed each other."

6. Let us advert, finally, to the provision made to discountenance sin, and encourage holiness.

When intellectual power and moral excellence are disjoined, when knowledge and ingenuity are severed from holiness and goodness, the separation appears to us most unnatural and repulsive; and if, in the scheme of grace, the slightest encouragement were given to sin, the scheme, however admirably contrived in other respects, would appear utterly unworthy of its divine Author. So far from being chargeable with any such deficiency, it provides for deliverance from sin, as well as from misery, its object is to restore to purity as well as to happiness: and not only so, but the means employed to deliver from misery, furnish the most powerful motives to avoid and abhor sin, and to abound in holiness.

Did we wish to check the march of the sinner, hurrying impetuously along in the career of iniquity, what are the arguments we should employ? We should probably remind him of the sanctions and terrors of the "fiery law;"—we should tell him to look up and behold the Almighty Ruler frowning on the ungodly, and grasping in his hand the thunderbolts "winged with red lightning and impetuous rage;" we should endeavour to exhibit "hell naked, and destruction unveiled." These appalling considerations may well make the stoutest heart "to meditate terror;" they are fitted, however, to inspire a dread, rather than a dislike of sin, and they cannot kindle a love of holiness. Where then shall we find engines that will reach the more generous principles of the nature of man, that will move his hope, his gratitude, and his love? After directing him to the thunders of Sinai and the flames of hell, let us shew him, in contrast with these terrific objects, Jesus of Nazareth "going about doing good;" instructing and consoling the poor and the afflicted,—meeting with insult and provocation, yet persevering indefatigably in his "labours of love." If his feelings are not moved at this spectacle, let us conduct him to a yet more impressive scene; let us shew him this most benevolent Instructor, stretched on the cold ground, bleeding at every pore under the pressure of an invisible and unutterable woe:—let us lead him to view the perfidy of one disciple, and the desertion of the rest,—the bitter insults of the trial, and the racking tortures of the crucifixion:—let us bid him weigh the import of the agonising cry, "My God, my God, why hast thou forsaken me!"—let us tell him, in addition, that he who endured all these sufferings was the Son of God, and that they were all endured from love to him, and to redeem him from sin and death. Surely we have now told him what may well melt the most rugged heart into tenderness, and penitence and love; surely, when he "looks at him whom he has pierced, he will mourn for his sin, as one that mourneth for a first-born."

These salutary impressions will certainly not be produced in a permanent form, without the influence of the Divine Spirit;—

but it is equally certain, that these are the considerations, by the instrumentality of which the divine Spirit produces these impressions. Such, too, are the simplicity, the depth and efficiency of the divine contrivance, that it is the faith of the same facts, which not only prevails on the sinner at first to abandon the paths of sin, and then enter on the way of holiness, but which imparts an impulse to all his future movements, which sustains him under his multifarious discouragements, and which instigates him to advance from stage to stage in his journey, till he arrives at the regions of perfect purity and imperishable glory. How wonderful then that wisdom which formed the scheme by which so many beneficial purposes are gained, by which the perfections of God are glorified, and his love magnified;—by which sinners are saved, while sin is discountenanced;—by which motives the most powerful are furnished to every good work;—by which the empire of Satan is overthrown;—and by which new objects of admiration, and new excitements to praise, are provided for the principalities and powers in heaven. How obviously do the grandeur and multiplicity of the ends indicate a divine contriver; and how far does this wisdom transcend the paltry plans of men!

It would not be difficult to adduce various additional particulars, illustrative of the divine wisdom as manifested in our redemption. It is necessary, however, to bring the present essay to a close; but it would be improper to do this, without remarking that the subject suggests a melancholy proof of the blindness of the men of the world. In the scheme of grace, the Most High “has abounded toward us in all wisdom and prudence.” In this scheme, he has unfolded new views of his character to those glorious intelligences who excel in strength and knowledge, and whose privilege it has been from the first of time to encircle his throne, to behold his face, and study his works. The mystery of the redemption of the world is revealed, “to the intent, that now, unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God.” In this plan he has displayed most gloriously, not only his manifold wisdom, but his other excellencies,—his inflexible justice and immaculate holiness,—“the exceeding riches of his grace, and the exceeding greatness of his power.” Who, indeed, can contemplate the leading facts and objects exhibited in the history of our redemption; the fall, the corruption, the justification and sanctification, the death, resurrection, and eternal happiness of man; the divinity, the incarnation, the sacrifice, the exaltation and administration of the Saviour; the personality and operations of the Holy Spirit;—who can contemplate these facts and objects, without perceiving at a single glance, that the scheme of redemption possesses an ineffable and mysterious grandeur, such as eclipses the lustre of all other subjects of investigation, and throws into darkness the most splendid discoveries of human science! How blind, then, must they be, who

see not this grandeur, to whom the invaluable blessings of salvation present no charms or attractions, and who see no "beauty or comeliness" in that divine Comforter, who is "the chief among ten thousand, and altogether lovely!" How painful the thought, that this blindness is chargeable on such multitudes of our race, and that it leads to consequences inconceivably disastrous!—"If our gospel be hid, it is hid to them that are lost,—that are self-destroyed: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

If such be the danger connected with ignorance on this subject, how solicitous should we be to obtain enlarged and correct views respecting it! Even "the natural man" may be able to recognize indications of divine wisdom in the plan of redemption, and in the admirable adaptation which it exhibits of means to ends, and causes to effects; for with regard to this subject, as with regard to other subjects in religion, there is a knowledge that is speculative and unproductive, as well as a knowledge that is practical and influential. In order, however, that the divine wisdom in this scheme be rightly, it must be spiritually discerned. That knowledge of it which implies a perception of the moral principles which it embodies, and of the divine perfections which it develops, and which alone will exert a transforming influence on our character, is an acquirement, the result of supernatural illumination. In this spiritual knowledge we may make advances to all eternity; for it may be said of the wisdom of God, as of the love of Christ exhibited in our salvation, that it "passeth knowledge," that its length and breadth, and depth and height, transcend all calculation. And yet all saints should be incessantly imploring from above, the powers of spiritual perception, that they may grow in the knowledge of it.

To induce us to seek this knowledge, and to grow in it, let us once more consider its superlative value. It is the "principle thing;" the "one thing needful." If angels, who need not a Redeemer, bend from their thrones to look into the mysteries of redemption, shall we, who have personal and ineffable interest in them, regard them with contemptuous indifference! O let us consider, that in comparison with a spiritual and saving discernment of the things of God, all human knowledge, all terrestrial distinctions and advantages, are utterly, worthless. What though we possessed all the "riches of the world and all its rule, one empire;" though we knew all the mysteries of material nature, the "secrets of the deep and the etherial powers;" though we could enter into the "treasures of the snow, and survey the magazines of hail reserved against the day of battle and war;" what though we had found out the method of making the thunders roll, and the forked lightnings play innocuous over our

dwellings; though we had invented the art of flying on the wings of the wind over the tempestuous ocean; though we could weigh the earth and measure the sun; though we could count the number of the stars that blaze in the visible hemisphere, and name them every one; though we could push our discoveries beyond the "visible diurnal sphere," and describe what "other planets circle other suns;" all these dazzling inventions and attainments, greater than were ever concentrated in one individual, would be happily exchanged for that knowledge, which, though "hid from the wise and prudent of the world, is revealed to many a babe," even "the knowledge of Christ, and him crucified." "This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent."

T. R. K.

STATE OF RELIGION IN THE CANADAS.

[Compiled from a Review, in the Edinburgh Christian Instructor, of Letters from Upper Canada, which appear to have been written in 1823 or 4, by the Rev. WILLIAM BELL, minister of the settlement, Perth, U. Canada.]

Canada was conquered by the forces of Great-Britain from France, in the seven years' war, and confirmed to the former country at the peace of 1763. It then consisted of little more than what is now termed the Lower Province, which is still filled with the descendants of the French settlers, and where the Roman Catholic religion is established by law. The country of Canada is situated on the great river St. Lawrence, which has a course of about 2,000 miles, distinguished in the western part of it, by the most magnificent inland lakes and water falls. This river intersects the lower province nearly in the middle, and forms the boundary between the upper one and the American State of New-York; it falls into the Atlantic ocean opposite Cape Breton and Newfoundland. The extent of Canada may be about 1,500 miles in length, and 200 in breadth. Quebec, well known as the scene of the death of General Wolfe, the capital of the lower province, is about 400 miles from the ocean, upon the St. Lawrence. Trois Rivières is ninety miles higher up, and Montreal ninety miles still farther—a little above the latter the upper province begins. From Quebec to Montreal, 180 miles, the river is navigated by steam-boats of the most improved and convenient description.

The district containing the new settlements formed within the last ten years, and those which are still to be marked out, lies to the northwest of the St. Lawrence, behind a line contiguous to the river, and occupying an extent parallel to it, nearly from where it issues from Lake Ontario, to a little above Montreal.

The country to the north of that part of the St. Lawrence, just mentioned, which has been measured off, and to which this work

particularly refers, comprehends a stretch of about eighty miles northward, and about sixty from east to west. The divisions or townships comprehend ten miles square each, and have the advantage of running streams of various sizes, as well as some fresh lakes. The settlers have named the rivers from those they left at home. The Perth district has the Tay, and the Lanark one, the Clyde.

In the year 1814, the attention of the British government having been turned to the stream of emigration, flowing to the United States, a plan was adopted to direct it to Canada. A free passage was offered to those willing to emigrate to that colony—100 acres to each family on their arrival, with implements and rations for a limited time from the government store. The heads of families were to deposite in the hands of the government agent, as a security for performing the conditions, £16 for the husband, and £2 2s. for the wife; but this money was to be repaid them two years after they settled upon the lands. All children under sixteen years of age to be carried free, and on attaining the age of twenty-one, to have 100 acres of land.

In Scotland, about 700 persons, men, women and children, accepted these liberal offers, and in June, 1815, embarked at Greenock in four transports for Canada.

Some of these emigrants settled at Montreal, and others went over to the United States; these, of course, forfeited their depositories. Part were settled eighty-four miles above Montreal, near the previous settlement of Glengary; the remainder, sixty families, proceeded sixty miles farther, and landed at Brockville, on the river. Here they remained till March, 1816, when they moved northward forty-two miles, to the banks of Tay, in the township of Drummond. In their progress they had to open a road for twenty miles through a forest. Some received their land, and settled on it at once; others settled in the town of Perth, where they received an acre each.

The first settlers were connected with the four branches of the Presbyterians in Scotland, and were some time before they could agree about application for a minister; they at last, however, petitioned the Associate [Burgher] Presbytery of Edinburgh, and, in consequence of this, our author was ordained to the pastoral care of them, and sailed from Leith in 1817, for that purpose. This settlement has continued to receive an annual accession of numbers under the patronage of government.

Beckwith township or settlement, which is adjoining to the Drummond or Perth one, on the east, was made in 1818, by a steady and persevering class of farmers from Perthshire, under the direction of Mr. Robertson, and by an arrangement with Earl Bathurst. They paid their passage to Quebec, but were forwarded by government from thence. They are succeeding well, being of good character and industrious habits.

Richmond, adjoining to the preceding, on the east, was also settled in the summer of 1818, principally by discharged soldiers, many of whom have done well here ; others proved indolent and careless.

The settlement of Lanark, which lies exactly north of that of Drummond, was formed in 1820 ; also, that of Dalhousie, adjoining to, and west of Lanark.

The emigrants consisted of workmen, who were in distress by want of employment, from Glasgow, Lanark, and other places adjacent. In consequence of a petition to government, aided by the representations of Kirkman Finlay, Esq. and Lord Archibald Hamilton, they obtained assistance in money, and a grant of land ; upwards of 900 individuals sailed for Quebec, and soon after 176 more, aided by a subscription for the purpose, followed them. The Earl of Dalhousie, who was then commander of the forces in Canada, paid much attention to them, and forwarded them to the intended settlements.

In the spring of the following year, 1821, this settlement received a large accession, of nearly 1,900 persons, who sailed in four transports, and arrived safely. Great praise is due to a Committee in Glasgow, of whom Mr. Robert Lamond was Secretary, who took charge of these last emigrants, and provided for their wants by the most judicious arrangements, both for the voyage, and their landing in Canada. The assistance granted by government consisted of money, implements and land.

In 1821, the townships of North Sherbrooke and Ramsay were added for the benefit of these settlers, being contiguous to Lanark and Dalhousie, and the whole are now making rapid progress in cultivation.

The settlements mentioned, are all in the county of Carlton, (betwixt which, and the St. Lawrence, is the county of Leeds, along its banks,) which contains about twenty townships, generally ten miles square. Twelve of these are already partly settled, and the rest will be located as soon as a sufficient number of emigrants arrive. This county, besides a fertile and well-watered soil, possesses many local advantages, by the rivers which bound and intersect it.

Such is a general sketch of the district lately settled from Scotland. We shall now proceed to give a view of the religious condition of the different stations.

"New countries are generally settled by adventurers, with whom religion is not a primary consideration. Pious persons are seldom found willing to break off their former connexions, and forsake the land where both they and their fathers have worshipped God. Persons coming from a country where religious institutions are observed, into one where they are neglected, unless they have known something of the power of godliness, will feel themselves set free from restraints which were far from being pleasant. They will find the profanation of the Sabbath, and

the neglect of religion, quite congenial to their unrenowned minds; and if this is the case when they first settle in the woods, what can we expect when they have lived a number of years without religious instruction? May we not expect that depraved passions will be indulged, that vices will be practised with avidity, and that the future world will be neglected amidst the clamorous demands of the present? This we find to be actually the case in the back woods of America. It is true, there are few new colonies in which some persons are not to be found, who feel the power of religion, but even *they* discover how soon evil communications corrupt good manners. Professing Christians themselves, when they are placed where no Sabbaths are observed, and no religious ordinances administered, soon become lamentably deficient in the discharge of Christian duties.

Though religion in Canada is at a low ebb, it is evidently upon the advance; and when the want of faithful labourers in different parts of the country is supplied, by the blessing of God, we may expect a great reformation to take place. The people are not so destitute of speculative knowledge, as of moral habits and religious principle. I have met with many of the old settlers, who have lived from twenty to forty years in the country, and who could talk fluently, and even correctly, in praise of religion, and yet they would drink, swear, profane the Sabbath, and neglect the duties of religion, as much as the most ignorant of their neighbours. Occasional instruction will not suffice: there must be line upon line, and precept upon precept, before we can expect to see vice wither and religion flourish. Professing Christians must be collected into congregations, and superintended by pious, active and faithful ministers. But how is this to be effected? The people are neither able nor willing to support ministers at their own expense, and there is no provision of a general nature made for them, either by public authority or private exertions. The few ministers that are here are making every effort to disseminate the good seed of the word; but what are they in such an extensive country? A hundred, or even two hundred ministers, might find ample employment in Upper Canada, had they the means of support. Previous to the late war, the number of ministers, of all denominations, was very small. Since 1815 they have greatly increased.

The church of England claims an establishment here, and meets with a decided preference from the members of government. The bishop of Quebec has the oversight of all the inferior clergy in both provinces. All the ministers belonging to that communion, in the two provinces, are missionaries from the Society for the propagation of the Gospel, and receive their salaries from the funds of that institution. You will be able to form a tolerably correct idea of the extent of their congregations, from the following extract from the Society's Report for the year 1821, which is the latest I have at hand.

