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THE  
**RELIGIOUS MONITOR.**

OR

**Evangelical Repository.**

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

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VOL. IV.

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Hold fast the form of sound words.

II. TIM. I. 13.

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

JUDE, 4.

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

JER. VI. 16.

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THE

# Religious Monitor,

OR

## EVANGELICAL REPOSITORY.

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No. 1.

JUNE, 1827.

VOL. IV.

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### Original Communications.

*For the Religious Monitor.*

#### THE ANGELS.

Wide as is the range of our knowledge, diversified as are the subjects of our contemplation, whatever occupies our thoughts is either matter or spirit. To one of these, whatever exists, from Jehovah himself, down to the meanest and minutest of things, is referable. The one forms the spiritual, the other the natural system. Each of these comprises various orders of beings, rising above one another in excellence, but possessing essentially the same properties. Thus in the material system, whatever composes a part of it, is extended, possessed of figure, and capable of division. Divest any portion of matter of these properties, and it would be either destroyed, or rendered something essentially different from what it now is. In the spiritual system we also perceive certain characteristic properties essential to its being. Immateriality and capacity of thinking, is possessed by every one belonging to this system. Reason, unaided by divine revelation, ascertains the existence of two such orders of beings. These are Jehovah the eternal Spirit, and our own souls. Of the existence of both of these, we are as certain, as we are of the existence of the material world. Our senses inform us of the one, and our reason and consciousness of the other. Contemplating the wide distance intervening between our finite spirits and the infinite and uncreated Spirit, we might have naturally conjectured that various intermediate orders of spiritual beings existed; but beyond conjecture we could not rise. This deficiency is amply supplied by divine revelation. It assures us that besides ourselves there is another glorious order of created spirits. These it designates by the name of Angels; a name, expressive not of their nature but of their office. It signifies a messenger, and is

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given to Christ, to John the Baptist, and to the ministers of religion. Applied to these spirits, it denotes that they are the ministers of Jehovah. He sits on his great and high throne, and these ministers bear his messages to all parts of his vast empire. It is obvious, that to suitable gratitude, correspondent to favours received, it is necessary that we distinctly perceive the nature, the number, and the magnitude of the benefits our benefactor confers upon us. It is no less obvious, that for a servant conducting himself with propriety in a family he must know the nature, dispositions and qualifications of his fellow servants. And it is indisputably no less useful, for a nation connected with another, both in peace and war, to ascertain its strength, its friendly or hostile disposition, and what it may unfailingly expect.— And all these considerations, in all their force, call our attention to the Angels. They are the instruments of countless favours bestowed on us by our great benefactor; our fellow servants in the family of God; our most trusty confederates in peace and war, and our condescending, affectionate and faithful attendants. They are also our near neighbours, and laudable curiosity, as well as interest, stimulate us to enquire into their history. Jehovah himself, in narrating our own history, has also repeatedly interspersed fragments of theirs, and thus presses the knowledge of them upon us. It is only fragments of their history that are presented to us, and of course our acquaintance with them, is very limited. Without intruding into what is unseen, the following particulars contain the amount of all that is revealed in scripture, concerning, the Angels.

1. *The reality of their existence.* The Sadducees, though acknowledging the inspiration of the five books of Moses, absurdly denied the existence of Angels. What interpretation they put upon those passages in his writings, plainly recognising their existence, is now uncertain. Even reason itself rises up in condemnation of their mistake. For when it reflects how richly stored is the material world with various orders of beings, each class approximating so near to another, that the line of distinction is hardly perceptible, it easily perceives that various orders may fill up the intervening space between Jehovah and mortal man. Influenced by this consideration, or by witnessing effects to which human beings are incompetent, or in consequence of traditionary fame, the heathen world have been firm believers in the existence of intermediate spirits, and faithful in their worship. The whole Bible proceeds on the supposition of the existence of Angels, and so frequently and explicitly asserts

it, that it is superfluous to produce instances in support of it.—  
Job. xxxviii. 4—7. Psalm civ. 4. Mat. iv. 6. 11. and xxiv. 36.

2. *They were created by Jehovah on one of the six days of creation, and heaven made their habitation.* Some ancient philosophers and some of the early fathers in the church, maintained, the one, the eternity of Angels, and the other, their formation previous to the creation of the heavens and the earth. This latter sentiment, has been greedily embraced, by that sect that deny the Divinity of the Lord that bought us, to subvert the argument drawn from his pre-existence, in support of his true Deity; thus taking refuge in Arianism, when pressed with the absurdities of their own system. Moses, it is true, does not specially mention the creation of the Angels, but in recapitulating the substance of the first chapter, he tells us, that the heavens and the earth were created with all their hosts; and among these hosts we are assuredly to include the Angels. In the fourth commandment, God assures us, that in the space of six days, he made the heavens and the earth and the sea, and *all* that is in them, and consequently the Angels. But though the creation of the Angels fell within the six days, the particular day cannot be positively determined. With good reason, the first has been generally fixed on. For on that day the third heavens were created, and doubtless did not remain destitute of the Angels, its destined inhabitants. This is strongly insinuated in Jehovah's interrogatory challenge addressed to Job. xxxv. 3—7. They are denominated stars, expressive of their excellency; morning stars, because they were seen with the very dawning of creation, hymning the Creator's praise; and sons of God, because immediately created by him, bearing the image of their father, and enjoying, like a first born son, a large portion of their father's inheritance. An important and honourable part of this inheritance, is the place they occupy.—While man was placed on earth, to worship in the outer court of the temple, they were admitted into heaven, where they see constantly the place of Jehovah, and perform thier services in the Holy of Holies.

3. *Angels are, in regard to their nature, spirits.* Some affirm, that they are mere phantoms, but this is to believe that a phantom has a will and an understanding, and is capable of knowing, and of worshipping God. Some affirm, that they are mere thoughts. Thinking is an attribute, and must belong to some being capable of exercising this attribute. The Jews, many of the fathers, and socinians, affirm, that they possess real bodies. The name spirit, by which they are generally called in scripture, is inconsistent with this supposition: For our Lord as-

sure us, that a spirit hath not flesh and bones as we have. This supposition is also utterly inconsistent with much of what is taught us in scripture concerning them. They are our companions in the world, in the house, and in the church, and yet we neither see nor feel them. They can penetrate corporeal substances, enter organized bodies, and employ their members in the accomplishment of their purposes. It is true, that they have frequently appeared to man as possessing bodies, and performing bodily functions; but this no more proves that they are either corporeal, or have bodies permanently united to them, than the frequent appearances of the Son of God under the Old Testament, proves, that he was then incarnate. Jehovah arrayed them for a time with bodies, to be used for some special purpose, but of what elements these bodies were composed, or how they were afterwards disposed of, are among the uninteresting secrets which have not been disclosed. Much useless learning has been expended in ascertaining the relation of spirits to place. The amount of all that is known, perhaps that is to be known, on this subject, is, that when they are here, they are not there, and when in one place, they are not in another, at the same time.

4. *In number, the Angels are a great multitude.* Though the rebellion in heaven cast down thousands of their primitive number to hell, an innumerable company still remain around the throne of God. The representation given of them in scripture, uniformly proceeds on the supposition of their being very numerous. Ps. lxxviii. 17. "The chariots of God are twenty thousand, even thousands of angels." Paul calls them, "an innumerable company of angels." Jacob, on his return, from Padanaram, distressed for fear of his enraged brother, saw these hosts of God, divided into two parties, encamping round him for his protection; and in commemoration of the favour, called the place Mahanaim, or the place of the two camps. At the annunciation of Christ's nativity, to the shepherds of Bethlehem, there was suddenly with the angels a multitude of the heavenly host, singing "Glory to God in the highest, and on earth, peace and good will towards men." In vision, Daniel saw the Ancient of Days upon his throne, "thousand thousands of angels ministered unto him, and ten thousand times ten thousand stood before him."—John also heard the voice of many angels round about the throne, and the number of them was ten thousand times ten thousand, and thousands of thousands. So true is it, that when we arrive in glory, we shall come to an innumerable company of angels, all our hearty friends and constant associates in adoration.



5. *They were all created perfectly holy, though liable to fall, and are now infallibly confirmed in holiness and happiness.* Their creation by God sufficiently evinces that they were all created perfectly holy; and they are expressly called "holy angels." But though perfect in holiness, they were not immutable. The fall of thousands of their brethren into the depths of sin and misery, proclaims the contrary. How some preserved their integrity, when others fell, is not revealed; but from the fact we satisfactorily learn, that they had no representing head, like men, upon whose conduct the fate of the rest was suspended. Each stood and acted for himself. How long their period of probation continued previous to their confirmation, is concealed; but they are now eternally confirmed in holiness and happiness, and can no more fall into sin and misery, than the redeemed can posterior to the resurrection. This is determined by their election. They are elect angels; and what are they elected to, but eternal felicity: and their election secures, without the possibility of failure, the enjoyment of it. This is also implied, as when they are said to come with Christ to judgment, and that the wicked will be punished for ever in their presence. For if they might fall, it could not certainly be predicted, that they would come as Christ's attendants to judgment, and be spectators of Jehovah's faithfulness in the eternal infliction of punishment on all his enemies.— Thus we see that our fellow-servants will continue, as well as ourselves, for ever in our father's house.

6. *They are promoted to very high dignity in the kingdom of God.* Though man, in divine estimation, rises in dignity above the whole inferior creation, and is constituted its sovereign lord, even in his highest glory, he was a little lower than the angels. He is a compound of matter and spirit, and they are pure spirits. High as the endowments are of his soul, they are mean when compared with those of angels. Their dignity, however, arises not altogether from their nature and gifts, but from their relations, and employment as the honorary public servants of Jehovah. Every name they receive in scripture, blazes forth their honour. Are they designated watchers? We are taught that they are ever wakeful, and ever prepared to hear and execute the commands of Jehovah. Are they designated gods? We are informed that they are exalted and venerable creatures, promoted to rule over others. Are they called the sons of God? This intimates, as already noticed, that they possess his nature, bear his image, are admitted to familiar intercourse with him, and share his love, confidence and felicity. Are they called angels? This bespeaks the honour they enjoy in being his messengers. And

if ambitious courtiers deem it an honour to be employed by their sovereign, in negotiating the high concerns of government with foreigners, their station must be glorious, who are employed by Jehovah, to bear and execute his messages. The alacrity and promptitude with which they engage in such services, and the zeal and fidelity they display in conducting them, amply testify their own opinion of such public employ. Are they called seraphim and cherubim? An eulogium is pronounced upon their zeal and humility. Are they called thrones, dominions, principalities and powers? These honorary distinctions are well understood when applied to different grades of earthly rulers; but what is their import when applied to angels? As they are terms denoting different grades of rank, they must intimate at least, that angels are promoted to high official dignity in the kingdom of God, and that there are perhaps different orders among them. Some of them may be called thrones, as the throne is the symbol of the highest official dignity—dominions, in allusion to governors of provinces, placed immediately under the sovereign—principalities, in allusion to magistrates of cities, placed under governors—and powers, in allusion to inferior officers placed under magistrates. But whether there be three classes and nine orders of angels; whether there be one primate, and all the rest subjected to him, we leave to be decided by Papists and Episcopalians, as furnishing an argument in favour of their respective hierarchies. To decide concerning the orders of angels, is probably intruding into things not seen, and things of which mortals cannot now distinctly speak. Be these things however as they may, well are angels entitled to their high official dignity, on account of their noble endowments. Hence we may observe—

7. *That they gloriously excel in the noblest created endowments.* They are formed for eternal duration; immortality being inseparable from their spiritual nature. As there is no composition in their frame, dissolution by death cannot be their portion. After time is absorbed in eternity, the heavens rolled together as a scroll, and the earth with its works burnt up, they will flourish in immortal youth, and ceaseless sing their Creator's praise. In *knowledge* they eminently excel. Angels' knowledge is, and has been proverbially great. The wise woman of Tekoa thus complimented David: "My lord is wise according to the wisdom of an angel of God, to know all things that are in the earth." Their perspicacity as spirits, rapid motion from place to place, examining objects by intellect without the tardiness and dimness of the senses, and exchange of sentiments with one an-

other, greatly extend their knowledge. It is either natural, acquired, or revealed. At their very creation, like Adam, they knew their Maker, their own duty, and the nature and properties of surrounding objects. In their long course of observation and diligent study, for both of which their station and employment have furnished the best advantages, they have added much to their original information. Unlike to sluggish mortals, they doze not away their precious time in benumbing torpor, their keen thirst for the acquisition of knowledge stimulates them to continue their study of creation, providence and redemption.— Though six thousand years have been spent by them in the intense study of these, their diligence is not relaxed, and wonders hitherto unnoticed are discerned, and increase their felicity and adoration. They learn from the church the manifold wisdom of God, and into the mysteries of redemption they desire to look. What a contrast does their ardour in study present to our carelessness, in permitting the Bible to remain day after day unperused, and scarcely bestowing a serious thought upon all the glorious works of God. In addition to their original and acquired information, they also derive much from revelation. Standing near the throne of Jehovah, he opens for their inspection large portions of the sealed book, and which all their penetration otherwise could not decypher. This we learn from the comments given by some of them on the prophecies delivered to the church. But great as their knowledge is, it is limited. All effects in their causes, are not manifest to them. At one intuitive glance, they see not the end from the beginning, and however rapid the process, they are obliged to compare one thing with another to obtain their information. Even the human heart is concealed from their sagacity. Jehovah alone claims it as his prerogative, to search the heart and try the reins of the sons of men. To them the day of judgment is involved in darkness. “For of that day knoweth no man, no, not the angels which are in heaven.— They are glorious in holiness—they are “holy angels.” No darkness clouds their understanding—no pollution defiles their heart nor disorders their affections. Their will is constantly and unalterably inclined to good, and averse to evil. Obedience to the will of God is their meat and drink, the salvation of sinners their joy, and the holiness of Jehovah their delight. They excel also in *strength*. “Bless the Lord, O ye his angels, that excel in strength. They are “power and might.” The power of angels we will have repeated occasions to illustrate and exemplify in our next and last particular.

[To be concluded in our next.]

*For the Religious Monitor.*

## THE INCONSISTENCY OF FORSAKING THE HOLY MINISTRY FOR ANY SECULAR CALLING.

The ambassador for Christ occupies a station the most important. His commission is not from a prince, "whose breath is in his nostrils," but from the "King of kings." His instructions regard not merely the paltry concerns of a few passing years, but involve the interests of eternity. On such a legation, none can safely run unsest. Nor can he who receives God's call to this important service safely turn aside to any secular calling which may hinder him from the regular services of this ministry. In proof of this position we humbly submit the following arguments.

1. Thus to forsake the work of the ministry, is inconsistent with the general commission which God has given.

When our divine Redeemer was about to retire from his personal ministry on earth, and enter upon the immediate exercise of all power in heaven and earth, he selected and commissioned the twelve to evangelize the world. Their commission runs in these terms,—“Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: And, lo, I am with you always, even unto the end of the world.” That this inspired instrument is God's commission to all the successors of the apostles in the ministry, none can reasonably call in question: For the promise herein specified passes beyond the apostolic age,—reaching down through every successive generation until the consummation of all earthly things.—“Lo, I am with you always, even unto the end of the world.”

For an individual thus commissioned to turn aside to any secular calling, however honourable or useful, appears to the writer, an act of disobedience to the heavenly mandate. Who can discover, in this instrument, a permission to retire, at pleasure, from the labours here assigned? Where is license given to forsake, for any other, this high and holy calling? There is, in this commission, no such permission—no such license. There is herein an authoritative claim, upon every minister of the gospel, for a regular and continual service.

2. Many inspired injunctions and representations prove the inconsistency of such a course.

From the many injunctions of this kind, we select the following: 1 Tim. iv. 13—16. “Till I come, give attendance to reading,

to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery. 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." 2 Tim. ii. 3, 4. "Thou therefore endure hardness as a good soldier of Jesus Christ. No man who warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." Chapter iv. 1, 2. "I charge thee therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." Here let me inquire,—Is he, who is principally occupied in a secular calling, *giving attendance* to reading, to exhortation, to doctrine? Is he free from the charge of *neglecting the gift* that is in him, which was given him by prophecy, and with the laying on of the hands of the Presbytery? Is he *giving himself wholly* to things which constitute the work of the ministry? Is he careful to *continue in doctrine*, that he may thus save his own and others' souls? Is he *enduring hardness* as a good soldier of Jesus Christ—*not entangling himself with the affairs of this life*? Is he engaged in *preaching the word—instant in season, out of season; reprov- ing, rebuking, exhorting with all long-suffering and doctrine*? Surely, no minister, who is principally engaged in any secular calling, can, to these interrogatories, subscribe his affirmative.

Again: God's servant in the ministry is, in the scriptures, represented as sustaining various offices. He is called, a Shepherd, a Bishop, a Steward, &c. But is he a faithful shepherd, who rarely leads the heavenly flock to green pastures beside the still waters? whose principal employment is not feeding Christ's sheep and lambs? Is he a faithful overseer, who does not constantly and diligently "watch as one who must give account to God?" Is he a faithful steward, who does not "minister the gift as he receives of God?" who does not divide to God's family "their portion of meat in due season?" O how unfaithful that minister, who, from choice, enters upon a secular calling which hinders him from all save mere occasional services in the sanctuary! It is a faithful saying of the Son of God, that "no man having put his hand to the plough and looking back, is fit for the kingdom of God."

3. Thus to desert the ministry is inconsistent with secret trans- actions with God.

He who is called of God, comes to the work of the holy ministry through much labour and difficulty. He will therefore feel constrained to come with frequency to a throne of grace for divine aid. After the diligent use of all appointed means, he finds his entire dependence on God for preparation, and feels that He alone can remove the obstructions and bring him to the work, a workman that need not be ashamed. No one, therefore, can come lawfully to the exercise of this office, who has not with frequency and fervency, presented the petition,—“Lord, remove obstructions and bring me forward to thy service, in the gospel of thy Son.” In such a prayer, who does not perceive a virtual promise, that if talents may be given and opportunity occur, these talents, and this opportunity, shall be improved for God’s glory? And is it not ingratitude, after receiving the required favours, to refuse the stipulated service? This is more than ingratitude: It is falsehood and deceit before God.

4. Thus to desert the ministry is inconsistent with ordination vows.

In admission to this work, the order of God’s house requires a sacred pledge of future continued faithfulness in God’s work. Every candidate for ordination, before he is set apart, records, in substance, the following engagements:—“I promise through grace to perform all the duties of a faithful minister of the gospel, in preaching it not with the enticing words of man’s wisdom, but in the purity and simplicity thereof, not ceasing to declare the whole counsel of God; as also in catechising, exhorting from house to house, visiting the sick, and performing whatever other duties are incumbent on me from the word of God, as a faithful minister of Jesus Christ, for the convincing and reclaiming of sinners, and for the edifying of the body of Christ. I promise through grace that I will endeavour to act as a wise and faithful servant of Jesus Christ—maintaining a tender regard for his flock, rightly dividing the word of truth, and watching for souls, as one who must give account. All these things I promise and engage unto, through grace, as I will be answerable, at the coming of our Lord Jesus Christ, with all his saints; and as I would desire to be found among that happy number at his glorious appearing.” A single word of comment here, to show that those who take these vows upon themselves, and afterwards, of choice, turn aside to a secular calling, are guilty of violating the most solemn covenant engagements, would be superfluous. Here let me add—that every minister of the gospel, while he is duly mindful of his solemn obligations to God, and the church, will be constrained to adopt the sentiment of an inspired apostle,—“Though I preach the

gospel I have nothing to glory of; for necessity is laid upon me, yea woe is unto me if I preach not the gospel."

In order to prevent mistakes as to the extent of these remarks, we must add that there are cases in which it is lawful and expedient for a minister of the gospel to engage in another calling.— We readily admit that, when in the providence of God, competent health and strength are withheld, a calling less laborious may be pursued. "The Lord desireth mercy and not sacrifice." A minister is also justified in entering another calling when after long continued trial he may find that he cannot be supported by the gospel. "The Lord hath ordained that they who preach the gospel should live of the gospel." But in this admission, far be it from the writer to justify a mere pretence of necessity. The great Head of the church has made no provision for the gratification of avarice, or of pride in his ministers. The minister of Christ has no claim upon the church for that which may enable him to ape the vain fashions of the gay and licentious, or the grandeur of earth's wealthy and great. That minister, would urge in vain, before the court of heaven, the plea of necessity, who deserts his master's work for want of support while receiving much more than many others whose real necessities are as great, and who continue in the work without starving, or even mumuring for want of due support.

We readily admit also, that a minister may, in a place where a full support cannot be given him, for a season, devote a portion of his time to another calling for support, if there be a reasonable prospect of a more effectual door being opened through means of his partial services in the Ministry.

We also readily admit, that when a minister may more effectually promote the interest of the Redeemer's kingdom by occupying another station, he may lawfully retire from the ordinary and stated services of the ministry. This admission is equivalent to that which is contained in the Westminster Confession of Faith; when it is declared that "a teacher or doctor is of most excellent use in Schools and Universities; as of old the Schools of the prophets; and at Jerusalem where Gamaliel and others taught as Doctors." This admission by no means embraces the case of mere teachers of literature or science; but regards those who are principally occupied in communicating instruction in spiritual things: This is evident both from the tenor of the declaration, and from all the scriptures quoted, in the Confession, for its support.

But in closing these admissions we must add this limitation.— None can lawfully leave the ordinary work of the ministry, even

in the cases specified in our admissions, unless with the judicial approbation and advice of that court, to which a promise was given of humble and willing submission. No minister can herein act arbitrarily without refusing the ordinance of heaven. "The spirits of the prophets must be subject to the prophets."

We pursue this subject no farther at present. If our well intended reasonings may prove the means, under the providence of God, of reclaiming any erring brethren, or of deterring any from an inconsistent and a dangerous desertion from the work of the ministry, let all the glory be the Lord's. I\*\*\*\*\*.

### PSALMODY.

We have received a communication from "A Lover of Truth," who is situated far to the West, accompanying a pamphlet entitled, "The deceiver Detected, or a Brief Reply to an Enquiry on Sacred Praise, by the Rev. T. D. Baird, in a series of letters." By John Fleming. Mr. Fleming is an advocate for the use of an inspired psalmody to the exclusion of all human compositions whatever, and is of course, in our judgment, on the right side of the question: he is, moreover, manifestly zealous in the cause, and shows no mercy to the "Deceiver." For any thing we know, this may be a suitable answer to Mr. Baird's book, on the principle of the maxim, "answer a fool according to his folly." All we know of that work, is through the medium of a review of it, in the Evangelical Witness and the pages of Mr. Fleming, which we had seen some time before, and some papers in its defence in the Pittsburgh Recorder: from all of which, it appears to be such a mass of absurdity and folly, as to be utterly unworthy of either an answer or review. We are therefore of opinion, that both the Reviewer and the Detector would have acted more wisely had they been guided by another direction: "Answer not a fool according to his folly, lest thou also be like unto him."—There is a sacredness impressed upon religious subjects which ought to protect them from the profanation of unhallowed passions, and impress a corresponding seriousness on the minds of those who engage in the discussion of them. For men professing to be Christians, and especially ministers of the gospel, who ought to be examples to the flock—to let themselves down from the dignity of their profession, and indulge in raillery and abuse of each other in treating of divine things, is to degrade the Christian name, and injure the cause which it may be intended to promote. A good cause, needs no such weapons; the use of them, will injure the best. The wrath of man never worketh the



righteousness of God. It has been the misfortune of the subject of psalmody to be thus treated. The advocates of a human psalmody have led the way, and sorry we are to think, that any on the side of truth should seem to follow. Dr. Anderson and M'Master and Gordon, have written in defence of the truth, with a dignity and seriousness becoming the subject. Their arguments and reasonings remain unanswered and unanswerable, and till these are fairly met and overthrown, which never can be done by ridicule, assertion and abuse—sure indications of poverty of argument and a desperate cause,—the cause of truth is safe. Such being our views, respecting the manner in which such subjects ought to be treated, our readers will perceive the reason why we have not hitherto noticed these late publications; and a “A Lover of Truth” must be satisfied that we cannot insert his communication in its present form.

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### Selections.

*From the Christian Advocate.*

#### THE CHRISTIAN EDUCATION OF CHILDREN.

##### ESSAY I.

In offering to the public, through the pages of the *Christian Advocate*, some remarks on the trite, but important topic, announced at the head of this paper, the writer wishes to be guided entirely by the oracles of sacred truth. He proposes therefore to attempt little more than to explain, illustrate and enforce, what he takes to be the true meaning of the apostle Paul, in the injunction which he delivers, Ephes. vi. 4.—“And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.”

If it were necessary to assign a reason why this precept is directed to *fathers*, rather than to parents of both sexes, it might be remarked that fathers are, perhaps, more likely than mothers, to violate the first part of the precept; and that being invested with the chief authority in a family, they are chiefly responsible for the observance of the whole injunction. But the truth is, that the original word rendered *fathers* in the text, is sometimes used to denote *both parents*. It is so translated in one instance in our Bibles; and as both fathers and mothers are distinctly mentioned in the precept of the decalogue to which the apostle had just before referred, perhaps the word would better have been rendered *parents*, in the text—That it enjoins duties indispensably binding on all Christian parents, there can be no doubt. It is most admirably conceived and expressed, guarding those to whom it

is addressed, both against severity on the one hand, and indulgence on the other; and while it equally prohibits both these extremes, it points out the middle path of duty and propriety: The great object of the whole plainly is, to inculcate the importance and the obligation of giving to children a truly Christian education; such as will be most likely, under the divine blessing, to make them practical Christians. This object, therefore, will be kept steadily in view, in the discussion before us, which, although the subject be copious, must be short, and of consequence general in its nature.

It is proposed to attempt to show, very briefly, how Christian parents may guard against each of the extremes that have been mentioned, and then point out more directly wherein the true Christian education of children consists.

I. Parents, in the education of their children, should carefully avoid undue severity—"Provoke not your children to wrath." The distinct meaning of this part of the precept seems to be, that parents are vigilantly to guard against that system of treatment towards their children, the natural tendency of which is to excite in their minds such anger, indignation and bitterness, as are not only sinful, but very apt to break out at last, into acts of resentment and rebellion against the parents themselves. It should be carefully observed, that our statement is, that we should avoid a *system* of treatment *naturally tending* to this effect: For with refractory and disobedient children there ought to be some acts of discipline, which, it may be, will greatly anger them at the time. And yet, if the *system* of treatment be right, the children themselves may, in their cooler moments, not only acquit the parent of all injustice, but love him the more for what, for a short season, was very offensive. Beside, if the system of treatment be not excessively severe, parents may hope that the imperfection of their administration of in any *single acts*, in which they may, unhappily, have been incautious, will not leave any permanent effects of an injurious kind on the minds of their offsprings. As, however, it is of high importance that parents should avoid all errors on the side of severity, a serious attention is requested to the following directions.

1. Never correct a child in anger. There are some parents who say that they cannot correct, unless they do it in anger. If this were true, it might be very questionable whether they ought ever to correct at all: For there is always danger of excess, and of a thousand errors, when any thing is done through passion.—An error in correction is often as clearly discerned by children, as by those of riper years; and it sometimes becomes the means

of giving them, ultimately, an ascendancy over the erring parent; and in the mean time, they impute their correction, not to their own fault, but to their parent's ill temper. To avoid this, it should be an invariable rule not to chastise in passion, but with such coolness, deliberation and tenderness, as shall leave a child fully impressed with the belief, that his own guilt is the sole cause of his suffering; and that the parent would not have inflicted it, if he had not been compelled to it by a sense of duty. As to the objection that parents cannot correct, unless they are angry, it is, probably, in almost every instance, a mistake, or a mere pretence. That it is highly disagreeable and painful, and that it requires much self-denial to do it properly, is certainly true. But still it may be done, and the very circumstance that it is painful, by being observed by the child, will be likely to give the correction more effect.

I add, as a matter of great importance, that it gives unspeakable impression to correction, if it be accompanied with prayer.—Yes, let Christians, as a general rule, pray with their children, immediately before they correct them.—Pray earnestly, and with tears, that God may give them repentance and pardon for their sins, and may sanctify to them, for this end, the correction about to be inflicted. And hard, indeed, must be that heart, which is not moved at the sight of a praying and weeping parent. A small measure of correction, inflicted in this form—with this solemnity—will have infinitely more effect, than the most frequent stripes without it: And unless the mind of a child be most malignantly wicked indeed, he will not be provoked to wrath, but melted to contrition, by such treatment—especially if there be connected with it, as there always should be, faithful and tender admonition.

But before leaving this particular, I must remark that the correction of words, as well as of stripes, ought to be guarded. As children advance in age they frequently need reproof, as well as instruction, and to administer it aright is both important and difficult. It ought, if possible, to be so done as to produce conviction of the offence reproved, sorrow for, and hatred of it; and there should be nothing in the matter or manner of the reproof, which may leave the sting of resentment in the mind of a child against the parent himself. There may be children who have become so perverse and unreasonable, as to render this impracticable. But this is not a common case: and in all cases of correction, in whatever form administered, there should always be set clearly before the view of the child, the possibility and the practicability of retrieving his errors, and of reinstating himself in

the confidence and complacency of his parent. The door of return to obedience, happiness and favour, should be set wide open before him; that despondence may not discourage exertion, but that hope may conspire with fear, to produce amendment.

2. Parents must be careful not exact of their children any thing that is unreasonable or excessive. Are our children required to perform labour, in which either the body or the mind is to be employed? We must see that this labour does not exceed their powers, but that with due exertions they can easily accomplish it; otherwise they will certainly be either grieved, discouraged, or provoked to wrath—Or do we require of them evidences of penitence and reformation, when they have grossly offended? Let us demand no tokens of *abject* submission or humiliation.—Let us show them that all we want is, to be convinced of their grief for what is wrong, and their sincere purposes of amendment; and that with this we shall cheerfully and joyful receive them to our embraces. In a word, let us remember that as, in all government, one great point is, to be careful not to govern too much, so in the government of children in particular, it is of primary importance not to exact too much in any respect—neither too much labour, nor too much submission, nor too much circumspection, nor too much subserviency. Let us be careful of this, because what a parent actually requires, he ought, in all cases, to insist on being punctually, promptly, and fully performed; inasmuch as on this, the establishment of his authority, as well as the benefit of the child, essentially depends.

3. Let us not keep our children at too great a distance from us, by inspiring them with a servile dread of our presence, or with a fear that we shall question them unduly, on topics on which they would wish not to speak.

It is not a very easy matter to unite familiarity with dignity, to be free with our children, and yet to maintain our authority and command their respect. This however, is a matter of much importance which we ought by all means to attempt: For if our children shun our presence, or fear to speak their minds to us with freedom, they may contract the most pernicious sentiments, or enter into the most ruinous schemes or connexions, without our ever having it in our power to correct them, till all attempts may be fruitless. Let us, therefore, as far as we can, gain their confidence, make them our companions, treat their notions with respect, patiently labour to convince them when they are wrong, forbear to press them on points, which too deeply interest their feelings; and thus by securing their confidence and affection, as well as their esteem and reverence, learn the secrets of their

hearts, and influence their opinions, sentiments and conduct, on all important subjects and concerns.

4. Much indulgence, tenderness and forgiveness, must be mingled with the discipline of children, if we would not provoke them to wrath. It should be manifest that it gives us far more pleasure to gratify their wishes than to disappoint and refuse them. Then, if they are not extremely perverse, they will be sensible that every refusal springs from a strong conviction that indulgence would be injurious. We should even lay hold on some suitable occasions to disappoint their expectations of correction or reprimand, for what they know to have been wrong in their conduct—not failing, however, to let them see that we notice and disapprove of the wrong; but that, in the present instance, we forgive it frankly, in hope that forgiveness will affect them more than punishment. Thus will they be constrained to feel that discipline and coercion are used, solely from a regard to their benefit. In addition to all, there should be a general tenderness, united with delicacy and dignity, in the whole treatment of our offspring; which can scarcely fail, if they possess any sentiments of generosity, to gain their hearts,—and to withhold them from being provoked to wrath, when duty calls us to animadvert on their follies or their vices.

(*To be continued.*)

*From Discourses by the Rev. A. Bruce, of Whitburn, Scotland.*

#### A CALL TO THE SPIRITUAL SLUGGARD.

PROVERBS vi. 9.—“How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep?”

It is our inexpressible privilege, that our eyes may read, and our ears hear the divine word. What is contained in the scripture we should consider as nothing else than God’s authoritative voice, and solemn language, addressed to us. As he speaks therein to all men in general, so he also adapts his instructions to various classes of men in particular, according to their several characters and conditions. In this book, Wisdom lifts up her voice, and directs her calls, in a very pressing manner, to the sons of men. She is earnest to inform the ignorant, to conduct the inexperienced, to recall the wandering, to reclaim the froward and disobedient, to excite the indolent, and awaken the secure.—These last are warmly addressed in this passage, which contains a reproof and expostulation which too many, nay, all in some degree, need as to spiritual things. How many are the number of sluggards in reference to the matters of God and eternity? How many live totally buried in a sleep of spiritual death? and how many more are seized and overcome by some degree of spiritual

slumber? How few are really awake, lively, and active in advancing the glory of God, and working out their salvation?

Many who possibly may entertain no suspicion of themselves must be ranked, in Wisdom's reckoning, among this class. Whoever is spending his time and employing his power in the service of iniquity and folly, being led away with deceitful lusts and pleasures, he is the man. To be awake to sin, is to be asleep to righteousness; and the man, or the woman, who lives in guilty pleasures on earth, is dead while he liveth. Whoever are wholly or chiefly, intent upon the business or affairs of this bustling world, who are ever grasping its varying vanities, and continually in chace of its gains or honours, without ever saying they have enough; nay, all whose greatest object it is, to provide for themselves, or families the necessaries of life, and by painful and unremitting industry, to earn their daily bread, while they neglect heavenly and eternal interests—they are the persons. All who lay not up treasures in heaven, nor "labour for the meat which endureth to eternal life," however wise they may be for this world, however diligent and laborious in their callings, however ardent or successful in their pursuits, are engaged only in a busy idleness; they pass their days in a dream, and in their end shall be as fools, awaking at last to sorrow and disappointment. It is possible, likewise, that persons may be endeavouring to perform religious duties, attending on divine ordinances, giving outward attention to the gospel, and doing many things in the external part of religion, and yet be of the number of the sleeping sluggards. Persons may even have had some conviction of their sin and danger, some seemingly serious thoughts and impressions and come the length of forming many good resolutions of repentance and amendment, and yet never be truly awakened out of their sleep. And where are the persons who do not need excitements to quicken them in duty, and keep them awake even after conversion? For the wise as we read in the parable, often slumber, together with the foolish. Math. xxv.

The words are a compassionate and moving address to bring such persons to themselves; as a means to break lethargic slumber, and dissolve the fettering bands in which they are held, by Satan, the world, and their lusts. Sinners little think of the sadness of their condition, or the pernicious effects of their course, till God point them out unto them; nor would they ever entertain a thought of breaking off their sins by repentance, or returning unto God, if left entirely to themselves. Men set no bounds to themselves in the indulgence of sin; nor do they seriously fix the time when they shall have done with it, and sin no more.—

The longest tract, and the greatest excess in it, cannot fully satisfy them. The sluggard saith, Yet "a little sleep, yet a little slumber, a little folding of the hands to sleep." The more indulgence it gets, the more craving it becomes, and the more powerful it grows. Hence the absolute necessity of such divine calls and alarms. Nor are these improper, vain, or altogether fruitless, though addressed to those asleep or even to the dead.—Sinners, though spiritually asleep, are naturally alive and awake. They are endued with power of reflection and consideration.—They are capable of being influenced by means and impressed by motives: through the divine blessing, and by the power of supernatural grace accompanying these, are they usually quickened and aroused.

The subject being, practical, instead of discussing any general points of doctrine, we propose only to enforce the address and apply the earnest expostulation here used, to spiritually secure souls; offering some considerations for exciting them from that disgraceful and dangerous posture, in which they are lying.

Hearken, therefore, O sinner, and hear for the time to come! Set your heart to the things you hear: "It is no vain thing, for it is your life." That you should have such great and interesting affairs on hand, soliciting your attention, while yet you continue so thoughtless, is truly amazing. That you should have souls to be saved, which you regard so little, though ready to perish; that you should live still at ease, and content, while without God, and without hope in the world; breakers of his law, forgetters of his name, despisers of his grace, slights of his Christ and of the kingdom of heaven—is what may justly excite wonder and compassion at the same time. "How long will ye love vanity, and follow after lies?" Is this a wise and prudent course? Is it not dishonourable, shameful, ruinous, in the highest degree? Is it not such a course of egregious folly as may justly astonish heaven and earth? Doth not every thing seem to condemn and upbraid you for fools; and loudly call you to arise out of sleep? Attend to the case, and lay it seriously to heart, while we suggest to your minds plainly the few following things:

I. Consider what times and opportunities you have already mispent and lost, and think if it be not high time to awake. What a large portion of your time have you already idly and sinfully employed! How much of it has been slept away, talked away, played away and trifled away! Nay, have you not bestowed already days, months and years, on wickedness and folly? And shall you do with the remainder as with the former? Are you resolved to continue as you have begun; to squander away every por-

tion of your time till all be lost? Have not the most of you got beyond the morning days of youth? Are not many of you now beyond the middle stage of human existence? Are not others already come to the feeble and comfortless period of old age, stooping down to meet the grave? Have you not been long enough the workers of iniquity? May not the time pass suffice? Is it not too much, by far too much? When the sixth hour of the day is past, do you yet stand idle? Nay, is the eleventh hour even come, and will you yet stand idle all the day in the market place?

II. God has hitherto borne patiently with you, and been silent under your great provocations; and will you still further abuse that patience, and weary him with your delays and refusals? It is a matter of just astonishment, that a sinner's first provocation should not be his last;—that God, upon the refusal of his first calls and warnings, doth not take him at his word, and cut him short by a hasty and speedy vengeance. Long ago he might have made your graves, because you were vile, and cut you down because you encumbered the ground? Yet he has not dealt so with you, O slumbering soul! But given you time and space to repent: he hath “stretched out the hand all the day long unto a disobedient and gainsaying people.” Will not this win you to him? “Despisest thou, O man, the riches of his goodness, and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance?” Because he is long suffering, and slow to wrath, will you lengthen your cords of iniquity, and draw long your furrows, in plowing wickedness? Are you resolved to try the utmost of his patience, and take proof of him how much he can bear, and how long he can spare and pass by you. How dangerous, and how ungenerous, is such an experiment? “Do ye thus requite the Lord, O foolish people, and unwise?”

III. Consider what various means God hath formerly been using to awaken and reclaim you: and shall these be altogether without effect, and never produce fruit? Has he not varied his dealings, and changed his procedure, now trying one means, and then another, to see what influence any of them, or all of them together, would have on you? Has he not multiplied his calls and redoubled his alarms? Has he not spoken once, yea, twice, while yet you perceived, or regarded, it not? Has he not been careful to send message upon message, and tidings upon tidings? The word of the Lord has been unto you, “line upon line, line upon line; precept upon precept, precept upon precept; here a little, and there a little.” Have not the terrors of the Lord



been displayed before your eyes to persuade you: and has he not also opened up the richest treasures of his grace in the gospel? Has he not sometimes held out the golden sceptre to invite you; and at other times shaken his glittering spear, and brandished his flaming sword to affright you? And are you sound asleep still? Are both the thunderings from Mount Sinai, and the still small voice from Mount Zion, equally unsuccessful? Are the blessing and the curse, life and death, things of no weight or consideration with you? What could he have done more to his vineyard that he hath not done in it? Has he not sent all his servants the prophets, and after these, his holy apostles and evangelists, rising early and sending them; nay, has he not sent his own Son from heaven to save sinners, and call them to repentance; and shall they yet, after all, remain secure and hardened, "like the deaf adder, that closely shuts the ear that she may not hear the voice of the charmer?" Shall not Pagans rise up against such persons, and condemn them? Surely the queen of the South shall rise up in the judgment against such a generation, and condemn it; for she came from the uttermost ends of earth to hear the wisdom of Solomon, and behold a greater than Solomon has been among them. The men of Nineveh shall also rise up against such a generation, and condemn it; for they repented at the preaching of *Jonah*; but a greater than *Jonah* has been sent to them.

Perhaps even the word has sometimes found you out, and pierced as sharp arrows into your souls—discovering your sin, impressing you with uneasy convictions, making you know something of the powers of the world to come; one time or another it may have flashed light into your minds, and excited your affections, producing some resolutions, and awakening fears, grief, desires or joys, within you, and yet all these effects have instantly vanished, like a morning cloud, or untimely blossoms, and your consciences are now become as dead and stupid, and your hearts as cold as ever. Has he not stood long knocking, and yet you have not arisen, and opened at his voice? How shall you escape, O gospel hearer, if you continue to neglect so great a salvation? How much must you have to answer for beyond many others?—How dangerous is it to rebel against the light, and how shameful to sleep so profoundly in open day? You have no excuse nor cloak for your sin. If you perish, you perish not unwarned, nor destitute of the most awakening and engaging means? If neither law nor gospel will affect you; if neither *Moses* and the prophets, nor *Christ* and his apostle, will awaken you, what is it, think you, would do it in earnest? Though the grave should open, and the dead arise; though an angel were sent from the

regions of light, or a messenger dispatched from the place of infernal torment to warn you, with a voice as loud as the last tremendous trumpet, which will summon the world to judgment, yet would you not thoroughly awake out of your sleep.

Besides, you ought to reflect on the pains God hath bestowed on you by his providence. Has not his voice been crying loudly to you in a mixed variety of these, in order to awake you; sometimes by favourable and sometimes by adverse dispensations? Have you not been children of many mercies? Have they not been new to you every morning? Hath not his hand formed you, and his visitation preserved your spirit till now?—How many advantages have fallen to your lot? How many escapes and deliverances have you met with, when perhaps there was but a hair's-breadth between you and an untimely death?—Has he not preserved that life he gave you amidst all the casualties, unforeseen accidents, diseases and disasters, to which it has been every moment exposed, and perhaps has added health, ease, affluence, many friends, knowledge, honour and reputation? Hath all this goodness never led you to repentance, nor made you sensible of the obligations you are under to the Most High, or of the heinousness of your offences against him? Has he nourished and brought you up as the children and favourites of Providence, that you might rebel against him? Have the good things he hath loaded you with been employed as weapons of offence, as provision for your lusts, and incitements to vanity, profligacy, and folly? Doth "the ox know his owner, and the ass his master's crib;" and shall the more brutish sons of men neither know nor consider! May not heaven and earth be justly astonished at this?

Has he not at other times taken the rod into his hand to teach you? You doubtless have had your share in human afflictions, and in the divine correction, whereof all are partakers. Has he not laid stroke upon stroke, and made a train of disappointments and sorrows to succeed one another, wounding you by some new grief, while perhaps your former smarting wounds have scarcely been closed? Has he not been ever breaking in upon your carnal peace, disturbing your unhallowed rest, and dissipating your vain dreams of earthly felicity? He has smitten you, but you have not grieved; he has chastened you, but you have not received correction. Perhaps you may recollect the time when the bands of sickness have been laid on you, and the multitudes of your bones have been chastened with strong pain; when half awake, and full of disquietude, you felt some passing pangs of seriousness, and formed some drowsy resolutions. But where are

they all now gone? Hath not death sometimes fitted your houses, and climbed up into your windows? Has he not smitten your acquaintances and friends; or taken away the delight of your eyes and the joy of your heart—some near and dear relation, some favourite enjoyment, or darling comfort in life, with a stroke? By personal, family, or public judgments, has not the Lord's voice been loudly crying, and sounding one alarm after another to awaken you; and yet are you still asleep? Has he not gone through such a long process with you as with some of old time, and with no better effect? "O Lord, thou hast stricken them, but they have not grieved: thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock, they have refused to return." Jer. v. 3.

Have you passed through the waters, and yet are not cleansed? Have you been often in the fires, and yet remain dross and tin? Have you been melted in the furnace, and yet continue reprobate silver, unrefined? Is there as little appearance or hope of your being reclaimed, as of those described by the prophet Jeremiah, when he said, "The bellows are burnt, the lead is consumed in the fire, the founder melteth in vain, for the wicked are not plucked away. Reprobate silver shall men call them, because the Lord has rejected them." Ch. vi. 30.

IV. Consider the course of nature, and the language of all the creatures around thee; and these may serve to reprove, if not awaken thee out of thy sleep. Behold how all things concur, as with one voice, to reproach thy sloth, and put thee to shame!—All other creatures are intent upon fulfilling their proper destination; every one after its kind serving the Creator, and ministering to his glory. In this they are busy, and serious; nor do they let slip one opportunity. They delay not to obey the Divine orders, nor linger in performing the Almighty's pleasure. "The beasts of the field do honour him, the dragons and the owls."—The birds of the air awake early to offer their grateful melody, and make the groves vocal with his praise; "Day unto day uttereth speech, night unto night doth teach men knowledge."—The heavens perform their appointed revolution, and the sun rejoices like a strong man to run his daily race. The rivers and floods, the woods and wilderness, the winds and seas, hearken to his voice, and punctually obey him. The whole creation hastens with rapid progress to its final perfection; and panting looks forward to the time of the restitution of all things. And shall they behold men asleep—heedless, indolent and trifling? Shall those who boast of the prerogative of being lords of the creation, prove the only disgrace to it? Shall the most stupid and the dull-

est, the smallest being in the animated world, discover higher degrees of discernment, sagacity, and foresight than man? "The ox knoweth his owner, and the ass his master's crib: the stork, and the crane, and the swallow know their appointed time—but man knows not the judgment of the Lord." "The ants are a people not strong, but they prepare their meat in the summer." And shall man, slumbering man, lose his spring, his summer, and his harvest too, and never gather for approaching winter? "Go to the ant, thou sluggard, consider his ways, and be wise."

V. Reflect, how busy and active your spiritual enemies are to deceive and destroy you; and shall you neglect to provide for your safety and stand on your guard against them? Your spiritual foes are many, nor do they slumber or sleep; but while you are thus employed, they watch their opportunity to gain their advantages, and perpetrate their pernicious designs. Is not the world continually tempting, and studying to allure, through "the lust of the eye, the lust of the flesh, and the pride of life?" Is it not offering its poisoned draughts for you to swallow, and holding its cup of meretricious pleasure to your lips, to intoxicate and seal up all your senses, and throw you into a still deeper sleep, saying, "Stolen waters are sweet, and bread eaten in secret is pleasant?" While you are indulging your fatal repose, is it not binding you, with new, and still stronger, cords, to lead you away captive, while you are incapable of resistance and unprepared for defence; as the Philistines were upon Sampson, when he was lulled asleep by the artful blandishments of Delilah?

Have you not a dangerous intestine enemy in your bosom, ever present, and lying in wait to deceive? Are not your corruptions powerful and restless, warring perpetually against the soul? Are they not as so many leeches sucking your blood and strength; or as so many serpents stinging you to death; or like so many vultures preying upon your vitals? And will you not awake, but cry, "Yet a little more sleep, a little more slumber, a little more folding of the hands to sleep?" Are you under no concern to have your corrupt affections crucified with Christ, and the body of sin and death subdued and destroyed, which otherwise must vanquish and destroy you? "If you live after the flesh, ye shall die; but if ye through the spirit mortify the deeds of the body, ye shall live."

Again, is not your great adversary vigilant, going about like a roaring lion, seeking whom he may devour? Is he not like an adder secretly lurking in the path, and nestling in the grass, in order to slay the heedless and unwary? And are you not, O slumbering sinner, an easy and certain prey to this devourer? Are

you not already in his custody, and held fast in the paws of the lion, who is ready to tear you in pieces while there shall be none to deliver? This is his fixed intent, though he may now fawn and flatter, and use all his devices to keep you at rest, and to secure you more effectually in his interests? Can your sleep be sweet, and your rest undisturbed, in "the lion's dens, and the mountains of the leopards?" Can you think the house in peace, and the goods safe, while the tyrant of hell armed is the keeper? Is it not better to awake to righteousness, and rouse up to the fight? to call in the aid of the stronger man, who "binds the strong man and spoils him of his goods;" and henceforth to commence a war against principalities and powers, and spiritual wickedness in high places. Is it not time to think of escaping out of the snare of the devil, and putting on the armour of light, even the whole armour of God, whereby you may be enabled to resist and quench all the fiery darts of the wicked one.

Further, do you not see Satan's vassals and emissaries most diligent and active in his service? Do not the men of the world and children of disobedience exert themselves to the utmost in furthering their ungodly designs? Do they not draw iniquity with cords of vanity and sin as with a cart-ropes? They rise up early, they sit up late; they rest not till they accomplish mischief. And shall you be less careful to serve God than they to dishonour him?— Shall men run so swiftly to destruction, and hardly be dragged along in the way of life? Shall they strive as in a race to get first to the goal of perdition; shall they work so hard, so constantly and unweariedly, to earn the wages of sin; and rise so late and move so reluctantly forward in the way of heaven, for the prize of the high calling of God in Christ? Shall the children of this world be still wiser in their generation than the children of light? Shall Satan's work be done with dispatch, and with all the might, and the work of the Lord performed negligently and slackly, or not at all? Is the service of sin so noble and profitable, and the wages of wickedness so very delightful, that they must have the preference? Surely if men were not blind and infatuated, they would own, that they ought to shew at least equal earnestness, and give equal diligence to obtain salvation, as others bestow in working out their own damnation, and that of their fellow-creatures.

VI. Consider, how short time's duration is, and how constant and rapid its motion. The longest date to which you can reasonably extend your hopes of existence here is but a very little while: It is a passing day that declines, and is succeeded by the night of death, and the darkness of the grave. Your days are

an hand-breadth or a span; your age is in God's sight as nothing; whatever it be in your own: Your life is but a fleeting vapour, that appeareth, and vanisheth away; you are spending your years as a tale that is told. You are drawing near to your long home, and bordering on the confines of eternity. Why should you then be asleep? That short space requires to be well and wisely husbanded. Little do you reflect on the value and preciousness of time, while you can abuse and waste it? Shall you squander it away so profusely, as if you had it at will, as if it would never be done? Will you slumber away that short and limited period allotted you for the most important purposes, and defer your everlasting concerns to the night wherein no man can work; for there is no knowledge, nor device, nor work in the grave where thou goest.

Remember though you sleep, time doth not;—while you linger it flies: with a silent yet incessant motion it hastens forward, never, never to return. Can you arrest time, or stop one moment its career? Can you make it attend your convenience, wait upon your leisure, or stand still, while you are dancing your endless circle of folly and vanity; or can you detain it (to use the figurative language of the text) till you have slept your sleep outright, and till you see proper to shake off your long slumber? If this could be done, you might have some shadow of excuse for delaying and loitering. But this is a dream and reverie so extravagant, that you cannot be supposed to entertain it for one moment. ~~No: Time waits not for man, nor doth opportunity tarry for the sons of men. They run as with hind's feet, and fly as on eagle's wings. They are fleetier than the swift ships, full bound for the haven of desire. Your last year is gone beyond a possibility of recall; your yesterday is past, your present hour is expiring. While we name a moment, a moment is fled. In the present word spoken and heard, we are nearer death than in the last. Life spends and wastes in every breath we draw.~~

Besides, how uncertain and precarious is your condition! Life is not more short than uncertain. Can you promise on years to come: Yea, can any be sure they have another month, week, day or hour to live? Diseases and death lie in ambush about you.—Mortality lodges in every particle of our dust, and is entwisted with every fibre of our bodies. Every element may prove our bane; and a thousand things cause a premature dissolution.—Those who are now young, and gay, and vain, may soon be cast on the bed of languishment or pain;—may wither and fall as the blasted flower; and be under an inevitable necessity of associating with the worms, and mingling their ashes with their na-

tive dust. How thick do the arrows of disease and death fly around you! How know you, O careless soul, but this very night a fever's fiery rage may revel through your veins, enervate your strength, and burn and prey upon your vitals? How knowest thou, sleeper, but death may close thy eye-lids before to-morrow, cut the thread of God's patience, and send thee to an unchangeable state? Therefore, boast not thyself of to-morrow, for thou knowest not what a day may bring forth. And think how awful it will be if the sleep of death overtake you before your eyes are opened and spiritually enlightened;—to have this thief stealing on you unawares, arresting you as an enemy, and hurrying your souls away unprepared to a judgment-seat. What multitudes of secure sinners have met with a midnight alarm, and an unexpected awakening! How many have been all of a sudden seized, and surrounded with the terrors of death, without time to exercise one composed thought, or pour out one prayer to the Father of Spirits, and the Saviour of men, as God unexpectedly addressed the rich man in the parable, saying, "Thou fool! this night thy soul shall be required of thee." Will you slumber while your life hangs in doubt, and your souls in continual uncertainty?

(To be concluded in our next.)

[The following article is inserted not because we have formed an opinion of the work here spoken of, (for we have not seen it, and know not if there be a copy in the United States,) but as an interesting and well written piece of intelligence. As there has hitherto been much confused speculation on the Apocalypse, some will doubtless consider the view here said to be given, of a character similar to what has gone before it; others, perhaps, may regard it as corresponding to the signs of the times, and agreeable to the letter of the text: but all are left to draw their own conclusions.]

*From the London Literary Gazette.*

### THE APOCALYPSE.

*The Apocalypse of St. John; or Prophecy of the Rise, Progress and Fall of the Church of Rome—the Inquisition—the French Revolution—the Universal War—and the final Triumph of Christianity; being a new Interpretation.—*  
By the Rev. George Croly, A. M. H. R. S. L.

This volume is dedicated to the Lord Bishop of Salisbury, a prelate whose high character for all that does honour to his station, for intelligence, virtue, and literature, argues well for any writer to whose work he has, as in this instance, permitted the sanction of his name.

But as every work, however thus favourably introduced to the public, must stand or fall on its own grounds, we shall now proceed to state the claims of the present elucidation of one of the most important, and unquestionably the least known, portions of the scriptures.

It is a singular fact, that while the other divisions of the sacred volume have been interpreted with a fulness that leaves scarcely room for the most trivial addition of light, and with a clearness that makes scepticism at once absurd and criminal; the Apocalypse, written by the most favoured of the evangelists, the last great document of the prophetic spirit to mankind, the roll of the fates of the Christian church, and with it of the world, should be and ever have been a tissue of perplexity, the most stubborn trial of the commentator, and converted, by the infinite failures of the plans of education into darkness visible. The names of Faber, Kett, Galloway, Woodhouse, and Tiloch, will convey to those who are familiar with modern divinity the impression of labour and learning. But it is (in the author's view) beyond all doubt, that with the Apocalypse they have effected nothing; and their chief value has been that of showing, that no attempt pursued on their principles can lead to the light. The result of those endless discrepancies is of course the inclination to discredit the book; the readiness to conceive that what has so long defied explanation was not made to be explained; and the consequent consignment of a most magnificent and illustrative work of the Divine Inspiration to the hands of enthusiasm, or to utter and ignorant neglect. From both of those culpable abandonments, it is the object of the present work to rescue the Apocalypse, not by appeal merely to the ancient authorities of theological literature, the fathers and other early leaders of the church, though this is not unattended to, but by the true and sufficient way of showing that it is capable of an obvious and direct interpretation, that all that was necessary to the discovery of this interpretation was the adoption of an arrangement pointed out by the nature of the book, and overlooked by the commentators, merely from their having rashly followed each other's track, and that the prophecy contains, with a minuteness increasing as it approaches our own time, (the true evidence of inspiration,) all the grander features of the history of Christendom.

The present interpretation is, as is stated in the introduction, wholly original, having been made without reference to any of the preceding writers; is new in the arrangement, the mode of elucidation, and the nature of its discoveries; and is, according to Mr. Croly's statement, thus grounded—



"The Apocalypse is a collection of divine visions, seen probably at different times, but all during the apostle's exile (at Patmos.) It consists of six portions:—The vision of the Asiatic persecution. The vision of the Seals, or general view of Providence in the government of the church and the world—beginning with the period of Constantine, and ending with the close of the final age of mankind. The vision of the trumpets; the vision of the Vials,—which two are nearly identical, and describe the inflictions laid upon the persecutors of the church, beginning from the establishment of the inquisition, and closing with the final ruin of the popedom, and in the triumph of Christianity. The vision of the Church, distinguished into three eras of pagan persecution, and the catastrophe, of her oppressors, and the vision of the Triumph of Christianity.

"It will be shown in the course of the interpretation, that this prophecy, includes in the most direct manner, all those great events which make the frame work of history since the first age of Christianity, that it distinctly predicts the establishment of the Church under Constantine and his successors; the overthrow of the Roman empire; the erection of the barbarian kingdoms on its ruins; the rise of the popedom; the establishment of the Inquisition; the persecution of the first reformers; the successive punishments laid on Italy, Spain and France, as the three powers by which the Inquisition was let loose against Protestantism, namely, the destruction of the Spanish armada, the civil war following the overthrow of Protestantism in France, in 1685, the wars of Louis 14th, the French Revolution, and the final and universal wars."

"It will be seen, by a comparison with any of the preceding commentaries, that this arrangement differs from them all in many important features, but peculiarly in the juxtaposition of the Trumpets and Vials, whose extreme similarity has hitherto struck our readers, yet which has been treated, in deference to the errors of the early commentators, Mede, &c. as relating to totally different events, centuries asunder. The result of this separation has been remediless confusion. In the present volumes it is shown, that the two series begin from the same point—the establishment of the Inquisition, and continue together; the Trumpets giving the civil and political view of the events, the Vials the ecclesiastical—and both ending in the universal war, which the interpretation shows to be the *next great event* to the French Revolution, and to be, in fact, approaching rapidly—its approach being declared in the prophecy to be accompanied by certain signs, which our common experience admits to be obvi-

ous at the present hour, viz. the extraordinary distribution of the Bible, the continued influence over Europe of the four great powers, by whom the French empire was put down, &c. The universal war is shown to be predicted at the close of no less than four of the visions, and to be detailed with circumstances of measureless terror. It is fully shown from the prophecy that it shall be ushered in by a sudden revival of atheism, superstition, and religious violence, acting upon the European nations until they are inflamed into war. All the elements of terror and ruin shall be roused; Protestantism persecuted; Popery, after a momentary triumph, utterly destroyed; a general shock of kingdoms consummated by some vast and palpable development of the Divine Power, at once protecting the church, and extinguishing in remediless and boundless devastation, infidelity and idolatry.

“This prophecy takes successively the language of the prophets exulting over the fall of the great and opulent cities of the East, the broken sceptres, the spoiled wealth and burning palaces and temples of Tyre and Babylon; the still sterner denunciations over the crimes of Jerusalem; the images of wild and sudden invasion, and hopeless battle; the massacre, the conflagration, the final crush of polity, power, and name. Even the agencies of nature are summoned to deepen the prediction, earthquakes and subterraneous fire, lightnings and ponderous and fatal hail. And in the midst of this chaos of bloodshed, fire and tempest, towers the form of the Avenger, flashing with terrible lustre, crowned and armed with the power and wrath of Deity against a world that has for so many ages of long suffering resisted his Spirit, worshipped idols, and enslaved and slain his people—God, a consuming fire! It is further declared, that this catastrophe is now approaching hour by hour; that the French revolution was to have been the last great event before it; with but a brief intervening period, occupied by Providence in preparing and securing the true church, in spreading the scriptures, and in giving a last opportunity to the unbeliever and the idolater to accept the truth of God. The Apocalypse thus assumes the rank of not merely an elucidation of the Divine will in the past, nor an evidence of the general truth of Christianity, but of a warning of the highest and most pressing nature to all men, in the entire range of human society. It is not the mere abstract study of the theologian, nor the solitary contemplation of the man of piety; but a great document addressed to the mighty of the earth; wisdom calling out trumpet-tongued to the leaders of national councils; the descended minister of Heaven summoning for the last time the nations to awaken to the peril already darkening

over their heads, and cut themselves loose from those unscriptural and idolatrous faiths with which they must otherwise go down; the Spirit of God commanding the teachers and holders of the true faith to prepare themselves by the cultivation of their powers, by a vigilant purity, by a generous and hallowed courage, for that high service of God and man in which they may soon be called on to act, and perhaps to suffer, and proclaiming to all men alike the infinite urgency of redeeming the time before the arrival of a period that to the whole world of idolatry, European and barbarian, shall come with a civil ruin, of which the subversion of Jerusalem was but a type, and with a physical destruction that can find no parallel but in the inevitable fury of the deluge."

Having thus briefly stated the nature of Mr. Croly's work, we must limit ourselves to giving a few specimens of the style; premising that, for the sake of putting his interpretation to the severest test, he has given it, verse by verse, a mode which allows of the reader's instant detection of any straining of the original, if such there should be; but which on the other hand, is beyond all comparison the most advantageous in point of clearness and conviction.

"*The Fall of Paganism.*—The triumph of Christianity was come. Theodosius, a statesman, a soldier, and a man of virtue, was called from obscurity to the empire. The lingering reluctance of the throne to repress the ancient superstition, was suddenly changed for a wise and bold activity. A succession of decrees, like successive flashes of light from the sword of the Spirit, smote the worship of the idols, closed the heathen temples and established Christianity as the religion of the Roman world.—Thus fell Paganism, the great antagonist of truth, purity and wisdom—the pamperer of human passion and pride, splendid and stately to the eye, but made to be the oppressor and the murderer. At this distance the mind still contemplates it, like the ruins of one of its own temples, and pondering at its stupendous extent, the depth and age of its foundation, the grandeur and costliness of the embellishments lavished upon it by the genius of antiquity, may well doubt that it was either raised or overthrown by the strength of man. But it was the house of darkness: vice and blood were the offerings on its altars; its fall was the freedom of nations, the beginning of a day which shall know no end; and loud and lofty be the thanksgiving for that fall which let in light upon mankind."

*The miraculous origin of Christianity.*—No conformity of circumstances can account for the origin of Christianity. A being, known to the world only as a Jewish peasant, delivered a system

of doctrine which overthrew, not merely some feeble philosophy, or some harsh and popular superstition, but both theory and establishment of the state religion, guarded and fought for by the armed strength of the most powerful government of the greatest of all empires. Thousands and tens of thousands owed their daily bread to their connexion with that religion. Millions on millions had identified it with all their conceptions of life, of enjoyment, and of that obscure hope in which the heathen saw a life to come. The noble families owed a large portion of their rank and influence to it. The emperor himself was the high priest. Old tradition-invigorating into living belief, made it the pledge of safety to the empire—a sacred protector, without which the glories of Roman dominion were destined to inevitable ruin. Yet against this haughty and colossal erection; the consummate work of subtlety and strength; stood forth a solitary Being, and at his word the whole pile, the great fortress that towered up to heaven, came wall and gate to the ground. And by what means had this been done? By nothing that can find a parallel in the history of human impulse. Signal austerity, enthusiasm, wealth, military genius, the promise of splendid success, visionary doctrines, the displays of a sensual paradise, have made proselytes in barbarous ages, or among the loose creeds of contending heresies. But the founder of Christianity, cast away all those weapons of our lower nature. He shrank from no declarations of the most unpalatable truth. He told the Jew that his spiritual pride was a deadly crime. He declared that the cherished impurity of the Gentile was a deadly crime. He plucked up the temporal ambition of his followers by the roots, and told them that if they were to be great, it must be through the grave. In the full view of popularity, desertion, and death, he pronounced to the Jews the extinction of their national existence—to the disciples, their lives of persecution. At the time of his death, his name had scarcely passed beyond his despised province; and when at length it reached Rome, it was known only in contemptuous connexion with that crowd of unfortunate men condemned to the rack and the flame. Yet within the life of man his religion was constituted the worship of emperor and people, his doctrines were acknowledged as inspiration, and the civilized world bowed down before him as the God whom the heaven, and heaven of heavens cannot contain. Those wonders are familiar to the Christian, but they are still wonders, the mightiest phenomena on which the spirit of a man can gaze, the stars of our mortal twilight, and worthy of our loftiest admiration till

the gates of the grave shall be unbarred, and the vision of glory shall spread before us without a cloud."

Towards the close of the history, the writer adverts to the signal success which have characterized England during the late war, and gives a passing sketch of each of the four pre-eminent public men by whom the country has been led to glory. We have room but for one—Pitt.

"In all the interpositions of Providence, the fewness of the instruments is a distinguishing feature. In the commencement of the great European conflict, a man stood at the head of English affairs, fitted, beyond all his predecessors, for the crisis—gifted with all the qualities essential to the first rank in the conduct of empire—an eloquence singularly various, vivid and noble; a fortitude of soul that nothing could shake or surprise—a vigour and copiousness of resources inexhaustible. But he had a still higher ground of influence with the nation, in the unsullied honour and superiority to all the baser objects of public life—the utter stainlessness of his mind and conduct—the unquestionable purity of the zeal which burned in his bosom, as on an altar for the glory of England. The integrity of Pitt gave him a mastery over the national feeling that could not have been won by the most brilliant faculties alone. In those great financial measures, rendered necessary by the new pressure of the time, and on which all the sensitiveness of a commercial people was alive, the nation would have trusted to no other man. But they followed Pitt with the profoundest reliance. They honoured his matchless understanding; but they honoured more the lofty principle and pure love of country, that they felt to be incapable of deception. The British minister formed a class by himself. He was the leader, not only of English counsel, but of European.—He stood on an elevation to which no man before him had ascended. He fought the battle of the world until the moment when the struggle was to be changed into victory; he died in the night of Europe, but it was when the night was on the verge of dawn. If it could ever be said of a minister, that he concentrated in himself the mind and heroic heart of an empire, that he was at once the spirit and the arm of a mighty people, Pitt was that man."

It is not our province, nor have we ever entered the field of theology, to decide any of its great questions brought forward in books which we have been called upon to notice in the *Literary Gazette*; nor shall we here depart from our neutral principle.—But we would ill discharge our duty of fair reporters to the public, if we dismissed Mr. Croly's work without expressing our

very high admiration of the abilities and genius it displays. Of the powerful mind he has brought to his inquiry, of the extraordinary vigour of his style, the originality of his historical views, of the energy with which he seeks to elicit what he considers to be truth, and of the great and various intellectual endowments which he displays, it is our pleasant task to speak in terms of the warmest eulogy. It is long since we have read a production of equal fervour and force; and we can safely say, that even those who are disinclined to peruse polemical writings, will find in this volume an infinitude of literature, history and topics of general interest to instruct and delight them.

### TRIBUTE OF PRAISE.

The following interesting incident at the close of a funeral sermon delivered by the Rev. Mr. Oliver, after the death of the Rev Adam Gibb, of Edinburg, in the church of the deceased is related in the last Reformed Dutch Church Magazine:—

“When he had finished the sermon he was proceeding to pronounce his character and eulogy. He made a long pause. He attempted to speak what he had prepared; but the venerable gray-haired pastor was unable to utter a word. He covered his face with his hands, and wept with the weeping audience. He dried up his tears and once more raised himself up to pronounce the eulogy. Again his voice was stifled. He bowed down, and wept for several minutes. A third time the aged pastor of Linlithgow attempted to pay the last tribute to one whom he loved as his own soul. But he burst again into tears and wept aloud. The whole audience melted into tears and the most of them sobbed and wept. And after a long silence, interrupted by sighs and groans, the clerk rose and gave out the 15th verse of the 116th Psalm. (Scottish version,) “Dear in God’s sight is his saints’ death,” &c. and the mournful melody of “Old Martyrs” flowed from the lips of two thousand weeping people. It was without affectation and without design. And it was one of the most touching and eloquent perorations, perhaps, which ever closed a funeral sermon over departed piety and worth.”

### APPALLING FACTS

Mr. Hewitt, agent of the American Society for the promotion of Temperance, established in Boston in 1826, has communicated the following facts, on the best estimate he has been able to make:

The ardent spirits drunk in the United States, it is calculated, cost forty millions of dollars annually, and the pauperism occasi-

oned thereby upwards of twelve millions more. Out of 1060 criminal prosecutions in the city of New-York in 1820, more than 800 were connected with intemperance. In 1826 of 739 persons sent to the almshouse in Baltimore, 554 were the victims of intemperate practices in drink. More than 10,000 persons die annually in the United States of diseases induced by intemperance.— Taking this as the basis of the calculation 31,750 die annually in the United States from the effect of intemperance. In London, one in eight deaths is attributed to this cause; but the above estimate would make one in three over twenty years of age in the United States. We would hope this was too large an estimate. It is ascertained there are 100,000 drunkards in the United States, and these carry misery and affliction into at least 200,000 families

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*From the Gospel Magazine of 1796.*

### ON THE CHARACTER OF THE RIGHTEOUS.

That none of the children of Adam are righteous, in the strict and proper sense of the term, is held forth to us in every part of the sacred page. "There is none righteous, no, not one. They are all gone out of the way, they are altogether become unprofitable." To this melancholy declaration, every age and every clime, every heart and every conscience, bears its sad and irresistible testimony. Still, however; the same page of scripture frequently speaks of the righteous, describes the blessedness entailed on such persons, and seems to be written with particular attention to their interests.

Is it worthy of note, that when the scripture speaks of the blessedness of the righteous, it generally speaks in the present tense, and not merely in the future—thus, Psalm i, 1. "Blessed is the man that walketh not in the counsel of the ungodly." Not merely "blessed *shall* be the man," (which follows after, ver. 3.) but blessed is he. So Ps. cxix. 1. "Blessed *are* the undefiled in the way. Blessed *are* they that keep his testimonies." The same is observable with respect to the performance of certain righteous acts. Ps. xli. 1. "Blessed *is* he that considereth the poor." Ps. xl. 4. "Blessed *is* that man that maketh Jehovah his trust, and respecteth not the proud, nor such as turn aside to lies. Ps. cvi. 3. "Blessed *are* they that keep judgment, and he that doeth righteousness at all times."

It appears, then, that the truly righteous are blessed of God; and that not on account of their righteousness, but antecedent to it; so that this blessing is productive of every thing in them, that deserves to be so called. The man who is desirous to know his

true state toward God, should therefore begin his enquiries where the history of righteousness always begins, namely, in the communication of divine favour and grace, for all righteousness which does not proceed from thence, is spurious. It may make men proud and conceited, but it affords them very little reason to be so.

Now the truly righteous, in the sense of scripture, are distinguishable, chiefly by the three following particulars:

1. A cordial and thankful reception of the righteousness of Jesus Christ, as the only and exclusive ground of their acceptance with God, and of acquittal in their own consciences from the guilt of sin. Those who are not righteous in themselves, can only be properly considered as such by the imputation of another's righteousness to them, which righteousness must include in it a satisfactory atonement for those offences which are to be done away by it. How then is it possible for any to be truly righteous, who reject the righteousness of Jesus Christ? Where will they find another in its place? It is in vain to urge that sincerity will stand in the stead of perfection, for this is not only acknowledging unrighteousness, but sitting down contented with it, and leaving every thing just where it was. It is with the perception of a real atonement that true righteousness must begin. Such is the atonement made by our Redeemer, an atonement highly acceptable to the awakened mind; and already actually accepted of God. This affords rest and peace to the conscience, and presents a new ground of acceptable obedience. God is henceforth no longer considered as a hard master, "reaping where he hath not sown, and gathering where he hath not sowed;" but as the God of grace, "pardoning real iniquity, transgression and sin, and who taketh pleasure in them that fear him," that is, "in them that hope in his mercy."

2. The truly righteous man thirsts for general and universal rectitude of his understanding, heart, and life. He "delights in the law of God, after the inner man," and aims at thorough conformity to it. It was a conviction of the guilt, defilement and demerit of sin, that made, and still makes, the sacrifice of Jesus Christ so heartily welcome to him. He is therefore "dead to sin." He neither loves its practice, nor fears its curse. He cannot then live in it from the pleasure it affords him, or have recourse to it to stupify those alarms of conscience, for which he has now found a safe and infallible remedy. On the contrary, whenever he falls into it, it grieves and distresses him, and he sees with a concern that nothing but the view of pardon by the blood of Christ can pacify, the numberless imperfections that cleave to every thing



he does. But having this view of pardon, and seeing the everlasting sufficiency of Christ's righteousness, all the sin and imperfection he sees in himself cannot make him give it up as a lost case; he renews the struggle again, he presses still toward the mark, and he looks forward with an expectation that no power can ever frustrate, to a full, complete, and everlasting victory over all the opposition, distress, and difficulty with which he can possibly be harassed in this world.

3. The truly righteous man abounds in frank and free confession of sin: He is honest of heart, and he does this both with respect to that general corruption of nature from which it proceeds, as well as to those particular things in which this corruption discovers itself. He will, on proper occasions, acknowledge it to man, and he constantly confesses it to God. Why should he not? He cannot tell the divine Being any thing he does not already know much better than he. And let him have what he will to confess, he is not going to confess it at a judgment-seat, but at a throne of grace, where there is full pardon for all offences, and where every temptation to hypocrisy is done away for ever.

Not only does this honesty of heart produce confession of sin, but confession of sin cultivates honesty of heart. It lifts the man up above disguise. Being enabled to hope the best, even when he knows the very worst that can be known respecting himself, he sees all trick, artifice, and deception, to be totally out of place, and doubly detestable. Because he thus waits on God; "integrity and uprightness preserve him. Though he fall seven times, he rises again. For God will not suffer the righteous to be moved" from off that firm foundation on which he has settled them. There he guards them with an unconquerable arm, cheers them with the fruit of the tree of life, and gives them to drink of that immortal spring, which is in them, "as a well of water, springing up" in reviving streams, and sure at length, to find and mingle with a boundless ocean of "everlasting life," righteousness, and felicity.