" **LOWER CANADA.**—At fifteen stations there are fifteen missionaries: One has £215;* thirteen have £200 each, and one £100. The visiting missionary (Hon. and Rev. Dr. Stewart) has £300 per annum. Marriages 87—baptisms 266—communicants 210—burials 57.

" **UPPER CANADA.**—At seventeen stations there are seventeen missionaries: Of whom, one at York has £275 sterling per annum, fifteen have £200 each, and one £50. The missionary at Ancaster has £20 in addition, as visitor to the Indians; and there is a schoolmaster to the Mohawks at £30, and a catechist at £10 per annum. Marriages 118—baptisms 348—communicants 118—burials 57,"

" The Presbyterian church in Canada adheres to the doctrine, discipline and mode of worship of the church of Scotland. In the lower province there is one presbytery, but it has not, of late, held any regular meetings. In the upper province there are three presbyteries, which meet in general synod once a-year. The number of the congregations in the lower province, with which I am acquainted, is eight; namely, one in *Quebec*, which has been established many years, and is both numerous and respectable. The Rev. Dr. Sparks, their former minister, died in 1818. The Rev. Dr. Harkness, their present pastor, has been settled among them about four years. Two in *Montreal*, the one under the pastoral care of the Rev. Mr. Sommerville, the other under that of the Rev. Mr. Easton. They have both been established a good number of years, but how many I have not learned. These three have all large and commodious churches, and support their ministers both respectably and comfortably.—*St. Andrew's*, on the *Ottawa*, forty-five miles above *Montreal*, of which the Rev. Mr. Henderson is minister. The Rev. Mr. Taylor, formerly of *Stenhouse*, came out with me in 1817, as the minister of this congregation, but did not fix his residence among them. Mr. Henderson, their present pastor, (formerly of *Carlisle*,) came out in the following year, and has laboured successfully among them ever since. The congregation meets in the school-house in the village, till a more commodious place of worship can be erected. At *La Chine*, nine miles above *Montreal*, a congregation was collected in 1817, by the labours of Mr. Kirkland, a young man who arrived in that year from Ireland.—A regular call being presented to the presbytery, they, in July, 1818, ordained him to the pastoral charge. Mr. Kirkland, however, in the following year, not finding his prospects so encouraging as he expected they would be, left *La Chine* and went over to the United States. In 1821, the Rev. Mr. Brunton, formerly of *Aberdeen*, preached some time at *La Chine*; but I hear he has left it, so that the congregation is again vacant.—No church had been built: the congregation met in the school-

* £1 of this currency, is equal to \$4.

house. In 1817, a small congregation was collected at *River du Chine*, about thirty miles above Montreal. Mr. Andrew Glen was ordained their pastor, and laboured among them about two years; but, meeting with discouragements, he left them, and went to *Terre-bonne*, twenty miles from Montreal, where he taught the government school two or three years. By his preaching on Sabbath days he collected a small congregation; but as he left the place in 1822, they have had no pastor since that date. At *Chambly*, sixteen miles east from Montreal, since 1817, a preacher has sometimes officiated for a short time, but the congregation has never been regularly organized, or joined in church-fellowship. At present it has no supply of preaching.

“In Lower Canada, (except in Quebec and Montreal) Protestant congregations are very small; a vast majority of the people being Roman Catholics. Hence ministers cannot be supported by the people, and are soon forced to relinquish their charge. O that some of your missionary societies, that have done so much for the heathen, would do something for this country! Here are thousands of nominal Christians, who will do little or nothing to provide religious instruction for themselves or their children, who might yet be reclaimed by the friendly assistance of others. A few faithful ministers are making every exertion in their power, but they are unsupported by any missionary or other society, and have to devote great part of their time to the teaching of schools, to obtain the means of support.

“In the UPPER PROVINCE there are eighteen ministers, and thirty congregations. Some of the latter, it is true, are in an infant state, but so were the greatest in the world at their first commencement. The province is capable of supporting a numerous population; and I trust the day is not far distant, when the handful of corn, which is now scattering over its barren surface, shall shake, with prosperous fruit, like the cedars of Lebanon.—In giving an outline of their history, I shall observe no other method than merely to begin at the lower part of the province, and go over them in succession. The first four are all in Glengary, and are at the distance of from sixty to seventy miles above Montreal. The most northerly of these is Lochiel.”

We shall now shortly enumerate these thirty congregations.

1. Lochiel, 30 miles north of the St. Lawrence, inhabited by Scottish Highlanders; a new and commodious church—Rev. Mr. M'Laren, who preaches in Gaelic and English.
2. Williamstown on Glengary—Mr. M'Kenzie preaches Gaelic.
3. River Raisin—also supplied by the Rev. Mr. M'Kenzie.
4. M'Martin's Mills in Glengary, six miles from Williamstown; a large congregation—Rev. Mr. Fletcher; he preaches both in Gaelic and English.
5. Lancaster, on the St. Lawrence, six miles

above Montreal—no regular minister. 6. Cornwall, on the St. Lawrence, twenty miles higher up—Rev. Mr. Johnstone.—7. Osnabruck, thirteen miles above Cornwall—supplied by Mr. Johnstone. 8. Williamsburg—also supplied by Mr. Johnstone. 9. Matilda; a place of worship, but no regular minister.—10. Prescott, on the St. Lawrence; a rising place; a handsome church—Rev. Mr. Boyd, minister. 11. Brockville, on the St. Lawrence; a considerable town, capital of the county of Leeds; a large church has been erected—Rev. Mr. Smart is the minister. 12. Perth, the scene of the author's labours, as already mentioned; he came out here in consequence of an application for a minister, to the Associate Prebytery of Edinburgh, by whom, agreeably to the proposal of Drs. Hall and Peddie, the commissioners for the applicants, he was ordained the minister of the petitioners, and others who might afterwards place themselves under his direction. On the 21st June, he reached Brockville, and in a few days after, arrived at Perth, on the following Sabbath preached in a large room in the inn. He gives an interesting account of the difficulties he met with, in entering on his pastoral office, and forming a church. He was grieved to find so much carelessness and vice among many, but on the other hand, encouraged by the Christian character displayed by others. For two months he devoted himself to regular preaching, and to the pastoral visitation of the families—a most fatiguing business in a new settlement where he had to wade through swamps and bushes, and climb over rocks and fallen timber, under a burning sun, and surrounded with clouds of musquitoes. He at last organized a church, and administered the sacrament, for the first time, to thirty-eight communicants. Two elders who had been ordained at home, assisted. In June 1823, the church members amounted to 270, and up to that date he had baptized 350 children, and celebrated 115 marriages. Besides preaching in various places, he visited and examined the congregation once a year, and has now six elders. A church was built and opened in August 1819, capable of containing the ordinary congregation.—The author mentions an unfair attempt made by some persons, whose immoral conduct had subjected them to refusal of church privileges, to induce the Governor to deprive the settlers of the church, because they belonged to the Secession of Scotland.—This interference induced the author to write to the Secretary of the Governor, a copy of which letter he gives, and in which he details all the circumstances which led him to come out, and all that had happened subsequently, along with these. He mentions that he was recommended to Earl Bathurst, (Secretary of the Colonies) not only by the Presbytery, but by the Lord Advocate of Scotland, and Lord Viscount Melville, who gave him a letter to the Lieut. Governor of Upper Canada, with orders for the payment of the salary that had been promised. Since sending this statement, he has heard nothing more of the opposition.

13. Lanark, supplied partly by the author, and partly by a Mr. Gemmill, who had come out as a settler. They were expecting a minister from Scotland, and were building a stone church, with a subscription made in Scotland. Lanark stands in a romantic situation on the banks of the Clyde, fourteen miles northwest from Perth. 14. Beckwith, settled from Perthshire in Scotland, supplied by the author for a time—now by Mr. Buchanan, who was sent out, and preaches in Gaelic and English, twenty miles from Perth. 15. Richmond, thirty-one miles from Perth—Mr. Glen teaches a school, and preaches. 16. Kingston, two congregations—the first supplied by Mr. Barclay, who arrived in 1822. There is a handsome stone church, the settlers chiefly Scotch emigrants. 17. The second congregation of Presbyterians, chiefly of persons from the United States, to which it is quite contiguous. There is no minister yet, though a church is built. 18, 19, 20. Ernest Town, Fredericksburg, and another under Mr. M'Dowall. Other ministers are expected, as the district is well peopled. 21. Haldemand, near Kingston—no minister yet. 22. Markham—Mr. Jenkins. 23. York—Mr. Harris from Ireland; a church is built. 24, 25, and 26. Yonge Street, Dundas Street, and Esquising* congregations are formed, but no minister yet. 27. Niagara; the congregation was formed some years before the last war with America; the church was burnt by the enemy during the contest; Mr. Burns the minister died in 1822, and there is now a Mr. Johnstone from Ireland.† 28. Stamford, higher up the Niagara—Mr. Wright, pastor.‡— 29. St. Catharines—Mr. Eastman. 30. The Talbot settlement—Mr. Schemerhorne, formerly of the Dutch Reformed church.

Such is a catalogue of the Presbyterian congregations in Upper Canada, from which it appears that there is a great want of ministers.

* At Esquising the congregation has formally disowned any connexion with the Presbytery of the Canadas, and though they have not placed themselves under the care of any religious body, they, together with the congregation in Dundas-Street, have been supplied for nearly two years by the Rev. WILLIAM KING, from the United Secession church in Ireland. His labours have been very acceptable and useful to these people, and to many in the adjacent towns, to which he has made frequent excursions. Each of these places are at present capable of supporting a minister, and it wants nothing but able and persevering labourers to raise up numerous congregations in this interesting region of country.

† Mr. Johnstone left Niagara in the fall of 1824. The congregation applied to the church of Scotland for a minister, but have not as yet received one.

‡ Mr. Wright is since dead. After his decease this congregation, together with Thorold, on the Chippewa, put themselves under the care of the Associate church in the United States, and have been supplied by the Presbytery of Cambridge, in the State of New-York. They have forwarded a petition to said Presbytery for a Moderation, which came too late for last meeting.— Another congregation was formed at Dumfries, in connexion with the Associate church, by Messrs. BEVERIDGE and HANNA, who were sent on a mission to that country in the summer of 1822.

[*Ed. Rel. Mon.*]

The author adds to this list, the following information :

"The first presbytery ever held in this province met in 1818, and was named the Presbytery of the Canadas, as there were some of the members from both provinces. The standards of the Church of Scotland were recognised as the basis of their union, and have been acted upon ever since.* At the first meeting of this presbytery, there were only four ministers present, but they soon after received so great an accession to their number, that it was deemed advisable to divide themselves into two or more presbyteries, not on account of their number, but on account of their distance, that all the members might have it in their power to attend the meetings, which had hitherto been impossible, on account of the great distance they had to travel.— It was accordingly resolved, at a meeting held in Glengary, about the end of 1819, that those in the lower province should be left to form a presbytery by themselves, and that those in the upper province should form three presbyteries. The first to meet at Cornwall, the second at Brockville or Perth, and the third at York or Niagara; and that the whole should form a General Synod to meet once a-year. These meetings have not been so regularly attended as could be wished, but this is not at all wonderful, when the immense distance of the members from one another, and the badness of the roads, are taken into account.— The Presbytery of Cornwall, I think, has had two meetings, that of York and Niagara only one. The Presbytery of Brockville and Perth have had a meeting once every three months, and to them applications for supply of sermon, &c. from the upper part of the province, have generally been made. The synod, up to June, 1823, has had only three meetings. Four ministers in this, and three in the lower province, have not yet connected themselves with the synod, and have taken no part in these proceedings.

* Previous to this time, the ministers called Presbyterian in Canada, seem to have been nearly in the condition of missionaries from different religious bodies, having a nominal connexion with the the Established and Associate churches in Scotland and Ireland, and the Associate Reformed and Dutch Reformed in the United States; and some of them having no connexion with any church whatever. Being thus unconnected with, and having no controul over each other, there was no such thing as government among them.— This state of things was as unfavourable to morals among the ministers, as to religion among the people, and its effects in several instances have been severely felt and deeply deplored by pious Presbyterians throughout the Provinces. The very name of a Presbyterian minister, in many places, had begun to be regarded with suspicion and odium. What kind of a Presbytery could be formed out of such discordant materials as the Presbyterian ministers in Canada afforded, we cannot venture to say. At all events, their union in a church court, on a foundation so truly excellent as the standards of the church of Scotland, and among whom there may be a few such able, pious and faithful men as the writer of these letters appears to be, must, under the divine blessing, tend greatly to the advancement of religion in these hitherto greatly neglected Provinces. [Ed. Rel. Mon.

"There are a few Methodist circuit preachers in each of the provinces, but what is their number, or the amount of their congregations, I have not been informed. They are mostly from the American Conference, and on that account are preferred by their countrymen settled in the Canadas. For some years past they have had much disputing with the missionaries from the British Conference, but this probably arises more from the opposition of their political creeds, than from any difference in their religious sentiments.

"The Baptists have a few preachers settled in different parts of the province, but their congregations being too small to support them, they live chiefly by agriculture.

"Catholics are nothing like so numerous in this as in the lower province; yet even here there is a considerable number, the greater part of them from Ireland. I know of at least six priests officiating in different stations, but it is probable there are more in the province.

"The country being extensive, is still far from being fully supplied with religious instruction; but a great proportion of the people, so far from being sensible of their wants, have a great aversion to those who do not think them every thing that is clever and excellent. The last war had a very injurious effect upon the morals of the people—an effect which will be felt for many years to come. But the number of their instructors has been of late years greatly increased, and though there is still much to be effected, it is pleasing to observe, that the wilderness and the solitary places are beginning to be glad, and the desert to blossom like the rose."

Since the work was published, the number of new settlers has much increased, and the subject of their spiritual destitution has given rise to a Society in this country which, was constituted in April last in Glasgow, under the direction of gentlemen of the first rank and respectability in the west of Scotland, as mentioned in the June number of this publication.*

The professed object of it is "to promote the moral and religious interests of the Scottish Colonists in British North America, by sending, or assisting to send out, Ministers, Catechists and Schoolmasters, by donations of Bibles, and by such other means as to the Directors shall seem most expedient."

The Earl of Dalhousie is Patron of this institution, and as he has recently returned to Canada and is Captain General and Governor in Chief over the British provinces and dependencies in North America, and has uniformly shown himself the friend of every such object, we may fairly anticipate the most favourable results from that new and benevolent institution.

It is pleasing to contemplate the progress of circumstances which sensibly advance the comforts and conveniences of any

* See page 205 of Religious Monitor.

portion of our countrymen in difficult and remote situations; but above all, it is gratifying to remark, that attention to the spiritual necessities of the Canadian settlers has now been awakened, corresponding to that which has been shown to their temporal wants, and we therefore indulge the delightful anticipation that ere long, in every respect, this "wilderness and solitary place shall rejoice and blossom as the rose."

Since this article was written, a new institution has been formed in London, for the purpose of promoting instruction in Canada, by schools and otherwise, at the head of which are the Duke of Sussex, Lord Bexley, and several other public spirited individuals in the metropolis—assisted by Mr. Osgood, who came over from that country to solicit aid for this great object. The number of emigrants still resorting to Canada, continues to be very great—as in a late statement it is mentioned that 3,000 chiefly Scotch and Irish, had recently passed Montreal, on their way to the upper province.

Religious Intelligence.

THE STATE OF THE JEWS.

It appears from "Jowett's researches in Syria and the Holy Land," a most interesting work recently published; from the statements contained in "The Jewish Expositor and Friend of Israel," a monthly miscellany published in London; from the communications of that wonderful Jewish missionary Wolf; from the letters and journals of the American missionaries in Palestine; and from "Israel's Advocate," published in this country, by "The American Society for meliorating the condition of the Jews"—from the concurrent testimony of all these varied sources of information, which we mention because they are so various, it appears that there is a great and unusually excited attention of the Jews throughout the world, in regard to the subject of the Messiah's advent; and that, in various places, there is a disposition, perhaps never witnessed before since the apostolic age, to hear the representations of Christians in behalf of our Divine Saviour, and to listen to the evidence that he is the true and only Messiah. The conversions of Jews to the Christian faith, within a few years past, although not numerous, when compared with the whole number of that extraordinary people, yet are, we believe, considerably greater in amount, than they ever were, in the same period, since the first century of the Christian era—We, of course, speak here of *voluntary* and we hope *sincere* conversions; for the compulsory measures used by the Papists, to make Jews appear to be Christians, when the whole effect was to make them hate Christianity the more, cannot be thought of without grief and regret. In addition to all, there is an increasing interest taken by Christians generally, in behalf of the Jews, and a disposition to show them kindness, which has not been witnessed before for more than seventeen successive centuries—producing missions to the Jews, societies for their relief and their conversion, inquiries into their state in all countries, and various other measures to enlighten them, and to win them to the faith of the gospel. Putting all these circumstances together, we think that among the signs of the times, which indicate the approximation of the millennial age, *the state of the Jews* may be reckoned one, without any just charge of extravagance or enthusiasm. And we have made this short statement, for the benefit of those who do not, and cannot, read the voluminous productions on this subject, which are now given to the public.—*Christian Adv.*

LONDON MISSIONARY SOCIETY SCHOOLS.

The number of children who are at present receiving instruction under the superintendence of the Society's Missions, in the various parts of the world, so far as the returns will enable us to make the enumeration, is nearly *fourteen thousand*; of whom those in the schools in the

South Seas, amount to about	2,000
East Indies, and Ultra Ganges,	8,500
Africa, Madagascar, &c.	3,250
At sundry other stations,	150

Total, 13,900

The number of adults under school instruction, chiefly in the South Sea Islands and in Africa, amounts to about 3000.

The adults and children under instruction at the out stations of the South Sea Mission, in the various surrounding Islands, are not included in the above enumeration, no returns of their number having been as yet received.

SUNDAY SCHOOL SOCIETY FOR IRELAND.

The total receipts of this Society for last year, amounted to £2,653 (\$11,680.) Gratuitous assistance has been afforded to 534 schools.

"The Committee have received information that in their schools there are 22,256 adults, above the age of fifteen years, in attendance—62,993 scholars reading the Scriptures—and that the number of males and females in the schools is nearly equal. A large proportion of the adults consists of those who have been for some time attending the schools, and continue to do so, for the purpose of receiving religious instruction. The Committee corroborate, by the experience of the past year, the testimonies which have been given in former Reports to the effects produced generally by Sunday school instruction. The disinterested zeal and perseverance manifested in general by the conductors and gratuitous teachers, have frequently produced their full effects on the children and their parents. The information diffused by means of lending libraries, and above all the Scriptural instruction given in the schools, produce the most happy results. The Sabbath is applied to its peculiar and sanctifying occupations—public worship is more numerous and reverently attended, and the irreproachable conduct of the young people when they enter on the duties and responsibilities of mature life, and the comfort which they have received and communicated in times of affliction, sickness and of death, have, in many instances, been the fruits of Sunday school instruction.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

From the proceedings of this Board, it appears that the total receipts of all descriptions for the last year amount to \$66,057, and the total unexpended funds of the board to nearly or quite \$60,000.

"Between July 1, 1820, and Dec. 1, 1823, there were printed by the American Missionaries at Bombay, for their own circulation, 2500 copies of each of the four Gospels; 4000 copies of the Mahratta School Book; 41,980 Tracts, and 380 circulars in reference to the Mission. Total 56,360. Also 16,500 Tracts for the Bombay Committee of the British Society for promoting Christian Knowledge. They also procured the printing in Hindostanee, of 5000 copies of the Tract entitled "The Heavenly Way," at one of the native presses. Grand Total, 77,860; the cost of which was about \$3000. A great part of the above publications were put into circulation within the above mentioned period; and probably all the remainder very soon after.

At Malta, 23,650 copies of Tracts have been published; which, with those mentioned in the Report of 1824, make an aggregate of about 40,000. Two editions of Wilson's Spelling Book have been printed, and the Pilgrim's Pro-

gress, translated into Modern Greek. This last for the London Missionary Society. A second press arrived at this station in October 1824.

The Report concludes as follows :—

“Not only in Ceylon, but in most of the other Missions, there are striking proofs that the Gospel has been made the power of God and the wisdom of God to some who believe ; and in all the Missions there is abundant proof that the consciences of men are every where assailable with the same divine weapons ; and that where the same means are perseveringly used, there is reason to hope for the same blessed effects, as have been produced in many similar cases. Especially is this the case, when these overtures of mercy to the heathen are made by men of prayer ; men who feel their dependence on God, and habitually look to him as the only source of the good to be hoped from the means of his own appointment. Such is the character, as the Committee feel justified in believing, of the Missionaries now representing their brethren abroad, and labouring to impart the blessings of eternal life to multitudes dead in sin. Upon the plan and services of such men the divine benediction may be boldly invoked ; and whether we or they live to see the effect of their labours, or not, it is not presumption to say, that no sincere attempt to deliver men from their sins, by means of the Gospel, will pass unnoticed or unrewarded ; and that when the whole human family shall have embraced the Gospel, a glorious accumulation of blessings will come upon the head of the man, who counts all things else as of no value, if he can proclaim *the excellency of the knowledge of Christ Jesus, his Lord.*”

SANDWICH ISLANDS.

At an inquiry meeting held at Honoruru on the 18th of May last, about 30 individuals, several of them chiefs of the highest rank, expressed their desire to be considered candidates for baptism, to be administered as soon as the missionaries might deem it expedient. Although the latter were greatly encouraged and cheered by what they saw and heard, and could not but regard this desire to receive the ordinance as springing in most cases from a sincere love to God, yet it was thought best to proceed with great caution, and therefore the matter was for the time deferred.

On the 28th, it was pleasing to notice several chiefs and others, expressing, in the most decisive manner, their scruples of conscience relative to the propriety of attending a scene of amusement on Saturday evening.

On the 30th it appeared at Honoruru alone that no less than 136 individuals had enrolled their names as desirous to be fully taught the word of God, and to obey him so far as they might be enabled to know his will.

At a meeting of the church and congregation on the 5th of June, after the regular services, ten persons, including several chiefs, made a public relation of their religious experience. It is represented to have been a most interesting and happy season.

One of these was Richard Karaaiulu, who was formerly connected with the Foreign Mission School at Cornwall, but left without giving evidence of conversion. Two others dated their hope about two years ago ; but most had their minds impressed since the insurrection at Tauai. The observation of the missionaries entirely harmonized with this statement.

On the 6th of June an interesting Council of Chiefs was held, attended by Lord Byron and others, in which they determined to support the claims of the young king. The council was closed with prayer.

In the month of August last, nine chiefs were propounded for admission to the church, among whom were, Karaimoku, the Prime Minister, and Kaahumanu, the favourite queen of the late king Tamahamaha, and the most powerful woman on the Islands.

At Honoruru, Karaimoku has commenced the erection of a spacious chapel, and intends to furnish it with a bell at his own expense.—The amount of printing done by the press at this station, at the latest date of the journal, was,

15,000	copies of a Spelling-book,
2000	do Hymn-book of 60 pp.
1000	do Catechism,
1000	do Scripture Tract.

And it was stated that before an edition of one of the Gospels could be struck off, there would be at least 10,000 native readers !

THE APOCRYPHA.

The question whether the Apocryphal books should be admitted or excluded, in the Bibles published by the British and Foreign Bible Society,—a question highly important to the interests of the institution, and which has for a length of time been under consideration, was ultimately decided in the terms of the following resolution.—

“That the funds of the Society be applied to the printing and circulation of the Canonical Books of Scripture, to the exclusion of those books, and parts of books, which are usually termed Apocryphal: and that all copies printed, either entirely or in part, at the expense of the Society, and whether such copies consist of the whole or of any one or more of such books, be invariably issued bound, no other books whatever being bound with them. And, further, that all Money Grants, to Societies or individuals, be made only in conformity with the principle of this regulation.”

The reasons assigned for this decision are, that all who are willing to receive the Scriptures *with* the Apocryphal Books, can find nothing objectionable in the volume consisting of the Canonical Books alone, and therefore sacrifice nothing in agreeing that the operations of the Society shall be limited to their circulation. On the other hand, by inserting the Apocrypha, something unacknowledged, and of doubtful or disallowed authority, is distributed with that in the authority and authenticity of which all agree; and at the expense chiefly of those who reject them. Protestants certainly will not unite in supporting the circulation of books which they do not acknowledge; while, these being omitted, as there is nothing in the sacred volume which other churches disown, they may harmonize in the results of the decision.—*New-York Religious Chronicle*.

MR. OWEN'S HARMONY, A MONSTROUS MISNOMER.

A gentleman of the first respectability, writes from Illinois to a friend in Philadelphia, that Mr. Owen's new settlement, HARMONY, has increased in number to 1150 men; and adds that it is “as sad an assemblage of infidels and atheists as ever was collected.” There is no worship among the Harmonists—vice, profaneness and infidelity will increase of course; and to our own feelings it seems that this establishment which is the professed offspring of infidelity can be considered in no other light than that of a moral experiment made with such combustible materials as shall at length produce a tremendous explosion, like that of a second France in miniature. Good will doubtless come out of it but what will become of the experimenters!—*Western Recorder*.

DANCING.

After a full discussion of the subject of Dancing, the Presbytery of Geneva unanimously passed the following resolutions.—

1. *Resolved*, that it is inconsistent with the character of a professor of religion, to teach a dancing school.
2. *Resolved*, That our church sessions be directed to institute a course of discipline, with any of their members, who may engage in the above employment.
3. *Resolved*, That it is inconsistent with the character of professing christians, to countenance dancing schools or dancing assemblies, by personal attendance, or by allowing their children to attend.
4. *Resolved*, That it is the duty of our churches to discipline those of their members, who are known to countenance, by their practice, the disorderly conduct above named.

THE UNITED ASSOCIATE SYNOD IN SCOTLAND.

On the list of Preachers belonging to this body, there are 7 Ministers without charge; 73 Probationers not called; 9 called and 5 about to be called—in all 94. The number of Students attending the Divinity Hall under Dr. Dick, is 154.—Dr. Mitchell of Anderston has been elected Professor of Biblical Literature by a majority of one over Mr. Duncan of Midcalder.

TO CORRESPONDENTS.

We have received several communications which are unavoidably postponed for want of room.

PROSPECTUS

FOR THE THIRD VOL. OF

THE RELIGIOUS MONITOR.



The Publishers of the Religious Monitor respectfully announce to their Patrons and the Public, that they are making arrangements for the publication of their 3d volume; the first No. of which will appear in the beginning of June. A specimen of their labours is now before the public; and while the numerous testimonies of approbation which they have received from various quarters are grateful to their feelings, they are no small encouragement to them to proceed. The body of the work shall, as heretofore, consist of pieces ORIGINAL and SELECTED. In the filling up of this department it shall be the care of the Editors to furnish solid instruction on the most important subjects in religion, both doctrinal and practical; and especially to do what in them lies to establish the minds of their readers in the great truths of the gospel, so much opposed by the prevailing heresies of the present day.

The small space devoted to RELIGIOUS INTELLIGENCE renders it necessary for us to select only what seems to be of most importance. To render this department as interesting and useful as possible, we propose, in the next volume, to draw up, monthly, a condensed summary of the most important facts from the mass of publications, foreign and domestic, which we receive; and to exhibit more in detail, any such articles as may appear most deserving of notice. Pursuing this course, and carefully excluding every thing frivolous or doubtful, we trust we shall be able to put our readers in possession of every thing really important on this subject.

As we have mentioned, in a former Notice to our Patrons, it is proposed to devote a page in each number to the record of

LITERARY and SCIENTIFIC NOTICES, and from two to three, to a monthly REVIEW OF PUBLIC AFFAIRS, after the manner of the London Christian Observer and Philadelphia Christian Advocate. In this we shall endeavour to exhibit, under distinct heads, a connected outline of the most important events throughout the world.

In the *form* of the Religious Monitor, as already announced, the following improvement is proposed: By adopting a royal, instead of a medium sheet, and folding it in a 12 mo. form, we shall be able to furnish, in the compass of two sheets, 48 pages of the same size that are now given. Without increasing the price, the size of each number will be increased *eight pages*, and the expense of postage to those who receive it by mail *reduced one-third*. It will then be, for 100 miles, *three*, and to any part of the United States, *five cents*, for each number.

It will be perceived that these alterations will greatly increase the labour of editing and the expense of publication. Though our present subscription barely defrays the expenses necessarily incurred, yet we trust that by the exertions of our friends to extend the circulation of our work, we shall be able, not only to defray the additional expense of publication, but to render efficient assistance to the advancement of the interests of religion. It never was the object of the Publishers of this work to enrich themselves by any profits arising from it; but to endeavour to establish a work devoted to the support of the doctrine and worship of the REFORMATION CHURCHES, which they believe to be the *cause of God*. They therefore hereby intimate that the clear profits of this work, whatever they may be, shall be devoted to aid young men in prosecuting their studies for the ministry, and for this purpose shall be placed at the disposal of the ASSOCIATE SYNOD OF NORTH AMERICA, to any member of which their books shall at all times be open for inspection, if required. While the Publishers consider this a righteous appropriation, of whatever profits may accrue from their labours, (almost all their subscribers belonging to that church,) they trust it will furnish an additional motive to the people of that body to interest themselves in the most extensive circulation of their work, which thus may prove a double blessing. In addition to this, by its

general circulation it will furnish a convenient medium for the diffusion of intelligence of general interest to the body.

Though the circulation of the Religious Monitor chiefly among the members of the Associate Church, leads it to look more especially to them for patronage and support, we here distinctly renew the pledge given in the preface to the 2d volume, both as to the general character of the doctrines it shall endeavour to promote, and the spirit in which they shall be treated: "Sound, temperate discussions only, on interesting and important subjects, from which the language and spirit of party are excluded, will be admitted. It is with truth and duty, as opposed to error and iniquity, that we profess to have to do, and not with individuals or societies. Nothing shall be admitted into our pages which would give just ground of offence to the judicious and candid of any denomination."