#### EXTRACTS FROM MASON'S REMAINS.

It signifies nothing to say we will not change our *religion*, if our religion change not *us*.

If a man lives and dies a mere professor it had been better for him if he had lived and died a mere heathen.

The duty of religion flows from a principle of religion.

It is not talking, but walking with God, that gives a man the denomination of a Christian.

Darkness may as well put on the name of light as a wicked man the name of Christian.

It is our main business in this world to secure an interest in the next.

A desire of happiness is natural; a desire of holiness is supernatural.

If God hath done that good *for us* which he hath denied *to the world*, we ought to do that service *for him* which is denied him *by the world*.

If we are willing, God will help us; if sincere, God will accept us.

A serious remembrance of God, is the fountain of obedience to God.

If you forget God when you are young, God may forget you when you are old.

When a Christian considers the goodness of God's ways, he wonders that all the world doth not walk in them. But when he considers the blindness, and depravity, and prejudice of the heart by nature, he wonders that any should enter upon them.

Make your calling sure, and your election is sure.

Uneven walking, with a neglect of watching, makes a disconsolate soul.

Four things a Christian should especially labour after, *viz.* to be *humble and thankful, watchful and cheerful*.

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## Select Religious Intelligence.

### GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

*Princeton Theological Seminary.*—From the Report of the Directors of this Institution, to the late General Assembly, it appears that the number of students at the date of the previous Report, was 114. Number received during the last summer session, 10. Winter session, 32. Present number, 91. The number who completed their course at the summer term, was 24. Two new scholarships have been formed during the year.—one by Mr. James Anderson, of New-York, the other by Mr. Anthony Kennedy, of Frankford, Pa. The Western Theological Seminary is located at Allegany Town, near Pittsburgh.

*Marriage Question.*—It has been decided by an overwhelming majority as we have heard, of 50 Presbyteries to 13, NOT to erase the clause in the Confession of Faith which prohibits a man from marrying "any of his wife's kindred nearer in blood, than he may of his own" &c. The General Synod of the Reformed Dutch Church have come to the same decision: So that we hope this question will now be at rest, in the United States, forever.

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### REFORMED DUTCH CHURCH.

The General Synod of the Reformed Dutch Church met at Philadelphia, June 6. The following particulars of their proceedings are collected from the *Philadelphian* and *New-York Observer*.

Present, 36 Clerical, and 26 Lay Delegates.

The Session was opened with prayer by the Rev. John Ludlow, President of the last Synod, who also delivered a Synodical Sermon in the evening from Acts iv. 32.

The members met every morning, during the sessions, for prayer; and set apart the afternoon of the 7th, as a season for special prayer for the effusion of the Spirit.

**Intemperance.**—The Rev. Mr. Hewitt, Agent of the American society, for the promotion of Temperance, was heard before the Synod; on which the Synod resolved, "that it cordially approves the object of the Society of which he is the Agent; and that it be hereby recommended to the Ministers, Consistories, and Congregations under its care, to promote the cause of temperance by precept and by example, and as one means of furthering this most benevolent object, to discourage the indiscriminate use of ardent spirits in family and in social circles."

**Incest.**—The subject of a man's marrying his deceased wife's sister, came before the Synod from the last meeting. This act is prohibited by the statutes; and the question was decided, 41 to 15, that it is inexpedient to make any alterations or modification in them.

**Missionary Society.**—The Rev. Professor De Witt preached the annual Missionary Sermon before Synod, from Isa. lxii. 6, 7, and a collection amounting to \$72 36, was taken up in behalf of the Missionary Society, of the Reformed Dutch Church. The Rev. Wm. Brownlee, D. D. was appointed to preach the annual Missionary Sermon at the next stated meeting of the Synod, and the Rev. Samuel A. Van Vranken was appointed his *secundus*. The funds of this Society have been augmented, scattered churches have been gathered together, and precious souls have been brought into the liberty of the children of God.

**Classis of New-York.**—The appeal from a decision of the Particular Synod of New-York, dividing the Classis of New-York, by that Classis, was sustained by a majority of 24 to 7.

**New Church.**—A committee of Synod attended the laying of the corner stone of a new church, in the new villaga of Manyunk, about 6 miles up the Schuylkill. "The Hon. S. Van Rensselaer gave \$100 to the object; A. Van Nest, Esq. \$50; the spectators \$40. Address by the Rev. S. A. Van Vranken.

**German Reformed Church.**—Of this communion, which was represented in Synod by a corresponding delegate, it is said, "The prospects of that large and interesting portion of Zion are unusually cheering. The Seminary of that church is now in successful progress. The ministers are multiplying, and though, as is frequently the case in all Christian Communities, the Report complains of lukewarmness in many, yet the spirit of devotion has gone forth more extensively than in former years."

**Literary and Theological College.**—The subscriptions for the support of the third Professor are in great forwardness, and the Literary department is in full and prosperous operation. Increasing attention is paid to the education of young men for the ministry.

**Profanation of the Sabbath.**—Synod adopted resolutions, lamenting the increasing prevalence of this sin, and call upon their churches and congregations to discourage it, particularly the running of public stages, steam-boats and canal boats.

**Mission to Holland.**—The Rev. J. Ludlow and P. Labagh were elected Agents, to proceed with all convenient despatch to Holland, to gain information relative to the state of the church there, and to solicit donations in books and money, in aid of the institutions at New Brunswick. In case of their refusal or failure, the Rev. T. Dewitt and Rev. J. F. Schermerhorn were appointed their *secundi*.

**State of Religion.**—The committee on this subject say, "The most desirable harmony of views and unity of efforts prevail throughout our bounds."—The evils which they particularly name are, "the backsliding and worldly

spirit of many of the avowed followers of Christ," neglect of family and public worship in some instances, visiting, amusements on the Sabbath, the want of a benevolent spirit and of brotherly love, neglect of the education of children, and conformity to the world. Out of the church, vice and immorality prevail and abound, in many places, and the gospel is without effect.

### HERETICAL BOOKS.

A work has recently appeared in England, entitled—"An Account of the Indexes, both prohibitory and expurgatory, of the church of Rome," embracing a catalogue of books, the reading of which is prohibited in Catholic countries. The first "Index" was published under the authority of the Council of Trent, in 1564, and care has been taken to add to the list such modern publications as are deemed unfit for a Catholic reader. The last Roman edition of the catalogue was published in 1819. The Vicar of Croycden said in a Sermon at Paul's Cross, "*We must root out Printing or Printing will root out us;*" but this was a task too great for the Roman See, even in the early days of this estimable art, and the only course to check the progress of light and inquiry, was, the interdiction of all books which did not meet the approbation of the Priesthood, wherever their power was absolute. To effect this, the most odious tyranny is exercised. Booksellers are compelled to keep a list of all the books they sell, signed by a Bishop or his Vicar, conjointly with the "Inquisitor or heretical pravity;" and any violation of the "Rules" adopted for the prohibition of heretical books, whether by the printer, seller, buyer, or reader, is punished by the forfeiture of the books, excommunication, and *such other punishment as the Bishop or Inquisitor shall think proper*. Heirs and testamentary legates are allowed to make no transfer or even use of books left by deceased persons, until a catalogue of them has been submitted to the proper authority, and a licence procured. Translations of the Scriptures are allowed only to such persons as shall receive a license for the purpose from the Priest or Confessor; and the same rules applies to books of controversy between Catholics and their opponents. No works are to be printed without a previous examination by the Bishops and Inquisitor, who shall affix their approbation in their own hand writing.—*Charleston Obs.*

### BOMBAY MISSION.

Since the year commenced, somewhat more than 450,000 octavo pages, in Mahratta, have been issued from the press, on account of the mission; and about 150,000 pages 12mo., for Societies and individuals sustaining no connexion with the mission. A few English works have also been printed.

The Missionaries say, that the demand, among the natives, for printed books, is rapidly increasing, and that those of a religious character are readily received by great numbers.

The *boarding-school* for the instruction of country-born and half-cast children in English, was relinquished in May, in consequence of the diminished strength of the mission. The *native free-schools* continued to afford encouragement. Their number for boys, when the letter was written, was twenty-four, of which eight were in the town of Bombay.

### BIBLE MOVEMENTS IN PRUSSIA.

More than a year since, it was ordained by the King of Prussia, that in all the Protestant churches of the kingdom, a collection should be made annually for the Prussian Bible Society. He has also ordained, that in all the Protestant schools where the Bible is not used, it shall be introduced: That where it has been supplanted by detached portions of Scripture, it shall be restored entire, viz: for the younger scholars who can read with fluency, the whole

New Testament; and "for those who are near the instruction for confirmation, or who already have a New Testament, or who are in a higher class," the whole Bible: That in all seminaries for the education of school-masters, instruction shall be given to qualify them to make a judicious use of the Bible in teaching children, with a faculty of ready application, as the rudiments, not only of an outward, but an inward, acquaintance with it." By a decree still more recent, all his Majesty's subjects are required, under penalties, to send their children to school at a certain age. Hence it follows, that unless the laws are broken, *not a Protestant child in the Prussian dominions will hereafter grow up in ignorance of the Scriptures!*

### BENEVOLENT SOCIETIES—ANNIVERSARIES.

The following schedule, which we have prepared chiefly from official documents, presents, at one view, the receipts of the principal Benevolent Societies of our country, during the year embraced in their last Annual Reports, and also during the year preceding :

<i>Names.</i>	<i>Yr. commences.</i>	1825—6.	1826—7.
Am. Education Society,	May,	\$12,003 09	\$73,428 90
Am. Board of Missions,	September,	63,392 54	67,401 90
Am. Bible Society,	May,	51,339 94	64 764 13
Am. Sabbath School Union,	May,	12,499 68	42,000 00
Am. Tract Society,	May,	10,158 78	30,413 01
Am. Home Missionary Society,	May,	11,804 00	18,140 76
Am. Colonization Society,	January,	10,936 04	15,963 87
Am. Baptist Board Missions,	May,	7,108 14	10,987 31
Am. Tract Society, (Boston),	May,	6,335 05	10,304 30
Presbyterian Education Society,	May,	8,000 00	8,000 00
Methodist Missionary Society,	April,	4,908 22	6,812 29
Missionary Society of Ct.	January,	4,969 00	6,215 65
Ref. Dutch Church Miss. Society,	May,	2,577 93	3,528 24
Western Domestic Miss. Soc. [Formed June 7, 1826.]			2,577 88
Am. Jews Society,		8,595 00	1,266 40
		<hr/>	<hr/>
		\$214,627 41	\$361,804 54

We find the total amount contributed to the above named fifteen Societies during the year embraced in their last Reports, to be \$361,804 54; and the total increase above the receipts of the same Societies the year preceding, \$147,177 13.

This result will probably surprise others as it has ourselves. It indicates an advance in the cause of Christian charity, such as perhaps was not anticipated, even by those best acquainted with the religious movements of the age.

[*N. Y. Observer.*]

### TABULAR VIEW

#### *Of Protestant Missions throughout the World,* IN THEIR GEOGRAPHICAL ORDER.

In our last we furnished from the London Missionary Register, a Tabular view of African Missions. The following Table extracted from the same source, from the Missionary Herald, and the returns of the Secretary of War for November 20th, 1826, and given in the New-York Observer of June 16th, contains a view of Protestant Missions throughout the world. We think we may safely affirm, that in no case the numbers are too large; while in many cases we know them to be too small, but have preferred leaving them as they are, rather than suffer any part of the statement to depend upon conjecture. For the same reason, we have, in several instances, left the places entirely blank.

	Stations.	Miss.	Native Assis'ts.	Pupils in Sch.	Memb. of Ch.
Western Africa,	16	13	107	2259	525
South Africa,	31	55	5	775	477
African Islands,	2	11	67	2181	
Mediterranean,	10	20		949	3
Black and Caspian Seas,	4	17			
Egypt,	1	5			
Siberia,	1	3			
China,	1	1	1	5	
India beyond the Ganges,	4	12		451	
India within the Ganges,	70	107	281	20237	547
Ceylon,	20	33	44	8259	616
Indian Archipelago,	13	15		218	
Australasia and Polynesia,	46	52	41	21950	2444
Guiana and the West Indies	74	99		3058	34406
North American Indians,	54	88		1783	1304
Labrador,	3	13			215
Greenland,	4	12			205
<b>Total,</b>	<b>354</b>	<b>556</b>	<b>546</b>	<b>62125</b>	<b>40813</b>

A Table similar to the above was given in our 2d volume page 403, last year. By comparing the two together, there appears to be an increase within two years, of 65 Stations, 152 Native Assistants, 12,125 Pupils, and 2,794 Communicants; and a *diminution* of 27 in the number of Missionaries.—Whether there has been an *actual* diminution of Missionaries or whether our returns are less complete than those consulted by the Editors of the Herald, we do not know. It is certain, however, that the period in question has been a season of more than usual mortality among Missionaries—particularly in Western Africa, where the Church Missionary Society have lost seven of their labourers by death, (including females) within a single year, and three others have been obliged to return to their native land. Nor will the decease of five Methodist Missionaries, at Antigua, be soon forgotten. Add to this, the expulsion of all the Scottish Missionaries from South Russia, by governmental influence, and the peculiar pressure of the times in England, which has operated in some degree to check the sending out of Missionaries,—and we shall find, perhaps, sufficient causes for the diminution, supposing it to have taken place.

## Summary of Religious Intelligence.

### EUROPE.

*Ireland.*—We copy the following interesting intelligence, respecting the Reformation, from private letters, given in the Philadelphian. There probably may be some exaggeration in the statements, but unquestionably great movements have lately taken place in that country.

“As to Dublin, if the exertions that are there making continue, popery must either fall or turn to open rebellion. Messrs. Bush, Mathias, Singer, and White a very eloquent preacher in St. Mary’s church, and some others of the established church, besides Mortimer and Sullivan in St. Peter’s, are particularly active. The crowds that follow the latter are such that the outer gate had to be paled, leaving a narrow passage guarded by horse police to prevent the rush. I went to hear him last Sunday evening. I went at half past four to be in time for seven. I listened with delight to him for three hours. Besides these, there are three powerful dissenting ministers: Urwick, from Sli-go, in York-street; Cooper and Steward, in the new chapel, Abbey-street.—Besides them, again, the Methodists take as efficient, though not perhaps so prominent a part. Mr. Ousely delivered four lectures on the subject. Sever-

ral priests have recanted; one of them preached in St. James' church last Sunday. A priest, with father, mother, sister, and brother, read their recantation in Christ's church. Rev. Mr. Pope and a priest, are publicly to discuss their differences the next week after Easter, in the Rotunda. This is matter of wonderful interest. In opposition to this, the other side are exerting themselves in every way; they have two chaplains preaching for them every evening, father Klough and Clowry, from Carlow. Their defence is indeed very weak, and is little more than scurrilous ridicule and abuse. The number of those that have joined the Protestant church since the commencement of this work, I suppose, is near two thousand. I hope it will continue."

In an other letter dated April 7th it is said, "My heart bleeds to tell you that your young friend J. W. is no more! On his way home from B. shortly after leaving a house, in which he had left a Bible, he was attacked with staves and other weapons and cruelly murdered. Two of the murderers now lie in Cavan jail. In a short time he had been instrumental in turning more than thirty catholics from darkness to light. A converted priest lately preached in our church, and gave us an account of more than 2000 who have ceased to follow the beast and turned unto the Lord."

*Prussia.*—In this country, the cause of Bible societies prospers greatly. The king favours the distribution, which is very offensive to the Catholics in his dominions: notwithstanding all this opposition, however, the "word of God grows and is multiplied."

*Palestine.*—The affairs of this mission, which was lately greatly depressed, begin to wear a more cheering aspect. The contests between the Turk and the Greeks, direct the attention of the former from the persecution of the missionaries. Asaad Shidiak was still in prison at the date of the latest accounts.

*Sandwich Islands.*—The affairs of this mission continue to prosper. But as was to be expected, in a case in which the gospel has obtained so signal a triumph over the powers of darkness, the enemies of religion, under the guise of friends, are making the boldest efforts to tarnish its glory. In a work of no less celebrity than the London Quarterly Review, the character of the missionaries is assailed in the rudest manner. They are represented as ignorant, superstitious fanatics, who are doing far more injury than good by the doctrines which they preach and the principles of morality which they establish.

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## Ecclesiastical Chronicle.

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*Presbytery of Philadelphia.*—Mr. Easton was ordained by this Presbytery and settled at Octorara, Thursday, June 7th. Sermon by the Rev. T. Beveridge; formula and ordination prayer, by the Rev. T. B. Clarkson; charge, &c. by the Rev. Francis Pringle. The assembly large and attentive: Text, Isaiah xliii. 12, last clause,—“Ye are my witnesses, saith the Lord, that I am God.”

A Petition for the moderation of a call in Baltimore, was heard and granted.

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## View of Public Affairs.

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[For the View of Public Affairs, for this month, we are indebted to the Christian Advocate, of which the late publication of our number enables us to avail ourselves.]

### EUROPE.

*BRITAIN.*—London papers to the 30th of April have been received at New-York, containing a detailed statement of the settlement of a new British ministry, or cabinet, of which Mr. Canning is the head. The names of those who compose the cabinet, peers and commoners, are given in detail; but we

have not space to insert them, and we suppose the omission will not be regretted by our readers. London, and indeed the whole kingdom, had been for a considerable time interested and agitated with this concern. The interest it excited was extended even to France. Nor was this without good reason. The character of the British cabinet has influence on all European interests—indeed it has influence throughout the civilized world. On the resignation of the Earl of Liverpool, in consequence of ill health, it appears that the king sent for Mr. Canning, and requested him to name a ministry of which he should be the head. It was the wish of the king, that all the former members of the cabinet should retain their places, with the exception only of such changes as the resignation of Lord Liverpool and the advancement of Mr. Canning rendered unavoidable. Canning himself appears to have been desirous that this should be at least the *general* arrangement. But the proud peers of the administration could not brook the idea that a commoner, and a mere *novus homo*, should be set over them, in the character of prime minister. They resigned their places, and appear to have expected to force the king to invite them back. But the resolute monarch took them at their word, did not soothe them at all, but directed his favorite to make a new selection, which, after much communication with whigs and tories, has at length been made—greatly, it is believed to the chagrin of the dukes and lords who have resigned their places, their power, and their perquisites. There is good evidence that the king and Canning have the great mass of the nation decisively on their side. The aristocracy, the lords temporal and spiritual, are the party disobliged. Some of them, however, are still in the cabinet, and others are not unfriendly to the new order of things. But taking the nation at large, the king and the people are on one side, and the aristocracy on the other. The Duke of Wellington seems to have counted on an influence and a popularity which he was grievously disappointed at finding he did not possess. The new ministry was announced on the 28th of April, and the parliament was to meet according to adjournment the first of May—The commerce of Britain appears to be reviving—Large emigrations, however, are taking place to the United States, and to Canada. From the port of Liverpool alone, it is estimated that thirteen hundred had emigrated in the space of a month—the most of them to the United States—Captain Parry has sailed on another northern voyage of discovery—His present object is, to reach if possible the North Pole—In Scotland, in the three first days of April, there was such a fall of snow as to intercept all travelling. Some of the wreaths, or banks, were from six to twelve feet deep—The Rev. John Thomas Shaw has been appointed Bishop of Calcutta, in the place of Bishop Heber deceased. The proclamation of our President, closing the ports of the United States against British vessels of a certain description, was known in London; and it does not appear that the measure was either unexpected or offensive. The birth day of the king was celebrated in London with unusual eclat, on account of his late firmness, in supporting Mr. Canning, and dismissing the refractory members of his cabinet.

FRANCE.—It appears that liberal principles are making progress in France. Some of the most distinguished friends of freedom have been elected to the legislative chambers. The king had recalled the offensive law in regard to the press; and as soon as this was known there was a spontaneous and general illumination of Paris. The king seemed desirous to calm the agitation which this obnoxious law occasioned throughout France, and had appointed a meeting with his people in the Champ de Mars on the 29th of April. The late Marquis de la Place has been eloquently celebrated by a member of the French Academy; and Roger Collard, another member of the Academy, and one of the most earnest opposers of the law against the press, has been elected in his place, by an unanimous vote. On the 24th of April a royal ordinance was published in Paris, giving the tables of the population of the kingdom, which it appears is done once every five years. The population of the whole kingdom, as given officially by the Prefects, is 31,845,428 souls—that of Paris 890,431—that of Lyons above 145,000—that of Bordeaux more than 93,000—and that of Marseilles nearly 116,000.



**GREECE.**—The last accounts from Greece are calculated to give great pleasure to all the friends of freedom. The Turks have been defeated and driven from Athens, and the Greeks have recaptured a fortress in the neighbourhood of Missolonghi. In every part of the Morea their affairs are assuming a promising aspect. They have, it appears, in different parts of their country no less than 28,300 soldiers in actual service, and their marine is highly respectable and fast increasing. Lord Cochrane has arrived at Napoli, and his arrival and their late successes have been celebrated with enthusiastic joy. We hope the supplies of food and raiment, sent them from our own and other countries, will relieve the pressing want of the necessaries of life which they have experienced for a year past. Lord Cochrane, a few days after his arrival, sailed with a small squadron on a secret expedition—He is not likely to be inactive, and we hope he will not disappoint the raised expectations of the interesting people to whose aid he has devoted his talents and his resources.

**TURKEY.**—The Turk seems obstinately bent on prosecuting military operations for the subjugation of Greece, and we should not be surprised if he should pursue them to his own destruction. He appears to resist the overtures of Britain and Russia, favoured as they are, at least ostensibly, by all the great European powers, for an accommodation of his quarrel with the Greeks—He refuses accommodation on any terms but those of unconditional submission on their part; and those terms we are well satisfied will never be accepted. The Greeks would never accept them, if left to themselves; and if they would, Russia and Britain have gone too far to permit them to do it. These powers are pressing the Turkish Divan to accept their mediation, and listen to the propositions which they make. But the Sultan sometimes equivocates, at others is insolent, and hitherto has been unyielding. A favourite prime minister has either resigned, or been displaced, because he was thought to be too tame. We look with no small share of interested feeling to the issue of the present state of things in this despotic empire.—The business of the Janissaries is not yet finally settled.

**RUSSIA.**—Official documents recently published at St. Petersburg, make the population of the Russian empire to consist of 59,534,000 souls, upon a superficies of 375,174 square miles. The Roman empire, when at its height, did not, we think, embrace so large a territory as that of Russia, at the present time; and this enormous territory is still constantly enlarging. A very considerable addition is likely to be made to it, as the result of the late war with Persia. If it long holds together, in all its present extent, it will be a new thing under the sun. At present, however, we see no indication of its diminution. It is said that the Emperor Nicholas has marched an army of 100,000 men to the borders of Turkey, with a view to overawe the Turks in his negotiations relative to the Greeks—He has also published an ukase, highly approving of the part taken by the Arminians in his military operations against Persia.

## ASIA.

By the late conquests of Russia, the British and Russian possessions in Asia seem likely to come in contact with each other; and recent accounts represent this circumstance as having occasioned no small alarm to the British authorities in India. The Russians will certainly be far more formidable neighbours, if they become neighbours, to the British, than the native Indian princes, or than the Burmese or Chinese, whose borders and theirs are separated only by an arbitrary line. Britain and Russia, although pressed together by the power of Bonaparte, have long been jealous of each other. Hitherto their disputes have been about maritime rights and prerogatives; but if their land territories should meet, the danger of a serious quarrel will be much increased. We have no very recent intelligence of missionary operations in India; farther than that a new bishop, as we have already stated, has been appointed for that country, by the English Episcopal church; and that the Baptist mission in India has acquired sufficient strength to support itself, and has amicably separated from the parent institution in Britain.

## AFRICA.

In our Literary and Philosophical Intelligence, we have stated that letters had been received from Major Laing at Timbuctoo. We have since observed in a London paper of April 26th, that "letters from Tripoli state that Major Laing and Captain Clapperton met at Timbuctoo, and were making their way to Tripoli." If they return to their country in safety, much and long wished for information, in regard to the interior of this great continent, will doubtless be communicated to the world.

## AMERICA.

**BRAZIL AND BUENOS AYRES** are still at war. It seems now to be well ascertained that the battle between the Imperialists and Republicans at Rio Grande, of which we last month gave some account, although not entirely decisive, terminated greatly in favour of the Republicans. By sea also, it appears that the Republicans, with a very inferior navy, have gained some important advantages over the Imperial fleet—Don Pedro is making strenuous exertions to reinforce both his army and his fleet; but we think he is likely to be driven entirely from the Banda Oriental. In other parts of his dominions, likewise, much uneasiness exists, and rebellion occasionally breaks out. He is certainly a man of considerable talents; but he seems likely to have a full demand for all his energies and resources, especially if he should quarrel, as he seems disposed to do, with the United States—In the mean time, it is said that he is about to supply the loss of the late empress by taking another in her place. It is easier for a prince to supply the loss of a wife, than the loss of such a territory as the Banda Oriental.

**MEXICO.**—The last accounts from this republic represent the civil dissensions existing there as likely to be terminated, with less difficulty than had been anticipated. The constituted authorities appear to possess the public confidence, and to act with energy. We have seen a long list of vessels taken and destroyed on the coast of Cuba by the Mexican squadron. Commodore Porter has manifested a degree both of sagacity and enterprise, which have deservedly raised him to high estimation with the Mexicans. A late arrival from the Havanna brings information that he had left Key West, privately in a sloop—his object and destination unknown. He has left one of his frigates on that station—We hear nothing of the congress of *Tacubaya*.

**COLOMBIA.**—This republic is still in a very agitated state. The general congress was coming together at the last accounts; and it is positively stated that Bolivar had actually sent in his resignation. If so, we hope we shall hear no more of his treachery and tyrannical projects. We believe he has always acted according to his best judgment, for the good of his country. In some things he may have erred—Who of mortals can say he *never* erred?"

**GUATEMALA.**—This republic is still convulsed. It appears that recently there has been a bloody battle between its military forces and those of Salvadore, in which the latter were defeated.

**UNITED STATES.**—We have already intimated that the Emperor of Brazil had shown an unfriendly if not a positively hostile disposition towards our country. His arbitrary and unjust measures in regard to our seafaring brethren, and his insolent treatment of our Charge des Affaires, Condy Raguet, Esq., when he interposed in behalf of his countrymen, induced Mr. Raguet to demand his passports, which were granted, and he has returned, with his family to the United States. There is every evidence that Mr. R. acted with propriety, as well as with spirit, in this affair. The citizens of the United States at Rio Janeiro gave him a public dinner, in testimony of their esteem, and presented him with a very flattering address. No less than nine masters of British vessels at Rio, also united in an address to Mr. R., thanking him for the incidental services he had rendered them, and regretting his departure. He has gone on to Washington, where we doubt not our government will promptly take the measures which the occasion demands.

THE  
**Religious Monitor,**  
OR  
**EVANGELICAL REPOSITORY.**

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No. 2.

JULY, 1827.

VOL. IV.

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**Original Communications.**

*For the Religious Monitor.*

**PRINCIPLES OF THE SECESSION CHURCH  
RESPECTING MASONRY.**

The Secession Church has thought proper to express her mind respecting *Masonry* at sundry times, and yet it is presumed that her sentiments are not generally known. Whether this be owing to a want of intrinsic merit in the subject, or of the means of information, or whether it is owing to a culpable neglect to make the proper inquiries, I shall not determine. But surely the members or ministers of that church, who do not know her sentiments on this subject, cannot plead for the *consistency* of their conduct, while they have the means of information within their reach.

The following extracts, as they are made from documents not in the possession of a great many, may serve to make some of the readers of the Monitor, better acquainted with the principles of their own church.

*An act concerning the Mason Oath.*

EDINBURGH, AUGUST 25, 1757.

*Whereas* an oath is one of the most solemn acts of religious worship, which ought to be taken only upon important and necessary occasions; and to be sworn in truth, in judgment and in righteousness—without any mixture of sinful, profane, or superstitious devices: *And whereas* the Synod had laid before them, in their meeting at Stirling, on the 7th of March, 1745, an overture concerning the *Mason Oath*; bearing that there were very strong presumptions, that among Masons an oath of secrecy is administered to those entering their society, even under a capital penalty and before any of those things which they swear to keep secret, be revealed to them—and that they pretend to take some of these

secrets from the Bible; besides other things which are ground of scruple in the manner of swearing the said oath: And therefore overturing that the Synod would consider the whole affair; and give directions with respect to the admission of persons engaged in that oath, to sealing ordinances.

*And whereas* the Synod, in their meeting at Stirling, on the 26th of September, 1745, remitted the overture concerning the Mason Oath to the several Sessions subordinate to them, for their proceeding therein, as far they should find practicable according to our received and known principles, and the plain rules of the Lord's word, and sound reason: *And whereas* the Synod in their meeting at Edinburgh, on the 5th of March, 1755, when a particular case about the Mason Oath was before them, did appoint all the sessions, under their inspection, to require all persons in their respective congregations, who are presumed or suspected to have engaged in that oath, to make a plain acknowledgment whether they have ever been so engaged; and to require that such, as they may find to been engaged therein, should give ingenuous answers to what further inquiries the sessions may see cause to make, concerning the tenor and administration of the said oath to them—and that the Sessions should proceed to the purging of what scandal they may thus find those persons convicted of, according to the directions of the above mentioned act of Synod, in September, 1745.

*And whereas* the generality of the Sessions have, since the above mentioned periods, dealt with several persons under their inspection about the Mason Oath; in the course of which procedure, by the confessions made to them, they found others, besides those of the Mason craft, to be involved in that oath: And the Synod finding it proper and necessary, to give more particular directions to the several Sessions, for having the *heinous profanation of the Lord's name*, in that oath, purged out of all the congregations under their inspection. Therefore the Synod did, and hereby do, appoint, that the several sessions subordinate to them, in dealing with persons about the Mason Oath, shall particularly interrogate them if they have taken that oath, and when and where they did so? If they have taken the said oath or declared their approbation of it oftener than once; upon being admitted to a higher degree in a masonic lodge. If that oath was not administered to them, without letting them know the terms of it, till in the act of administering the same to them? If it was not an oath binding them to keep a number of secrets, none of which they were allowed to know before swearing the oath?

If besides a solemn invocation of the Lord's name in that oath, it did not contain a capital penalty; about having their tongues and hearts taken out in case of breaking the same? If the said oath was not administered to them with several superstitious ceremonies; such as the stripping of them, or requiring them to deliver up any thing of metal which they had upon them—and making them kneel upon their right knee bare—holding up their right arm bare, with their elbow upon the Bible, or with the Bible laid before them—or having the Bible, as also the square and compasses in some particular way applied to their bodies? And if among the secrets which they were bound by that oath to keep, there was not a passage of scripture read to them, (particularly I. Kings vii. 21.) with or without some explication put upon the same; for being concealed? Moreover, the Synod appoint that the several Sessions call before them all persons in their congregations who are of the Mason craft, and others whom they may have a particular suspicion of as being involved in the Mason oath, except such as have been already dealt with and have given satisfaction upon that head; and that upon their answering the first of the foregoing questions in the affirmative, the Sessions shall proceed to put the other interrogatories before appointed: As also, that all persons of the Mason craft, applying for sealing ordinances, and likewise others concerning whom there may be any presumption of their having been involved in the Mason oath, shall be examined by the ministers if they have been so; and upon their acknowledging the same, or declining to answer whether or not; the ministers shall refer them to be dealt with by the Sessions before admitting them to these ordinances; and that all such persons offering themselves to the Sessions for joining in covenanting work, shall be then examined by the Sessions as to their concern in the aforesaid oath.

And the Synod further appoint, that when persons are found to be involved in the Mason oath, according to their confessions in giving plain and particular answers to the foregoing questions, and professing their sorrow for the same, the scandal shall be purged by a sessional rebuke and admonition, with a strict charge to abstain from all concern afterwards in administering the said oath to any, or enticing any into that snare, and from all practices of amusing people with the pretended mysteries of their signs and secrets. But that persons who shall refuse, or shift, to give plain and particular answers to the foregoing questions, shall be reputed under scandal; incapable of admission to sealing ordinances till they answer and give satisfaction as before appointed.

And the Synod refer to the several Sessions to proceed unto higher censure, as they shall see cause—in the case of persons whom they may find involved in the said oath with special aggravation; as taking, or relapsing into the same in opposition to warnings against doing so.

And the Synod appoint, that each of the Sessions under their inspection, shall have an extract of this act, for executing the same accordingly.

*Section 10 of the Mason Oath. Gib's Display, vol. 2d, p. 128.*

It is commonly understood, that in some societies of Free-Masons, persons at their entrance into them take an oath of secrecy under a capital penalty, and that before any of those things which they engage to keep secret be revealed to them. This is a heinous profanation of the Lord's name; and therefore when any person who is known to be a member of such a society of Masons, and to be involved in that oath, seeks admission to church communion, the office bearers are to deal with him, in order to bring him to acknowledge his sin in this matter; and to desist from enticing others into such a snare. If it appear that he is involved in this oath, and refuses to give any satisfaction in relation to it, he ought not to be admitted to church communion. *Page 38 of the Discipline of the Associate Church of N. America.*

The reader will perceive a perfect harmony of views on this subject, as expressed by the Synod in Scotland and the Synod here. And therefore the act passed at Edinburgh, 1757, expresses the mind of the Associate Church of North America, and is therefore to be considered as remaining in full force; and I may add that its importance to the unity and purity of the Church continues undiminished. Therefore it ought not, and with consistency or safety, it cannot be regarded as a small matter.

The above act lays down the path of duty both to ministers and elders, respecting Masonry, so plain, that it needs no comment. All these at their ordination most solemnly vow to maintain and defend the government and discipline of the Associate Church, and this is part of it. How then is that silence and neglect, through which numbers involved in that abomination have found access to sealing ordinances, without any satisfaction whatever, to be accounted for?

Other denominations may repute this as a matter of no moment, and treat those who are of a contrary mind with a great deal of ridicule and reproach; but that will not account for it. Officers may use all the diligence required in the above act, in order to purge church members of this scandal, and yet be unsuccessful in

many instances; but neither will that excuse the culpable negligence of which I speak. Perhaps a superstitious dread of awakening some deadly wrath in the bosom of M<sup>a</sup>sons, who generally pretend great anger if the ANCIENT MYSTERIES (I ought to say *mummeries*) of their order be called in question, may prevent some weak-minded persons from speaking to those who are concerned. But this is spiritual cowardice, and requires an apology for itself. I do not mean that ministers or Sessions ought to insult the feelings of any man but they are bound to be faithful to their trust, and to their vows. Let personal feelings be treated with all due respect and tenderness, but let the discipline of Christ's house be fully put in force. To do any thing less in tenderness to feeling, is cruel tenderness.

Some, involved in this oath, may otherwise be unimpeachable, useful and highly respectable; and others may have an extensive chain of connections, whose feelings might be in danger of being wounded, should their relative be subjected to discipline. All these, and other like circumstances, increase the difficulties of a faithful performance of duty; but can never release from the obligation to it. In such cases, every moment's delay will increase the difficulty, and the criminality of the neglect increases in proportion.

No man of principle and candour, (and such only it is profitable and desirable to have,) will be offended with a society for adhering strictly to its avowed principles; but he must, in his heart, despise those, who for the sake of any sinister end, either conceal or neglect them. But let men think as they please, let the consequences be what they may, it is the path of duty, and the glory of God, and the peace and purity of the church, that is to be promoted by walking constantly in them.

In what way has it ever been that any portion of the visible church has been ruined? Not surely by plunging all at once into the depths of apostacy: no, but by small and imperceptible degrees—by laying aside this, and neglecting that  *jot or tittle* only. And have not the most flourishing nations declined, and ultimately become extinct, in the very same way? Either then let the ministers, elders, and private members of the Associate Church, come forward in a body, and discard this act from her discipline, or let them one and all adhere *firmly* to it: and let the world know, by a uniform and consistent practice, as well as by printed documents, what she holds.

ALIIQUIS.

*For the Religious Monitor.*

## THE ANGELS.

[*Concluded from page 9.*]

8. *They are all under a law regulating their whole service in yielding obedience, in which their life and happiness consist.* The fall of a portion of their number by transgression, sufficiently manifests that they are under law to God: for where there is no law, there can be no transgression. And were they not under a law regulating their services, it could not be acceptable to Jehovah. And this law is no other than the moral law promulgated to the church at Sinai, accommodated to their condition, and under which every moral agent is, as necessarily as he is a dependent being. It is true, that there are some important alterations in their edition of it. Being all created at once, and not propagated by marriage union, they have no precept prohibiting adultery and the coveting of their neighbour's wife: nor are they required to honour their mother. The grand principle and sum of the moral law, requiring supreme love to God, and to one another, comes addressed to them in all its force, and is exemplarily obeyed by them. They are required to devote their highest energies unto their God; and after they have done their utmost, they are as unprofitable servants as ourselves, and as remote from merit as the most imperfect of the human race. When they have done perfectly all that is commanded, they say with truth and humility, we are unprofitable servants, we have done nothing but what it was our duty to do: for even angels cannot be profitable unto God, as one man may be profitable unto another.

*The law given them regulates their service in respect of Jehovah, themselves, the world, and the church.*

Their chief and most glorious service is performed to the triune Jehovah. They are, by way of eminence, his ministers that fulfil his pleasure. Standing before his throne, they contemplate and publish his glory, listen to the revelation of his will, and hasten to declare and execute it. This is the very service to which they are summoned. "Bless the Lord, all ye his hosts, ye ministers of his that do his pleasure. Bless the Lord, ye his angels that excel in strength. Praise ye him, all his angels, and praise ye him, all his hosts." Isaiah beheld them thus employed, when he saw the Lord sitting upon a throne high and lifted up, and his train filled the temple. "Above it stood the seraphim, each one had six wings, with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory. They had each six wings to



denote their readiness for service, and the expedition with which they move in executing their Lord's high behests. Unable to behold the dazzling splendour of his uncreated effulgence, they cover their faces with twain of their wings to denote their imperfection, and the modesty with which they look into the unsearchable glories of Deity. With other twain they cover their feet, expressive of the profound reverence with which they worship in God's holy place, and of their consciousness that their performances are unworthy of his notice. With the other twain they fly on the errands of eternal love and awful justice. John beheld a similar sight when he heard the voice of many angels singing—  
 "Worthy is the Lamb that was slain to receive power, and riches and wisdom, and strength, and honour, and glory, and blessing."  
 "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

To Jesus, the Mediator, their cordial services have ever been promptly given. When brought into the world, the Father said, let all the angels of God worship him; and immediately they fell down before him. One of their number flew to announce his birth to the shepherds of Bethlehem, and a multitude of the heavenly host raised the song, "Glory to God in the highest, peace on earth and good will to men." An angel presided over his infancy, guarded him against danger, and when past, recalled him from Egypt. No sooner was the temptation in the wilderness surmounted, keeping him in all his ways, they came and ministered unto him the supports of life which he refused miraculously to produce. In the garden, when sore amazed, and his soul exceedingly sorrowful even unto death, they appeared for his comfort and strength, bringing to his remembrance the word on which he had hoped. The appointed hour came; punctual to a moment, they rolled back the stone from the door of his sepulchre, and salute the Lord of life rising from the bed of death.— Then the morning stars sang together; for it was the jubilee of the universe. At his triumphant ascension, they shouted, "The Lord is gone up, sing praises, sing praises, sing praises unto our God, sing praises." "Lift up your heads, O ye gates, even lift them up ye everlasting doors, and the king of glory shall come in." Fast is the day approaching when Jesus will be revealed from heaven with his mighty angels. Then the arch-angel will sound the trump of God, the whole band will spread over the fields of death, separate the righteous from the wicked, gather the former into the kingdom of God, and consign over the latter to everlasting burning. Then mingling forever with all the redeemed, the burden of their song will be—"Worthy is the Lamb

that was slain, to receive power, and riches, and wisdom, and strength, and glory, and honour, and blessing."

To fraternal services among themselves, they are not inattentive. They rejoice in each other's happiness, and to promote it mutually communicate their individual feelings and information to augment one another's comfort, and alacrity in obedience.—How they communicate their ideas to one another, without vocal bodily organs, is a secret to mortals. That they do converse together, however, seems certain. This may fairly be inferred from the mention of the tongues and language of angels, and from their crying to one another, and singing together. Without the power of mutual communication, their society would be greatly marred, and an abundant source of felicity shut up. Fervent and perfect friendship and confidence, prevent the admission and operation of envy among them; and a mutual exchange of kind feelings and services, enlivens the whole innumerable company of angels.

In the world they also perform much service. Though the nature, kinds, and extent of these services, are not definitely known, the scriptures amply recognise them. John saw four angels standing on the four corners of the earth, holding the four winds that they should not blow on the earth, nor on the sea, nor on any tree. To these four angels it was given to hurt the earth.—Rev. vii. 1—3. He speaks of the "angel of the waters," and saw one stand upon the sea, and on the earth. He saw "another angel, who had power over fire;" and he commanded another to put in his sickle, and gather the clusters of the vine of the earth; and he gathered them and cast them into the wine-press of the wrath of God. He also represents the seven vials as poured out by seven angels, and the seven plagues as inflicted by them.—Though these representations are found in the symbolical language of prophecy, they have been generally and justly regarded as teaching that a power over the elements is delegated to angels subordinately to superintend the administration of the affairs of men—punishing the wicked and protecting the righteous.—Many particular and familiar instances, on record in the Bible, evince that they have frequently been thus employed. They also exercise a very extensive influence over the souls and bodies of men, as well as over the elements. This is fearfully exhibited in Satan's possession of demoniacs, his working in the hearts of the children of disobedience, and in the destruction of Job's children. Analogy would lead us to conclude that the power of holy angels, is at least equally extensive. They wield the sword of death in the destruction of the enemies of the Lord, and in

their hands bear up the righteous. The power in which these mighty angels excel, qualify them to be extensively the agents of Jehovah in the execution of his purposes. Although we know not the precise limits of their ability, the exploits they have performed, and the services devolved on them, demonstrate that it is exceedingly great. Great, however as it is, they cannot act without the continued support of God; and even then cannot change the heart, nor perform a real miracle: for in him they live and move. "He turneth the heart whither soever he will. He alone doeth wondrous things."

But their chief employment here respects the church. "For are they not all ministering spirits sent forth to minister to them who are heirs of salvation." Yes, heir of salvation, however mean, and insensible to your own honour, you have attendants more dignified than those that wait on the kings of the earth, and who have your welfare at heart, and rejoice to promote it. And though we cannot now define the extent of their services, nor of our obligation to these benevolent spirits, we know that they instruct, comfort and protect the heir of salvation. They instruct him.— They informed Lot concerning the destruction of Sodom, and directed him to escape for his own life. The angel Gabriel explained to Daniel the prophecies concerning the church, and announced the birth of John and Jesus. The whole Revelation of John was signified to him by an angel. And if Satan does suggest evil thoughts to the human mind, we may well believe that angels have the same access to our souls, and that we are indebted to them for many of the ideas that arise in our souls. They also comfort the people of God. Thus they comforted, by their appearance, dismayed Jacob, and spake good words and comfortable to Daniel, and to the affrighted shepherds, saying, "Fear not." The principal service they afford believers, seems to be protection. A chief part of this consists in restraining or destroying those that seek their hurt. Thus the angel of the Lord destroyed the first born of Egypt, and one hundred and eighty-five magicians, and thus delivered Israel. In like manner, an angel smote Herod, and prevented him from killing Peter, as he had James. The instances of their interposition for preventing the wicked from injuring the righteous, are numerous. They drew Lot within his house, and smote the Sodomites with blindness.— An angel of the Lord stood in the way to oppose Baalam, hastening to curse Israel. They encamped around Dathan, in the appearance of horses and chariots of fire to protect the prophet against the Syrians. They also protect them by supplying their wants, and preventing them from rushing into danger. They fed

Elijah, when persecuted, and have not been wanting in similar services to other saints. And after they have attended them through life, they forsake them not at death, but escort their departing spirits to glory.

It has been asked, whether particular angels are appointed to preside over certain countries, and whether each individual of the human race has an assigned guardian spirit. Many imagine that the former is fully taught in Daniel x. 13. 20, 21. xii. 1.—If the princes of Persia and Grecia, mean angels that preside over these respective countries, this opinion has much countenance in scripture. But this can by no means be admitted. For the angel that conversed with Daniel, asserts that these princes opposed him, and only Michael, the prince of Israel, co-operated with him; but we surely cannot for a moment admit the palpable absurdity, that one holy angel contends with and counteracts another in defending a favourite country. Such conduct was regarded as common among heathen demons, but is totally inconsistent with the character of the ministers of God. By the princes of Persia and Grecia, we are to understand the governors of these respective countries; and by their contending, the agency of the one against, and the other in favour of the people of God. The language of the angel in conversing with Daniel, however, fully authorizes the conclusion, that he was then commissioned to superintend the government of Persia in favour of the Jews, and that other holy angels are at times employed in counteracting or promoting the measures of states and nations in behalf of the church.

That every man has a constant guardian angel assigned to him, has been a common and favourite opinion. The heathen philosophers speak with great assurance of a certain demon, or guardian spirit, assigned to every one, and attending him from his birth to his death; and regard its agency as a principal cause of his good or ill success in life. Socrates talked familiarly of his genius. The Jews adopted the same sentiment, and it was embraced by many of the Fathers, and is still held by the generality of Papists. This opinion has no solid scriptural warrant, and the passages pressed into its support appear wrested. The chief of these are the three following:—"Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven." Mat. xviii. 10. In these words our Lord does not assert that every little child has a constant guardian angel; but that the angels who minister unto them constantly behold the face of

his Father in heaven. Accordingly, we read of a single angel encompassing about those that fear the Lord; and sometimes many angels, as in the case of Jacob, minister at once to a single Christian. Neither can this be established from those contending from the damsel declaring that when Peter spake at the gate, that it was his angel. Acts xii. 15. This simply states their own opinion, but neither voucheth for every one having a guardian angel, nor does it deny it. Neither can this be regarded as confirmed by Paul. 1 Cor. xi. 10. "For this cause ought the woman to have power on her head, because of the angels." This authorizes the conclusion, that these ministering spirits are present in the assemblies of the saints on earth, spectators of their conduct, pleased with proper and displeased with improper conduct in the worshippers, and that reverence is due unto them. In particular, Paul reminds the Corinthians that women praying or prophesying with uncovered heads, (a veil being the symbol of female subjection,) were assuming the appearance, if not the reality, of equality with men, and thus rising above the station assigned them, and to dissuade them from this, mentions the presence of angels as spectators of their behaviour. But surely, from the presence of angels in a congregation of worshippers, we cannot infer that each has a constant guardian angel.

It has also been asked, how we are to distinguish between the instruction, consolation and protection we receive from angels, and that which we receive from the Holy Ghost? To distinguish these, would be difficult, if not impossible, and seems to be useless. Our duty can be acceptably performed without ascertaining this distinction. They are but the agents whom God employs: they never aspire to share his glory, and are content with the approbation of their own minds, and of their Lord. Their highest ambition is to be our fellow-servants, and to promote, for Jesus' sake, our best interests.

The condescension of these exalted spirits to minister to us should teach us to condescend to those of low degree. Their conduct recommends to us, not only condescension, but also prompt obedience, profound reverence, diligent study of the works and word of God, and fraternal concord and co-operation. How glorious the dignity of the righteous in their attendants and society: and to Jesus we are indebted for the honour and benefits we derive from angels. He is the ladder on which they ascend and descend.

CORRODIE.

## Selections.

*From Discourses by the Rev. A. Bruce, of Whitburn, Scotland.*

### A CALL TO THE SPIRITUAL SLUGGARD.

[Concluded from p. 29.]

PROVERBS vi. 9.—“How long wilt thou sleep. O sluggard? When wilt thou arise out of thy sleep?”

VII. If ever you resolve to awake and shake off your slumber, now is the fit and proper time. Though God should lengthen out your life and tranquillity in the world, yet you never can expect a more convenient season. Satan, who is a liar from the beginning, may tell you, that you may; your own hearts may fondly whisper, you may; but we may tell you from God, you never shall. For “now is the accepted time, and this is the day of salvation.” Now, both in contradistinction to what is past, and that which is to come: “As the Holy Ghost saith, to-day if ye will hear my voice, harden not your hearts.” Every work should be done in its season, and every thing is beautiful in its season: this is then your precious, your golden opportunity, in which you ought to remember your God and Redeemer, “before the years come in which you will say, you have no pleasure in them, before the light and the sun be darkned.” Dost thou, O sluggard, resolve to live and die as thou art; to spend life in a dream, and at death, as some will profanely speak, to take a leap in the dark? Do you deliberately resolve to go on in the imagination of your heart, to add sleep to sleep, and drunkenness to thirst, and leave all in the end to a desperate risk? We can hardly believe, that there are many, if any at all, who would wish to do so. However wicked, careless and secure sinners may be for the present, yet there are few but would wish to be otherwise ere they die;—there are few that live without thoughts and resolves of this sort. But all these thoughts and purposes are absolute vanity, while accompanied with a design of continuing yet longer in your present slumber. Those purposes and resolutions can never be sincere and good about future faith, conversion, or reformation, that do not issue in a present execution. They are only a mocking of God, and a deceiving of yourselves.

If you are not yet so foolish and hardened as to resolve to lie still and perish, now is your opportunity, which if you slight, it may be at your everlasting peril. At any rate, it will be to your disadvantage. You have much to lose, but can expect to gain nothing, by delay. What meanest thou, O sleeper? Do you think that time will work a favourable change in your spiritual condition? That the snare will break of its own accord; or the fetters of sin wear out or become weaker by your continuing long to

bear them? Will you accustom yourself to wickedness, in the vain confidence, that you can shake yourselves free from old and inveterate habits when you please? Can the Ethiopian change his skin, or the leopard his spots?" Then may these also who are accustomed to do evil learn to do well. Think you your hearts will become better and softer by degrees? Will they ever be less hard or deceitful, without the grace of God? Or will Satan be less busy, the world less engaging, sin less seducing, conversion more easy, or the work of mortification more pleasing to the flesh? Do you look for a time when God will be more near you, his grace more powerful, his mercy more abundant: when Christ will be more able or more willing to save you, or the Holy Spirit more earnest and urgent with you? When the offers and promises of the gospel will be more full and free; or the kingdom of heaven be more open for your admittance? Will ever the strait gate become wider, or the narrow way broader? Do you think to slumber away all difficulties; or to find yourselves translated to heaven at last, without being born again; and without any struggling or violence offered to corrupt nature? Vain imagination! You must enter in by the door, while it stands open, or for ever find heaven inaccessible. While you slumber and tarry, the gate of life may be shut altogether, but never can be opened; difficulties and hinderances may multiply and increase tenfold, but never will diminish.

Consider the mercies you neglect, and the enjoyments you lose, while you are protracting your spiritual slumber. They who early arise, and seek God, shall find him. Many are already awakened to the pleasant light, and divine life, of the gospel.—Many have opened their eyes to the glory of Christ, and have had their hearts filled with the peace of God which passeth understanding. Heaven is begun with them upon earth; "the night is far spent, and the day is at hand; for now is their salvation nearer than when they believed." They have entered on the work, and the wages of their Lord. Many, your equals, perhaps your inferiors, in years, have started for the heavenly goal, and are making daily and rapid progress. But thou, O sluggard, art not yet set out! thou art left lingering behind.—Are you content for ever to relinquish all their prospects, and to bid an eternal farewell to their joys? Are you satisfied to be separated from the saints and the blessed for ever; and to have no part or lot with them? Or will it content you to come among the latest, to bring up the rear of this glorious company; to stay as long from Christ as you can, and to see him as one born out of due time?

But besides the good you lose, reflect upon the evil, and the danger, that is present with you. While you are in this torpid and secure state, destruction is at hand. The law-curse and the wrath of God, abide on you: "There is no peace, saith God to the wicked." No peace is for you in any corner of the universe: no safety going out or coming in, while God is your enemy. You are like one standing before a bent bow, or prepared instruments of death; for God is angry with the wicked every day: if he turn not, "he will whet his glittering sword, he hath bent his bow and made it ready." Jonah's condition in the ship, is but a faint resemblance of the case of such a person: the tempest roaring, the skies thundering, the deep opening to receive him, and swallow him up. The insensible sinner is like one who lieth down within flood mark, while the sea is rising, or as one who sleepeth on the top of a mast? Nay, his situation is more perilous than his who is sunk in midnight sleep, while the house is in flames all around him. If you value not the favour of God, think, O think, of the power of his anger. Is the vengeance of the Almighty such a light thing with you as not to demand your serious regard? Do you know him who hath said, "Vengeance is mine, and I will repay it;" and again, "The Lord shall judge his people;" and again, "It is a fearful thing to fall into the hands of the living God." Will you seek no shelter or hiding from it, nor try any method to escape from the wrath that is present, and also to come?

Remember no safety can arise from your insensibility. The danger is not the less, but rather increased, because you know it not. When they shall say, "Peace, peace, then destruction cometh."—"So shall thy poverty come as one that travelleth, and thy want as an armed man." Your eyes may be shut, and your ears closed; you may try to wrap yourselves close under your slight coverings; yet this shall not prevent nor retard your fearful doom. If you sleep on, everlasting perdition awaits you, for "how shall you escape if you neglect so great salvation?" All the threatenings of God's book shall soon take effect on you.—The terrors of death and of eternal judgment shall seize you—the dreadful sound of them may drive you to your feet. At last your long slumber shall be broken; your eyes must open never more to enjoy repose: conscience shall arouse, never more to be quieted. If you must awake to the liveliest sensations of sorrow and misery together, your awakening must be that of the rich man, who died, and in hell lifted up his eyes, being in torment. There are events approaching, which will make the securest sinner in Zion afraid, and the most obdurate to tremble and wail. The sum-



mons of death, the agonies of dissolution, the descent of the Son of man with clouds, the awful process of judgment, the sound of the archangel's trumpet, the thundering sentence of the Almighty Judge, the roaring of the Lion of the tribe of Judah; the murmuring noise of the falling heavens, the crush of dissolving worlds, the raging conflagration of the universe; the smoke of Tophet, the flaming streams of brimstone, and all the torments of the burning lake—the despairing groans of the bottomless pit, the rage of devils, and the howlings of the damned, must at last awaken them, if nothing else will do it. There will not be one unaffected spectator among the millions convened in the great day; nor one sleeping prisoner in the chains of hell for ever. “Who shall dwell with devouring fire; and who among you can inhabit everlasting burnings?” Till you have gotten fairly above this fear, or till your thoughts be reconciled to make your bed in such a miserable abode for ever, where they rest not day nor night, you should never allow yourselves to slumber.—Your case is unresonable, and your peace a lying dream, while you remain the children of wrath, and there is but a step between you and death.

Finally; consider, that while you are thus indulging yourselves in this criminal security, an offended God may justly give you over to the power of a reprobate mind, to a stupid or seared conscience, so that you may become as those whom Paul describes, who were “past feeling, whose consciences were seared as with a hot iron.” If you refuse to-day to hear his voice, he may be provoked to leave you henceforth to yourselves, and to see what your end will be. What if God should say of you, as he did of Ephraim, when joined to his idols, “Let him alone?” Or swear in wrath, as he did against the generation who grieved him so long in the wilderness, saying, “They shall not enter into my rest?” Or pronounce these words, in a more alarming sense, to you, than Jesus did to his disciples when overcome with sleep; “Sleep on now, and take your rest?” The eyes of many gospel-hearers has God awfully sealed up under a judicial sleep; as when a deadly and stupifying opiate is administered to a sick patient under a hopeless distemper. As it is written, “God hath poured upon them the Spirit of slumber.”

If God thus shut, who can open; if his hand thus seal, who can loose? How lamentable was the case of Jerusalem when the Redeemer said concerning her; “O that thou hadst known, even thou, at least in this thy day, the things that belong to thy peace, but now they are hid from thine eyes?” If God after long striving, and particular dealing, with a sinner, shall say, “Let him

alone: it would have been better for that man, that he had never been born :” It is the same thing as if he should say, Let him be Anathema Maranatha; accursed when the Lord shall come, and accursed for ever. It is equivalent to a sentence of damnation pronounced on him before-hand, binding him hand and foot for outer darkness. Wo unto the persons whom God thus abandons, to walk in their own counsels, and to sleep their sleep outright ! Whom he suffers to take their fill of sin, unreprieved, undisturbed. This sore judgment, worse than the Egyptian plagues, falls on many under a despised gospel. Many who are hearing it from day to day, it is to be feared, lie under its baleful influence; whence they continue proof against all means for their spiritual healing. Divine ordinances and providential events, sermons, prayers, and sacraments lull them faster asleep, as if they had a commission for no other purpose : As if God had forbidden any message, stroke, or sound, to come nigh them, whereby they might be awakened and converted. These words in Isaiah seem to bear all this in them. “ Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.— Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed.” Is. vi. 9, 10.

But are any alarmed at the thought of their spiritual condition, and impressed with the danger of protracting the delusive slumber, do they listen with fear to the sharp admonition, “ What meanest thou, O sleeper, arise and call upon thy God;” they need not distress themselves with the overwhelming apprehension, that the season of divine mercy is clean gone, and that their awakening must be too late. The prisoners of hope may still be liberated, for to-day doth he still declare it. “ Whosoever shall call on the name of the Lord shall be saved.” “ He that seeketh findeth, and to him that knocketh it shall be opened.” Only let them beware of longer delay, lest while they, like the foolish virgins, are sleeping, or while they go to buy, the door should be finally shut. “ Haste, get thee up,” as the angel said to Lot, when lingering in Sodom, “ Escape for thy life; tarry not, lest thou be consumed.”

Neither let any think, that all calls and motives urged on persons in such a situation must be ever fruitless, because they have no power whatever to raise themselves to spiritual life and motion. They see themselves to be wholly without strength, yea dead in trespasses and sins. But a due conviction of this is a hopeful symptom of a begun recovery. When such addresses are

made to sinners, they never imply that the power of compliance, or of rendering them effectual, is to be found in them: but they are God's appointed means and method of working in them all the pleasure of his goodness and the work of faith with power.— Let them never forget that he who hath said, "Work out your own salvation with fear and trembling," hath also added, "It is God that worketh in you to will and to do of his good pleasure." His word is the vehicle of his gracious power in them who are saved: and when he gives orders to prophecy to those who are as dry and dead bones in a valley, the breath of the Lord comes, and the Spirit of life enters into them. Lazarus lying bound hand and foot in the grave, was yet addressed by him who is "the resurrection and the life," with the arousing voice, saying, "Lazarus, come forth." The word that speaks to men, is not to be considered as the word of man but that of the living God.— It produces not its influence by mere moral suasion, or the arts of oratory, touching the natural springs of action, or human passions, but "is mighty through God." Nor is the word of the Lord commanding or threatening, to be disjoined at any time from the gospel, that brings all requisite to man's conversion and salvation in promises: or those who publish it will labour in vain, and those who hear it will be left without benefit or hope. We preach to you neither the old law, nor a new one requiring you to believe or repent in your own strength; but we preach to you Jesus, the author and finisher of faith. As we assure you of redemption in his blood, even full and free forgiveness, so also of a fulness of grace and power, whereby you may awake to righteousness, and not sin. But while we open the door of hope, we must not expand one for security and presumption. While it is cruel to soothe sinners with the sound of peace, or to flatter them with a conceit of their own free-will or power, in reference to spiritual interest; it is no less dangerous to lay the pillow below the head of sloth, to clap the head of presumptuous impenitence, or to exculpate spiritual impotence. None must attempt to separate divine means from divine ends. Nor may any under pretence of preaching the grace of the gospel, relax the strictest obligations to duty, disparage attempts at performance, or forbid diligence in religion, as useless, more than in other concerns of men. Though men are not to be told that their own duties can save them, they must plainly be told, that their sins, and neglect of duty persisted in, will damn them; that their unconverted state implies always a voluntary servitude to sin, and their neglect of commanded duty, and inability to perform it, arises from their unwillingness, and aversion to good: that there are many acts

which they never pretend to be beyond their power to perform in a certain manner, such as reading, praying, hearing, meditating, self-examination, and yet they do them not; while many others, which they dare not say they are compelled to, they allow themselves to commit. They may be told, that when God begins, or promotes a good work in any, he always awakens to concern and sensibility, and excites to the exertion of spiritual life and motion: He calls, they answer; he draws, they run. But all such pretexts for spiritual indolence—all pleas devised for the indulgence of the flesh, will appear utterly vain to avail any sinner in judgment before God. And they are seen to be altogether frivolous, and the illusion vanishes away, whenever the divine commandment comes with energy, when the voice of conscience is fairly heard, and when the law of the spirit of life from Christ Jesus breaks every snare, and makes the captive free. The particular mode in which supernatural grace operates upon the will and faculties of men must remain in a great measure inexplicable, yet its reality and effects become a matter of undoubted experience in all those who are born from above: So a man waking out of natural sleep can hardly conceive by what means, or by what wonderful process, the exercise of those senses were before suspended, is restored to him, and may not be able to ascertain the precise moment of passing from the one state into the other: though feeling himself awake, he will seldom trouble himself with impertinent cavils about the possibility or the manner of such a change.

We are therefore warranted to say again to the spiritual slug-gard; "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Conscious of your own indisposition and impotence, and in dependance on promised grace, "Give all diligence to make your calling and election sure." Run ye so as you may obtain." And "strive ye to enter in at the strait gate, for many shall seek to enter in, and shall not be able."

#### MARTIN LUTHER'S MODEST ACCOUNT OF HIMSELF.

*Prefixed to the Edition of his Latin Works, published by order of the Elector of Saxony.*

*(Translated from the Latin.)*

For a long time, and with much resolution, I resisted the solicitations of those who wished me to publish my books, or rather, confused lutebrations; as well, because I was unwilling that the works of the ancients should be superseded by my novelties, and the reader be thereby hindered from reading them; as because, there is now extant, abundance of books methodically composed,

among which, *the Common Places* of Philip [Melancthon] excel; by which, the theologian and bishop may be formed, both as it relates to copiousness and elegance, so that he has the opportunity of becoming powerful in preaching the doctrines of piety; especially, since the Holy Bible may now be had in almost every language. But my books were produced in no regular order, but as the occasion prompted, or rather compelled; and form so rude and undigested a chaos, that they could not easily be reduced to order, even by myself.

Influenced by these reasons it was my desire that all my books should be buried in perpetual oblivion, that there might be room for better works. But the importunate pertinacity of certain persons, who daily beset me, and represented that if I did not consent to publish them, it was most certain that after my departure others would do it; who would probably be ignorant of the occasions and circumstances which gave them birth, and thus the confusion would be greatly increased—I say the importunate perseverance of these persons so prevailed, that I at length consented to permit them to be published. To which there was added the wish, nay the command of our illustrious prince, Frederick the elector, who not only ordered the printers to prepare an edition, but compelled them to hasten the work.

And now, in the first place, I beseech the pious reader, for the sake of our Lord Jesus Christ himself, that he would peruse these writings with candour, and with much tenderness. Let him know, that I was once a monk, and a most insane papist; and when I first engaged in this cause, I was so intoxicated with error; yea, so immersed in the doctrines of the pope, that I was fully prepared, as far as I was able, to put to death, or to consent to the death, of all who should detract one syllable from the obedience of the pope. Such a Saul was I, that even now, there are not many of them, whose zeal is equal to mine. I was far from being so cold and icy a defender of the pope as ECKIUS, and such like men; who appear to me, to engage in his cause more for the sake of their appetite, than as being influenced by any real concern for its success; indeed, unto this day, they appear to me, as epicureans, to hold the pope in derision. But I entered into this business conscientiously, for I laboured under awful apprehensions of the last day, and from my inmost soul, desired to obtain salvation.

The reader will find, in my first writings, what great concessions I made to the pope, in the most humble manner, which in my later years, I hold to be little better than blasphemies; and which I now execrate as abominable. Pious reader, you will par-

don this error, and consider, that at that time I was inexperienced: and that I stood alone, and was, in every respect, most unfit and unprepared to handle such matters; and I call God to witness, that not intentionally, but by accident, I was at first involved in these controversies.

In the year of our Lord, 1517, INDULGENCES made their appearance; or I ought rather to say, were promulged, in these regions, for the sake of base gain. I was then a preacher, a young man, and a doctor of theology, as it was called; and I began to dissuade the people, and earnestly to charge them not to give the least heed to the declamations of the preachers of indulgences; and in doing this, I was confident that I should have the pope for my patron; in the confidence of which I boldly made resistance to this traffic; for in his decretals, he had most explicitly condemned the want of modesty in the preachers of indulgences.

Soon after this I wrote two epistles, the one to Albert, archbishop of Mentz, who was to receive one half of the money arising from the sale of indulgences; the other half went into the coffers of the pope—a circumstance with which I was then entirely unacquainted: The other letter was addressed to our ordinary Hieronymus, bishop of Brandenburg. In these I requested, that these reverend persons would repress the audacity and blasphemy of the preachers of indulgences. But the poor inconsiderable brother was condemned. Finding that I was held in contempt, I published a disputation and two sermons on the subject of indulgences, and soon afterwards, these resolutions in which, out of respect for the pope, I said that indulgences ought not to be condemned, but that the good works flowing from charity ought to be preferred to them. But this was to disturb the heavens, and to set the world on fire. I was accused to the Pope. A citation to appear at Rome was sent to me, and the whole papacy rose up against me, a solitary person. These things occurred, A. D. 1518, about the time when Maximillian the emperor, held the diet, at which cardinal Cajetan attended, as legate of the pope. To him, Frederick our illustrious prince, the elector of Saxony, went, and obtained from him, that I should not be forced to go to Rome, but that immediately after the dissolution of the diet, he would call me before him, and take cognizance of the cause himself.

• In the mean time, all the Germans, weary of bearing the peelings, extortions, and innumerable impositions of the Romish buffoons, anxiously waited the event of this affair; for it was a thing which no theologian or bishop had ever before dared to touch. The popular voice was in my favor, because the acts of Rome,

which had filled and harrassed the world, were generally detested. I went, therefore, to Augusta, on foot, and poor; but supported by the elector Frederick, who gave me recommendatory letters to the senate, and to some good men of the place. I remained there three days, before I went near the cardinal, for those excellent persons to whom I was recommended, would not suffer me to go to him, until I could procure the safe conduct of Cæsar. The cardinal, however, sent for me every day to come to him, by a certain orator, and this was very unpleasant to me, as I was not permitted to comply. But on the third day, he came again, expostulating with me for not having come to the cardinal, who was ready to receive me in the most gracious manner. I replied that I felt bound to follow the advice of those excellent persons to whom I had been recommended by the elector Frederick, and it was their counsel that I should by no means go to the cardinal, until I had a safe conduct from the emperor; but this being obtained, I assured him that I would come without delay. He appeared to be excited, and said, "What! do you think that prince Frederick will take up arms on your account?" I answered, that I had no such wish. "Where then," said he, "will you remain?" Under heaven, I replied. "If you had the pope and cardinals in your power," said he, "what would you do to them?" I would treat them, said I, with all reverence and respect. Upon which he moved his finger, after the Italian fashion, and said, "*Hem;*" and went off, and never came back again. On the same day, it was announced to the cardinal by the senate, that the safe conduct of the emperor was given to me, and he was admonished not to determine any thing severe against me. To which, it is said, that he answered, "Very well; however, I must do what my duty requires." This was the beginning of that disturbance; what followed may be learned from the ACTS which are published in the following volumes.—

(Remainder in our next.)

## Select Religious Intelligence.

*To the Editor of the Religious Monitor,*

SIR—

The following is an extract from an Edingburgh newspaper, called the Scotsman, of 19th May. As it might gratify some of your readers, I send it to you for insertion; if you think proper to give it a corner in the Religious Monitor. I am, &c.

A. H.

**"Union of Seceders.**—The conferences which have been for some time carried on between the two bodies of Dissenters, designated the Associate Synod and the Constitutional Presbytery, were brought to a termination on Wednesday evening, in Dr. M'Crie's chapel, when it was agreed that they should be united in one body; and accordingly a formal union took place in

Mr. Paxton's chapel on Thursday afternoon. It was then determined that the united body should be denominated the Associate Synod of Original Seceders. It is also, we understand, expected, that the Original Burgher Associate Synod will join this body, overtures having been made by the latter Synod for a union."

## MINUTES

*Of the Associate Synod of North America, at their Meeting at Pittsburgh, May 23d, 1827, and continued by adjournment, being their twenty-sixth Annual Meeting.*

PITTSBURGH, May 23, 1827.

The Associate Synod of North America met, and was constituted with prayer by the Rev. JAMES RAMSAY, D. D. the former moderator.

### MEMBERS PRESENT.

*From the Presbytery of Chartiers.*

*Ministers*—John Anderson, D. D., James Ramsey, D. D., Thomas Allison, William Wilson, Alexander Wilson, David French. *Elders*—Alexander Miller, Lodowick M'Charge, David S. Archer, Robert Henderson, Thomas Biggar, James Patterson, Daniel Liggett.

*From the Presbytery of Ohio.*

*Ministers*—Daniel M'Lean, Senr., Thomas M'Clintock, Alexander Murray, David Imbrie, Elijah N. Scroggs, John Donaldson, David Goodwillie. *Elders*—John Sharp, Robert George, William Vance.

*From the Presbytery of Allegheny.*

*Ministers*—Robert Bruce, D. D., John France, David Blair,\* Joseph Scroggs,\* Hugh Kirkland.\* *Elders*—James Young, William Trimble,\* Alexander Hunter,\* William Hazlett, James Sharp.\*

*From the Presbytery of the Carolinas.*

*Ministers*—Andrew Heron, Abraham Anderson, Wm. M. M'Elwee, John Wallace.\*

*From the Presbytery of Muskingum.*

*Ministers*—John Walker, Samuel Irvine, Thomas Hanna, Daniel M'Lean, Junr. Samuel M'Lean. *Elders*—Andrew Henderson,\* Thomas Lee, William M'Cracken.

*From the Presbytery of Philadelphia.*

*Minister*—Thomas Beveridge.\*

*From the Presbytery of Cambridge.*

*Ministers*—Thomas Goodwillie,\* Thomas Ferrier.\*

*From the Presbytery of Miami.*

*Minister*—James Adams.\* *Elder*—William Turnbull.

Those marked thus, (\*) were not present when Synod was constituted.



Mr. Heron was appointed clerk pro tem.

The written minutes of the former meeting not being yet forwarded, and being expected, the Synod adjourned till 9 o'clock to-morrow morning. Closed with prayer.

*Thursday, May 24.*

The Synod met and was opened with prayer. The moderator having preached last night from Is. lix. 19, last clause, "When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him."

Members present as above, together with Messrs. Adams, Beveridge, Tho. Goodwillie, Joseph Scroggs and David Blair, ministers, and Andrew Henderson, Alexander Hunter, Wm. Trimble, and James Sharp, ruling elders.

An excuse was offered for the absence of Mr. Pringle, which was sustained.

The minutes of last year were read.

Mr. Beveridge was chosen moderator.

The following committees were appointed:—Committee of supplies, Messrs. Adams, Allison, Hanna, Murray, Blair, A. Anderson, T. Goodwillie, and Beveridge. On the funds; Messrs. Wm. Wilson and Young. To prepare an act for a Fast, Mr. A. Anderson and Allison.

In consequence of a communication from the Session of Baltimore, Mr. Heron was appointed their agent to represent their case, and added to the committee of supplies.

The following papers were given in, viz:

A petition from the Associate Reformed congregation of Old Providence, Va. to be received into connection with us, and containing a declaration of adherence to our professed principles: Reports of the Presbyteries of Carolinas and Muskingum: A communication from the publishers of the Religious Monitor: Report of the Presbytery of Cambridge: A communication from Mr. Carson, containing a report on his mission to Missouri, and other papers: A call from Putnam for Mr. A. White, Jr. with accompanying papers: A call from Ryegate, Vt. for the Rev. T. Beveridge, with accompanying papers:—A call from the congregation of Bovina, for Mr. Finlay M'Naughton, with accompanying papers: A petition from the congregations of Shaver's Creek and Stonevalley, for supply: Extracts from the minutes of the Presbytery of Miami, containing two protests and appeals with accompanying papers: Report of the Presbytery of Philadelphia: Report of the Treasurer at Philadelphia.

Enquiry being made respecting the observance of the Synod's Fast, it was found that it had been generally observed.

The excuses of a few who had neglected it were sustained.

Messrs. Murray and Donaldson were appointed a committee to examine the records of the Presbytery of Chartiers; Messrs. Wm. Wilson and D. M'Lean, Senr. to examine the records of the Presbytery of Muskingum; Messrs. Allison and A. Wilson to examine the records of the Presbytery of Ohio.

The minutes of the Presbytery of the Carolinas not being forwarded, their excuse was not sustained. The records of the Presbyteries of Cambridge and Philadelphia were not forwarded, and their excuses were sustained.

The subject of fasting being under consideration, the following motion was made and carried, viz :

*Resolved*, That a committee of three be appointed to report as soon as practicable on the propriety of observing the Synod's Fast, on a different day from that appointed by Synod, when the day appointed cannot be observed in any particular congregation. Messrs. Anderson, Adams, and Dr. Ramsay were appointed a committee.

The Editors of the Religious Monitor having offered to publish the minutes of Synod gratuitously, the Synod gratefully accepted the offer, and ordered five hundred copies to be published.