To give some idea of the profits arising from a given number of subscribers, and to be appropriated as already specified, the following estimate, not including the expense of collection, is believed to be near the truth, viz—from 600 subscribers there will arise a profit of \$100—from 700, \$250—from 800, \$375—from 900, \$500—from 1,000, at least \$600. Thus the Religious Monitor, while it will be as cheap as any work of the kind, perhaps the cheapest of any in the United States, will by the very moderate circulation of one thousand copies be able to place yearly, in the funds of the Associate Church, for the object mentioned, a very respectable and efficient sum, which by the divine blessing may be productive of much good.

We hereby tender our thanks to our correspondents for their valuable communications during the current year; and sensible that on the continuation and increase of such favours, the interest, the usefulness and success of the Religious Monitor greatly depend, they are respectfully solicited.

In consideration of the object to which the profits of the work are devoted, it is hoped that ministers and others friendly to the object will undertake agencies and promote its circulation in the least expensive manner. To agents not immediately interested in this object, and who become responsible for subscribers obtained by them, an allowance of 20 per cent. will be made.

CONDITIONS.

This work is published monthly, at \$2 per annum, payable in advance, or \$2 50 at the end of the year. It is expected that subscribers will pay in advance when convenient; but \$2 will be received any time within the year. And it is to be distinctly understood that \$2 50 will be exacted after the expiration of the year, excepting those who pay at the annual meeting of Synod; it is hoped, however, that as many of these as can conveniently do so, will pay in advance.

Letters containing Subscriptions or Communications, addressed to the publishers, post paid, will be promptly attended to.

✂ No subscriptions received for a less time than one year.

WEBSTER & WOOD, *Publishers.*

✂ *Persons receiving this are desired to give it as extensive circulation as possible.*

Albany, April 1826.

SUBSCRIBERS' NAMES.

| RESIDENCE.

THE
RELIGIOUS MONITOR,
OR,
EVANGELICAL REPOSITORY.



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

No. 12.

MAY, 1826.

Vol. II.

Original Communications.

For the Religious Monitor.

ON THE PROFANATION OF THE SABBATH.

In a late number of your Monitor an enquiry was proposed, whether "Legislative authority can be properly and successfully interposed to prevent the profanation of the Sabbath." An enquiry which, in present circumstances and in this city, is peculiarly seasonable. Although it is probable other attempts more successful to discuss the subject, will be offered for your pages, I venture to present a few reflections, replying to the enquiry in the affirmative.

1st. The interposition of legislative authority to maintain the moral order of human society has a sanction in the natural principles of light in the human mind, and the history of nations and of all legislative proceedings evince its utility and its effect.— Assuming here, what the present subject does not call in question, the moral obligation of the Christian Sabbath, I see not how a distinction can be sought between the efficiency of law in other instances and this, and therefore the principal force of this consideration is to be sought in the fact, that laws are instituted for the express purpose of restraining or punishing crime; and their necessity and advantage is such that human society cannot subsist without them in any degree of security, improvement or happiness. But to enlarge a little on this principle. Every government founded on wise and just principles contemplates not only the physical welfare of the community to which it applies, but also always in a greater or less degree its moral character and interests. Hence I believe the distinction between the civil

and criminal code in the laws of nations. Not only the immediate and personal interests of individuals is sheltered by law, but it superintends the moral interests of the community, and enters into the character and demerit of crime distinctly considered.—This is certainly observable in the law which in all enlightened nations has affixed the penalty of death to the crime of murder. As this punishment cannot be considered for a moment in the light of a satisfaction to the victim who has fallen by the murderer's hand—as in a Christian land it will never be owned as a gratification to the revenge of the relatives of the murdered.—so in whatever way the moral character of the crime be directed, it is still plainly under the character of crime and in its moral features that it is arrested and punished by law. I know there is a species of philosophy which would view all legal processes, even in capital cases, as aiming only at restraint and correction; but no man I believe, versed in law, will hesitate to acknowledge that the law in the whole of its progress in the act to which I now refer, contemplates it as crime, as such arrests the perpetrator, presides in his condemnation and provides for the execution of its sentence. This is a consideration which will go far in shewing the applicability of laws to acts of a moral character strictly speaking, and that as such they fall under legislative interference. It will surely not be doubted that the application of good laws to the moral interests of the community in the case to which I now refer, and in other cases which might be named in the criminal code of nations is attended with a salutary effect. And it is therefore to be enquired what objection sustained by reason and argument can possibly be raised against the enactment of laws, affixing suitable penalties to their violation, intended to restrain and correct the profanation of a divine command? The perpetration of an immoral act is certainly restrained by the sanctions of wise and equitable laws in other cases; and it cannot be questioned they will be salutary in this. I anticipate briefly two objections, undeserving indeed of the name.

1. Such a law is inconsistent with the free and liberal character of the civil institutions of this country. Such an assertion is wholly unfounded. The laws and the practice of our civil institutions acknowledge and assert the obligation of the Christian Sabbath. The law of this state and the laws of other states in the Union, it is well known, provide in certain instances for the punishment of Sabbath breaking; and the executive, legislative, and judicial departments, from Maine to Louisiana, publicly suspend their employments on the Sabbath—a fact, however equivocal in its relation to individuals, shews that the acknowledgment of the Sabbath is a part of the law of the land.
2. It is objected that such a law would interfere with the rights of conscience, and partake of a persecuting character. Assuming what is not here the subject of discussion, that the obligation for the observation of the Sabbath is founded on the authority of God,

it is impossible that its enforcement can interfere with the rights of conscience or tend to persecution. Nor is it to be supposed; that of the multitudes who open their shops, or houses of entertainment or vehicles for travelling, or those who concur with them, will ever make the scruples of conscience the plea for their conduct. Indeed both the objections apply with as much force to any existing statute prohibiting an immoral act, as they do to the case in hand, and would go to the subversion of all the influence exerted by legislative interference in the moral interests of the community.

2. Principles of divine revelation vindicate the affirmative answer to the enquiry of your correspondent. The Holy Scriptures revealing the will of God, through a Mediator, who is personally worthy of the office and power he sustains, and is in fact clothed with all power to reveal the will of the Father, and to judge the world in righteousness, addresses that will not only to man individually, but embraces the various relations in life which he may occupy. Hence the voice of the Most High is not only in general, "To you, O men, do I call, and my voice is unto the sons of men"—but is directly addressed to them in their several relations of life, pointing out their duty and warning them of their danger. To rulers he saith, "Be wise now O ye kings, be instructed ye judges of the earth, kiss the Son lest he be angry and ye perish from the way when his wrath is kindled but a little." Psalm 2. In the 17th chapter of Deuteronomy, an express institute is given for the king who should in after ages preside over the interests of the people of God—an institute superadded to his individual and private obligations, in which he had been included in the general command to give diligent heed to the word of God, and which was therefore peculiar to him as the chief magistrate. "And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites; and it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law and these statutes to do them." verses 17, 18. There can be no reasonable doubt that this was a duty superadded to his original and private duty, and peculiar to him therefore as a magistrate. The command given by Jesus Christ to his apostles, and perpetual in its force in all ages to his servants, was to "teach all nations," certainly implying the authority of divine truth and the obligation of the divine law over nations in all the various constituent parts of which they are composed. A like principle is asserted in the conclusion of the epistle to the Romans, where what the same apostle calls in another place "the doctrine which is according to godliness," he says 'is made manifest' and by the scriptures of the prophets, according to the commandment of the everlasting God, (Mat. xxviii. 18—20,) "made known to all nations for the obedience of faith."

But all these general principles are fully comprehended when the "Ruler" is denominated "the minister of God, a revenger to execute wrath upon him that doeth evil." Rom. xiii. The sum of all these passages fairly deduced is, that nations in their public and collective character, are required to yield obedience to the will of God, revealed and administered by the Mediator through whom alone his will is clearly revealed to man, and through whom alone any obedience of man is accepted; that for the promotion of this end,* magistrates are clothed with the power, and have charged upon them as their duty to cherish, to establish and maintain the law of God. Illustrations of this principle are given in the conduct of pious Rulers of Israel, who from time to time exerted their power to reform the commonwealth and establish religion. The salutary effects of their exertions prove and illustrate the institution of God. The application of these principles to the case in hand is sufficiently plain.—If such be the character, institution, and duty of magistrates, as portrayed in the word of God, it cannot be doubted that "legislative interposition can be *properly* interposed to prevent the profanation of the Sabbath." Whether it can be "*successfully* interposed," it must be admitted will depend in a great degree upon the moral character of the legislative interposition itself. That it will not *succeed*, unless it proceed from a godly source and be managed upon godly principles, is obvious; and the reform must commence where the laws originate, or they will be comparatively vain. But when that takes place, and Rulers in fact shall acknowledge the Mighty King of Zion, and legislative halls shall be enlightened and adorned with truth and godliness, laws emanating from such a source will be powerful to promote the moral character of the people.

3. A reference to facts in the history of nations evinces the same principle. When the power of the irreligious and tyrannical house of Stuart was shaken by the mighty convulsions in Great-Britain, nothing is more observable than the progress, *pari passu*, of the power of religious principles and political liberty, pursued by those who were hostile to that family. Even the infidel historian Hume, biassed both by his impiety and torism, was compelled to see some of the moral advantages attending the advocates for the rights of God and the rights of man. Whatever exceptions may be made to particular features in the various characters who acted in those interesting events, one thing is obvious, that the power which succeeded to the house of Stu-

* So far as is competent to their office, which regards only the civil interests of the community. To extend the power of the civil magistrate beyond this, would be to put into his hands the keys of Christ's spiritual kingdom, to empower him to restrain heresy, and every thing which the revealed will of God condemns; and as his mandates can be enforced only by civil pains, it would render him, in many instances, a persecutor, instead of a nursing father and a nursing mother to the church.—EDIT.

art, during its fallen state, after the execution of Charles I. was, as it had been in its progress exerted in behalf of the interests of religion with an influence which often fell heavily on the royal family and its corrupt nobility—but which rested lightly on the people and spread a character of the most beneficent kind.—Sabbath breaking, profane swearing, uncleanness, intemperance, was comparatively unknown, or had sought their kindred and native darkness. Every historian of credit, of those times, adverts to the fact. The early settlers of New-England, composed of men of like character, gave to their first constitutions the same principles. Amidst all the perils and sufferings of their wilderness state, they saw growing around them an order of society, moral and vigorous in its character, which the dilapidations of a century and a half have not been sufficient entirely to destroy. Reference might be made to other of the nations in which the principles of the Reformation reached the magistrates of the land; and in the same proportion in which these principles were applied, their beneficent and powerful effects were discoverable.

No just doubt therefore can be entertained on the true answer to the enquiry of your correspondent; and Christians are authorized to hope that an object so desirable will be accomplished, both in the means and in the end it contemplates, by the providence of him who ruleth among the nations, “the God of Abraham, to whom belongeth the shields of the earth.” Their efforts, their prayers, and even their sufferings, will be made subservient to its accomplishment. C.

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For the Religious Monitor.

THE REDEMPTION AND SANCTIFICATION OF THE CHURCH.

[Concluded from page 429.]

EPHESIANS v. 25—27. *Christ loved the Church, and gave himself for it, &c.*

1. How very different is mere moral virtue from evangelical holiness. Their origin is different. Christ is made of God, unto his church, sanctification. He is the fountain of all spiritual life and holiness; and by and from him is the lamp of spiritual life constantly fed. In and by the person of Christ, as Mediator and head of the church, is all grace committed to the church. Being united to him by the Spirit and by faith, we then receive sap and nourishment from him, as the branch from the tree.—But the moral habits and virtues of carnal men have quite another origin, and have nothing in them of true holiness. All the moral virtue in the world is but an empty name, and has not Christ for its foundation and the Spirit for its author. Reason and natural conscience, the acuteness of the metaphysician, the glowing description of the poet, and the judicious reflections of the grave divine, may influence, ameliorate and rectify outward

irregularities, but can effect no cure of the desperately wicked heart. Mere moral suasion is not a remedy at all suited to the present state of human nature. What! argue life into a dead man? Egregious absurdity! As well might you talk of arguing a new sun, and a new moon, and new stars, and new heavens, and a new earth, into existence. Man is not now upon his trial, as in a state of probation; for if he is so, the whole gospel is a fable from beginning to end. His condition now is, that of a rebel under sentence of death, wholly unable to help himself.—“It is the Spirit that quickeneth; the flesh profiteth nothing.” If haranguing upon moral virtue and beauty will never save a soul, then infer, 2. What immense injury they do to the world who would bury in oblivion the great doctrines of the gospel.—They do all in their power to keep men in vile bondage to sin and Satan. Nothing but the pure, unadulterated doctrines of the Bible, under the secret influences of the blessed Spirit, will do the souls of men good. Great indeed is the mystery of godliness; God was manifest in the flesh. The doctrine of the divinity of my Saviour is a mighty argument for the dependence of my soul upon him, and so is the doctrine of the divinity of the Holy Spirit. The doctrine of the gospel, taken as one whole, is according to godliness, framed by the same model; and without the mysteries of the gospel, godliness would have no existence. Without these mysteries, we would never have had an open way to the throne of grace; we must for ever have been driven out from God. Our case would have been the same with that of devils. Without the doctrine of Christ’s dying love to the church, it is not conceivable how any such thing as religion or the love and fear of God, with its concomitant, the love of man, would ever have existed in the world. But this mystery is the greatest imaginable engagement to duty. He that hath done great things for us, and given great things to us, ought to have great acknowledgments from us. “We love him because he first loved us.” Here the noblest principle of all duty is grafted on Christ’s dying love to us. This is an argument peculiar to the gospel, and has mighty power in leading us to venture all for Christ. “I count all things but loss for Christ Jesus.”—Take away the death of Christ, and you take away all divine knowledge, hope, humility, joy, virtue and religion from the world. It is, therefore suspected, that the true reason of all opposition to these doctrines is, not because they are mysterious, but because they are mysteries of godliness; because they are against corruption, and hide pride from man. This holy doctrine bears hard upon flesh and blood, and that it may not cut sinners off from the pleasures of sin, they deny its mysteries.—“They believe not the truth who have pleasure in unrighteousness.”