On motion—*Resolved*, That a committee be appointed to transcribe the minutes, and forward them to the said Editors for publication. The moderator and clerk of Synod, in conjunction with Mr. Thomas Goodwillie, were appointed a committee for this purpose.

The report of the Presbytery of Chartiers was read, and is as follows :

#### REPORT OF THE PRESBYTERY OF CHARTIERS.

The Presbytery agree to report to Synod, that no remarkable change has taken place in the Presbytery, or the congregations under their care, since the last meeting of Synod.

According to the appointment of Synod, Mr. Joseph Clokey was taken on trial and licensed to preach the gospel on the 4th of July last.

As the Synod did, at their last meeting "declare that they are not in a state of union with the United Associate Synod, formed by the union of the majority of the General Associate Synod and the Associate Synod in Scotland," and did agree to "testify against said union, as a defection from a covenanted reformation," it appears to be the duty of Synod now to declare the relation in which they stand to the Associate Synod, commonly distinguished by the name of the *Protesting Synod*.

JAMES RAMSAY, *Mod'r.*

The petition from the congregation of Old Providence was called up and granted, and said congregation was attached to the Presbytery of the Carolinas.

The report of the Presbytery of the Carolinas was read, and is as follows :

## REPORT OF THE PRESBYTERY OF THE CAROLINAS.

The circumstances of the Presbytery are, in general, prosperous. Our vacancies have been refreshed by the very acceptable labours of Messrs. Clokey and White. Messrs. Easton and Smart did not fulfil their appointments into our bounds: we understand that they were, with the consent of one of our members, detained by the Presbytery of Philadelphia. The necessities of that Presbytery appeared to justify this step.

The competing calls for Mr. William McElwee from the bounds of this Presbytery were received and sustained: one from the united congregations of Gilead, Cambridge, and Sterling; the other from Sharon, Carmel, and Tirzah: the latter was accepted. After the usual trials, Mr. McElwee was, on the 28th of March last, at Sharon, ordained to the office of the holy ministry and installed as pastor in the charge he had accepted.

A call for Mr. Archibald White from the united congregations of Gilead, Cambridge, and New Sterling has been received and sustained, as accompanying documents will shew.

We have not been able to send any supply to Alabama since our last report to Synod. We believe, however, that Synod might profitably employ a missionary in that section of country.

We trust that Synod will extend to us their usual liberality, and if practicable, in a season of the year more conducive to the edification of our churches than heretofore granted.

ANDREW HERON, *Mod'r.*

The Synod adjourned till 3 o'clock.

3 o'clock P. M.

Synod met and was opened with prayer. Members present as above.

Read the minutes of the last sitting.

The following paper was presented and read, viz:

### REPORT OF THE PRESBYTERY OF MIAMI.

We have still to record, with regret, the prevalence of many evils amongst us; which reminds us not only of the churches being in a militant state, but also that the present age is an age of apostacy and decline. Lukewarmness in adherence to pure reformation principles, although as, we hope, on the decline, is still, it is to be feared, prevalent. Hence we have to lament a disposition in some to renounce a witnessing profession in gratification of personal resentment—in accommodation to worldly interests and prospects—or from the want of an enquiring temper, and a consequent readiness to be carried about with every wind of doctrine. We believe that, for a year or two past, there has been amongst our people an increasing attention to the doctrine of Public Solemn Covenanting, and some progress made in the knowledge of its nature and design. Great room, however, is yet left for improvement in this particular. We would here take the liberty of suggesting the idea of Synod's enquiring into the compliance of its members with a former recommendation on this subject. A disposition to make the laws, and even the maxims of men, the standard of duty, is but too observable in not a few who are members. With all these discouragements, we retain comfortable evidence that the power of word and discipline, in preserving purity and reclaiming offenders, is not wholly lost; and that the gospel has had effectual and extended, if not free course, and is glorified.

We have to record a new instance of divine visitation, in reducing our number by death. Mr. Kennedy, a senior labourer, has been called from the vineyard in which he had been long employed with success. A new vacancy is thus left to deplore its loss, and through us to raise its cry to you for necessary supply of ordinances. At a late meeting of our Presbytery, another of its members, Mr. Isaac, tendered his demission of his charge, which, from a view of existing and previous state of things in that congregation, Presbytery

deemed it conducive to general edification to accept. Another vacant charge, therefore, of much importance to the cause, not only from its numbers, but also from its being a connecting link between our older congregations, and the places lately occupied by the Synod's missionaries, is in this manner thrown helpless upon our care; while our hands are greatly weakened by the loss of a member, having but two settled ministers remaining, and they situated at a distance of 370 miles from each other.

A call for Mr. Joseph Clokey has been regularly made out and sustained, from Xenia and Sugar Creek. It is hoped that Synod will take the destitute state of this congregation, with their previous disappoinment, and the extreme necessity of Presbytery into their consideration, and use means, in case of acceptance, to have Mr. Clokey settled as a coadjutor among us.

The appointments of supply have been, with the exception of Messrs. Mc Elwee and Smart, substantially fulfilled; and Presbytery enabled to afford very reasonable waterings to vacancies in the Lord's vineyard. It is with gratitude to Synod for past attention to our requests, that we solicit a continuation of their liberality in granting us supply.

We have only further to pray the attention of Synod to the question of singing odes on sacred subjects in singing schools; and also to state, that the scarcity of copies of the Synod's act of 1811, on slavery, renders it impossible to instruct our people in that subject, who live in slave holding states; and to beg leave to recommend the plan of republishing the act in a separate form, in order to facilitate its circulation.

JAMES ADAMS, *Clerk pro. tem.*

The report of the Presbytery of Muskingum was read, and is as follows:

#### REPORT OF THE PRESBYTERY OF MUSKINGUM.

According to the appointment of the Synod, this Presbytery held its first meeting on the 23d August, and after sermon by Mr. Walker, from Matthew xxviii. 20: *Lo I am with you alway even to the end of the world*, was constituted with prayer. Same changes have taken place in that portion of the church committed to our care, which we beg leave to report. A call from the united congregations of Jonathan's Creek, Truro, and Licking, was sustained for Mr. Samuel M'Lane, which he accepted; and after having given the usual probationary exercises to the satisfaction of Presbytery, was ordained and installed pastor of said congregations on the 18th of April last. Two calls have been sustained by Presbytery, one from the congregations of Mount Pleasant, M'Mahan's Creek, and Belmont, for Mr. J. Clokey; and one from the congregations of Londondery and Sharon, for Mr. M. Snodgrass. We request the Synod to take such measures as will afford us an early opportunity of presenting these calls for acceptance. A number of vacancies have been organized since our first meeting, and the Presbytery have received urgent applications from different places for supply of gospel ordinances. The prospects of a large increase in that section of the church, under our immediate care are very flattering. Were it possible for us to employ a missionary at our own expense, or that of the Synod, to itinerate for some time in those destitute places which are yet unorganized, we would anticipate, through the divine blessing, the most happy results. The harvest with us is great. An extensive and interesting field for ministerial labour, is opened in our bounds. We submit to Synod the propriety of expending a small portion of the Funds at their disposal, in defraying the expences of a missionary, in cherishing these new and promising beginnings. Many of these places are remote from any member of Presbytery, and it cannot be expected that they will at *first* be able to give such compensation as would justify the Presbytery in sending them supply.

By order of Presbytery.

THOMAS HANNA, *Presb'y Clerk.*

The report of the Presbytery of Cambridge was read, and is as follows:

## REPORT OF THE PRESBYTERY OF CAMBRIDGE.

In reviewing the occurrences of the past year, we find cause both of lamentation and rejoicing. Although there is in general among us, a good outward attendance on public ordinances; there is also much formality and lukewarmness. Although there is a good degree of liberality in contributing of earthly substance for the promotion of the interests of the Redeemer's kingdom, there is nevertheless too much evidence of the prevalence of a worldly spirit. Although there is no dissatisfaction with the principles of our witnessing profession expressed, there is evidently herein a lamentable degree of ignorance and indifference among us. While respectable accessions are made to most of our settled congregations, some of our vacancies appear to be in a declining condition, and loudly demand greater attention than we have been able to bestow upon them.

We are called to record, with gratitude, doings of the Lord, which are calculated to yield encouragement. From different places in the state of New-York, and from Upper and Lower Canada, petitions for supply of Sermon, have been forwarded to us. We have reason to hope, that, if our means of sending aid to these places were equal to our desires, an effectual introduction of a pure dispensation of the gospel would soon be realized. We cannot but indulge a hope that the time is not remote, when many throughout our widely extended bounds, will learn the evils of the present fashionable latitudinarian schemes, and feel constrained to unite with us, in maintaining an explicit testimony for the truths of God, and against the errors which abound. May the time to favor Zion come.

The following are the particular occurrences which we deem proper to report: according to the direction of Synod, Messrs. Finlay McNaughton and Archibald White, Jr. were taken on trial, for license, having given entire satisfaction in all the parts of trial, they were on the 19th of June last licensed to preach the everlasting gospel.

Mr. Thomas Goodwillie having accepted the call from the congregation of Barnet, and having given satisfaction in the usual trials, was on the 28th of September last, ordained to the office of the holy ministry, and installed as one of the Pastors of that congregation.

The call from the united congregations of Stamford, Thorold and Beaver Dam, was presented to Mr. John Russell. In consequence of occurrences Mr. Russell requested that he might be permitted to defer acting upon this call until he might ascertain more fully the condition of those congregations: this request was granted. That he might be more extensively useful in that place, we deemed it expedient, to proceed to his ordination. Having given satisfaction in the usual trials, he was on the 31st of October last ordained to the work of the ministry, and immediately proceeded to Stamford.

A call from the congregation of Ryegate, for the Rev. Thomas Beveridge—and another from the congregation of Bovina, for Mr. Finlay McNaughton, and another from the congregation of Putnam, for Mr. Archibald White, Jr. have been presented. These calls we forward to Synod in hopes that they may be sustained, accepted, and the individuals named sent immediately unto our bounds.

Messrs. Horace Thompson, James McGeoch, James Wallace, and David Gordon have pursued their Theological studies under our care,—and in application, improvement, and general deportment have given entire satisfaction.

Synod will readily perceive the propriety of giving us a large share of disposable supply. During the past autumn and winter, we have been favored with the very acceptable services of the Rev. Mr. Gordon; otherwise our vacancies would have received very little supply, as he is the only minister without charge within our bounds, who takes constant regular appointments.

Ardently desiring that the great head of the church may kindly preside.

over the Associate Synod, when met in judgment, we humbly present this our report.

By order of Presbytery,  
JAMES IRVINE, Pres'ry Clk.

The report of the Presbytery of Philadelphia was read, and is as follows :

#### REPORT OF THE PRESBYTERY OF PHILADELPHIA.

The Presbytery's report for this year, will embrace circumstances of no small interest and importance, as respects themselves and the congregations under their care. The reduction of our number by the choice which our beloved, brother Mr. Gordon made, of going into the bounds of the Presbytery of Cambridge, instead of continuing with us, rendered it difficult for the two remaining members to hold meetings of Presbytery, considering the advanced age of the one, and the ill health of the other. By such exertions, however as Providence enabled them to make, they have great cause to be thankful that the interesting vacancies, looking to them for the dispensation of gospel ordinances, have not suffered so great a privation as they had reason to fear. By Mr. Russell's going off before the term of his appointment had expired, we were deprived of his services for four Sabbaths. It pleased Providence also to try our infant vacancy in Baltimore, with a serious disappointment, by casting Mr. Miller upon a bed of sickness, which lasted several weeks, while under appointment to preach there. The very kind attention of our worthy brother, Mr. Heron, relieved us greatly in respect to Baltimore. He was so good as to supply there 6 or 7 Sabbaths, much to the comfort and encouragement of the congregation. By this means they had the opportunity of celebrating the Lord's supper, for the first time since they were organized. And the Presbytery thinks it not improper to advert to the christian spirit shewn by some members of Philadelphia congregation on that solemn occasion, to our brother in Baltimore. A number of them, men and women, came a hundred miles to shew forth, with the small society there, the Lord's death, till he come again. A call from the united congregation of Octorara, Oxford and Muddyrun, for Mr. W. Easton, was sustained October last, and at the present meeting of Presbytery, April 18, has been accepted by him, and his ordination fixed for the 7th of June. A call from the congregation of Philadelphia, for Mr. T. Beveridge, has been likewise sustained. But although both the Presbytery and the congregation were desirous of a speedy settlement, Mr. B. declined accepting the call, till by making trial for a considerable time, he might be able to ascertain whether the situation would suit his health and constitution, or not. And the congregation having learnt his wish in that particular, have forwarded a petition that he may be appointed their constant supply for a year. The Presbytery therefore hope, that the Synod will give full effect to their wishes by appointing Mr. Beveridge into their bounds, till next meeting of Synod. By such orderings of Providence, the Presbytery are disposed to indulge the hope that the Lord, who has been making breaches among us, is about to repair our breaches. Considering the urgent necessity they were under of using every means, which appeared to promise success, in providing for our vacant congregations, the Presbytery, besides retaining Mr. Easton, as under call, solicited Mr. Smart, to continue in our bounds for the time he was appointed to the Presbytery of the Carolinas, of which notice was given to said Presbytery, or a member of it. After he had been for some time in the bounds of said Presbytery, he returned in Dec. and has since been usefully employed in our vacancies. When the Synod take into view the circumstances above stated, and when we inform them further, that at Mr. Miller's earnest request to be allowed to attend the Hall last session, the Presbytery relinquished their claim to his service for Dec. Jan. Feb. and March, it is hoped the Presbytery will stand justified before the Synod in securing the services of these preachers, especially as it is understood that Mr. Miller often preached during these months. After being informed of the call from Philadelphia, an exchange was proposed, and partially effected between Mr. Beveridge and Mr. Miller. Last October, the

The Synod then took into consideration the request of the Presbytery of Philadelphia, to appoint Mr. Beveridge in their bounds for one year, and unanimously agreed to it.

Adjourned till 9 o'clock to-morrow morning. Closed with prayer.

*Friday, May 25.*

Synod met and opened with prayer. Members present as before, except Mr. France, absent without leave.

Mr. Kirkland appeared and took his seat.

A call, with accompanying documents, was laid before Synod for Mr. A. White, from the united congregations of New Sterling, Cambridge, and Gilead, in the Presbytery of the Carolinas.

The Synod resolved itself into a committee of the whole, Dr. Ramsay in the chair. The committee, on rising, reported the transmission of a paper presented by Mathew R. Atcheson, praying for a reconsideration of his case, as formerly before Synod.

The members of the Ohio Presbytery requested an extra-judicial meeting, for advice in a particular case, which was granted.

When the Synod resumed their business, a communication was received from James Millar, containing a petition and complaint relative to the Synod's procedure in his case at last meeting.

The following motion was made and seconded, and laid on the table, viz:—*Whereas*, it is commonly reported and believed, that the act of the Associate Synod, on the subject of slavery, is not executed by the Presbyteries, in connection with the Synod, it is therefore *Resolved*, That this Synod take immediate steps to see their act, on the subject of slavery, executed according to the intent and provisions thereof.

A file of papers, transmitted by the Presbytery of Miami, was taken into consideration. These papers referred to a dispute between Robert Moodie, an elder of Massie's Creek congregation, and James Buick, a member of said congregation, respecting the sale of a piece of land. They contained two protests and appeals against the decision of the Presbytery of Miami, in the case: one from Robert Moodie, and the other from James Buick. Extracts from the minutes of the Miami Presbytery, and also extracts from the records of the Massie's Creek session, relative to the case, were read; and afterwards other papers as evidence, and the protests, with their reasons. But before the reading of the reasons and the Presbytery's answers were concluded, the Synod adjourned till 3 o'clock. Closed with prayer.

3 o'clock P. M.

Synod met and was opened with prayer. Members present as above, except John Sharp, absent with leave.

Read the minutes of the last sitting.

Mr. Kirkland's reasons of absence from the former sitting of Synod were sustained.

The Synod proceeded to hear the remaining papers transmitted by the Miami Presbytery, in the case of Messrs. Moodie and Buick. When all the papers were read, the original complaint of Buick against Moodie was taken up. The Presbytery of Miami, as the party appealed from, were heard in explanation, and the members of Synod proceeded to express their views on the whole charge. Before coming to any decision, the Synod adjourned till 9 o'clock to-morrow morning.

Closed with prayer:

*Saturday, May 26.*

The Synod met and was opened with prayer. Members present as above, except Messrs. French, Kirkland, Haslet, Millar and Patterson, absent with leave.

Read the minutes of last sitting.

Resumed the consideration of the unfinished case of Mr. Moodie, and after some conversation on the subject, a resolution was offered and agreed to, That a committee be appointed to bring in a resolution embracing the whole case of Moodie. Dr. Ramsay, Messrs. Allison and A. Anderson, the committee.

Entered on the consideration of Mr. Buick's protest. The papers were again read, and the Presbytery of Miami heard in explanation. After the Synod had expressed their views on the subject, a motion was made and carried, that the matter be referred to the committee appointed in the case of Moodie.

Adjourned to meet on Monday, at half past ten o'clock. Closed with prayer.

*Monday, May 28.*

Synod met and was opened with prayer. Members present as above, together with the Rev. Messrs. John Wallace and Thomas Ferrier; also, Wm. Woods, elder, in the room of Jas. Young; John Johnson in the room of Jas. Sharp; Matth. Nelson in the room of Mr. Millar; Wm. Smilie in the room of Mr. Biggar; John Brownlee in place of Mr. Patterson; D. Bowers in place of Mr. Liggitt; Jas. Brown in the room of Mr. McCarrol.

An official communication was received from the clerk of the Reformed Presbyterian Synod, in reply to the communication formerly addressed to that body by this Synod.

A motion was made and carried, that the Synod proceed to make provision for the congregation of Baltimore. In pursu-



ance of the agreement, Jas. Irvine was appointed to supply in that congregation during the month of July, and in case of his failure, Mr. Pringle to take his place; Mr. Peter Bullions in August; Mr. Martin in September and October, Sabbaths first and second, and Mr. Beveridge in case of failure; Mr. Heron the remainder of October, November, and December, Sabbath first and second; Mr. James Whyte, April and May, till the meeting of next Synod. The intermediate time was left to the Presbytery of Philadelphia to make arrangements for Baltimore, as their ability will permit.

Adjourned till half past two o'clock. Closed with prayer.

*Half past 2 o'clock.*

Synod met and was opened with prayer. Members present as above.

Read the minutes of the last meeting.

Messrs. Ferrier and Wallace offered their excuses for absence from the former sittings, which were sustained. Other members who were absent during the previous sederunt, gave in their excuses, which were satisfactory, except that of J. Scroggs, which was not sustained.

The communication from the Reformed Presbyterian Synod was taken into consideration; and after some conversation, a resolution was offered and adopted, That a committee be appointed to prepare a draught of a reply to be addressed by the Synod to the committee of the Reformed Presbyterian Synod. Dr. Anderson and Dr. Ramsay were appointed a committee for that purpose.

Mr. Pringle's resignation of clerk, presented at last meeting of Synod, was accepted; and the thanks of Synod was tendered to Mr. Pringle for his long and faithful services. Mr. Heron was then elected clerk in his room.

The committee appointed to report on the subject of a new edition of the Declaration and Testimony, being called upon, stated that some progress had been made; but that they were not prepared to report upon the subject. The committee was continued, and enjoined to report at next meeting of Synod.

A committee was appointed to report, before the Synod rise, on the question left on the minutes last year for consideration, viz: Has a minister, &c. Messrs. Wm. Wilson, J. Scroggs and Murray, the committee.

Next meeting of Synod to be held at Philadelphia, on the 4th Wednesday of May next, at 4 o'clock. Sermon at half past 7.

The committee appointed to report on the question relative to the Synod's Fast were, at their own request, discharged.

The competing calls for Mr. White, from the congregations of Putnam and Gilead, were, on motion, transmitted to the

Presbytery of the Carolinas, with instructions to present them, and any other call or calls that may be prepared previous to the time of presentation.

The petition of Matt. R. Atcheson for a review of his case was called up and rejected, as the Synod could perceive no new or additional reasons why they should decide in a way different from that in which they had formerly decided.

Adjourned till 9 o'clock to-morrow morning. Closed with prayer.

*Tuesday, May 29.*

Synod met and was opened with prayer. Members present as above.

Read the minutes of the last sitting.

The report of the Board of Managers of the Western Theological Hall was presented and read, and is as follows :

**REPORT OF THE BOARD OF MANAGERS OF THE WESTERN THEOLOGICAL HALL.**

At the close of the session, in March, 1827, when the board was appointed to meet, it was found that eleven students had attended—Wm. Dawthet, Samuel and John Hindman, and Nathaniel Ingles, three sessions; James M'Carroll, Nathan Miller, James Templeton, John Wallace and Samuel Wilson, two sessions; James Bruce and James Rodgers, one session. The students delivered discourses, which gave general satisfaction, and they were examined on the Hebrew Bible, which they read with ease.

We cannot close this report without mentioning, with sorrow, the death of James White, student, who had attended three sessions.

WILLIAM WILSON.

The report of the Presbytery of Allegany was read as follows :

**REPORT OF THE PRESBYTERY OF ALLEGHENY.**

We do gratefully acknowledge the kindness of Synod, in affording us, for the last year, supply in some measure proportioned to our necessity, whereby the languishing hopes of our vacancies have been revived, and, we trust, the cause we are engaged in much benefitted. It is with pleasure we report to Synod, that there is a call in our hands from the Associate Congregation of Red Bank and Upper Piney, for Mr. Matthew Snodgrass, and request Synod to appoint him as soon as possible to our bounds, that we may present it to him; or, if there are calls from other places for the same person, the matter is humbly submitted to Synod.

Mr. James Rodgers was admitted last fall to the study of Theology.

Signed by Order of Presbytery,

HUGH KIRKLAND, *Ck.*

Messrs. Walker and Hanna were added to the Board of Managers of the Western Theological Hall.

The committee of supplies gave in their report. Before a final decision on the report, a motion was made and carried, that the Synod proceed to make provision, if practicable, for the appointment of a missionary, or missionaries, to Missouri. After some conversation on the subject, Mr. Walker was appointed on the mission for three months, commencing with the 1st of October. The Presbytery of Chartiers was appointed to supply Mr. Walker's pulpit during the month of October.

Mr. James P. Millar, was also appointed on said mission, for four months, commencing with October. The Presbytery of Muskingum were ordered to take Mr. Millar immediately on trials for ordination, with a view to this mission. The aforesaid missionaries were authorized to meet in Presbytery at such times and places as they may think fit, and transact whatever business, connected with the missionary field, may come before them. The missionaries were authorized to draw upon the missionary fund, before setting out, for defraying of their expenses, to the amount of \$50 each.

The report of the committee of supplies was then recommitted.

The committee in the case of Moodie and Buick reported; and after some remarks, the report was recommitted for amendment. While this committee were withdrawn, the committee appointed to review the records of the Presbytery of Chartiers reported, that they had examined these records and found them correct.

The aforesaid committee, in the case of Moodie and Buick, gave in their report as amended, which was adopted, and is as follows:

The committee on the causes brought before Synod by protests and appeals from the Presbytery of Miami, beg leave to suggest, That as there would, in the present case, be much difficulty in proceeding in the usual way of affirming or reversing the decisions of the Presbytery, the following method should be adopted for disposing of these causes, so that justice may be done to the parties concerned, and the general interests of religion secured, as far as is practicable, under present circumstances.

#### IN THE CASE OF ROBERT MOODIE,

*Resolved*, That the charges of fraud and unfaithfulness, as contained in the libel presented by James Buick, the Synod do not find proved: yet, that the conduct of Robert Moodie, in the case of a paper (see No. 5, entitled *spurious copy*) given by him to Buick and M'Laughlin, in which he, without the consent or knowledge of said Buick and M'Laughlin, narrowed the boundaries of land surveyed in the presence and with the consent of all parties concerned, (see *Mr. Collier's certificate*, No. 4.) and which he took away from said Buick and M'Laughlin, without their consent, appears to have been so improper, and so calculated to excite the suspicion of fraud and unfaithfulness, that said Robert Moodie is deserving of some degree of censure: And further, it is agreed to remit the case of R. Moodie, as he now stands before Synod, to the session of Massie's Creek, directing them to deal with him, and issue the matter as they may judge to be most for the edification of the church.

#### IN THE CASE OF JAMES BUICK,

*Resolved*, That although Synod agree with the Presbytery that it is unjust to take advantage of a neighbour's ignorance in a contract, yet it does not appear to have been clearly proved that James Buick intended to do so in the case under review. Other matters appearing in the papers before us, in J. Buick's case, in which he was found censurable by the session, are not affected by this decision.

The following motion was made and seconded, viz:

"Synod having at their last meeting declared, that a majority of the General Associate Synod have departed from some principles contained in those standards under which they and

we were united, and that Synod also will testify against this union as a defection from a covenanted reformation,"—therefore *Resolved*, That a committee be appointed to prepare a statement of these principles from which this departure was made, and also of the evils of this departure, against which Synod do agree to testify.

Before entering on the consideration of this motion the Synod adjourned till 3 o'clock. Closed with prayer.

3 o'clock P. M.

Synod met and was opened with prayer. Members present as above.

Read the minutes of last sitting.

Mr. Vance had leave of absence during the remaining sittings of the Synod.

The committee of supplies presented their report as amended, which was adopted, and is as follows :

#### SCALE OF APPOINTMENTS.

- Robert Laing, in the Presbytery of Cambridge till next meeting of the Synod.  
 Archibald White, do. do.  
 P. Bullions, do. except August in Baltimore.  
 J. Mushat, in the Presbytery of the Carolinas till next meeting of Synod.  
 A. Gordon, discretionary between the Presbyteries of Cambridge, Philadelphia and Muskingum, till next meeting of Synod.  
 A. Isaac, Miami, June and July—Muskingum, August—Ohio, September—Cambridge, Oct. and Nov.—Mr. Walker's congregation, Dec.—Ohio, Jan. and Feb.—Muskingum, March—Miami, April and May.  
 Thos. Ferrier, Muskingum, June Sabbath 1 & 2.—Miami, the remainder of June, July and Aug.—Muskingum, Sept.—Allegheny, Oct.—Mr. Walker's congregation, Nov.—Ohio, Dec.—Cambridge, Jan. and till next meeting.  
 J. P. Millar, Chartiers, June Sabbath 1 & 2—Phil'a. the remainder of June, July and Aug. Sabbath 1 & 2—Muskingum, remainder of Aug. and Sept. Sabbath 1 & 2—Miami, remainder of Sept.—On the Missouri Mission, Oct. Nov. Dec. and Jan.—Miami, Feb.—Carolinas, March and April—Philadelphia, May.  
 J. G. Smart, Carolinas, June, July, and Aug. Sabbath 1, 2, 3,—Miami, Aug. Sabbath 4, Sept. Oct. Nov. Dec. and Jan.—Muskingum, Feb.—Phil., March, April, and May.  
 A. White, Jr. Cambridge, June and July—Philadelphia, Aug.—Carolinas, Sept. Oct. Nov. and Dec. Sabbath 1, 2,—Philadelphia, the remainder of Dec. and till next meeting of Synod.  
 F. M'Naughton, Cambridge, June—Philadelphia, July, Aug. and Sept.—Carolinas, Oct. Nov. Dec. and Jan.—Philadelphia, Feb. and till next meeting of Synod.  
 J. Clokey, Muskingum, June—Chartiers, July—Allegheny, Aug.—Philadelphia, Sept. and Oct.—Miami, Nov. and till next meeting of Synod.  
 Isaac Baggs, Ohio, till next meeting of Synod.  
 Mr. Kendall, Allegheny, July—Ohio, Aug. Sept.—Musk. Oct.—Miami, Nov. and Dec.—Carolina, Jan. Feb. and March—Philadelphia, April and May.  
 Mr. Hindman, Allegheny, Oct.—Philadelphia, Nov. Dec. and Jan.—Allegheny, Feb. Sabbath 1, 2,—Miami, Feb. Sabbath 3, 4, March, and till next meeting of Synod.

Synod ordered the former clerk to transmit to the present clerk the minutes of Synod, and also that the clerk be authori-

zed to take into his custody for safe keeping the records of the Associate Presbytery of Pennsylvania, now in Philadelphia.

The competing calls for Mr. Joseph Clokey, from the Presbyteries of Miami and Muskingum, were taken into consideration; and on motion, it was *Resolved*, That said calls be transferred to the Presbytery of Chartiers, to be presented to the candidate on the last Tuesday of August, together with any other call or calls that may be prepared before that time.

The committee appointed to review the records of the Presbytery of Muskingum, reported that they had examined these records and found them correct.

The communication of James Millar was taken into consideration, referring to his protestation of last year, and requesting a reconsideration of his case. After Mr. Millar was heard, and the members had made their remarks, the question was put—"Grant Mr. Millar's request or not?"—and carried not grant, as the Synod could perceive no new light about to be cast upon the subject. As Mr. Millar complained that his protest against the decision of last year in his case had not been published in the minutes, the Synod agreed to publish his protest in the minutes of the present year.

The protest is as follows :

Protest by the subscriber against a judgment of the Associate Synod of North America, in his case, on the 29th of May, 1826.

The Synod having found the charge preferred against him, to be proven, by a majority of two; and in consequence, having deposed him from the office of the holy ministry; a consciousness of innocence, which he offered to confirm on oath; the informality of the judgment of the court, and justice to himself, prevent him from acquiescing, and submitting to a course of discipline, for a crime of which he is innocent, wherefore, he hereby protests against the decision of Synod, in his own name, and in the name of all who shall adhere to him; and requests the Synod to review their deed and reverse their sentence: And in the mean time, he holds it null and void, and claims the full liberty of exercising his ministry, in all its parts, as though no such judgment had been passed, and requests an extract of this his protestation.

JAMES MILLAR, *Late minister of the gospel, Putnam.*

Dr. Bruce asked and obtained leave to adhere to Messrs. Stark and Bullions, in the protest against the decision of Synod last year. Mr. A. Anderson obtained leave to adhere to Messrs. Carson, Adams and others, in their protest against the decision of last year, requiring of the protesters in Scotland an approbation of our principles, before their admission to our communion.

The motion left for consideration last sederunt, was resumed and agreed to. Wherefore the following committee was appointed, viz: Dr. Anderson, Dr. Ramsay, and Mr. Allison.

Adjourned till 9 o'clock to-morrow morning. Closed with prayer.

*Wednesday, May 30.*

Synod met and was opened with prayer. Members present as above, except Mr. Irvine, absent with leave.

Read the minutes of the last sitting.

Dr. Bruce gave in his reasons of protest alluded to in the minutes of last evening.

Dr. Anderson and Mr. Murray were appointed a committee to answer said reasons of protest.

The report of Mr. Alexander Roseburg, treasurer, was read and transmitted to the committee on the funds.

On motion—*Resolved*, That Mr. John Kendall, not having been licensed according to the appointment of last year, be taken on trials by the Presbytery of Chartiers.

Mr. John Hindman was appointed to be taken on trials for license by the Presbytery of Allegheny, on account of the delicate state of his health, which renders a sedentary life injurious to him, and requires that he should be permitted to travel.

The committee of supplies were ordered to make out a scale of appointments for these individuals.

The committee appointed last evening, on the subject of the union in Scotland, gave in their report. After some progress made in the consideration of this report, the Synod adjourned till 3 o'clock. Closed with prayer.

*3 o'clock P. M.*

Synod met and was opened with prayer. Members present as above.

Read the minutes of last sitting.

Resumed the consideration of the business left unfinished at last sitting. Before the Synod was prepared for a final vote on the matter, the moderator asked and obtained leave of absence during the remainder of the meeting of Synod. Messrs. France and Trimble also obtained leave of absence. Mr. Young being absent, Mr. Woods was appointed a member of the committee on the funds, in his room. The Synod adjourned till 9 o'clock to-morrow morning. Closed with prayer.

*Thursday, May 31.*

The Synod met and was opened with prayer by Dr. Ramsay, the former moderator. Members present as above.

Read the minutes of last sitting.

The committee of supplies reported a scale of appointments for Messrs. Kendall and Hindman, in the event of their licensure, which report was adopted. Agreed to transmit the petition from Shaver's Creek for supply to the Presbytery of Philadelphia.

The committee appointed on the question left on the Synod's table last year reported, and their report was rejected, and a substitute adopted, as follows:—"In answer to the ques-

tion, 'Has a minister of the Gospel, against whom a charge has been exhibited, and was taken up by a church court, which charge, if proved, would infer suspension, any right, before the issue of the trial, to act in any part of the ministerial office?' Synod agree that the judging of a libel against a minister relevant does not necessarily infer suspension; but suspension, in such a case, may be imposed according to our books of discipline, not as a censure, but from measures of expediency."

The unfinished business of last evening, respecting the report on the subject of the union in Scotland, was resumed, and the report of the committee adopted, as follows :

#### REPORT OF THE COMMITTEE ON THE SCOTCH UNION.

The Synod agreed upon the following statement of some principles deserted by a majority of those formerly composing the General Associate Synod of Scotland, with those called Burgers; and also of certain evils in that Union, against which this Synod have agreed, to testify, as a departure from a covenanted reformation.

1. In the Basis of that Union, the majority of the General Synod agreed to set aside their Testimony from being any more what they had, till then, held it to be,—a term of communion; while it was not denied to be a testimony agreeable to the word of God, and also necessary as an acknowledgment of what his church had formerly attained, and as a condemnation of backslidings and contrary errors.

2. In agreeing to said Basis, the Gen. Ass. Synod agreed to decline the acknowledgment, which, till then, had been made by the whole Secession body, of the perpetual obligation of the National Covenant of Scotland, and of the Solemn League and Covenant for maintaining and carrying on a work of reformation in the three kingdoms.

3. In agreeing to the 3d article of the Basis, the Gen. Ass. Synod declined adopting the Westminster Confession of Faith and Catechisms, as a part of the covenanted uniformity of the church of Christ in the kingdoms of Britain and Ireland. Nor is the Confession received according to the act of the General Assembly receiving it in 1647, which had been the usual manner of receiving those standards in the Secession church.

4. In the Basis there is no adherence to the Directory of the Westminster Assembly for Public Worship; no express adherence to the act of the Associate Presbytery respecting the doctrine of grace; nor to other acts of the Associate Presbytery and of the Associate Synod for promoting reformation; such as acts, condemning the Burgess oath, the Mason oath, &c.

5. In agreeing to said Basis, they agreed to a scheme which omits what had been done in the Secession church to guard against lax or, what has been called, free communion. It is obvious that there is nothing more in this Basis in opposition to such communion, than there is in the profession of the Relief church, and others, bearing the Presbyterian name, which allow and practice such communion.

6. In agreeing to said Basis, they neglected a necessary testimony against singing hymns of human composition in divine worship.

7. In agreeing to said Basis, they agreed to an unwarrantable exercise of forbearance, as their not censuring church members for swearing the religious clause in some burgess oaths.

8. In agreeing to the Basis, they imposed an undue restraint upon ministers, respecting matters of their public profession, as appears in the preamble to the Basis.

9. The scheme of covenanting adopted in the Basis, is unscriptural and contrary to the one formerly used in the General Associate Synod. The morality of the duty is, indeed, acknowledged, a Bond is adopted for the use of those who have clearness to proceed in the duty, and an acknowledgment of

sins is to be prepared by each session as it may suit their convenience; but the *seasonableness* of the duty is not asserted in the Basis, as it was in the Testimony. The Bond proposed, is not pointed in the engagement to duties; no acknowledgment of sins adapted to the state of the *whole church*, is provided; nor is there any injunction, nor even a recommendation, to ministers and sessions, to take measures with their congregations to effect a renewal of covenant engagements. Upon the whole, the scheme of covenanting, adopted, is rather of the Independent kind, than of that used by our covenanting Presbyterian ancestors, and hitherto used by the Secession church.

Against the decision, Dr. Bruce craved and obtained leave to enter his protest, for reasons to be given in. Mr. Blair likewise protested against the decision, and the precipitancy with which he considered the matter issued.

The following motion was presented for consideration, viz:

*Resolved*, That the Synod do hereby repeal their decision, in which they agreed to receive into their communion the *Protesting Brethren*, and the members of the *United Synod*, only on the common ground of declaring their accession to our standards; and that the Synod do now declare their cordial satisfaction with the conduct of the *Protesting Brethren* in opposing the union, and recognise them as one with ourselves in the faith of Christ, and in maintaining the principles of a covenanted reformation.

Adjourned till 3 o'clock. Closed with prayer.

3 o'clock P. M.

Synod met and was opened with prayer. Members present as above.

Read the minutes of last sitting.

Entered on the consideration of the resolution offered in the forenoon. After considerable discussion, the following amendment was offered and agreed to, viz:—" *Resolved*, That Synod do recognise the *Protesting Brethren* in Scotland, or the *Associate Synod*, as continuing one church with us, and engaged in maintaining the same testimony on behalf of a covenanted work of reformation, and do hereafter consider the act passed at *Huntington*, in 1820, as not applying to them."

The draught for an act of a Fast was read, and ordered to be recommitted to the committee for correction and publication in the *Religious Monitor*. The second Thursday of November was appointed to be observed as the day of fasting.

Adjourned till 8 o'clock this evening. Closed with prayer.

8 o'clock P. M.

Synod met and was opened with prayer. Members present as above.

Read the minutes of last sitting.

The committee on the funds gave in their report, as follows:

The committee appointed to examine the Funds, report,



that they have performed the duty assigned them, and find the accounts correct.

### SYNOD'S FUND.

Balance in favour of Synod in the hands of Alexander Roseburg,	\$42.34	
In the hands of Robert Steele,	68.93	
Total of Synod's Fund,	————	\$111.27

### MISSIONARY FUND.

Balance in favour of this Fund in the hands of Alexander Roseburg,	\$186.83	
In the hand of Robert Steele,	82.69	
	————	\$269.52

### STUDENT'S FUND.

Being the same as last year, viz :	\$1124.81
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[NOTE.—The interest which arose from these funds has been placed to the credit of the "Hall Fund."]

### EASTERN THEOLOGICAL SEMINARY.

Balance in favour, which is in the hands of Robert Steele,	\$164.21
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### STUDENT'S AND WESTERN HALL FUND.

Balance,	\$50.16
WILLIAM WILSON,	} Committee.
JAMES YOUNG,	
WILLIAM WOODS,	

As it appeared that many congregations contributed little or nothing to the funds, on motion, the Synod agreed to recommend it to the congregations, settled and vacant, under their inspection, to contribute annually, as liberally as possible, to the Synod's funds generally, and to the missionary fund in particular.

The committee appointed to prepare the draft of a reply to the communication of the Reformed Presbyterian Synod were called upon for their report, but stated that they were not prepared.

The following resolution was made and agreed to, viz:—  
**Resolved,** That Synod having received from the Reformed Presbyterian Synod a friendly reply to our letter of last year, but this reply not fully meeting the enquiries and desires expressed in the above letter, a committee be appointed to prepare another letter, to be addressed to the Reformed Synod, at their next meeting; and that in the mean time, the clerk be ordered to transmit official notice of this resolution to the clerk of the Reformed Synod, or their committee. Dr. Anderson, Dr. Ramsay and Mr. Allison, the committee.

On motion, it was agreed, that committee be appointed to address a friendly letter to the brethren of the Associate Synod, [Scotland] and inform them of the decisions of Synod

respecting their case, and endeavour to arrange with them a plan of regular correspondence. Dr. Anderson, and Messrs. Allison and Heron, the committee.

On motion—*Resolved*, That the thanks of Synod be tendered to those societies and individuals who have contributed to the funds.

After prayer, and singing the latter part of the 72d Psalm, and the Apostolical benediction pronounced by the moderator, the Synod adjourned.

A. HERON, *Synod Clerk*.

### REPORT OF THE TREASURER OF THE WESTERN THEOLOGICAL SEMINARY.

#### SYNOD'S FUND.

Balance, May 15, 1826,	\$20.20	From Cadiz congregation,	5.00
Donation of Margaret Moore,	1.00	From Rev. T. M'Clintock,	2.00
From Peter's Creek congregation,	6.00	From Shanango and Salem congregations,	10.00
Int'st. bequeathed by J. Paxton,	9.00	From John Finley, Broad, Ck. Virginia,	5.00
From Glade Run congregation,	3.25	From Greensburgh congregation,	5.00
From N. Buffalo congregation,	6.15	From Piney Fork congregation,	1.62
From Service congregation,	6.90	From Peter's Creek con.	8.00
From Noblestown congregation,	6.00	From Monture's Run con.	2.75
From Monture's Run con.	12.00	From Service congregation,	6.18
From Mount Pleasant con.	10.00	From Burgetstown con.	5.00
From King's Creek con.	6.00	From Chartiers congregation,	27.50
From Poland, Liberty and Deer Creek	11.88	From Daniel Houston,	8.00
From Xenia Branch,	10.00	From Margaret Moore,	1.00
From Sugar Creek Branch,	5.00	From Pittsburgh congregation,	20.00
From Massies Creek con.	20.00	From Unity congregation,	5.00
From Mr. Carson, missionary, (being amount of receipts above his travelling expenses,)	40.00	From Mount Pleasant con.	5.00
From Rev. J. Adams, for sale of warning and minutes,	3.00	From Rev. D. M'Lean,	35.00
From Mrs. A. Jackson,	1.00	From Sharon con. S. C.	8.62
From Mr. J. Mackey, proceeds of a note, contributed during Mr. Adams' mission to Mo.	7.50	From Capt. J. Blair, Yorkville,	5.00
From Ligonist congregation	30.00	From Glade Run congregation,	2.25
From Little Beaver con.	10.37	From the Rev. Wm. Wilson, for the Act and Testimony,	48.62
From Newcastle congregation,	10.00		
From Thomas Hanna, Sen. N. Buffalo,	10.00		
From North and South Buffalo congregations,	27.15		
For 12 copies of the warning to the Rev. J. Scroggs; for 36 copies of ditto to Miss Cowan and others,	3.00	EXPENDITURES, 482.92	
From Steel Creek and Bethany congregations,*	32.50	Balance,	42.34
			525.25

#### MISSIONARY FUND.

Amount as per statement last year,	\$11.34
From Peter's Creeek con.	6.00
From Glade Run congregation	3.82
From Monture's Run con. 1826	6.00
From Monture's Run con. 1827	15.59
From Noblestown congregation	6.00
From Deer Creek congregation	9.50

\* Rev. A. Anderson, \$5; Thos. Green, Esq. \$5; Hugh Harris \$1; Steele Creek Female Beneficent Society, \$16; Bethany Congregation, \$5 50.—32 59.

From Poland and Liberty cons.	14.75	From Mathew Elder, of ditto,	1.00
From Rev. James Adams,	5.00	From Piney Fork congregation,	4.06
From Pistol Creek, Big Spring, and Fork Creek, Tenn.	20.50	From Bethel, &c. for 1826 and 1827, per M. Kirkland,	9.37
From Samuel M'Kinley, Senr.	62	From Unity congregation,	3.62
From Mercersburg and M'Co- nellsburg congregations,	10.00	Am't. in treasury,	\$186.33
From John Johnston,	3.00	<b>STUDENT'S AND WESTERN HALL FUND.</b>	
From Rev. T. B. Clarkson,	5.00	Interest bequeathed by James Paxton,	9.00
From Thomas Carson,	2.00	From Hugh Holmes, Sugar Cr. congregation,	4.00
From John Sloan,	50	From Female Society of Mas- sie's Creek,	29.16
From John Smilie, Cross Creek,	40	From Daniel Houston,	3.00
From Rev. Thomas Beveridge	12.00		
From Cadiz congregation,	12.00		
From William Turnbull,	4.00		
From Rev. A. Heron; contribu- tions from Rockbridge, Va.*	15.75		
From Greensburg congregation	5.00		
			\$50.16
			<b>ALEXANDER ROSEBURG.</b>

*Cannonsburgh, May, 1827.*

### REPORT OF THE TREASURER OF THE EASTERN THEOLOGICAL SEMINARY.

SYNOD'S FUND,		EASTERN HALL FUND.	
Balance,	\$362.98	Balance,	\$42.45
From Rev. Mr. Adams,	12.00	Int'st. on two shares U.S. Loan,	3.00
From Rev. Mr. Pringle, for books sold,	8.40	do do do	3.00
From do do do	5.34	Do on Student's Fund,	27.50
From Rev. Thos. Goodwillie, from Barnet, Vt. for years 26 and 27,	24.02	Do on two shares U.S. Loan,	3.00
Of Hebron, N. Y.	10.00	Do do do	3.00
City of New-York,	23.06	From the Female Contributing Society of Philadelphia, for the use of the students under the Cambridge Presbytery,	50.00
Baltimore,	35.00	From Mr. J. M'Allister, Senr. one half to the Western Hall, and one half to the Hall un- * der Cambridge Presbytery,	50.00
	\$480.80	Interest on Student's Fund,	27.50
<b>EXPENDITURES, \$411.37</b>			\$209.45
Balance	68.93	<b>EXPENDITURES, \$45.24</b>	
	480.80	Balance,	164.21
<b>MISSIONARY FUND.</b>			209.45
Balance,	\$20.19		
From Mr. William Morris,	10.00		
From Rev. F. Pringle,	41.60		
From Carlisle and Dickinson congregation,	7.90		
Average interest,	3.00		
	\$82.69		

The interest of the Student's Funds has been placed to the credit of the Hall Fund; it remains as in last report.

**ROBERT STEELE.**

*Philadelphia, May 12, 1827.*

\* *List of Contributors to the Synod's Missionary Fund in Rockbridge.*—Rev. A. Heron, Ariel Rodgers, Jesse Scott, Andrew Kinnear, one dollar each; Dicky Beard, James Taylor, Thomas Reid, David Beard, Alexander Nelson, John M'Campbell, William Harper, Miss Susan A. Kinnear, Miss Nancy M. Stewart, Miss Hannah E. Kinnear, Wm. Lindsay, John A. Somervell, James W. Lindsay, John Mackey, Wm. McKemy, Givens Kinnear, John M. Harper, James Lindsay, James Millar, John McKemy, James Anderson, 50 cents each; Wm. A. McClung, Robert McPherson, James T. Beard, James R. Lisle, William Beard, 25 cents each.—\$15 75.

## STATISTICAL TABLE OF THE PRESBYTERY OF CAMBRIDGE.

<i>Ministers.</i>	<i>Congregations.</i>	<i>Counties.</i>	<i>States.</i>	<i>Fam.</i>	<i>Com.</i>	<i>Conts.</i>
D. Goodwillie } T. Goodwillie }	Barnet	Caledonia				175
Alex. Bullions	Cambridge	Washington	Vert.	119	348	
Andrew Stark	New-York	New-York	N. Y.	100	225	
Peter Campbell	Florida	Montgomery	do	65	132	
James Martin	Albany	Albany	do	60	110	
James Irvine	Hebron	Washington	do	55	144	
James Whyte	Salem	do	do		35	
<i>Without charge.</i>		<i>Vacancies.</i>				
Arch'd. White	Bovina	Delaware	do		80	
Robert Laing	Argyle	Washington	do		305	
Peter Bullions	Putnam	do	do		105	
A. Gordon	Ryegate	Caledonia	Vert.		85	
John Russell	Dumfries		U. Ca.			
Thos. Ferrier	Thorold		do			
	Stamford		do			
	York	Livingston	N. Y.			

## STATISTICAL TABLE OF THE PRESBYTERY OF MIAMI.

<i>Ministers.</i>	<i>Congregations.</i>	<i>Counties.</i>	<i>States.</i>	<i>Fam.</i>	<i>Cam.</i>	<i>Sy. Fd.</i>
James Adams	Massies Creek	Greene	Ohio	101	249	
David Carson	{ Pistol Creek	Blount	Ten. }	88	159	
	{ Big Creek and	do	do }			
	{ Fork Creek	Monroe	do	20	31	
<i>Without cha.</i>	Xenia and	Greene	Ohio	83	200	
Andrew Isaac	Sugar Creek }					
	Salem	Knox	Tenn.	16	45	
<i>Vacancies.</i>	Clarke	Clarke	India.			
	Limestone	Washington	Tenn.	9	30	
	Darby		Ohio			
	Carmel, Madison }	Jefferson	India.	60	130	
	and Big Creek }					

## STATISTICAL TABLE OF THE PRESBYTERY OF ALLEGHENY.

<i>Ministers.</i>	<i>Congregations.</i>	<i>Counties.</i>	<i>States.</i>	<i>Fam.</i>	<i>Com.</i>
Robert Bruce	Pittsburgh	Allegheny	Penn.	125	230
John France	Glade-Run	Butler	do	55	130
John Dickie	Rush-Hill	Armstrong	do	110	160
Joseph Scroggs	Ligonier	Westmorel'd.	do		300
Hugh Kirkland	Bethel, &c.	Allegheny	do	140	250
David Blair	Indiana, &c.	Indiana	do		260
<i>Vacancies.</i>	Cherry-Run	Armstrong	do		
	Upper Piney	do	do		
	Lower Piney	do	do		
	Mahoning	Indiana	do		
	Pine Creek	do	do		

### STATISTICAL TABLE OF THE PRESBYTERY OF THE CAROLINAS.

Ministers.	Congregations.	Counties.	States.	Fam.	Com.	Catec.
Wm. Dickson	{ Pisgah	Lincoln	N. C.			
	{ Bethany, &c.	York	S. C.			
A. Heron	{ Ebenezer	} Rockbridge	Va.	70	170	
	{ Timber Ridge					
T. Ketchen	{ Shiloh	Tadcaster,	S. C.	132	272	
	{ Neily's Creek	York	do	28	76	
A. Anderson	{ Steel Creek	Mecklenburgh	N. C.	28	50	
	{ Bethany	do	do	28	70	
John Wallace	{ New Lebanon	Monroe	Va.	60	112	
James Lyle	{ Smyrna	Chester	S. C.	30	60	
	{ Little River, &c.	Fairfield	do			
<i>Without cha.</i>	{ Broad Creek	Rockbridge	Va.	15	28	
	{ New-Stirling	Iredel	N. C.		90	
	{ Cambridge	do	do		60	
John Muskat	{ Virgin Spring	do	do			
	{ Gilead	Mecklenburgh	do		36	
<i>Vacancies.</i>	{ Nob Creek	Lincoln	do	21	45	
	{ Cochran's Vale	Burke	do		17	
	{ Tirzah	York	S. C.	17	28	
	{ Sardis	Union	do			
	{ Tolerant	Lancaster	do			
	{ New-Providence	Mecklenburgh	N. C.			
	{ Piedmont	Haywood	do			

### STATISTICAL TABLE OF THE PRESBYTERY OF CHARTIERS.

Ministers.	Congregations.	Counties.	States.	Fam.	Com.	Conf's.
John Anderson	Service & King's Cr.	Beaver	Penn.	140	260	
Wm. Wilson	Monture's Run, &c.	Allegheny	do	106	294	
Thomas Allison	{ Mount Hope and	Washington	do			
	{ Cross Creek	Brooke	Va.	75	182	
James Ramsay	Canonsburgh	Washington	Penn.			
David French	Buffaloe	do	do	92	210	
Alex. Wilson	Peter's Creek, &c.	do	do	90	280	
Alex. Donnan	Mount Pleasant, &c.	do	do	50	120	
<i>Vacancies.</i>	{ Waynesburgh	Green	do	190	400	
	{ Flaugherty's Run	Beaver	do			

### STATISTICAL TABLE OF THE PRESBYTERY OF PHILADELPHIA.

Ministers.	Congregations.	Counties.	States.	Fam.	Com.	Sy. Fd.
Francis Pringle	Carlisle	Cumberland	Penn.	15	45	\$7.90
T.B. Clarkson	Mercersburgh	Franklin	do	48	184	
T. Beveridge	McConnellsburg	Bedford	do			
W. Easton	Philadelphia	Philadelphia	do			
	Octorara	Lancaster	do			
<i>Vacancies.</i>	{ Guinston	York	do	40	100	
	{ Lower Chanceford	do	do	20	70	
	{ Baltimore	Baltimore	Md.			
	{ Huntington	Huntington	Penn.	16	44	

## STATISTICAL TABLE OF THE PRESBYTERY OF OHIO.

Ministers.	Congregations.	Counties.	States.	Fam.	Com.	Cont's.
F. McClintock	Harmony	Butler	Penn.	100	150	
Daniel McLean	Shenango	Crawford	do	200	450	
David Imbrie	Greensburgh	Beaver	do	150	300	
Alex. Murray	Newcastle	do	do	175	310	
Elijah N. Scroggs	Beaver	Columbiana	Ohio.	100	250	
John Donaldson	Yellow Creek	do	do			
David Goodwillie	Poland, &c.	Trumbull	do	200	430	\$24.25
Isaac Baggs	Mercer	Mercer	Penn.			
	Rocky Spring	do	Ohio.			
	Springfield	do	do			
<i>Vacancies.</i>	Neshannock	do	do			
N. Snodgrass	Connant	Crawford	Penn.			
	Newton	Trumbull	Ohio.			
	Venango	do	do			
	Fairview	Crawford	do			

## STATISTICAL TABLE OF THE PRESBYTERY OF MUSKINGUM.

Ministers.	Congregations.	Counties.	States.	Fam.	Com.
John Walker	Unity	Belmont	Ohio.	70	143
	{ Wooster			36	58
Samuel Irvine	{ Salt Creek	Wayne	do	35	57
	{ Neuman's Ck. }			17	34
Thomas Hanna	{ Cadiz	Harrison	do	50	106
	{ Piney Fork	Jefferson	do	51	104
Daniel McLane	{ Cambridge	Guernsey	do	18	30
	{ Bloomfield	Muskingum	do	70	120
	{ Jonathan's Ck.	Perry	do		
Samuel McLane	{ Licking	Licking	do	40	87
	{ Truro	Franklin	do		
	Steubenville	Jefferson	do		
	Mount Pleasant	do	do		
	McMahan's Creek	Belmont	do		
	Belmont	do	do		
<i>Vacancies.</i>	Londonderry	Guernsey	do		
	Sharon	Harrison	do		
	Mansfield	Richland	do		
	West Union	do	do		
	Millersburg	Holmes	do		
	Carmel	Tuscarawas	do		
	Hermon	Knox	do		
	Mohican	Wayne	do		

## Summary of the preceding Tables.

Presbyteries.	Ministers.	Congregations set'd. and vacant.	Fam.	Com's.	Contr's.
Cambridge	14	15	399	1744	
Carolinas	7	23	429	1114	
Ohio	9	14	925	1890	\$24.25
Chartiers	7	10	743	1687	
Miami	3	13	377	444	
Philadelphia	4	9	189	249	7.90
Allegheny	6	11	430	1680	
Muskingum	5	23	387	732	
	55	120	3799	9540	\$32.15

THE  
**Religious Monitor,**  
OR  
EVANGELICAL REPOSITORY.

No. 3.

AUGUST, 1827.

VOL. IV.

**Original Communications.**

*For the Religious Monitor.*

**FALSE MAXIMS.**

That true religion is now at a low ebb in the Church generally, is a fact, that, I believe, will be admitted and deplored by the judicious and reflecting, every where. While we hear from time to time, both from the pulpit and from the press, of Revivals of religion, such as have not been since the days of the Apostles—Revivals, such as our fathers in the days of Reformation were not privileged to witness—Revivals, which many suppose to be the immediate harbingers of the latter-day glory—yet those who have understanding of the times, will be well aware that the present time is strikingly marked with ignorance, secret infidelity, careless indifference, slighting of God's word, and neglect of Christian duties. Many, and greatly varied, are the causes which have produced, and which tend to perpetuate this state of things. My design at present is to call the attention of your readers to one of the most fertile of these causes, viz—the operation of *false maxims* in religion on the hearts and lives of its professors. Nothing has a more powerful tendency to “turn away men's ears from the truth,” than these; and nothing furnishes a more decisive evidence of the low state of religion, than their general prevalence. To enumerate the whole of these maxims, would be an almost endless task. Nor would it comport with the brevity necessary in essays of this kind, to enter into a minute and extended discussion of their merits. I will, then, confine my attention to a few of the most prominent, and endeavour as briefly as possible to expose their fallacy, and point out their danger.

The first of these false maxims to which I invite the attention of your readers, is the following, viz—*that particular truths of God's word, are not of very much importance.* It is no unusual

thing to meet with professed Christians, who will acknowledge that such and such things are truths taught in God's word; but they are among the minutiae of Divine Revelation, the mint, anise, and cumin of gospel truth; and therefore we may safely overlook them, nor is it worth while to contend about them.— One of the great evils of this maxim is, that no limits can be set to its operation. Every individual will form his own estimate of what is important, and what is not, according to his particular circumstances, temptations, or prejudices. And surely if I take such liberty with the truth of God myself, I cannot with any show of consistency refuse the same liberty to another, even although I may be convinced that he has extended the principle to something which I consider of vital importance. It is also to be observed, that when once this maxim is imbibed, and for some time cherished, its operation will become more extensive than at first; so that many things will at last appear to us very trivial and unimportant, that were formerly viewed by us as of great moment. But the true character of the maxim in question, will appear from the following brief and plain remarks.

1st. It makes a distinction which God's word does not authorize. No part of revealed truth is there represented as unimportant. The very fact of any thing being revealed, proves that God views it as of importance. And shall we dare to set up our folly in opposition to his wisdom? Shall we presume to say that the all-wise God has thought any thing worth his while to make known to us, which is indeed unimportant? Yet such is the spirit of the sentiment in question. It is freely granted that one part of Divine truth may stand higher in the scale of relative importance, than another. Some truths are corner or foundation stones, which if removed, the whole fabric will totter to the ground. Others are intended rather to embellish and adorn the edifice; but each is necessary to the perfection of the whole; and let none be so presumptuous as to say, that the Divine Architect has laid one stone unnecessary or out of place. Perhaps no distinction is more fashionable at the present day, than that which divides the truths of God's word into essential and non-essential. Fashionable, however, as it is, we are fully warranted in saying, that it is glaringly useless and greatly mischievous. It is *useless*, because it is impossible to draw the line between the one class and the other; and therefore it cannot be applied to any practical purpose. It is *mischievous*, because it leads men to conclude that provided they know, and profess, and maintain the great bulwarks or outlines of Christianity, it is sufficient, though they should give the rest to the winds.



2d. It argues a spirit of disregard to God's authority. Were the Divine authority duly regarded, men would venerate and prize whatever has the stamp of this authority upon it, whether great or small. The primary and fundamental enquiry with the consistent Christian will be, not whether such a matter be important or not, but whether it be one of the truths which God has seen fit to reveal. In this respect the faith and practice of the Christian harmonize. While the latter regards the authority of God commanding, the former regards the authority of God revealing. To the one as well as to the other, we may apply what is said by the apostle James, "He that offends in one point, is guilty of all." Because the same spirit which leads to overlook or disregard one item of known or acknowledged truth, would lead to disregard the Divine authority in any thing else, were the temptation presented.

3d. It is to be remembered, that we are very inadequate judges of what is important and what is not. This belongs to infinite wisdom alone. We are as much out of our sphere, when we attempt to sit in judgment on the relative importance of Divine truth, as the fly in forming an estimate of the beauties and proportions of architecture. And perhaps when the Christian reaches the world of light, when he shall see as he is seen, and know as he is known, some of those things in the sphere of truth, which have been most lightly esteemed here, will be found by him to possess a magnitude and a glory, equalling, if not surpassing some other things, which claimed and obtained a greater share of his regard.

4th. Let it also be observed, that particular truths are not at all times and in all places of the same importance. Whether men will attend to it or not, there is such a thing as the *present* truth. A gospel truth may derive a kind of adventitious importance from the very circumstance of its being assailed, despised, or overlooked; just as a particular fact in the testimony of a witness may derive a great importance from its being opposed or denied by other witnesses. The present truth, then, (that is, those parts of the truth which claim the principal attention of God's people,) is not always and in all places the same; but varies with the state of the Church. Nor is it always to be determined by its own native magnitude in the scale; but by its being overlooked, neglected, or opposed. Accordingly, it is promised that when Zion's glory shall shine in the latter days, particular regard shall be paid by her sons to matters which have formerly been despised or overlooked. Such seems to be the spirit of the prediction in Psalm cii. 13, 14. "Thou shalt arise, and have

mercy upon Zion; for the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof.

5th. Finally, there is a very intimate connection among all the parts of Divine truth, which attaches importance to every part. God's word is one great and harmonious whole, all the parts of which are connected together, like the links of a well-formed chain; and if one part is lost or out of place, the whole will be proportionally deranged. The consequence of this connection is, that if one item of truth be disregarded or lost, others will be, at least, in danger. The progress of individuals, and of the Church collectively, in error, at different times, is a sufficient proof of this. And this is precisely Satan's policy. He will hardly attempt to shock the mind by assailing a fundamental truth at first. In doing so, there he might be danger of his overshooting his own mark. He proceeds more covertly. One small departure is a light matter. Another equally light succeeds.— And thus he gradually and imperceptibly gains his point. Add to all this the consideration, that God in righteous judgment furnishes indifference to his truth, by leaving men to additional blindness and more deadly error. See 2 Thess. ii. 10—12.

A second false maxim extensively prevalent is this, that *provided men are sincere, it matters little what they know, or believe, or profess*. It is a fact which will not be disputed, that this sentiment is entertained and avowed by many in the Church, and something very nearly akin to it is frequently emitted both from the pulpit and from the press. And there is reason to believe that it is often acted upon when it is neither avowed by the lips, nor well defined in the mind. Under its influence many a poor thoughtless sinner is bolstered up in ignorance and error, and goes down to the grave with a lie in his right hand. Under its operation men either make no profession at all, or make such a profession as caprice or convenience dictates, without enquiring whether they are espousing the cause of God or not. Under its influence professors live at ease in their consciences, ignorant of their own creed and that of others; and thus there is danger of the truth perishing from the earth. Such at least would be the danger, were it not for the faithfulness of the Church's Head, pledged for its preservation. I may add, that the spurious charity and liberality of the present day either originate in this manner, or are fostered and cherished, by it. Let us, then, endeavour to ascertain its true character.

And, 1st. It involves a very absurd supposition, viz:—that men may be truly sincere, and yet indifferent to the truth of God. It

is granted that the heart may be sincere where there is much darkness, much unbelief, much error remaining. But this cannot be the case where the darkness is loved, where the unbelief is cherished, where the error is fondly hugged. Strange sincerity indeed! What! a sincere believer, who takes no pains to know the truth! A sincere lover of Christ, who regards not his authority! A sincere servant of God, who loves not, and examines not his word! A sincere witness for Christ, who cares not whether he testify truth or falsehood! Away with such inconsistencies. They carry their own confutation along with them. There may be sincerity where there are many weaknesses and defects; but where the heart is indeed sincere, there will be a desire producing an effort to know the true ways of the Lord.

2d. The maxim in question not only involves absurdity, but infidelity. It is an infidel sentiment, because it goes to emancipate men from the authority of God, and to place their faith under no other rule than that of their own wandering imaginations, or erring consciences. Protestants have always said that "God alone is Lord of the conscience;" but this sentiment dethrones God, and says, that conscience has no Lord. Again—it is an infidel sentiment, because it would render the Bible entirely useless as a rule of faith; for if one sentiment or system of belief be as good and safe as another, where is the use of any Revelation on the subject? It is manifest that there is none. Such a sentiment, therefore, in the mouth of the infidel would be quite appropriate; but in the mouth of the professed Christian, it is sadly out of place.

3d. This maxim will sanction the greatest absurdities that have ever been believed, and the most atrocious abominations that have ever been perpetrated. Saul of Tarsus "verily thought that he ought to do many things contrary to the name of Jesus of Nazareth." Saul, then, was sincere. And this maxim would say that he was perfectly right in persecuting Christians to the death. The Saviour forewarns his disciples that the time was coming when whosoever should kill them would think that he was doing God service. Upon the principle of this maxim these persecutors were perfectly right, and God accepted the blood of his saints shed by them, as a pleasing sacrifice. The superstitious Catholic, in his worship of images—the follower of Mahomet, in his furious zeal for the cause of the false prophet—the Hindoo devotee, in his self-immolation under the car of Juggernaut—all may be sincere. Of this there can be no doubt, when we consider the practical efforts and sacrifices by which their sincerity is attested. And are, we then, to conclude that all these are just

as acceptable worshippers of God, as the man who is taught by his Spirit through his word, and who worships and serves a God in Christ in knowledge, sincerity, and truth? Let it not be said that this is straining the position to an extent that it will not bear. I admit, that when the position is laid down it may not be *meant* to extend it thus far. But this is the native conclusion to which it leads us, and we must give it up as totally false and worthless, unless we are prepared to follow it to all extremes.—Nor let it be said that the principle is only intended to apply to those systems and professions in the Christian Church, which are distinguished only by shades of difference. Be it so. And if these shades of difference have no concern with the truth, or cause of God—if they are matters in which God's word has never given any verdict, either in its letter or in its spirit—then I will heartily concur in the truth of the maxim. But if they are matters in which the authority of God is interposed—matters that concern the purity or integrity of his cause, although they may be in themselves things of minor importance—then all the objections specified above apply to the maxim with unabated force, and will continue to do so, as long as the Lord of our consciences has made it our duty to examine, and know, and believe, and profess, and reduce to practice, whatever he has thought fit to reveal.

Lest I should tire your patience, and occupy too much of your paper, I will take my leave of your readers for the present intending (*Deo volente*) to resume the subject when opportunity shall serve.

Yours,

PHILALETHES.

*For the Religious Monitor.*

### AN ACT FOR A FAST,

*Passed by the Associate Synod, in Pittsburgh, May, 1827.*

The Associate Synod again call on the congregations under their care to unite in the exercises of confession, prayer, and fasting.

Though we may not have new causes for fasting which were never before noticed, yet if former causes remain, our obligations to this duty are increased, instead of diminished. By her public fasts and confessions, the Church should testify against prevailing sins, warn offenders, endeavour to edify her members, to promote reformation, and to prove her love and obedience to her Lord and King, who requires her to *witness that he is God*. Every act of disobedience, every denial, or rejection of Divine

authority in doctrine or practice, is a virtual denial of the Lord; and our testimony should be adapted to the opposition made to his authority and government. In giving this testimony, we should mourn for the sins of the world around, of the Church in general, and of our church in particular. It is false to suppose that we are disinterested spectators of the sins of others: the child of God, conformed to his Redeemer, will "sigh and cry for all the abominations done in the midst of the land." Nothing but approval of sin, or, at least, want of zeal and love, and want of that hatred of sin which characterizes the believer, can account for our silence and impenitence when iniquity prevails.

Though our country boasts the Christian name, yet the Christian religion receives but little honour or support by either the profession or the practice of the greater part of the inhabitants: the great majority make no profession of the name of Christ, and by their practice declare that they "walk according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." To evince the truth of these statements, it might be sufficient to remind you of some sins under which our country groans; such as murder, oppression, injustice, falsehood, slander, intemperance, uncleanness, profanity, infidelity. Such sins demand our mourning and humiliation. To some of these permit us to call your attention more particularly. Duelling, a species of highly aggravated murder, is frequent. The duellist, wantonly trifling with human life, contemns Jehovah's sovereignty over his creatures, and obedient to malignant and selfish passions, and scorning responsibility, he defies the awful justice of God. This vestige of ancient barbarity, is rebellion against the *revealed* will of God, and trampling on civil order, it threatens to reduce society under the total sway of lawless passions. Involuntary slavery still continues in our country, in opposition to the laws of humanity and justice, and demands retribution from a righteous sovereign, who will avenge the oppressed. This sin is peculiarly aggravated, where we have not only the light of the gospel, but natural rights clearly defined and peculiarly enjoyed. Various species of profanity abound, and call for humiliation. The name of God is profaned, though tacitly, yet awfully, by lotteries; a mode of profanity, popular, prevailing, and, in many places, established by law: lotteries, not to decide important matters otherwise difficult, or impossible, but to obtain what properly belongs to the sphere of ordinary business to accomplish. The whole tendency of this measure is to gratify the covetous, and to rouse into more active operation the lawless desires of the human heart after wealth. In this case, the holy

name of God is without reverence invoked; a wanton appeal is made to him to prosper those desires which his law forbids, and made by those who seldom bow a knee in humble prayer, and seldom acknowledge his laws, or his providence. Freemasonry also furnishes a ground for mourning, on account of the profanity which it involves. In this society, the "word of God, which he has magnified above all his name," is abused and profaned, by applying it to frivolous ceremonies, which were never intended in the passages applied. A *rash* and *unscriptural* oath is necessary to membership. The oath is *rash*, as an engagement of secrecy, fidelity and support to what is unknown, or, at most, only conjectured: it is therefore *unscriptural*, because not taken in judgment. Jer. iv. 2. The principles of this society are at war with the spirit of Christianity, by not only placing its obligations on a level with those of church fellowship, but making them entirely paramount. Gal. vi. 10. The name of God is also profaned in our country, by contemptuous oaths and imprecations, by perjuries, by the superstitious kissing of the gospels, instead of the scriptural appeal to God, by the carelessness with which even lawful oaths are taken and administered, and by the abuse of the word of God and his ordinances. Should not the *land tremble*, when the great and dreadful name of the Lord our God is profaned, his holiness mocked, and his justice defied, by the creatures of his hand, the dependants on his bounty, and the objects of his patience? Infidelity abounds as the cause of these and other evils: infidelity, denying the being of a God, denying his word, denying his providence, on which we depend for all our enjoyments, and by which all our destinies are directed. But infidelity reigns in various forms, even where the word of God is formally acknowledged; and to this source we may trace many evils prevalent, such as the neglect of the Sabbath, and the total or partial employment of the day in worldly business, in sports and worldly visits: the refusal of the greater part to profess the name of Christ, and to acknowledge their allegiance to him; virtually saying with Pharaoh, "who is the Lord, that I should obey his voice?" The common neglect of the religious education of children, and the care to form their principles and manners as though man's highest destiny were the world's honours, wealth and pleasures: the ingratitude of the greater part, who richly enjoy life's necessities and comforts, but refuse to acknowledge their dependence on the Giver: who boast of their civil liberties, and honour their fathers who bled and died in obtaining them; but pass in silence the name of the Lord who gave the deliverance; who reap many benefits of the true religion, in light, liberty and civilization, but

count the gospel and its institutions a burden. "The harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands."

But if these sins are offensive to God when committed by the world, how much more, when found in his professed Church!—"You only have I known of all the families of the earth; therefore I will punish you for all your iniquities." Within the pale of the Church are found most of the sins enumerated, and found frequently unrepented, or inefficiently censured. Pastors thus become unfaithful to God and to the souls of men; and the Church betrays her trust. By professors of religion public ordinances are neglected for the most trifling causes; and when attended, they are abused to the gratification of curiosity. Thus our responsibility is forgotten, Christ and his gifts are despised, and our spiritual food is rejected. Heads of families, conforming to the world, neglect to train up their children in the fear of the Lord, leaving them an easy prey to error and worldly seductions, breaking their vows, cutting off the hope of the Church, and giving, in the rising age, large accessions to the cause of error, irreligion and infidelity. Many in the professed Church, have totally denied their covenant engagements to God, entered into by their forefathers, and refused to fulfil them. In accordance with this, they have corrupted their forms of sound words, or laid them aside; or while they formally acknowledge them, they make no use of them for warning the sinner, or for preserving the purity and order of the Church of Christ. Hence the prevalence of error in churches once sound; apostacies, under the forms of Arian, Unitarian, Arminian, and Hopkinsian errors; defections from the instituted worship and ordinances of God, "after the commandments and doctrines of men, which have a show of wisdom in will-worship." Hence that indifference, which many show, for even those truths which they profess to believe; the hatred and contempt of a scriptural testimony for truth; the false maxims adopted by many as their rules of religious conduct and opinion, instead of the authority of scripture, and in contrariety to it; and the unscriptural terms of church communion, held under the pretext of Christian charity and peace. These things are destroying the purity of the Church, bringing the truth into contempt, and preventing its instrumentality in conversion and sanctification; and their fruits are visible in the prevailing ignorance of those truths, and inexperience of those exercises which are necessary to our hope and comfort at death.

But while we recount these sins of the world, and of the professed Church of Christ, we are called to humiliation for our own participation in them. When the world has tempted, we have too often yielded, and so laid down our testimony which we had vowed to maintain against its principles and practices. We have been guilty of many defects in maintaining the cause of God. A testimony for truth is too little known among us, and too little regarded. Notwithstanding all our obligations from the word of God, from the example, and the covenants of our forefathers, from the privileges of a pure profession, and from our own engagement to maintain a testimony for truth; notwithstanding the urgent necessity for such testimony, on account of the prevalence of error, innovation and indifference; notwithstanding the Lord's threatening to withdraw from his Church, and leave her to perish in her apostacy; notwithstanding the danger that the rising age may conform to the world, deny the Lord and his cause, and perish in ignorance of the truth; yet much insensibility to these obligations prevails, much indifference respecting them, much disposition to temporize through fear or shame, and when convenient to deny, or leave that testimony which we once acknowledged, and which, perhaps, we still believe. Do we not, by such a disposition, say, that we have not tasted the sweetness, nor felt the power of Divine truth on our hearts; that the authority of God requiring our testimony is of little weight; that we prefer our wisdom to his, and our convenience and present comfort, to his glory? By such a disposition we show but little gratitude to God for our gospel privileges, and give much evidence that we account the purity of his law and ordinances a burden. Let us be humbled for our own sins, and those of the land. Let us renew our acknowledgments and supplications at a throne of grace, and return to the Lord with full purpose of obedience, mourning on account of our conformity to the world, in blindness, unbelief, ingratitude, want of love to God, coldness in his cause, and disobedience to his law; resolving in the strength of Divine grace, that though the world tempt us to apostacy, we will "walk worthy of the vocation wherewith we are called." Let us beseech the Lord to return to his heritage; to revive his work; to pour out his Spirit for promoting the knowledge of his will, love to his truth, reverence for his authority, and obedience to his laws and institutions: that he would give pastors to his Church *after his own heart*, and bless his ordinances of grace where enjoyed, and send them to those yet destitute: that he would bless a testimony for truth; give it success in promoting knowledge, piety and union in the Church



of Christ, and raise many to maintain it; that the "watchmen may lift up the voice, and with the voice together sing;" that for this purpose, "they may see eye to eye when the Lord shall bring again Zion."

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## Selections.

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*From Mason's Select Remains.*

### OF GOD.

That there is a God, may be proved by considering the manner of propagation of mankind by generation. Thus—*First*, There must have been *one first man*. *Second*, This first man must have had some *Maker*. *Third*, This Maker of him must himself be *unmade*. Therefore, *Fourth*, there must have been eternally some *unmade Being*; and that is God.

We may truly conceive of God, though we cannot *fully* conceive of him. We may have right apprehension of him, though not an exact comprehension of him.

Then our conceptions of God's attributes are carnal, when our high thoughts of one, give us low thoughts of another.

His goodness makes his majesty amiable, and his majesty makes his goodness wonderful. His love is not abated by his greatness, nor his greatness by his love. His holiness hinders him not from dwelling with the *poor in spirit*.

Nothing is great enough for him to admire, who is infinite Majesty; nothing is mean enough for him to despise, who is infinite Mercy.

God deals with his servants not as a passionate Master, but as a compassionate Father.

What pleaseth God, should please us, because it pleaseth God.

A sight of God begins a saint on earth, and perfects him in heaven.

God takes notice of every particular man, as if there were none else; and yet takes notice of all, as if they were but one man.

God repented that he *made* man, but never repented that he *redeemed* man.

We cannot live *naturally* without God; how then can we live *happily* without him?

We may know what God intends *for* us, by what he hath wrought *in* us.

They that have God for their God have angels for their guard.

Many have lost *for* God, but none have lost *by* God. If they have lost in temporals, they have been eternal gainers. Matt. xix. 29.

This is a sure rule:—God never takes any thing from his people, but he gives them something better in the stead of it.

God is a great God, and therefore we should wait upon him; he is a good God, and therefore it is not in vain to wait upon him.

A man may be a worshipper of the true God, and yet not a true worshipper of God.

The *lowest reverence* is due to the *highest Majesty*.

*Fear* God for his *power*, *trust* him for his *wisdom*, *love* him for his *goodness*, *praise* him for his *greatness*, *believe* him for his *faithfulness*, and *adore* him for his *holiness*.

All creatures are as nothing compared with God, and absolutely nothing without God.

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### MARTIN LUTHER'S MODEST ACCOUNT OF HIMSELF.

[*Concluded from p. 69.*]

In this same year, Philip Melancthon was invited by prince Frederick, to teach the Greek language; without doubt, that I might have a helper in my theological labours; and what God wrought by this instrument, not in literature only, but in theology, his works sufficiently testify, however Satan and all his adherents may rage.

The following year, A. D. 1519, in the month of February, Miximilian deceased, and Frederick became by right the viceroy of the empire. The tempest, now for a while, ceased to rage, and by degrees a contempt for excommunication, or the papal thunder crept upon me; for when Eckius and Caracciolus brought the pope's bull from Rome, by which Luther was condemned, the elector was at that time at Cologne, where he had gone to receive the newly elected emperor Charles, together with the other princes of the empire. He was much displeased with these emissaries of Rome, and with great constancy and boldness reproached them for daring to excite disturbances within his government and that of his brother John; and treated them so roughly, that they departed from him with confusion and disgrace.

This prince, endued with an extraordinary sagacity, understood well the arts of Rome, and well knew how to treat them, for he possessed an exquisite discernment, and penetrated into the designs of Rome, far beyond all that they feared or hoped.—Therefore, after this they made no farther attempts on the elector, and were rather now disposed to flatter and cajole him; for in this very year the *golden rose*, as they call it, was sent to him by Leo X.; but the prince despised the honour intended for him, and even turned it into ridicule; so that the Romanists were

obliged to desist also from attempts of this sort to deceive so wise a prince. Under his protection the gospel made a happy progress, and was widely propagated. His example also powerfully influenced many others, who, knowing that he was a most wise and discerning prince, were persuaded that he would never consent to cherish and defend heresy or heretical men: which thing brought great detriment to the papacy.

In this same year, a disputation was held at Leipsick, to which Eckius challenged Carlstad and myself; but I was unable by any letters, to obtain a safe-conduct from duke George, so that I attended not as a disputant, but as a spectator; for I entered Leipsick under the protection of the public faith which had been given to Carlstad. But what prevented my obtaining a safe-conduct I never learned, for I had no reason to believe that duke George was peculiarly inimical to me. Eckius came to me at the inn, and said, he understood that I declined disputing. I answered, how could I dispute, since I was unable to obtain a safe-conduct from duke George. He said, "If I cannot dispute with *you* I will not with Carlstad; for I have come hither to dispute with *you*; what if I should obtain a safe-conduct for you? will you dispute with me?" Procure it, said I, and it shall be done. He went away, and in a short time a safe-conduct was delivered to me, and permission to dispute. Eckius pursued this course, because he perceived, that in this disputation, he could acquire great honour and favour with the pope, since I had denied that he was head of the church by divine right. Here there appeared to be a fine field open before him, not only of flattering the pope and meriting his favour, but of overwhelming me with hatred and envy. And through the whole disputation he aimed at these objects; but he was neither able to establish his own positions, nor to refute mine. At dinner, duke George addressing Eckius and me, said, "whether he is pope by human or divine right, *he is pope*;" which, unless he had been somewhat moved by the arguments which I used, he never would have spoken. However, his public approbation was given to Eckius alone. And here see, in my case, how difficult it is, for men immersed in errors, to emerge and struggle into the light; especially when error is strengthened by the example of the whole world, and by inveterate custom; for, according to the proverb, "it is difficult to relinquish old customs, for custom is a second nature." And how true is that saying of Augustine, "if custom be not resisted, it will become necessity." At that time I had read the scriptures much in public and private, and had been for seven years a teacher of others; so that I had almost the whole contents of the Bible in my mem-

ory, and had, moreover, drunk in some beginnings of the true knowledge and faith of Christ, so as to know that we could not be justified and saved by works, but by the faith of Jesus Christ; and although I had publicly contended that the pope was not the head of the church by divine right, yet the consequence of this I did not see, namely, that the pope must necessarily be of the devil. For that which is not of God is of necessity of the devil. But I was so swallowed up by the example and title of THE HOLY CHURCH, and by long custom, that I conceded human right to the pope; which, however, if it rest not on divine authority, is a diabolical lie; for we obey parents and magistrates, not because they command it, but because it is the will of God. Hence I can more easily bear with those who are devoted to the papacy, especially if they are persons who have not had the opportunity of reading the scriptures and other books, since I myself, after I had for many years most diligently read the scriptures, still adhered tenaciously to the pope.

The golden rose, already mentioned, was sent to the elector, by MILTITZ, who treated much with me respecting a reconciliation with the pope. He had brought with him seventy handbills,\* in order that he might set up one in each town and village on his return to Rome, if the elector should deliver me up to him, as the pope requested. But he let out the secret in conversation with me; for he said, "O Martin, I had supposed that you were an old theologian, who managed these disputations sitting by your fire-side; but I now find that you are strong, and in the vigour of life. If I had twenty-five thousand armed men, I do not believe that I should be able to take you to Rome; for through the whole of my long journey I explored the sentiments of the people, and I found that where there was one in favour of the pope, there were three against him." And what was ridiculous enough, when at the inns, he inquired of the women and maids, what they thought of the *Roman seat*. They knowing nothing of the meaning of the term, and supposing that he was speaking of common domestic seats, answered—what do we know of the kind of seats they have at Rome, whether they are of wood or of stone?

He begged of me that I would study the things which make for peace, and promised that he would use his influence with the pope, that he should do the same. I answered him, that I was most ready to do every thing which I could do with a safe conscience, and without compromising the truth, to promote peace, of which I was most earnestly desirous: and I assured him that I

\* *Brevia Apostolica*. Milner says he brought 70 soldiers.

had not entered voluntarily into these contentions, but had been compelled by necessity to act the part which I had done; and that I did not think that I had exposed myself to any just censure.

Before his departure, he called before him John Tetzels, the first author of this tragedy, and so scourged him with reproofs and threats, that he actually broke the spirit of a man who had before been terrible to every body, and was a declaimer who could not be intimidated; but from this time, he pined away, worn out with grief and dejection. When I knew his situation, I addressed to him a kind letter of consolation, and exhorted him to keep up his spirits, and not suffer himself to be disturbed on account of what had happened to me. He died, however, wounded in conscience, and full of indignation against the pope.

If the archbishop of Mentz had listened to my remonstrance; or if the pope had not so raged against me, and condemned me without a hearing;—If he had adopted the same course which the emperor Charles pursued afterwards, though then too late:—If he had taken effectual measures to repress the audacity of Tetzels, the affair would never have eventuated in such a state of tumult. The original fault was undoubtedly in the Archbishop, who by his wisdom and cunning deceived himself; for his design was to suppress my doctrine, and secure the money gained by the sale of indulgences. But soon all counsels and endeavours were found to be in vain. The LORD watched over these events, and had resolved to judge the people. If they had succeeded in taking my life, it would not have answered their purpose: indeed, I am persuaded that it would have been worse for them than it now is, and some of their most discerning men are convinced of the truth of what I say.

In this same year, (1519) I returned to the interpretation of the Psalms: but thinking that I should become more experienced in this business, if I should first expound the Epistles to the Romans, Galatians, and Hebrews, I undertook in my lectures to go over these books of Scripture. Above all, I was seized with a wonderful ardour to understand Paul's Epistle to the Romans. But before this time, my efforts had been entirely unsuccessful; not owing to the existence of cold blood about the heart, but to one single phrase in the beginning of the epistle, *the righteousness of God is revealed from heaven*: for I hated this word *righteousness*; the only thing I had been taught of the righteousness or justice of God, was, that it was either *formal* or *active*; that is, the attribute by which God is just in himself, or by which he punishes the wicked. But although I had lived an irreprehensible life as a monk, yet my conscience was ill at ease; nor could I place confi-

dence in my own *satisfactions*; therefore, as I said, I did not love; yea I hated God, considered as clothed with vindicatory justice: and if not with secret blasphemy, yet certainly with great murmuring, I opposed myself to God—saying within myself, “as if it was not enough to doom miserable sinners to eternal perdition on account of original and actual sin against the law, does he now add to their misery in the gospel, by there revealing his justice also?” In this manner did I rage, goaded by guilty conscience. However, I applied myself most earnestly to find out what the apostle meant by these words. And whilst day and night I was occupied in studying this passage, with the context, God had compassion on me; for now I began to perceive, that by the word *righteousness*, in this place, was meant, *that* by which a merciful God by faith justifies the sinner; for it is immediately added, “as it is written, *the just shall live by faith;*” and this is the righteousness which is revealed in the gospel. Upon this, I seemed to myself to have become a new man, and to have entered, with open gates, into paradise itself. Henceforth, the whole scripture appeared to me in a new light. Immediately I ran over the whole Bible, as far as my memory enabled me, collecting all the passages which were analogous to this, or in which there was a similar form of expression; such as *the work of God*, for what he works in us;—*the power of God*, for the strength communicated to us;—*the wisdom of God*, for the wisdom with which we are endued: and so of *the salvation of God*, *the glory of God*, &c. Now, by how much I hated the phrase *righteousness of God* before, by so much did I now love and extol it, as the sweetest of all words to me; so that that passage of Paul was to me like the gate of Heaven.

Afterwards, I read Augustine’s treatise concerning THE LETTER AND SPIRIT, where, beyond my hope, I found that he interpreted *the righteousness of God* in the same way, as being that with which God endues us when he justifies us. And although the view which he takes of the subject is imperfect, and although he does not clearly explain the subject of imputation, yet I was rejoiced to find him teaching, that *the righteousness of God* was that by which we are justified.

Having now received fresh strength and courage, I betook myself again to expounding the Psalms, and the work would have grown into a large commentary, had I not been interrupted by a summons from the Emperor Charles V. to meet the diet about to convene at Worms, the following year; by which I was compelled to relinquish the work which I had undertaken.

I have given this narrative, good reader, that if you should think of reading these *opuscula* of mine, you may be mindful that I am one of those whose proficiency has arisen from writing and teaching, and not of those who, without effort, suddenly become great; who without labour, without trials, without experience, as it were, with one glance, exhaust the whole meaning of the scriptures.

The controversy concerning indulgences went on through the years 1520 and 1521. Afterwards followed the Sacramentarian and Anabaptist disputes, concerning which I may have occasion to speak in another place.

Reader, farewell in the Lord, pray for the increase of the word, and against Satan, who is malignant and powerful, and now also most furious and cruel, knowing that he has but a short time, and that the kingdom of the pope is in danger. And may God confirm in us that which he hath wrought, and perfect in us the work which he hath begun, to his own glory. Amen.

March 5th, A. D. 1645.

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#### ON THE EVIL OF NOVEL READING.

The following excellent paper on the prevalent evil of novel-reading, forms the second part of a Review of the *Pirate*, one of the popular and far-famed *Waverley* novels, which appeared in the London Christian Observer, for 1822. While it is written in a very engaging style, it must be allowed to exhibit just views on this subject. We feel that no apology is necessary for giving it to our readers; and though long, we are not willing to divide it.

In our last Number we stated our intention of entering, somewhat at large, into a view of the evils which appear to us to flow from a habit of trifling reading, particularly in the line of fictitious narrative. In order fairly to meet the case, we divided works of imagination—not very logically perhaps, but conveniently for our purpose—into three classes; namely, those which are written with an obviously *bad* intention; those which are written with *no* definite intention at all, except fame or profit to the author and amusement to the reader; and those which are written with a positively *good* intention. The first class we dismissed in a few words, as too palpably evil to require an argumentative reprehension. The second class seemed to deserve a more lengthened discussion; and to furnish a basis for our remarks, we selected, as a somewhat favourable specimen, the tales of the unknown author of *Waverley*; and had proceeded so far in our plan as to give an outline of “*The Pirate*,” with extracts—this being his last production, and though inferior to several

which have preceded it in literary merit, yet presenting a fair sample of the moral qualities of his novels.

Now we do not hesitate to say, that even were no novel more exceptionable than the *Pirate*, or than *Waverley*, or *Kenilworth*, or any other of these tales, the effect of habitually indulging in the perusal of such works would be decidedly injurious; and we purpose to fortify our remarks by a specification of some of the evils which appear to us naturally to result from this habit. We should however premise, that though we have selected the *Waverley Novels* as a sort of standard by which to try the question at issue, and have thus taken ground much less favourable to our own views than if we had extended our view to the general trash of the circulating library; we shall not so strictly confine our remarks, as not occasionally to urge arguments which may not apply, at least in their full force, to the writings immediately under our consideration; a warning which we think it but fair to give, lest we should seem to impute to the author of *Waverley* faults with which he is not chargeable. Our readers, therefore, in justice both to the author and to us, will make the necessary abatements in the application of our strictures to his particular case.

The first objection which presses upon our attention in regard to the habit of novel reading, is the *INJURIOUS excitement* which it tends to produce. And here let it be kept in mind, that the works of fictitious narrative to which our observations are meant to apply, are those which are written with no definite views, except of fame or profit to the author, or of amusement to the reader. Now, works of this description may differ widely in their degrees of morality, or immorality; but one property is common to almost all of them, that they are intended to be stimulating.— If they fail in this, it is generally the author's misfortune, and not his purpose. He intends his work to be irresistible in arresting the imagination, and absorbing, for the time, every faculty of the mind, and every affection of the heart. If his readers can contentedly eat, drink, sleep, study, or pray, from the time they commence his narrative, till they have followed the vicissitudes of his hero or heroine to their conclusion, it is so much detracted from the potency of his genius. He wishes his spell to be inextricable: his ideal world is to cast into the shade all the tame realities of this visible sphere: joy and sorrow, health and duty, are all to be forgotten, while, following the mazes of the artist's fancy, the enchanted reader plies the volume by the ray of the sickly taper into the darkest watches of midnight. We do not aver that every novel is thus alluring; but this is only to say that



every novel is not written by a Richardson, a Burney, a Rattcliffe, or by the author of Waverley. What is called a "good" novel, and what for that very reason perhaps we ought to call a "bad" one, certainly *approaches* this standard of excellence. It introduces its reader to a new world; it rivets his attention by an artfully adjusted series of incidents, and a highly-wrought description of characters; stimulating the feelings and the curiosity in so powerful a manner, as, for the time, to render almost every thing else uninteresting in the comparison. The excitement may be more or less injurious in *its character*, or in *its intensity*, or in *its duration*. In many novels, *the character* or quality, so to speak, of the excitement, is of a decidedly exceptionable kind: they add fuel to the flame of passions which we are bound to mortify and subdue; they lead the reader to the margin of temptation, and too often precipitate him over the brink. We shall not complain very seriously of the Waverley Tales in *this* respect; for the excitement they cause is not for the most part strictly that of the passions. But still an *intense* excitement of *long duration*, even if not positively vicious, is generally hurtful in its effects. It enervates the mind; it generates a sickliness of fancy; and it renders the ordinary affairs of life insipid. Should it be objected, that this argument, if allowed at all, would go much too far; that it would banish music, and poetry, and all works of imagination, and many of the severer sciences themselves, since all these cause *excitement*; it may be replied, that it would certainly go so far as to restrict these within due bounds, where they are matters of mere recreation:—where they are matters of business, they do not come fairly within the scope of the present discussion. We admit that a mathematical treatise may create as long and powerfully sustained an interest as a novel; and that the excitement will be injurious, if it cause a person to neglect any duty of life for its gratification. But then there are many qualifications in the one case, which do not apply to the other. For example, the interest excited by the Principia of Newton, is not of an impassioned character: it may indeed, like a novel, so arrest the mind as to cause the student to neglect the claims of business, or devotion, or health itself; but it does not minister to any corrupt appetite, which is more than can be said of *most* novels: nor is such a course of reading open to various other important objections, which we shall have to urge against an inordinate indulgence in works of fiction. Again; the faculties called into exercise by severe study, are of a very different nature to those which are stimulated by novel reading; nor is the vigour of the mind impaired, but on the contrary increased, by such an appli-

cation of its powers. Besides which, the one may be an affair of business; whereas the other can only be at best a recreation. A Cambridge wrangler, we allow, may be as much engrossed by his pursuits, as a novel reader; but the one is engrossed in his proper calling, the other for no assignable good end or purpose whatever. If a clergyman in active duty, as a mere amusement, were to give up his mind to the same degree of mathematical study as he might lawfully do when a college student, he would doubtless be open to a part of the charge which we are urging against novel reading: he would find his studies entrenching on his public labours, and would shrink perhaps from the ordinary calls of his duty to indulge in these pleasures of intellect. There would however still be many degrees of difference in the two cases; though in both the claims of a family, or a parish, might be neglected in the intoxication of habitual mental excitement.

Our argument, however, is by no means intended to go so far as to exclude a temperate degree of mental excitement, arising from a variety of pursuits, as well as from the study of mathematics. With respect to such poetry, or music, or fictitious literature, as have no vicious tendencies, the chief danger consists in the intensity and duration of the excitement they produce. But the intensity and duration of that produced by novel reading is usually very considerable. Few novel readers can take up a well-written tale, consisting of several volumes, for five or ten minutes at a time, and lay it down again, and return to the ordinary and less interesting pursuits of life, without having their minds injuriously stimulated, and being led to cast many "a longing lingering look behind." There is an evil in this respect in the general construction of our novels; they are usually long—much longer than any person *ought* to be able to find time to read at one, two, three, or even many more sittings; yet they are so contrived, so to be incapable of being read in repose by instalments. The mind is absorbed; the imagination is heated; and the affections are engaged. The moment arrives to lay down the volume; but it is not so easy to banish the subjects; we quit it in a feverish state of mind, and are in this fever till we return to it. Business, study, devotion, the requirements of nature, and the obligations of society, are but an irksome parenthesis, till some imaginary hero is extricated from his perilous jeopardy, or some sentimental heroine is united to the object of her uncontrollable affections. The result may be best seen in young and badly educated persons, and in general wherever the mind has not been disciplined to self-control. In such cases, the struggle between the call of duty, and the stimulus of curiosity, is but too plain: the midnight

novel, if it does not colour the next day's conversation, gives at least its tone to the feelings; and it is well if it do not through the day occupy by stealth many a moment clandestinely taken from business requiring close and undivided attention, and if it do not also engross the thoughts even while it is not allowed to fill the hands.

A mind under the genuine influence of novel reading, shrinks from every thing like effort in study. It is stimulated with artificial condiments, till it loses all natural and healthy appetite. Not only the graver departments of literature, but even books of amusement of a less piquant character, become dull and prosing in comparison with these highly-seasoned viands. We question whether a few months unrestrained indulgence in Waverley novels themselves, sober and manly as they are when compared with the ordinary class of such productions, would not generate, for a time at least, a distaste for our standard essayists, and for most writers of true and unromantic narrative; to say nothing of the more serious walks of metaphysics, theology, and other abstract studies, which could not be supposed to present any attractions to the habitual novel reader.

Were we Medical Reviewers instead of Christian Observers, we might feel it necessary to add to our charge against novel reading, on the score of excitement, the *physical evils* often attendant on the practice when carried to excess. We know, at least, that medical men have frequently urged this point; and have stated that the habit of novel reading is almost as enervating to one class of their patients, as the use of opium, or of spirituous liquors, to another. It is very clear, that the passions of the human mind cannot be strongly excited day after day and year after year, without causing subsequent languor and exhaustion, both mental and bodily; and though we freely confess, that the novels of the Waverley school are less injurious, in their effects on the nervous system, than those of the *sentimental* class, yet they must still be ranged under the general head of deleterious stimulants; and the difference of a few drops, more or less, of alcohol in the potion, will not be sufficient to render it an innocent beverage, however mildly it may operate as an occasional *cordial*.

A second objection which strikes us, in connexion with a habit of novel reading, is *the serious waste of time which it occasions*.—This blame the Waverley Tales must, in their measure, share with the trash which loads the shelves of the circulating library; for it surely will not be pretended, that taking them generally, they pay their readers in profit for the consumption of time they occasion. In one view, they are more dangerous than ordinary

novels; because, many persons whose age, or habits, or education, exempt them from the temptation of promiscuous novel reading, are seduced by the talents of this author to devote more hours to his performances than they ought to subtract from their positive duties, or to dedicate to works of mere entertainment.— Let any person calculate the number of solid hours expended in a large family, where, perhaps, thirty or more of these volumes have been perused by five or six individuals, or let him multiply this into the aggregate of the national reading, and he will probably be surprised at the vast consumption of time involved in the process. We are aware, that to a thorough novel reader, time is an article of little or no value, except, like game to a sportsman, to be “killed;” but to persons not quiet so far advanced in frivolity, the estimate may appear of more importance. We believe, that some serious and well disposed persons would be shocked, were they carefully to number the hours which they devote annually to trifling reading; and then compare this startling record with the time given to the first great purpose of human existence. And is it not, we would ask, in the view of every reflecting man, an evil of incalculable magnitude, that the few remnants of time which persons, immersed in the business of the world, can spare for the occasional relaxation of their minds; for the amiable endearments of the social circle; for the instruction of their families; and for that private meditation and prayer, and that study of the Scriptures, which are so necessary to fit them to bear up against the temptations of the world, and “so to pass through things temporal that finally they lose not the things eternal,” instead of being improved for beneficial purposes, should be engrossed and rendered pernicious by an indulgence in frivolous, not to say noxious, reading. In this view it is not necessary that every volume, or any one volume, should be of a decidedly exceptionable tendency; it is enough for our argument, if the general result is such that the individual is not benefitted, that his family has been neglected, and that his general train of thought and feeling, already too secular, has been debased instead of elevated; has been alienated from God and heaven, instead of being attracted to them by his few select moments of retirement and leisure.

A third injurious effect attendant on the generality of those works of fictitious narrative, which form the subject of our observations, arises from *the false and dangerous views which they present of the actual circumstances of life.* It is a prime secret for happiness to learn the art of lowering our expectations; to be satisfied with a little; to be content with the state of life in which

we are placed; to improve, and thus to enjoy, the present hour, and to look for no perfection either in men or things. But how different the lessons taught by the bulk of poets and novelists! Extatic joy and insupportable sorrow are almost the only conditions of life for which their scale is graduated. The mediocrity of talent, of property, and of personal endowment, which generally presents itself in the actual intercourse of mankind, is banished from their ideal world. Men are heroes, and women are angels: love is the master passion; and the pursuit of a captivating object the great business of human existence. Now, it is impossible that a person can habitually enter with full zest into the spirit of this fictitious creation, without feeling a little dissatisfied with the tame realities of the actual scene of his own "work-day" state of being. The best, the most natural, of mere novels, must necessarily be overcharged; their lights must be made brighter than the reality, to give contrast to their shadows; and their shadows darker than the reality, to give effect to their lights. But young and inexperienced persons will not easily be persuaded to believe that these fascinating representations are fabulous; true, they do not find the prototypes among their own relations and acquaintance; but then, they doubt not they are to be found elsewhere: they succeed in persuading themselves that they shall meet with more sentiment, and more sensibility, and more exquisite joys, and more pungent sorrows, in some other more favoured region, than they have yet been able to trace in that which happens to lie within the bounds of their daily vision: the enchanted paradise exists, though hitherto it has not been their happy fate to discover its precincts. Surely nothing can be more ensnaring to ardent and youthful minds, or more calculated to destroy that tranquil acquiescence in the allotments of Providence, which forms a grand constituent in human happiness, than such highly wrought exhibitions of ideal scenes and characters. And,—what we think has not been sufficiently dwelt upon by those who have reprobated novels on account of their splendid fictions,—even where scenes in real life are displayed, and displayed faithfully; they may, to many readers, have all the evil effect of the most intoxicating ideal world. To a young man or woman in an humble station, many even of the ordinary incidents of novels may thus be fatally injurious. To wear silk stockings, and go to the play, may appear as alluring a phantom to a lady's maid in a country village, as; to her more sentimental mistress, to be a Clementina della Poretta, or, if our readers will, a Minna Troil. And what is the next step? We refer to other pages than our own for an answer. The annals of the Magdalen

and Lock Hospitals, and of the Guardian Society, if the secret history of the first aberrations of the heart could always be known, would too probably furnish many a record of the baneful effects of habits of novel reading on ignorant and inexperienced minds.

With regard to the *Waverley Tales*, we have before admitted that the excitement of the passions is not by any means their characteristic quality; yet we cannot exempt them from the charge of exhibiting delusive and injurious views of human life. We need go no farther than the novel immediately before us; for who among the young admirers of these imaginary scenes, would contentedly sit down amidst books or legers, or engross parchment, or follow any regular honest vocation, if he could spend his life like Mordaunt Mertoun, free as an eagle, and without a care or a thought beyond wandering from crag to crag, encountering the perils, and enjoying the pleasures, of an adventurous sportsman, and relaxing from these rougher joys in the society of the beautiful and fascinating inmates of Burg Westra? We are not sure that the habits of the bold jovial Pirates themselves would not find admirers; and we fear that poor Minna is not singular in her attachment to the freebooter Cleveland.—But we shall have occasion to advert to the evil effects arising from the way in which characters are delineated in novels, in a subsequent part of our remarks. What we intend exclusively to allege in the present argument is, that professed novels are almost always unlike real life; and that the dissimilarity is such as to lead to the formation of false and injurious estimates of its actual nature. Even the novels of the author of *Waverley*, whose graphic skill no person can dispute, present us, when calmly considered, with very little more than the figments of his own splendid imagination. It is true that by his enchantments he not only raises new worlds before us, but for the time has power almost to make us believe them real. But when we close the volume, and look around our apartment to be sure of our own identity, and coolly ask, whether even his comparatively temperate representations—we had almost said his historical memoranda—are not mere romance, we cannot but feel that we have been, if not absolutely in an ideal world, yet in a still more perplexing scene, compounded so indiscriminately of truth and fable, that no beneficial moral impression, nor any valuable lesson of experience, much less any certain matter of fact, is gained from the narrative. And were it perfectly true that the whole is strictly natural, yet this would not obviate the evil effects of a novel in which virtue and vice—we must not, we suppose, use more strict-

ly theological phrases—are not the constant test by which the whole conduct of the story is regulated. It was justly remarked by Dr. Johnson, that “in the romances formerly written, every transaction and sentiment were so remote from all that passes among men, that the reader was in very little danger of making any application to himself: the virtues and crimes were equally beyond the sphere of his activity; and he amused himself with heroes and with traitors, deliverers and persecutors, as with beings of another species. But when an adventurer is levelled with the rest of the world, and acts in such scenes of the universal drama as may be the lot of any other man, young spectators fix their eyes upon him with closer attention, and hope, by observing his behaviour and success, to regulate their own practices. If the world be promiscuously described, I cannot see of what use it can be to read the account, or why it may not be as safe to turn the eye immediately upon mankind, as upon a mirror which shows all that presents itself without discrimination. It is not a sufficient vindication of a narrative, that the train of events is agreeable to observation and experience; for that observation which is called knowledge of the world, will be found much more frequently to make men cunning than good.

Connected with the last-mentioned objection, there is another, already partially adverted to, arising from *the injurious delineations of character* which abound in most novels and other works of imagination, written for the mere purpose of entertainment. The historian of real life is not responsible for the actions and qualities of his personages. Like a portrait painter, his chief study must be accuracy of delineation: as to beauty and grouping, and many other things of prime importance in a fancy piece, he is answerable only so far as he can avail himself of them without violating the laws of truth and nature. And happily, in general, in real life, a really correct description is seldom dangerous. The novel before us furnishes a case strongly in point.—The incident on which it is founded, is described by the author in his *historic* capacity as follows:

“In the month of January, 1724—5, a vessel, called the *Revenge*, bearing twenty large guns, and six smaller, commanded by John Gow, or Goffe, or Smith, came to the Orkney Islands, and was discovered to be a pirate, by various acts of insolence and villany committed by the crew. These were for some time submitted to, the inhabitants of these remote islands not possessing arms nor means of resistance; and so bold was the captain of these banditti, that he not only came ashore, and gave dancing parties in the village of Stromness, but, before his real character was discovered, engaged the affections and received the troth-

plight of a young lady, possessed of some property. A patriotic individual, James Fea, younger, of Clestror, formed the plan of securing the buccanor, which he effected by a mixture of courage and address, in consequence chiefly of Gow's vessel having gone on shore near the harbour of Calf-sound, on the island of Eda, not far distant from a house then inhabited by Mr. Fea. In the various stratagems by which Mr. Fea contrived finally, at the peril of his life, they being well armed and desperate, to make the whole pirates his prisoners, he was much aided by Mr. James Laing, the grandfather of the late Malcom Laing, Esq. the acute and ingenious historian of Scotland during the seventeenth century.

"Gow, and others of his crew, suffered by sentence of the High Court of Admiralty, the punishment their crimes had long deserved. He conducted himself with great audacity when before the Court; and, from an account of the matter by an eye-witness, seems to have been subjected to some unusual severities, in order to compel him to plead. The words are these: 'John Gow would not plead, for which he was brought to the bar; and the judge ordered that his thumbs should be squeezed by two men, with a whip-cord, till it did break; and then it should be doubled, till it did again break, and then laid threefold, and that the executioners should pull with their whole strength; which sentence Gow endured with a great deal of boldness.' The next morning, (27th May, 1725,) when he had seen the preparations for pressing him to death, his courage gave way, and he told the Marshal of the Court, that he would not have given so much trouble had he been assured of not being hanged in chains. He was then tried, condemned, and executed, with others of his crew." Vol. I. pp. i—iv.

No reader, however young or inexperienced, is likely to be injured by such a description. The only sympathy we feel for the lawless plunderer is that which arises from the cruelty of his judges. Abating this, all our feelings in perusing the narrative are on the side of moral and political justice. But let the reader compare this with the description of the bold, enterprising, generous Cleveland, in the novel; the young and handsome adventurer, whose humanity is the only blot on his piratical escutcheon; and he will instantly be sensible that what is perfectly safe, and may even have a moral tendency, when related as *history*, is very capable of being rendered pernicious when exhibited in the false colouring of fictitious narrative. A painter of imaginary scenes is bound in duty to endeavour to make his reader love as well as coldly approve, whatever is truly good; and to hate, as well as feebly censure, whatever is of a contrary character. But is this done in the majority of novels? Is it always done even in the comparatively guarded pages of the author of *Waverley*? Far from it. What is Cleveland? A gentleman pirate, capable by his person and address, and still more by his manly qualities, his



generosity, his devotedness to his *unhappy* crew, and his sentimentalism of character, of attracting, and, as is too much insinuated, of deserving the regard of the heroine of the tale. Instead of being conducted to a gibbet, he is suffered honourably to enter the service of his country, and to die "in the field of glory."

And what shall we say of the character of the heroine, Minna Troil, herself? High-spirited, imaginative, and approaching the sublime in her mysterious developments, she yet attaches herself to a pirate, under the idea that a pirate resembled one of those lawless, but of course—or the moral would not be complete—brave and generous spirits who reigned in a former age by terror and devastation over the Northern seas and islands. The whole delineation of her character is dangerous and delusive to a young and romantic mind; and we believe that many a visionary heroine would infinitely prefer becoming a Minna Troil in "The Pirate," to imitating the modest, sensible, tender, persevering, and Christian—but, alas! homely—Jeannie Deans in "The Heart of Mid-Lothian." Will it be credited that this same Minna, who is made to engross the chief sympathy of the story—far more so than her artless and lovely sister Brenda—should have reason to suppose that a man is being murdered under her window; that that man is no other than Mordaunt Mertoun, the playmate of her infancy, the companion of her youth, the attached friend of her sister; that his murderer, is a bold, quarrelsome, overbearing stranger, an acknowledged freebooter—and yet that she forbears to alarm the family, to call for assistance to rescue the victim, and to pursue the supposed murderer, because forsooth, "what a tale had she to tell! and of whom was that tale to be told!"—Thus, like a truly faithful heroine of a novel, with whom blind passion is to swallow up every principle of duty and common humanity, she seals her lips in secrecy; her attachment to Cleveland is not at all abated; and though to be sure there is occasionally a half-moral reflection, and though she makes up her mind, under all the conflicting circumstances of the case, to discard the Pirate as a lover and a husband, yet the whole interest of the piece is so contrived as to be almost constantly in opposition to the impartial dictates of a virtuous judgment.

The character of the Udaller himself is open to somewhat similar exceptions. *History* would have described him as a drunken, gluttonous, overbearing, low-lived, swearing, and passionate fellow, who kept his dependants in good humour by a vicious prodigality, and whose character was only relieved by a sort of jovial good nature, and a tender attachment to his daughters.—From such a delineation, no moral injury could have resulted.—

But the skill of the *novelist* has so dressed up this mere ale-house pot-companion, that the reader is taught almost to respect him, and very sincerely to shake him by the hand, as one of the best, most generous, most hospitable, most frank, most hearty fellows in the world.

The character of Bryce Snailsfoot, the Jagger, is still more exceptionable. He is represented as a base, sneaking, pilfering, lying, and cheating rascal, whose only claim not to be detested is, that he is only worthy of being despised. Yet this wretch is, forsooth, a canting hypocrite, and talks of religion! The better characters of the tale make little or no pretensions to Christianity; unless perhaps Minna and Brenda saying their prayers be an exception: as for Mordaunt Mertoun, he seems scarcely to have ever heard of a God. But the weak, or selfish, or ridiculous characters, such as Triptolemus and sister Baby, have religious phrases always on their lips, and profess to consult the dictates of conscience in their most unhallowed actions. The climax, however, is to frame such a character as Bryce Snailsfoot, or, as the author is pleased to call him, "the *devout* Bryce Snailsfoot;" but whose "devotion" is generally so contrived as to break out just when, for the honour of religion, it could best be spared. He lived by plundering wrecks, "for which," says the author, "being a man who in his own way professed great devotion, he seldom failed to express his grateful thanks to Heaven." So again, when Mordaunt Mertoun, indignant at the Jagger's inhumanity in deliberately plundering, instead of assisting, an unfortunate fellow-creature who had been washed on shore from the wreck, and was apparently dying, uttered some vehement injunctions to him to forbear, the author puts into Bryce's mouth the following reply: "Dinna swear, sir; dinna swear, sir;—I will endure no swearing in my presence; and if you lay a finger on me *that am taking the lawful spoil of the Egyptians*, I will give ye a lesson ye shall remember from this day to Yule." The moral effect of the tale required that Bryce should have been the swearer, and Mordaunt the reprover; and in a "Cheap Repository Tract" it would have been so contrived. The *Waverley Novels* abound in characters thus exceptionably delineated; a fault for which there is no excuse, even of a literary kind, as the author had all the regions of nature, and possibility, and romance, to cull from, and was both able, as well as in duty bound, to make such a selection of materials as should not injure, but promote, the cause of religion and Christian virtue.

We must pass over *minor* moral faults in the delineation of character, otherwise we should feel it necessary to object to several

of the sketches in the present tale. As one instance among many—we select one of the less flagrant sort—is it expedient to represent law, and order, and magistracy, in the ridiculous light in which they appear in the *Pirate*, particularly in the characters of the magistrates of Kirkwall? No person certainly will suspect “the author of *Waverley*” of wishing to subvert principles of loyalty and respect for lawful authority in his countrymen; but many of his delineations of character are eminently calculated for such an effect. The revered authoress of the admirable Tracts just mentioned, seems to have felt how much injury had been done by a similar style of painting in the bulk of tales and novels, as regards the clergy; and that not only in those publications in which they are exhibited as mere drones and hirelings, fat, sleek, self-important, and bigotted, with as much knavery and Jesuitism in their composition as is consistent with a *quantum sufficit* of mental imbecility,—but even in others where they are represented as generally benevolent and respectable, as in the case of the Vicar of Wakefield; yet with such a tincture of whim, or vanity, or weakness, as materially to derogate from the weight of their characters. Mrs. More has accordingly introduced in most of her tales an interesting pattern of a respectable and pious English clergyman; and has taken special care, in delineating the characters of these and all other useful orders of men, not to dash the composition in such a manner as to render its moral impression injurious to the best interests of society.

We are not, however, upon the whole, so much inclined to augur evil effects from rendering good men weak, as from rendering bad ones agreeable. The consequence, in either case, is doubtless injurious so far as it extends; but it is more circumscribed in the former than in the latter instance. Fewer persons would be perverted by the character of Bryce Snailsfoot than by that of Cleveland. In both, indeed, the tendency of the ideal portrait is injurious; in the one, because we are taught to blend religious sentiments with base and odious conduct; and in the other, because vice and irreligion are combined with qualities which are too apt to ensnare a thoughtless mind, and win upon an unguarded heart. Such a compound character as Richardson’s Lovelace has perhaps assisted to make many profligates; but we do not suspect that it ever reclaimed one. Dr. Johnson justly remarks on this very point, “Vice should always disgust; nor should the graces of gayety or the dignity of courage be so united with it as to reconcile it to the mind. Wherever it appears, it should raise hatred by the malignity of its practices, and contempt by the meanness of its stratagems; for while it is supported

by either parts or spirit, it will seldom be heartily abhorred."—By this test we are willing that the character of Cleveland should be tried; and we are convinced that the result will be, that such delineations are deeply injurious to the cause of good morals, and calculated to pervert the heart. And if such writers as the respectable author of Waverley thus incautiously combine good and evil in their characters, what may we not expect from less scrupulous narrators of fabulous adventures?

As Christians, we might proceed much farther on this point; for it is remarkable how little the portraits even of the most virtuous novel writers resemble those which are made up of Christian graces. Frequently, where no wrong impression is intended to be conveyed, much mischief insinuates itself from the incidental touches which characterize the various personages of the scene. Rank, figure, beauty, external accomplishments, and other adventitious circumstances, are interwoven with characters in such a manner as to make an inseparable part of the portrait. A *really* good man—a true Christian—a man who should live above the world, and as not of the world, crucifying the flesh with its affections and lusts—would be generally represented in a novel, if represented at all, as a poor tame creature, devoid of taste, and incapable of gratification. Thus, in a variety of instances it might be shown, without selecting gross cases, that the ordinary delineations of novels are detrimental to those habits and principles which as Christians it is our duty, and we may add our *privilege*, to maintain.

But we pass on to another exceptionable feature in most professed novels; namely, that they generally tend to *weaken our reverence for religion*. We have already seen one principal way in which they may do this; namely, by injurious delineations of character. There are, however, other modes of effecting the same object; and into some of which the author of Waverley, however unsuspectedly, has been betrayed; and betrayed to such an extent, as cannot but prove highly prejudicial to many of his readers. We allude particularly to the irreverent manner in which he introduces the words and sentiments of holy scripture in his tales; a fault (we use the lightest word our vocabulary suggests) on which so much has been said, both in our own pages and elsewhere, that we shall not dwell upon it at present as its gratuitous enormity deserves.

And while the generality of novels thus tend, directly or incidentally, to weaken the reverence due to religion, they often further cause injury by *the encouragement they afford to the violation of God's commandments*. The light way in which they fre-

quently speak of sinful dispositions and actions, is in itself a tacit encouragement to them. It is not necessary to ask whether duelling, and suicide, and adultery, are offences against the Divine law? Yet even *these* are too often upheld, or at least palliated, rather than frowned upon, in the class of writings under consideration; and where this is not the case, *other* less glaring, but still unchristian, propensities, are suffered to pass into the rank of virtues. The hero of a novel is not thought the worse of, but often the contrary, for being proud and ambitious; and should a considerable infusion of resentment or revenge mix itself with his character, it is so shaded off by a constellation of relieving virtues, that we are taught to resolve his "failing" into an exuberance of the generous passions. Even the novels of the present author are obnoxious to the charge—though not in so great a degree as many others—of "making a mock at sin," treating lightly and playfully offences against the Decalogue, which ought to be mentioned only with unaffected sorrow and reprehension.

Another grievous charge against the general run of tales and novels is, that *they present false views on the most important subjects connected with religion and morals*. Let us only assume that the Bible is true, and that its disclosures are of moment; and what an anomaly will most novels appear to a man who seriously regards them under this impression! We must take high ground on this question; but ground on which our readers, we trust, are prepared as Christians to accompany us, even at the risk of a smile of surprise, from their novel-reading friends, at the excessive oddity of their opinions. We would ask them, Do the class of works in question usually describe man in true colours? Do they describe him as God describes him? Do they view him as a fallen creature; or as needing an atonement? Do they even always assume him to be a moral and accountable agent? So far from it, the Law and the Gospel are, in many cases, almost equally crossed out in their code. Judging by their standard, there is no necessity for repentance, no profit in faith, no motive to holiness. Every thing relating to death, to judgment, to eternity, is studiously excluded; or is employed only on some rare occasion for the purpose of picturesque or sublime effect. The morals inculcated (we speak generally) are defective in their character; their highest virtues are but splendid sins. Affliction is not made to lead the sufferer to God; prayer and praise are but puritanical observances; and, in short, the whole scene of human existence and destiny is described precisely as it would be if Christianity were a mere fable. Now, surely, compositions professing to de-

lineate man either "as he is," or, "as he ought to be," cannot but be injurious in their tendency, if they thus systematically keep out of sight, or pervert where they introduce, the fundamental principles which relate to his actual condition. We do not look for moral touches in a work of science; the subject does not require or always admit of them; but in a novel, the whole composition relates to human actions, and unless the principles be *right*, they must be *wrong*: they cannot be neutral; they are scriptural or worldly; they are such as, if admitted in real life, would lead either to eternal happiness or eternal misery. A novel ought, therefore, to be so constructed as not to oppose the disclosures of Revelation; but for this purpose, it must recognise them; not always directly, as in a sermon, but always virtually; embodying them in its general tone and structure, even where they are not specifically adverted to or introduced. For want of this, novels in general afford no just principle of action, no true standard of decision; and they are too frequently most dangerous and delusive, where they ought to be most correct,—namely, when they venture to touch upon subjects of moral and spiritual importance.

We may add, as another strong charge against most novels, that *they fill the mind with images that religion ought to dispossess*. The length to which we have extended our remarks prevents our enlarging on this point as it deserves; but we leave it to our readers to decide, without our filling up the detail of proof, whether the whole scenery and machinery of the bulk of novels, with their affairs of war, and glory, and display, and passion, are not diametrically opposed to the train of feeling and reflection which Christians ought to encourage; whether an indulgence in the perusal of works of this sort does not unfit the mind for sacred duties; whether the growth of religion in the soul is not impeded, and unholy affections strengthened, by such a course of reading: and whether, above all, the Holy Spirit is not grieved and quenched, and the soul laid open, and defenceless, to the incursions of its spiritual enemy.

We have thus specified some of the injurious tendencies of novels and novel reading, with reference to that large class of compositions in which no particular benefit or injury was intended by their authors. We do not mean to contend that all these mischiefs apply to every case; but one point at least is clear, that as we daily pray, "Lead us not into temptation;" we are in duty bound as Christians to avoid those sources of temptation which fall in our way; of which sources, habits of trifling and injuri-

ous reading are, in the present day, one of very considerable magnitude.

We had intended to discuss, at some length, the third class of works of fiction; namely, those which are written with a decidedly *good* intention; but the extent of our remarks on the last topic will render it necessary for us to content ourselves with a very few observations. We may possibly resume the subject on some other occasion.

With respect to living novelists—for our limits do not allow of our casting a retrospective glance—we should be inclined, upon the whole, to place Miss Edgeworth among those writers of fiction, whose publications have usually the merit of being written for an avowedly useful purpose. Her tales are for the most part sober and sensible, copied from real life, and free from what is enervating and inflammatory. She has generally pursued some moral object; not merely winding up her narrative with a few tame reflections, which can seldom or never counteract the general impression of a novel, but making it her study throughout its whole texture to aim at a well-defined and beneficial object. In this respect we must place many of her tales in a much higher moral rank than those of the author of *Waverley*, who seems generally to write without any better object in view than his own profit and the amusement of his readers. With his splendid talents, without quitting the line of writing which he has chosen, what benefit might he not have conferred on his country, had he resolutely determined that every one of his volumes should be the vehicle for inculcating some useful truth or impressing some neglected duty; and that he would never, on any occasion, record a line or sentiment which might wound religion or injure the mind of his reader. His elevating delineation of Jeannie Deans, already alluded to, proves, that, had he seen fit, he might have ranked high among the *moralists* of his country; and this without any sacrifice, but such as would have done equal honour to his heart and his understanding. Let us hope, even yet, that the unknown author will reconsider the responsibility which devolves upon the possession of talents such as his, and will dedicate his remaining works to purposes of higher aim than mere entertainment, and make it his first and greatest effort, if not soaring high like Milton, “to vindicate the ways of God to man,” at least to endeavour, with the conscientious author of the *Rambler*, “to add ardour to virtue, and confidence to truth.”

We have spoken with due respect of the generally moral *intention* of Miss Edgeworth’s tales; but still her’s is a world without religion, and consequently her whole fabric rests on an inse-

cure and unchristian foundation. Of late years there has been a rapid multiplication of works of fiction, intended to supply this defect. The justly celebrated *Cœlebs* of Mrs. Hannah Moore, to say nothing of her equally celebrated, and no less useful *Cheap Repository Tracts*, seems to have formed the model for this species of composition, and scarcely a winter now passes without an addition of several volumes to this popular species of literature. Half a score, at least, of tales of this class are, at the present moment, candidates for admission into our review department, and as many more may probably issue from the press before we, after our tardy fashion, can address ourselves, if ever we do so, to the task of deciding on their respective merits.

Of works written for the express purpose of usefulness, we certainly do not feel disposed to speak otherwise than with all possible respect; and it cannot be doubted, that much good has in many cases been effected by means of publications of this class. We think, however, that the taste for them is increasing far beyond what is desirable; and we venture to submit, whether a habit of *religious* novel reading may not be more or less attended by some of the inconveniences which we have enumerated as applicable to novel reading in general. Such works are often highly serviceable in the family circle; but still they are works of mere fiction, and unless duly selected, and indulged in with moderation, may generate a taste for idle and desultory reading, with a love of excitement, and an aversion to more solid studies; and may serve as a stepping-stone to novel reading of a less discriminate character. We might add also, that even a professedly religious novel is not of necessity judicious in all its parts, and may in some instances be open to severe censure. We are unwilling to allude to particular examples, especially as our space will not allow of our bringing forward the proofs that would be necessary to justify our animadversions; but it is obvious that, with the best possible motives in the writer, scenes may be disclosed which will have the effect of stimulating rather than repressing an already corrupted imagination, as well as of instructing the more artless reader on a variety of points, where "ignorance is bliss," and it is "folly to be wise." The very correctness of the writer's own mind, and his unfeigned abhorrence of evil, may lead him to employ language which to less chastised imaginations, is productive of effects the opposite to those which he intended. Accustomed himself almost instinctively to measure character by the strict standard of Scripture, and not at all inclined to love vice because it happens to be connected with agreeable qualities; or to disesteem virtue, because



it is sometimes arrayed in a homely garb; he may so draw his personages, and weave his incidents, as to make his less scrupulous readers take part with his bad characters against his good ones. Besides all which, a professedly religious novel may chance to be written in a flippant, or satirical spirit; or it may betray bad taste or bad temper; or it may be so extremely unfair in its selection of incidents and arguments, especially on such subjects as the love of the world, and worldly company, and worldly amusements, that the recoil may be more dangerous than the intended stroke; or it may betray such an ignorance of men and manners, that its estimate will pass for nothing with those for whose benefit it was designed; or it may be founded on occurrences, (for instance, a tale of seduction,) which ought not so much as to be named in a Christian family, except as they may happen for a moment to *force* themselves into notice, and then to be dismissed with a few brief and temperate remarks, rather than dwelt on, as they are in some professedly religious novels, till the mind is saturated with unseemly contemplations.

But our limits warn us to forbear, otherwise we should have been inclined to have dropped a few suggestions respecting another very important class of semi-novels, professing to be written for good and useful purposes; we mean, the modern race of tales for children, both of the moral and the religious cast. To the utility and excellence of some of these, we should have given our willing testimony; while, perhaps, we should have felt it right to inquire whether an over indulgence even in works of this description, in childhood and youth, may not be productive of some of the evil effects which we have mentioned as applying to novel reading in general, particularly on the score of their stimulating effect, and of their tendency to create a distaste for more thoughtful reading.

Our general estimate on the whole subject is, that it is primarily a question of *kind*, and then of *degree*. Works of the first of our three general classes are wholly inadmissible; those of the second are, we think, generally inexpedient, and often positively, however undesignedly, injurious. There may be and are partial exceptions; for example, some of the historical and graphical sketches in the *Waverley Tales*, and many single characters and descriptions in these and other novels, well calculated to foster virtuous, disinterested, and magnanimous feelings. But the composition of such works as a whole, and when judged of by scriptural principles, is in almost every instance found to be liable to just objection. Where, however, specific objections do not apply, it is a *habit* of trifling reading, rather than the per-

sal of an occasional volume, that is chiefly to be dreaded and deprecated: the rein is a more necessary implement than the spur in the management of the imagination at all times, but especially in this age of light and desultory reading, and with so powerful an inducement to an indulgence in works of fiction, as is presented, to the more conscientious reader, by the literary attractions and somewhat guarded character of many of our modern tales and novels. With regard to the third class, there is still a strict necessity for great caution in the selection, and not less so for habits of self-control and a strong sense of duty in determining *the degree* in which an indulgence in such a line of reading shall be admitted. But after all that may be said or written on these questions abstractedly, their practical application must depend in a great degree upon the age, the habits, the temperament, the duties, the occupations, and the besetting sins of each individual.

Were we to wind up our review, like a sermon, with a familiar application, we should say: Fill up your time so fully with useful employments as to leave little leisure for pursuits of a doubtful character. Endeavour further to acquire such a strong sense of duty, such a taste for contemplations of a higher order, and such well-arranged habits of sacred study and devotion, as may supersede the temptation to devote to idle, if not injurious, amusement, moments which may be so much more profitably given to the great concern of "making your calling and election sure." Keep in mind the claims which your family, your friends, and society, have upon your hours of retirement; and the importance of so employing those hours, be they few or many, that both your mind and your body may be so refreshed for the returning duties of each successive day. And, lastly, guard against habits of idle curiosity; and be not ashamed to own that there are many things with which neither your time nor your taste permits you to be acquainted, and least of all with every new tale that happens to be the subject of popular conversation.

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*From the Christian Advocate.*

## THE CHRISTIAN EDUCATION OF CHILDREN.

### ESSAY II.

We are now to consider that in the education of their children, parents are to avoid the extreme of indulgence. "Bring them up in the nurture of the Lord," is the injunction of the inspired apostle. The original word rendered *nurture* here, is sometimes translated *discipline*—sometimes *institution*—and sometimes by

other terms. But it always implies restraint, government, and needful correction; and it appears to have been chosen by the apostle, to denote that moderate and just system of discipline and coercion, which parents are bound to use in the education of their offspring.

It is unquestionably the doctrine of the Bible that we are bound to use discipline in the bringing up of our children. But the present fashionable system of thinking and of educating seems to be a good deal opposed to this Bible doctrine. Extremes are always apt to produce each other. Shortly after the protestant reformation, the system of education in regard to children, was, I think, far too rigorous. The rod and authority were used to effect every thing. The error of this was at length perceived; and in correcting it we have, I apprehend, for several years past, gone fast to the opposite extreme. The error, too, has been helped forward by some fanciful writers on the subject of education, of whom the most distinguished have been avowed infidels. They affect to be wiser than Solomon. They pretend to have discovered that the rod is *never* necessary in the education of a child; that reason and persuasion will do every thing. Indeed, there are not a few who maintain that children should be left very much to themselves; to correct their own errors as they discover them, and to choose their own course as their inclination may prompt. Alas! this is all a miserable delusion. Both we and our children are sinners by nature. "We go astray as soon as we are born." We need to be vigilantly guarded from the first. We need in time to be corrected as well as instructed. Authority and the rod must be used, if we will not set our opinions in opposition to the revealed will of God. Let them be used, indeed, with discretion and discrimination. Let reason and persuasion do all they can; and if there are some children so happily attempered (and a few such there probably are) as to require nothing more, happy are those parents who have such children.— But this is not generally the case; and to suppose and act as if it were, discovers a total ignorance of human nature. It is indeed to be feared that much of the insubordination, disobedience, and dissoluteness which we witness among youth, is to be attributed to the want of a due exercise of parental authority—to a mistaken idea that no coercion is to be used; in a word, to a pernicious extreme of indulgence.

No one who has carefully attended to my first essay, can suppose that the writer would be the advocate of harshness, and indiscriminate rigour and severity, in the government of youth.— But there would be a grievous failure in the duty which the re-

sponsibility of writing on this subject involves, if it was not inculcated on the reader, that *the extreme of indulgence* is that to which, from the fashion of the day, as well as from parental fondness and partiality, he is most exposed. Nay, it is not difficult to show that extreme indulgence is the very reason why many parents do, in the event, provoke their children to wrath. They first indulge and humour them in every thing, till at length the children make demands which cannot be granted, or take liberties which cannot be borne. The parent is then compelled to refuse, and to exercise authority; and perhaps to exercise it severely. But the child, wholly unaccustomed to this, is now angry, and perhaps outrageous. The story which has been often told, of a spoiled child who cried for the moon, is instructive and not improbable. By not governing with moderation from the first, it not unfrequently happens that the parent, at the last, either cannot govern at all, or else, in attempting it, excites those very passions which ought to have been early subdued; or which, probably, would never have shown themselves, if they had not been fostered by indulgence.

Let me, then, in the remainder of this essay, endeavour to state, as briefly and perspicuously as I can, a few rules of discipline, which I take to be just, and of essential importance.

1. Parents should ascertain to themselves, and distinctly make known to their children, what their system of government is to be. Many parents seem, from first to last, to have no system; but to act entirely by humour, accident, or caprice. Hence a thing is allowed at one time, which is forbidden, censured and punished at another; and the child has no clear line of duty marked out, to guide his conduct. To avoid this, parents should deliberately consider and determine with themselves, what shall be the leading points of their government; what they will always forbid, and as far as possible prevent; and what they will always teach, encourage, and promote. Having done this, they should often repeat these things to their children; so as to keep up in their minds a constant recollection of them.

The things to be forbidden are, in general, all transgressions of the moral laws, or sins against God; and next to these, all acts or indications of disobedience to parental authority. It is not practicable now to specify particular transgressions of the kind contemplated; nor is it necessary. But parents ought to let their children know, that the first class of transgressions, or those which are the most aggravated of all, are sins against their Maker; and that next to these, are all acts of disobedience against their earthly parents. This representation is unquestionably

true in itself, and it is of infinite importance that children should be impressed with the belief that it is so. Transgressions of the laws of God and of the commands of parents should, therefore, the seldomest of all be forgiven without correction, or solemn reproof: and if a child be effectually taught that to offend his God, and disobey his parents, are sins of the chief magnitude, little difficulty will remain in correcting other errors.

2. It is of prime importance that parents should act with unanimity and concert, in the government of children. It is of the worst consequence when a child is permitted to appeal from one parent to the other; or to fly from one to the other, for refuge or redress. When this takes place, all right government is at an end; or rather, it cannot exist at all. ~~It is even of bad effect when one parent indulges more, or corrects less, than another;~~ because it leaves an impression on the mind of children unfavourable to that parent from whom correction or restriction comes; and cherishes a belief, to which the minds of children are too prone, that what they may suffer for ill-doing was not deserved. Parents, therefore, should fully understand each other, support each other, and share each other's burdens, in the government and discipline of their children.

3. Parents should be firm and inflexible in the administration of necessary discipline. It is the advantage of always acting with that temper and tenderness which were recommended in the first essay, that when they are possessed, parents will not enter on a course of discipline in which firmness and perseverance may not lawfully be exercised: And the exercise of them is of much importance; for if children, by obstinacy, ill temper, or any other means, can overcome their parents, they will thenceforth govern the parents, instead of being governed by them. It is, therefore, highly important to begin with deliberation and care, and then to persist with inflexible firmness.

4. Let parents pray often and earnestly, to be directed in the right management of their children; and for a blessing on their endeavours "to bring them up in the nurture and admonition of the Lord." Much wisdom and sound discretion, and much persevering vigilance and exertion, are necessary in the management of children; and even after all these have been faithfully used, the blessing must come from God. He only can rightly *form* the mind, and *transform* the heart of a child. Christian parents should be deeply sensible of this truth; and deeply sensible, at the same time, that it is only in answer to fervent and persevering prayer that they can reasonably hope that God will impart to them the wisdom and discretion which they need, and to their

children the grace by which their hearts shall be renewed, and all those dispositions be implanted, which will render them "a law unto themselves," and supersede entirely the necessity of any other parental nurture, than that which consists in advice and instruction.

Let Christian parents, therefore, (to others the direction it is known would be useless,) make it the subject of daily prayer, in the closet and in the family, that God would grant them the wisdom which is profitable and necessary to direct them in the management of their children, and the government of their household; and grant to all under their care that renewing and sanctifying grace, which shall render them docile and amiable—useful in the present life, and the heirs of endless felicity in the life to come. Let such prayer be persevered in; and if discouraging appearances arise, and even continue and increase, let the effect be, not to make parents omit their supplications at a throne of mercy, but rather to increase their fervour and their frequency—hoping and expecting that "in due time they shall reap if they faint not"—knowing that the prayers of pious parents for their wicked and disobedient children, have often been answered, when the hearts and lips from which prayer had proceeded, were mouldered into dust.

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## Select Religious Intelligence.

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### THE PRESBYTERIAN CHURCH.

The General Assembly of the Presbyterian Church in the United States of America, on the 1st of June 1827, had under its care Sixteen Synods, viz.—The Synod of Albany containing 11 Presbyteries; the Synod of New-York, 5; the Synod of New Jersey, 5; the Synod of Geneva, 6; the Synod of Genesee, 5; the Synod of Philadelphia, 8; the Synod of Pittsburg, 7; the Synod of the Western Reserve, 4; the Synod of Ohio, 7; the Synod of Indiana, 4; the Synod of Kentucky, 5; the Synod of Virginia, 3; the Synod of North Carolina, 5; the Synod of Tennessee, 4; the Synod of West Tennessee, 4; the Synod of South Carolina and Georgia, 6.

The number of presbyteries, 89; of ministers of the gospel, 1,214; of licentiates, 218; of candidates for the gospel ministry, 229; of churches, 1887; of additions to the full communion of the church during the last year 12,938; of persons now in the full communion, 135,285; of adults baptized during the last year, 2,965, and of infants baptized in the same time, 10,229; making a total of 13,194 cases of baptism. Increase of ordained ministers since the last year, 87; notwithstanding the loss of 17 by death. In the same time the increase of licentiates has been 31; of candidates, 25; of churches reported, 68; of persons now in full communion of the presbyterian church, 7,793; and of baptisms, 344. The number added to the full communion of the church in 1826, was 12,171; and the *increase*, in the additions of this year is 767.

The vacant churches, under the care of the General Assembly, exclusive of those who have stated supplies, at present amount to 700. Most of these are unable singly to support a pastor; but by being united, two or three of them under one pastoral charge might do it; could the requisite number of faithful and able ministers be found.—*Rel. Intelligencer.*

## RELIGIOUS INSTRUCTIONS IN A PRISON.

From the Report of the Prison Discipline Society, we extract a letter from Rev. Gerrish Barret, chaplain at Sing Sing, N. Y.

"A little after 7 o'clock, every evening, I commence reading the scriptures to the convicts, afterwards make some remarks, and then offer a prayer on each side of the Prison. I have found by experience, to stand as near the centre of the Prison as possible, on the pavement below, is far better for the purpose of being easily heard, than to stand upon the gallery. I am persuaded, that of all the methods which have been used, for fastening divine truth upon the minds of convicts, this daily reading of the scriptures and prayer is most likely to succeed. The truth strikes upon the ear, when the men are sobered by the labours of the day, when no mortal eye sees them, and when the twilight and the silence, and the loneliness combine in causing it to make a deep impression. They can then reflect upon what they have heard till they fall asleep.

After divine service on the Sabbath, a considerable portion of the time is spent in talking to the men in their cells. In this business I feel more and more interested. I have found no one yet, who showed any disrespect, or unwillingness to hear what was said. It is surprising to see sometimes, how a few minutes conversation, concerning the soul, will make the muscles of a hardy looking face relax, and his eyes fill with tears."

## THE REFORMATION IN IRELAND.

We have omitted our Summary for the present month to give place to the following items selected from reports of several benevolent societies engaged in the important enterprise of emancipating Ireland from the thralldom of Roman Catholic superstition. To the societies already in successful operation a new one has been lately added, denominated "The British Society for the promotion of the principles of the Reformation." We are pleased with the spirit manifested in this work, so far as can be discovered at this distance, and are led to anticipate the most happy results for Ireland and for the cause of the Redeemer's kingdom. Events like these call for thanksgiving and fervent prayer; for we know that the time is coming when not only papal power, but every other thing that "exalteth itself against God," shall be destroyed, and that, in bringing this to pass, God will be enquired of by his people.

The Report of the Irish Evangelical Society contains the following statements:—

"The committee learn with joy, that in Ireland there are now 11,283 schools, having 560,000 [568,964, says the School Committees' Rep.] scholars, and that in 5,058 of that number, the Bible constantly is read. With equal joy they learn, that, connected with the Sabbath Schools of Ireland there are now 1804 schools, attended by 13,255 gratuitous teachers, and that 152,391 scholars there, on each returning Sabbath, learn to consecrate to God his holy day, and are prepared for that further and happy cultivation which the preaching of the Gospel will supply.

Capt. GORDON, R. N. said he held in his hand a pamphlet written by the Rev. Mr. Doyle, which was addressed by that gentleman to the whole Catholic body, and designed to point out the necessity for increased means of education. It described the moral condition of Ireland generally, and was written by one of the most intelligent and respectable of her ministers. The writer stated, that he believed that few were ignorant of what were called the great stations in Ireland, where the Catholics voluntarily submitted, on particular occasions, to certain grievous penances; but what he had witnessed occurred at one of the minor stations.

He had been paying a visit to a friend in Connaught; and it happened that at that time the festival at the well of St. Lesser was to be celebrated. He had expected that about five hundred or one thousand persons would have assembled; but his surprise was great when he found that there were not fewer than twenty thousand persons on the spot, and that seventy or eighty tents were erected in order to supply them with provisions. The station boasted of a holy well, a holy stone, and a holy tree.—The ceremony began with the sprinkling of water; after which the votaries crept three times round the well on their bare knees, when, coming in contact with the sharp stony bottom left by the recession of the water, were shockingly lacerated. They next went to the stone, where they performed similar devotions. From the stone they came to the tree which they invoked also on their bare knees, and kissed repeatedly. (Hear, hear.) The ceremony lasted three days; and as the number shifted three times each day, he should suppose that during the whole period there were at least two hundred thousand persons present. (Hear, hear.) After that painful penance had ceased, they began drinking and rioting, and every species of low debauchery was perpetrated during the three days. Was such an exhibition he would ask, not a proof of the extent to which the lower orders were sunk in a gross and debasing superstition? Was that superstition not as debasing as any which prevailed in Hindostan? In the one case, worship was paid to “stocks and stones;” in the other, imaginary power was shadowed forth in various fantastic shapes, or the elements of nature were worshipped in their simple forms. He had heard much of the disposition of the Roman Catholic priesthood to promote education and peace throughout the country; and had heard it echoed and re-echoed from all their meetings, that they had exerted themselves in the most praiseworthy manner for the education of the children; and the result of their exertions was stated to be, that not less than 400,000 children were inmates of the schools. Unfortunately for them, a document had made its appearance which gave a minute analysis of the extent to which, and the parties by whom, Irish education had been promoted. He alluded to the Second Report of the Irish Commissioners on Education. From that it appeared, that there were in Ireland 11,823 schools, containing 568,964 scholars; and he asked to what proportion the Irish priests laid claim of that number? It was sworn before the magistrates—for be it remembered that the statement was not founded on surmise or bare assertion—that there were only 352 schools under the Roman Catholic priests, which contained 33,629 scholars. (Hear, hear, hear.)

The popular works were of the most motley description. Some of them were styled, “The Seven Members and Ministers of Rome;” “Captain Grant and the Highwayman;” “The Feast of Love;” (a laugh.) “The Garden of Love;” “The Devil and Dr. Faustus;” and the “Catechism of the Irish History,” &c. These books were allowed to be circulated freely among the people, while the Book of Revelation was denied to them.

JOHN WILKES, Esq. To him the Catholic religion appeared full of dark and deadly errors; a mortiferous, an ill-omened creed. Spirit of Wickliffe! who beamed a morning star amid deep gloom! Spirit of Wickliffe! who waged an early war against this enemy to liberty and truth, and whose ashes were, after forty years, dishumed by persecutors, and scattered in the swift; was it against some ideal evil thou didst prepare for conflict and arouse to arms? Spirits of Luther and Melancthon! was it to correct some trivial imperfection, to uproot some weedling of mistake, ye endured such calumnies and toils? Spirits of Huss and Jerome! or of our own Cranmer and Taylor, Latimer and Ridley! tell us, was it against some innoxious sentiments or forms of worship ye struggled, when ye lived and died? Had being no bliss, earth no beauty, spring no loveliness, learning no attraction, friendship no delight, that ye should rush, heedless or besotted, on such agony and tortures, such heart-appalling deaths, to promote some visionary good, to reform some mere visionary ill? (Enthusiastic applause.) No! the wisest and best of our forefathers have regarded the Catholic religion, with its corruptions and abuses, as unscriptural and dangerous, hostile to the present welfare and final



happiness of man. (Cheers.) Where least effective, it is least injurious; and in the regions where it rules with unmitigated sway, the darkness is gross, the chains are iron, the wretchedness intense. In few countries is that sway paramount as in Ireland—and what country more demands sympathy and aid? (Hear.) The learned speaker then adverted to the almost pagan ignorance of the Bible and the Christian faith in parts of Connaught—to the superstitions as to fairies, as to evil days and charms—to the extortions, cursing, and excommunications of the priests—to the pilgrimages and heathen rites encouraged and indulged—to the holy well near Tralee, where the sick and sinful expect cure and pardon; the sacred rock at Declan, through which 1,100 persons pass, with rent apparel and wounded limbs, in one day; to the ascent, 2,000 feet above the level of the sea, on bare hands and knees, and occasionally with the loss of life, to the summit of St. Patrick's mount—and to scenes and circumstances that produced, through the assembly, shuddering and dismay. He then produced some printed copies of an ill-spelt amulet against ague and fever, for which the priests charged two or three tenpennies, and on whose virtues the Irish highlanders placed implicit faith; and inquired whether Ireland did not need some instruction, some moral reformation, some spiritual liberty, some instant help? (Much applause.)

The Earl of Roden, read a series of resolutions passed by nearly 300 Roman Catholic teachers, members and scholars belonging to the Irish Society, in which they expressed a desire on the part of themselves and their fellow-men, to read the Scripture in the vulgar tongue; and added their firm conviction that the generality of the Irish ardently desired instruction. From these resolutions, the noble lord said, it seemed apparent that there was an anxiety and determination on the part of the people to read the Scriptures; they only wanted funds to effect their objects, which he did not doubt would soon be supplied to them. He also read a letter or supplication from the Roman Catholics of Kerry to the titular bishop, in which they strongly pointed out the great importance of reading the Scriptures, and expressed an ardent desire that their children might enjoy the benefit which others possessed, in bringing them acquainted with the truths of salvation.

Rev. Mr. Carlisle of Newry said, the people of Ireland had begun to examine for themselves; a spirit of enquiry and energy had been excited in the Irish mind, which would be found irresistible in its effects. As soon might a man attempt to overthrow an avalanche with a straw as to say to that mind, "Thus far shalt thou go and no farther." The people were now determined to hear the Gospel, and he knew a minister who had been obliged to request his own people to stay at home, even on the Sabbath, to make room for the crowds of Catholics who pressed to hear the word of God. In other cases, the buildings were found too small to contain the hearers, and they were obliged to worship the Almighty in open fields, under the broad canopy of heaven.—The places of worship were frequently so thronged, that crowds might be seen standing under the windows. He would venture to state, that there had been at least THREE THOUSAND converts from popery to Protestantism in Ireland, during the past year.

Lord Farnham said, The breaking out of the spirit of conversion, now so prevalent,—he who had more experience than most others, knew to be genuine. In some few instances the convert might have relapsed, but the vast majority had firmly adhered to the religion they had embraced. (Applause.) In three parishes in his immediate neighbourhood, on one Sabbath last Easter, no less than 130 converts sat down to the Lord's Supper. (Hear, hear.) He had himself closely watched their conduct, and the conduct of their families, and he could bear witness to the exemplary order and decorum with which they were conducted. He could vouch for two or three individual instances which had come within his own knowledge. One of the first instances was, a small farmer, a tenant of his, whose son was sent to the school established in that parish, and who was accustomed to read the Scriptures to his parents in the evenings. This got to the priest's ears, who immediately forbade both the reading of the Bible, and sending the child to school. (Hear, hear.) To the latter the father could not consent; he said, he was ignorant himself, and he

could not bear to bring up his child in ignorance too. Shortly after this he fell ill, and the priest was sent for; but he refused to come unless the conditions he had formerly imposed were acceded to. This the poor man, though then supposed to be on the brink of eternity, absolutely refused. He however, recovered, and the conduct of the priest made so deep an impression on his mind, that he determined to hear the Protestant clergyman, and he soon after read his recantation. This so much offended his wife, that she used every sort of stratagem to bring him back to popery; but all was unsuccessful, and the poor man testified so much patience under his persecution, that it had such an effect upon his wife, that she too went to church, and she too recanted the errors of popery; and from his (Lord Farnham's) own knowledge, he could safely assert, that, since the conversion, a more pious and exemplary family did not exist. (Loud applause.) He could multiply these instances, but would content himself with relating one more. A young female went into service in a Protestant family, where she heard the Scriptures read daily. She was soon convinced of the errors of popery, and gave in her recantation. Her relations were so overpowered, that they forced her to leave her situation, and when they got her home, they used every means, both of persuasion and threats, to induce her to return to Catholicism, but all in vain. At length they actually forced her to go Mass, and pulling her down upon her knees, the priest read something over her, which she supposed was the confession of her error, and her return to the Holy Catholic church! This happened on one of the festivals on Candle-mas-day. The priest then took about an inch of candle off the altar, told her to sew it up in some of her garments, and she would from its influence be able to resist all the temptations of heretics. (Laughter.) The poor girl shortly made her escape, and travelled twenty miles in order to claim his (Lord Farnham's) protection. He procured her a situation in one of his tenant's parishes and her moral character and general conduct had, ever since been most exemplary. (Applause.) What he had mentioned might be sufficient to prove that the conversions were voluntary and unbought. It had been stated in the newspapers, as well as in other public channels, that these conversions were the effect of bribery and secular emolument. This, however, he most positively denied. Out of seven or eight hundred who had read their recantations in the county of Cavan, where he resided, in no single instance was any secular advantage promised or expected; and out of that number, he spoke advisedly, not thirty, had relapsed to the Catholic faith. (Applause.)