But after having said so much on the necessity, the nature, the means, the cause and the beauty of holiness, there still aris-

es a practical question of infinite importance, which we must endeavour to answer before we close this subject. Is any convinced sinner inquiring, how shall I be washed thoroughly from mine iniquity, and cleansed from my sin; or, in other words, made a partaker of gospel sanctification? We would address to you the following practical directions to guide you to the fountain opened for sin and uncleanness. "The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city." Eccles. x. 16. Is this your case, are you seeking after the way, amidst darkness and perplexity? Then listen to the following practical exhortations:

1. Be assured that what the scripture saith of the reality, extent and fearful consequences of spiritual pollution, it affirms of you in particular. Professors of the gospel will, in general, acknowledge the depravity of human nature. But did not the very heathen feel and bewail this? But do you feel and bewail your own deep concern in it, that you are gone aside, that you are altogether filthy. A knowledge that you yourself are altogether a poor, and miserable, and wretched, and blind, and naked sinner, is the very first step towards cleansing from sin; and for the want of this knowledge, God will spew you out of his mouth. This knowledge is contained in that Bible which you have in your hands. In order to obtain this knowledge, you must, 1st. Search the scriptures. This is a mirror which flatters no man. Look at yourself therein, and behold the shameful deformity of your nature. You must do more than barely read or hear the word of God; bring your whole self before the glass of the word of God, try yourself by its standard and measure; and continue this contemplation, comparison and trial, till with the leper, you may cry out, unclean, unclean; and with the prophet, woe is me, I am undone; I am a man of unclean lips, for mine eyes have seen the King, the Lord of hosts; or with Job, now mine eye seeth thee, wherefore I abhor myself, and repent in dust and ashes. Whoever would be cleansed from his sin, must, as a previous step thereto, know, and not be afraid to know, the very worst concerning himself. But considering the deceitfulness of the human heart, you must accompany your search of the scriptures with prayer for the Holy Spirit to lead and guide you in making this great discovery of your own utter defilement, which, as a great divine hath said, "is the first evidence that a man hath received the least ray of scripture light." Having, by the leading and teaching of the Holy Spirit, attained a knowledge of your pollution, we exhort you,

2dly. To cherish a strong sentiment of shame on account of your spiritual nakedness and defilement. Hear the emphatic language of scripture, "Then shall ye loath yourselves in your own sight for your iniquities, for your abominations, and be ashamed and confounded, for your own eyes." Ezek. xxxv. 1. When Adam and Eve were pronounced by God to be like all his

other works, "very good," just as they should be, the living image of the living God, they had no shame. "And they were both naked, the man and his wife, and were not ashamed." Gen. ii. 25. But immediately after the direful catastrophe of the fall, "Adam and his wife hid themselves from the presence of the Lord God, among the trees of the garden." Gen. iii. 8.—"And I was afraid, said Adam, because I was naked, and hid myself." v. 16. Confusion and shame were now engendered, because innocence was lost and guilt contracted; and these fruits sin has invariably produced, from the first transgression to the present time. Now, as you have all sinned after the similitude of Adam's transgression, let shame and fear fasten on your mind on account of your disgraced, cursed and polluted state. Open your eyes to the sad spectacle of an utter destitution of the primitive glories of your nature. Take, each of you, the shame and blame of thy transgression wholly on thyself. This is one important step, and till thou take it there is no hope of thee.

Scripture speaks of a two-fold shame; the one the immediate effect of the conviction and detection of sin, and the other arises from an affecting view of the vileness of sin, mingled with a believing apprehension of God's mercy and grace, in pardoning and purifying the sinner. Ezek. xvi. 60—62. Such was that of the believing Romans. vi. 21. "What fruit had you then in those things whereof you are now ashamed?" Pardoning mercy and renewing grace subdue and soften the obdurate, and cause great susceptibility of heart to every pious and holy impression. But it is of the former kind of shame that we are now more immediately to speak. But alas! while that abominable thing, of which every man ought to be ashamed, is universal, shame, we fear, is far from being of such extent. In how many cases is the judgment confused and the eye of the understanding closed, that the odiousness of sin is no more perceived, than the difference of colours by a man that is blind.

Many are the arts of self delusion. Indeed so frequent are the miscarriages when a man's self is the object of inquiry, that it may be inferred that it is no easy matter for a man to know himself. Some are the subjects of great solicitude and fear, when they draw down on their own heads the reproach and punishment of society, who are yet utter strangers to scriptural and inward shame, in the sight of God, on account of the pollution of their souls, however frequently and solemnly the doctrine of scripture on that point be proclaimed in their ears. There is a generation, again, who, like the old Pharisees, "are pure in their own eyes, yet are not washed from their filthiness." Prov. xxx. 12. Some, again, boldly trample on the law, and proclaim their sins. Some go yet farther, get more shameless in sinning, and have a pleasure in those that do like themselves. Rom. i. 32.

Whence such insensibility—whence such fatal progress to the most daring heights of iniquity? Whence is the mind's eye

blinded to stains however foul and guilt however deep? But to these criminal fallacies by which sinners still think well of themselves, let them be or do what they may: 1st. Men substitute single acts of goodness for habits of holiness and rectitude. If they can set off one act, or a few acts of mercy and goodness and honesty, against a whole life of iniquity, they flatter themselves that they are not radically and habitually corrupt; but only guilty of casual failures and single lapses. 2d. Men substitute mere opinion for real practical godliness. If they talk of and commend religion and virtue and truth, they rate themselves by the goodness of their opinions, and forget how much easier it is to be a hearer and talker of good, than a doer of the word. Now many at this day, throughout the christian world, talk of and recommend the Bible, and the spread of the gospel, and contribute liberally of their substance, who, it is to be feared, hope to compound with their maker by such outward acts of goodness, for a life of transgression. 3d. A very numerous tribe judge themselves, not by the only standard of religion, the word of God, but by the measure of other men's virtue. One thinks himself not bad while another can be found worse. Weighing other men's faults against his own, he easily makes the balance preponderate in his own favour, and then proudly says, "stand by, for I am holier than thou."

By these and a thousand other subterfuges do men try to nourish quiet and guilt, and to hide from themselves their deformity and wickedness. Every seducement and fallacy is sought, and one's hopes are bolstered up by some new artifice till life is at an end, and the last dread hour steals on unperceived, while the sinner, engaged in resisting reason, and stilling every whisper of conscience, is utterly insensible of the terribleness of falling into the hands of the living God. As ever you would escape this dreadful end, think, O think, sinner, upon thy ways, be ashamed and confounded for all your abominations. We exhort you,

3dly. To give no rest to your souls till you obtain the knowledge and benefit of that one sovereign mean of healing and purification, which the great physician himself has been pleased to make known and place within your reach, in his own word. A man in the act of drowning will catch at a straw. A sick man, under a lingering and painful disorder, will try every remedy that holds out the least chance of relief. Thus a sinner, in whom the arrows of the Almighty stick fast, flies from object to object to obtain even momentary ease to his throbbing heart. "When Ephraim saw his sickness, and Judah his wound, then went Ephraim to the Assyrian, and sent to king Jarab, yet could he not heal you nor cure you of your wound." Hez. v. 13. The awakened sinner is not indeed idle, although his activity is often very ill directed. How often may you behold him washing himself in the nitre and taking to himself the much soap of his own duties,

and then saying am I not clean? whilst yet his iniquity is marked before the Lord. Jer. ii. 22. Repentance, contrition, reformation and prayer, are things right in themselves, as well as required by God; yet they are not the means appointed for the purification of our nature, but rather exercises of a heart already cleansed and regenerated. Yea, not only are these duties insufficient to cleanse our nature, but if rested in and depended on, they become the fatal means and occasions of keeping the distressed soul at a distance from the alone fountain of purification. "They going about to establish their own righteousness have not submitted themselves to the righteousness which is of God, by faith." This then is one great point which we wish you to be fully satisfied of before you take another step, that you cannot cleanse yourselves, if you wash yourselves with snow water and make your hands, in your own apprehension, ever so clean, by your own duties, all this will but plunge you deeper in the mire. To lead you to this polluted fountain of your own duties or of some human inventions, is one of Satan's devices to keep you estranged from the fountain for sin and uncleanness which God has opened. We would therefore press home to your bosoms our present exhortation with an earnestness adapted to its inexpressible importance. God hath appointed the blood of Christ, by the ministration of the Spirit, the great and only mean of cleansing, and that mean alone he will bless. This is the great medicine of the soul. Risk not then the loss of your soul by a contempt of this balm. Listen not to the suggestions of carnal reason on this mysterious subject, which cries out how can these things be. Receive the testimony of God, which is, "that the blood of Jesus Christ, his Son, cleanseth from all sin." This is enough for your faith. Receive it, or die ye must in your sins. This is a great and mighty subject, difficult of apprehension; but for the direction and satisfaction of your souls and consciences you have the word of God himself. Follow his leading and you will find purification and rest for your souls. We exhort you,

4thly. Truly and really, with all your hearts and souls, to embrace the Lord Jesus Christ, and all the cleansing virtue of his blood and Spirit. Be not satisfied in ascertaining that this, and this alone, is the method and mean of purification. A Saviour not embraced, will not save you. A clean fountain not applied, will not cleanse you. Wash you must, that you may be made clean. You have a free offer and gift of Christ, and of all the purifying efficacy of his blood and Spirit, made to you in the great and precious promises of the gospel. 2 Pet. i. 4. The whole blessedness of the promises becomes yours by mixing them with faith. Heb. iv. 1. Thus Abraham received the promise. Thus should you. The word of promise will not profit unless mixed with faith. This is no idle fancy or pleasing of the imagination. It is a real blessed trust and repose

of the soul in the veracity, the power, the righteousness, and the holiness of God, pledged in his word and oath, for the accomplishment of every good word that he hath spoken. There is no other sort of saving faith in the word but this. God now makes a most kind and merciful tender to you in the gospel of Christ, as the great purifier and healer of your diseased souls.— Give him the glory of his goodness, power and faithfulness, by trusting his word: otherwise you cannot get possession of the benefit tendered to you. Faith alone, by the constitution of the covenant of God, renders the promise of cleansing actually effectual. You must first make a new gospel before you get another way of cleansing. Trust in the Lord for ever, for in him is everlasting strength to do as he hath said. Trust him without suspicion, without fear of being deceived. This noble grace of faith will never disappoint your expectations. It excites all to prayer for the mercy promised. A weary and heavy-laden sinner, leaving every polluted fountain, and coming to this fountain of atoning blood, persists in earnest cries and supplications at the throne of mercy, desiring, hoping, believing, that God will do all that he hath said and sworn.

We shall conclude with exhorting those of you whom we may justly address as Paul did the Corinthians, "Such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus and by the Spirit of our God." You we exhort,

1st. To remember, with constant humiliation of Spirit, your once polluted condition. "Remember that once you were Gentiles in the flesh." "Look to the rock whence you were hewn, and to the hole of the pit whence you were digged." "Remember the day when thou camest out of the land of Egypt, all the days of thy life." Deut. xvi. 3. Lately thou wast a poor, leprous sinner, ready to perish; now, through sovereign mercy, thou art raised to the dignity of a son or daughter of God Almighty, blessed with honour, purity and plenty. What you once were, and what you now are, you will find beautifully delineated by the pencil of inspiration in Ezekiel xvi. 3. In your humble acknowledgments and recollections, go back to the fountain head of all your defilement, and, like David, you will be constrained to exclaim, "Behold I was shapen in iniquity." Ps. li. 5. What lowliness of mind becomes you, what deep humility should you feel at the thought of your native gross pollution, when in the horrible pit and miry clay of a natural state? The thought of his being a leper, mightily affects every true believer, and he abhors himself in dust and ashes, even when he is sensibly rejoicing and exulting in that mercy which raised him from the dunghill and set him among princes. Walk humbly then, O believer, with your God. "Behold his soul, which is lifted up, is not upright in him, but the just shall live by his faith." In your confessions and supplications, your humiliation of Spirit cannot

be too low, nor your bitterness of soul too intense, nor your acknowledgments of vileness too ample and earnest. Your daily defilement calls aloud for such constant abasement in the sight of your God. We exhort you,

2d. To testify your gratitude by dedicating yourselves soul and body, your time and talents and substance to the glory of your heavenly Father, Redeemer, Friend and Brother. Emotions of gratitude can be no strangers in the bosom of a redeemed sinner. When a man of old was cleansed of his leprosy, he turned back, and with a loud voice glorified God, fell down at Jesus' feet, giving him thanks. Luke xvii. Go then and do likewise. "Bless the Lord, O! my soul, and all that is within me, bless his holy name; who healeth all thy diseases." What motives of thanksgiving and praise pour in from every quarter, when considering and comparing present privileges and happiness with the recent condition of sin and misery! Faith not only humbles the sinner, by a review of what he was, but it also enables and purifies by those soul exalting conceptions which it gives of present enjoyments and future glory. The Lord did find you a bond servant to sin and satan, in love with your chains and averse to freedom. Let eternal praises, therefore, be to his name who hath made you free indeed, and blessed you with glorious liberty. And while you behold so many around you in nature's chains of sin, let it be your concern, through grace, thankfully to adore the distinguishing mercy of your own deliverance. Let your life be wholly "to the praise of the glory of his grace, which hath made you accepted in the beloved." Could you sing as the redeemed above, or as the angels do, your highest praises would be poor in comparison of your vast privileges. But have not you the same glorious theme as the subject of your praises in the church below, which constitutes the soul and essence of the song of the redeemed in glory? So certain, so real an interest, have you even now, in the vast and inconceivable glory that will break in upon your soul when you come to receive the end of your faith, that, even now, in high animation, you may sing, "unto him that loved us and washed us from our sins in his own blood." Cherish this keen sensibility even now, to the valued efficacy of that blood, which washes away your iniquities, and by faith admire, prize and celebrate that wondrous loving-kindness from whence such an unspeakable gift proceeded. An affecting sense of being washed from your defilement in the blood of Christ, will inevitably lead to every sentiment and expression of thankfulness and praise.—Real faith in, and the saving knowledge of Jesus Christ, will never suffer any possessor of them, to remain barren and unfruitful; but rather will cause him to abound in all diligence, to add to his faith virtue, temperance, brotherly kindness, and charity. What a wonder-working principle is this faith! How holy, how godlike, its results! even repentance and salvation. "Yea, what

carefulness, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge. 2 Cor. vii. 11. In all these ways of devotedness unto God, and righteousness, testify your gratitude to the God of your mercies. We exhort you

3dly. To vigilance, prayer and faith. We join these three together, because of their close connexion. Watch and pray, said our Saviour. Watchfulness will keep you mindful where your danger lies; prayer where your strength lies; and faith will bring down those supplies which you need and desire.— Watch, then, and be fearful to offend. When an army marches into an enemy's country, military posts are established at various distances from the main body; scouts are sent out in all directions, privily to observe the motions of the enemy, to give timely warning, to guard against fatal surprises. You, O! believer, are yet in an enemy's country. Satan is the god of this world. His emissaries are numerous and artful. On the right hand and on the left, behind and before, you are beset by the hosts of foes eager to assail and foil you. Hence the necessity of the Lord's direction, "Watch, be sober, be vigilant, because your adversary the devil goeth about like a roaring lion seeking whom he may devour." Add to these, the remnants of vile affections in the heart; unbelief within you; the seductions of worldly intercourse; worldly business and worldly pleasures, and the direction comes home with ten-fold force. "Watch and pray." "Be always on your guard, fearful not less of the pollution, than the guilt of sin." Believing vigilance is the best preservative. What a mighty and tender argument for watchfulness does the apostle urge on believers. 1 Cor. vi. 15—20. "Know you not that your bodies are the members of Christ? Shall I then take the members of Christ and make them the members of an harlot? Flee every sin. What! Know ye not that your body is the temple of the Holy Ghost which is in you, which you have of God? And ye are not your own, for ye are bought with a price; therefore, glorify God in your body, and spirit, which are God's."

But considering your many snares and perils, how fit that you should confess and pray! "It is not in man that walketh to direct his steps. Lord keep me for I trust in thee." Prayer will keep you mindful that God is your strength and salvation. Keep your hearts especially, with all diligence. This is the root of bitterness and lust. Sin in you, although weakened and dethroned, it is not extinct, but tempting, enticing, drawing away, conceiving and bringing forth bitter and poisonous fruits. Set yourselves therefore to perfect holiness, in the fear of the Lord, by striking at the corrupt principle, in the root, as well as in its branches.— Pray and strive to have the root dug up, to crucify the body of the sins of the flesh, that is in you. But how will you engage and secure the infinite power and grace of God in your behalf?