The Hon. and Rev. Baptist Noel said, The number of converts that had lately been made, warranted him in saying that the cause was gaining ground. (Hear, hear.) But it was said by some, that that number was but trivial. That was an old calumny, and a most unjust one; for, he would ask any right-minded man, whether the conversion was trivial, when they heard of 170 being converted in one parish? of 700 having come over to the Protestant faith at Cavan, and of which number only 30 had relapsed? If more than 70 at Ballynaslow was a trivial number? if 2,000 public recantations in the course of one month was a trivial number. (Loud cheers.) Those numbers might perhaps make the enemy tremble at the approaching storm. Those numbers might perhaps call out the adverse legion,—but trivial no man could conscientiously call them! (Applause.) If it was the call of the Most High for them to go forward, they need only arm themselves with the spirit of going forward, and they would surely succeed. (Hear, hear.) Then they would not see only 347 masters casting off their bonds; nor 12 from the county of Tipperary: nor 30 from the county of Kerry; then they would not only hear that affecting document of the parents for the education of their children, but they would see Protestantism spreading itself far and wide throughout the whole of the country, no longer confined to the county of Limerick alone, but the whole of Ireland partaking in its blessings.

List of Donations made to the Missionary Fund of the Associate Synod, from Mercersburgh and M'Connellsburgh, per Rev. T. Beveridge.

A. B. Rankin, (Greencastle,)	\$2 00
James M'Culloch, do.	1 00
Samuel Johnston,	1 50
Thomas Johnston,	3 00
James C. Rankin,	50
Thomas Patterson,	75
Wm. Patterson, Jr.	60
Wm. Patterson,	1 50
John Forsythe,	50
John Rankin,	1 25
Francis Kendall,	50
John Sloan, (additional subscription,)	50
James H. Johnston,	1 00
	—\$14 60

### CEYLON.

At Jaffna, 18,600 tracts have been printed, which have been given away at large heathen festivals. The Rev. B. Clough, missionary at Columbo, writes that the committee there had agreed upon printing three tracts, which had been translated into *Shingaloo*, viz. the "Parables of our Lord," the "Advantages of Drunkenness," and the "Pilgrim's Progress." With respect to the tract on drunkenness, he says, "The sentiments of this little tract so astonished them, that in a few days an edition of 3,000 was distributed, and we have printed another edition of 3,000 copies. A native head man, of respectable station, who had nearly ruined himself and his whole family by his confirmed habits of drunkenness, read the tract, and came to the person who gave it to him, and with a strange mixture of astonishment, gratitude and sorrow, fell on his knees before him, and cried out, "O, Sir, I never can sufficiently thank you for giving me that little book. It has made me feel so much, that I am resolved, that as long as I live, I will drink nothing stronger than water." The effect of the *Pilgrim's Progress* in one case was equally striking. "The pundit who sat with me," says Mr. C. "a very intelligent and learned man, formerly a heathen priest, often was so affected with the book, that I found it difficult to get him to proceed. The setting off of Christian from the city, amused him vastly. When he found that Christian got into the Slough of Despond, he really began to feel great sympathy for him; but on his arrival at Mount Sinai, with the interviews which took place between him and Mr. Legality, and afterwards with Evangelist, he looked very sad, and said to me "Sir what man can he saved?" I replied, "Let us go on a little further;" and when he read that Christian got into the wicket gate and to the cross, the poor pundit was so transported with delight, that he laughed, he clapped his hands, and actually shouted and danced for joy; crying out incessantly, "Delightful, O Delightful."

### JUGGERNAUT.

The general baptist missionaries have received from the society 24 reams of paper, to enable them to print and circulate tracts in the native languages, among the pilgrims visiting Juggernaut. It appears that the glory of the idol is celebrated through the whole of the Hindoo population. Myriads annually resort to its famous temple at Pooree. Its suttees entitle it to the name of "The Valley of the Son of Hinnom;" and the numerous skeletons and skulls whitening its vicinity to that of Golgotha. In this district vast numbers of tracts and scriptures are distributed, and the impression made upon the public mind by the gospel, show that the leaven works, and will work.

### JEWISH SYNAGOGUE.

A new Synagogue in New-York was dedicated a few days since. The building is 50 feet wide and 60 long. The pulpit or reading desk is in the centre, facing to the east. The ark for the reception of the law is circular with a dome, and in front of it hangs a curtain of blue satin. At the dedica-

tion, the pentateuch enveloped in satin, to which silver bells were attached, was carried around the synagogue several times, under a canopy of crimson velvet. A priest lit the wick of a lamp, which is to burn perpetually, before the ark.—What Paul said of the Jews 1800 years ago, is applicable to those of the present day: "Even unto this day, when Moses is read, the veil is upon their hearts."  
*Hamp Gaz.*

*A liberal offer in the West.*—Several gentlemen of Rochester, in this state, have offered 1000 dollars each to aid the American Bible Society in publishing and circulating the scriptures in the Spanish language in South America, on condition that 100 similar subscriptions can be obtained in the United States in the years 1827, and '28. Two or three others at the west, on hearing of this proposition, it is said, have offered the same; and we doubt not that the whole number may be obtained in less than six months. There is something animating and elevating in designs of this sort.

[*Albany Christian Register.*

## View of Public Affairs.

### EUROPE.

The intelligence from Europe during the last month announces no changes or events of much importance, except some unfavourable accounts from Greece. London dates to the 11th of June, and Paris dates to the 15th of that month, are the latest we have seen.

**BRITAIN.**—The English papers represent the crops throughout the kingdom as abundant; and that the good effects of the revival of trade are becoming increasingly manifest. The new ministry appear to be firmly established, and have to contend with only a very feeble opposition. Parliament was to be prorogued on the 22d of June. The corn-bill is said to be withdrawn, in consequence of the opposition given to it in the House of Lords.

**FRANCE.**—The revenue of France is represented as abundant and constantly increasing. A formal treaty of commerce now exists with the Mexican States. A rupture is threatened with the Dey of Algiers, and a formidable naval force is rapidly fitting out at Toulon—destination, however, not known, and conjectures various.

**SPAIN.**—Constitutional bands appear with increasing audacity in various parts of Spain; and the government is utterly at a loss to raise money for any public purpose. Dissatisfaction seems to increase throughout the kingdom.

**PORTUGAL.**—A misunderstanding, threatening disastrous consequences, was said to exist between the British minister, Sir W. A'Court, and General Clinton, the commander of the British troops. But the truth of this report is positively denied by the London Courier of the 11th of June.

**RUSSIA.**—Is said to be prosecuting the war with Persia, and with decisive success.

**TURKEY.**—The Sultan obstinately refuses to listen to the propositions of the Russian, French, British and Austrian courts, for an accommodation with the Greeks; and continues with great vigour to increase his naval force and augment his armies.

**GREECE.**—In our last number we intimated our fears for the safety of the Acropolis of Athens, and those fears are now increased; although the fortress held out as late as the 16th of May, and had absolutely refused to capitulate, on a favourable, but probably deceitful offer, made them by the Turkish commander. The amount of the last accounts by the way of France and the Mediterranean is—that the first attack of the Greeks on the 6th of May,

against the camp of the Turks promised the most happy result, but during the action a Turkish reinforcement of 8000 men arrived, and the Greeks were defeated with great loss—not less than 2500 men—some accounts make the number greater. Lord Cochrane escaped with difficulty by swimming to one of his vessels, and General Church, in rallying the Greeks, narrowly escaped capture. These accounts are questioned in the British papers, but we have strong fears that they are in substance true.

## ASIA.

The latest accounts from India, which are of the date of the 10th of March last, represent the most profound tranquillity as prevailing throughout that extensive country.—But we perceive no account of missionary operations there; these are not regarded as important by worldly men, when they do not come in contact with political, military, and commercial concerns. The Governor General had recently made a splendid and triumphal tour throughout the upper provinces of British India. The prominent topic, however, is the new settlement of Amherst Town, at the mouth of the river Martaban, in the recently conquered provinces of Burmah. The commerce of this place is already considerable, and threatens to rival, and ultimately to annihilate the trade of Rangoon. It is our hope and expectation, that Amherst will furnish a missionary station for Burmah, infinitely more favourable than any that could be found before the late war. Steam-boats are coming into great use, throughout the whole of British India.

The island of Java is still in danger of being entirely lost to the Dutch, from the hostility of the native population. Reinforcements of European troops had arrived, but no decisive action had taken place. The value of real estate in Batavia had fallen greatly.

## AFRICA.

Within the last month we have observed nothing interesting to chronicle, in relation to continental Africa.—But the island of Madagascar, on its south-eastern coast, as large as Britain and Ireland taken together, is, in our estimation, in a very interesting state. Schools for the instruction of its barbarous inhabitants, patronized by the monarch Radama, are extending rapidly, under the direction and instruction of Christian missionaries; and there is a hopeful prospect, that ere long, the gospel, in its purity, will be preached to the degraded and idolatrous population of this extended island.

## AMERICA.

**BRAZIL AND BUENOS AYRES.**—The war between these two states still continues; but the month past has furnished us with no news of importance. We should suppose that the emperor Don Pedro has trouble enough on his hands already, without provoking hostilities from the United States, which it would seem he is bent on doing, by the ill treatment of our merchants and seamen.

**COLOMBIA.**—This extended republic is still in a very unsettled and critical state. We have seen a proclamation of Bolivar, issued at Caraccas, July 4th, 1827, on his departure for the capital. He protests against being considered as influenced by ambitious views, or as coveting the Presidency of Colombia. He concludes thus—“*Inhabitants of Caraccas!* Born a citizen of Caraccas, my highest ambition will be to preserve that precious title: a private life among you will be my delight, my glory, and the revenge which I expect to take of my enemies.” We still hope he is honest; but it is manifest that he has many, and bitter, and powerful enemies. A little time must decide his character; but we fear that more than a little will be necessary to quiet the agitations of his country.

**MEXICO.**—Much uneasiness prevails throughout the states which form the Mexican union. Measures are adopted in most of the states, to disarm and disfranchise the old Spaniards. The friar *Arenas* has at length been executed for high treason—He made no disclosures. The unsettled condition of the

South American governments renders it uncertain when, or whether ever, the Congress of *Tacubaya* will assemble. Our representative and fellow citizen, John Sergeant, Esq. has returned to his family in health and safety. We have seen no public statement of the intelligence he may be expected to communicate.

**GUATEMALA.**—On the 27th April, the President of the Central Republic was with his army at *Nejapa*, a village distant four leagues from the city of St. Salvador. The authorities of that city had opened a negotiation with him, which was not concluded at the date of the last advices. It was deemed likely to succeed, upon the basis that there should be a new Congress and a Senate to adjust all differences and re-establish or new model the constitution. The army of the President was composed of about three thousand men, well disciplined and equipped.

**UNITED STATES.**—The inhabitants of no other country on earth have so much reason as those of our own to be contented with their lot, and to be thankful for it to the God of providence. We remark with regret and shame, the criminations and recriminations, with which the parties opposed to each other, relative to the choice of our next President, are filling the public papers—they appear to regard neither their own character, nor that of their country. Let us be permitted earnestly to exhort the friends and professors of religion, to shun all these acrimonious altercations—inconsistent alike with the character and duties of good citizens and good Christians.

[*Christian Advocate.*]

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### THE PIRATES.

The trial of the three Spaniards, who committed the horrible piracy and murder on board the brig *Crawford* in June last, took place at Richmond last week, Chief Justice Marshall presiding. Able Counsel was assigned them by the Court, but so irresistible was the evidence of their guilt, there were no grounds even for the shadow of a defence, and none was attempted. They were tried separately, on an indictment for piracy only, and verdicts of guilty almost immediately rendered by the juries. The particulars of the massacre, as related by the mate and French passenger, and heretofore published, were confirmed on the trial, and the History of the Buccaneers, it is said, can hardly exhibit any thing more horrible in respect to the deliberate malignity of the plan, and the fell barbarity of its execution. The names of the prisoners are Pepe, otherwise Jose Hilario Oasaris—Courou, otherwise Joseph Mirando, and Felix, otherwise Felix Barbeito. Felix and Courou seemed affected by their sentence, but Pepe was unmoved. Felix and Pepe tendered the Court, previous to their sentence, two papers declaring their innocence, and requesting delay, that they might procure evidence of their characters from Havanna. The Judge replied, that it was his duty to execute the laws, and they did not permit him to comply with their request—that it was happy for them if their consciences were as much at peace as they professed, but he recommended them to think of the awful situation in which they were placed. Facilities would be granted them for communicating with their friends, and also with the ministers of their own religion (the Catholic.)

*Charleston Observer.*

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*Singular circumstance.*—The London Star mentions that when the Kent Indiaman was on fire in the bay of Biscay, colonel Macgregor, of the 81st regiment, hastily wrote a memorandum of the circumstance, and threw it overboard in a well corked bottle, (previously to the fortunate rescue by the *Cambria* brig,) addressed to his father in Scotland. The officer now belongs to the 93d regiment, stationed, at Barbadoes, and, while on a visit to the sea side of that Island in October last, the identical bottle, with the paper in it, was washed ashore there, having, in nineteen months, crossed the Atlantic in a S. W. direction.

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*For the Religious Monitor.*

**ON BEING PARTAKERS OF THE SINS OF OTHERS.**

“Neither be partaker of other men’s sins.”—1 Tim. v. 22.

Among the various charges which the Apostle Paul gives his beloved Timothy, in reference to his conduct as a minister of the gospel, he enjoins it upon him, in the first clause of this verse, *to lay hands suddenly, on no man.* This injunction has a respect to the ordination of persons to the office of the ministry; and implies, that all, who may present themselves as candidates for that office, are not to be received indiscriminately, and invested with authority to labour in word and doctrine, in the vineyard of God; but those only, who, upon mature deliberation, after strict trial and investigation, are judged, by a court of Christ, to be qualified to take part in this ministry of reconciliation. Those, therefore, who have the power of ordination in their hands, are to be cautious, and to be well satisfied as to the character and qualifications of those whom they introduce into the sacred office: they are to lay hands *suddenly*, (that is, rashly and inconsiderately,) upon no man. And this injunction is enforced by the words which head this article, *Neither be partaker of other men’s sins*; implying, that those who act precipitately and unscripturally in ordaining others, are chargeable, in the sight of God, with being accessory to all the evils which they may be instrumental in bringing upon the church of Christ.

Such is the connection and bearing of the clause under consideration, but without confining it to this particular point, I propose to offer a few brief remarks for the purpose of illustrating its general import.

Persons, then, may be said to be partakers of other men's sins,

1. *When they counsel or hire them to sin, or are in any respect the cause of their sinning.* David counselled Joab to place Uriah in the forefront of the hottest battle that he might be slain; Joab did so; Uriah was slain; but David is regarded as the murderer. Many persons are too timid themselves to carry into execution their own evil designs, and who will therefore employ proper agents to transact the business of hell for them. In this way, it is often found, that the blackest crimes against the life, character and property of society come to be *perpetrated*. But even in the more ordinary transactions of life, where gain is involved, it is by no means unusual for persons who are unwilling to hazard their own reputation in the performance of irreligious and dishonourable acts, to engage others to execute their counsels, and to pay them for shouldering their sins, and standing between them and the frowns of an enlightened and religious community.

This is particularly the case with proprietors of Stages and Steam-boats. Some of these are men of great professions. They rank themselves, and are ranked by others, among the number whose "hearts are right with God and sound in his statutes." It would therefore be disreputable in them, it would be giving the lie to their Christian professions, to engage themselves in profaning the ordinance of God concerning the sabbath, by *driving* their own stages or *working* their own boats on that holy day; therefore others are employed and paid for carrying on the money making business for them; while others again are induced by the facilities afforded, to sport with the sacred institutions of heaven, converting that day which God has *hallowed* for his own service, into a day of pecuniary speculation, extravagance, folly and heaven daring licentiousness. Thus while the pious owners of those useful though much abused modes of conveyance are devoutly seated in the sanctuary of God, the sabbath is most horribly profaned through their means. They are the cause of this great national wickedness, so far as their influence extends. And let not such suppose that the whole of this sin "lieth at the door" of their hirelings who manage these concerns for them. For these hirelings of wickedness can never exonerate the characters of their masters in the judgment of God, nor stand between them and His fiery law and the frowns of His indignant countenance. No; he that commits sin by proxy is in the estimation of our Great Law-giver and Judge a primary transgressor of the divine law; and a curse is accordingly pronounced against him, as for instance, it is said in the Prophets, "*cursed is he that—what? gets drunk? no, but that holdeth the bottle to his neighbours mouth,*" and thus be-



comes the means of his neighbours intoxication. This single instance of God's interpretation of his own law is applicable to all cases where persons counsel or engage others to commit transgression, and forms a sufficient illustration of our present remark. And indeed this text appears to bear hard upon those who obtain a livelihood by selling intoxicating liquors, especially to those who, they know, will make an improper use of them. They are certainly holding the bottle to their neighbours mouth, in a way which makes them accessory to their neighbours intemperance. And in the judgment of God they are partakers of other men's sins.

2. *When they connive at their sins.* We have a striking illustration of this remark in the case of Eli and his sons. These sons of Eli, we are told, were "sons of Belial who knew not the Lord." Accordingly, when ministering in the character of priests, at the altar of God, they profaned his offerings, and rendered them contemptible in the eyes of all the people. Their wickedness was indeed exceedingly great in the sight of the Holy one of Israel. But Eli their father *restrained them not*; he rather cannived at their sins, and let them pass on in their abominable transgressions with impunity. This conduct of Eli was highly offensive in the eyes of God, who accordingly sends him a galling message by the mouth of the child Samuel. "The Lord said to Samuel, behold I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house; when I begin I will also make an end. For I have told him, that I will Judge his house forever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever. 1 Sam. iii. 11—14. Here then we see the estimate which God forms of the conduct of those who connive at the sins of others, as also, the danger of such connivance. Eli no doubt, was a good man; but he was too indulgent to his profligate children. This was accounted to him for sin; and for this sin he suffered severely at the hand of God, as we are informed in the latter part of his history, where are related the terrible judgments which befel him and his house according to the word of the Lord by the mouth of his prophet Samuel. Now this scriptural illustration of our remark will warrant us in saying, that all civil rulers, who carry the sword in vain, and are not a terror to evil doers and a praise to them that do well; who either neglect to impose wholesome laws, or fail in executing them in order to

prevent immorality and crime, are guilty in God's sight of conniving at sin, and are partakers of all the sins of the land which they might have prevented, and will have to render an account accordingly to God the judge of all. So also, all officers in the church, who hold loosely the reins of government and discipline which the Lord Jesus Christ has put into their hands, who fail in keeping the sacred trust committed to their care, who are regardless of error in doctrine and error in practice, and take not the proper steps to prevent or remove these, are guilty of a sinful connivance and become partakers of other men's sins. In like manner all parents and masters, who, either through sinful ignorance, weakness, indulgence, or lifeless authority, allow sin in those placed by Providence under their guardianship, without restraining them, and correcting them, and endeavouring to instil into their minds principles of religion and morality, are in God's account partakers with them in their sins;—they are tracing the footsteps of Eli, and are preparing for themselves days of sorrow. And indeed when none of these relations, which we have now mentioned, exist, there may be a conniving at sin;—as when persons are not studious to discountenance every appearance of sin, and every attempt towards the commission of it, in those with whom they associate; when persons are found aiding, abetting, or in any way standing up in defence of a sinful cause; and when persons are found supporting and countenancing sinful and demoralizing establishments as play houses, gaming houses &c. whose direct tendency is to add fuel to the inbred corruptions of the human heart, and to afford gratification to the “lust of the flesh, the lust of the eye and the pride of life.” In all these, and various other ways, which might be mentioned, do persons connive at the sins of others and of consequence are partakers with them in those sins.

3. *When they applaud them on account of their sins.* This is a practice very common among mankind. Paul, in the first chapter of the Romans, speaking of the sins of the Gentile world enumerates this along with others. He says concerning the Gentiles, that, although by the dim light of nature, “they knew the judgment of God, that they who committed such things (as he had just specified) were worthy of death; not only did the same, but took pleasure in them that did them.” Yes, the wicked take pleasure in their graceless companions. They applaud one another most immoderately for any new invention in wickedness, or for any notable act of transgression, where peculiar skill and daring were exhibited. The greater the adept in wickedness, the greater the praise bestowed upon him by his ungodly associ-

ates. But it were well if this ill-gotten and ill-timed applause were confined to the profligate and abandoned. But no; the professed followers of Christ, whose consciences are bound by the most solemn promises to take him for a pattern in all their actions, are sometimes found applauding others for actions which cannot stand the scrutiny of God's word, actions, which, if weighed in the balance of the sanctuary, would be found wanting. I speak not of actions, the guilt of which is obvious and glaring; such all men, who have any regard for religion, abhor; but of actions the guilt of which, is concealed under the ostentatious garb of heroism, honour, noble-spiritedness, politeness &c. These high sounding words are wonderfully pleasing to some people, and in order to have these epithets applied to themselves, they are ready to perform or to applaud any action, provided always that action do not transgress the law which they have substituted in the room of the law of the scriptures. If for instance, a good well-meaning gospel man is not prepared to resent an insult according to the rigid law of retaliation, "an eye for an eye and a tooth for a tooth," he is set down at once for a base coward, a person of no honour, no spirit! and if this same honest hearted man takes his seat in some polite circle, and is not prepared in making apologies and framing compliments, to tell some half-dozen of downright falsehoods, O my, he is an uncouth monster, a very savage, a dolt, a body that knows nothing!—and of course, altogether unfit for the genteel society of ladies and gentlemen! We see then what kind of actions, these principles or laws, of which we are speaking, will lead persons to condemn, and what to applaud, and however trifling these things may appear to some, they are nevertheless of serious importance; for they blind the eyes of people, and actually lead them to applaud those actions in themselves and others, which in the sight of God and an impartial law, are really blameworthy, and so far do these things carry the minds of some, that there are even virtuous actions, such as we have alluded to, which they will condemn in others, and of course will not perform them themselves, because forsooth, they tally not with their unscriptural notions of honour and politeness. But these things should have no existence among a people professing godliness, a people who have professed to deny themselves, and to take up their cross and follow the example of that Divine Saviour who was meek and lowly in heart. We should be careful therefore, how we applaud the actions of others; since these actions may be conformable to the taste and humour of the times and to our own depraved dispositions, and yet be very oblique in relation to the law of God.

4. *When they do not separate from their wicked and corrupt society.* To avoid altogether the society of the ungodly is not possible, neither is it required. We may lawfully mingle even with the open enemies of God, in the transaction of necessary business, when our temporal interests require such intercourse. But this may be done without courting their society, or frequenting it unnecessarily. "Blessed is the man, says the Psalmist, who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Persons pursuing this course are exempted from the charge of having fellowship with the unfruitful works of darkness. But it is also the duty of religious societies, in order to avoid the contaminating touch of disorderly and scandalous members, to excommunicate them from their fellowship. And by not adopting this salutary measure, which the Holy Ghost has dictated, many societies have lost their character, and gone back from the principles of truth and purity. Nothing is more true, than that "a little leaven leaveneth the whole lump." This leaven, therefore, as soon as detected, should be purged out. Every branch should immediately be lopped off. And hence, many of the judgments, denounced against the seven churches of Asia, were in consequence of their retaining in their communion persons, who were offenders against the truth of God, and the practice which is required of the saints. And indeed should it appear, that any particular church had become so corrupt as to preclude any reasonable hope of a speedy and thorough reformation, in consequence of the general remissness and unsoundness of their teachers, then, it becomes the duty of the true followers of Christ among them, to withdraw from their communion and society; for otherwise they will be considered by Jehovah as partakers of their sins, and will be exposed to their plagues. The divine command is, "come ye out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

5. *When they do not faithfully reprove them for their sins.* Says the apostle to the Ephesians, "have no fellowship with the unfruitful works of darkness, but rather reprove them." This text plainly intimates, that if we would have no fellowship or partnership with others in their sins, we must not fail in the duty of reprovng them. There is a remarkable scripture to the same effect in the book of Leviticus, chap. xix. 17. "Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him;" or according to the marginal reading, which is better, *that thou bear not sin for him;* implying, that if we fail to reprove or rebuke our neighbour,

when we observe him going astray from the paths of the Lord, we are chargeable with those sins for which we did not reprove him. Now there are two ways of reprovng persons for their sins; first, by word, and secondly by works; on these, however, I do not insist, but hasten to my last remark.

6. Persons are partakers of other men's sins, *when they are the means of elevating them to those stations, where from a previous knowledge of their character, it might be reasonably inferred that they would be unfaithful to their trust, and be guilty of gross delinquency.* Timothy is here exhorted to "lay hands suddenly on no man," that is, not to be instrumental in investing any person with the office of the holy ministry, when there was no rational conviction that he would be faithful in that office. If he did, he would be a partaker of that man's official delinquencies. But is this admonition of the apostle always regarded? Is there not ample evidence, that those who exercise this ordaining power, often abuse it? Is it not well known that the ordaining power is frequently exercised, where there is no rational conviction that the candidate will hold fast the faith of our Lord Jesus Christ, and preach it in gospel purity and simplicity? where there is no rational conviction that the candidate will study faithfulness in the ministry, and watch for souls as those that must give an account? And is the ordaining power, in such cases, aware that they will be called to answer for the sins which those, whom they ordain under these circumstances, may commit in their official capacity? If they are not, let them study attentively the inspired words of the apostle, in the verse under consideration. But we may also safely remark here, that congregations, who exercise the right of selecting their spiritual guides, lie also, under a vast responsibility. If they choose those to rule over them, or to act in any official station in the church, whom they know to be unfit for their respective stations, and who will only disgrace the cause of religion, they act a wicked part, in God's sight, and are undoubtedly partakers of the sins which these men may commit, while acting as officers among them. And we may proceed one step farther, and remark with safety, that persons are chargeable with the sins of their civil rulers, when they elevate men to office, who are totally unfit for it, being as to their moral characters, vile and abominable in the sight of God, and odious in the sight of all good men. The scriptures, in various places, point out to us what should be the qualifications of our rulers. Our senators should be wise; our officers just; our exactors (those who levy taxes) righteousness;—kings should be nursing fathers, and queens nursing mothers to the

church; every magistrate should be a terror to evil doers, and a praise to them who do well. These are the scriptural qualifications of good rulers; and by these people, especially people professing godliness, should be governed, when they approach the ballot boxes, to exercise a right, which they hold from God Almighty. But if they overlook these qualifications, and invest with office the wicked and profane, the infidel and debauchee; how will they be able to account to God? Assuredly he will treat them as partakers of these men's sins.

Much more might be said on this subject, but, the above remarks, if well founded, are sufficient to show, not only the force of the apostles exhortation, but also how little it is regarded by men. Many suppose, if they do not themselves commit the sinful deed, that they stand discharged in the court above, not once thinking that there is such a thing as partaking of *other men's sins*; but this text shows the fallacy of such a supposition, and teaches us, that when we come to be judged by an impartial and Omniscient God, who infinitely understands the nature and extent of his own law, not only shall we have to answer for our own personal sins, but for those of others also, to which we have, in any of the above respects, been accessory. And now, when we consider the number and greatness and blackness of our own particular sins, and that we shall have difficulty enough in answering for these to God, should we not studiously avoid adding unto them the sins of others? Let such a consideration influence us to look well to our actions, for "the Lord is a God of knowledge, and by him actions are weighed." And let us never forget this solemn injunction of God's inspired Apostle; *neither be partakers of other men's sins.* M.

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*For the Religious Monitor.*

### HINTS ON REVIVALS.

MESSRS EDITORS,—

The following is an extract of a letter addressed by a gentleman in Missouri, to his brother in Virginia. It relates to a subject of no small importance in the visible church, and contains several remarks which seem to me well calculated to correct some prevailing mistakes. Although designed for a particular spot, it will probably be found to be well adapted to more northern latitudes. It is due to the writer to state that his remarks were not intended for publication.

Yours, &c.

"You say your *Revival* is gone. This, I believe, I predicted.

Indeed, it required not the spirit of prophecy to do so. Revivals, popularly so called, generally contain within themselves the seeds of their own ruin. From what you told me, if I recollect right, yours did so in an eminent degree. No religious truth appears more evident than this,—that nothing will be accepted in the way of worship, but that which is done in obedience to commanded duty. To a superficial observer, it might seem a light matter to consult human fancy, and gratify an ardent thirst for novelty, in things deemed trifling and unimportant. But it is a fact, which every person of reflection must notice, that the adoption of any principle, or even form, knowing it to be for the express purpose of self-gratification, must spoil the whole of our devotion. I will not argue that every thing which is wholesome, is absolutely essential. Yet it is perfectly plain that nothing, purposely of human invention, ought to be tolerated: and such, I think, your childish distinctions in regard to prayer meetings certainly were. If it were not a serious subject, I know of nothing better calculated to make mirth, than to see your population dividing themselves off agreeably to some natural or political distinction, in order to serve their maker with acceptance. It is true, such puerile tricks are well calculated to produce a revival of a certain character; but of such a character as is well calculated to bring the very name of revival into contempt. You seem to have forgotten that you were social beings,—that you needed the help of each other. Your modesty must have been refined indeed, when a man and a woman could not pray together. You must have *Old Men's* prayers—*Old Women's* prayers—*Young Men's* prayers—and *Negros'* prayers:—and I should suppose, to make the system complete, you must have had *Girls'* prayers.

You probably by this time think that I treat the subject loosely. I confess guilty. But you know there are some follies, and *religious* follies too, that are only to be laughed at. They are too light and insignificant for sound reason to take hold on. But of all the fatal consequences which attend these childish efforts to produce a stir about religion, (as they call it,) the most fatal, is that state of moral apathy in which they leave the mind,—the natural, and indeed, inevitable consequence of over-excitement. The Christian has his days of feeling and excitement too, but they are the days which he ever contemplates with pleasure, and hopes and prays for their recurrence. Not such is the conduct of those whose excitement has been the effect of artificial and transitory causes. Listless apathy, or perhaps disgust, will be the consequence. Little tricks and foolish novelties may, perhaps, be al-

lowed for the purpose of cheating the people out of their money, but surely to get them to *pray* by such means, is odious in the extreme. I say *cheat* the people out of their money, for it is certainly true, that many will pay *Ten Dollars* to gratify a spirit of pride and novelty, who would hardly give one, to save half the nation." &c.

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*For the Religious Monitor.*  
 FALSE MAXIMS.

MESSRS EDITORS,—

The attention of your readers has already been called to two maxims exceedingly prevalent in modern times, and most mischievous in their consequences, viz:

1. "That particular truths of God's word, are not of very much importance."

2. "That provided men are sincere, it matters little what they know, believe, or profess."

I have endeavoured to show how contrary such sentiments are to the word of God, and how injurious to the cause of truth.—I shall now proceed to consider some others of the same stamp; and endeavour to bring them to the bar of "the law and the testimony," that their validity may be tried.

MAXIM 3. *That men may be as pious under the influence of error as of truth.* The spirit of this maxim we often find applied as a kind of test by which the soundness and safety of a church's profession are decided. Men look at the societies around them and, judging from external appearances, conclude that those whose profession is lax and unscriptural, manifest as much piety as those whose profession is more scriptural and pure. They consequently take it for granted, that the difference is not worthy of much regard, and they may be as safely connected with the one as with the other. And it is readily conceded, that in too many cases, practical godliness does not keep pace with the purity of a public profession. But this only proves that the knowledge of the truth may be received into the head, when its influence does not reach the heart. Hence the scriptures speak of "receiving the truth in love;" intimating, that its sanctifying operations will be felt and manifested, only as it is received with cordiality and affection into the heart. Accordingly, "believing with the heart," is a mode of speaking frequently employed. "If thou believest *with all thine heart* thou mayest." Acts viii. 37.—"*With the heart* man believeth unto righteousness, and with the mouth confession is made unto salvation," Rom. x. 10. But that



the native tendency of the truth, is to sanctify and cleanse the heart, is evident from the whole tenor of divine revelation; while the tendency of error, is directly the reverse. "Christ gave himself for the church, that he might sanctify and cleanse it with the washing of water *by the word*." Ephesians, v. 25, 26. "God hath from the beginning chosen you to salvation, through sanctification of the spirit *and belief of the truth*." 2. Thess. ii. 13. The sanctification of the spirit is inseparably connected with the belief of the truth, and never did the former take place in the case of adult persons, except through the medium of the latter. Hence in our Lord's intercessory prayer, he mentions the truth as the great instrument by which God's work in the soul is carried forward. "Sanctify them through thy truth, thy word is truth." John xvii. 17. Nor is this sanctifying tendency restricted to some particular items of the truth, but extends to all. "Every word of God is pure,"—pure in its origin, and pure in its tendency. Were this principle weighed and appreciated as it ought to be, men would esteem the truth of God as above all price. We would not find them so indifferent, either to its purity or its integrity. We would never then, hear the popular but infidel sentiment, that, "it matters little what men believe, provided their practice be right,"—a sentiment which sacrilegiously tears asunder what God has indissolubly joined, viz:—principle and practice—which daringly gives God the lie, in the plainest of his declarations—and which practically says that the Bible is a useless book.

Let the law and testimony of God decide for us, and we will be convinced that all the piety in the world—all that God now acknowledges as such—all that he will recognize and approve at the judgment seat, is produced by the Divine Spirit, only through the medium of the truth, as revealed, learned and believed.

**MAXIM 4.** *That if we be along with men of name and distinction we are safe.* A very slight acquaintance with the state of the visible church, will convince us that this sentiment has great weight in determining the profession and conduct of many. The question often, is not so much what does God's word reveal and sanction? As what is believed, and professed, and done, by men of note and eminence? And doubtless it should be a subject of joy and thanksgiving, when men of talent and influence espouse the cause of truth. But no names, however great—no talents however distinguished, can make that true which God has declared false, or that safe, on which he has set the seal of condemnation. It was but a poor and flimsy argument which the Jewish Sanhedrim advanced against the claims of our blessed Lord. "Have

any of the *Rulers or the Pharisees* believed on him?" John vii. 48. And it is but a poor plea, for any sentiment or cause, that it is espoused by those whose talents are splendid, or whose standing in the church or society is pre-eminent. This may *gild* a bad cause, but cannot make it genuine, nor can the want of this make that cause bad, on which the seal of Heaven's approbation is stamped. The word of God addresses us individually, and imposes upon us an individual responsibility. "Every one of us must give an account of himself to God." No other man can answer to God for me, or bear the responsibility of my faith or profession, or practice. I must think, and examine, and judge, and believe, and profess, and act for myself, "calling no man Father or Master on earth;"—"ye are bought with a price; be not ye the servants of men." 1 Cor. vii. 23. Viewing this subject, merely in the light of human reason, there is something exceedingly degrading, in the idea of tamely yielding up the independent rights of conscience into the hands of others, and suffering ourselves to be blindly led by guides, who for any thing we know, may be blind themselves. Nor is this all, "Great men, we are assured, are not always wise, neither do the aged understand judgment." The history of the church, in all past ages, teaches us, that the most of the errors in principle and practice, by which her glory has been tarnished, have been introduced, not by men of weak minds, or even of common grade, but by such as were esteemed *great men*, men who were distinguished above their fellows, either by uncommon force of native talent, or by superior acquirements. And this is Satan's policy. He is too skilful a politician to employ a bungler to do his work, when he can find an instrument better qualified. And the more distinguished any man is for literature, or theological acumen, or piety, the more will he rejoice if he can enlist such in his cause, or employ them in doing his work. In every thing, then, that concerns conscience, we are called to "see no man save Jesus only;" to make his authority as our lawgiver and king, paramount to every other consideration, and to think and act independently of all but him, as those who must give account.

MAXIM 5. *That Ministers of the Gospel should not, in their ministrations, meddle with controversy.* There is scarcely any thing that more strikingly distinguishes the taste of modern professors than their aversion to every thing that looks like controversy. A spirit of gentle pliancy has gained the ascendancy, which delights in nothing but strains of vague, general, and empty declamation, falsely called practical preaching. The consequence of this state of things is dreadful, whether the gospel minister com-

ply with the prevailing taste or not. If he does not, then he offends his hearers. They look upon him as a narrow-minded bigot, and treat his message accordingly. Heart-burnings and jealousies arise, and his life is rendered miserable by opposition and cold neglect, while he has to complain, "Lord who hath believed our report!" Should he, on the other hand, gratify the wishes of his hearers, the consequences are still more fatal. His own conscience is defiled. His vows of fidelity are broken. He exposes himself to the Master whom he professes to serve. Ignorance is cherished. Infidelity is fostered, and precious souls are put to hazard. In the view of such tremendous consequences, where is the man who could hesitate for a moment, which side of the alternative to embrace? The favour of men on the one hand is at stake—the favour of God on the other. Such would be the reasoning of men altogether unbiassed. Yet it is a lamentable fact, that the evil has arisen, in a great measure, from the ministers of the gospel themselves. Had they always stood in God's counsel, and faithfully and fully declared it in times past, we should not now hear the above sentiment openly and fearlessly proclaimed. But an indolent, worldly, and time-serving spirit has carried all before it. To engage in religious controversy would require some degree of theological accuracy, application and study. To avoid it, requires none of these, and has many very specious things besides, to recommend it. In process of time, the people "love to have it so," and thus the spirit of apostacy is perpetuated from age to age. As the Saviour, however, said in another case, we may say in this. "From the beginning it was not so." If we take our Lord himself, as our pattern, much of his public instructions was occupied in vindicating the truth and exposing error. Among the primitive Christians, the same spirit prevailed: and had it not been for this we should never have heard of Christians being persecuted for their religion. Their Pagan neighbours would have permitted them to live in peace, had they never disturbed them with religious controversy. Our reforming ancestors too, could have avoided all those sacrifices which they made to the cause of truth, if they had let controversy alone. But they had not so learned Christ; and well for us they had not; for had it been otherwise, we would at this day, have remained enveloped, in all the darkness that brooded over Papal Rome. Happily they had been taught, in the school of Christ, that his truths were well worth contending for. They girt on their armour, and advanced boldly to the attack, and for themselves and us, obtained a glorious victory.—Indeed, the sentiment in question, is so palpably unchristian, that it is astonish-

ing, how it can, for a moment receive the countenance of any who believe that the bible is the word of God; for on this supposition, a large portion of the bible is evidently useless. If controversy is to be cautiously shunned, how, in the name of common sense, can the gospel minister "declare the whole counsel of God, and keep nothing back?" How is he to instruct his people in the whole truth of God, if the errors opposed to that truth are not to be confuted? And again, if nothing in the shape of controversy is to be introduced, how much of Christianity will remain to be made a theme of discussion? It will present a meagre skeleton indeed, for there is scarcely an article of the christian faith, that formerly has not been, or is not now controverted. And is the christian soldier, tamely, and without a stroke, to yield up every spot, or the ramparts of truth, where the enemy may choose to make an attack. Nay, fidelity to the cause which he has espoused, requires, that he should proportion the energy of his defence to the vigour of the assault made. Prevailing evils of principle and practice, are to have a large share of his attention, and it is inconceivable, how he can discharge his obligations and fulfil his vows otherwise. It is passing strange that any can read such passages as the 27th chapter of Ezekiel's prophecy, believing it to be the word of God, and yet say that ministers should not meddle with controversy.

In these remarks, I wish not to be misunderstood. I am not pleading for the indiscriminate introduction of controversy, at all times and in all cases. The intelligent and faithful steward, will study to give to each his portion "in due season." Nor am I pleading for the discussion of doctrinal disputes in a dry and didactic manner, without reference to christian practice. The faithful pastor will endeavour to warn and teach his flock for their spiritual edification. He will vindicate the truths of the gospel against their assailants, but he will also faithfully endeavour to apply them to those practical purposes for which they are revealed. And while he will not causelessly irritate any, he will not be induced, either by fear or favour, to keep back any part of what he conscientiously believes to be the truth of God. By such a course as this, he doubtless may, and will offend some. He may raise a torrent of prejudice and invective against himself; but he will be more than compensated in the answer of a good conscience, and in the approbation of his gracious master, who has promised to be "with his servants, always, even unto the end of the world."

MAXIM 6. *That it is uncharitable to think hardly of error or its advocates.* It has become fashionable to think well of all, be-

lieve and profess what they will. Nay, it is well, if the very errors of a fellow professor do not exalt him in our estimation. And this, by a strange perversion of language, is called charity. Hence it happens, that when any thing like a pointed testimony is given against error or its advocates, the cry of want of charity is immediately raised, just as if charity consisted in discarding God's authority, and casting his laws behind the back. It might be sufficient here, barely to remark, that the charity which the word of God teaches, is distinguished by this mark, that it "rejoices in the truth." Now if it rejoices in the truth, surely it cannot place truth and its opposite on a level, and esteem the one as highly as the other. But besides, if such were the law of charity, it never was more gloriously violated, than by those inspired men, "who spake as they were moved by the Holy Ghost." Take the apostle of the gentiles as a sample. He describes charity in very glorious terms, exalting it even above faith and hope, and declaring, that the man who is destitute of it, be his other attainments what they may, is "a sounding brass or a tinkling cymbal." And yet this same apostle, in cautioning men against the allurements of error, uses this strong and energetic language. "Though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. i. 8, 9. Had the apostle lived in our day, and used such language, respecting heretical teachers, it is to be feared, that neither the apostolic office, nor the spirit of inspiration accompanying it, would have shielded him against the reproach of being a most uncharitable bigot. But he had formed his estimate of the value of truth and the danger of error, on a very different scale, from that employed by men of this generation, and he was honest enough to call things by their right names. He was so far from viewing error as a harmless thing, that he represents it as being most fatal to the interests of the soul. Hence, when speaking of the anti-christian apostacy, which was about to overspread the church, he says, "And for this cause God shall send them strong delusion, that they should believe a lie; that they all *might be damned* who believed not the truth, but had pleasure in unrighteousness." 2. Thess. ii. 11, 12. Nor is this a solitary instance. The whole of God's word assures us, that he sets a high value upon his own truth, and affixes the stamp of his disapprobation, on every thing that opposes it. And we are required to form our estimate of both, upon the same principles. It never can be well pleasing to him, for men to

think well of what he has condemned, or to look with an eye of indifference on that which he has revealed and sanctioned.

MAXIM 7. *That it is bigotry to be very much attached to any particular system of truths.* This maxim is very nearly allied to the foregoing, and breathes the same spirit. It is one too, that is greatly prevalent in the visible church. So much so, that were a dictionary to be framed, according to the vocabulary of our day, I do not know a more correct definition, which it could give of the term *bigot* than this, "a man who is warmly attached to his own creed." It is not a little singular, that men should be highly extolled for their ardour and zeal in philosophy, in politics, and perhaps every other department: But the moment that any thing but sheer indifference is manifested for a *religious* creed, the cry of narrow-mindedness and bigotry is raised, and the man is looked upon with a suspicious eye by all his neighbours. Whence this strange anomaly? In the avowed infidel we should be apt to look for something of this kind; but for the professed disciples of Christ openly to plead for indifference to his cause, is strange indeed: especially when we consider the fearful woe that he has denounced against those that are lukewarm. "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Rev. iii. 16. But let common sense itself decide, whether it is possible to revere the authority of God too highly—to esteem his truth as too precious—to be too punctilious in endeavouring to learn his will—to be too much afraid of offending him—or to have too high a regard for the honour of his name and cause. With many professors it is a favourite cant phrase, that certain people are *too strict*; and I believe the expression is often used, without much reflection respecting its meaning. But if it means any thing at all, it must be this, that there may be too punctilious an adherence to the authority of God's word, and too little liberty taken in acting independent of its sanction. A moments reflection, however, will show us that this is impossible. The very essence of heart religion, consists in having the whole soul brought into subjection to the authority of God's word; as the unerring rule, both of faith and practice. Men may be mistaken respecting what God has revealed—they may be ignorant of the grounds of their own faith—they may be too dogmatical, too self-willed, too superstitious, too harsh and censorious in their judgment of others. But *too strict* they cannot be, in any thing where the authority of God is interposed. Had our pious forefathers, acted in the spirit of the maxim now under consideration, it would have secured them a vast expense of blood and treasure. They would not have

been called to resist unto blood, to submit to confiscation of goods, imprisonment, cruel tortures, and death in all its most appalling forms. Very slight compliances, (or at least, what would in our day be accounted such,) would have exempted them from all these. But they acted upon nobler principles. "They esteemed the reproach of Christ, greater riches than earthly treasures." They chose rather to obey God than man. They manfully resisted every encroachment of Popish and Episcopalian usurpation. They have transmitted the precious boon of gospel truth and christian liberty to us. And although the ungrateful spirit of this age, may brand them as fools and madmen, or to say all in a word, as bigots, they have received the approbation of him who judgeth righteous judgment; and their names shall yet, even in this world, be reserved from calumny and reproach, and their spirit be again revived in the church, when God's appointed time to favour Zion is come.

When we take a view of the extensive prevalence of maxims, such as those enumerated above—maxims, which are eating the vitals of religion, we cannot, surely, hesitate in concluding, that religion is on the decline. Were we to form an estimate of the state of religion, in the visible church, from the glowing representations often made, both from the pulpit and the press; we would be ready to think that all was as it should be,—that righteousness was flowing down as a mighty stream, and that the spirit of God, promised to the church, was copiously poured out. But we are constrained to ask "are these his doings?" Are these the *fruits* of the spirit? No, they are sure tokens of his withdrawal—decisive evidences, that the glory of the Lord is departing from his sanctuary; and they loudly call upon the friends of God and his cause, to arouse from their lethargy, to gird on their armour, to oppose the assailing foe, and to be earnest in their supplications, that "when the enemy comes in as a flood, the Spirit of the Lord may lift up a standard against him."

In a special manner, the call to gospel ministers is loud to sound the alarm, and give warning of the approaching danger. As long as the leaders of the people are silent, and flatter them that all is well and safe, the spirit of slumber will prevail, and the danger will become more and more appalling. The more fully that the truth is taught and vindicated, against every form of error, the more God is honoured, and the more his cause is served. And on the other hand, when the truth is concealed; though but partially, or kept in the back ground; or softened down, so as to make it palatable to carnal men; the cause of God is as effectually injured as it would be by the open teaching of error. Nay,

the danger is greater. For in the latter case, there is a probability that Christians will be aware of the danger, seeing the enemy makes his attack openly. But in the former, the snare is spread without being perceived; professors are lulled into a state of security, and the evil secretly works its way, until it is too late to check its progress. Let the watchmen of Zion's walls, then carefully observe the signs of the times, and be aware of the coming danger themselves. Let them blow the trumpet and warn the people. Let them resolutely set their faces against all those God-dishonouring and soul-destroying sentiments that are desolating the fairest portions of God's heritage. And while labouring assiduously in the cause of God and truth, let them by their prayers "give him no rest till he establish, and till he make Jerusalem a praise in the earth."

PHILALETHES

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## Selections.

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*From the Christian Advocate.*

### THE CHRISTIAN EDUCATION OF CHILDREN.

#### ESSAY III.

Having shown in two previous essays how the extremes of severity and indulgence may and ought to be avoided, in the education of youth, I will now endeavour to show more directly, wherein a true Christian education consists.

"Bring them up in the admonition of the Lord"—This is the portion of the text, quoted at the beginning of these essays, which demands our attention. We are to inquire—in what manner must a parent act, so as truly to comply with this divine requisition? I answer, that the original word justly rendered *admonition* in the text, (since we have perhaps no single word more fully corresponding to it,) has, however, a signification somewhat more forcible and extensive than the English term; implying that children are to be put in mind of their duty to their God, with such care, frequency and address, as to fix a sense of it deeply and practically in their minds. If then it can be shown how this may best be accomplished, we shall have an answer to the inquiry. Several particulars will, with this view, be submitted to the serious consideration of the reader.

1. Early instruct your children in the essential truths and duties of the Christian religion; and teach them to pray by some short and simple forms of devotion.

I am not ignorant that there are some who systematically oppose both parts of this direction. They say that children should



not be told of truths and duties which they can but very imperfectly understand; nor be forced, as they term it, to learn a system of religion by rote; but be left to inquire and choose for themselves, when they have age and inclination which may qualify them to do it properly; and that to teach children to pray by forms, is to teach them to be formalists and hypocrites. All this, in my apprehension, is miserable delusion; or else it proceeds (as in fact I fear it often does) from a real hatred of religion. It manifests either ignorance, or a disregard both of revealed truth and of human nature. Who can tell at what precise age a child becomes morally responsible for his thoughts, feelings, and actions; or is capable of applying religious truth to the purposes of his salvation? And is a Christian parent to risk the death of his child, and his being judged at the bar of God, without any knowledge of his Maker and Redeemer, because the child is not yet fully able to understand many things connected with the Christian system? Children understand far more than they are usually believed to do, especially when they are early and carefully instructed. At a very early age they may understand as much as some adult Christians, of weak intellects but of unquestionable piety, do ever comprehend. Nay, there are unequivocal examples of children themselves, who, within the three first years of life, have given the best evidence that they savingly understood the fundamental points of practical Christianity, and have accordingly died in Christian hope and triumph. And where is the Christian parent, whom the very possibility that a child of his may be among this band of babes and sucklings, out of whose mouths the Lord ordains praise—where, I say, is the Christian parent, whom the *hope* of this should not animate to give his children the early instruction necessary to so desirable an event!

Beside, why should we not treat the subject of religion in this respect, as we treat every other subject? Does a child fully understand the principles of language, or of any other subject, when he first learns them? He certainly does not. But he commits the principles, notwithstanding, to memory; and then they are always ready for application as he advances in his pursuits. It is the very same in religion. He who has been early and carefully taught the principles of Christianity by catechetical instruction, is furnished with a form of sound words and a system of divine truth, which he will understand more and more as he advances in years, and the benefit of which he will feel to his dying day. "It may be a question," said an aged minister of the gospel, "if I make a single preparation for the pulpit, without receiving benefit from the catechism, which I learned so early in life that

the time of learning it I no longer recollect." Nor is this advantage peculiar to clergymen. It is common to all who have been thus instructed. By being early and systematically indoctrinated in the essential truths of religion, they are preserved from being carried about with every wind of doctrine, by which so many are injured; and when they are awakened to a serious attention to religion, they know their duty, and are preserved from that error and extravagance which are so often witnessed in the ignorant and uninformed, when they become alarmed for the salvation of their souls. One principal reason why the public preaching of the word is so imperfectly understood and produces so little effect, is, that a large proportion of almost every audience have not been suitably prepared for it, by early catechetical instruction. Preachers constantly suppose, and indeed are in a measure obliged to suppose, that the people they address understand truths and principles which they do not clearly understand. They may indeed have some general and superficial knowledge of them, but they have not that accurate and familiar acquaintance, which is necessary fully to comprehend the meaning and feel the force of pulpit addresses.

The objection sometimes heard, that by teaching children a catechism you fill their minds with your own system and prejudices, and do not leave them unbiassed, to judge for themselves, has ever appeared to me either absurd or pernicious: absurd—because if you teach children at all, you must teach them what you know and believe yourself; or *pernicious*, because if you do not teach them, they will judge without knowledge, and under the influence of a corrupt nature will form opinions and contract prejudices against the truth, of the most ruinous and inveterate kind. To suppose that they will remain entirely candid and unbiassed, is contradicted by all experience. Opinions they will have; and if you do not teach them to judge right, youth and ignorance will cause them to judge wrong. They must be left to review their system of sentiments, when they come to maturity: and they have infinitely a better chance of ultimately becoming right, by correcting some unessential points which they may have learned amiss, than if they had never learned at all. The truth is, that the unchangeable order of the Creator has linked the lot of children, in bodily make and constitution, in worldly circumstances and advantages, in intellectual powers and attainments, and in moral principles and habits, in a great measure with that of their parents. This should indeed make parents careful what they teach or do, because it is to influence their children as well as themselves. But to tell them not to teach or do any thing, that

will materially affect their children, is to prescribe an impossibility. It is to set them at war with the laws of nature and the appointment of God.

As to making children formalists and hypocrites, by teaching them to pray and to use forms of prayer, it scarcely deserves a serious confutation. If care be taken, as doubtless it ought to be taken, to explain to them the meaning of the words they use, and the nature of the service they perform, there is no more danger of their becoming formal and hypocritical by this practice, than there is that adult persons will become so, by the habit of attending on public worship and the other means of grace. So that the spirit of the objection is directed against all means and instruction whatsoever. On the contrary, it is a matter of general and undeniable experience, that the practice in question has the happiest effect, in preserving in the minds of children a reverence of God; a fear to offend him, tenderness of conscience, and a general sense of religious obligation; even where it does not immediately lead, as it sometimes appears to do, to a real spiritual intercourse with their God and Saviour. The happy effects of this practice have often been experienced by individuals advanced in life and immersed in worldly business, who have still preserved a sensibility of conscience in consequence of it, which at last, under the co-operating influence of providential circumstances and of divine grace, has brought them to genuine repentance, and to a sound conversion.

On the whole, then, let every Christian parent consider it as fundamental, in bringing up children in the admonition of the Lord, to teach them, at the dawn of reason, that God is their Creator; to instill into their minds the general principles of right and wrong in human actions; to instruct them very early that Jesus Christ is the Saviour of sinners, and what he did to save them; and to inform them, that they need the gracious influence of the Holy Spirit of God, to renew their hearts, and to dispose them truly to love God and Christ. Let children be carefully taught the excellent Shorter Westminster Catechism, and made, as far as their years will permit, to understand it. Let them, as soon as they can read, peruse the Holy Scriptures; become acquainted with the leading facts and doctrines; commit select portions to memory; and constantly endeavour to increase in the knowledge of them. Let forms of devotion, both in prayer and praise, be also taught, and the children plainly and tenderly instructed to use them daily, in addresses to God. Let all this be done with steadiness and systematic perseverance; taking, however, as much care as possible not to disgust children with these exercises, and yet not to omit them for the fear of this effect.

*From Discourses by the Rev. A. Bruce, of Whitburn, Scotland.*

THE ANXIOUS ENQUIRY OF THE AWAKENING.  
SINNER.

“Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas; and brought them out, and said, *Sirs, What must I do to be saved?*”—Acts xvi. 29, 30.

This book gives an account of the power and success of the gospel, when preached by the apostles, after the abundant outpouring of the Spirit on the day of Pentecost. Multitudes, both among Jews and Gentiles, were turned “from darkness to light, and from the power of Satan unto God.” This success of the word was beheld with envy by Satan and his servants in the world, and they laboured by all means to hinder it. Much contradiction did the messengers of Christ meet with, and hard and cruel sufferings did they endure, in the discharge of the duty in which they were engaged. Though they went abroad to enrich the world, yet they were themselves spoiled and impoverished: though they came to proclaim liberty to captive souls, and the opening of the prison doors to such as were spiritually bound, yet the performance of this kind office, frequently procured bonds and imprisonments to themselves. Though they brought to all men wherever they came, nothing less than the offer of eternal life, in return for this, a malevolent and ungrateful world, often threatened, and at last inflicted on them, an ignominious death.

In the preceding narrative, we have a notable instance of the divine power of Christ in his servants, in silencing and disposing an evil spirit of divination that had long resided in a woman of the city of Philippi, which her masters had artfully improved for the increase of their gain; while Satan hereby had aimed at detaining the people in a state of blind credulity and superstitious veneration for the demons worshipped among them. Nor were these tricks and illusions, of the devil, unfrequent in the Pagan world, though usually combined with human fraud and priestcraft. But in this instance the artifice and influence of the deceiver were effectually baffled, and his spell broken, merely by a word spoken in the name of Jesus, who came to destroy the works of the devil. When the Pythoness followed Paul and his companions many days, not abstaining from publishing aloud her suspicious testimony to their high character and mission, saying, “These men are the servants of the Most High God, which shew unto us the way of salvation:—Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her; and he came out the same hour.” This action, so full of compassion and kindness to the

unhappy person as well as to those who had been imposed on by her, was highly displeasing to the covetous men whose worldly gain was hereby lessened. These, like many other factors for the Devil in modern times, who under the Christian name are its eternal disgrace, who rather than suffer the least diminution of their basely acquired riches, inhumanly exult in keeping thousands of fellow men under the vassalage of Satan for ever, as well as under the galling yoke of their own chains and whips for life, and ferociously exclaim against every attempt for their emancipation—these avaricious masters at Philippi, I say, would have been glad that this woman, now liberated, had remained the perpetual slave of the Devil, and a wretched dupe of imposture, if they might still have reaped the wages of soothsaying. But when they saw that the hope of their gain was lost, they turn their utmost resentment and rage against Paul and Silas, accusing them of dangerous doctrines, of riot and disorderly practices.—The giddy mob joining these interested malecontents in their groundless clamour, and even the magistrates of the famous capital of Macedonia, whose office required in them greater discernment and more equitable judgment, taking part with them in the wicked prosecution, these accused servants of Christ, however innocent, were first beaten with many stripes, and then made fast prisoners, as if they had been some notorious offenders, like those among whom they were thrust: “They cast them into prison, charging the jailor to keep them safely; who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.”

But in the midst of this unmerited persecution, and cruel usage, they were not forsaken. Their bodies were in confinement, but their souls were enlarged; their feet were fast, but their tongues loosed. By the favour of their God, through the joyful breathings of the Spirit of consolation, and the testimony of a good conscience, a prison lost its terrors, and beams of inward light, and rays of celestial joy, despelled and illuminated the dreary darkness of midnight. Neither the smart of their recent stripes, nor the pressure of their weighty chains, nor the prospect of greater torture or of death before their eyes, could suppress their transport, or mar their hymns of praise. “And at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them.” An unusual exercise this, in such a place, where none but hardened miscreants were wont to be found! It was the first time, we may suppose, that ever such sounds had been heard within these walls. This uncommon exercise, so audibly performed, and at the dead hour of night, engaged the attention,

and doubtless excited the wonder of their fellow prisoners, none of which were sleeping on beds of ease; and their attention was hereby prepared and called to the observation of the following miracle, whereby it was rendered more conspicuous and memorable. "And suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors were opened, and every one's bands were loosed." Thus suddenly did God answer the prayer of these injured suppliants; and while he meant by this astonishing event to make way for their deliverance, he intended also to bring the word of spiritual deliverance and salvation to some others there, who were before secure enough. Of this happy number was the keeper of the prison: this incident was made the occasion of his conviction, and what is more of his real conversion. A night most memorable to him, in which he was taken from the prison of sin, loosed from the bands of spiritual death, and freed from the hand of the strong man armed, the jailor of hell, who kept the house.

At his first awakening, he apprehended that he must be ruined and undone, in consequence of what had happened. His first fears were purely natural, on account of his bodily safety, or outward interests. "The keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled." Seeing he had been laid under such a strict charge, concerning some of the prisoners, he began to dread the resentment of his superiors, thinking that their escape would be imputed to his negligence, if not also to his pity and connivance.—The least therefore he had to apprehend, was the loss of his office, and perhaps also of his life. Wherefore, in the first transport of his grief and surprise, he resolves to anticipate the punishment, and was about to offer instant violence to himself. In this critical and perilous juncture, Paul interposes, forbids the execution of the wicked purpose, and arrests his hand in the perpetration of the shocking and unnatural deed. And that he might the more effectually dissuade him, lets him know that the fears wherewith he was agitated, were vain, for all his prisoners were safe. "He cried with a loud voice, saying, "Do thyself no harm, for we are all here."

Here the noble and generous spirit of these men appeared; and in this, the distinguishing charity and benevolence of the Christian eminently shone forth. Though they had lately received an ill office and hard treatment at his hand, yet they never think of returning it: they repay kindness for severity, and overcome evil with good. They discover the most feeling concern, and earnest

regard, for the poor man's preservation and welfare. These were prisoners of an uncommon stamp, that were more intent upon the safety of others, than solicitous about their own. Though the prison doors were now set open to them, and no man might shut them; and though they had a right to resume and enjoy the liberty divinely procured for them, yet they would not, like evil-doers, slip away in the dark, amidst the general confusion: They would wait to see what was to be the result of what God was now working in that place: and reserve themselves to a more open and honourable dismissal, by the consent and earnest requisition even of their unrighteous judges. They were not impatient nor meanly afraid: their hearts were fixed, trusting in the Lord: and in every step they resigned themselves to the Divine conduct, and to the will of the Spirit promised to them in such an hour. "He that believeth, will not make haste."

The word so seasonably addressed to the jailer was not without its effect. He desists from the atrocious attempt upon his own life, and impelled by other sentiments, though still full of fear and consternation, he runs in, and in a few emphatic words, discovers the emotions of his soul to Paul and Silas. He no longer looks on them as criminals, for whose sake, as he might now understand, heaven had wrought such a terrific miracle; nor doth he come to seize them, and to treat them as he had done before; he now looks on himself as the greatest criminal within the walls. Under such agitation and agony of mind he uses no long ceremonious preamble; but "he sprang in," and falls prostrate before them, either to pay civil respect and reverence, or else was borne down to the ground, under the load of his terrors, and the violent conflict within him. His trembling limbs probably could no longer support him. How greatly is his countenance, his behaviour, and his language, all at once changed! While his words, as well as his attitude, imply a tacit confession, they directly, and abruptly put the great, the interesting question, which he knows not how to resolve; "Sirs, what must I do to be saved?"

The object of his fear and concern is now something very different from what it was but a few moments before. He was lately afraid of the displeasure of his human masters, and the punishment to which he might be exposed in the body. But this is a danger about which he is no longer anxious. It is a small thing with him now to be judged of man's judgment: and it is but little, he knows, that man can do unto him. But his thoughts are now impressed with what he had to fear from the hand of an offended God, whose powerful arm had shaken the prison from

its foundation, set open its iron gates, and broken massy bars and chains asunder. He begins to be alarmed at the danger his soul was exposed to, and he makes enquiry after the way of escape.—His conscience loudly proclaimed his danger, but was ignorant and silent as to the main question. It leaves him under his inward wounds, without being able to apply the healing balm. To whom then could he have recourse, in this distressed condition, but to those whom he now is obliged to regard as the true servants of the living God? If any could give seasonable advice, and safe direction, these, he doubts not, are the men. He flies to them as if they had been angels or saviours sent from heaven to instruct him, as in one sense they really were. He had doubtless before heard something about the doctrine and the character of these men, who had for a considerable time been proclaiming salvation in the fields and in the streets of the city, about whom so much stir had been raised in that place. Even the evil spirit, out of the mouth of the Pythoness, had been obliged to confess and openly announce their character and errand, when she repeatedly cried, “These men are the servants of the Most High God, which show unto us the way of salvation.” Though loaded with public odium, and the infamy of stripes, as such he now views them, and honours them: as such he consults them, as the patient under extreme pain, or apprehension of immediate death, applies for the best advice of the skilful physician. “Sirs, what must I do to be saved?”

From this particular case, we may state the general truth, that a sinner when effectually convinced and awakened, will be seriously concerned, and anxiously inquisitive, about salvation.

This enquiry proceeds from one deeply sensible of guilt, and struck with the apprehension of perishing. This leads us to speak of these convictions, and awakening alarms usually produced in the minds of sinners, when they are made seriously to enquire about salvation.

[There is another discourse upon the same text on the import of the enquiry, “What must I do to be saved?”]

The convictions and alarms of danger, that accompany conversion, and all serious concern about salvation, are presupposed in this question, without which it would be only words without meaning, a feigned outcry about being freed from what the person never had real apprehensions of. But such a sense of sin and danger is no mere pretence, or counterfeit appearance, in those especially whom God brings to salvation. In their experience it is found to be most real and affecting. It is part of God’s usual method of dealing with those who are vessels of mercy—by which he



prepares them, or begins and carries forward his mysterious work of grace in them. On this subject, we observe,

1. That convictions are not peculiar to those who are saved, nor doth conversion always accompany them. They belong to the natural state of sinners as subject to the law of condemnation; and are often felt by those who remain and perish in this state. Few or none who are come to the discernment of good and evil, especially if they enjoy the light of revelation, are wholly strangers to these; and unregenerate men, who finally fail of the grace of God, may be affected thereby, in as sensible a manner, and in as great a degree, as any of those who are made to fly for refuge. Many of them have "a fearful looking for of judgment, and of fiery indignation that shall devour the adversaries." Cain, Saul, Judas, and others, are striking instances of this, on record; and the experience of mankind in all ages has furnished many memorable examples. Not a few get a sight before-hand of future wrath, and a foretaste of the place of torment, who are not hereby restrained from rushing forward unto it, and who never ponder the path of life. To many these tormenting sensations and fears are the pursuits and begun execution of vindictive justice, instead of being means employed by a gracious God for their rescue, and the prelude, though a terrific one, of approaching mercy. Mere terrors are, in themselves, neither desirable nor salutary, though they may, under the direction of the divine Spirit, be rendered subservient to the best and most gracious purpose. Legal convictions have no influence or tendency to change the heart of a sinner, or bring him nearer to salvation; while they are unaccompanied with supernatural discoveries and influences, and all evangelical views.

2. Though the Spirit of God usually begins his saving work of turning sinners to God by convincing them of sin, and alarming their fears, yet his method and manner in producing these effects are not always uniform, nor do all true converts experience them in the same sensible or alarming degree. There are diversities of operations in this, as in other respects, though there is but one and the same Spirit. He is the sovereign Lord, who, like the wind, bloweth where, and in what manner he listeth. Though there is always a wonderful agreement in the main part, and leading lines, of his work on the souls of his elect, yet it is also so much diversified in the different subjects, and in different circumstances, as sometimes hardly to appear the same: and it is perhaps impossible to find any two saints whose conversion doth exactly correspond in every particular, even as two human faces cannot be seen, which, when minutely examined are in every respect

alike. In nothing perhaps is this difference more discernible, than in the greater or lesser degrees of a law-work, as it is called, or of spiritual distress and terror, which precede or accompany the great change. In some, the visible tokens are so strongly marked, and the inward concussions of soul, are so violent, and the eruptions of Sinai's lightnings and the noise of its thunders are so manifest and so audible, that all around may be witnesses of them: while in many others they may appear altogether wanting; or so faint, as that they can scarcely be traced, or remembered. In all indeed such a sense of sin and misery is necessary as to produce real humiliation, to make them conscious of the need they have of Christ, and to show them the suitability of the gospel-remedy; without this it is inconsistent to suppose that the relief exhibited in the gospel can either be valued or cordially embraced. Till men know that they are poor and wretched, miserable, blind and naked, they will not regard the counsel, "to buy of Christ the gold tried in the fire, the fine linen that they may be clothed, or the eye-salve that they may see."—But of this persons may be made deeply sensible, without these extraordinary emotions, or awful impressions that may seem to be like the sorrows, and the pains of hell seizing them. Accordingly some have been gently drawn, and insensibly allured.—God comes to them, not in the stormy wind, or in the earthquake, or the fire, but in a still small voice; and "ere they are aware their soul is made as the chariots of Amminadib." Others again are saved with fear, being plucked out of the fire. While some are drawn with the chords of love—and the danger as to them may be past, before a very particular or overwhelming apprehension of it may fall upon them; others suffer the terrors of the Lord, almost to distraction, not only before or at the time of their passing from death unto life, but they may be heavy upon them for a long time after, and subject them to bondage and the fear of death occasionally through the whole course of their life; as the heavy complaint of Heman intimates. Those whom the God of mercy seasonably prevents at an early period of life, before they have been suffered to tread the open paths of wickedness, or to launch out into the deeps of Satan, often escape these terrible earthquakes and violent hurricanes. So John the fore-runner grew up from his tender years, in favour with God and man. Timothy was trained up with pious care, and from a child he had known the scriptures, which were able to make him wise unto salvation. On the other hand, Manasseh, long inured to wickedness, was caught among the thorns, fell into deep humiliation, felt bitter regret, and the sharp stings of remorse. Paul

of Tarsus, who was like one born out of due time, having run on too long, in open violence against the followers of Jesus, was struck down to the ground by a threatening voice from heaven, and remained for a time blind, and greatly afflicted. This chapter records two very signal instances of conversion, but very different in their manner and circumstances. Lydia, who, it would seem, was externally devout and accustomed to frequent religious assemblies when hearing Paul, was secretly and sweetly captivated by divine grace: "Whose heart the Lord opened, so that she attended unto the things that were spoken," with composure and affection. How different was the case with the jailer in the text. The Lord approached him in the midnight darkness and terror: the foundations of the earth were moved, a tremor seized his frame and his whole soul was in commotion and in the agonies of despair.

3. The most obdurate sinners, and persons of the worst character, sometimes become the subjects of these remarkable awakenings, which terminate in salvation. When the voice of God sounds the alarm, and his Spirit fixes the impression, none can resist him. Convictions are as the sharp arrows of the mighty, and they are shot with an unerring aim. Those who may seem to be farthest removed from them, and who have long been setting all such fears at defiance, have suddenly been wounded, and overcome. Such were some of these just now mentioned: such was this jailer; an ignorant idolater, and a man probably of fierce and fearless disposition, and of savage manners, as many of that profession are being little better often than the malefactors they keep in their chains. He had, without reluctance, become the barbarous executioner of the unjust sentence of the rulers against the meek ambassadors of Jesus: but he is taken, while multitudes around are left. In all that relates to salvation, it must be made apparent, "That it is not of him that willeth, or of him that runneth;" "The Lord will have mercy on whom he will have mercy, and whom he will he hardeneth;" that no flesh may glory in his presence. Sometimes the civil, the moral, the polished hypocrite, the righteous Pharisee, are passed over, and suffered to continue in the smooth path of deceitful ruin, while the swearer, the scorner, the drunkard, the impure, the persecutor or murderer, are arrested in their guilty career, and made inquisitive about salvation. Our Lord declared to those who were of the strictest sect of the Jewish religion, that "publicans and harlots did enter into the kingdom of God before them:" Some of the former class took the alarm when they were warned by John to flee from the wrath to come, and they "believed him, but the Pharisees

rejected the counsel of God against themselves, not being baptized of him."

When the Redeemer rides forth with his bow and sword to make conquests, he can subdue the stoutest and the hardest heart as easily as the softest: and not unfrequently has he singled out some of the distinguished ringleader's in Satan's band: And when the uncircumcised hosts see their bold and vaunting Goliaths laid prostrate, they are stunned at the sight: the poor have hope, and iniquity as ashamed or afraid must, for a time, stop its mouth.—When men behold a profligate wretch, who exceeded all the neighbourhood in wickedness, all at once changing his language and his conduct, they cannot refrain from exclaiming with wonder, "Is Saul also among the prophets? Is not this the man who was addicted to all the fashionable vices, and walked according to the course of the world? but now he is thoughtful, serious and scrupulous. Lo! this is the man that made not God his strength, nor his fear; but was a scoffer of godliness, and a despiser of them that are good: What means it that he now haunts their company, and listens greedily to their discourse? He that was wont to make the Sabbath a day of business or recreation, see him now shunning the tavern, and leaving all behind, that he may be an attender in the house of God. We hear no more from his lips the hellish oath, the foolish jest, or the wanton song; but see him now withdrawing to his closet apart; and *Behold he prayeth!*" "There is one," they will also say, "who was a greedy extortioner, an unfeeling, an inhuman wretch; who neither feared God nor regarded man: but see how he softens! how tame he grows! Now he hangs down the head, and heaves a deep sigh! Now he trembles, he groans, he weeps, he cries! What hath God wrought!"

Such strange and unexpected changes are often suddenly effected. None can tell, in this respect, more than in others, what a day or a night may bring forth; nay, a much shorter space may suffice for the great work both of conviction and conversion. As the natural man at the end of time, so the spiritual man, may be changed, "in a moment, in the twinkling of an eye," at the sound of the celestial trumpet. So, many bold sinners, like the giants warring with heaven, have been struck dead as with a thunderbolt. Some who in the morning were raging lions, breathing out cruelties, like Paul, have by the hour of noon, been found to cry, under the sudden blaze of overpowering light, "Lord, what wilt thou have me to do?" Sometimes the man, as here, who was lying this hour or minute in a midnight sleep, is the very next seized with a fearful panic, so as hardly to know

whence it arises. Quick as the flash of lightning, sudden as the earthquake's shock, so suddenly "comes trembling, fear and dread." Though such a work is usually more slow and gradual, as well as silent in its progress, yet there is nothing to hinder it from being effectually accomplished, in a more summary manner. A short work can the Lord perform on the earth. He can make great, interesting, and lasting discoveries all at once. He may, without the protracted teaching of days and years, give persons very distinct, clear, enlarged, and affecting views of the mystery of iniquity within them, of the unfathomable abyss of their misery, as well as of the boundless mercies and matchless glories of Christ.

4. Those awakenings which precede and accompany salvation are in a special manner to be ascribed to the Spirit of God. When Jesus promised to send him into the church, this is mentioned as a leading branch of his office there: "When he is come, he shall convince (or reprove) the world of sin, of righteousness, and of judgment." Accordingly, it was one of the first and most remarkable effects of his glorious mission to the disciples, waiting in Jerusalem, his bringing multitudes, assembled in that place, to a lively apprehension of their heinous guilt, in crucifying, or so long rejecting the Son of God: so that they could not withstand the heavy challenge, nor resist the divine energy; but were constrained to cry out, "Men and brethren, what shall we do?"—Hence the apostle speaks of him as received by the children of God under a two-fold character, according to two essential parts of his office successively experienced in their hearts: "Ye have not received the spirit of bondage to fear, but the spirit of adoption whereby ye cry, Abba, Father."\* Even in former ages, admonitions, reproofs, and strivings, to awaken impenitent sinners, and to oppose by suitable means, and by his common motions, the current of iniquity in a corrupt time, are attributed to him: God said of the old world, who were disobedient in the days of Noah, "My Spirit shall not always strive with men upon earth."—Though there is in the heart of every man naturally a witness for God, a principle whereby he may often be rendered conscious of guilt, and a law, by attending to which, he may know "the judgment of God that those who commit such things are worthy of death;" yet these are too often silent, and always will be feeble and inefficient, to produce thorough humiliation, or to strike with a due sense of human depravity and wretchedness, until the Spirit come to open the ear to discipline, to seal instructions, and

\* Rom. viii.

to show to man his transgressions, wherein he hath exceeded.—Men naturally wish to live at ease, undisturbed by such thoughts: they would turn away their eyes from such a disagreeable object; and when they cannot do this, they rest in a general, superficial, or partial view; or find means to evade or abate the force of conviction. Such painful sentiments are not voluntarily chosen or retained, as they are incompatible with the peace and pleasures which sinners most love, and shocking to their pride. They must therefore be impressed with a foreign hand: they must come from above, and not from our own spirit. But when the Advocate is come, from his light none can hide; from his all-detecting presence and power none can fly.

[*To be concluded in our next.*]

### IMPORTANCE OF RELIGIOUS PERIODICAL WORKS.

We make the following extracts from different papers, not so much because we suppose the readers of the Monitor do not duly appreciate the importance of well conducted religious newspapers or magazines, as from a desire to impress upon them the duty of greater exertion to place such works in the hands of others, whenever it can be done. A religious publication which faithfully and truly exhibits the principles of the gospel, must assuredly be a powerful auxiliary to the labours of the gospel minister, while it exercises a most salutary influence in promoting a spirit of liberal and vigorous exertion for an enlargement of the sanctifying principles of divine truth. For it should not be presumed that the support which individuals give to this object will be so much diverted from the more important support which they are under necessity to give for the preaching of the word, and the maintenance of gospel ordinances among themselves. So far from this being the case, experience teaches us that it is directly the reverse; for if we cast our eyes over those sections of country where religious newspapers have been most extensively circulated, it will be found, that there the largest sums of money have been raised, not only for the support of the gospel among themselves, but also for the purpose of sending it where it is not. It may, however, be said, that these exertions have been made in the cause of error. This is true to a certain extent. What then? Shall those who know the truth—who have raised a public testimony against ALL the complicated machinery of human invention, set in motion by heretics and visionaries for the purpose of evangelizing the world, to the almost entire exclusion of the

pure word of life, be less wise—less zealous for God and for truth, than these Babel builders are? We hope not.

To the Associate Church, we think it of the highest importance that a religious periodical, which shall exhibit her peculiar principles, should be extensively circulated among her members; especially in those places where the people are destitute of the stated ministrations of the word and ordinances of Christ. For if we look at the annual reports to the Synod which come up from the different Presbyteries, it will be seen that she has numerous vacancies, throughout the whole of her bounds. How important, then, is it, that these destitute places should be furnished with a periodical visitor, that will in some degree compensate for this lack of knowledge. We believe that those ministers who are annually appointed by the Synod to itinerate for a given time, could not better serve the cause of truth and godliness, (aside from their official duties,) than by using their exertions to introduce publications, known to contain sound and valuable religious instruction, into those places which they may be called in the providence of God to visit. It is not supposed, however, that any religious paper, be it ever so ably conducted, can adequately supply the absence of a stated ministry; but it is believed that it will have a powerful tendency to awaken the people to a sense of their need of, and invigorate their exertions to procure, a preached gospel.

The circulation of a religious paper, presenting regularly before the minds of the people, truths of the most interesting nature, exerts a moral influence which is so imperceptible and silent in its progress, that very few duly estimate the amount of good which it is suited to effect. I will therefore ask your readers to consider, for a moment some of the benefits which may be derived from a well conducted religious newspaper:—

*To the scholar.*—It is a source of valuable information to the scholar. To say nothing of the items of literary intelligence, it is well known, that the journals and letters of missionaries and travellers, contain a statement of many facts relative to the history of the earth and its inhabitants, by which the scholar is enabled to detect errors that have long passed currently for truth; because writers of the last age, like the father of history, found it easier to record what they *heard*, than to enter upon a strict investigation of facts. The present has been called, for the sake of distinction, “the age of inquiry.” Much has recently been done in clearing from the pages of history the rubbish of hearsay traditions. Valuable accessions have been made to our knowledge of the earth and its inhabitants, from the journals of foreign missionaries. Inquiries on this subject should not be regarded as the speculations of indolent curiosity, suited only to amuse the vacant hours of an idle scholar: the history of the earth, its productions, curiosities, and inhabitants, presents a subject for inquiry worthy of the attention of every one. It has a moral use. The more extensive our knowledge is of the various works of God, the more enlarged and exalted will be our views of his wisdom and goodness, the more clearly shall we discern the harmony subsisting between his works and his word, and the more vivid will be our conviction of the value, the unspeakable value of the gospel.

*To the rising generation.*—A religious newspaper may be made productive of much good to the rising generation. Of our youth who enjoy the ad-

vantages of education, but few are furnished with a sufficient variety of useful books, written for their improvement, and adapted to their capacities. With little or no variety in their books, it is impossible in most cases to create or improve a taste for reading.

Children, like the Athenian philosophers, are fond of hearing "some newer thing." This passion which is so strong in early life, and which it would be impossible and, indeed, undesirable to eradicate, may be gratified without hazard to their morals, by inviting their attention to the religious newspaper. In looking over its varied pages, the moral lessons once heard with delight as they flowed in accents of love from maternal lips, and the solemn truths inculcated by the ambassador of Christ, will be recollected and impressed upon their minds. The inquisitiveness natural to their years, will be stimulated. A new impulse will be given to their mental energies; new inquiries will be suggested; their thoughts, by degrees, will take a wider range; new ideas will be awakened, and new associations formed. This, my friends, is not mere theory; or, if it be, it is theory built upon *facts*, which satisfy the writer, that a religious newspaper is truly valuable in a family where there are young people.

*To Christians in general.*—But that which gives a publication of this kind its greatest value, is the religious intelligence which it brings us, and the moral influence it exerts. Scattered as Christians are in this part of our country; deprived, as many are, of the regular administration of the ordinances of the gospel, without this means of information, it is impossible for us to know the condition of other churches or to act in concert with them, in endeavouring to promote the prosperity of our Zion. There can be very little union in the exertions of Christians, scattered as they are in the southern states, without some medium of communication with each other. A religious newspaper, which is the best medium for such communication, serves as a powerful instrument in uniting and strengthening their hands, in directing their efforts, and in thus promoting the cause of our holy religion.

The Vermont Chronicle informs us, that two clergymen in that state, after procuring forty-four subscribers for that paper in their own parishes, agreed to meet for the same purpose in a destitute town. Here they attended an evening lecture, and at the close stated the character and terms of the paper, and its value to every family. Sixteen persons rose in their seats, and gave in their names as subscribers, and the number was afterwards increased to twenty-four. They afterwards obtained nineteen at a meeting in another town, and intended to pursue the plan still farther.



### THE MOTHER'S PRAYER.

There is a strain whose soothing charm.

Unknown to fancy's ear,

Breathes o'er the soul a sacred balm;

And angels bend to hear:—

'Tis when with meekly lifted eye,

That beams parental care

With humble faith and hallow'd sigh,

Ascends the Mother's Prayer.

When childhood treads its devious way,

With thorny flow'rets strew'd;

When youth with folly loves to stray,

A stranger still to God:—



To him the source of sure relief,  
 The suppliant doth repair;  
 She casts on him her secret grief:  
 God hears that Mother's Prayer.

In manhood's prime, her anxious heart  
 Attends his footsteps still;  
 In all his pleasures bears a part,  
 And weeps the wayward ill:—

While agoniz'd with fear and love,  
 And ever-watchful care;  
 Like incense sweet, ascends above,  
 The pious Mother's Prayer.

And while devotion, fear dispels;  
 With heavenly hope assur'd,  
 Some kind commission'd spirit tells,  
 Thy vows of faith are heard.

O rich the meed that heaven bestows,  
 To bless maternal care;  
 And large the stream of love that flows,  
 Call'd by a Mother's Prayer.

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### WILLIAM MORGAN.

Eleven individuals, indicted for a conspiracy to kidnap this unfortunate man; have had their trials at Canandaigua, and have all been acquitted: But notwithstanding this, the trials have elicited *positive* proof in confirmation of what was long ago beleived on the most unequivocal circumstantial evidence, viz: That *William Morgan was murdered at Fort Niagara, on the 17th of September last*, by a party of Masons, acting agreeably to the counsel and consent of a very large number of Freemasons; how great a number, is known only to HIM who searcheth the secrets of all hearts. The following extract from the *Batavia Republican Advocate*, of August 31, the truth of which, is confirmed by other prints in the western part of this state, contains the particulars of this heart-sickening transaction.

"We state the following facts, which we have received from authority against which there can be no impeachment. We have it from a person well acquainted with the conspiracy, who has given testimony before the Grand Jury of Ontario. This gentleman, who has now done his duty, in the silent hour of night was called on to raise up quickly and dress himself, for they had Morgan in custody, who was about to reveal the secrets of masonry. He obeyed the summons, and took charge of the prisoner during five days and nights.— When he got up he saw a man tied, as he expressed it, hand and foot, and he

then, under the orders of several individuals, was carried to the magazine, and discussions took place as to the disposal or destiny of their victim. On the day of the installation of the Lewiston Chapter, Morgan was restless and uneasy: he begged to have an interview with his wife and children, and was then stilled to peace under the idea that he would see them in four days.

At the same time our informant avows that the masons were devising plans to get others into their possession. Morgan was taken across the river, and when in the boat said, "Gentlemen, I am your prisoner, and I hope you will use me kindly." When this appeal was made to their humanity, a pistol was presented to his breast by a villain, who said, "if you make any observations I will blow you through." The object of taking him to Newark was to put him in charge of the Canadians. The masons asked him what death he preferred—his answer was, "I have been a soldier in my country's service, and I wish to die as a soldier." He said this in the presence of twenty masons, and added, "If you take my life it will be more injury to you than all I can write or say." It appears that he was three times tied, and to the astonishment of his murderers, he three times freed himself from his bondage of cords. When he saw death was inevitable, and that wife and children he was not permitted to behold, his last request for a bible was refused, with the repulsive answer, "you shall have neither bible nor candle!!!"

A rope was tied round his hands, neck and body, with heavy weights attached, and the unfeeling monsters rowed out, and threw him overboard. When the deed of death was actually accomplished, a Knight Templar in great speed came to the Boat with a dagger in his hand, and enquired for Morgan, when he was told that half an hour before they had drowned him, he complained that he was not killed masonically!!!

The lodge at Lewiston met on the night of the murder, and farther means were devised to carry off other individuals. The names of the persons who plunged Morgan in the deep have been given to the Grand Jury of Ontario. These facts speak for themselves, and comment is unnecessary.

What will those editors, who have left no means untried to blind the public mind, and heap odium upon those who have honestly endeavoured to unmask this dark mystery, say to this?—The arrogant pretensions of Freemasonry to all that is excellent and praiseworthy—the silent acquiescence, and servile submission which it has required of all—and the vindictive spirit with which it has, in the case of Morgan, assumed the power to punish all disobedience to its unlawful and unhallowed requirements, has never been surpassed by the ecclesiastical tyranny of Rome, even in the days of its greatest power. Indeed, history does not furnish us with an example of equal cruelty and wickedness.

The public are greatly indebted to the *National Observer*, published in this city, and the *Republican Advocate*, published at Batavia, for the facts which have been brought to light. The course pursued by those editors, in relation to this matter, has excited the most inveterate hatred of a great proportion of Masons; and, from what we have seen and heard, we have great reason to fear that it is the numbers of the *uninitiated*, (to use a Masonic term) and the strong arm of the law, which alone protects them from Masonic vengeance. Dark and nefarious as this transaction has been, and powerful as have been the efforts of those under

Masonic influence to cover it from public view, we rejoice there is now a prospect of the whole of this abominable crime being exposed, and its perpetrators brought to punishment: Judge Howell, in addressing the jury on the trial for Conspiracy, remarked, that though the testimony, abundantly sufficient to prove abstractly all that was alleged, did not charge those defendants with the crime, yet the time of the court had, notwithstanding, been profitably spent in eliciting testimony which must ultimately unravel this horrible mystery.

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### CORRESPONDENCE.

*Extract of a Letter from a Correspondent in one of the Western States, to the Editor of the Religious Monitor.*

“Though our support has been very inconsiderable in the distant and sequestered, but highly infested region of ———, we have not decreased. But surrounded by Hopkinsianism, in its most horrific and destructive forms, and other errors subversive of the ‘principles of the Reformation,’ by which we mean principles of the Bible; you may expect that if ever a squint aside from our Standards be detected, I shall take the liberty of mentioning it to you. One instance of this kind, whether I was mistaken or not, I referred to in my letter to ———.

I am free to acknowledge that I view periodical publications of a religious kind, with jealousy; because of the silent but powerful influence they may have, in overturning a pointed testimony to the truth, or at least, in greatly relaxing it. Notwithstanding the ability with which, for many years, the Christian Magazine, in Scotland, was conducted; I believe it was an eminent instrument in effecting that unscriptural Union against which our Synod now stands as a Witness. In giving religious intelligence, particularly on the subject of Missions, even when known to be authentic, would it not be important, that your readers may know in what way the world is becoming evangelized, to state the doctrines which distinguish the societies under whose authority Missionaries are sent. I refer particularly to those self-constituted societies who usurp the prerogatives of Synods and Presbyteries. And then we ought to know what kind of a gospel is the common means of conversion. I have long thought that the support of our reformation formularies, would lead necessarily to a solemn protest against the principle of “without note or comment,” as *understood* and *acted upon* by our Bible Societies, which, under this plausible pretext, are fast banishing an inspired psalmody from the church. Though it should

be like attacking Diana of the Ephesians, and attended with an uproar, I think a faithful testimony in behalf, not only of Creeds and Catechisms as ordinances of God, but even of a translation of the scriptures as a *whole*, demands it. It would gratify me to see a communication from some of your more able Correspondents on the subject.

#### REMARKS.

In reply to what our Correspondent says of Missionary Intelligence, we would say that it is generally impossible to ascertain precisely what doctrines are taught at the different Missionary stations, as the Journals of the Missionaries are silent on this subject. We have no authority before us for saying that Missionary Societies have usurped "the prerogatives of Synods and Presbyteries," though there may be instances of the kind. The object of such societies is simply to furnish the means, and so far as we are informed, the Missionaries are regularly ordained agreeably to the usages of the churches to which they respectively belong. We may, in a future number, probably give a statement of the principles "which distinguish the societies under whose authority Missionaries are sent." We have never supposed that the distinguishing "principles of the Reformation" characterize the instructions of the great body of Missionaries—nor have we ever designed to convey such an impression to our readers. If our Correspondent had a peep at the rude mass of materials without arrangement or precision, from which we derive our small portion of Missionary Intelligence, we believe that he would occasionally be at a loss what disposition to make of them. The same may be said of most of the religious intelligence that comes under our review. The phraseology is generally exceptionable, partaking largely of that tone of boasting and exaggeration, (or as our Correspondent G. would say, "*speaking largely*,") so prevalent in our day, that it is extremely difficult to make it speak the language of common sense; and still more so, to ascertain what is to be received, and what rejected. But after all, we think it a duty to inform our readers of the religious operations of the day, be they scriptural or not.

It is hardly to be expected that, among the multiplicity of subjects composing a Monthly Magazine, handled by a great variety of persons, all will be able to stand the scrutiny of close criticism. But its *general character* should be able to do this. And we hope, whenever "a squint aside from our Standards" is "detected," that our Correspondent will not be contented merely to "take the liberty of mentioning it," but that he will take up the

pen and confute, (as he is abundantly qualified to do so,) from the Scriptures and our subordinate Standards, whatever he finds erroneous. By doing so, he may be of service to our readers, and to the cause of truth. The "instance of the kind," which he has already "referred to," we have not at hand, and must, therefore, respectfully request him to forward a corrective, which shall be promptly inserted.

The jealousy with which our Correspondent views "periodical publications of a religious kind," however much cause there may be for it, in relation to most works of this description, we think it inapplicable to the Monitor, for the following reason: All, or nearly all, the original essays for the Monitor, are written by ministers of the Associate Church, to all of whom its pages are always open; and should any of them be found napping—or, should the selected matter be found heterodox, it is reasonable to suppose, that some of them would notice it in an article for our pages—knowing, that unless they did so, the poison, without any counteracting influence, would be more or less circulated among their congregations: unless, indeed, they should content themselves with barely taking "the liberty of mentioning it;" which is not to be credited. How, then, we ask, can the Monitor, under such circumstances, tend to "relax a pointed testimony for the truth?"

Of "the silent but powerful influence" of religious periodicals, we are well aware. And for this reason we earnestly urge upon the members of the Associate Church, to look well to it that they be not destitute of this "powerful influence," and upon her ministers to see that it be of the right kind.

As respects the Christian Magazine, it may, or may not, have had a remote influence in bringing about the late union in Scotland. But if we may be permitted to give an opinion, we should attribute it more to their associating themselves, in some degree, for promoting the objects of benevolent institutions, the Bible Society for instance, and to friendships formed among the ministers and distinguished laymen of the two bodies. There is very little difference of opinion in the Associate Church respecting that union, though there has been considerable respecting the steps proper to be taken by our Synod in relation to it. For ourselves we are decidedly hostile to all those unions when either party relinquishes any of its peculiarities, when there are mutual concessions of those points which were formerly contested, or they are settled by the use of ambiguous language, which each party can construe to their own liking, or silence is imposed. These characteristics distinguished the Scotch union. Now it is evident

that such a union is merely nominal and heartless, as well as unscriptural. It is so, because those concerned in it still believe as they did before, although they have agreed to keep silence: and thus, the principle of contending for the whole truth is banished, and the flood-gates of error opened wide. And we may rest assured, the enemy will not neglect to avail himself of this newly acquired advantage.

#### BENEFIT OF ATTENDANCE ON PUBLIC WORSHIP.

To visit the sick and the dying is a most important and necessary part of a minister's duty. But I have often found it a difficult and painful one, especially when the person whom I was called to visit was ignorant and careless, or filled with delusive hopes, resting on some other foundation than that which the gospel reveals. Frequently, however, I have had much pleasure in this part of my duty, and have found myself instructed, animated, and comforted by the conversation and behaviour of dying Christians.

Some time ago, I was sent for to visit a person who was thought to be dying. On entering his apartment, I saw a venerable looking old man in a chair, and apparently much distressed from a difficulty in his breathing. His daughter told me, that he was then a good deal fatigued with the exertion of rising out of bed, but that he would be able to speak to me in a little. Being told who I was, he said to me, after a short pause, "I am glad to see you, Sir; and thank you for coming so readily to visit me in this poor habitation." I then asked him a few questions about his bodily health; these he shortly answered, and then said, "You see me, Sir, on the verge of eternity: but I bless God I have no fears of death. I hope that I can truly say, *I know whom I have believed*; and my chief reason for sending for you at present is to help me to praise the Lord for his great and wonderful mercies to me." "What mercies do you mean?" said I. "I mean his great and wonderful mercies in Christ Jesus. I am now an old man, in my eighty-fourth year; and blessed be his name, I can say, I have known the Lord since I was eighteen. "Since you was eighteen? Pray did any thing very remarkable happen at that time, that you remember it so particularly?" "Yes, yes," said he, "something very remarkable indeed; something that I shall never forget while I am able to remember any thing, and for which I shall bless God through all eternity." "May I ask what it was?" "Certainly," he replied, "and when I get a little breath, I shall tell it to you with pleasure." After pausing

for two or three minutes, he spoke, nearly as I can remember, to the following purpose:—

“When I was about eighteen years of age, I happened to be in Edinburgh following my business. Though I was not addicted to any gross immorality, I was a stranger to true religion. I had something like the form of godliness, but it was nothing but a form. One Sunday I went to the West Church. It was about the time of dispensing the sacrament, and a minister of the name of Pitcairn was preaching. I shall never forget his text: it was in 1 Pet. ii. 7. *Unto you, therefore, which believe, he is precious.* The church was exceedingly crowded, and the congregation very attentive. Nothing very particular happened till about the middle of the discourse, when Mr. Pitcairn made a long pause.—A dead stillness immediately ensued. Every eye was fixed on him, and several of his hearers seemed to be a good deal agitated. When he resumed his discourse, he spake to the best of my recollection, somewhat to the following purpose:—

“Last night, when I was on my knees before God, pleading with him in the prospect of this day’s service, it was impressed on my mind, in a very unusual manner, and as if I had heard a voice from heaven, charging me, that this day I should make a full and particular offer of Christ to all who hear me; and also, that I should require of them an immediate answer, whether they accept the offer or not. I do therefore, in the name of the most High God, offer to all and every one of you, the Lord Jesus Christ, with all his benefits; I offer him to the young and the old, to the rich and the poor, to sinners of every kind and degree; assuring you, that if you accept of him as he is offered in the gospel, you shall be blessed in time, and blessed through eternity. Well, what do you say? Do you accept of him or not? What answer am I to carry back to him whose servant I am? Consider the matter, and make up your minds.” On saying this, he sat down in the pulpit, and the most solemn silence followed that ever I witnessed. I was very much affected, and tears ran down my cheeks in abundance. My sins crowded into my mind. I saw myself to be a lost and ruined creature, and was enabled to cast my guilty soul on Jesus Christ, believing that he, and none but he, could save me. On looking up I saw many persons in tears around me.

“Mr. Pitcairn continued sitting, I think, about five or six minutes; then, rising up, and looking round on the congregation, he said to them with great solemnity, “Well, my friends, what is your determination? Are you now willing to obey the command of God, to believe in his Son Jesus Christ? Do you accept of

the Saviour, as he is offered in the gospel, and give yourselves up to him, as God hath commanded, that he may wash you in his blood, clothe you with his righteousness, and sanctify you by his Spirit? Or, on the contrary, do you proudly and wickedly reject him? Or, which amounts very much to the same thing, are you resolved to delay this important business till a more convenient season?" Then, in a very earnest and forcible manner, he urged his hearers immediately to accept of Christ, and to comply with the invitations of the gospel. In the name of God he conjured them neither to decline nor to delay so important a duty. "Many," said he, "to whom the same offer was made, are now in hell, bitterly lamenting their guilt and folly in rejecting it. And, Oh! were they permitted now to address you, with what earnestness would they beseech you to beware of what must assuredly bring you to *that place where they are tormented*, Luke xvi. 28. Many of your pious friends and relations who lately worshipped with us in this place, were enabled through grace to accept of Christ, and to give themselves up to him, and are now before the throne; and were they permitted to address you, oh! with what earnestness would they join in the exhortation I am now giving you; and beseech you to accept of Christ, that you may, by and bye, be united to their blessed society, and made partakers of their joy." In this manner did Mr. Pitcairn exhort and beseech his hearers to comply with the calls of the gospel, and to embrace the Lord Jesus Christ. "It was," said the old man, "the most solemn season I ever witnessed. It was much spoken of in Edinburgh and its neighbourhood, and many dated their conversion from that day." He added, "that he himself knew several persons who were then awakened to a serious and lasting concern about their salvation; and, no doubt," as he justly observed, "there would be many of whom he had no opportunity of hearing."

I was surprised at the distinctness and animation with which the poor old man narrated the above particulars. His weakness and difficulty of breathing obliged him to stop from time to time, but the whole circumstances seemed to be as fresh in his recollection as if they had but lately occurred. As soon as I returned home, I wrote down all I could remember of what he told me, and from the deep impression it made on my mind, I believe that I remembered the greatest part of it. I soon called on him again, but found him greatly worse. He was unable to rise, and, though perfectly sensible, he had become so deaf, that it was almost impossible to make him hear. He continued tranquil and resigned to the will of God, and enjoyed to the last a steady hope in the divine mercy through Jesus Christ.



## Select Religious Intelligence.

### "THE ANTI-UNIVERSALIST."

One volume of a paper with the above title, has been published at Providence, R. I. It appears once in two weeks on a half sheet, larger than was used for the first volume, at \$1 a year in advance, or \$1 25 after three months from the time of subscribing. The Editor and Proprietor is Mr. Origen Bachelier; his Agent in Boston is Rev. Benjamin Jones, No 91 Court Street. He states that his subscription list is of the first respectability in point of character, embracing almost one hundred clergymen of different denominations. One clergyman was responsible for 40 numbers of the first volume, which he now increases to 100. We are convinced, that such a publication may be useful, when discreetly managed. Its particular *uses* are: to convince such persons as are wavering on the subject of Universalism; and to furnish the decided friends of truth with short, off-hand arguments, to aid them in their conversation with inquirers, or in their conflicts with the enemies of the truth. For these purposes we can cheerfully recommend it. We hope that its subscription will be enlarged, at this favourable time, the commencement of a new volume; and would suggest that benevolent gentlemen might do good, by throwing it into neighbourhoods and families where it might not otherwise find its way, but where it may be specially needed. [Rec. & Tel.

Subscriptions for the above work will be received at the office of the Religious Monitor.

### THE BIBLE CAUSE IN THIS STATE.

The New-York Observer has the following remarks under this head;—

It is cheering to remark, that in Onondaga, Rensselaer and Orange counties, resolutions have been passed to supply every destitute family within their limits with the word of God, and that in each of them efforts are now making to fulfil this benevolent design. But on the other hand, we hear from Alleghany county that 1000 families are without the Bible; from Clinton county, that 500 families out of about 3000 are destitute; from Jefferson county, that in one town containing 230 families, 52 were found destitute, many of which have been in this situation for years; from Chautauque County, that wherever an investigation has been made, the number destitute has far exceeded the previous estimate; from Oswego county, that *more than one-fourth* of the whole population are destitute; from Tioga county, where the number of destitute families has been estimated at 500, that after a partial examination there was reason to think this number "far, very far too low;" from Cortland county, that 400 families have neither Bible nor Testament; from Steuben county, that although 1000 Bibles have been distributed by the local society, the number of destitute families is not diminished; from Washington county, that not less than 250 families are destitute; and from some other counties—even the silence is portentous.

### THE WALDENSES.

The people alluded to in the following article are the only community in Christendom whose ancestors, more or less remote, have never yielded to the influence of papal jurisdiction;—

*The Waldenses.*—A gentleman who visited the country of this remarkable people in 1824, has furnished the editor of the Christian Spectator with a statement of their numbers. In the three valleys of Lucerne, Perosa, and San Martino, there are 25 villages, comprising 13 parishes, presided over by 13 pastors, with an aggregate population of 18,600 Vaudois Protestants, intermixed with 1400 Roman Catholics; of the Vaudois population, 9900 are in the valley of Lucerne, 5100 in Perosa, and 3600 in San Martino. Total population, 20,000. These valleys are on the eastern side of the lofty chain

of mountains which separate Piedmont from France. The road from Turin to their villages, passes through the city of Pignerole, a distance of about 25 miles; and thence to San Giovanni, the first Vaudois village on the route, may be ten or twelve miles.

### NASSAU HALL BIBLE SOCIETY.

At a late meeting of this Society, (Princeton, N. J.) the following resolution was passed unanimously.

"That this Society, in dependence on divine aid, and in co-operation with the several Bible Societies of the State, will, if possible, within a year, cause every destitute family in this State to be supplied with a copy of the Bible."

This being adopted, (says a correspondent of the N. Y. Observer,) a subscription was immediately commenced. More than \$800 were subscribed, several subscribers setting down their names for \$50 or more. Volunteer agents, from the College and Seminary, to the number of 39, have engaged during the next vacation to explore every nook and corner of the State, in order to ascertain and report every family that is not supplied with the word of life. Agents were appointed to visit all the local Societies, several of which have promptly acquiesced in the above resolution, and taken measures to carry it into effect. It is supposed there will be about 6000 Bibles required, the cost of which will be about \$5,000.

As a further pledge that this great work will be accomplished, we learn from the New-Jersey Eagle, that at a special meeting of the Newark Bible Society, held in the 1st Presbyterian Church on Friday evening, it was unanimously

*Resolved*, That the Newark Bible Society cordially approve of, and will cheerfully co-operate in the resolution of the Nassau Hall Bible Society, to supply the destitute in this State with Bibles.

*Resolved*, That the Society recommend to the Board of Managers to open subscription papers, inviting the co-operation of our citizens, to patronise this grand and noble enterprise.

The meeting was ably and eloquently addressed in support of the above resolutions, by Messrs. Carroll and Riddle, who attended as delegates from the Nassau Hall Bible Society.

The subscriptions in the church, including the collection, amounted to about \$230.

### INQUISITION IN SPAIN.

The Palace of the Inquisition forms a square, having a large handsome court in the centre:—the front contains a number of handsome rooms, not at all antique, but fitted entirely in the modern taste. Upon crossing the court-yard, a flight of steps led to the consistory, where the sittings were held; in this there was a sort of raised stage, which upon these occasions was occupied by the Grand Inquisitor and his colleagues. Beyond this, on the other side, we found the library, the archives, and last of all, the room of torture, about 50 or 60 steps under ground. The first object which struck us in this place of horror, was the rack machine, somewhat similar to the lash chamber, with which to this day, in many countries soldiers are punished.—Two bars, the length of a man, were crossed by two others of the same size, and formed a sort of bed; there was a board hollowed out, where the head of the unfortunate victim was placed, and buckled tight with a strap. On each were rings in the wall, through which ropes passed; these were fastened to the body, arms, and legs, and then drawn so tight, they cut into the flesh.—During this operation, the victim had his mouth filled with water, so that, in addition to his torment, he had the feelings of suffocation. The second instrument for torture was by means of fire; it was a chair with a footstool, in which two holes were cut:—through these the feet were placed, and held over a hot pan of coals; and to increase the pain, were first rubbed with oil.

The third torture, for which I have no name, was a rope, which, after the victim's arms had been placed behind his back, was tied to his hands, and by that time more experienced, I might among these records, have found many things interesting and worthy of transmission to posterity; but as it was, they were destroyed, without any one giving himself the least trouble about them.

We burned and destroyed all these instruments of torture; the archives we used for lighting our fires, and for a variety of purposes. Had I been at that time more experienced, I might among these records, have found many things interesting and worthy of transmission to posterity; but as it was, they were destroyed, without any one giving himself the least trouble about them.

In the middle of the court was a well, though it contained no water; but under the colonnade was another, from which water could be drawn into the uppermost stories. This water was not very good, having a sweetish taste; but for want of better, there being no other well near, and the river being at some distance, we made use almost entirely of this, as well for drinking as cooking. No one regiment in the garrison was so unhealthy as ours; and I was told by the Surgeons of the regiment, that the prevailing disorder was the putrid fever, of which there was not the slightest symptom in any other of the regiments; at last the reason was found out.

A soldier had let his watch fall into the well; another, a mason by profession, offered to get it out again, if he might be allowed to go down, and the owner give him half the value. This was agreed to, and the mason immediately set to work; but he quickly came up again, with affright, and said there were skeletons in the well; the matter was investigated, and several were actually taken out; they had probably not lain there a great while, as pieces of flesh were still hanging to them. The well was immediately closed up, and water was brought for us upon asses from the river, and the neighboring well; and it was said that much of the sickness had been occasioned by the water having been poisoned by the dead carcasses.

The cellars were filled with the choicest wines; these we liked the taste of, and often drank the downfall of the Inquisition in their own wine.

Near this building in the square of St. Pedro, the Autos da Fe, or public executions, took place. Within these walls we found all the apparatus used upon these occasions, such as caps ornamented with devils, serpents, and all kinds of monsters; dresses painted with flames, and the whole economy of the infernal regions.

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## Summary of Religious Intelligence.

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*New Zealand.*—By a late arrival in England intelligence is received, that the Missionary Station at Whangarooah, established by the Wesleyan Society had been robbed of all its valuable contents—and the missionaries, had been obliged to flee from the place to save their lives. The Rev. Messrs. Turner, Hobbs and Wade, with their families, had arrived at New South Wales.

[*Religious Intelligence.*]

*Liberal Contribution.*—At the annual meeting of the Hibernian Society in London, a collection was made of seventeen hundred and forty-seven dollars, for the support of schools in Ireland, and readers, who are employed to go from house to house to read and explain the Bible to the poor ignorant Catholics.

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The following foreign abstracts are from the Boston Recorder and Telegraph;—

*London Missionary Society.*—The directors have engaged Rev. W. Ellis, missionary from the Sandwich islands, and Rev. J. Edmonds, from India, to visit Ireland, with a view of promoting the interests of the society in that country. For the same purpose they have sent to Scotland, Rev. Dr. Philip, from S. Africa, and Rev. H. Townley, from India.

*Wesleyan Missionary Society.*—On Thursday and Friday, April 26 and 27,

three sermons, were preached in as many different chapels. Sabbath day succeeding, 87 sermons were preached for the society in 43 chapels in and near London. At these several services and meetings connected with the anniversary, the collections and donations amounted to 1465*l*.

*Sales of Ladies' Work.*—Sales took place in London, May 17 and 18, for the India Female Education Fund, which amounted to \$650. For the Newfoundland School Society \$348. For the Negro Children Education Society, \$533. April 21 and 27, for the Jews' Society, \$586. May 10 and 11, for the Hibernian Society, \$1776.

*Prayer Book and Homily Society.*—Receipts of the past year, from sale of prayer books and homilies, 460*l*. Other sources, 1367*l*. Total, 1827*l*. The society is indebted 223*l*, and is under engagements for 900*l*.

*Great Contribution.*—At the annual meeting of the Hibernian Society in London, the contribution amounted to \$1747. The objects of this are, to maintain schools in Ireland, and persons to read the scriptures in the cottages and cabins of the poor of that country.

*A Ladies' Bible Society* has been formed at Birmingham, England, embracing twelve associations. These associations divide the city, (containing 120,000 inhabitants), into 296 districts, in which more than 350 ladies are engaged as collectors, and the number is constantly increasing.

## View of Public Affairs.

### EUROPE.

**GREAT-BRITAIN AND IRELAND.**—Sir Astley Cooper attended lord Liverpool professionally, on the 9th July, and coincided with the opinion formerly expressed by his attending physicians, that his attack was altogether of a spasmodic character. His lordship had not been removed from the library, where he was first seized with illness. A bulletin of the 10th, stated that he was slowly recovering from the effects of the spasmodic seizure.

The duke of Wellington is hissed by the populace, but was cheered at a review of the grenadier guards.

The late arrangement of the British ministry was temporary—made up on the hurry of the occasion. The *New Times* gives the following as the complete arrangement.

His grace the duke of Portland resigns the office of privy seal, but retains his seat in the cabinet. There are several precedents for this proceeding. It will be sufficient to name a recent one; that of lord Sidmouth.

Lord Carlisle leaves the woods and forests, and succeeds the duke of Portland as lord privy seal.

Mr. Sturges Bourne succeeds lord Carlisle as first commissioner of woods and forests, keeping his seat in the cabinet.

The Marquis of Lansdowne succeeds Mr. Sturges Bourne as secretary of state for the home department.

Viscounts Dudley and Ward remain at the foreign office, and consequently Mr. Canning continues first lord of the treasury and chancellor of the exchequer.

Mr. Spring Rice, it is said, will replace Mr. Spencer Perceval as one of the under secretaries of state at the home office.

There will be no immediate change in the vice regal government of Ireland. The marquis of Wellesley, it is understood, remains at the castle till the end of the year, when, in all probability, he will be succeeded by the marquis of Anglesea.

**FRANCE.**—The fifty-first anniversary of the independence of the United States of America, was celebrated by the Americans now in Paris, on Wednesday, at the Cadran Blue, Boulevard du Temple. Mr. Barnet, the American consul at Paris, presided, assisted by Mr. Cooper as vice president.—Among the guests present, were James Brown, minister of the United States

at the court of France, Gen. Lafayette and his son. The company to the number of 80 sat down to dinner at six o'clock. The American and French banners decorated the room.

The Paris editors compare their situation to that of the Chinese who are audacious enough to intermeddle in the affairs of government—the latter are pretty sure of getting a sound beating for every breach of privilege, sometimes to the extent of 200 blows; and the former are liable to a punishment little less terrible.

Accounts from Marseilles state, that an attempt was made by the custom-house of that place, to prevent the embarkation of train artillery, destined for the Greeks, upon which remonstrances were sent to Paris. By telegraphic orders returned, the armament was allowed to be despatched.

The Algerines have taken several French merchant ships. Several English officers at Gibraltar gave it as their opinion, that if the French squadron should attempt to take the Mole they would fail, inasmuch as it had been rendered almost impregnable since lord Exmouth's attack.

GREECE.—The news relating to Greece is of the highest interest and most gratifying nature, if we may be allowed to place full credit upon it. It is contained in the following paragraph, copied from the London Globe—

"London, Monday evening, July 9th.—The Treaty of the Great European Powers for the Protection of Greece, has been signed in England. Three British ships of the line, from the Tagus, have probably, by this time, sailed for the Dardanelles, under Admiral Beauclerc."

If this should prove correct, as we most ardently hope, the sufferings of Greece will speedily be terminated, her prospects will brighten, her sons be rescued from threatened destruction, and her daughters from the fears of barbarian slavery, while the power of Europe would for once be employed in favor of a heroic people resolved to be free. It is time to expect another splendid stroke of policy from Mr. Canning—and where is a more tempting field for him than Greece?

As if to rouse the people of England against the Turks; the London Courier states that the Porte has rejected the proposals of the powers, and has summoned all the Mahomedans to arms.

The Edinburg Scotsman, speaking of Greece says;

The Turks are entire masters of Attica, and all northern Greece, while Ibrahim marches uncontrolled over every part of the Morea. Missolonghi, Modon, Tripolizza, Malvosia, Athens, have been successively re-conquered; and of all the fruits which the Greeks acquired by the battles and victories of their six years' contest, nothing remains but Napoli and the castle of Corinth. They have not elsewhere in continental Greece a foot of land which they can call their own. What is still worse, they have lost the confidence which insures victory; and their enemies have gained an ascendancy of which it will be no easy task to deprive them. The main cause of this change in the circumstances of the belligerent parties obviously is—that the Turks have improved the constitution of their armies by adopting the discipline of western Europe, while the Greeks resist all military reforms, and continue to make war in their primitive barbarous fashion. We are unwilling to despair of so good a cause, but we cannot shut our eyes to the fact, that the resources of the Greeks, for making head against their enemies, are nearly at an end. We do not see how their affairs are to be retrieved by any exploits lord Cochrane may perform at sea; or indeed how any thing short of the forcible and immediate interference of the great Christian powers can save them from being utterly crushed. If there was but one state in the world, whose rulers had the good of mankind cordially at heart, the extinction of the Greeks as a nation could not be suffered to take place. The American democracy, the only government systematically amenable to the moral feelings of mankind, is yet but in its infancy. If it counted fifty millions of citizens at this moment, as it will do within sixty or seventy years, the Turks would not be permitted to trample on a Christian nation, the descendants of a people to whom the world owes more than to any other that ever existed.

**TURKEY.**—The great powers have interfered between the Turks and the poor Greeks—see a subsequent page; and an article dated at Nuremberg, July 7, says—“M. de Tatitscheff has addressed a peremptory note to M. Metternich, informing him that a further delay, to the end of July, would be allowed the Porte to receive its final answer, in consequence of new representations from the Austrian internuncio. But that if, at that time, the efforts before the divan should be unsuccessful, the Russian army should positively pass the Pruth.

The French consular agent at Cisme (opposite the island of Scio) with two Austrian and one Russian subject, were assailed in their respective houses, on the 26th May, seized and carried before the bashaw; by whose order they were put in *Dumbrack*, a horrid Turkish prison, and loaded with irons. The application of the Austrian vice consul was treated with contempt, in consequence of which he left the island for Smyrna.

The ferocious barbarity of Ibrahim Pacha is well known. The following instance is one out of many that might be produced, if proof of it were wanting: In the course of May, about 400 Turks approached a small village named Candelos, whither a hundred Greek families had retired, conceiving themselves in safety. After a short resistance, finding that gunpowder failed them, the Greeks fled and found refuge in a small church. The priest, on seeing the barbarians approach, placed himself at the door with a crucifix in his hand.—The Turks trampled under foot the sacred symbol, massacred all the persons in the church, and cutting off the priest's nose and ears, sent him to Poros, to render an account of it to his brethren.

**RUSSIA.**—A letter of the 24th ult. from Odessa mentions, that peace is about to be concluded between Persia and Russia, the former power ceding to the latter all the territory as far as the Araxes, including the fortress of Eriyan. The annual revenue of this tract of country, in silks alone, is computed at fifty millions of francs. This intelligence, whether true or false, created joy at Odessa, and decisive military engagements are said to have preceded the conclusion of peace.

[*Niles' Register.*]

## AMERICA.

**CANADA.**—The Election in Lower Canada has closed, and nearly all the returns have been received. The contest has been one of the most violent ever witnessed in the Province. A large majority of the last Parliament were opposed to the present Governor. It will be recollected that a new election was ordered, and the session abruptly broken up. A proclamation was made by the Earl of Dalhousie, charging the members with want of respect to His Majesty's officers, and of a just sense of the interests of the colony.—The returns from all the districts give an increased majority to the popular side. In Quebec and Montreal, where the greatest efforts appear to have been made, the old members have been returned by increased votes.

In the county of Sorel, the residence of the Lt. Governor, Dr. Walford Nelson was elected by a majority of four votes, over the Attorney General. The Montreal Gazette, the Government paper, closes their remarks on the subject, as follows:

“We are now careless of the result of the elections; and perfectly indifferent as to who may be returned. We presume not to anticipate what proceedings may take place at Quebec at the meeting of Parliament (as it is almost a mockery to apply the sacred name to such a convention) when the measure of insult and aggravation by the lower branch of the Legislature shall have crowned the surface. We prepare ourselves in the present situation of affairs to consider the possibility of the remodelling of the machine of government, and should not be surprised if the two Provinces were, at no distant period, united. If such a prospect is disagreeable to the Canadians, let them thank the blind guides who have dragged them to the brink of the precipice.”

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VOL. IV.

**Original Communications.**

*For the Religious Monitor.*

**THE CAUSES AND CURE OF SPIRITUAL DECLENSION.**

From notes of a Sermon on Rev. iii. 2.—“Strengthen the things which remain that are ready to die.”

These words are a part of the letter addressed to the church of Sardis, which, like those to the other churches, is prefaced by a description of Christ, the principle sender, in a suitableness to her case. In this, her case and condition is described as being dead; expressive of what she was before God, though before the world she had “a name,” and was esteemed, by those around her, to be a church in a better condition than others. By “deadness” here, we may understand, either simple *deadness*, or being dead in trespasses and sins, as was the case with too many therein.—They were utterly destitute of the grace of God; while having a form of godliness, they denied the power of it, making a fair show in the flesh. Or it may be understood *comparatively*, either in respect of what they seemed to be, or were thought to be by others, or what they ought to have been, or in respect of what they formerly had been. And, as even believers who have some life, may be charged with having sadly declined; so the language here may be applied to them in part. It is a grievous charge and dangerous condition, when persons highly esteemed by others, yea much applauding themselves, and having some seeming grounds for it; yet totally, or in part, and comparatively, are dead and lifeless. In the second verse he gives two directions for their recovery. The first is “to watch.” Watchfulness is here to be understood metaphorically, as for the most part it is used in scripture as importing that care and caution and attention which is necessary in the affairs of our souls in religion. This is a duty which Christ frequently inculcated upon his disciples, that

they should be awake and have their spiritual senses in order.— Much of the sinful deadness of this church was owing to their omission of this duty. A second direction we have in the words we propose considering:—“Strengthen the things which remain that are ready to die.” Complexly, this may be considered with reference to the church in general, in her public capacity, or of individuals, especially of backsliding and declining believers.— In this last respect, we shall view it at present. The words thus taken, furnish us with this GENERAL PROPOSITION,—

*That even saints may fall into such decays in grace and holiness that there are but few relics and remains of what they formerly had; and the peremptory command to such, is, “strengthen the things that remain and are ready to die.”* In treating of this subject, we shall

I. Make some preliminary observations.

II. Show what some of those things are which weaken grace, and cause it to decline.

III. Point out how grace is to be strengthened.

I. As preliminary to this subject, we observe,

1. That the constitution of the spiritual life, in its nature, is such, that it is meet it should thrive, grow and increase unto the end. This the scripture testifies by comparing it to things that increase and progress. It is compared to plants and trees, which being planted in a fruitful soil, and watered by the showers of heaven, fail not to spring up and increase, unless checked in their growth by external violence. Ps. i. 3. To express the certainty of its increase, it is compared to those things whose progress is infallible, as Prov. iv. 18.—“The path of the just is as the shining light which shineth more and more unto the perfect day.” Their progress is like the shining or morning light which goeth on by degrees and shineth more and more unto the high noon, though it may appear to be interrupted by clouds and storms; its progress may be invisible, but it is certain; travelling onward in majesty, the sun will dissipate every opposing cloud, and appear in his meridian glory. The same truth is expressed, when it is compared to “a well of water springing up unto everlasting life.” Not a pool or pond, which may be dried up, but a spring which faileth not until it issue in life eternal. There are likewise sundry promises given unto believers to assure them of such supplies of grace as will cause their spiritual life to grow, and increase, and flourish, unto the end. The promises are means by which the spiritual life is communicated to us, and whereby it is preserved in us, as 2 Pet. i. 4.—“Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the di-



vine nature." Isaiah xlv. 3, 4.—"I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water courses." Here is a supposition of what we are in ourselves, both before and after our conversion to God; we are as thirsty, dry, and barren ground, who have no radical moisture to make us flourishing and fruitful; but here is the blessed relief which God in this case has provided: he will pour the refreshing water of his Spirit, and the blessings of his grace upon us. Yet, notwithstanding the promises of growth and fruitfulness, if we are negligent in the due improvement of the grace we have received and in the discharge of the duties required of us, we may fall into decays and be kept in a low and unthrifty state all our days.—In fine, God hath secured the growth of the spiritual life by the provision of food for it, whereby it is strengthened and increased. The spiritual, as well as the natural life, must be preserved by proper food; and this is the word of God, with all other ordinances of divine worship, which depend upon it. 1 Pet. ii. 2, 3.—Whatever the state of this life be, whether in its beginning, its progress or decays, there is suitable nourishment provided for it in the word of God. If men will neglect their daily food, it is no wonder they grow weak and decay; and if believers are not earnest in their desires after this food, or count it light or common food, which they do not value, it is no wonder if they fall into spiritual decays. Thus we see, that it belongs to the constitution of the new nature to grow and increase, and for that end, God has given many promises and provided suitable food. But

2. Notwithstanding the provision for the growth of spiritual life, believers are subject to decays, especially in a long course of profession. To this the testimony of the scripture is full, as manifested in the loss of our first faith, love, and works; in the weakening of the internal principle of spiritual life, with the loss thereon, of delight, joy, and consolation, and the abatement of the fruits of obedience which Jesus Christ doth expressly charge on five of the seven churches of Asia: and as here, on some of those in Sardis, as likewise in Laodicea. These decays had proceeded to such a degree, that they were in danger of utter rejection; and hereunto answers the experience of all churches and believers in the world who have had long continuance in the ways of religion, and have indulged a spirit of slumber in their day, as the spouse complains of herself, Cant. v. 2. i. e. they have been overtaken by decays of one sort or another, in their judgments or their affections, in their inward frame or outward

actions, with respect to spiritual or moral duties, in their various relations.

3. There is great reason to believe that such is the present state of but too many professors of religion: they have fallen under these spiritual decays, and do not enjoy the effects of the promises and provision God hath made for them. Though this is the case, yet alas! how few are truly sensible of their condition, and affected with it. The church of Sardis had a "name" in which she gloried. Laodicea was sensibly decayed—gone off from her primitive faith and obedience, yet she was so secure in her apostacy, that she judged herself in a thriving condition. God testified concerning Ephraim, that "gray hairs were sprinkled upon him, yet he knew it not;" he was in a declining and dying condition, and did not understand it. Hence it is added, "they did not return unto the Lord their God, nor seek him for all this." If men will not learn their spiritual decays, there is no hope of prevailing with them to return to the Lord. "The whole have no need of a physician, but those that are sick." When persons fall under the power of stupid security, it is hard to rouse them up.—Says Christ, Prov. i. 24, 25.—"I called and ye refused, I stretched out my hand and no man regarded; ye have set at nought all my counsel, and would none of my reproof." What evidence of decay is to be seen in the untenderness of conscience in many! they do not boggle as formerly at sins when they could say with David, "I hate vain thoughts, but thy law do I love." The things they formerly abhorred, they now admit without scruple. As conscience is the first thing to become lively, when the Lord is at work with the soul, so it is the first thing that is weakened: and when it becomes untender, it is an evidence that little is left. When strength against sin and temptation is abated, it is a plain indication of decay. This is a sad case for one, the longer he lives to grow weaker in grace, and to be more easily ensnared by the Devil and the world. It shows the communication between Christ and the soul is much stopped. But is not this the case with many? Is not the work of mortification, with many, at a stand? A Christian, if he is not going forward, is going backward; if he is not adding to it, his stock is losing; the thriving Christian never wants work. Hence Paul says, Phil. iii. 14.—"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Is not the spirit of duties much gone, though the outward form may be observed? In fine, are not too many becoming strangers to a life of faith in Christ, seldom employing him as their prophet, their

priest, or their king, or labouring to subject the whole soul to him in his commandments, and the allotments of his providence?—These, and other things, manifest sad declining in a work of religion. We now proceed

II. To show, or point out, some of those things which bring grace to a declining state. And

1. The first cause of this evil which we shall notice is *unwatchfulness*. Watchfulness is the first thing the church of Sardis is called to, in order to her recovery; intimating that the sad condition into which she had fallen, was much owing to the neglect of this duty. If men are careless about their bodies, it may prove fatal; if about their worldly affairs, they may fall into irretrievable ruin; and if unwatchful over their hearts, the interests of religion will as certainly decline. How many are there who have little of religion left in them through their not watching their hearts, though they may once have been in a fair way of prospering! There are many enemies watching to ensnare the soul, both outward and inward. It is in vain to think that the attainments we have made, can be kept, unless we watch.

2. Another cause of spiritual decay is *sloth*. Sloth is ruinous in worldly affairs. "Drowsiness," says Solomon, "will clothe a man with rags." This is true in a particular manner, in spiritual things. If men will sit down contented with their attainments and enjoyments, and fall asleep in security and sloth, the enemy will take advantage thereof to rob and spoil them; and Christ will withdraw himself from them. See how it fared with the spouse, Cant. v. 3.—She had composed herself to rest, fallen into spiritual drowsiness, she finds it difficult to stir; for to a lazy soul every thing looks like an insurmountable difficulty; their way to duty is a hedge of thorns; there is a lion in their streets, when any thing would rob them of their carnal ease. It is much for one in a secure frame, to wrestle with their own dispositions. It is the flesh which crieth out for carnal indulgence. In obeying, and giving way to it, we strengthen its interests, and thereby weaken grace, and bring it into decay.

3. Another cause of spiritual decay is *wearying of God*. This is both an evidence of decay, and a cause of farther declension. God complains of his people of old on this account: "Thou hast been weary of me, O Israel!" But men may be ready to say, how, or wherein have we been weary of God? Do we not engage in the duties of his service? But these duties and services he "cannot away with," (Isaiah i. 13, 14.) when they want that spiritual intention of mind unto the exercises of all grace, which is required in such duties. These are the life, the soul, the

animating principle of duties, without which, their outward performance, is but a dead carcase. Men may draw near to God with their lips, when their hearts are far from him. So it is with those who attend unto the outward duties of religion, and daily indulge in any known sin, and do not endeavour its mortification in applying and directing religious duties to that end, then is there in them, a weariness of whatever is of God; nor hath the soul any real intercourse or communion, with him, by them. No wonder, then, that spiritual decays ensue.

4. Another cause of spiritual decay is *quenching the Spirit*.—"Quench not the Spirit," says Paul, alluding to fire, whose light or heat, when put out, is said to be quenched. This is done in various ways. As fire is quenched by throwing water upon it, so some cast water upon this holy fire, by sinning against light, which wastes the conscience, defiles the soul, and fills it with darkness and deadness. As fire is quenched by smothering it, so the Spirit is quenched by taking part with lust, and so resisting and rebelling against the Spirit, to the persons hurt and ruin. In fine, as fire is quenched by neglect or withholding proper fuel, in like manner is the holy Spirit quenched. And when the Spirit withdraws, life and liveliness departs—grace goes into decay.

5. Another cause (and evidence also) of spiritual decay is *want of spiritual appetite*. As in nature, that person must needs decline who loses his appetite for his food, so is it in grace. The spiritual appetite consists in earnest desires after, and a relish for, spiritual food. So it is described by the Apostle, 1 Pet. ii. 2, 3.—This desire is grounded on an experience of the grace of God in it to us, so that we may grow and thrive thereby. But when we lose our appetite for the word of God, the word loses its power and efficacy towards us, which brings on a sad falling away from grace.

6. Another cause is *worldly mindedness and carnality*. When the world gets hold of the heart and affections, God is robbed of his due; the soul is drawn off from all spirituality in religion.—Grace loses ground, and corruption gains strength. So God complains of Israel, Jer. xv. 6.—"Thou hast forsaken me, saith the Lord; thou art gone backward." See also Isaiah i. 4: Jer. i. 16. Nothing is more ensnaring than the world, in bringing grace to dying remains. Christians when young, and their hearts unentangled with the cares of the world, how lively in religion are they! But afterwards, when the cares of this life, and the deceitfulness of riches stick on them, religion melts away like snow before the sun. In fine, where persons indulge any beloved lust or corruption, it becomes an idol of jealousy, and provokes God

to withhold his influences, and withdraw his countenance; and how quickly, then, does grace fall into decay. These, and other things too numerous to mention, bring on sad declensions in the believer.

III. We proceed to enquire very briefly, how grace that is in a weak and decaying state is to be strengthened. In order to this it is necessary,

1. To be brought to see and to be affected with our condition, and earnestly to desire its amendment. The sick man will never be anxious for the physician till he is sensible of his diseased state, and the danger he is in; so neither will the decayed Christian labour to get out of his miserable condition, till he is convinced of his danger: and how truly miserable, and dangerous is such a state! In it, even a child of God, can have no comfortable evidence that he belongs to his family, nor perform any act of new obedience aright, nor overcome temptation; every thing is difficult and laborious, while thus destitute of spiritual strength. But though this state of the Christian is miserable, it is not desperate; and therefore,

2. Being convinced of our condition we ought not to despair, as if there was no remedy or deliverance from this cold, lifeless, barren frame of heart. The Lord hath graciously provided, and given unto us, great and precious promises of a recovery, if we do apply ourselves unto the means of it. See for direction and encouragement here, Hosea xiv. 1—8. Israel had fallen by his iniquity, apostatised from God, yet he holds forth his gracious relation to him as his God. Now when he would heal his backslidings by his sovereign grace, he gives an effectual call to repentance, and the use of means for his healing; and thus repentance acts itself, not only in affectionate confession of sin, wherein his backslidings did consist or which was the occasion of them, but also, in fervent prayer for the pardon of all iniquity, and for gracious acceptance with God: and there is a renewed engagement to renounce all other grounds of hope and confidence, and trust wholly in him who says, "I will heal their backslidings, I will love them freely; I will be as the dew unto Israel, he shall grow as the lily and cast forth his roots as Lebanon. They shall revive as the corn, and grow as the vine, and the scent thereof shall be as the wife of Lebanon.

3. If we would get strength so as to be delivered from these decays, and come to thrive and flourish in the inward principle and outward fruits of the divine life, we must labour to believe. For when a man hath once gotten faith, though he be ever so weak, he may say, "God is my strength." "I will go on in the

strength of the Lord." I will go about duties, and whatever I may be put to, in the strength of the Lord. By faith, from being weak, we become strong. "I can do all things through Christ strengthening me." Here lies all our strength, therefore, all our care should be to believe. "Your strength is to sit still," and wait upon, and trust in him. All supplies of grace are from Christ; and in vain will they be expected in any other way:—without him, we can do nothing: we can no more bring forth fruit, than a branch that is separated from the vine. "He is our head," and spiritual influences and communications are from him alone. "He is our life," he liveth in us effectually, so that our ability for vital acts is from him. Gal. ii. 20. If we would, then, be renovated from our spiritual decays, we can be so, only in the way of receiving supplies of strength and grace from Christ, and these can be obtained only by faith in him. He dwells in our hearts by faith; he acts in us by faith, and we live by faith in or on the Son of God. The scripture gives us not the least encouragement to expect grace or mercy in any other way, or by any other means. This faith respects the person of Christ; his grace, his mediation, with all the effects of it. A steady view of Christ, in his person, grace, and offices, through faith or a constant lively exercise of faith on him, according as he is revealed to us in the scriptures, is the only effectual way to obtain a revival from under our spiritual decays, and such supplies of grace as will make us active and vigorous in the ways of religion. Faith fixed upon Christ crucified, melts the heart into the deepest sorrow for sin—warms it into the most ardent affection—constrains it to activity—overcomes the world, throwing all its glories and allurments into the shade, and giving a realizing sense of the glories and enjoyments that are yet invisible. When the mind is filled with thoughts of Christ and his glory, when it cleaves unto him with intense affection, it will cast out or not give admittance unto those causes of spiritual weakness and indisposition; but on the contrary, it will stir up every grace wherein spiritual revival doth consist; being risen with Christ, the reviving Christian will "seek those things that are above," &c. "Beholding as in a glass the glory of the Lord, he will be changed into the same image, from glory to glory, even as by the Spirit of the Lord."

4. In order to the full exercise of this reviving grace, there must be a diligent attendance upon and a proper improvement of all the instituted ordinances and means of grace. It is only in the practice of duties and the use of ordinances that grace from Christ, is received. He is the fountain in which all grace resides; these are the streams by which it is communicated. To be

strengthened, then, by means of these, it is necessary that we often read, meditate upon, and constantly walk according to the word of God. "Blessed," says the Psalmist in the first Psalm, "is the man whose delight is in the law of the Lord, and who meditates in it day and night; he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and all he doeth shall prosper." Another means conducive to the same end, is spiritual and holy conversation, and associating with lively and vigorous Christians for this purpose. "Two are better than one, because they have a good reward for their labour, for if they fall, the one will lift up his fellow; but wo to him that is alone when he falleth, for he hath not another to help him up. If two lie together, they have heat, but how can one be warm alone. And if one prevail against him, two shall withstand him, and a threefold cord is not quickly broken." Eccl. iv. 9—12. "As iron sharpeneth iron, so doth the face of a man his friend;" and thus of old, "they that feared the Lord, spake often one to another." To these means of a private kind, for obtaining strength and recovering lost spiritual health, may also be added, that of personal and family fasting, humiliation and prayer, Zech. xii. 10—14. When the Lord poureth forth from on high a spirit of grace and supplication, it is a hopeful sign of a revival; indeed a spirit of deadness in religion "goeth not out but by fasting and earnest prayer."

But in a more especial manner, a careful attendance upon the public ministrations of the word and ordinances of God, is a powerful means of quickening to newness of life. "Strength and beauty are in God's sanctuary." "Those that be planted in the house of God, shall flourish in the courts of our God. They shall still bring forth fruit in old age, they shall be fat and flourishing." In the mountain of the Lord's house, has he made "unto all people a feast of fat things, a feast of wines on the lees; of fat things, full of marrow, of wines on the lees well refined."—~~This is set forth in the richest abundance, especially on the sacramental table, to which he invites and admits his friends, giving them the most cordial welcome.~~ "Eat, O friends; drink, yea, drink abundantly, O beloved." In this ordinance, the "worthy receiver is by faith made a partaker of Christ and all his benefits, to his spiritual nourishment and growth in grace." "His flesh is meat indeed, and his blood is drink indeed." This is the bread, "the true bread that cometh down from heaven, that a man may eat thereof and not die; for if any man eat of this bread, he shall live for ever."

The sacraments too, in another respect, are to be viewed as the seals of God's covenant, and therefore, must needs prove strengthening to the man who is in covenant with God; for what are the promises of this covenant, as sealed in these ordinances? You have it in Jer. xxxii. 38—40. (Compare also chap. xxxi. 31—34: Heb. viii. 8—11: Ezek. xxxvi. 25—27.) "They shall be my people, and I will be their God. And I will give them one heart and one way, that they may fear me forever—and I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, and they shall not depart from me: yea, I will rejoice over them to do them good." Surely, then, a participation of these blessings must furnish strength and vigour to the decayed soul, and a diligent observance of these ordinances, by which they are sealed to the faith, and communicated to the soul of the believer, is of all others, the best way to "strengthen the things which remain that are ready to die."

In improving this subject, we see

1. How woful the condition is of many professors, yea of true believers, at this day; they have evidently greatly declined in their religious attainments. It is not with them as in times past. The spiritual appetite is much impaired. Much loss of former zeal, humility, tenderness, and contriteness of heart. The savour of godliness, spirituality of mind, vigour of soul, and delight in the ways of God, are greatly decayed. The want of love, self-denial, and other graces which they formerly exercised, is made up by self-conceit, pride, formality, worldly-mindedness, and untenderness of walk and conversation.

2. This subject points out what is the present duty and interest of persons in such a state of spiritual declension. It is to "strengthen the things which remain that are ready to die." Improve the little strength you have, and recover yourselves from your decays. The longer you are in beginning, the harder it will be to recover; and if you do not immediately set about it, you may lose still more. A recovery may be had, if you improve the means. "Then shall we know, if we follow on to know the Lord—and he shall come unto us as the rain, as the former and latter rain, unto the earth." Consider that dying remains are not fit for the work a Christian has to do in the world. You have much work to do; much opposition to meet with from the Devil, the world, and the flesh, and your time is short. They that have most grace, will have enough to do with it; ye have, therefore, need of strength. Consider that if you stir not up yourselves to "strengthen the things that remain and are ready to die," it will



be bitterness in the end. Sleeping, decaying Christians, if they awake not at the Lord's call, may get a sad awakening. Therefore, though the work be hard, it must be done. The fire almost quenched, is hard to be kindled; you have all that to undo which you have been doing since you went back from God.

Labour, then, to work in your hearts a deep sense of your sad condition; humble your souls before God: impress upon your minds a sense of your need of grace, crying out with the Apostle, "O wretched man that I am, who shall deliver me from the body of this death?" Be sensible of your inability to recover yourselves, saying with Ephraim, "Turn thou me, and I shall be turned." Depend not on your resolutions; but go out of yourselves to Christ. Renew your acceptance of Christ, and look to him for quickening. Reflect on former experiences, and the days of old, when it was better with you. Review your decays, as the church of Sardis is directed to do, in their several steps and their doleful effects on your hearts and lives, and fix your eyes on your lusts and corruptions, which have carried you away from God, and study their mortification through the Spirit; for they are the suckers that draw away the sap from your souls and make them wither; as these thrive, the plant of grace must languish and decay. Watch, and be much in fervent prayer. Prayer and fasting are the most proper remedies for the worst decays. Be diligent in attendance upon, and in carefully improving, the ordinances and means of grace, labouring by faith to cleave to Christ, as exhibited in them, and drawing supplies out of his fullness. By earnest, fervent, persevering exercises of this kind, you will be able through grace to "strengthen the things which remain that are ready to die;" for the promise is, "they that wait upon the Lord, shall renew their strength." "The righteous shall hold on his way, and he that hath clean hands, shall wax stronger and stronger."

LEUCOS.

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**OVERTURE OF A TESTIMONY WHICH WAS UNDER THE CONSIDERATION OF THE ASSOCIATE SYNOD AND CONSTITUTIONAL ASSOCIATE PRESBYTERY, WITH A VIEW TO UNION BETWEEN THESE TWO BODIES.**

To the kindness of a friend, recently from Scotland, who has favoured us with a perusal of the above Overture, which was enacted at the Union of the two bodies in May last, we understand with almost no alteration, we are indebted for being enabled to enrich our pages, and we hope profit our readers, by presenting

them with the doctrinal statements which it contains. The whole consists of two Parts; the first of which, is Historical and corresponds with the Narrative prefixed to the Testimony of the Associate Church, and is executed we think, in a very masterly manner. The second Part is Doctrinal, and consists of Nineteen Chapters. The plan, or manner, in which this part is conducted, is in our opinion, the best we have ever seen; and furnishes an excellent model for all instruments of the like nature.

“ A Testimony,” they say, page 2, “ in the stricter sense of the word, while it agrees with a Confession of Faith in its general nature and design, differs from it in several respects. It recognises the received Confession, and appeals to it as a subordinate authority in the Church for deciding on differences which have arisen; it bears witness for particular truths, as not only founded on the Word of God, but avouched in the authorised profession of faith; and while, on the one hand, it is not necessarily so extensive as the confession, in respect of the truths specified, so, on the other hand, it requires a statement of the facts by which it is regulated, both in the way of approval and disapproval. It may be added, that, when the evils which form the ground of separation are of a permanent kind, the testimony of a body may differ from occasional testimonies, in respect of the public and permanent use which may be made of it, as it must, in such circumstances, serve as a test of faithfulness, and an instrument for distinguishing the communion of those who really adhere to the common confession, from that of those whose adherence to it has become dubious, and in many instances is merely nominal.”

The history of the separation of the Constitutional Associate Presbytery from the General Associate Synod, and of the Union formed between the former and the Associate Synod, consisting of the Protesters against the late Union between the Burghers and Antiburghers, is related as follows:

“ In the year 1795, there was laid before the Synod (which had now taken the name of the General Associate Synod), an overture of a Narrative and Testimony, to serve the purpose to which the Judicial Testimony had hitherto been applied. After being occupied in its correction for a number of years, the Synod approved and enacted it as a term of ministerial and christian communion, in the manner stated in their act relating to it\*; and, about the same time, they adopted a new Acknowledgment of

\* In 1804.

**Sins and Bond.** These acts were opposed by several members of court, who allowed that the Narrative and Testimony contained, particularly in the doctrinal part of it, an assertion of many valuable and precious articles of truth, but objecting to it as departing from the received doctrine on the connection between Church and State, and the national character and obligation of our Covenants. Having protested against the adoption of these deeds on this ground, four of these brethren soon after formed themselves into a Presbytery, under the name of the Constitutional Associate Presbytery\*. A dispute on similar points had some time before produced a breach in the other branch of the Secession.

We do not judge it necessary to enter farther into the dispute occasioned by the Narrative and Testimony, not only because the General Synod have dropped it, and ceased to exist as a separate body, but also because such members of the Synod as continued to adhere to that Testimony, and those brethren who protested against its enactment, have, in the good Providence of God, come to see eye to eye, and unanimously to agree to the following propositions, which we consider as doing justice to the truth, on the several points which were brought into controversy."

The propositions here mentioned, to which they have unanimously agreed, are those set forth in the Basis, which was published in our 3d vol. page 234, and to which we refer our readers.

They unite in testifying against the Union, formed between the Associate and General Associate Synods, for the five following reasons: "1. Because the Basis is not laid on an adherence to the Covenanted Reformation, and Reformed Principles of the Church of Scotland;" that is, they declare their adherence to the Westminster Confession and Catechisms, not as "part of the Uniformity in religion of the three nations," but only as the Confession of their Faith, expressive of the sense in which they understand the holy Scriptures. 2. Because "the testimony to the continued obligation of the National Covenant and the Solemn League, is dropped." 3. Because "though the morality of public religious covenanting is admitted by the Basis; yet the present seasonableness of it is not asserted." 4. Because "by accepting the Basis, any testimony which had been formerly borne against sinful oaths and other practical evils inconsistent with pure religion, and a scriptural and consistent profession of it, was dropped; and all barriers against the practice of what is called free communion, which has become so general and fashionable, are removed." 5. Because they "consider the course adopted respecting the Burgess Oath, by enjoining all to abstain from agitating

\* In 1806.

in future the questions which occasioned the breach, as an improper restraint on ministerial and christian liberty in testifying against sin."

The plan adopted in the Doctrinal Part of the Testimony, is thus announced in the end of the Historical Part.

"On this, as well as other grounds, we judge it necessary, in the following part of our Testimony, to be more particular in specifying the different articles of truth, confronting the doctrines of our Confession of Faith with the opposite errors which are prevailing, and giving a more explicit statement of some of them, which are only generally stated in the Confession, because they were opposed by few at the time when that standard was composed. And, in doing this, we shall subjoin to each article the principal scripture-grounds on which it rests, for confirming the faith of the friends of truth, and convincing gainsayers."

The plan here exhibited and pursued in the Testimony accords better with our own views of the nature of a Testimony and the way of exhibiting it, than any we have yet seen. The statements of doctrines throughout, is, we think, brief but full, and in general clear and decided; and except in one or two points, varying nothing, that we have been able to perceive, from the former statements of Secession principles. The proofs and illustrations annexed to each head, are of a masterly kind—solid, clear and satisfactory. We shall give the first section of the first chapter entire, as a specimen of the plan; and, after that, except in one or two of the more important articles, confine ourselves to the doctrinal statements, omitting the proofs and illustrations.

#### THE DOCTRINAL PART OF THE TESTIMONY.—CHAPTER I.

##### *Of Natural and Revealed Religion.*

1. In defence of the doctrine of the Confession, chap. i. sect. 1. and in opposition to those who deny the existence of natural religion, and maintain that all the knowledge mankind have of the existence of God, and moral obligation, is derived from supernatural revelation,

*We declare,*—That the law of nature in man, and the works of creation and providence, without the aid of supernatural revelation, shew that there is a God, whose kingdom ruleth over all, and so far manifests his wisdom, power, and goodness, as to leave all men inexcusable.

In proof of the above statement, we would observe, That the Scriptures take for granted the first principles of natural religion,

and instead of first proving the existence of God, begin with telling us what God did\*: That they frequently appeal to these natural principles in support of their doctrines respecting the Deity†: That they teach us, that the works of creation proclaim the existence, and discover several of the attributes of God; and that the dispensations of Providence bear witness to every nation under heaven, of his bounty, on the one hand, in supplying the wants of his creatures, and of his awful, but holy severity, on the other, in punishing transgressors‡: That these discoveries of God are calculated to excite a sense of moral obligation; and that such a moral feeling, arising from the remains of the law of nature, exists among those who were never favoured with the written law§.

2. In defence of the doctrine of the Confession, chap. i. sect. 1. and in opposition to the Deists, who maintain the sufficiency of the light of nature to guide men to eternal happiness; and also, to those who maintain, that, “by the works of creation and providence, including tradition, God hath given an obscure objective revelation to all men, of his being reconcilable to sinners; and that the heathen may know that there is a remedy for sin provided, which may be called an implicit or obscure revelation of the gospel:”

*We declare*,—That the light of nature is insufficient to instruct fallen man how he is to glorify or enjoy God, as it makes no provision for his recovery from the ruins of his fall; and that wherever supernatural revelation is unknown, mankind are without God and without hope in the world.

3. In defence of the doctrines of the Confession, chap. i. sect. 5, and 3, and in opposition to the Deists, who deny that the Scriptures of the Old and New Testaments are the word of God; and to others who reckon the apocryphal books of equal authority with the Scriptures,

*We declare*,—That the Scriptures of the Old and New Testament are the Word of God, and the only rule of faith and holy obedience, to which nothing is to be added by new revelations of the Spirit, or otherwise.

4. In opposition to those who maintain, that the sacred penmen had no full or particular inspiration, but were so left to themselves that they might err as to matters of less importance, and

\* Gen. i. 1. † Acts xvii. 24: Isaiah xl. 26. ‡ Rom. i. 20: Acts xiv. 17: Ps. xlv. 8. § Acts xvii. 26, 27: Rom. ii. 14, 15.

that their reasonings from facts and doctrines are often inconclusive,

*We declare,*—That all Scripture is given by inspiration of God, and that the sacred penmen, in committing these holy oracles to writing, were under the infallible direction of the Holy Spirit, both with respect to matter and language.

5. In defence of the doctrine of the Confession, chap. i. sect. 7—9, and in opposition to the Socinians, who maintain, that reason is the rule or standard by which we are to judge of the doctrines of supernatural revelation, and that we are bound to receive nothing as true which reason cannot comprehend,

*We declare,*—That the Scriptures, from the subjects of which they treat, must contain many things mysterious; that the ground of faith is not the wisdom of man, but the authority of God in his own word; and that we are bound to believe whatever is contained in the Scriptures purely upon his authority, however far above our comprehension.

6. In defence of the Confession, chap. i. sect. 8—10, and in opposition to the Papists, who maintain that the authority of the Scriptures is derived from the Church, or the sense which she puts upon them,

*We declare,*—That the Scriptures themselves are the supreme standard of truth and duty, and that the Supreme Judge, by whom all controversies in religion are to be tried, is the Spirit of God, speaking to us in the Scriptures.

7. In defence of the Confession, chap. i. sect. 8. and in opposition also to the Papists, who refuse the use of the Scriptures to the laity, and maintain, that they should not be translated into modern languages,

*We declare,*—That, as salvation is intended by God for all ranks and classes of mankind, and as the Scriptures are designed by God as a means of making men wise unto salvation, so they must be intended for general use, and that in order to this, it is necessary that they should be translated into the vulgar language of every nation.

## CHAPTER II.—OF GOD AND THE HOLY TRINITY.

### SECT. I.—*Of the Trinity.*

In defence of the doctrine of the Confession, chap. ii. sect. 13. and in opposition to the antitrinitarians, who maintain, that God is one in respect of personality, as well as essence; and that the doctrine of the Trinity involves in it a contradiction.