Faith is the engine to do this. "We know not what to do against this great host, but our eyes are unto thee, O! Lord our God." The sprinkling of the blood of Jesus on the conscience, to purge from dead works and to enable you to serve the living God, must be done daily. You contract daily defilement, daily therefore, go to the fountain that is open for sin and uncleanness.—To go constantly, fervently, believingly, to this open fountain, is the proper and safe course for any believer to pass through the thorny wilderness of this world. Go on thus constantly in the strength of God the Lord, living a life of faith and holy obedience, singing as you go, "the Lord is my light and my salvation, of whom shall I be afraid?"

Some of you may be within, perhaps, a few stages of the heavenly Canaan; others may have to wander longer on the mountains of the leopards and among the lion's dens. But the whole fold of Jesus is eternally safe. Yes, O God of salvation, thy promise is unchangeable as thou art thyself; "thy people shall never perish, neither shall any pluck them out of thy hand." Certainly and soon shalt thou make the heights of Zion all glorious and pure. Take a view now from the hill of Calvary, the mount of Crucifixion, of that fair and happy land to which thou art journeying, and till your Lord shall give the signal for your dismissal, hourly wait and tarry for his coming; and when that moment shall arrive, may you by Jesus be enabled to die believing the promises, and at the very last cry out, "Lord now lettest thou thy servant depart in peace for mine eyes have seen thy salvation."

Sad are the experiences of your soul now, O believer, when your several foes, like the seven nations of Canaan, all break in upon you and make you go heavily under the remains of indwelling sin, the powers of darkness and a wicked world. But on the other hand, sweet are your experiences of the love and power of Jesus. Though faint, he still enables you to pursue, he helps you conquering, and to encourage you, he goes before you, putting out your enemies by little and little, and will at last put them all out before you. Your battles are his, he will carry you on and bear you through, till he brings you to his holy mountain, and have you seated with himself on his throne, even as he also overcame and sat down with the Father on his throne. O! glorious day, when this Jesus shall take thee by the hand and lead thee safely over the Jordan of death to the land of promise, whither the plagues of sin, and hell, and death, and the grave, cannot come! Thither, sin in any of its shapes cannot go. Neither sins of ignorance, nor sins of presumption, neither the temptations of the world, nor a deceiving heart, shall any longer distract nor defile your soul. There shall neither be seen nor felt any of the bitter fruits and awful ravages of sin. Then the old serpent and his venomous bites, and deadly poison, and fiery darts, shall never reach you. The shadows of the night will

soon pass, and the day of glory break upon your soul. O! glorious day, when the church arrayed in the garments of righteousness and salvation, shall appear without spot or wrinkle. O! happy world, when there shall be no night, but when the glory of God shall lighten, and the Lamb shall be the light thereof. May we all, through the Father's love, the Redeemer's blood, and the Spirit's work, be brought into that good land and enter into rest, each one walking in his uprightness.



For the Religious Monitor.

THE SCIENCE OF PRAISE.

MESSRS. EDITORS,

I rejoice that the Religious Monitor has found its way to the west, proclaiming the glad tidings of salvation, and earnestly contending for the faith once delivered to the saints. The truths briefly contained in the Westminster Confession of Faith, Catechisms, larger and shorter, Directory for Worship, Form of Church Government, &c. have been and still are violently opposed by the men of this world—not only by the profane, but also by many who are, and would be, Doctors in the church.

You have laid your axe at the root of two *Idols*, which the churches in the United States, with few exceptions, wander after, viz. human psalms and hymns, and inter-communion, which are greatly injurious to the unity and purity of the sacred truths of the Lord Jesus. The methods taken to introduce human psalms and hymns into our western churches, and the fruits and effects of them, are truly alarming, and dangerous to the souls of men. Great caution, or rather craft, is used by ministers in their introduction. The praise is divided; the psalms of David are sung one part of the day, and human psalms and hymns the other. I can sing either of them, says the preacher—so say the elders; and after some time, so say the most of the people: and as young persons grow up, being fond of novelty, hymns are the burthen of their song, and indeed almost the whole of their worship, especially at praying societies. The prayers of ministers are often encircled with a wreath of poetical flowers, culled from hymn books. The dangerous effects arising from this should be mourned over by our churches. It has driven almost every pocket Bible from country churches, and hymn books are substituted for the sacred volume.

Many *revivals* are attributed to the effects of hymn singing.—In social meetings, catechising, and family visitations, little else is to be heard than the singing of uninspired odes. Sometimes indeed a few questions are asked on a chapter in the Bible; but the Catechisms of Reformed Churches are as much out of use as the old psalms. What is called practical preaching, or addresses calculated to excite the passions and feelings, without

enlightening the understanding, is chiefly heard from our pulpits. Controverted doctrines are carefully excluded, and thus the people are plunged into ignorance and preached so blind, that a Socinian, Arminian or Hopkinsian may disseminate his errors freely and undiscovered.

There has been a book lately published in this country, on Psalmody, being a further illustration of the *science of praise*, edited by the person mentioned in your 8th No. who is called the copyist of Latta. In many places in his *Science of Praise*, he professes great love for the book of Psalms, as Joab did for Amasa, while a stab under the fifth rib is given to the songs of the Holy Spirit. Some of Mr. Baird's brethren here, who are Doctors, say the work is unanswerable. I shall give you a short extract from the work, which is indeed a specimen of the whole, as it respects his esteem for the Book of Psalms. Speaking of gospel liberty, he says, "We decline being dragged back through the temple worship, at the wheels of the ceremonial chariot.—When the multitude accompanied Jesus into Jerusalem with acclamations of praise, their hosannas were not expressed in *old songs* or ceremonial figures, but the approach of the messenger of the covenant was announced in the emphatic and perspicuous language, 'blessed is he that cometh in the name of the Lord.' When 'the knowledge of the righteousness of the Lord shall cover the earth,' the general choir will proclaim with joy, 'the Lord is our strength and song; he is also become our salvation.'"^{*} He also adds, "Would it be consistent with the nature of the act, for a son of mature age, under a lively sense of his father's kindness, to confine himself to the *imperfect* language of a babe, in expressing the grateful overflowings of filial affection? Would it not appear inappropriate, trifling, insincere?—Can it therefore be proper or reasonable for the pious worshippers of the present day to confine themselves to the language of the church in its nonage." Thus, according to the assertions of

^{*} It surely is an evidence of a bad cause and of a worse disposition, on the part of those who maintain it, when, in order to support it, the language of divine inspiration is treated as it appears it is by the author of this *new* attempt to vilify the songs of Zion. It is obvious, however, that he is but very little acquainted with the "Old Songs," which he treats with such contempt; for he does not seem to know, that the "emphatic and perspicuous language with which the approach of the messenger of the covenant was announced," are the very words of the 118th Ps. at the 26 verse, and that the very words which he says "the general choir will proclaim with joy when the knowledge of the righteousness of the Lord shall cover the earth," form a part of the "Old Song," which was sung by Moses and Israel when they were delivered from their enemies at the Red sea, and is recorded in the 15th chapter of Exodus. Does not Mr. B., evidently exemplify the case of the far-famed Magician, who declared, respecting the best classic and theological writers, that, "he was thankful he never read any o' them, but just got their names by heart, that he might preach against them when he should be Moderator of the Synod?"

EDIT.

Mr. B. the psalms of the Holy Ghost are the imperfect language of a babe; and their use, inappropriate, trifling, insincere.

As our author not only claims the copy right, but the whole of the *Science of Praise* as his own, and not copied from Latta, I presume the followidg remark is his own also. He thinks, "it is possible that a child of God may be left so far to himself, as to speak harshly and irreverently of Dr. Watts' Psalms and Hymns. If such are children of God, how inexpressible will be their pleasure—how ineffable their joy, if they shall meet that man (Dr. W.) at the right hand of God, continuing the heavenly exercise he began on earth." That is, Dr. Watts' Psalms and Hymns, which began on earth, (not the Song of Moses and the Lamb,) will be continued in heaven.*

I was indeed at a loss to know what Mr. B. meant by *Science of Praise*, and would have remained so, had he not furnished me with a key which unlocked his chamber of imagery. It is the tunes that is the science; for, says he, "Where this sublime exercise is cultivated in a liberal manner, and used with a zeal and freedom becoming its importance, the effects are grand beyond expression. God is honoured, the heart is softened, the understanding is enlightened, affections are engaged, and the most exalted views of Divine things are experienced." Though it must be admitted that this *science* is well cultivated in our western churches, it is equally obvious that there is an awful backsliding and apostacy from the truth as it is in Jesus. A flood of ignorance has paralyzed the growth of practical godliness. There is a loud call for a displayed banner because of the truth.

May he who is King in Zion, give you and continue with you the same spirit of faithfulness as heretofore, and prosper your work in the Lord.

A CITIZEN OF THE WEST.

Selections.

THE DELIGHTS OF CHRIST WITH THE SONS OF MEN.

Rejoicing in the habitable part of his earth; and my delights were with the sons of men. Prov. viii. 31.

These sublime words are supposed to be the words of Christ in relation to the work of redemption. They carry us back to

* Scarcely any thing that can be said by the advocates of a human Psalmody can surprise us, after what has been said already, and though the view which our correspondent takes of the language of Mr. B. is certainly that which most naturally presents itself to the mind, yet as it is capable of an interpretation free from the blasphemy of this, we are willing to believe that is the one intended; though we confess that the removal of the blasphemy, also destroys its power, as an argument in favor of the lyric-compositions of Dr. Watts, (a matter indeed of less consequence,) for we cannot see that his being in heaven engaged in the exercise of praise, is any reason why his compositions should form the matter of the church's praise on earth. EDIT.

eternity, describe what he did in time, and what he is still doing for the church. They embrace the whole scheme of salvation, from its origin to its consummation. In some of the preceding verses, the Deity and eternal generation of Christ are described in very magnificent and interesting language. The verse at the top of this paper, may refer to man as more noble than any other part of the lower creation, and to the work of providence in relation to him; but it refers more especially to the work of his redemption, which is still more glorious than creation or providence. Christ rejoiced in the habitable parts of his earth, or in the world of his earth, in the places where elect sinners were to reside, and where he was to accomplish the work of their redemption; and his delights were with the sons of Adam, not only from eternity, but to eternity. These delights run, like a thread of gold, through all his work on earth and in heaven.— Upon these words it may be observed,

That the Son of God from eternity rejoiced in the prospect of glorifying God upon earth in the salvation of men “Rejoicing in the habitable parts of his earth.” To this agree his words, John xvii. 4. “I have glorified the on the earth, I have finished the work thou gavest me to do.” God designed to illustrate his glory on the earth, in the whole history of providence and grace, to receive a revenue of honour from the rational creatures who dwell on it; and when the whole scheme of providence is wound up, it will probably appear, that he has been more glorified on the earth, than by all the other parts of the universe taken together. On the earth, the Son of God appeared and glorified God. On it he took our nature, lived and died for the salvation of men. If God was dishonoured on earth by the sin of man: on earth he was glorified by the obedience and death of his own Son. If his justice was leased, his faithfulness impeached, his power defied, his wisdom insulted, his holiness tarnished and his law broken on earth; there all his perfections were glorified by our Redeemer. Where sin was committed, there it was expiated. In the place where the rebellion against heaven was raised, there it was quashed. On earth the crown of life was lost, on earth it was won by the great Surety of the church. Did Satan triumph over men on earth? There he was foiled by a perpetual overthrow. Into this world sin entered and reigned; but where sin hath reigned unto death, grace reigns through righteousness unto eternal life, by Jesus Christ our Lord. In the place where death reigns, there it was swallowed up of victory by the Saviour of men.

That the delights of Jesus in the church were the delights of a God. “My delights were with the sons of men.” God’s thoughts and ways are not as ours. He himself alone knows the thoughts which he thinketh towards sinners, and these are thoughts of peace and not of evil. These delights which he had in sinners from eternity are the delights of God’s eternal Son; of one

brought up with him, who was daily his delight, his fellow and equal, and who, lying in his bosom, was most intimately acquainted with his gracious nature, his designs of mercy, and who was able to bear his wrath when he appeared as a surety for sinners. These delights are coeval with himself, and of consequence everlasting. It is long since he appeared to the church, saying, "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." These delights emanated from a nature which is not only lovely, but love itself: God is love; Jesus is God, and Jesus is love. He loved the church as soon as he loved himself. His love to elect sinners had no beginning, has no change, and will have no end. Their love to him has a beginning, suffers interruptions, but will never totally decay; but his love to them has no commencement, and knows no limits. The delights of the Son of God in the church are self-moved, as well as eternal; there was no worth in the objects of them to excite or to deserve them, for every thing about sinners was the reverse of merit or spiritual beauty. He loved them, when they were children of wrath, lying in their blood, and dead in trespasses and sins. There is no parallel to this in the history of human delights; but it ought never to be forgotten, that these are the delights of a God, and not of a man! These delights are transcendentally wonderful. It is not wonderful for God to delight in himself, to delight in his own image wherever it is found, or to delight in the work of his hands; but to delight in the apostate, rebellious sons of Adam, as fallen and ruined, is a thing at which thought is vanquished, and description can find no terms. Who loved sinners? The great God our Saviour. He who was supremely great and happy in himself, who was bound by no necessity of nature to love them; he who might have hated them, and left them for ever to perish. He would have been glorified in their eternal destruction. What kind of delights are these of which we speak? They comprehend every thing that is excellent in love, and divine love in all its forms: they contain all that is contained in a love of benevolence, of beneficence, and of complacency, or supreme satisfaction. In his love of benevolence, he pitied them before the foundation of the world; in his love of beneficence, he appeared in their help, suffered and died for them; and when he brings them into his family, and imparts his image to them, he calls them his portion, his jewels, and his glory; then they are the beloved of the Lord, who dwell in safety by him, and whom he keeps as the apple of his eye. In one word, these delights are, like himself, unchangeable. He rests, or is silent in his love.—Whom he loves in this world, he loves to the end, or to all perfection. Human affections ebb and flow, are mutable, and not to be trusted. But the delights of Christ are ignorant of change, know no interruption, and will never diminish. The objects of his love are utterly unworthy of it; after they be-

lieve his love, they often act unworthy of their interest in his kindness, but still he continues to love them. He never repented that he loved the church, even when he cried out, "My God, my God! why hast thou forsaken me?" language that never any uttered but himself. The saints cannot use it, for God never forsakes them; sinners cannot use it, for he was never their God. Jesus knew what his delighting in the sons of Adam would cost him, what pangs, what tortures, what privations, and what reproaches; and yet his purpose was unalterable, his heart never ceased to overflow with love to the chief of sinners, and he never repented that he loved them!