*We declare,*—That God is One in nature or essence, but that in the one Godhead are three persons, the Father, the Son, and the Holy Spirit, the same in essence, and equal in power and eternity; and that the scripture doctrine of the Trinity, though above reason, is not contrary to it, since it is not asserted that God is ONE in the same sense in which he is THREE, but that he is ONE IN NATURE, and THREE in respect of PERSONALITY.

SECT. II.—*Of the Divinity of Christ.*

1. In opposition to the Socinians, who maintain that Christ is a mere man, and that he had no existence prior to his conception or birth,

*We declare,*—That although our Lord was a real partaker of human nature, having a true body, and a reasonable soul, derived from the common stock of mankind, but without sin, in virtue of his miraculous conception; yet the Scripture plainly teaches, that he existed in another nature before he became man.

2. In opposition to the Arians, who, though they admit the pre-existence of Christ, deny with the Socinians his Supreme Deity, and maintain, that he existed before his incarnation only as a superangelic and created spirit,

*We declare,*—That our Lord not only existed before he appeared in our world, but that he was also the true and Supreme God, not deriving existence from the Father, but being equal with him in perfections and glory.

SECT. III.—*Of the Sonship of Christ.*

In defence of the doctrine of the Confession, chap. ii. sect. 3. and in opposition to those who deny his proper and eternal sonship,

*We declare,*—That Christ is the Son of God in respect of his natural, necessary, and eternal relation to the Father; and that his Sonship is not founded on his mission, incarnation, or resurrection; nor is it of the same kind with that of angels or believers.

SECT. IV.—*Of the Personality and Supreme Deity of the Spirit.*

In opposition to Socinians and others, who deny the distinct personality and true Godhead of the Spirit,

*We declare,*—That the Holy Spirit is the third in the order of personal subsistence in Godhead, and that he is a true and proper person, distinct from the Father and the Son, and equal with them in all essential perfections and glory.

## CHAPTER III.—OF THE DIVINE DECREES.

SECT. I.—*The Decrees of God in general.*

In defence of the doctrine of the Confession, chap. iii. sect. 1, 2; and in opposition to the Socinians, who maintain that God's decrees are not eternal and necessary, but temporary and accidental; and to the Arminians, who maintain that they are not absolute but conditional,

*We declare*,—That God, from all eternity, did, by the most wise and holy counsel of his own will, freely, absolutely, and unchangeably ordain whatsoever comes to pass in time.

In support of the above statement we observe, That, as God's knowledge is infinite, and unchangeable\*, so he must have known every thing from everlasting that comes to pass in time†: That, as he is the first cause, and as the existence of every thing external to himself depends on his will, so he must have foreknown them as the matter of his own decree‡: That God's decrees are absolute and not conditional, and that, in the decree, the means, however contingent with respect to creatures, were fixed by God as well as the end§: That as God is absolutely independent and immutable, all his decrees must infallibly come to pass||: and that God's decree, as it respects those of his intelligent creatures who shall be eternally happy, is called Election; and as it respects those who shall be eternally miserable, Reprobation or Preterition¶.

SECT. II.—*Of Election and Reprobation.*

1. In defence of the doctrine of the Confession, chap. iii. sect. 3, 4, 5, 6, and in opposition to the Arminians, who maintain that election is only general and conditional, and that the doctrine of absolute and unconditional election tends to make men careless about the means of grace, and to encourage licentiousness,

*We declare*,—That God from everlasting, viewing all mankind as fallen and ruined in the first Adam, out of his mere good pleasure, and without regard to any foreseen good in them, or to be done by them, did, by an absolute and unchangeable decree, elect a definite number of our family in Christ to salvation, and to the enjoyment of all the means leading to it; and that this doctrine, instead of encouraging to licentiousness, furnishes powerful motives to the study of holiness.

In proof of the above doctrine, we observe, That the Scriptures invariably represent the salvation of sinners in time as the

\* Eph. i. 11: Heb. vi. 17. † Acts xv. 18. ‡ Isaiah xli. 10.  
§ Prov. xix. 20: Acts iv. 27, 28. || Job xxiii. 13. ¶ Isaiah xli. 10.



effect of their election from eternity\*: That they assert that this was not a choice merely of nations to the means of grace, but of particular persons to salvation; and that these, in distinction from others, are said to be foreknown of God as his, given to Christ, and predestinated to be conformed to his image: † That the purpose of election was free, sovereign, and unconditional; and that faith, repentance, and good works, are fruits of election, and could not therefore be the influencing causes of it: ‡ That those who were chosen of God were also predestinated by him to eternal life, including all the blessings of grace here and glory hereafter§: That in the same decree in which God elected some to salvation, he also fixed the means by which they were to be brought to the enjoyment of it; and that, from this connection of the means with the end, the doctrine of election, instead of leading to carelessness, is calculated to excite to a diligent improvement of the means of salvation, as it lays a solid foundation for hope that our labour shall not be in vain||: And that this, like all the other purposes of God, is immutable, and shall infallibly be carried into effect in the complete salvation of its objects¶.

2. In defence of the doctrine of the Confession, chap. iii. sect. 7, and in opposition to those who insist that the doctrine of reprobation represents God as partial, cruel, and unjust towards his creatures,

*We declare*,—That the eternal election of some of mankind to salvation, through Christ, supposes the preterition of others; that, in both cases, God acted as an absolute sovereign, who is debtor to none of his creatures, but who has a right to give or withhold his favours at pleasure; and that his decree, as it regarded them who perish, was consistent with the most perfect equity.

In support of this we observe, That it would have been just in God to have delivered over the whole of our race to perdition, as he did the angels who sinned; and that, in electing some to life, he did no injustice to those who were left to perish in their sins: That, although God's decree gives certain futurition to the eternal destruction of the reprobate, yet their own sin is the procuring cause of their ruin; and that the decree of God is only a purpose of acting towards them according to the natural course of

\* 2 Tim. i. 9: Rom. viii. 29, 30. † Rom. ix. 4, 5—7: 2 Tim. ii. 19: John xvii. 6: Rom. iii. 29. ‡ Rom. xi. 5, 6: Rom. ix. 15, 16: Rom. ix. 11, 12: Eph. i. 4: Acts xiii. 48: Eph. ii. 8: 1 Pet. i. 1, 2. § Eph. i. 5—12: Mat. xxv. 34. || 1 Pet. i. 1, 2: 2 Thess. ii. 13: 1 Cor. xv. 58. ¶ Rom. viii. 29, 30.

justice\*: That to afflict a creature unnecessarily, or merely to render that creature miserable, would be cruelty; but that punishment has no existence in the moral administration of God as an *end*; it is only a *means* necessary to secure the ends of his glory†. We only add, That, while these remarks serve to obviate the objections of adversaries, yet the doctrine itself is among the dark things of God, which we cannot comprehend, but which we are to receive upon his own authority, and in which we are bound to acquiesce with holy wonder and humble reverence‡.

### SECT. III.—*Of the eternal Establishment of the Covenant of Grace.*

In opposition to those who deny that there was a federal transaction between the Father and the Son from everlasting about the redemption of fallen man; and to those who maintain that the Covenant, as dispensed by means of the Gospel, is conditional,

*We declare*,—That the purpose of mercy concerning the salvation of sinners of mankind, assumed in the decree of election, the form of a covenant between the Father, on the part of Godhead, and the Son, as the representative of the Elect, from the character which the Son was to sustain, and the part which he was to act in carrying that decree into effect; and that the condition of that covenant being fulfilled by Christ as the surety of it, its blessings are exhibited freely to sinners in the Gospel for their acceptance.

#### CHAPTER IV.

#### *Of Divine Providence.*

In defence of the doctrine of the Confession, chap. v. and in opposition to the Fatalists, and those modern philosophers who maintain, that, in the original constitution of all things, God gave to the material creation physical, and to the intelligent creation moral laws, by which they are sustained and governed, independently of his continued influence,

*We declare*,—That, as God is the creator of all things in the heavens and on the earth, so he necessarily supports, preserves, and governs them all; and that, although in the original constitution of all things, he gave laws to the several parts of the Creation suited to their nature; yet these are not independent on his continued influence, which is exerted in the way of directing, overruling, and controlling them, so as to accomplish his holy and wise purposes.

\* Jude iv. † Ezek. xviii. 23: Ps. xi. 6, 7: Rom. ix. 27. ‡ Mat. xii. 25, 26: Rom. ix. 17—21: and ii. 33.

## CHAPTER V.

*Of the Covenant of Works, and Original Sin.*

In defence of the doctrine of the Confession, chap. vi. sect. 3, 4, and in opposition to the Socinians, Arminians, and others, who deny that a covenant was made with Adam, as the representative of his posterity, that Adam's first sin is imputed to them, and that infants come into the world guilty and polluted,

*We declare,*—That when God created man after his image, by an act of infinite condescension, he entered into covenant with him, not only for himself, but for all his natural posterity, promising him life, on condition of his perfect obedience to the law he was under, as virtually summed up in the positive precept respecting the fruit of the tree of knowledge of good and evil, and threatening death in case of disobedience; that when he brake the covenant, as a public representative, all mankind, descending from him by ordinary generation, sinned in him, and fell with him; and that, in consequence of his first transgression, all his natural posterity came into the world guilty and polluted.

## CHAPTER VI.

*Of man's Inability in his Fallen State to will or to do that which is Spiritually Good.*

In defence of the doctrine of the Confession, chap. ix. sect. 3, and in opposition to the Pelagians, Arminians, and others, who deny the total depravity of man since the fall, and maintain that he has still a freedom of will to do that which is good, that his not doing so is more owing to the influence of example than depravity of disposition, and that to deny him that freedom is inconsistent with his responsibility as a moral agent,

*We declare,*—That man, as fallen, is dead in trespasses and sins; that, under the power of spiritual death, he must be incapable of willing or doing that which is spiritually good; and that this being a moral and not a physical inability, it is not inconsistent with his moral responsibility.

## CHAPTER VII.

*Of the Administration of the Covenant of Grace.*

In defence of the doctrine of the Confession, chap. vii. sect. 3, 4, 5, 6; chap. viii. sect. 6; and in opposition to the Socinians, some Anabaptists, and others, who maintain, that the Old Testament dispensation was not a dispensation of the Covenant of Grace, but a mere political economy, securing only temporal benefits to God's ancient people; that they were ignorant of the

blessings of a spiritual salvation, and particularly of a future state of happiness; and also, in opposition to those who maintain that the Old Testament Scriptures are not of the same use, or authority in the Church, since the introduction of the new dispensation,

*We declare*,—That the Church, from her first erection, existed under the charter of the Covenant of Grace, of which Christ is the alone mediator; that the Old and New Testament economies are but two dispensations of the same covenant; that the civil polity, and temporal privileges of God's ancient people, were subordinate to, and, and in some instances, typical of, spiritual blessings; that believers then, as well as now, were saved by faith in Christ; and lived and died in the hope of a blessed immortality; and that the Scriptures of the Old and New Testament constitute but one rule of faith and manners to the Church in New Testament times.

CHAPTER VIII.—OF THE SURETISHIP AND SATISFACTION OF CHRIST.

SECT. I.—*Of the necessity of a Satisfaction for Sin, in order to Forgiveness.*

In defence of the doctrine of the Confession, chap. ii. sect. 1. and in opposition to the Socinians and others, who deny that retributive justice belongs necessarily to God, and maintain, that he may pardon sin without a satisfaction,

*We declare*,—That it is a **RIGHTEOUS** thing with God to render vengeance and recompense to his enemies; the exercise of his retributive justice must therefore be necessary, for the Judge of all the earth must do **RIGHT**; but the exercise of mercy in God is sovereign. "He will have mercy on whom he **WILL** have mercy;" satisfaction for sin must therefore be necessary, in order to forgiveness.

In support of this statement, we observe, That the necessity of the punishment of sin, in order to forgiveness, appears from the *Holiness* of God, which requires that his hatred of sin, and delight in rectitude, be vindicated by the punishment of his dependent creatures, when they commit iniquity\*; from his *Justice* as a lawgiver and judge, which requires that his moral supremacy, and the honour of his law, be supported, by his rendering indignation and wrath to every soul of man that doeth evil†: from the immutability of his *Truth*, in the penal sentence of his law, which de-

\* Ps. xi. 6, 7: Ezek. xxxviii. 22, 23.

† Ps. ix. 8: Rom. ii. 6—9.

nounces death as the punishment due to transgressors\*; and from his *Goodness*, as a moral governor, which requires that sin, which introduces disorder and moral insubordination into his dominions, be punished for the general welfare of the intelligent creation†: That the Scriptures expressly declare, that vengeance and recompense belong to God, and that the wicked shall not go unpunished‡: That the dictates of natural law, in the conscience even of the most barbarous nations, coincide with the testimony of Scripture; and that the same thing may be inferred from the history of the divine government in the present life§.

We observe further, That as sin is of infinite desert, so no creature can endure its punishment, so as to procure his own forgiveness; and that if God, in his infinite wisdom and grace, had not found out an expedient for satisfying the claims of his justice, the whole of our race had remained eternally in a state of guilt and ruin||.

SECT. II.—*Of the Substitution of Christ in the room of Sinners.*

In defence of the doctrine of the Confession, chap. viii. sect. 4. and in opposition to the Socinians, who deny our Lord's substitution, and assert, that he did not suffer and die in our stead, but only for our good, to confirm his doctrines, and to leave us an example of patience and resignation under suffering,

*We declare*,—That God, in his infinite grace and wisdom, found out the expedient for satisfying the claims of his justice, that pardoning mercy might be extended to sinners of our race, in the choice, appointment, and mission of his Son, to be our surety; and that his sufferings, even unto the death, in human nature, were VICARIOUS, or in the ROOM of his people, whom he came to redeem.

In proof of this we observe, That the Scriptures declare that our Lord, in assuming human nature, was made under the law, by a supernatural constitution, in the room of his people¶; and that all that he did and suffered in our world, as the subject of law, was vicarious, or in the room of others\*\*, “He suffered the just for (or, instead of) the unjust”—“He gave his life a ransom for many”—“He was wounded for our transgressions, and bruised for our iniquities”††: That the whole sacrificial ritual under the legal dispensation, was typical of the death of Christ; but that

\* Gen. ii. 17: Rom. vi. 23. † Isaiah xxvi. 9: 2 Thess i. 7. ‡ Heb. x. 30, 31: Prov. xi. 21: Acts xxviii. 4, 5. § 2 Pet. ii. 1—9. || Psalm xlix. 7, 8, 9: Job. xxxiii. 24. ¶ Gal. iv. 4. \*\* Isaiah liii. 10.  
†† 1 Pet. iii. 18: Mat. xx. 28: Isaiah liii. 5, 6.

if his death was not vicarious, that ritual had no meaning, for all the legal sacrifices were vicarious,—their blood went for man's blood, and their life for man's life\*: That, under that dispensation, the guilt of the offender was transferred to his sin-offering, or trespass-offering, by the laying on of his hands and confession, and, bearing this imputed guilt, the animal was considered as accursed, and went by the name of *sin*, or *trespass*, among the Hebrews; and that, to show that their substitution as types is realised in our Lord's substitution in the room of his people, he is said to have *borne* their sins in his own body on the tree,—to have been *made sin* for us,—to have been *made a curse* for us†: That it is impossible to reconcile his death with the justice and goodness of God in any other way, but by admitting the doctrine of his substitution: That he was holy, harmless, undefiled, and separated from sinners; a righteous God would therefore never have dealt with him as a sinner, by inflicting on him death, the punishment of sin, had he not sustained the character of our surety;—and that, to deny the doctrine of his substitution, is to fix upon the Father of Mercies the charge, not only of injustice, but also of cruelty towards his *own*—his *only begotten* Son‡: That example, and the confirmation of his doctrine, were ends of his sufferings and death; but they were only subordinate ends, and that the principal end of his sufferings was to make atonement for the sins of his people§.

SECT. III.—*The Nature and Extent of Christ's Satisfaction with respect to the Law.*

In defence of the doctrine of the Confession, chap. viii. sect. 5. and in opposition to the Socinians, who deny the penal nature of our Lord's death, and limit his sufferings to what he endured from men;—to the Papists, and others, who restrict his satisfaction to his enduring the curse of the law, and deny that he obeyed its precept to procure our title to life;—and to the Neonomians, who assert that “He only satisfied divine justice for sinners, in so far as to render it consistent with God's honour, to enter upon lower terms of salvation with them,”

*We declare*,—That our Lord, as our surety, was made under the law as a broken covenant of works; that he endured in his soul and body all the penal evil contained in its curse, which we had incurred by our fall in Adam, and our own personal transgressions, to procure our freedom from condemnation; that he also

\* Lev. xvii. 11: Heb. x. 1, 2.  
 † Isaiah liii. 10. Rom. viii. 32.

‡ 1 Pet. ii. 24: Gal. iii. 13: 2 Cor. v. 21.  
 § Dan. ix. 24: Heb. ix. 26.

yielded perfect obedience to its precept, to procure our title to life; and that, by his obedience even unto the death, he wrought out a PERFECT righteousness, on the ground of which we are justified, to the exclusion of all works of ours whatsoever.

In proof of this we observe, That, since our Lord suffered and died under the curse, his sufferings and death must have been strictly of a penal nature\*: That all that he suffered through life, and at his death, from the agency of Satan and wicked men, was from God, as a righteous judge, as they only did what his hand and his counsel had determined before to be done†: That his principal sufferings arose from the power of God's judicial displeasure upon his soul, and the total suspension for a season of the manifestations of his favour; that these constituted the essence of that death which is the wages of sin; and that, unless we admit that he suffered these immediately from God, it is impossible to account for his amazement and bloody sweat in the garden, and his bitter lamentation on the cross‡: That our Lord's sufferings unto death, as our surety, possessed every thing requisite to a true and proper satisfaction for sin,—he suffered by the appointment of God who alone had a right to admit of the death of a surety, in the room of transgressors;—he suffered in the same nature that had sinned;—his sufferings were voluntary and obediential, and therefore possessed a moral fitness for making reparation to the injured honours of the divine law;—he was Lord of his own life, and had a right to lay it down in the room of others;—and his sufferings were of infinite value for expiating our sins, from the dignity of his person§.

We further observe, That it was necessary that Christ, as our surety, should not only endure the penalty of the law, to obtain our deliverance from condemnation, but also that he should obey its precept, to procure for us a title to life||: That, in the Covenant of Works, obedience was the condition on which life was to be enjoyed by Adam and his posterity: That, although the law of that covenant ceased to be a law that could give life to Adam or to his posterity, on the ground of their own obedience, the moment the covenant was broken; yet it was necessary, for the vindication of the equity and goodness of God in that transaction, that any other covenant for man's recovery should make obedience to the precept of the law the condition of life¶: That life was accordingly promised in the eternal covenant to our Lord's

\* Gal. iv. 4. and iii. 13.

† John xix. 11: Acts ii. 23. and iv. 27, 28.

‡ Isaiah liii. 10: Luke xxii. 42, 43: Mark xv. 34.

§ 1 John iv. 10: Heb.

ii. 17: Phil. ii. 17: John x. 18: Acts xx. 28: Heb. i. 3.

¶ Rom. v. 17.

¶ Mat. v. 17.

spiritual seed, on condition of his fulfilling all righteousness in their room; that they enjoy the inheritance of eternal life, as well as the redemption of their persons, through his obedience unto the death; and that his suffering the penalty of the law, and his obedience to its precept, constitute but one righteousness, which in scripture is sometimes denominated from the one, and sometimes from the other\*: That, had not Christ procured our title to the eternal inheritance, by obeying the precept of the law, he could not have been the antitype of the Goel (or kinsman) among the Hebrews; for redemption, by the Hebrew Goel, was to extend to the inheritances, as well as to persons†: That eternal life is not the less free, that it flows through a mediatorial righteousness: That great as the grace of God appears in conferring this life, it appears still greater in the mission of his Son to procure it; and that, though conferred on the ground of the righteousness of the surety, it is of pure, unmerited, and unsolicited grace to the sinner‡.

We observe further, That the opinion that Christ only satisfied divine justice for sinners, in so far as to render it consistent with God's honour to enter upon lower terms of salvation with them, has no foundation in scripture: That Christ came not to mutilate or destroy the law, as originally given to man, but to fulfil it§: That to suspend salvation upon any terms to be performed by us, such as faith, repentance, or sincere obedience, is to frustrate the grace of God, to teach that righteousness is still by the works of the law, and to assert that Christ died in vain||: And that the idea of dividing the work of satisfaction between the surety and the sinner, is in express contradiction to the perfection ascribed in Scripture to the work of Christ, where we are told, that "he finished transgression, and made an end of sin;" that "he is the end of the law for righteousness to every one that believeth;" and that "by his own offering, he hath perfected for ever them that are sanctified¶."

#### SECT. IV.—*Of the Extent of Christ's Death with respect to its objects.*

In defence of the doctrine of the Confession, chap. viii. sect. 5—8, and in opposition to the Arminian tenet, that Christ died for all men, for those who finally perish, as well as for those who shall be eventually saved,

\* Tit. i. 2: Eph. i. 11. † Lev. xxv. 25.  
 Rom. v. 21. § Mat. v. 17: Rom. x. iv.

‡ Rom. iii. 24: Eph. i. 7:  
 || Gal. ii. 21. ¶ Dan.

ix. 24: Rem. x. 4: Heb. x. 14.



*We declare*,—That the intrinsic value of the death of Christ being infinite, it must have been sufficient as a ransom for all mankind, had it been the will of God that all mankind should be redeemed by it, but that, in his Father's design, and his own intention, he laid down his own life only for the elect, who shall be saved from wrath through him.

In proof of this we observe, That he laid down his life "for the sheep," and these sheep are the objects of his special knowledge; but he himself declares, that all mankind are not of his sheep, and that he will say to a number of mankind, "Verily, I say unto you, I know you not"\*: That those for whom he died are called his Church, but the term Church is never put for the whole human race†; and that he gave himself for the Church, that he might sanctify, and eventually glorify it; his intention in dying must therefore have been limited to those who should be saved by him with an everlasting salvation‡: That the term *Redemption*, as used with reference to the death of Christ, signifies deliverance on the ground of a ransom; that the ransom was the life of Christ; that, in giving his life a ransom to law and justice, he is said to have obtained eternal redemption for us, and that justice must require that all for whom he died be put in possession of that eternal redemption§: That Christ died to fulfil the condition of the covenant of redemption; but had his death, in fulfilling that condition, been for all mankind, divine faithfulness would have required that the redemption promised in the covenant should be extended to all mankind||: The apostle infers, from the greatness of God's love in delivering up his Son to the death for sinners, that he will not withhold from them any of the blessings of salvation; but these are not conferred on all mankind; we must therefore conclude, that he did not die for all mankind¶: That the same apostle infers the certainty of our complete salvation by the life of Christ, from our reconciliation to God by his death; but if his reasoning proves any thing, it proves that all mankind were not reconciled to God by the death of Christ, since all are not saved by his life\*\*: That we are told that the Father's design in making Christ a sin-offering for us, was, that we might be made the righteousness of God in him; but all mankind are not made righteous in him; his death could not therefore be intended by God for all mankind††: That our Lord's intercession proceeds on the ground of his sacrifice for sin; they must therefore be of the same extent with regard to their

\* John x. 15; 26, 27: Mat. xxv. 12. † Acts xx. 28: Eph. v. 25, 26: Tit. ii. 14, 15. ‡ Heb. ix. 12. § Isaiah liii. 10. || Rom. viii. 32.  
¶ Rom. v. 10. \*\* 2 Cor. v. 21. †† John xvii. 9.

objects; but he does not pray for the world, but only for them who were given him out of the world; his sacrifice must therefore be restricted to that definite number\*: That the doctrine, that he died for all mankind, leads to the absurd notion that he shed his blood for many in vain; in fine, that the advocates for universal purchase, also plead for conditional salvation,—or that God gave his Son to die for all, that the salvation of all might be possible, upon condition of their faith, repentance, and sincere obedience: but to render this scheme consistent, God must have favoured all mankind with the means of faith, which is not the case; we must conclude, therefore, that their scheme is not only unscriptural, but inconsistent with itself.

Again, we observe, That the meaning of the universal terms used in reference to the death of Christ, is to be determined by the context, from which it appears that they refer, not to every individual, but sometimes to all classes and descriptions of men; and that this is the case, in particular, when the atonement of Christ, which extends to some of all nations, is contrasted with the Levitical atonement, which was restricted to one people‡: and that, in other passages where these terms are used, the reference is not to the intention of his death, nor to its ultimate effects with regard to individuals, but to the general relation he stands in to mankind sinners, in distinction from fallen angels, as a kinsman Redeemer, to the intrinsic value of his death, and to the suitability of his offices for the redemption of all who come to God by him‡.

#### CHAPTER IX.

##### *Of the Law and the Gospel, and the Gospel Call.*

In defence of the doctrine of the Confession, ch. x. and in opposition to the Neonomians, who maintain that the Gospel is a new law, according to which faith, repentance, and sincere obedience are the conditions of life; and that we are called to repent and forsake sin, in order to our coming to Christ; and to the Baxterians who restrict the Gospel call to sensible sinners, or those who are convinced of their sin, and of their need of the Saviour, and who feel certain desires after him,

*We declare,*—That the Gospel is sometimes used in a large sense for the whole of supernatural revelation, and more especially for all that Jesus began both to do and teach, until the time he was taken up into heaven, as all the parts of that revelation are connected with, or made subservient to, the dispensation of God's

\* 1 John ii. 2.

‡ Rom. iii. 22, 23—29.

‡ 1 Tim. ii. 1—6.

grace to men; that, in this large sense, faith, repentance, and sincere obedience belong to the Gospel, not, however, as a new law, but as acts of evangelical obedience to the moral law; nor as conditions of salvation, but as the effects of it wrought in us by the Spirit of Christ; but that they do not belong to the Gospel when it is taken in a strict sense; for, in this sense, it has neither precepts nor sanctions, but is put merely for the revelation of God's grace to sinners of mankind, through Jesus Christ; that to teach that sinners are called to repent and forsake sin, in order to their coming to Christ, is to frustrate the grace of God, by making righteousness still to be by the works of the law; and that to restrict the Gospel call to sensible sinners is a refined species of Arminianism, since it makes our access to Christ, and his salvation, to depend on something in ourselves, and not upon the free offer which God makes of him, to sinners, in the Gospel.

#### CHAPTER X.

##### *Of the Operations of the Holy Spirit.*

In defence of the doctrine of the Confession, chap. x. and in opposition to the Arminians and others, who make the success of the Spirit's work in conversion to depend on the sinner's free will, and hold that there are no operations of the Spirit in conversion, which do not leave the sinner in such a state as that he may comply with them or not, as he pleases,

*We declare,*—That the application of salvation is the effect of divine power, and that it is ascribed in Scripture to the special operation of the Holy Spirit accompanying the means of grace upon the minds of men; that, to assert that the success of the Spirit's work in conversion depends on the sinner's free will, is to make the divine will dependent on the human; and that the change of the sinner's will is the effect and not the cause of the success of the Spirit's work in conversion, for it is God who worketh in him both to will and to do of his good pleasure.

#### CHAPTER XI.

##### *Of Justification.*

In defence of the doctrine of the Confession, chap. xi. and in opposition to the Papists, who maintain that justification is by the infusing of righteous dispositions, and not by the imputation of righteousness; to the Socinians and Pelagians, who maintain that we are justified solely by our own works; and to the Neonomians, who plead for justification on the ground of faith, repentance, and sincere obedience as a new law,

*We declare*,—That justification is a change of the sinner's state, in regard to the law, and not a change of his heart; and that, in justification, God, by an act of free and sovereign grace, grants him the remission of all his sins, and receives his person into a state of favour and friendship, only on the ground of the righteousness of his own Son, which righteousness is imputed to him by God, and received by faith alone.

In support of this we observe, That justification is opposed in Scripture to condemnation, and that it must therefore be a change of the sinner's state and not of his heart\*: That as the person justified is by nature ungodly, it must include not only the acceptance of his person as righteous in the eye of the law, but also the remission of all his sins, original as well as actual†: That since God is a righteous judge, in justifying he must proceed on the ground of a righteousness answering all the claims which his holy law has upon the sinner, both for obedience to its precept, and satisfaction to its penalty incurred by transgression‡: That as the law of God concludes all our fallen race under sin, so no man can be justified before God, in whole or in part, upon the ground of his own righteousness§: That the justification of the sinner before God is wholly on the ground of the righteousness of Christ as our surety, including his perfect obedience to the precept, and his complete satisfaction to the penalty of the divine law; and that this righteousness becomes ours for our justification by God imputing it to us, and our receiving it by faith alone||: That we are justified by faith, not as our act of obedience to the moral law, nor as a new law, else righteousness would still be by the works of the law, contrary to the express declaration of Scripture, but purely as an instrument by which we receive the gift of righteousness exhibited to us in the Gospel for our justification; and that faith, so far from being of the nature of a meritorious condition in justification, is appointed by God as the instrumental cause of it, that it may be by grace; and that faith, as it justifies, is opposed to all works of ours whatever¶: That although justification is conferred on the ground of a mediatorial righteousness, it is purely of grace to the sinner, and that the rich grace of God is displayed, not only in justifying, but in providing the righteousness on the ground of which the sinner is justified by the choice and mission of his own Son to satisfy the claims of the law in our stead\*\*: That justification is an act of God completed

\* Rom. viii. 33, 34. † Rom. iii. 25, 26; Acts xiii. 39. ‡ Exodus xxiii. 27; James ii. 10; Gal. iii. 10. § Rom. iii. 19, 20; Gal. ii. 16.  
 || Rom. iii. 24; x. 4; iv. 6; and v. 1, 17. ¶ Rom. iv. 16; Gal. ii. 16; Eph. ii. 8, 9. \*\* Job xxxiii. 24; John iii. 17; Rom. viii. 3, 4.

at once, so that the person who is pardoned and accepted can never more forfeit the divine favour, or come into condemnation; that although after he is justified he may commit many sins in their own nature deserving of death, yet God having imputed to him the righteousness of Christ, he will not impute the guilt of these sins so as to deal with him as an offended judge on their account; and that, whatever he suffers in the present life on account of sin is corrective and not penal\*: In fine, that justification by imputed righteousness is equally calculated to display the glory of divine grace, and to illustrate the glory of divine justice, since, according to it, the sinner is rescued from destruction, while the law is not only fulfilled, but magnified and made honourable†.

## CHAPTER XII.

*Of the Freedom of Believers from the Law as a Covenant, and the Nature and Necessity of Evangelical Holiness.*

In defence of the doctrine of the Confession, chap. xvi. and in opposition to the Acts of the General Assembly, condemning certain propositions in the Marrow of Modern Divinity, in which they sanction the following errors,—“That believers are under some obligation to perform obedience, as necessary to obtain and secure the favour of God; or that holiness is a federal or conditional means of obtaining glory, or has some casual influence for that end:” “That the doctrine of the believer’s complete freedom from the law, as a covenant, tends to licentiousness, and weakens the obligation of the law;” “that a fear of falling under wrath, and hope of life, according to the tenor of the law-covenant, are necessary and warrantable motives to holy obedience;” and also, in opposition to the Antinomians, who maintain, that believers are not under obligations to the law as a rule of life,

*We declare*,—That although the moral law, having its foundation in God’s supremacy, and man’s dependence, or the moral relations which necessarily subsist between God and his intelligent creature, must be of perpetual obligation as a rule of life; yet believers, by their justification through the redemption which is in Christ Jesus, are set completely free from its commanding, as well as its condemning power, as a covenant of works; that they are not required to perform obedience to the law as the condition of life, or to obtain or secure the acceptance of their persons with God, being accepted in his beloved Son, who is the end of the law for righteousness to every one that believeth; that their freedom

\* Rom. viii. 1: Isaiah liv. 9, 10: Rom. iv. 8: Ps. lxxxix. 31, 32, 33: Heb. xiv. 6, 7. † Rom. iii. 25, 26: Ps. xxv. 10, 11, 12, 13.

from the law in its covenant-form, instead of weakening, greatly strengthens their sense of obligation to it as a rule of righteousness, as it furnishes them with many additional motives to the study of holiness; and that, although a filial fear of God is a powerful principle of holy obedience, yet a fear of falling under his wrath, and a hope of life, according to the tenor of the law-covenant, cannot be warrantable motives to obedience, especially in the case of those who live under a dispensation of the gospel, as they proceed from a disposition to seek righteousness by the works of the law, which is pointedly condemned in scripture; and as they are incompatible with faith in God, as our Father through Christ, and that perfect law which casts out slavish fear.

In support of this we observe, That man was originally created under the moral law, in its natural form\*: That all mankind were brought under that law, in a covenant form, in Adam, holding out life as the reward of his obedience, and denouncing death as the punishment of transgression; for although his covenant obedience was made to turn upon his not eating of the fruit of the tree of knowledge, yet his abstaining from it was to be the test of his obedience to the whole law; and that, in violating the positive precept, he broke the whole moral-natural law, virtually summed up in it, and thereby entailed the curse upon himself, and all his natural posterity†: That, although the moral law, in its covenant form, ceased to be a law that could give life to Adam, or his posterity, the moment the covenant was broken, not only from their inability to act up to its requirements, but also from the promise annexed to the keeping of it being forfeited by Adam's first sin,—yet all mankind, in their natural state, are under its commanding power, exacting from them individually perfect and perpetual obedience, upon the pain of death for every act of disobedience; and also under its penalty, as incurred, not only by the first sin of Adam, as their federal representative, but also by their own personal transgressions‡: That this is the law which Christ, as our surety, fulfilled in the room of his people; that it is from the law, in this form, that believers are set free by their justification through his imputed righteousness; and that to show the complete nature of this freedom, we are told that Christ hath redeemed them from its curse,—that they are dead to the law through the body of Christ,—that Christ is the end of the law for righteousness to every one that believeth,—and that they are not under the law, but under grace§.

\* Rom. ii. 14, 15. † Rom. v. 12, 17. ‡ Rom. viii. 8. 3: Gal. iii. 21; iii. 10. § Mat. v. 17: Gal. iii. 13: Rom. vii. 4; x. 4; vi. 14.

We also observe, in opposition to the Antinomians, that although believers are completely delivered from the law, in its covenant form, yet they are under it as a rule of righteousness, in the hand of a Mediator—"not without law to God, but under the law to Christ;" and that their obligation to the study of holiness, so far from being lessened, is greatly increased from the dispensation of grace which they are under\*: That they are not only bound to study holiness, in common with other rational creatures, from their dependence on God for their existence and daily preservation, but also from their election of grace, their redemption through the blood of Christ, and their effectual vocation†: That, although the law does not require obedience from believers in order to obtain life or to avoid condemnation, these ends being effectually secured by the obedience and death of Christ,—yet complete conformity to it is necessary in their case, from the authority of God requiring it, as an evidence of their interest in Christ, as a principal part of salvation, and as it renders them meet for the enjoyment of God, both here and hereafter‡: That true holiness is of an evangelical nature; that it does not spring from a slavish fear of God's vindictive wrath, or a slavish hope of life, on the ground of our own works, but from faith in God, as our covenant God through Christ,—a filial reverence of God as our Father in Heaven,—supreme love to God, and delight in him, as our present and everlasting portion,—gratitude to him for Christ and salvation through him,—and a supreme desire to promote the ends of his glory§: And, that it is promoted by the powerful considerations of the love of the Father, in sending his Son to save us; the love of Christ, in giving his life to redeem us; the love of the Spirit, in coming to apply salvation unto us; and the hope of a blessed immortality in heaven||. We observe further, That freedom from the law in its old covenant form, and union to Christ, the head of the new covenant, are absolutely necessary to a life of holiness¶: That the law leaves us under its curse, and lying under the power of spiritual death, and consequently destitute of power to do that which is spiritually good; that it produces, in the conscience of the natural man, a dread of God, as an avenging judge, and, instead of subduing, is the occasion of irritating his corruptions; and that the works performed under the

\* 1 Cor. ix. 21: Rom. vi. 1, 2. † Eph. i. 4: 1 Cor. vi. 20: 1 Thess. iv. 7: 1 Pet. i. 14, 15. ‡ 1 John ii. 4: Ps. cxix. 4: John xv. 5—14: Rom. viii. 10: 2 Cor. v. 17: Titus ii. 14; iii. 5, 6: Mat. v. 8: Heb. xii. 14. § Luke i. 74: 1 John iv. 18: Rom. viii. 15: Deut. x. 20, 21: 1 Pet. i. 17: Mat. xxii. 37: 1 John iv. 19: 1 Cor. x. 31. || 1 John iv. 8, 9: 2 Cor. v. 14, 15: Eph. iv. 3: 1 John iii. 3, 4. ¶ Rom. vii. 4: Gal. ii. 19.

influence of these principles, are dead works, and cannot be acceptable to God\*: Finally, That it is only by union to Christ, that our persons and services are accepted; that it is from him we derive strength for duty, grace to overcome temptation, and whatever is necessary to the perfecting of holiness in the fear of God†.

## CHAPTER XIII.

*Of Saving Faith and Evangelical Repentance.*

In defence of the doctrine of the Confession, chap. xiv. and in opposition to those who maintain, that saving faith is no more than a simple or general belief of the doctrine of the gospel, that assurance is not of the nature of faith, and that we must repent of our sins before we come to Christ,

*We declare,*—That saving faith is a supernatural principle wrought in the soul by the Holy Spirit, whereby the person who believes assents to the testimony of God, concerning his Son Jesus Christ, in the Gospel, not only as infallibly true, but also as containing a free grant to him of Christ, and all salvation through him, and by which he receives and rests on Christ, as his own Saviour, upon the footing of that grant; and that, although legal sorrow usually precedes saving faith, yet evangelical repentance, or godly sorrow for sin, and turning from it unto God, always flow from it.

In support of this we observe, That although saving faith gives full credit to the whole word of God, on the authority of God himself speaking to us in the Scriptures; and although it is exercised about its various parts, according to their nature and our necessities, yet its principal acts are “receiving and resting upon Christ alone for salvation, as he is offered to us in the gospel‡:” That, as the gospel does not consist merely of historical facts, or abstract doctrines respecting the Saviour, but also contains in it a free offer of salvation, through him, to sinners of mankind without exception, who hear it, for their acceptance; so the faith of the gospel, in order that it may correspond with the testimony believed, must include in its nature appropriation§: That the appropriation, which is of the nature of faith, is not a persuasion that Christ and salvation are ours in actual possession, but that he is ours in the offer or grant God makes of him to us in the gospel; and that it is a claim to him, as our own Saviour, upon the foun-

\* Rom. vii. 7, 8; iv. 15: Heb. ix. 14.

† Eph. i. 6: 1 Pet. ii. 5: John

xv. 4: Phil. iv. 13: 2 Cor. xii. 9: Col. ii. 19.

‡ Gal. ii. 20: Rom. x. 17.

§ John i. 12: Isaiah xxvi. 3, 4: 1 John v. 11; iv. 16.



dition of that grant\*: That the appropriation that is in faith is evidently implied, when faith is described in scripture as receiving Christ, putting on the Lord Jesus, eating his flesh, and drinking his blood, fleeing to him for refuge, trusting in and staying ourselves on him†.

We further observe, That as the testimony on which saving faith rests is infallible, being the testimony of God who cannot lie, so it must include in it assurance; and that if this were not the case, it would not be a receiving of the gospel, as it is in truth the word of God, and not the word of man‡: That, although the believer may be subject to doubting, his faith not being always in exercise; yet in faith itself, when exercised, there is always assurance, according to its measure or degree; and that there is a marked distinction between the assurance of faith and the assurance of sense, the former having for its object the faithfulness of God in the gospel testimony, and the latter the existence of a gracious work in the soul§.

We observe further, That evangelical repentance is a true sense of sin, and sorrow for it, not merely as it exposes us to danger, but on account of its contrariety to the nature and will of God, and a turning from sin to God with full purpose of heart and endeavour after new obedience||: That although legal sorrow precedes faith, yet evangelical repentance flows from it, as it proceeds not only from the knowledge of sin by the law, but also from an apprehension of the mercy of God through Christ, as exhibited in the Gospel; that convictions of sin by the law excite a terror of God as an avenging Judge; that a slavish fear of God, instead of subduing the enmity of the heart against him, increases it; that the faith of pardoning mercy through the blood of Christ slays that enmity; that the believer, overcome by the kindness of God his Saviour, is filled with real compunction for the dishonour done to God by his sin; and that this accords with those passages of Scripture where repentance is represented as springing from faith in God as our covenant God, and looking upon Christ as wounded for our transgressions¶. Finally, that any change produced by legal sorrow for sin, only extends to the outward conduct, and is partial and temporary, but that evangelical repentance is always productive of a thorough and lasting change of heart and conversation\*\*.

\* 1 Tim. i. 15. † John i. 2: Rom. xiii. 14: John vi. 53: Heb. vi. 18.—  
 ‡ 1 Thess. ii. 13: 1 Cor. ii. 4. § John vi. 69; iii. 33: 2 Cor. xiii. 5.  
 || Ps. li. 4: Hosea xiv. 8. ¶ Rom. vii. 10, 11: Ezek. xvi. 62, 63: 2 Cor. v. 19: Mark i. 15: Jer. xxxi. 18, 19: Zech. xii. 10. \*\* 2 Pet. ii. 22: 1 Thess. i. 9, 10.

## CHAPTER XIV.

*The Perseverance of the Saints.*

In defence of the doctrine of the Confession, chap. xvii. and in opposition to the Arminians and others, who maintain, that the saints may fall totally and finally from a state of grace, and that the doctrine of their perseverance is unfriendly to holiness,

*We declare*,—That those whom God hath accepted in his Son, and effectually called and sanctified by his Spirit, shall neither totally nor finally fall away from a state of grace, but shall certainly persevere therein to the end, and be eternally saved.

## CHAPTER XV.

*The State of Men after Death.*

In defence of the doctrine of the Confession, chap. xxxii. and in opposition to the purgatory of the Papists; to the Deists and others, who deny the doctrine of the resurrection altogether, or that the same body which is buried will be raised from the grave; to the Universalists, who maintain that the wicked, after suffering a limited period in hell, will be liberated and introduced into a state of happiness; and to the modern opinion, that the punishment of the wicked in a future state will be restricted to remorse, despair, and the workings of their own sinful passions, and that it will not proceed in any degree from positive inflictions on the part of God,

*We declare*,—That, at death, the souls of believers enter immediately into heaven, and the souls of the wicked into hell; that there will be a resurrection of the just and of the unjust, and that the same body which was buried, as to substance, will be raised, though different in qualities; that the state of man is finally determined at death, so that after it he must be either eternally happy or eternally miserable; and, that the misery of the wicked in hell will arise, not merely from the operations of their own sinful passions, but from their being eternally excluded from all gracious intercourse with God, as the chief good, and subjected to all the painful effects of his judicial displeasure.

## CHAPTER XVI.

*Of Moral-Natural, and Instituted Worship.*

In opposition to those who reject certain religious duties, because they have not a positive institution in Scripture,

*We declare*,—That although the will of God is the reason of our duty in every thing relating to His worship, yet His will, with regard to the manner in which He is to be worshipped, has

been made known to mankind in different ways, as by the law of nature, the moral law, and by positive institution; and that in whatever way His will has been signified, it must be binding upon the conscience.

CHAPTER XVII.

OF THE ACTS OF MORAL-NATURAL WORSHIP.

SECT. I.—*Of Prayer.*

In opposition to the Papists, Episcopalians, and others, who plead for the use of a Liturgy, or prescribed and restricted forms of prayer; and also to the superstitious and idolatrous practices of the Papists, in addressing prayers to angels and departed saints, and offering up prayers for the dead,

*We declare*,—That, although all Scripture is of use to direct us in prayer, especially that pattern of it commonly called the Lord's Prayer, yet prescribed and restricted forms of prayer have no warrant, either from Scripture precept, or example; that prayer for the dead, their state being finally determined, is grossly superstitious in itself, and as it homologates the unscriptural doctrine of purgatory; and that addressing prayer to angels or departed saints, is gross impiety, and a direct violation of the first precept of the moral law.

SECT. II.—*Of Praise, and the Psalmody.*

In opposition to those who maintain that many of the Psalms of David are inconsistent with the spirit of the Gospel, and who substitute hymns of human composition in their room in the worship of God,

*We declare*,—That although there are other Scripture songs besides those contained in the Book of Psalms, yet the latter seem to have been especially intended by God to be used in the exercise of public praise, from their being delivered to the Church by the Holy Spirit for that purpose: That to assert there is any thing in these Psalms inconsistent with the spirit of the Gospel, is to suppose that the Holy Spirit may act at variance with himself, for both were given by his inspiration: And that to introduce hymns of human composition, or even paraphrases, in which undue liberties are taken with the original text, tends to endanger the purity both of the worship and doctrine of the Church.

SECT. III.—*Of Oaths, Vows, and Religious Covenants.*

1. In defence of the doctrine of the Confession, ch. xxii., and in opposition to the Quakers, and others, who deny the warranta-

bleness of an oath; and also, to the practice of those who enter into oaths on trivial occasions, and without being previously acquainted with the matter and object of them,

*We declare*,—That an oath is a solemn act of moral worship, in which the person swearing calls God to witness what he asserts or promiseth, and to judge him according to the truth or falsehood of what he swears; that an oath is only to be taken in the name of God, on weighty occasions, in judgment, with regard to the matter and object of it, and, in truth, without equivocation or mental reservation; and that, being in its nature moral, it must, when required and imposed by lawful authority, be warrantable under every dispensation.

2. In support of the doctrine of the Confession, ch. xxii. sect. 5, 6, 7, and in opposition to the sentiments of those who deny the warrantableness of explicit vowing to God, and particularly of public religious covenanting; and maintain, that public covenanting under the former dispensation was a ceremonial observance or Jewish peculiarity; or, that its use is superseded under the New Testament dispensation, by the observance of Baptism and the Lord's Supper,

*We declare*,—That an explicit vow is a solemn promise to God; that it may be entered into either personally or socially, or with or without an oath; that it may have, for the matter of it, either necessary duties, or other things not expressly required, so far, and so long, as they may be conducive to the better performance of these duties; and that, in both cases, the person vowing brings himself under obligation by his vow: That public religious covenanting, along with a social vow to God, includes confederation among the covenanters themselves, to aid and support one another in carrying into effect the object of their vow; and that, since both have their foundation in natural principles and law, they cannot be mere Jewish peculiarities, but must be equally adapted to the Patriarchal, the Mosaic, and Christian dispensations.

3. In opposition to those who deny the warrantableness of national religious covenanting,

*We declare*,—That, although public religious covenanting is a duty peculiarly suited to the Church, and which can only be performed acceptably in the faith of the supernatural doctrines of the Gospel committed to her; and, although, in all cases wherein it is practicable, her functionaries should take the lead in the service, by framing the bonds, and administering the oaths; yet, as religious covenanting has its foundation in moral-natural law.

which is common to mankind in general, it is not exclusively an ecclesiastical ordinance\*: That as nations, as such, are the subjects of God's moral government, so they must have a religious character; that, when favoured with the knowledge of supernatural religion, they are bound to recognise and embrace it; and that this being admitted, it must follow that they may warrantably enter into natural engagements to employ every means competent to them, and suited to its nature, for its defence and propagation.

4. In opposition to those who deny that National Covenants can be renewed unless it be done nationally,

*We declare*,—That, as in national vows for promoting religious reformation in countries where the Church is in an organised state, she is supposed to take the lead in the service, the civil authorities of the nation, and the body of the people concurring with her, and entering into the oaths; and as these vows must be binding in all moral respects, not only upon the nation as a whole, but also upon the several parts of which it is composed; so it must be competent to the Church, or any part of her adhering to the covenanted cause, though a small minority of the nation, the majority, including their rulers, refusing to concur in the service, to renew these vows ecclesiastically, by recognising their continued obligation, and entering into a bond, suited to her circumstances, to prosecute the ends of them.

5. In opposition to those who deny the present seasonableness

\* The statements made in this paragraph, (for further explanation of which the reader is referred to Article 7 of the Basis, see Rel. Mon. vol. 3d, page 241,) do not seem to us to harmonize with the statements of the Late General Associate Synod in the 18th chap. of the Testimony. That our readers may have an opportunity of comparing and judging for themselves, we here quote the following statement from that chapter:

"WE ASSERT AND DECLARE,—That public covenanting is the deed of a number of *Church Members*, in which they jointly and publicly profess to renounce all hope of life from the covenant of works, &c." Sect. I. 1st. paragraph,—"That it is only in the *character of Church Members* that persons can warrantably enter into religious vows."—"In a religious covenant we, as *spiritual priests*, present our bodies as a living sacrifice unto God. This we can do only as *Church Members*. For it is a solemn act of gospel-worship, peculiarly belonging to the church, and not incumbent on men in a civil character." Sect. I. 4th paragraph. With these statements, the Doctrines laid down in the Declaration and Testimony of the Associate Church in America, correspond.—For in these, public covenanting is uniformly viewed as the deed of a *Church*, and of course, in her ecclesiastical capacity. See Testimony Part I. Sect. 20 and Part III. Article 5.

of public religious covenanting, or who leave it undecided whether it is seasonable at present or not,

*We declare*,—That, although we admit that public religious covenanting is not an ordinary but an extraordinary service; yet we maintain, that it is a service eminently called for at present from the circumstances of the Church and the Nation to which we belong.

6. In opposition to those who deny the perpetual obligation of the social vows of ancestors, which have a permanent object, upon posterity, or who restrict their obligation to example, or found it upon their success as a means of transmitting privilege,

*We declare*,—That the obligation arising from example is not covenant-obligation, but an obligation to covenant when placed in similar circumstances: that the obligation pleaded for is the obligation of a social vow or promissory oath: that the obligation of a vow arises from the vow itself, and does not depend upon its consequences: that as social vowing proceeds upon the principle, that society, whether civil or ecclesiastical, when regularly constituted, is the subject of God's moral government as well as individual persons, and, as such, capable of social engagements and public faith,—so the perpetual obligation of social vows having a permanent object, proceeds upon the principle, that society thus constituted is recognised both by God and men, as a permanent body, unaffected by the change of individuals; and that it is upon these principles that we maintain the continued obligation of the National Covenant of Scotland and the Solemn League and Covenant of the three nations, upon all ranks in these lands, to the latest posterity.

#### CHAPTER XVIII.

##### OF THE ORDINANCES OF INSTITUTED WORSHIP.

SECT. I.—*Of the Ordinance of Preaching, and the Pastoral Office.*

1. In defence of the common doctrine of Protestants, and in opposition to lay preaching,

*We declare*,—That to preach the gospel is authoritatively to publish the good news and glad tidings of salvation in the name of Christ, and that none are warranted to preach the gospel but those who have the call of Christ for that purpose: That the apostles received their call immediately from Christ, the alone king of the church, with power to commit that sacred trust to inferior teachers; that these, again, were commanded to commit it to faithful men, who should be able to teach others; that none have a right to preach the gospel, in ordinary cases, but those

who are thus authorized by Christ, through the medium of persons already vested with official power in the church.

2. In support of the principles of the Church of Scotland respecting the rights of the Christian people, and in opposition to patronage,

*We declare*,—That, in addition to the appointment of the Presbytery, the call of the people, although it does not convey official powers, is necessary to constitute the pastoral relation between a minister and his flock.

#### SECT. II.—*Of Baptism.*

In defence of the doctrine of the Confession, chap. xxviii. and in opposition to the Papists, and others, who maintain, that Baptism is regeneration, and confers the remission of sins; to the Baptists, who deny the warrantableness of infant baptism, and maintain that immersion is necessary to the right administration of it; and also to those who maintain that baptism with water is essential to salvation, and plead for private baptism,

*We declare*,—That while both the Sacraments of the New Testament represent and seal Christ, and all the benefits of the covenant of grace to believers, some of these benefits are more prominently brought into view in each of them; and that baptism is more especially the sign and seal of the remission of our sins, and the acceptance of our persons, through the blood and the righteousness of Christ, and the regeneration of our hearts by his Spirit,—that, to assert that baptism with water is regeneration, or remission of sins, is to confound the sign with the things signified by it;—that, though an external means of salvation, and on that account not to be unnecessarily omitted, yet it is not essential to salvation;—that, not only those who profess their faith in Christ, and obedience to him, but also the infants of such as are members of the visible church, are to be baptized;—that baptism is rightly administered by sprinkling;—and that, from the nature of the ordinance, it should be dispensed in public, and in connection with the administration of the word.

#### SECT. III.—*Of the Lord's Supper.*

In defence of the Confession, chap. xxix. and in opposition to the Sacramental Test of the Church of England; the Transubstantiation of the Papists, and the Consubstantiation of the Lutherans; and the unscriptural modes of dispensing the ordinance,

*We declare*,—That the Lord's Supper is a sacrament instituted by Christ solely for spiritual purposes,—to be a memorial of his

death, a seal of his testament, a sign of union to his person, and communion with him in his benefits, and a badge of fraternity among his followers; and that to employ it for secular purposes is a profanation of it: that the bread and wine in this sacrament are not converted into the real body and blood of Christ, but are only symbols of his broken body and shed blood; that kneeling in receiving the ordinance of the Supper originated in, and tends to, superstition and idolatry; and that as this is not a converting, but a confirming ordinance, so promiscuous admission to the Lord's Supper must be a gross perversion of its design.

#### SECT. IV.—*Of the Sabbath.*

In defence of the doctrine of the Confession, chap. xxi. sect. 7, 8; and in opposition to those who deny the morality of the Christian Sabbath, and others, who restrict the sanctification of it to the time of public worship,

*We declare*,—that, although the proportion of time to be observed as a Sabbath unto the Lord, the particular day of the week, and the special ends of the Sabbath as a commemorative ordinance, are determined by positive institution; yet it has its primary foundation in moral-natural law, as it is a dictate of that law, that a due proportion of our time be wholly employed in the worship of God; that the precept respecting the sanctification of the Sabbath is accordingly embodied with the other moral precepts of the Decalogue, which are of perpetual obligation; and that, although the day of rest is changed, yet the sanctification of it inculcated in that precept, is of the same obligation under the Christian as under the Mosaic dispensation.

### CHAPTER XIX.

OF THE CHURCH, CHURCH-COMMUNION, AND CHURCH-GOVERNMENT AND DISCIPLINE.

#### SECT. I.—*Of the Church and Church-Communion.*

1. In defence of the Confession, chap. xxv. sec. 1, 2; and in opposition to the Independents, who confine the idea of a visible church to a single congregation met in one place for public worship,

*We declare*,—That there is a Catholic or Universal Visible Church, consisting of all those throughout the world who profess the true religion, together with their children, to which Christ hath given the ministry and ordinances of the Gospel; that, as it is impossible that the whole of this universal church can meet in one place for the observance of the ordinances of religion, it is necessary that particular churches or congregations should be



formed for that purpose; but that these particular churches constitute similar integral parts of the Catholic Church, and are entitled to enjoy, and bound, as they have opportunity, to hold, communion in all religious ordinances with one another.

2. In opposition also to the Independents, who make positive marks of regeneration the term of admission, in the case of adults, to the communion of the Church in sealing ordinances,

*We declare,*—That, though none are to be admitted who have evident marks of their being unregenerated, yet exacting from persons positive marks of their being in a state of grace, as indispensable to their admission to church fellowship, has no warrant from scripture.

3. In opposition to the Erastians, and others, who plead for the admission of all who call themselves Christians,

*We declare,*—That none are to be admitted but those who make a serious profession of the true religion, rendered credible by a competent measure of knowledge, and a corresponding walk and conversation.

4. In opposition to those who maintain the latitudinarian principle, that the terms of ecclesiastical fellowship should be limited to what they call essential or fundamental points in religion, and that mutual forbearance should be exercised respecting all other points,

*We declare,*—That, although some of the doctrines and duties of religion may be of greater importance than others, in themselves, and in respect of the place they hold in the general system; yet, as the authority of God is the proper ground on which our obligation to believe and profess what he has been pleased to reveal in his word, rests; so none ought to be admitted who state themselves in opposition to any part of his revealed will; and that the forbearance enjoined in Scripture is not a doctrinal or judicial forbearance, to be employed in bringing down the standard of truth and duty to the weakness and imperfections of men, but a practical forbearance towards those who are weak in knowledge, and other attainments, and which has for its object, in the due use of means, the bringing of them up to that standard.

5. In opposition to many who wantonly, and without necessary causes, withdraw from the communion of the church, and form themselves into separate associations for the purposes of religious fellowship,

*We declare,*—That, as the holding of communion with the Church, is not only a high privilege, but also a great duty, as tending to advance the glory of God, to preserve the visible unity of the body of Christ, and to promote the edification of its members,—so it must be sinful to break off this communion from a particular church on slight grounds, or such as do not affect the great ends of ecclesiastical fellowship.

6. In opposition to those who deny the warrantableness of separation from a corrupt church, even when she is obstinately persisting in a course of defection; and to those who maintain that it is unwarrantable to separate from a church, so long as she may be considered a church of Christ, and so long as the means which they consider sufficient for the salvation of the soul are to be found in her communion,

*We declare,*—That it is lawful and necessary to separate from a church which obstinately maintains gross and pernicious errors; which is idolatrous or superstitious in her worship, and tyrannical in her government; which has imposed sinful terms of communion, or whose fellowship involves us in sin, or in the neglect of some necessary duty: That separation does not necessarily imply that the body left has ceased in all respects to be a church of Christ, though it supposes her to be unfaithful and corrupt; and that separation may become necessary, not only, or principally, for the spiritual safety of the party separating, but also from a regard to the general interests of religion, and as a means of reclaiming the church from which the separation is made.

7. In opposition to those who maintain the warrantableness of free communion, or that different denominations may retain their separate ecclesiastical state, and all their peculiarities, and yet hold communion with one another occasionally in church ordinances,

*We declare,*—That church communion consists in the joint profession of the truths and observance of all ordinances which Christ hath appointed in his word: that the visible unity of the church lies in the unity of her visible fellowship; and that free communion is an obvious violation of that unity: that, in the observance of all ecclesiastical ordinances, and in participating of the sacraments, in particular, there is a solemn recognition of the whole profession made by the church in which they are dispensed; and that those who belong to another denomination cannot, in this manner, recognise her profession by occasional communion with her, but in the way of practically denying their own, and condemning themselves as schismatics.

In support of this we observe, That the keeping of the unity of the spirit in the bond of peace, so often and so warmly inculcated in Scripture, were it practicable, with all who name the name of Jesus, is an object greatly to be desired; but as this unity is a unity in the truth, and as, from the present state of religious society, it cannot be extended to all professed Christians, without sacrificing truth and duty; so we must be bound to keep it in that ecclesiastical association which, in its constitution and administration, is conformable to the rule of God's word: That the ordinances dispensed in any church must take their character from the character of her profession and general administration—if the latter be pure, the former must be pure—if the latter be corrupt, the former must be corrupt; that, consequently, a person cannot hold communion occasionally in a corrupt church without partaking of her corruptions, and without materially retracting his act of separation, if he has separated from her, and condemning his conduct as schismatical; That it encourages persons to continue in corrupt communions, by leading them to conclude that there is no conscientious ground of difference between them and the person who makes no scruple of occasionally joining with them in the intimacies of church fellowship: And, in fine, That this practice throws a great and effectual bar in the way of all attempts to attain a scriptural union, by representing that all the communion which is desirable among Christians, may be had in the way of their still continuing their separate state.

SECT. II.—*Of the Government and Discipline of the Church.*

1. Against the Erastians, who maintain that the external government and discipline of the church belongs to the civil magistrate,

*We declare,*—That Christ, as the King and Head of the Church, hath instituted a form of government in his church distinct from civil government, and not subordinate to it, which is to be exercised by office-bearers whom he hath appointed in his word.

2. In opposition to the Episcopalians, who vest the government of the church in bishops, archbishops, &c.

*We declare,*—That as there was a parity among all the Apostles, and as our Lord severely rebuked the appearance of a disposition among them to seek pre-eminence or superiority to one another,—so there is a parity among all the ministers of the word; and that, since extraordinary offices ceased in the church, there is no superiority of office in her, above that of a pastor or teaching elder.

It is evident that the word *bishop*, as used in the New Testa-

ment, is of the same import with the words *pastor* and *elder*\*: That all the other orders in the English church have no divine warrant, are remnants of the papacy, and that their introduction into the Christian church gave rise to the antichristian supremacy of the bishop of Rome.

3. In opposition to the Independents, who maintain that the government of the church is lodged in the body of the christian people, and that every congregation has a complete and independent power of government within itself,

*We declare*,—That, to assign the government of the church to the body of the people, is inconsistent with the plain distinction which the Scripture makes between the rulers and other members of the church, sets aside an institution of Christ, and leads to disorder and confusion: That these rulers or elders, as has been already proved, were given by Christ to the church catholic or universal, and that they must therefore have an official relation, not only to the particular congregations over which respectively they more immediately preside, but also to the church as a whole: that this official relation which they have to the whole church demands their co-operation in her general government, and that they may meet judicially for that purpose, in smaller or larger assemblies, as her exigencies require, and as local circumstances permit; and as the several parts must be subordinate to the whole, so the decisions of the elders or rulers of a particular congregation must be subject to the review and judgment of the elders or rulers of many congregations assembled and acting together; and the decrees of the latter, if lawful in themselves, are binding on the former.

4. In opposition both to the Episcopalians and Independents, who deny the divine authority of the office of Ruling Elder,

*We declare*,—That, besides the minister or teaching elder, who labours in word and doctrine, it is requisite, according to Scripture, that there be other elders to join with him in the government of the Church.

In proof of this we observe, That, when the Apostle inculcates the giving of double honour to elders in general, who rule well, and adds, “especially to them who labour in word and doctrine,” it is evidently supposed, that, besides those elders who teach as well as rule, there are other elders, the exercise of whose office is limited to rule or government: And that these ruling elders

\* Acts xx. 17. compare with ver. 28: 1 Tim. iii. 2, 3, 4, 5. compare chap. v. 17: Titus i. 5: compare with ver. 7: 1 Pet. v. 1, 2.

are also called, in distinction from teaching elders, helps and governments\*.

5. In defence of the Confession, ch. xxx., and in opposition to the Erastians, who assign the power of inflicting the censures of the Church to the civil magistrate; to the practice of taking money as a penalty for ecclesiastical offences; and to the neglect and abuses of church-discipline,

*We declare*,—That Christ hath appointed a certain discipline to be exercised in his Church, for vindicating his laws, maintaining the purity of his worship, reclaiming offenders, deterring others from crime, and satisfying the Church as to the repentance and submission of her fallen members; that the exercise of this discipline belongs exclusively to ecclesiastical rulers; that the commutation of church-censures for money is a prostitution of the ordinance, and a relic of popery; that public scandals can only be purged, according to the rule of Scripture, by public censure, and that the censures which Christ hath appointed differ in degree according to the nature of the offence.

For illustration, we observe, That although scandals against religious society may also partake of the nature of crimes against the state; yet it is only in the latter view that they come under the cognizance of civil rulers, and are to be punished with civil pains; and that, viewed as scandals against religious society, they come under the cognizance of the rulers of the church, and can only be punished by ecclesiastical censures†: That the ends of discipline in the case of public scandals cannot be gained by the private administration of censure, and that the prevailing practice of removing scandals in this way, is a subversion of the ends of ecclesiastical discipline‡: That taking money as a penalty for ecclesiastical offences, while it cannot reach conviction to the consciences of men, being destitute of a divine sanction, holds out a powerful temptation, especially to the rich, to perseverance in a course of wickedness, and is the occasion of hardening infidels in their infidelity§: That the offences which subject to church-censures, comprehend error in doctrine as well as immorality in practice||: That the censures of the church in their different gradations, from simple admonition to the higher excommunication, are appointed by Christ for the benefit of offenders: That the higher excommunication is intended, as well as other censures, for the destruction of the flesh, that the spirit may be saved in the day of Jesus¶; that it does not, according to the po-

\* 1 Tim. v. 17: 1 Cor. xii. 28.

† Mat. xviii. 17, 18: John xx. 20—23.

‡ 1 Tim. v. 20: 2 Thess. iii. 14, 15:

§ Mat. xv. 5—9.

|| 2 Tim. ii.

17, 18: Compare 1 Tim. i. 20.

¶ 1 Cor. v. 5.

pish notion, consist in literally delivering up the offender to the devil, but in casting him out of the church into the world, which is described in Scripture as Satan's kingdom; and that this view is confirmed by the rule laid down concerning it by Christ himself, "If he neglect to hear the Church, let him be unto thee as a heathen man and a publican\*:" That although the Church hath authority to absolve from the highest censures, yet she may not exercise it without satisfactory proofs of the repentance of the offender: And, finally, that, as the due exercise of discipline is a powerful antidote against error and corruption, so the neglect of it has uniformly proved ruinous to religious society†

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## Ecclesiastical Chronicle.

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### PRESBYTERY OF THE CAROLINAS.

At Sharon, S. C. on the 28th of March, Mr. Wm. McElwee was ordained to the office of the Holy Ministry, and installed Pastor of the united Associate Congregations of Sharon, Carmel, and Tirzah. Sermon by Rev. A. Anderson, from John xxi. 15—"Simon, son of Jonas, lovest thou me more than these? He saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep." Charge to the Pastor and people, by Rev. Wm. Dickson.

### PRESBYTERY OF MUSKINGUM.

At a meeting of the Presbytery on the 6th September, at Unity meeting house, Mr. James P. Miller was ordained to the office of the Holy Ministry, in pursuance of an order of Synod, with a view to his fulfilling the Mission to Missouri. Sermon by Rev. Samuel Irvine, from Gal. i. 8—"Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." The charge was delivered to Mr. Miller by the Rev. Thomas Hanna.

Messrs Walker and Miller are to set out on the Missouri Mission on the 24th of September.

Mr. Joseph Clokey having accepted a call from the Congregations of Mount Pleasant, McMahans Creek, and Belmont, was, at a meeting of this Presbytery, at Mount Pleasant, on the 18th September, ordained and installed Pastor of said Congregations. Sermon by the Rev. Thomas Hanna, from Ezekiel iii. 17—"Son of man, I have made thee a watchman to the house of Israel, therefore hear the word at my mouth, and give them warning from me."—Charge to Minister and Congregation by the Rev. John Walker. The whole service on both occasions was most solemn and interesting.

### PRESBYTERY OF CAMBRIDGE.

At the meeting of the Presbytery of Cambridge, in Albany, on the 6th September, a call for Mr. Archibald White, Jr. from the Congregation of Baltimore, forwarded by the Associate Presbytery of Philadelphia, was presented to Mr. Whyte, which he accepted.

Petitions, from the congregations of Putnam and Ryegate for the services of the Rev. Mr. Gordon, as stated supply till next meeting of Synod, were presented; and upon Mr. Gordon's declining to make a choice between the two Congregations for himself, the Presbytery appointed him to the Congregation of Putnam, till the next meeting of Presbytery.

\* Mat. xviii. 17. † 2 Cor. ii. 6, 7, 8. ‡ 1 Cor. v. 6, 7: Heb. xii. 15, 16: Rev. ii. 14, 15, 16.

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VOL. IV.

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*Selections.*

*From the Christian Advocate.*

**THE CHRISTIAN EDUCATION OF CHILDREN**

ESSAY IV.

2. Parents who would bring up their children in the admonition of the Lord, must teach them to pay a sacred regard to the Lord's day; and to all devotional exercises of a social kind, both in the family and in the church. The Sabbath was intended to break our attention to worldly concerns, and by frequently recalling our minds to sacred duties and exercises, to preserve a lively impression of them on the heart. This, when the Sabbath is suitably employed, has its influence on all; but it is peculiarly necessary to youth, on whom worldly objects make the deepest impression. The total disregard of the Sabbath by so large a portion of children and youth, and indeed by persons of all ages, in many parts of our country, is both a principal cause, and a mournful consequence, of the vice and profligacy which so awfully abound. It has been truly said, that where there is no Sabbath there is no religion; and the remark is equally applicable to individuals, to families, and to communities. Every Christian parent, therefore, should see that the day is regarded by his children, not only in their abstaining from worldly employments and from visits and parties of amusement, but in consecrating it to the acquisition of religious knowledge, to works of charity, and to exercises of devotion and piety. Some care, however, should be taken to diversify the exercises of children on the Sabbath, so as not to make them unnecessarily tedious; and with due attention this may be done. Public worship, family worship, secret devotion, meditation, reading the scriptures, catechizing, attending on Bible classes, perusing books of piety and morality,

the biography of eminent Christians, church history, and sacred poetry;—here, surely, is a variety sufficient to prevent weariness; and to a considerable part of this variety, almost every person in our land may, with suitable care and exertion, have access.

Parents should remember that every Sabbath is an important portion of time, by the right improvement of which their children, when they come to years of manhood, may be thoroughly versed in doctrinal religion, and if God add his grace, be qualified to become eminent Christians—To lose a Sabbath, therefore, is to lose much.

It is also of great importance that the young should be taught and accustomed to attend on all religious duties, from the very first, with the utmost reverence. Family worship, catechetical instruction, and even the asking of a blessing and the returning of thanks at common meals, should be so conducted, as to make children, as far as possible, feel a reverence for the Divine Majesty, in every exercise of the kind. Parents should neither treat these exercises themselves, nor suffer their children to treat them, as merely things of course and matters of form. Where this takes place, it has a most pernicious influence, in accustoming the mind to treat sacred things with irreverence. On the contrary, when children are made to realize the importance and sacredness of all religious acts and exercises, it has the happiest effect in keeping alive in their minds continually a sensibility to divine things, and a serious regard to spiritual duties.

3. If parents would bring up their children in the admonition of the Lord, they must often and tenderly remind them *personally* of their religious duty, and see that they attend on all the means of religious improvement.

The word *admonition*, in the text on which these essays are grounded, was intended to intimate, that parents are constantly to remind their children of their duty to God. This is a very important, and a very delicate part, of a Christian parent's duty to his offspring. On the one hand, we are not, at all times indiscriminately, nor at any time in a manner abrupt, harsh and disgusting, to be charging them to take care of their souls. We are not to act toward them as if we could compel and drive them to religion. Such a conduct may do far more harm than good. On the other hand, we are not to omit the sacred duty of admonishing them frequently and faithfully, about their spiritual and eternal state. We must seek out the most proper times and seasons; we must watch for the most favourable circumstances; we must lay hold on the most opportune moments in the state of their minds, to warn them tenderly of the danger of dying in their sins, and of



urging them to flee to Christ for salvation. We should do this in season and out of season. We should seldom let a Sabbath pass without doing it, in the most explicit manner. We should do it always when providential circumstances are calculated to give it effect: And we should take some favourable occasions, when alone with each of our children, most tenderly and affectionately to admonish them on these topics.

When children are small, they should be required to attend punctually on all public religious instruction that is suitable for them. As they advance in life, the happy medium between compulsion and remissness, may, I think, be stated thus—Require a punctual attendance on all *stated* duties, in the church and in the family; and suffer them on no account to be unnecessarily omitted. But in regard to other exercises, such as meetings for prayer or preaching on secular days, advise and persuade children to a general attendance; yet leave it in a measure optional, and let them in a degree act for themselves. By this you will best learn their real inclinations, and will make them sensible that you are not desirous to overbear them with authority.

4. Parents who would bring up their children in the admonition of the Lord, must remember that the most effectual part of that admonition, must be *their own example*. It is in vain to teach with our lips, if we contradict our precepts in our conversation. If we tell our children every day we live in religion, and yet do not make it manifestly the chief concern of our own lives, they will believe our practice, and disbelieve our words. Instances indeed there are, where children become pious, without parental example, and even in opposition to it. These are acts of Divine sovereignty and grace.—Not a general rule, but exceptions to it. And I think I have seen reason to remark, that the children of those who do not profess religion, oftener obtain it, than those of parents who, while they profess it, live unworthily of their profession. The reason of this (so far as secondary causes are concerned) may be, that in the former case the children do not look to the parents for a religious example; but in the latter, they do look and are misled, or perhaps conclude that there is nothing real in religion. Parents, therefore, must have religion before their children, if they expect them to be pious. They must let their whole conduct and practice evince to their offspring, that they do verily consider the favour of God as the principal thing. Children commonly understand the real character and governing principles of their parents, much more accurately than they are supposed to do. And if parents are truly pious, though they have many foibles,

and commit many errors or mistakes, children usually do not doubt their piety, or fail, in some measure, to be influenced by it. Yet the more consistently the parent lives, the greater will be his influence. I do not say that he will certainly, even then, engage every child to follow his example. But he will certainly deliver his own soul, and will be most likely to be instrumental in saving the souls committed to his charge. Let parents, therefore, endeavour to give to their children the whole undivided influence of their example, in every point of morals, and in every duty of religion. This is, by far, the most powerful admonition they can possibly give.

5. Although noticed in a former essay, it must be repeated here, that unceasing prayer for the Divine blessing on both precept and example, must be made by those parents who would bring up their children in the admonition of the Lord. It is by prayer that we are to seek for a Divine influence to render our admonitions effectual, and for direction so to admonish our children that they may choose to devote themselves to God. Let parents therefore pray for their children whenever they pray for themselves—pray for them collectively—pray for them individually, personally, and particularly, and pray *with* them as well as *for* them—Let not mothers, neglect this duty, even though their fathers perform it. God has often and remarkably blest the prayers of pious mothers, when they have earnestly interceded for the immortal beings whom they have brought into a world of sin and sorrow.