Surely, reader, herein is love, not that we loved God, but that he first loved us. How wonderful is the love of Christ to sinners? What are we, to have heard, read of, and be the objects of such delight? What is this earth, this corner of the vast universe, that it should have come in remembrance before God from eternity, and been destined to be a theatre on which the Son of God was to display his love to its unworthy inhabitants? Who can hear of this, and not wonder; believe it, and not burn with love to such a divine Redeemer? Is it possible to read about it, and not be affected; to meditate upon it without rapture?—That person's religion is not to be envied indeed, who can remain cold and unaffected, after all the blessed Bible hath declared of the love of Christ to sinners. What can touch and inflame the heart if this will not? Brethren, do we know and believe the love God hath to us? If *we do*, our eternal felicity is begun; other enjoyments are vapid and tasteless to us, and the prospect of heaven, where we shall eternally admire and celebrate these delights, is ravishing beyond conception. If *we do not*, we are of all men most ungrateful and most miserable. Our hearts, in this case, can have no enjoyment, our comforts no relish, and our death no joy. Our indifference to this blessed Redeemer will have a dreadful issue. Hell will soon open its mouth upon them who now say, "We will not have this man to rule over us."—If any man love not our Lord Jesus Christ, let him be *anathema maranatha*.

That these delights were substantiated in acts of sovereign grace. We could never have known his delights in the sons of men, except he had himself revealed them to us in his word. This is the history of his benevolence, the manifestation of eternal love. His delights in the sons of Adam were not in design only, or in words, but were substantiated by strong and incontrovertible facts: of these we can only select a specimen. The most prominent of these is his becoming a Mediator for them in the covenant of grace. A Mediator, or surety, is one who voluntarily engages to supply the defect of another by verbal agreement, by a pledge deposited in the hands of an arbitrator, or in virtue of a previous paction, to give his life for another.—Christ was not a surety for God to men, for this was impossible,

but a surety for men to God. By the appointment of his Father, by his own voluntary consent, he engaged to answer for all the sins of the church, to undergo the punishment they deserved, by giving himself a sacrifice in their stead. This was necessary, that the blessings prepared for them in the eternal covenant might be enjoyed by them. They could enjoy them in no other way. In this great work of mediation, different persons are concerned. A Mediator is not a Mediator of one, but God is one, Gal. iii. 20. These parties, antecedent to a mediation, were in such a state as that they could not treat immediately with each other; God was offended by sin, his justice and holiness demanded a reparation for the injury done; sinners had been the aggressors, and could by no means, either by merit in themselves, or by soliciting aid from creatures of their own order, repair the breach, or atone for the offence. The work of a Mediator must be acquiesced in on both sides, as the cause and centre of their union. The cause of their difference must be removed by the middle person, who has the interest of both at heart; the great God could not treat immediately with sinful men, and sinful men durst not indulge any hopes of mercy from God in his absolute character. But the Son of God became the Mediator between God and man. He laid his hands on both parties, and his work is accepted of God and man; God is well pleased for his righteousness sake, and the sons of men who believe in him, find their eternal interests secured and promoted by his finished work.

By his incarnation, obedience, and death, Christ substantiated his delights in the sons of men. He loved their nature from eternity, and in due time assumed it. The Word was made flesh, and dwelt among us; he took hold of the seed of Abraham; God was made manifest in flesh. God came to men before this wonderful appearance; he spake to men by his Son at sundry times and in divers manners; but never till now was his name Immanuel, God with us. The church all along enjoyed the spiritual and gracious presence of God; but never till the period referred to did God reside in the nature of the sons of Adam. This was not a manifestation of the Divinity that filled with dread and servile fear, as in the former economy, but a discovery which was wonderfully adapted to our weakness, as well as calculated to inspire with confidence. Men saw, and tasted, and handled, the word of life, because that eternal life was manifested in the nature of man. This appearance of God in human nature was certain and convincing. In former times, the church inferred from certain circumstances that God was present, but now they knew that he came out from God. The incarnation of Christ was not a transient visit, or a temporary abode among men, but it was a perpetual residence. This nature he assumed, not only to display in it all divine excellencies and exalted virtues, but that in it he might make an atonement for sin. He was the

Captain of the Lord's host in all ages of the church, but could not shed blood in sacrifice till he had assumed that body which the Father prepared for him. In this nature he obeyed the law in its every demand, both as extending to the spirit and letter of it. His whole obedience was without a single flaw, his whole life without a single stain. His obedience was infinitely valuable, if we consider the dignity of his person, his public character, the great difficulty of the work, and the entire principle from which it flowed.

But his death for some of the sons of Adam, in an eminent manner substantiated and displayed his eternal delights:—"Scarcely for a righteous man would one die; yet peradventure for a good man some would even dare to die; but God commendeth his love towards us, in that while we were yet sinners, Christ died for us." From whatever point we view the death of Christ, it is truly wonderful! If we view it as a death inflicted for sin, a price to redeem us from hell, and a sacrifice to reconcile us to God, it exhibits infinite love and condescension. It is impossible to conceive of it without wonder. When we see such an illustrious person struggling with the anger of God against sin; when we see him suffering every thing that the malice of devils and men could inflict; when his soul was the seat of horror, and his body the abode of pain; when these hands, which were never stretched out but for prayer and the purposes of beneficence, were pierced; these feet, for which the waters had a reverence, nailed to the tree; we may cry out, "Surely here is infinite love labouring for a vent! Here is a person who loves the sons of Adam better than he loved his own life! This wrath overwhelmed his soul, made his face pale, and his heart cold.—That body which was the precious workmanship of the Holy Ghost, was destroyed; that temple of the Deity was laid in ruins. The sufferings of the great Mediator clothed the heavens with blackness, exhibited a scene at which the universe relented, because the God of nature was suffering for his rebellious offspring! Verily his delights were then with the sons of men, when he poured out his soul unto death for them, when he made his soul an offering for sin, when he expiated their guilt, and purchased their souls with his blood."

This is but a faint outline of this delightful subject—a very imperfect specimen of what Christ hath done to demonstrate his love to sinners. The subject has no limits, and it will never cease to please; happy are they who know and believe it. The Son of God, our Mediator, lives in heaven for the sons of Adam. He exhibits his delights in the grace of the gospel. He sheds abroad his love in their hearts by the Holy Ghost; he insinuates his love into their afflictions; and he will come the second time without sin unto salvation, to proclaim to the world that he loved his church with an everlasting love.

LEUMAS.

ON FORGETFULNESS OF GOD.

Numerous and diversified are the characteristic appellations which in scripture are given to sinners. They are called wicked men—the workers of iniquity—transgressors—fools—people of no understanding—children of disobedience—and haters of God. These epithets are justly deserved, and are intended and fitted to point out the various deformed features in the character of fallen and depraved men. But besides these, and other characters which the Bible gives us of sinners, there is one to which I would call the attention of your readers viz. Persons who forget God. This, indeed is a negative description of character. It rather tells us what the sinner is not, than what he is; what he does not, than what he does: and yet it sets the sinner very fairly before us; implies all that he is, and satisfactorily accounts for all follies and crimes.

To forget God, is, in general, to let the thoughts of God, his word and works, slip out of our minds; and then, as the consequence, disobedience to his laws, neglect of his worship, and contempt of his majesty, necessarily ensue. The children of Israel forgot the Lord their God, and served Baalam and the groves. "Beware, that thou forget not the Lord thy God, in not keeping his commandments and his judgments, and his statutes, which I command thee this day."

But do wicked men really and wholly forget God? Does the thought of God, of his perfections and words, never come into their minds? This cannot be asserted of the most foolish and wicked of the sons of men. There are times, especially in solitude and trouble, when the thoughts of these haunt and torment them. But they very seldom think of God and divine things: not once for a hundred times that they think of present and carnal things: and when they do think of them, it is to little or no purpose. Hence the Bible testifies of the wicked, that God is not in all their thoughts—they think of him so seldom, and with no proper seriousness, holy awe, filial confidence, love and joy.

Of the nature, perfections, and works of God, the thoughts of some wicked men are speculatively correct; and they are sometimes full of terror, when they reflect on his dread majesty, inexorable justice, Almighty power, and endless duration. But such thoughts do not prevail with them, to break off their sins by repentance—to love and adore God. Such thoughts in them, are perfectly consistent with contempt of his majesty, the transgression of his law, the rejection of his unspeakable gift, and the love and practice of sin. It is on these accounts that wicked men are said in scripture to forget God.

To forget God is natural to men. That our hearts are by nature depraved, and alienated from God, is what the scriptures attest in the plainest terms; we are shapen in iniquity, and conceived in sin; that which is born of the flesh is flesh; and as all

men in some degree act foolishly and wickedly, so soon as they are capable of thinking and acting, we must conclude that there is something wrong with their nature, some prevailing tendency in it to folly and sin. In nothing, perhaps, does the corruption of the human heart display itself more early and plainly, than by forgetfulness of God. There is such a tendency in our nature to forget God, that, were we not put in mind of God by our parents and instructors, it would be long before we acquired the idea that there is a God; and even when acquired, it would be very incorrect, and very seldom revolved in our minds. Of this, the history of the heathen affords ample and melancholy proofs. And after we have been instructed that there is a God, and have had every motive pressed on us to love and serve him,—what forgetfulness of God! We think of every thing,—attend to every thing,—love, pursue, and relish every thing,—but God and duty. Let us have our toys and sports in childhood; our pleasures in youth; our gains and honours in riper years—and the God who made us, and whose are all our ways, is allowed to slip out of our memories, our judgments, and affections. We forget to pray, to read the Bible, to seek Christ and the great salvation, to keep his law;—and that is to forget God. It is not more natural for water to run down a steep place, or for smoke to ascend on high than it is for an unrenewed man to forget God.

To forget God, is common to all men. This follows of course from what has been stated. Whatever is natural to man must be common to the whole race. And it is the doctrine of the Bible,—that every one of the children of men is gone back; “they are altogether become filthy; there is none that doeth good, no, not one.”

As men have been placed in circumstances the most diversified and even dissimilar, and as not a few have enjoyed the best means of putting them in mind of God, it might have been expected that some at least would have improved their advantages, and have remembered, loved and served God. It has been the distinguished privilege of some, to be the offspring of pious and intelligent parents; whose fervent prayer it had been, that their children might be sanctified from the womb; who diligently taught them to remember their Creator in the days of their youth; and who set a holy example before them: and yet, from the fall of Adam, down to the present moment, one individual has not been found, who, in one degree or another, has not forgotten God. Some who, in advanced life, have become most eminent for piety and serious thought, have in early life been notorious for forgetfulness of God: and all the saints, after they have known God, or rather are known of God, feel, and freely confess, that they shamefully forget Him every day. And when we look around us, what do we see? Thousands of men and women, whose conduct daily and distinctly says, that they habitually think of any thing but God. This, then, is a common sin.

Alas ! the present generation is forgetful of God. Why do so many young and old persons neglect the house, and profane the day of God ; swear profanely, and drink to intoxication ; defraud and steal ; pursue the world as their chief good ; and neglect entirely the things that pertain to their peace ? The sole reason is—they forget God.

Many of the professed friends of religion richly deserve to be called persons who forget God. To whom does the Psalmist speak when he says, "Consider this ye that forget God." It was not to uncircumcised Philistines, or to blinded heathens, who never had the law, or enjoyed the ministrations of the prophets, and consequently, were involved in gross darkness ; no, they were the descendants of Abraham, Isaac, and Jacob. Not that all the seed of Jacob had forgotten and forsaken the God of their fathers : There were still some who offered praise and glorified God. Psal. l. 23. But there was a wicked company who were Israelites by name and profession, but heathens in heart. To them God says, "What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth ?" These forget God as really and shamefully as those who were never connected with his church, even by external profession. Judging by appearances, when they are engaged in the external services of religion, these hypocrites seem to remember God as much as the best of his saints do. They remember all of religion that is seen of men. But if they ever pray in secret, they often forget what they are doing, what they are saying, whom they are addressing, that it is He who seeth in secret, and knows all the hollowness and insincerity of their hearts. When the Sabbath comes round, they forget that it is the day of God, to be wholly spent in the public and private exercises of his worship—a day of rest as well to the soul as to the body. When they go into his house, they forget to lift up their souls in praise and prayer to God ; they forget that the word they hear is not the word of men, but of God—the word of their salvation : and when they retire from his house, and engage in the business of the world, they forget where they have been, what they heard, what impressions were made on their minds, what resolutions they formed to return unto the Lord, and remember him in all their ways : and when a proper opportunity occurs, they perhaps throw off the mask altogether, and eat and drink with the drunken. Do any professed Christians act in this manner ? None deserve better to be denominated persons who forget God.

It is very wonderful that men should forget God. It is true that by nature the mind is blinded, and the heart depraved. It is true, as we shall see, that there are many strong temptations to forget God. But still it is wonderful that men should find it possible to forget God so much. Has not every man a monitor in his breast, that reminds him that there is a God, ever present, who is his witness and Judge, and who is angry with the wicked

every day? Does not every thing we behold—the sun, moon, and stars, every flower that blows in the garden, every blade of grass that grows in the field, every insect that creeps on the earth or flutters in the air—remind us of him who made us, and in whom we live, and move, and have our being? Does not every chapter of the Bible that we read, every gospel sermon that we hear, remind us of Him who is the God of salvation, whose favour is life, and whose frown is death? Does not every meal, and every drink that we take, remind us of the Giver of all good? And does not every dispensation of Providence remind us of Him who is the Governor among the nations, and makes himself known by the judgments which he executeth? And yet we forget God. How amazing!

In this we stand alone. Think of the inferior creation. Are not God's presence and power felt throughout it every moment? The sun knows the time of his rising and going down. The planets never forget their prescribed courses, nor the seasons theirs. The swallow, the turtle, and the crane, observe the time of their coming. No part of nature forgets to obey the hand that acts on it. Think we of the holy angels; they never forget God for one moment. They are ever in a state of readiness to obey him. They do his commandments, hearkening unto the voice of his words. Yea, think we of the devil and his wicked associates in the place of woe; they cannot forget God for one moment. The awful presence of his wrath keeps their recollection perpetually awake. Gladly would they forget that there is a God, or a heaven, or myriads of happy creatures there. But they find this impossible. Sinful man in this world is the only creature that forgets God; man furnished with reason—conscience—a Bible, and a thousand monitors. This is wonderful indeed!

Reader, let me exhort you to beware of forgetting God.—Consider, that though you forget God, yet he cannot forget you. Could your forgetfulness of God induce Him to forget you, and to take no farther notice of you, then you would have a reason for this part of your conduct. It generally happens, that among men, neglect is mutual. I neglect and forget my friend and Benefactor; and after a few regrets and complaints, he neglects and forgets me too; we soon become completely estranged; and perhaps we live for many a long year, and then die, without ever thinking of one another. But think not that this can be the case with God and you. You may banish the thought of God from your minds day after day, and week after week,—and feel, and act, and speak, as if there were no God, or as if he did not at all concern himself with you. But know and consider, that he does not forget you for one moment. His presence ever surrounds you: His eye is ever upon you when he is not in all your thoughts. He sees all the unbelief, the obstinacy, the atheism, in your hearts; he marks them down in the book of his remem-

brance, and they shall not be forgotten. He knoweth thy down-sitting, and thy up-rising; he understandeth thy thought afar off. He compasseth thy path and thy lying down; he is acquainted with all thy ways. It is folly, then, in the extreme, to forget God.

It is also most ungrateful. As the Omniscient One, God cannot forget you or your sins. But does he not remember you, as your kind Friend and Benefactor? Who was it that remembered you in your low estate, gave and sent his own Son to die for you, and offers him and all good things to you in the gospel, freely, earnestly, and particularly? It is the God of love and of all grace. Who remembered you in the helpless years of childhood, and sustained and watched over you in the season of want, danger, and distress, and relieved, protected and healed you?—that keeps you from being afraid of the terror by night, or for the arrow that fleeth by day?—that gives every good thing that you possess? It is He who is good, and doth good. And will you forget this gracious Being? What would you think of yourself, were you to forget the friend that delivered you from deep distress, and set you in a place of safety and happiness? God has done infinitely more for you than the best earthly friend can do. Gratitude, then, says, Forget not your heavenly Benefactor.

Though God long winks at your sins, think not that he approves them, or will not punish them at last. Though the persons who forget God must highly provoke him, yet he often sees it meet not only to forbear punishing them, but to load them with his benefits—health, strength, riches, honours, children.—One year passes away after another, and still the dispensation of forbearance is continued. And what is the conclusion drawn from it by those who forget God? Not that the goodness of God leads unto repentance, not that it is a base and infernal thing to sin against God, because he is good and patient; but that sin is not displeasing to him—that he approves it, and will not punish it. Am I doing any injustice to these persons? am I misrepresenting them? No, I am going on sure ground. “These things hast thou done, and I kept silence; thou thoughtest that I was altogether such a one as thyself.” These are the words of Him who knows the secrets of the heart—its language, as well as that of the lips. You may forget God, and come so much under the power of sin, as to put darkness for light, and evil for good. But God is the Holy One: He hates all sin with a perfect hatred; and though punishment be long delayed, yet it is absolutely certain to all who go on in sin. God shall wound the head of his enemies, the hairy scalp of such a one as goeth on still in his trespasses.

You have many strong temptations to forget God. The carnal heart, or indwelling sin, and Satan, daily tempt you to this folly and sin. Wicked men daily set you the example of forgetting God; and wherever you look, such an example will meet

your eye: Your daily and lawful business, by occupying too much of your attention; your children or friends, by occupying that place in your affections to which God alone is entitled; the ambitious pursuit of the world, (and what temptations does this throw in the way of thousands at present!) the reverses of fortune, and the consequent disappointment, depression, and anxiety of heart: all these present strong temptations to forget God.—Look around you, and see how they are prevailing with multitudes to banish God and eternity entirely from their thoughts.—Be on your guard. Take good heed. Be sober; be vigilant.

There are times coming, when you shall not have it in your power to forget God. Nothing so easy as to forget God in the season of youth, health, and prosperity. But there are very different seasons awaiting you. Think of the day of sore trouble, when you shall be chastened with pain, and the multitude of your bones with strong pain. Will you then be able to forget God? Your thoughtless companions may visit you—though they seldom do on such occasions—to divert and amuse you. The physician, and affectionate friends, with mistaken kindness, may try to comfort you with the hope of returning health. But all will not do. Sore distress will compel you to think of God; and if you have been accustomed to forget him hitherto, while you remember him you will be troubled.

Think of the hour of death. Ah! the king of terrors has compelled thousands to think of God, who never thought of him seriously before. What a melancholy scene does a death-bed sometimes exhibit! We have seen many in that school of serious thought, who could think, and speak, and inquire about nothing but about God and eternal things, whose conduct hitherto had given too good evidence that they had habitually forgotten God. Think of the day of judgment. Behold he cometh with clouds, and every eye shall see him, and every thought shall be fixed on him. There shall not be one forgetful heart in that vast assembly. Men forget God in this world; but at the day of judgment, and through eternity, they shall forget him no more.

God may cause you to remember him much sooner than you are aware. "Consider this, ye that forget God, least I tear you in pieces, and there be none to deliver." It is easy for the Almighty to make you remember him. He has only to bid the thunders of Sinai roll, to let a single drop of his wrath fall on your consciences, to bid sickness and pain seize on your bodies, yea, any member of them; to cause your riches to fly away as an eagle; to take away a beloved wife, or child, or friend, with a stroke; or bid the king of terrors present himself before you; and then, for the time, you will be cured of forgetfulness. Say not, that after so many days or years this may be the case.—What knowest thou, O man or woman that forgettest God, but that, as a lion springs on his prey and tears it to pieces in a moment, the patience of God may be exhausted, and his justice

may seize on you, and inflict on you all that wrath which your sins deserve. Consider that now is the accepted time. Flee to Christ. Implore grace to remember God, death and eternity.—“O that you were wise, that you understood this, that you would consider your latter end!” P. Q.

Religious Intelligence.

From the Evangelical Witness.

REVIVALS OF RELIGION.

On this topic we have always spoken with caution; for though we have been aware of the evils which generally follow those partial and violent excitements in religion, yet we have never doubted but that where they take place under those ministers who are evangelical and orthodox in their sentiments, a few of the many subjects may experience a saving change of heart. It is well known too that, in those sections of the church, where they are cherished; the period intervening between the terms of their occurrence, are remarkable for coldness, and except in the times of excitement, very few additions are made to the number of communicants; and we have feared that, upon their disappearance, very many congregations would rapidly decline, and become extinct. Since we have commenced our editorial labors on this journal, we have read extensively religious magazines and newspapers, and we have not a shadow of doubt that for about three years, they have been fast on the decline. Of late they are barely noticed in the reports of the General Assembly on the state of religion.

Our attention has recently been called to this subject by the last Report of the Presbyterian Synod, on the State of Religion, published in the Literary and Evangelical Magazine, (Nov. 1825, vol. viii. No. 11.) edited as our readers are already apprised, by the Rev. Dr. Rice professor of Theology in the Theological Seminary of Hampden-Sidney.

From the whole report given in the Witness, we make the following extract, to which only his remarks are applicable :

“The Committee appointed to draw up a Report of the State of Religion within the bounds of the Synod, as presented in the free conversation held on that subject, beg leave to submit what follows as a fulfilment of their duty.

The Synod of Virginia, in presenting to the churches under their care, a view of the state of Religion within their limits during the past year, find more than usual cause of humiliation and sorrow. Few similar periods of time have elapsed since the organization of this body, in which they have not been permitted to record more numerous and greater triumphs of divine grace, than have been witnessed during the year now under review. And a number of new churches, which not long ago were blessed with revivals of religion, appear to have sunk into a state of lamentable coldness and insensibility. This fact is so remarkable, and indeed occurs so frequently, that the Synod cannot help suggesting to the members of their body and the churches committed to their oversight, the importance of a serious and careful inquiry into its cause. An increase of true piety and christian knowledge, such as may reasonably be expected in a *real* revival of religion, certainly does not produce the deplorable effects adverted to: nor ought it to be looked for from the addition of new converts to the church. But, whatever may be the cause, the fact is unquestionable, that a powerful excitement on the subject of religion rarely takes place, without a subsequent decline of piety, and a degree of insensibility proportioned to the warmth of feeling before produced. It is frequent, too, for jealousies, divisions, and dissensions to creep into churches, where, not long before, all appeared to be full of love, joy, and holy zeal.—

Thus Religion incurs reproach, the name of Christ is dishonoured, and a stumbling block is thrown in the way of unbelievers. Sufficient evidence of these melancholy truths has been afforded, to render the inquiry suggested, necessary; and to make it the duty of the Synod to caution the churches against these evils. In making these remarks, the Synod desire that their sentiments may not be misunderstood. They are zealous friends of revivals; but they wish them to be so managed, if it be possible, as to secure their happy results, without the evil consequences which too often attend religious excitements.

It ought to be stated too, that some churches evince a great degree of lukewarmness and barrenness, which cannot be traced to the causes hinted at in the preceding remarks. Indifference in relation to eternal interests, and worldly mindedness have gradually increased, until divine truth appears to have lost its efficacy, and the growth of a spirit of piety is greatly checked."

We admire the honesty of this Southern Synod, in this candid and faithful exhibition of the whole truth. We have long witnessed 'the deplorable effects adverted to,' as following the revivals in religion in this northern region of our country, and we could easily verify it in our own immediate neighborhood. Within the bounds of the Synod of Albany, before their most flattering report to the General Assembly was published, these, 'deplorable effects' were abundantly visible. The revival took place in the fall, and the report was made the following spring. The truth in this business is, the feelings are excited, and the passions fanned into a flame, while the judgment remains unenlightened. When the passions and feelings subside, they look around for food in the world, and find it in the abuse which their unsubdued corruptions make of the good things of life, and in the real or supposed failings of others. The remedy which the Synod seeks must be found in the patient instruction of the people, in pure gospel truth. The Synod say that they are not enemies of revivals. No good man is, of 'real revivals,' to use their own words. But the deplorable effects which they ascribe to what is commonly called revivals, can leave no reader in doubt as to the estimation in which they hold them. Their disapprobation of them, as hitherto conducted, is perfectly unequivocal.

We are glad to find that correct sentiments on the subject of Revivals begin to prevail, or at least to be more fully expressed than they have been heretofore, by those whose views are likely to have some influence with the American churches. We know that some of the most judicious in the Presbyterian and Reformed Dutch churches, both ministers and laymen, have all along lamented the extravagance which usually distinguishes what are called, "Revivals of Religion;" and the ruinous consequences, to the interests of true and solid piety, of the system of means usually adopted to excite and promote them: but it is only of late, that these sentiments have begun to be expressed, and we sincerely hope, the result will be salutary. In full accordance with the sentiments of the Synod of Virginia, and of the Evangelical Witness, we subjoin the views of the able Editor of the Christian Advocate, a work, we believe, in general circulation in the Presbyterian church. We extract from the review of Dr. M'Dowell's System of Theology, in which, after a number of valuable remarks on the importance of a due proportion of systematic preaching, in every congregation, and giving it as his opinion, that every minister, within the first ten or twelve years after his settlement, should deliver to the people of his charge something like a complete system of theology; and that this

cannot be better done, than by following the order and adopting for illustration, the statements of doctrine contained in the Westminster Confession of Faith and Catechisms, he proceeds to answer objections as follows :

“ Among the objections to such a course of sermons as the volumes before us exhibit, we wish we had no reason to believe that one is, a reluctance to come in direct contact with some things contained in our Confession of Faith and Catechisms. We should greatly rejoice, if there were nothing to hinder our belief that every gospel minister in our connexion, could honestly, freely, and fully, preach his own sentiments, and yet say nothing that would manifestly be in conflict with some of the leading doctrines contained in our public standards. On this, however, we shall not dwell at present, farther than to remark, that what we have hinted at, may we fear, sometimes lie at the bottom of the objection which we have heard, that such systematic preaching as we have advocated, promotes formality, and is unfriendly to revivals of religion.”

This objection, which so far as our knowledge goes, is universally made to systematic preaching, by the great advocates of Revivals ; and which, in substance, is stated in the printed report of the Committee of the Albany Presbytery, made some years ago, as one of the causes of the decline of the Revival within their bounds, ~~he~~ sets aside, by referring to the state of religion in Mr. Mc D's own congregation, and proceeds to remark,

“ We could refer, were it necessary, to other instances of a similar kind. Nor is what we state at all wonderful. It is surely reasonable to expect that the best practical effects of revealed truth should be seen, in those who have been taught it the most thoroughly. We deeply fear that there are not a few religious excitements, which bear the name of revivals of religion, in which sound doctrine—the truth of God—has, to say the least, far less agency than it ought to have. Feeling is awakened and conscience alarmed ; but the understanding is not enlightened, nor the path of duty clearly seen. The consequences are, enthusiasm and extravagance, at first ; speedy declension, afterwards ; and frequently, in the event, a state of apathy in some, and a prevalence of vice, immorality and infidelity, among others, greater than had existed previously to what was called a revival. Hence too, many have conceived unhappy prejudices against every thing that bears the name of a revival of religion. But that which really deserves this name, is nothing more or less, than a considerable number of sound conversions to God, occurring in the same place, and at nearly the same time. And who, but an enemy to all vital piety, can object to this ! What real Christian but will say—let conversions be genuine, and then the more of them the better. We yield to none in friendship to genuine revivals of religion, or in the desire to see them universally prevail ; and we know of no human means and efforts, by which they are so likely to be rendered genuine, as by carefully, and diligently, and constantly labouring to imbue the minds of the people with sound doctrine, while the most powerful appeals are made to their hearts and consciences.”

SOUTH AMERICA.

Religious Liberty in Buenos Ayres.

The government at Buenos Ayres has formally recommended to the House of Representatives of that province, the establishment of the liberty of divine worship in the broadest and most unrestricted manner, by the adoption of the following simple but comprehensive law ;

"The right which every man has, to worship the Divinity agreeably to his own conscience, is inviolable in the territory of the province."

In the note accompanying their proposition, the government adopt a language which must be highly gratifying to every friend of religious liberty.—They say that the term *toleration* is too tame, and ought not to be introduced into any law which shall be framed on this subject. "The province," say they, "would appear to descend from the point of civilization which it has attained, if it were to establish a law of *toleration*, or to pretend to *grant* a liberty which the public authority was *always obliged* to protect; but since the laws that formerly governed, render necessary an act to abolish them, and give a solemn guarantee to persons who may wish to live in our society, the government has found no other way to do it with dignity than by the proposed law, which it has the honour to transmit for the consideration of the honourable representatives. This act, which will complete the liberty of the citizens, will not be less glorious than that which solemnly declared the independence of the republic.

BRITISH AND AMERICAN RELIGIOUS SOCIETIES.

From a list of 36 Societies, in Britain and America, in the London Missionary Register, stating their income for the last year, the aggregate amount appears to be \$1,583,203, exceeding the receipts of the preceding year \$311,111.

IDOLATRY RENOUNCED.

According to a letter from Rev. Joseph Kam, in the London Missionary Chronicle, dated Island of Amboyna, (Indian Seas,) 19th January, 1825, it appears that Mr. Starnink, a Dutch missionary, had laboured in the Island for 3 years, without any apparent success, and greatly discouraged, requested to be removed from that station. He was, however, prevailed upon to continue another year. And before its close he had the satisfaction to see the inhabitants of two populous villages at Elpaputy collect all their Idols, public and private, and solemnly commit them to the flames. At Ceram, on the southern part of the Island, four villages, containing 2,500 souls, have forsaken their Idols. Two of the villages cast their Idols into the sea, and the other two burnt theirs in the fire.

OBITUARY OF THE REV. DR. BANKS.

Died, on the 10th inst. the Rev. John Banks D. D. a native of Stirling, in Scotland, Pastor of the Associate congregation in this city. Distinguished alike for his piety and purity of character, as for the extent of his intellectual endowments, his loss will long be lamented, most especially by the small but enlightened congregation to whom he was peculiarly endeared. In his professional capacity, he commanded the respect and affection of all to whom his counsels were addressed. As a scholar singularly eminent, as a man universally beloved, his career was such as to procure the regard of all; to attract the invidious observation of none. By the Students of Theology his loss is especially to be deplored; his acquaintance with the ancient oriental languages rendering him competent to a task which few others in this country are qualified to undertake. The death of this estimable man, eminent divine, and profound scholar, has created a void not easily supplied. The friends of classical education will long deplore his loss.—*Philadelphian*.

We hope that some more particular notice of this very eminent Divine will be furnished by some of his relatives or acquaintances who may be in possession of the requisite materials.—EDIT. REL. MON.

ERRATUM.—Page 464, 4th line from the bottom, for "Magopics" read Magopico.