*From Discourses by the Rev. A. Bruce, of Whitburn, Scotland.*

### THE ANXIOUS ENQUIRY OF THE AWAKENING SINNER.

“Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas; and brought them out, and said, *Sirs, What must I do to be saved?*”—Acts xvi. 29, 30.

(Concluded from page, 176.)

5. The means and occasions of awakening are various. Though the efficiency be divine, yet the Spirit of God, in this, as in other operations, usually employs some ordinary or extraordinary means, and sometimes both together. Immediate influence, to the total exclusion of these, in reference to persons capable of understanding, there is no reason to expect. The moral constitution of man, that sense of good and evil impressed on his heart, which necessarily dictates and presages the fearful consequences of transgression, makes him the proper subject of such

a work, and capable of being moved by external means. Among all people this internal power; and natural law, have operated; and none have been left without some striking occasions and means for exciting and assisting their operations: hence we are told that the Gentiles which had not the written law, "were a law unto themselves—shewing the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another." Rom. ii. 15. Sometimes these natural motions and challenges of conscience have filled the minds of the most ignorant and savage people, as well as the more polished, though destitute of all supernatural revelation, with uneasiness and consternation, so as to embitter human life, and anticipate a future punishment; especially when the disappointments and calamities so frequent in the world, the approaches of death, or any unusual appearances of Heaven's vengeance against them or around them, have conspired to produce the effect. Suffering and calamity naturally remind sinners of their sin, the procuring cause of them, and death and all natural evils bear the impress of Divine anger upon them: and as nature cannot be reconciled to its own destruction, terror seizes upon the criminal, and anxious enquiries arise about the way of appeasing incensed justice, and of escaping present or coming wrath. Such sentiments may be supposed to be more common, and impressions of this sort will become more forcible, where the advantage of revelation and religious instructions and motives are superadded. The light that is so nearly extinguished in corrupt minds is greatly increased by the external light, and the obscure law in the heart is exhibited in more striking characters, and in its purity and perfection, in the law written and promulgated in the divine word. Conscience, naturally so blind or feeble, thus informed, excited, and aided, resumes greater authority, reproveth with greater freedom, and speaks in a more awful strain. And in the time when the spirit of bondage comes, these are made severally to perform their office, and are rendered subservient to his design.

The ministry of the law, in the extent of its holy commands, and in the severity of its sanctions, once spoken out of the midst of fire, and so often reiterated in the expressive language of the Holy Ghost in scripture, is the principal and ordinary means employed in this matter. It is seen to be a spiritual and just law, reaching to the inward as well as the outward man; it becomes "quick and powerful," in its operation, "sharper than a two-edged sword, and proves a discernor of the thoughts and intents of the heart." It charges, it summons, it threatens, it arrests, it

condemns: having a divine authority and commission, it comes with force, and under the Spirit's direction, it speaks in plain and pointed terms, saying, as Nathan to David, "Thou art the man."—— "What the law saith, it saith to them that are under it, as it is written, Cursed is every one that continueth not in all things written in the book of the law to do them." By it every mouth is stopped, and the whole world is found guilty before God. The commandment that was ordained unto life, is productive of death, to fallen men, and is only the messenger and the minister of wrath. Paul declares, that though he was alive without the law once, yet when the commandment came, sin revived, and he died. "By the law is the knowledge of sin"—its criminality, odious nature, and dangerous effects; "for I had not known sin," says he, "except the law had said, thou shalt not covet." "The law is not of faith, but the man that doth these things shall live in them:" In this view it is no longer to be published as the way to life, or as a law for justification; in this sense Christ alone fulfilled it, after the first parent of the human race had in their name violated it, and left them all without strength. It is made subordinate however to the law of grace in the gospel, and is to be preached along with it; not merely for alarming, and pronouncing condemnation, but to deliver perishing souls from the vain and presumptuous hope of living under its shadow, that upon their despairing of this, they may be constrained to seek unto Jesus, and embrace the blessedness of the man whose transgressions are forgiven, and of the just who live by faith.— Nothing but painful and tormenting effects will follow the application of the word of the law, separated from the word of salvation. It is only in this desirable connection with it, that it can be the means of salutary fear, or godly sorrow; and it is the gospel, rather than the law by itself, that like a fire dissolves, or like a hammer breaks the rocky heart in pieces; even as it is that alone that discovers the mediator, and the covenant of peace.— "Then shalt thou be ashamed and confounded, and never open thy mouth more," said God, "when I am pacified towards thee for all that thou hast done." "I will pour upon them the spirit of grace and of supplications, and they shall look upon him whom they have pierced, and shall mourn."

Particular events of providence are also made to co-operate with the word, in carrying home convictions with particular effect, on those who are apprehended of Christ Jesus. The circumstances of their lot are so ordered, as that all may work together for this good end. Sometimes sickness arrests them, or misfortunes tame their spirit, or their heart is brought down

with long-lasting or violent grief. Their way is hedged up with thorns, that they may think of returning; they are cast down as in stony places, that they may give a readier ear to the divine word, and that it may prove sweet to their taste. When man is chastened upon the bed, and the multitude of his bones with strong pain, if there be a messenger with him, an interpreter, one of a thousand, to shew unto men—his transgression—then is the heavenly admonition, and also the word of consolation, often followed with a very visible and speedy effect. Job xxxiii. 19, 20, &c. To some a threatening disease, or the near prospect of their dissolution, or perhaps the loss of a relation, or the sudden death of an acquaintance, proves the means, through the blessing of God, of rousing them from a dangerous lethargy. Sometimes God, as in the instance before us, goes out of his ordinary course, and makes their knees to shake, and “the hair of their head to stand up,” by some astonishing spectacle, or preternatural judgment. Sometimes troublesome visions of the night, or imaginary terrors may be overruled to awaken serious thoughts. A hand may seem to be sent forth, writing their deserved doom in legible characters, like that beheld by the guilty king, upon the wall, in the midst of noisy riot. An alarming fire, a sweeping pestilence, a national convulsion, or some suprising deliverance, have sometimes been the first sensible means of bringing persons to bethink themselves. Sometimes incidents, in themselves small and trivial, will be made sufficient. Sometimes a serious word occasionally dropt in conversation, or even the reproof of a profligate, will sink deep into the heart. Sometimes the reading of a text, or hearing the first sentence of a sermon—or casting a cursory look on a religious book, and lighting upon a single word, as ETERNITY—has fixed the arrows of conviction, and proved the beginning of serious concern about salvation, as we may sometimes hear or read in the account of memorable conversions.

6. These alarming apprehensions which are connected with salvation, have sin for their chief and immediate cause, and God and his judgment for the great object of dread. It is sin taking hold of persons, through the law, that causes this grief and pain, and brings them into these terrors of death. It is this fuel heaped up that now kindles around them, and threatens to consume them. It is then they see it to be exceedingly sinful, and inexpressibly bitter, though before they made light of it, or rolled it as a sweet morsel under their tongue. Now their sentiments of it, together with their sensations, are changed. Their meat is turned within them, and is become the venom of asps. Their views

for a time come to be fixed and centered on this object. It is discerned by them as the source of their affliction, and the deadly plague of their heart: They are often obliged to disburden themselves of the load, by a free acknowledgment of it to God or to man: "for I confess my transgressions," said David, "and my sin is ever before me."——Some particular sin, or sins, are usually then present to their view, and become the more immediate cause of their disquiet: especially some grosser or more heinous acts of iniquity, if they are chargeable with such, or some particular sins recently committed, or of which they may be feeling or fearing the native penal effects, which bring them fresh to remembrance. Such are these mentioned by the Apostle, on account of which the wrath of God cometh upon the children of disobedience. Eph. iv. These sins which have inflicted the deepest wounds, are readiest then to smart and bleed afresh. "We were verily guilty concerning our brother," said Joseph's imprisoned brethren in Egypt. "This is John the Baptist whom I beheaded; he is risen from the dead;" said terrified Herod. It is probable that the principle cause of anguish and penitential sorrow, that would appear at first most obvious to the jailor, would be the crime of self-murder lately attempted, against which nature itself recoils. But when the Spirit of God leads to an affecting discovery of one sin, that is soon accompanied with many more. Its name may be called Gad; because a troop cometh; till the man sees that they are past reckoning; not only in nature great, but in number infinite. From the sin of the life he is led to that of the heart, and the fountain of nature; from the greater enormities to lesser evils, or those less discernible. Conscience and the law, ransacking the treasure of iniquity, bring forth out of it things new and old. The law reads its indictment both loud and long, now for the breach of this, and then for the breach of the other commandment, till the person sees that he is not only an offender in one point, but guilty of all.

Men who are not enlightened by the word or Spirit of God, may, upon experience of many hurtful effects and temporal disadvantages that arise from their vices, be afflicted on account of them: or when the lively prospect is before them of probable punishment that may result from them hereafter, in life or in death, they may be affected with their wretchedness:—but a deep sense of the judgment and deserved wrath of God is far from their minds. But those truly convinced, as their discoveries are made in the glass of the divine law, and as striking chiefly against infinite Majesty and Holiness, so their fears consequent upon the view chiefly terminate upon God, and the invisible and

eternal judgment. Shame or pain on earth, the most excruciating punishments which the hand of men could inflict, or the terror of natural death, begin to lose their importance, when compared with the loss of the divine favour, and the terror of his wrath.— This they now know is the consummation of evil, and the sentence which none can bear. All other fears come to be swallowed up in this: and though temporal pain, or sensible calamity, may fill them with concern at the beginning, yet they will leave off caring so much about these, in proportion as they come to know the terrors of the Lord. To have God for an adversary and avenger is the killing and insupportable thought: and to this the mind is chained, till the word of deliverance come. They will then feel the import of such reflexions as these: “Who knoweth the power of thine anger; according to thy fear, so is thy wrath.”— “Wherewith shall I come before the Lord; or bow myself before the Most High God?” “It is a fearful thing to fall into the hands of the living God!”

7. Deep convictions, and spiritual distress of soul, may sometimes very sensibly affect the outward man, and discover themselves in very violent and extraordinary symptoms. When the mind is filled with consternation, effected with melancholy, or greatly agitated with distracting terrors, they may produce violent bodily agitations, tremblings, and disorders, groans and outcries. Yet these are not to be accounted any evidence of a genuine work of the Spirit of God, nor have such effects any necessary connection with true humiliation, or conversion. That something of this kind may sometimes accompany real conviction and spiritual awakenings by the Spirit, in some particular persons, and in certain circumstances, particularly on some ignorant, rude, and profane persons, has already been admitted, and the instance in the text makes it manifest; although the most violent paroxysm of terror and perturbation in this case seems rather to have proceeded from the operation of natural fears, and that before the man had any serious thoughts about the state of his soul. Whatever makes a very deep impression on the mind, especially the imagination, or whatever raises any of the passions of the soul to a high pitch, must in some degree also affect the body, and often will become outwardly apparent in the countenance, the gestures, the voice, or actions of the person. Such is the connection and sympathy between the soul and the animal frame, that any violent emotion or passion in the former, whether it be surprize, grief, fear, or joy, the latter must partake and suffer with it. From whatever cause these impressions and agitations in the mind may arise, the correspondent visible effects may be supposed naturally

to follow, though more readily, and in a higher degree, in some persons of warm imaginations, or of a tender and delicate frame, than in others. When the object of concern, is of a spiritual kind, and a sense of sin and wrath on account of it is deeply impressed on the heart by the Spirit, through whatever means, this connection arising from a law of our nature will not be broken, but the effects may be expected to be correspondent to it. Even the lively impressions made upon the minds of the prophets of the Lord, by heavenly messages, and striking visions, did sometimes greatly disquiet them, and for a time disordered their mortal frame.

But whatever violent symptoms and extraordinary appearances of this kind may have preceded or accompanied the conversion of particular persons in different ages, the genuine work of the Lord in souls is usually carried on more silently and imperceptibly at least to others;—not by sudden and unaccountable impulses, or influence mechanically affecting the animal and weaker part of our nature, suspending the use of reason, and hurrying persons blindly along; but by imparting light unto the mind, giving just views of things, and of their own state, and leading them to discern and reflect upon the true ground of fear, in order that they may be persuaded and excited to seek for relief. The history of religion in later times in Britain, as well as in some places abroad, furnishes many strange instances of such awakenings, sometimes seizing upon numbers at once, often attended with trembling, swoonings, sickness, outcries, and visible disorders, sometimes as suddenly followed by transports of joy, and views or visions of Christ, which many have been seen too ready to rely upon, and extol as symptoms of a saving work of the Spirit, and of signal conversions; while the manner of operation, as well as the effects following in the spirit and lives of many of the subjects, gave reason to fear the influence of delusion and the deceits of satan, though in some, by the grace of God, a real saving change may have followed.

Lastly, on this part of the subject, these awakenings produce very different effects, and have a very different issue at last in the persons who are the subjects of them. As they are not inseparably connected with salvation, so in many they neither end in it, nor produce an apparent tendency towards it. Even where that may be the happy result, they may for a time appear to operate in a contrary manner, and to lead them to very improper exercise, or drive them to very improper purposes. That which should prove for benefit and recovery, may at first seem to make the condition much worse, and threaten destroy. So a strong, though a salutary medicine, may be so violent in its operation, as



to threaten the death of the patient, and the benefit of it may not be perceived till long after. The jailor in the first paroxysm of his terror, "drew his sword, and would have killed himself."—The mind hereby may be so agitated and disquieted, that the person knows not what to do, or what it does. He may have reason to say, with Heman, "when I suffer thy terrors, I am distracted." Reduced to the borders of despair, his soul would 'choose strangling and death rather than life.' Natural, or mere legal fears have led some to this awful extremity; in order to be relieved from this temporary anguish of spirit, they have been so infatuated as to disregard the safety both of body and soul, and plunge both at once into irremediable woe, where "the worm dieth not, and the fire is not quenched."

In others they may produce such a depression of mind, a settled melancholy, accompanied with discontent and fretfulness, as to embitter life, so that they never eat with pleasure, and are unfitted for a proper discharge of duties either civil or religious.—The effect in some is to drive them farther from God, instead of bringing them to seek unto him; as the first guilty pair, when they became afraid, and knew they were exposed, fled, and sought 'to hide themselves from the presence of the Lord God.' The thoughts of him troubled them, and they endeavour, if possible, to banish them from their mind. In order to this, and that they may get rid of convictions, they fly to business, to vain company, and amusements, and besot themselves more and more with sensual lusts and pleasures: when the checks and restraints they had met with for a time are overcome, they run with greater freedom and impetuosity in a course of sin, as if they regretted the interruption. Religion becomes the object of aversion, and the very form of it is sometimes abandoned, and open profaneness ensues. Thus their condition resembles that of the man in the parable, out of whom the unclean spirit had gone, but afterwards returneth, and 'taketh with him seven other spirits worse than himself, and entereth into the house which he finds empty, swept and garnished, so that the last state of that man is worse than the first.'

In some these pass away like a sudden storm, or clap of thunder, which is no sooner over, than the person who was startled by it, resumes his former tranquility, or becomes more secure than before: as Pharaoh and his courtiers, who cried out while a plague lasted, but when it was removed, they again hardened their hearts; or like one found asleep may be disturbed, and turn himself on his bed, or seem to make some attempt to rise, but

being only half awake, and fond of rest, he again resigns himself to repose.

Convictions, however, are often attended with specious appearances, and more promising consequences, which yet do not terminate in a thorough conversion. They may excite much serious concern, and put persons on a course of religious exercise, by which their apprehensions by degrees are allayed, and they become secure as to their spiritual state, speaking peace to their heart, when God hath not spoken it. They may exchange profaneness for a form of godliness, and indifference for pharisaical strictness and rigorous acts of devotion. They may read, and hear, fast and pray, and go to every ordinance, in order to quiet their conscience, or to lay a ground of confidence before God.— They may, like Herod, do many things, refrain from former sins, and discover a visible though partial reformation: while in all this they may be only nourishing a dangerous legal pride, becoming more wedded to their own righteousness, while they remain ignorant of that which is of God by faith. They are saying to duties, and the works of their hands, ye are our Saviour; or if they have been living soberly and regularly from their youth up, they will be ready to shelter themselves under this deceiving covert; like the young ruler who seemed so earnest to enter into life, and said, ‘all these commandments I have kept, what lack I yet?’ But all the while, one thing, and the main thing, is yet lacking.

In a word, common convictions may kindle in gospel hearers some fervour and flashy heat; some faint wishes, or even warm desires, expressed in prayers and tears, for obtaining salvation, accompanied with vigorous resolutions, and violent assaults to take the kingdom of heaven, as it were by force: as Esau would have inherited the blessing, and ‘sought it carefully with tears;’ and Balaam cried out, ‘Let me die the death of the righteous, and let my last end be like his.’ But after all they may come short. These often pass without lasting effect; and soon vanish like the light cloud, or the fleeting meteor in the sky. Of many it may be said as of Israel of old, ‘O Ephraim, what shall I do unto thee? for your goodness is as the morning cloud, and as the early dew that passeth away.’ ‘Many shall seek to enter in,’ said our Lord, ‘but shall not be able:’ many may ask after the way, as the jailer here did, but shall not find it.

It becomes all, therefore, to consider of what kind their convictions and concern about salvation are: what is their tendency, and what has been or is likely to be their issue. It is of conse-

quence to know what the enquiry in the text implies, and what disposition of mind is expressed by it, when it accompanies salvation.

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*From the (London) Gospel Magazine, for 1796.*

### THE VISION OF THE PROPHET ELIJAH.

“And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks, before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.”—1 Kings xix. 11, 12.

“Elias, (or Elijah,) saith James, was a man subject to like passions as we are.” When people in our age and state of religion, look back upon the characters of holy men of old, and compare themselves with them, they are ready to imagine that true piety was of a very different make formerly, from what it is in the hearts of the godly now, and that believers were not subject to the same imperfections those of the present day complain of.—The relation above, however, in one instance, proves the contrary; and were we to enter into the histories of all the saints of God upon sacred record, we should find it to be invariably true of them, that they all partook of one common nature, and were liable to the same errors. Elijah had been very jealous for the Lord God of hosts, and perhaps some people would think he carried his zeal to undue bounds, to an high degree of rigour and cruelty, in putting to death the prophets of Baal, as related in the former chapter.\* But as it was expressly ordered in the law of

\* Mr. Thomas Paine having, in his “Age of Reason,” brought the principles of infidelity, or Deism, to the level of the common people, and, in default of liberal argument against the Bible,

*Furnish'd low jokes for drunken fellows,  
With greasy aprons, in an ale-house,*

No doubt his disciples will all foul upon this part of the prophet's conduct.—But before judgment is passed, there is a question to be replied to; Whether the fire of the Lord did descend from heaven, to countenance the prophet's mission, and to consume the sacrifice as related in the former chapter? The history is positive of the fact; and that the miracle was of such public notoriety, that there could not be any possible collusion in it. But if this circumstance be denied, then deny the whole story; deny that Baal's prophets were slain at all; deny that there was such a man as Elijah; deny—that there is any dependence to be put upon historic truth, or that a man has ground for the belief of any thing, but what he sees with his own eyes, or even that. If, however, the slaughter be objected to as an act of inhumanity, not to mention that the wanton massacre of so many thousands of unoffending individuals in *France*, is rehearsed with applause, by the same free-thinking gentleman, it will be proper

God, (Deut. xiii. 5.) that if any pretended prophet, or dreamer of dreams, should arise, and entice the people to serve other gods than Jehovah, that prophet, or dreamer, should be put to death; if that well known law of the theocracy had been regarded, it would have prevented this slaughter, and if the punishment had been in any case dispensed with, it would virtually have set the law aside; more than which, it is notorious, that the worship of Baal and the other heathen deities, was accompanied with those lewd and filthy practices, that to put these impious wretches to death, was only to put a stop to the instigators of the people, to the most flagitious vices that can be mentioned, or rather, that ought not to be mentioned among men. For this, therefore, Elijah cannot be justly blamed. Being an extraordinary person, he acted as the messenger of his God, and, dreadful as the example he made was, a public and stupendous miracle was wrought, to countenance his authority for it. But Jezebel, the wife of Ahab, was enraged at the destruction of her copartners in that iniquity for which she is so justly detested, and sent him a message, purporting that the next day his life should be made as one of those he had slain. He knew her to be a woman of a most vindictive spirit. He knew also, that, by her art and beauty, she had the entire sway over the heart and conduct of Ahab. And while he thought of her, he lost sight of his God, who had always been with him, and who had so lately and so decisively appeared for him. Therefore he fled from her; yea, such was the panic occasioned by the terror of the message, and by his own unbelief, that he did not think himself safe even in the confines of Judah, and out of the jurisdiction of Ahab, but mistrusting even his own ser-

to bring up Mr. Paine against himself. In a piece I have seen written by him, and entitled, "*An Answer to the Declaration of the King of England, respecting his motives for carrying on the present war,*" p. 12. in apology for the ignominious death of the unfortunate MARIE ANTOINETTE, he asks, "Had she not led an ignominious life? she was a modern MESSALINA," that is, a common prostitute; from whence we are given to understand this at least, (without allowing his application of the character) that when a woman leads an ignominious life, and is a MESSALINA, she deserves to be guillotined. But the prophets of Baal were the authorized instructors of the Israelites, in those obscene practices, which, in every civilized country, are justly accounted the disgrace of the human nature; 2 Kings xxiii. 5, 6, 7. Hosea iv. 14, &c. and to blame their punishment is to apologize for their crimes, to justify, or palliate, their evil actions; they were not a company of innocent, though mistaken, persons, who sought to "please the great Father of us all (as he smoothly speaks) with a variety of devotion," and whose greatest fault was an error in their *mode* of worshipping the great Parent of the universe, but the pests of society, who lived by formally sanctioning the most infamous customs, with the sacred and venerable name of *religious worship*.

vant, he fled alone a day's journey into the wilderness, not aware that there was no refreshment for him in that place. Here, fatigued and hungry, he sat under a juniper tree,\* and such was the dejection and impatience of his mind, that he wept and wished to die. Persons inured to observe the workings of their own hearts in affliction, will be able in their recollections, to follow him in his request, v. 4. "It is enough; now, O Lord, take away my life; for I am not better or of a stronger constitution, than my fathers. Why should I bear greater and longer fatigue than they did?" Sleep kindly releaved him from these melancholy reflections, and he was awakened by a sight calculated to remind him, that the servants of God are not absent from him, nor denied his attention, when they are at a distance from all ordinary means of supply. I said to remind him, because this was not the first time Elijah was fed by a miracle; "Behold an angel touched him, and said unto him, Arise and eat; and he looked, and behold there was a cake of bread, and a cruise of water at his head. And he did eat and drink, and laid him down again. And the angel came again the second time, and touched him, and said, Arise, and eat, because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat, forty days and forty nights, even to Horb or Sinai, the mount of God," so called because there the Lord first spoke to Moses, ordaining him the deliverer of Israel out of Egypt, and there the Lord gave the Ten Commandments. But indulgent as God was, in thus refreshing and invigorating him, there is reason to suspect that Elijah consulted his own feelings, and his own fears, rather than the pleasure of his master, in this excursion, by the question put to him while he abode on this mountain. Perhaps it was his duty, with the before-mentioned proofs of the divine care, to have gone back immediately into Israel, and borne a firm testi-

\* It may be queried, by the geniuses mentioned already, How a juniper-tree could grow in the wilderness? and in answer very justly replied, that those large tracks of sand are interspersed with some small spots, in which verdure, as well as water, are to be seen, and which if found out, or the track to them is known, are a comfort to the exhausted traveller. It has been also asserted (and, I believe, Pliny's Natural History vouches for it) that the growth of the juniper-tree in these places of refreshment, is a providential contrivance, for the security of the traveller against the serpents which infest that desert, and which might destroy the weary man while asleep, as it is said that these serpents have a natural antipathy to that plant, and will not upon any account approach it. The reader may find a very amusing description of these deserts, in a little romantic piece written (with a view to introduce his ideas of government) by the late Bishop *Berkley*, and called, "THE LIFE AND ADVENTURES OF GAUDENTIA DI LUCCA."

mony for his God, in the face of Ahab and Jezebel, instead of rambling alone in the desert, and secreting himself in a cave; v. 9. and, therefore, that the amount of the question put here to him was this, "*What dost thou here, Elijah?* Is it becoming in a servant of the Most High, thus to fly from the world, and immure himself in retirement, when the cause of God and righteousness call for his most public and vigorous exertions? Is it becoming in this cowardly manner to flee, secure as thou art in my protection?" But Elijah was not in that happy temper at present, which might dispose him to give a dutiful reply to the question. Too much resembling the pettish prophet Jonah, his answer carries the air of accusation and reproach. Alas! How am I treated for all my faithful services. Lord! is this the method by which the zeal of thy servants is rewarded? There is not a man in Israel, except myself, but hath forsaken they covenant; thine altars they have hewn down; they prophets they have slain with the sword; I—only I, am left; and they seek my life; all men are liars; and I have run away, even from my own servant, because he was an Israelite, and because I knew not whom to trust." Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth their frame, and remembereth that they are but dust. As the kind answer, therefore, of an affectionate and wise parent, to this charge and complaint, the Lord directed him to go forth out of the cave, and mark well what he should see. And behold the Lord passed by, and a terrible hurricane arose, which rent the very mountain, and broke the rocks in pieces. So furious and awful was the tempest, as if no strength in nature could abide its concussion; *but the Lord was not in the wind*; by which we are not to understand that it was a mere casualty, or that the Lord's hand was unconcerned in it, for it was before remarked that he *passed by*; but it was not that token of the divine presence, which the Lord meant, in a direct and pointed manner, to impress upon the prophet's heart; and which also spoke to him so particularly and closely, as to reduce him to a due submission to the will of God; from whence we may, I think, draw this inference (and it is verified by experience as well as scripture) that God may speak the most just and alarming things, in his word and by his providences, and yet the mind be in such a frame, that unless he speak in a home and peculiar manner to the soul, it will not hear his voice in the former, nor regard his operations in the latter; so after the wind, there was such an earthquake, that the mountain seemed to shake as it did when God gave the law from it; but neither was the Lord in the earthquake; and after the earthquake, a very terri-

ble fire burst forth, as if it would consume all that was in its way; or poured (like a volcano) out of the mountain, as if its bowels had been on fire and melted; but the Lord was not so in the fire, as that Elijah perceived what his intention was in these appearances; they conveyed no particular explanation or message to him, though, perhaps, he trembled at them as astonishing convulsions of nature. But after all these solemnities were over and hushed, Elijah heard a *still small voice*, and that spoke so feelingly to his heart, that he well understood God to be in it, it fully explained all the terror that preceded it, and he wrapped his face in his mantle, either from shame at his former behaviour, or that he would draw off his mind from every object but the voice that spoke to him. And the Lord repeated the former question,—“What dost thou here Elijah?” Though the apology Elijah made was the same as before, there is reason for the opinion that he made it in a different temper, as one that was sorry if he had acted wrong, and was willing to be set right in his duty. Upon which he was sent back with a further commission, and at the same time informed for his comfort, that the whole of Israel had not forsaken the Lord, but that he had “left him (that is, as Paul explains it, Rom. xi. 4. had, in the midst of national apostacy, by his free, sovereign and efficacious grace, *reserved to himself*) seven thousand in Israel, who had not bowed their knees to Baal, nor yet kissed his image.”

But what instructions are to be learned, from the vision which the prophet saw? It may be considered, as an admonition to Elijah himself—as an emblem of the law and the gospel—and as a picture of the workings of real religion, in the human heart.

I. As an admonition to Elijah, it was a rebuke to him for the rashness of his judgment, and undue severity of his spirit; it was intended to convince him that God's thoughts and ways are above those of man, as the heavens are high above the earth. To be sure, Israel was at this time very wicked; and, under the bewitching smiles of Jezebel, the worship of Baal with all its abominations, was, in defiance of the divine law, the reigning religion.—But though the multitude leaned that way, Elijah judged too hastily that all did so. Indeed, he carried his harshness so far as to argue, that the whole mass of the nation was fit for nothing but destruction; at least, judgment seemed to be his wish; and that God would take some very awful method of proving to the people, that they were wrong. As this is not a temper peculiar to Elijah, it may be observed, that it not only betrays impatience, but pride also. He was honoured as a prophet by the Lord; but he was despised by Israel. And therefore his complaint implies,

that he thought God should take the affront into his own hand, and revenge him upon the people for their contempt of him.— But Jehovah let him know that he was not so furious; he manifested sufficiently to him, when capable of cool reflection upon it, what his power was able to perform; and that as the messenger of God, the prophet might with courage face all danger, seeing he had the Almighty to defend him; but yet, that the Lord is long suffering, “a God ready to pardon, gracious and merciful, slow to anger, and of great kindness.” Nch. ix. 17. The New Testament gives us the strongest and most abundant intimations of this sort. In the parable of the tares and the wheat, Mat. xiii. 28. the servants officiously requested of their Lord, “Wilt thou that we gather up the tares?” But the master answered, “Nay, lest while ye gather up the tares, ye root up also the wheat with them.” We are such imperfect judges of what is right, that if the rod of justice were placed in our hands, we should wield it crookedly, just as prejudice or passion dictated, and most probably do injury. When our Lord’s disciples, therefore, asked him to empower them, to call for fire from heaven upon the Samaritans, because they refused them food, he rebuked them, saying, “Ye know not what manner of spirit ye are of: the son of man is not come to destroy men’s lives, but to save them.” So here, the Lord taught the heart of Elijah the same lesson. There was a great wind, which demonstrated that God could, with a word, drive all the sinners before him. Who then had the prophet to fear, with this God upon his side? There was an earthquake also; the foundations of nature were shaken, the depths were discovered, and the Lord gave proof, that he could as easily bury all the sinners of Israel, in one common grave, as he once did the companies of Korah, Dathan and Abiram. Whom then was Elijah to be apprehensive of unless he forgot his maker? There was a tremendous conflagration; Elijah’s God exhibited himself as a *consuming fire*. But yet he did not choose to make it known by these methods, that verily there is a God that judgeth in the earth. If they might be considered as warnings, what wrath obstinate disobedience would ultimately kindle; judgment is notwithstanding his strange work: and the still small voice conveyed that character of Deity, which he meant chiefly to fix in the prophet’s mind, that he was a God of compassion, meekness, forbearance and love; that whatever punishment he might inflict upon particular persons or places, he would still bear with Israel as a nation; and the rather, because there remained a people among them, upon whom the designs of his grace were to take place, and whose presence stayed the im-



pending ruin. Accordingly the history informs us, that though deserved wrath did at last fall upon them, it came not speedily; not till long after this event, when the measure of their iniquity was completed; and this teaches us, that true godliness is the barometer of a nation's prosperity, according to the rise or fall of which, the safety and happiness of a community are to be estimated. To fear the God of Israel is not only to be wise unto ourselves, but to be the best friends to the country we are related to; and to pray heartily for the increase of real piety in it, is to wish it that certain success, which will avail against every foe, and trample down all opposition; enable a worm to "thresh mountains of difficulties, to beat them small, and make the hills as chaff." Isaiah xli. 15. The presence of Lot was the security of Sodom, while he was in it; and while Noah was unhoused in the ark, he was a barrier against the overflowing of the deluge. We are taught also from this example of Elijah, not to take the prerogative of judgment, or condemnation, out of its proper hands (the hands of unerring wisdom and mercy) and still less to wish evil to any man, or body of men; but to bless even when we are cursed; to do good even when we are hated, and despitefully used; and to beware of indiscriminate censures and bold decisions. There are many cases in which people are ready to suspect, as Abraham did of Abimelech, Gen. xx. 11. "Surely the fear of God is not in this place," or as Elijah supposed, that there was not a worshipper of Jehovah in Israel, when he had left it; but they have afterwards found themselves mistaken, and lamented the self-will and peevishness that were the ground of their impetuosity. No doubt, we ought to stand up manfully for God, and for the doctrines of his grace, and not remissly give up one jot of what we believe to be truth or duty, upon any account.—But respecting our opinion of particular persons, in many, if not in most cases, in all cases that do not manifestly exclude hesitation, we shall act wiser to let them alone, and say, "To their own master, they stand or fall."

II. We may consider this vision that appeared to Elijah, as an emblem of the law and the gospel; and indeed it was highly descriptive of both. The place where he saw it, we have observed, was that mount upon which God gave the ten commandments, Exod. xx. and upon that occasion also, "there were thunders and lightnings and the voice of a trumpet; a thick cloud overshadowed the mount, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace; the whole mount quaked greatly; all the camp of Israel trembled; and even Moses said, I exceedingly fear and quake." But these

awful appearances were only intended to testify to Israel, what he might in justice do, what he had power to do, and how terrible it would be to fall into the hands of the living God, not what he actually designed to do. He is able to destroy all the sinners upon the face of the earth—to destroy both body and soul in hell. But he remembered mercy; and therefore, “the law entered that the offence might abound, in order that where sin abounded, grace might much more abound;” in other words, that the more heinous offence, and the greater the majesty of him against whom it was committed, the brighter was the display of his goodness in its forgiveness. Let us now remark, how the same doctrine was illustrated in the vision of the prophet Elijah. When it was prophesied of John the Baptist, that he should “go in the spirit and power of Elias,” Luke i. 17. we may presume from his method of preaching and its consequences, what was the instruction his forerunner had here afforded him. John delivered the law, as a warning, in its clearness and in its terror—“Repent ye, (said he,) for the kingdom of heaven is at hand—behold the ax is laid to the root of the trees—he who is to come will thoroughly purge his floor, he will gather the wheat into his garner, and burn up the chaff with unquenchable fire, &c.” But while John spoke the truth, and all who die out of Christ will find it so, his office also, was to prepare the way of the Lord, to point out the benevolent Saviour of the guilty and perishing; to remove obstacles and discouragements from believing in him; and when Jesus came upon the stage in person, what softness and meekness, what sympathy and lowliness of heart, did he breathe in his words and actions! The former, therefore, was betokened by the violent commotions recorded in this history; the latter, by the still small voice, in which the Lord *was*, and by which he discovered the matter that lay nearest his heart—the salvation of sinners.—With what a still small voice of complacency and pity did God speak, when his own Son came to bear our nature and our sorrows, to bleed and to die that we might be saved! How meekly did the Son speak to sinners when on earth, and how meekly does he address them now from heaven! What a mixture of awfulness and of mercy was to be seen in his sufferings and death, when, as well as his body and soul, the whole frame of nature was convulsed—the sun was darkened—the earth quaked under the ponderous load he bore—the rocks were rent—the graves opened—but the illustrious victim was steadfast in his undertaking; he endured the cross and despised the shame; when he suffered he threatened not; but meekly said, “IT IS FINISHED,” and resigned his spirit into the hands of his Father. In the law

we behold God terrible in majesty. In the gospel we behold him, not less terrible as a God hating sin;—we discover that he will by no means clear the guilty; but then we see him setting forth his own Son as the propitiation for that guilt; and hear the voice of mercy, uttered from the bleeding heart of Jesus; “What dost thou here, sinner?—Why will ye die?—Turn to the stronghold, ye prisoners of hope.—Rest not where you are, for life is passing away—rest not, for death is drawing near.—Look unto me and be saved, all ye ends of the earth, for I am God, and there is none else.”

III. Let us further consider the vision of Elijah, as a picture of the workings of religion in the hearts of them that believe, and it will confirm the remarks of the former head. As we have observed already, that the commotions before-mentioned might denote the terrors of the broken law, far be it from us to say, when the law works in the conscience, that God is in *no sense* there. Certainly he is there. The law works in the conscience, when people fear that they are sinners, and their hearts are affected by it. Then God is witnessing its truth in their hearts—giving them a solemn warning of the evil of their ways, and danger of their state. How often, therefore, does he seem, by his word or providences, to blow, and so to rouse them to consider! How often does he shake their frame, and the sinners tremble, for a time at least, as Felix did! How often does the fire of hell flash in their faces, as if it would quickly swallow them up! I confess, I think it well to see people thus alarmed, provided they do not rest in these convictions, fondly imagine them to be marks of saving grace, and heal the hurt slightly, saying, “Peace, Peace, when from hence there is no peace.”—Whatever God’s law says is true, and happy they who understand its meaning; it warns to flee from the wrath to come; but yet, though it is God speaking as the lawgiver and judge of his creatures, it is not God bringing salvation to the soul. Many, like Felix, have heard and trembled, and, like him have said, “Go thy way for this time; when I have a convenient season, I will send for thee.” Acts xxiv. 25. Men may be deeply affected with the dread of punishment, and still retain their love of sin, or exchange its gratification for a delusive self-righteous hope, that will as certainly ruin them. In the panic of their fears they may promise, “All that the Lord hath said we will do;” and when the panic is over, make a molten calf, and set their faces again towards Egypt. Let the law shake how it may, it will leave the soul in its sins; it affords not the least prospect of a remedy. But when God speaks effectually, it is not by terror, but by the

still small voice of the gospel; and whenever that voice hath spoken, through the spirit and by the word,—O! what wonders hath it not done, in the most miserable and obdurate heart! It hath brought salvation, and with it comfort, joy and eternal life. It hath brought with it the sweetness of Christ, and the glories of his person and character. It hath brought with it the love of God, and spoke forgiveness to the desponding mind, composed its sorrows, diffused heaven through the soul, and while it comforted, it hath always lifted the mind above, taught it to hear Christ's voice, and formed it into Christ's likeness, delivered it from this present evil world, and prepared it for God's right hand, where there are pleasures for evermore. So when God accosted our first parents in Eden, with, "Adam, where art thou?" He came in the cool of the evening, at once to fasten upon them a conviction of their sad miscarriage, and to make that discovery of mercy, which revived their drooping spirits. Thus he always speaks in that irresistible call, by which the dead in sin live, and the wanderers from God are brought home to him.

May every reader of these lines, hear the kind and tender accents of Christ the shepherd and bishop of souls! If mercy be now rejected, its voice will not speak for ever; but wrath be at length revealed from heaven, against all ungodliness and unrighteousness of men, and more especially of those who, being under the sound of the gospel, hold the truth in unrighteousness. Ere long, death will speak and admit of no procrastination; and ere long, the Lord Jesus will come from heaven also, with his mighty angels and in flaming fire, to judge the whole earth; and then he will not address his adversaries, as the patient Lamb of God, who with much long-suffering endures the vessels of wrath fitted for destruction; but as the lion of the tribe of Judah, he will rouse himself and tear them in pieces; "he will take vengeance on them that know not God, and obey not the gospel of his Son; who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe." 2 Thess. i. 7—10. O Christ! hear, and now, by thy quickening and comforting spirit, speak efficaciously to each of our souls; that in thee we may see all to be complete; in thee may be happy and holy; in thee may be blessed for ever. Amen!

*From the Christian's Magazine.*

### CONVERSATION WITH A YOUNG TRAVELLER.

Every one has remarked the mixed, and often ill-assorted company which meets in a public packet or stage-coach. The conversation, with all its variety, is commonly insipid, frequently disgusting, and sometimes insufferable. There are exceptions. An opportunity now and then occurs of spending an hour in a manner not unworthy of rational beings; and the incidents of a stage-coach produce or promote salutary impressions.

A few years ago, one of the stages, which ply between our two principal cities, was filled with a groupe which could never have been drawn together by mutual choice. In the company was a young man of social temper, affable manners, and considerable information. His accent was barely sufficient to show that the English was not his native tongue, and a very slight peculiarity in the pronunciation of the *th* ascertained him to be a Hollander. He had early entered into military life; had borne both a Dutch and a French commission; had seen real service, had travelled, was master of the English language: and evinced, by his deportment, that he was no stranger to the society of gentlemen. He had, however, in a very high degree, a fault too common among military men, and too absurd to find an advocate among men of sense—he swore profanely and incessantly.

While the horses were changing, a gentleman who sat on the same seat with him took him by the arm, and requested the favour of his company in a short walk. When they were so far retired as not to be overheard, the former observed, "Although I have not the honour of your acquaintance, I perceive, sir, that your habits and feelings are those of a gentleman, and that nothing can be more repugnant to your wishes than giving unnecessary pain to any of your company." He started, and replied, "Most certainly, sir! I hope I have committed no offence of that sort."

"You will pardon me," replied the other, "for pointing out an instance in which you have not altogether avoided it."

"Sir," said he, "I shall be much your debtor for so friendly an act: for, upon my honour, I cannot conjecture in what I have transgressed."

"If you, sir," continued the former, "had a very dear friend to whom you were under unspeakable obligations, should you not be deeply wounded by any disrespect to him, or even by hearing his name introduced and used with a frequency of repetition and a levity of air incompatible with the regard due to his character?"

"Undoubtedly, and I should not permit it! but I know not that I am chargeable with indecorum to any of your friends."

"Sir, my God is my best friend, to whom I am under infinite obligations. I think you must recollect that you have very frequently, since we commenced our journey, taken his name in vain. *This* has given to me and others of the company excruciating pain."

"Sir," answered he, with very ingenuous emphasis, "*I have* done wrong. I confess the impropriety. I am ashamed of a practice which I am sensible has no excuse: but I have imperceptibly fallen into it, and I really swear without being conscious that I do so. I will endeavour to abstain from it in future; and as you are next me on the seat, I shall thank you to touch my elbow as often as I trespass." This was agreed upon: the horn sounded, and the travellers resumed their places.

In the space of four or five miles the officer's elbow was joggled every few seconds. He always coloured, but bowed, and received the hint without the least symptom of displeasure: and in a few miles more so mastered his propensity to swearing, that not an oath was heard from his lips for the rest, which was the greater part of the journey.

He was evidently more grave; and having ruminated some time, after surveying first one and then another of the company, turned to his admonisher, and addressed him thus:

"You are a clergyman, I presume, sir."

"I am considered as such." He paused: and then, with a smile, indicated his disbelief in divine revelation, in a way which invited conversation on that subject.

"I have never been able to convince myself of the truth of revelation."

"Possibly not. But what is your difficulty?"

"I dislike the nature of its proofs. They are so subtle, so distant; so wrapt in mystery; so metaphysical, that I get lost, and can arrive at no certain conclusion."

"I cannot admit the fact to be as you represent it. My impressions are altogether different. Nothing seems to me more plain and popular; more level to every common understanding; more remote from all cloudy speculation, or teasing subtleties, than some of the principal proofs of divine revelation. They are drawn from great and incontestible facts; they are accumulating every hour: They have grown into such a mass of evidence, that the supposition of its falsehood is infinitely more incredible than any one mystery in the volumes of revelation, or even than all their mysteries put together. Your inquiries, sir, appear to

have been unhappily directed—But what *sort* of proof do you desire, and what would satisfy you?”

“Such proofs as accompany physical science. This I have always loved; for I never find it deceive me—I rest upon it with entire conviction. There is no mistake, and can be no dispute in mathematics. And if a revelation comes from God, why have we not such evidence for it as mathematical demonstration?”

“Sir, you are too good a philosopher not to know, that the nature of evidence must be adapted to the nature of its object; that if you break in upon this adaptation, you will have no evidence at all; seeing that evidence is no more interchangeable than objects. If you ask for mathematical evidence, you must confine yourself to mathematical disquisitions. Your subject must be *quantity*. If you wish to pursue a moral investigation, you must quit your mathematics, and confine yourself to moral evidence. Your subject must be the *relations which subsist between intelligent beings*. It would be quite as wise to apply a rule in ethics to the calculation of an eclipse, as to call for Euclid when we want to know our duty, or to submit the question, “whether God has spoken,” to the test of a problem in the conic sections. How would you prove mathematically that bread nourishes men, and that fevers kill them? Yet you and I both are as firmly convinced of the truth of these propositions, as of any mathematical demonstration whatever; and should I call them in question, my neighbours would either pity me as an idiot, or shut me up as a madman. It is, therefore, a great mistake to suppose that there is no satisfactory nor certain evidence but what is reducible to mathematics.”

This train of reflection appeared new to him. For, however obvious it is, we must remember that nothing is more superficial than freethinking philosophy, and nothing more credulous than its unbelief. Dogmatical positions asserted with confidence, set off with small ridicule, and favourable to native depravity, have a prodigious effect upon the volatile youth; and persuade him that they have enlightened his understanding, when they have only flattered his vanity, or corrupted his heart.

The officer, though staggered, made an effort to maintain his ground, and lamented that the “objections to other modes of reasoning are numerous and perplexing, while the mathematical conclusion puts all scepticism at defiance.”

“Sir,” rejoined the clergyman, “objections against a thing fairly proved, are of no weight. The proof rests upon our knowledge, and the objections upon our ignorance. It is true, that moral demonstrations and religious doctrines may be attacked

in a very ingenious and plausible manner, because they involve questions on which our ignorance is greater than our knowledge; but still our knowledge, is knowledge; or, in other words, our certainty is certainty. In mathematical reasoning our knowledge is greater than our ignorance. When you have proved that *the three angles of every triangle are equal to two right angles*, there is an end of doubt; because there are no materials for ignorance to work up into phantoms; but your knowledge is really no more certain than your knowledge on any other subject.

“There is also a deception in this matter. The defect complained of is supposed to exist in the *nature of the proof*; whereas it exists, for the most part, in the *mind of enquirer*. It is impossible to tell how far the influence of human depravity obscures the light of human reason.”

At the mention of “depravity,” the officer smiled, and seemed inclined to jest; probably suspecting, as is common with men of that class, that his antagonist was going to retreat into his creed, and intrench himself behind a technical term, instead of an argument. The triumph was premature.

“You do not imagine, sir,” said he, continuing his discourse to the officer, “you do not imagine that a man who has been long addicted to stealing feels the force of reasoning against theft as strongly as a man of tried honesty. If you hesitate, proceed a step further. You do not imagine that an habitual thief feels as much abhorrence of his own trade and character, as a man who never committed an act of theft in his whole life. And you will not deny that the practice of *any* crime gradually weakens, and frequently destroys, the sense of its turpitude.—This is a strong *fact*, which, as a philosopher, you are bound to explain. To me it is clear as the day, that his vice has debauched his intellect: for it is indisputable, that the considerations which *once* filled him with horror, produce *now* no more impression upon him than they would produce upon a horse. Why? Has the vice changed? Have the considerations changed? No. The vice is as pernicious, and the considerations are as strong, as ever. But his power of perceiving truth is diminished; and diminished by his vice: for had he not fallen into it, the considerations would have retained, and, should he be saved from it, they will resume their original force upon his mind. Permit yourself, for one moment, to reflect how hard it is to persuade men of the virtues of others against whom they are prejudiced! You shall bring no proof of the virtues which the prejudice shall not resist or evade. Remove the prejudice, and the proof appears invincible. Why? Have the virtues changed? has the proof been



strengthened? No. But the power of perceiving truth is increased: or, which is the same thing, the impediment to perceiving it, is taken away. If, then, there are bad passions among men; and if the object of divine revelation is to controul and rectify them; it follows, that a man to whom the revelation is proposed, will be blind to its evidence in exact proportion to the perverting influence of those passions. And were the human mind free from corruption, there is no reason whatever to think that a moral argument would not be as conclusive as a mathematical argument is now; and that the principles of moral and religious science would not command an assent as instantaneous and peremptory as that which is commanded by mathematical axioms."

After a short pause, in which no reply was made by the officer, and the looks of the company revealed their sentiments, the clergyman proceeded:

"But what will you say, sir, should I endeavour to turn the tables upon you, by showing that the evidence of your physical science is not without its difficulties; and that objections can be urged against mathematical demonstration more puzzling and unanswerable than any objections against moral evidence?"

"I shall yield the cause; but I am sure that the condition is impossible."

"Let us try," said the other.

"I begin with a common case. The Newtonian system of the world is so perfectly settled, that no scholar presumes to question it. Go, then, to a peasant who never heard of Newton, nor Copernicus, nor the solar system; and tell him that the earth moves round its axis, and round the sun. He will stare at you, to see whether you be not jeering him; and when he sees you are in earnest, he will laugh at you for a fool. Ply him, now, with your mathematical and astronomical reasoning. He will answer you that he believes his own eye-sight more than your learning; and his eye-sight tells him that the sun moves round the earth.— And as for the earth's turning round upon her axis, he will say, that "he has often hung a kettle over the kitchen fire at night; and when he came back in the morning, it was hanging there still; but had the earth turned round, the kettle would have been turned over, and the mash spilled over the floor." You are amused with the peasant's simplicity, but you cannot convince him. His objection is, in his own eyes, insurmountable; he will tell the affair to his neighbours as a good story; and they will agree that he fairly shut the philosopher's mouth. You may reply, that 'the peasant was introduced into the middle of a matured science, and that not having learned its elements, he was

unsupplied with the principles of correct judgment.' True: but your solution has overthrown yourself. A freethinker, when he hears some great doctrine of Christianity, lets off a small objection, and runs away laughing at the folly, or railing at the imposture, of all who venture to defend a divine revelation; he gathers his brother unbelievers, and they unite with him in wondering at the weakness or impudence of Christians. He is in the very situation of the peasant. He bolts into the heart of a grand religious system; he has never adverted to its first principles, and then he complains that the evidence is bad. But the fault, in neither case, lies in the evidence. It lies in the ignorance or obstinacy of the objector. The peasant's ground is as firm as the infidel's. The proof of the Newtonian system is to the former as distant, subtle, and cloudy, as the proof of revelation can be to the latter: and the objection of the one as good as the objection of the other. If the depravity of men had as much interest in persuading them that the earth is not globular, and does not move round the sun, as it has in persuading them that the Bible is not true, a mathematical demonstration would fail of converting them, although the demonstrator were an angel of God!

"But with respect to the second point, viz. that there are objections to mathematical evidence more puzzling and unanswerable than can be alleged against moral reasoning, take the two following instances:

"It is mathematically demonstrated that matter is *infinitely divisible*: that is, has an *infinite number of parts*: a line, then, of half an inch long has an infinite number of parts. Who does not see the absurdity of an *infinite half inch*? Try the difficulty another way. It requires *some* portion of time to pass a particle of matter. Then as your half-inch has an infinite number of parts, it requires an infinite number of portions of time for a moving point to pass by the infinite number of parts: but an infinite number of portions of time, is an eternity! Consequently it requires an eternity, or something like it, to move *half an inch*."

"But, sir," interposed the officer, "you do not deny the accuracy of the demonstration, that matter is infinitely divisible!"—"Not in the least, sir; I perceive no flaw in the chain of demonstration, and yet I perceive the result to be infinitely absurd.

"Again: It is mathematically demonstrated, that a straight line, called the *asymtote* of the hyperbola, may *eternally approach* the curve of the hyperbola, and yet can never *meet it*. Now, as all demonstrations are built upon axioms, an axiom must always be plainer than a demonstration; and to my judgment it is as plain, that if two lines continually approach, they shall meet, as

that the whole is greater than its part. Here, therefore, I am fixed. I have a demonstration directly in the teeth of an axiom, and am equally incapable of denying either side of the contradiction."

"Sir," exclaimed the officer, clapping his hands together, "I own I am beat, completely beat: I have nothing more to say."

A silence of some minutes succeeded; when the young military traveller said to his theological friend, "I have studied *all* religions, and have not been able to satisfy myself."

"No sir," answered he, "there is *one* religion which you have not yet studied."

"Pray, sir," cried the officer, roused and eager, "what is *that*?"

"The religion," replied the other, "of salvation through the redemption of the Son of God: the religion which will sweeten your pleasures, and soften your sorrows: which will give peace to your conscience, and joy to your heart; which will bear you up under the pressure of evils here, and shed the light of immortality on the gloom of the grave. *This* religion, I believe, sir, you have yet to study."

The officer put his hands upon his face; then languidly clasping them, let them fall down: forced a smile, and said, with a sigh, "We must all follow what we think best." His behaviour afterwards was perfectly decorous. Nothing further is known of him.

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*From the Christian Philosopher: By Thomas Dick.*

### DISPLAY OF DIVINE WISDOM AND GOODNESS IN THE STRUCTURE AND USE OF THE HUMAN EYE.

The eye is one of the nicest pieces of mechanism which the human understanding can contemplate; but as it requires a knowledge of its anatomical structure, and of the principles of optics, to enable us to appreciate its admirable functions, I shall confine myself to a few *general* descriptions and remarks.

The eye is nearly of a globular form. It consists chiefly of three *coats* and three *humours*. The first or outer coat, is termed *Sclerotica*; it is every where white and opaque, and is joined at its anterior edge to another which has more convexity than any other part of the globe of the eye, and, being exceedingly transparent, is called the *Cornea*. These two parts are perfectly different in their structure, and are supposed, by some anatomists, to be as distinct from each other as the glass of a watch is from

the case into which it is fixed.—Next within this coat is that called the *Choroides*, on account of its being furnished with a great number of vessels. It serves, as it were, for a lining to the other, and is joined with that part of the eye termed the *iris*. The *iris* is an opaque membrane like the choroides, but of different colours in different eyes, as grey, black, or hazel. It is composed of two sets of muscular fibres, the one of a circular form, which contracts the hole in the middle, called the *pupil*, when the light is too strong for the eye; and the other of radial fibres, tending every where from the circumference of the iris towards the middle of the pupil; which fibres, by their contractions, dilate and enlarge the pupil, when the light is weak, in order to let in more of its rays. The third coat is called the *retina*, upon which are painted the images of all visible objects, by the rays of light which flow from them. It spreads like net-work all over the inside of the choroides, and is nothing more than a fine expansion of the optic nerve; by which nerve the impressions of visible objects are conveyed to the brain.

The inside of the globe of the eye, within these tunics or coats, is filled with three humours, called the aqueous, the crystalline, and the vitreous. The *aqueous* humour lies at the fore-part of the eye, and occupies all the space between the crystalline and the prominent cornea. It has the same specific gravity and refractive power as water, and seems chiefly of use to prevent the crystalline from being easily bruised by rubbing, or by a blow—and perhaps it serves for the crystalline humour to move forward in, while we view near objects; and backward, for remoter objects; without which, or some other mechanism, effecting the same purpose, we could not, according to the laws of optics, perceive objects distinctly, when placed at different distances. Behind the aqueous lies the *crystalline* humour, which is shaped like a double convex glass, and is a little more convex on the back than on the fore-part. This humour is transparent like crystal, is nearly of the consistence of hard jelly, and converges the rays which pass through it, from visible objects, to its focus at the bottom, or back-part of the eye. The *vitreous* humour lies behind the crystalline, and fills up the greatest part of the orb of the eye, giving it a globular shape. It is nearly of the consistence of the white of an egg, and very transparent; its fore-part is concave, for the crystalline humour to lodge in, and its back-part, being convex, the retina is spread over it. It serves as a medium to keep the crystalline humour and the retina at a due distance. From what has been now stated, it is obvious, that the images of external objects are depicted on the retina, in an in-

verted position, in the same manner as the images formed by a common convex lens; but how the mind, in this case, perceives objects erect, is a question, about which the learned have been divided in their opinions.

The ball of the eye, as now described, is situated in a bony cavity, called its orbit, composed by the junction of 7 different bones, hollowed out at their edges. This cavity is, in all the vacant spaces, filled with a loose fat, which serves as a proper medium for the eye to rest in, and as a socket in which it may move. It is sheltered by the eyebrows, which are provided with hair, to prevent the descending sweat of the forehead from running down into it. As a still farther protection to this delicate organ, it is furnished with the eyelid, which, like a curtain, is drawn over it with inconceivable swiftness, for its security, on the approach of danger. It also serves to wipe it from superfluous moisture, and to cover it during sleep. In the upper part of its orbit, it is furnished with a gland, to supply it with water sufficient to wash off dust, and to keep its outer surface moist, without which the cornea would be less transparent, and the rays of light would be disturbed in their passage; and the superfluous water is conveyed to the nose through a perforation in the bone.

For the purpose of enabling the eye to move in its socket, six muscles are provided. These are admirably contrived to move in every direction, upwards or downwards, to the right, or to the left, or in whatever direction the occasion may require; and thus we are spared the trouble of turning our heads continually towards the objects we wish to inspect. If we want to look upward, one of these muscles lifts up the orb of the eye; if we would cast our eyes to the ground, another muscle pulls them down. A third muscle moves the globe outwards towards the temples, and a fourth draws it towards the nose. A fifth, which slides within a cartilaginous ring, like a cord over a pulley, and is fastened to the globe of the eye in two points, makes it roll about at pleasure. A sixth lies under the eye, and is designed to temper and restrain, within proper bounds, the action of the rest, to keep it steadily fixed on the object it beholds, and to prevent those frightful contortions which otherwise might take place.—By these, and a multitude of other mechanical contrivances, all acting in harmonious combination, the eye, as a natural telescope and microscope, is made to advance, to recede, to move to the right, and to the left, and in every other direction; and to view near and distant objects, with equal distinctness; so that a single

eye, by the variety of positions it may assume, performs the office of a thousand.\*

The utility of these several movements, and the pain and inconvenience which would be suffered, were any of them wanting, can scarcely be conceived, by any one whose eyes have always remained in a sound state. We are so much accustomed to the regular exercise of our visual organs, that we seldom reflect on the numerous delicate springs which must be set in action, before the functions of vision can, with ease, be performed. But were any one of the muscular organs, now described, to fail in its functions, we should soon experience so many inconveniences, as would throw a gloom on all the other comforts of life; and convince us, how much we are indebted, every moment, to the provident care and goodness of our Beneficent Creator, for thousands of enjoyments which we seldom think of, and for which we are never sufficiently grateful. "With much compassion, as well as astonishment, at the goodness of our loving Creator," says Dr. Nieuwentyt, "have I considered the sad state of a certain gentleman, who, as to the rest, was in pretty good health, but only wanted the use of those two little muscles that serve to lift up the eyelid, and so had almost lost the use of his sight—being forced, as long as this defect lasted, to shove up his eyelids every moment, with his own hands."†

How admirable, then, is the formation of the eye, and how grateful ought we to feel at the consideration, that we are allowed to enjoy all the transporting pleasures of vision, without the least perplexity or effort on our part! If the loss of action in a single muscle produces so many distressing sensations and efforts, what would be the consequence if all the muscles of the eye were wanting or deranged? And, is it man that governs these nice and intricate movements? Or is it the eye itself, as a self-directing machine, that thus turns around, seasonably and significantly, towards every visible object? Man knows neither the organs of vision, nor the functions they ought to perform. The eye is only an unconscious machine, in the hands of a Superior Intelligence, as a watch, or a steam engine, is in the hands of a mechanic. It is God alone who constantly performs its movements, according to certain laws, which he has submitted to our inclinations and desires; "*for in him we live and move.*"—We are *desirous* to see certain objects around us:—This is all the share we have in the operations of our eyes; and, without perplexing

\* Flies and other insects, whose eyes are immoveable, have several thousands of distinct globes in each eye.

† Nieuwentyt's Religious Philosopher, Vol. I. p. 232.

our understanding, without the least care or management, in regard to any of the functions, we can, in a few moments, take a survey of the beauties and sublimities of an extensive landscape, and of the glories of the vault of heaven. Thus, the Divine Being operates not only in this, but in a thousand different ways, in the various senses and contrivances which belong to our animal system; and yet, thoughtless and ungrateful man often enquires, in the language of doubt and hesitation, "Where is God my Maker?" He is in us, and around us, directing every movement in our animal frame to act in harmony with the surrounding elements, and to minister to our enjoyment; and it is only when his exquisite operations are deranged by external violence, that we feel inconvenience or pain.

Such are only a few general outlines of the structure of the eye; for no notice has been taken of the numerous minute veins, arteries, nerves, lymphatics, glands, and many other particulars which are connected with this organ. But, all this delicate and complicated apparatus, in the structure of the eye, would have been of no use whatever for the purpose of vision, had not a distinct substance been created to act upon it, exactly adapted to its nature and functions. In order that the eye might serve as the medium of our preceptions of visible objects, *Light* was formed, and made to travel from its source at the rate of 195,000 miles in a second of time. This prodigious velocity of light is, doubtless, essential to the nature of vision; since it actually exists, and since we find that it radiates with the same swiftness from the most distant visible star, as from the sun which enlightens our system. To abate the force of this amazing velocity, its particles have been formed almost infinitely small—a circumstance which alone prevents this delightful visitant from becoming the most tremendous and destructive element in nature. It has been justly remarked, by Mr. Ferguson, and other authors, that "if the particles of light were so large, that a million of them were equal in bulk to an ordinary grain of sand, we durst no more open our eyes to the light, than suffer sand to be shot point blank against them, from the mouth of a cannon." It may also be remarked, that the property which all bodies possess, of *reflecting* light, is essential to the purpose of vision, without which, the splendid and variegated scene of nature would be changed into a dreadful gloom; and were the rays of light of one uniform colour, and not compounded of various hues, one object could not be distinguished from another, and the beautiful aspect of our globe would instantly disappear.

Thus we see, that the eye is adapted to light, and light to the eye; and in this admirable adaptation the wisdom of the Creator is strikingly displayed. For light has no effect upon the ear, or upon any other organ of sensation, so as to produce a perception of visible objects; as, on the other hand, the undulations of the air have no effect upon the eye, so as to produce the sensations of *sound*. The eye did not produce the light, nor did the light form the eye; they are perfectly distinct from each other, yet so nicely adapted in every particular, that had any one quality or circumstance been wanting in either, the functions of vision could not have been performed in the manner in which they now operate; which strikingly demonstrates, that one and the same Intelligent Being, possessed of a wisdom beyond our comprehension, formed the curious structure of the eye, and endued the rays of light with those properties of colour, motion, and minuteness, which are calculated, through the medium of this organ, to produce, in sentient beings, the ideas of visible objects. And, surely, he never intended that such exquisite skill and contrivance should be altogether overlooked by rational beings, for whose pleasure and enjoyment all this benevolent care is exercised.

After some remarks on the manner in which vision is performed, he concludes as follows:

#### MANNER IN WHICH VISION IS PERFORMED.

I shall now conclude these reflections on vision, with two or three additional remarks. It is worthy of notice, in the first place, that the eye has the power of adapting itself to objects placed at different distances. By means of some delicate pieces of mechanism, not hitherto satisfactorily explained, it can perceive, with distinctness, a large object at a distance of six miles, and the next moment it can adjust itself to the distinct perception of an object at the distance of six inches; so that it acts the part both of a telescope and a microscope, and can be *instantaneously* adjusted to perform either as the one instrument, or as the other. This necessarily supposes a corresponding alteration in the state of the organ, every time we lift our eye from a *near*, to look at a *distant* object. Either the *cornea* is somewhat flattened, or the crystalline humour is pushed backwarks, or both these changes, in combination with others, may concur in causing the rays from distant objects to unite exactly on the retina, without which, distinct vision cannot be produced. This contrivance in whatever kind of mechanism it may consist, is one which art would vainly attempt to imitate. We can see objects that are near us, with a microscope, and those that are distant, with a telescope; but we



would in vain attempt to see distant objects with the former, or those that are only a few inches from us, with the latter, without a variety of changes being made in the apertures and positions of the glasses belonging to the respective instruments. In this respect, therefore, as well as in every other, the eye is an optical instrument, incomparably superior to any instrument or imitation that art can produce; and, were it not for the peculiar property now described, it would be almost unfit for the purpose of vision, notwithstanding all the other delicate contrivances which enter into its construction. If it were adjusted only for the distinct perception of distant objects, every object within the limits of an ordinary apartment would appear a mass of confusion; and were it adjusted solely for viewing objects within the limits of a few feet or inches, the glories of the heavens, and the beautiful landscape of the earth, would be veiled from our sight, as if they were enveloped in a mist.

Another circumstance worthy of attention, is, the power which the *pupil* of the eye possesses of contracting or enlarging the aperture or hole through which the light is admitted. When the light is too weak, the pupil is enlarged; when it is too strong, it is again contracted. Accordingly, we find, that when we enter a darksome apartment, though, at first, nothing can be accurately distinguished, yet, in the course of a minute or two, when the pupil has had time to dilate, we can perceive most objects with considerable distinctness. And, on the other hand, when we pass from a dark room to an apartment lighted up with a number of lustres, we feel uneasy at the sudden glare, till the pupil has contracted itself, and excluded a portion of the superfluous rays.—Were it not for this property, we should, for the most part, either be surrounded with a disagreeable gloom, or oppressed with an excessive splendour. It is for this reason that we are unable to look upon the sun without being dazzled, and are under the necessity of closing the eyelids, or of turning away the head, when a strong light suddenly succeeds to darkness.

Again, it may not be improper to observe, how wisely the Author of nature has fixed the distance at which we ordinarily see near objects most distinctly. This distance is generally from five to eight inches from the eye. But, had the eye been formed for distinct vision, at the distance of only *one* inch, the object would have obstructed the light, and room would have been wanting for the performance of many necessary operations, which require the hand to intervene between the eye and the object. And had the limits of distinct vision for near objects been beyond two or three feet, sufficient light would not have been afforded for the

inspection of minute objects, and we could neither have written a letter, nor have read a book, with the same convenience and ease we are now enabled to do.

From the preceding descriptions and remarks, it will evidently appear, with what admirable skill the different parts of the organ of vision are constructed, and how nicely they are adapted to the several ends they were intended to subservise. Were any one of these parts wanting, or obstructed in its functions, vision would either be impeded, or rendered painful and distressing, or completely destroyed. If any of the *humours* of the eye were wanting—if they were less transparent—if they were of a different refractive power—or if they were of a greater or less convexity than they now are, however minute the alteration might be, vision would inevitably be obstructed, and every object would appear confused and indistinct. If the retina, on which the images of objects are painted, were flat, instead of being concave, while objects in the middle of the view appeared distinct, every object towards the sides would appear dim and confused. If the *cornea* were as opaque as the *sclerotica*, to which it is joined, or if the retina were not connected with the optic nerve, no visible object could possibly be perceived. If one of the six muscles of the eye were wanting, or impeded in its functions, we could not turn it to the right; if a second were deficient, we could not turn it to the left; if a third, we could not lift it upwards; if a fourth, we could not move it downwards; and if it were deprived of the other two muscles, it would be apt to roll about in frightful contortions. If the eyes were placed in any other part of the body than the head—if they were much more prominent than they now are—if they were not surrounded by the bony socket in which they are lodged—and if they were not frequently covered by the eyelid—they would be exposed to a thousand accidents from which they are now protected. If they wanted moisture, and if they were not frequently wiped by the eyelids, they would become less transparent, and more liable to be inflamed; and if they were not sheltered by the eyebrows, the sweat and moisture of the forehead would frequently annoy them. Were the *light* which acts upon them devoid of colour—were it not reflected from objects in every direction—were its motion less swift, or its particles much larger than they now are—in short, were any one circumstance connected with the structure of this organ, and with the modification of the rays of light materially different from its present arrangement, we should either be subjected to the hourly recurrence of a thousand painful sensations, or be altogether deprived of the entertainments of vision.

How admirable an organ, then, is the eye, and how nicely adapted to unveil to our view the glories of the universe! Without the application of any skill or laborious efforts, on our part, it turns in every direction, transports us to every surrounding object, depicts the nicest shades and colours on its delicate membranes, and

“Takes in, at once, the landscape of the world  
*At a small inlet, which a grain might close,*  
 And half creates the wondrous world we see.”—YOUNG.

—How strikingly does it display, in every part of its structure and adaptations, the marks of benevolent design, and of Infinite Intelligence! However common it is to open our eyes, and to behold, in an instant, the beauties of an extensive landscape, and however little we may be accustomed to admire this wonderful effect,—there is not a doctrine in Religion, not a fact recorded in Revelation, more mysterious and incomprehensible. An excellent French writer has well observed;—“The sight of a tree and of the sun, which God shows me, is as real and as immediate a Revelation as that which led Moses towards the burning bush.—The only difference between both these actions of God on Moses and me, is, that the first is out of the common order and economy; whereas the other is occasioned by the sequel and connection of those laws which God has established for the regulation both of man and nature.”

If, then, the eye of man (who is a depraved inhabitant of a world lying partly in ruins) is an organ so admirably fitted for extending our prospects of the visible creation—we may reasonably conclude, that organized beings, of superior intelligence and moral purity, possess the sense of vision in a much greater degree of perfection than man, in his present state of degradation—and that they may be enabled, by their *natural* organs, to penetrate into regions of the universe far beyond what man, by the aid of artificial helps, will ever be able to descry. It may not be altogether extravagant, nor even beyond the reality of existing facts, to suppose, that there are intelligences in the regions of Jupiter or Saturn, whose visual organs are in so perfect a state, that they can descry the mountains of our moon, and the continents, islands, and oceans which diversify our globe, and are able to delineate a map of its surface, to mark the period of its diurnal rotation, and even to distinguish its cities, rivers, and volcanoes. It is quite evident, that it must be equally easy to Divine Wisdom and Omnipotence, to form organs with powers of vision far surpassing what I have now supposed, as to form an organ in which the magnificent scene of heaven and earth is depicted, in a moment.

within the compass of half an inch. There are animals whose range of vision is circumscribed within the limits of a few feet or inches; and, had we never perceived objects through an organ in the same state of perfection as that with which we are furnished, we could have formed as little conception of the sublimity and extent of our present range of sight, as we can now do of those powers of vision, which would enable us to descry the inhabitants of distant worlds. The invention of the telescope shows, that the penetrating power of the eye may be indefinitely increased; and, since the art of man can extend the limits of natural vision, it is easy to conceive, that, in the hand of Omnipotence, a slight modification of the human eye might enable it, with the utmost distinctness, to penetrate into regions to which the imagination can set no bounds. And, therefore, it is not unreasonable to believe, that, in the future world, this will be one property, among others, of the *resurrection-body*, that it will be furnished with organs of vision, far superior to the present, in order to qualify its intelligent inhabitant for taking an ample survey of the "riches and glory" of the empire of God.

I have dwelt somewhat particularly on the functions of the eye, in order to show, that it is only when we take a *minute* inspection of the operations of the Creator, that his Infinite Wisdom and Intelligence are most distinctly perceived. The greater part of Christians will readily admit, that the Wisdom of God is manifested in every object; but few of them take the trouble to inquire, *in what particular contrivances and adaptations* this wisdom is displayed; and, therefore, rest satisfied with vague and general views, which seldom produce any deep impression on the mind. "The works of the Lord," which are "great" and admirable, "*must be sought out* by all those who have pleasure therein;" and the more minutely they are inspected, the more exquisite and admirable do all his arrangements appear.

Were we to enter into an investigation of *the visual organs of the lower animals*, and to consider the numerous varieties which occur in their structure, position, and movements, and how nicely the peculiar organization of the eye is adapted to the general structure of the animal, and to its various necessities and modes of existence—the operation of the same inscrutable Wisdom and Intelligence would meet our eye at every step. *Birds*, for example, which procure their food by their beak, have the power of seeing distinctly at a very small distance; and, as their rapid motion through the air renders it necessary that they should descry objects at a considerable distance, they have two *peculiar mechanical contrivances*, connected with their organs of vision,

for producing both these effects. One of these contrivances consists in a flexible rim, formed of bone which surrounds the broadest part of the eye, and, by occasionally pressing upon its orb, shortens its focal distance, and thus enables it to inspect very near objects. The other consists of a peculiar muscle, which draws back, as occasion requires, the crystalline humour, by which means it can take a distinct view of a distant landscape, and can pass from the sight of a very near, to the sight of a distant object, with rapidity and ease. In *fishes*, which live in a medium of a different refractive power from that of air, the crystalline humour has a greater degree of convexity, and more nearly approaches to a globular form than that of land animals—which conformation is essentially requisite to distinctness of vision in the watery element. A fish, of course, cannot see distinctly in air, nor a quadruped under water; and every person who has dived into the water with his eyes open, knows, that, though he may perceive the general forms and colours of objects, his vision is obscure and indistinct—In *hares* and *rabbits* the eyes are very convex and prominent, so that they can see nearly quite round them, whereas, in *dogs* which pursue these animals, the visual organs are placed more in the front of the head, to look rather before, than behind them. Some animals, as *cats* and *owls*, which pursue their prey in the dark, have the pupil of their eye so formed as to be capable of great expansion, so that a few rays of light may make a lively impression on their retina; while the *eagle*, which is able to look directly at the sun, has its pupil capable of being contracted almost to a point. Insects, such as the *beetle*, the *fly*, and the *butterfly*, whose eyes are incapable of motion, have several thousands of small transparent globes set in a convex hemisphere, every one of which is capable of forming an image of an object; so that they are enabled to view the objects around them without moving their heads. But, it would be beyond the limits of my plan to prosecute this subject any farther: enough has already been stated, to show, that the eyes of men and of other animals are master-pieces of art, which far transcend the human understanding; and that they demonstrate the consummate wisdom of Him who planned and constructed the organical functions of the various tribes of animated existence.

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#### A QUERY.

It is the acknowledged duty of professing Christians, that they ought to endeavour to keep the unity of the Spirit in the bond of peace. As there is but one body, and one Spirit—one hope of our calling—one Lord—one faith—one baptism;—one God and

Father of all, who is above all, and through all, and in all his people; surely the present aspect of the visible church, divided into almost innumerable sects, having different and often contrary interests, presents a state of things very different from what it ought to be, and shows that there must be blame somewhere. In such circumstances, it certainly would be an appropriate, and, by the blessing of God, a profitable exercise, for each denomination in these United States, impartially, as in the sight of God, and by the rule of his word, to inquire if they can be justified in maintaining a separate communion from all the other denominations of professing Christians. Or if there is no one of the many divisions with which they could conscientiously unite, and so at least partially heal the divisions of Zion. As general statements are of little use, unless particularly applied, permit me to ask,—Is the Associate Church in North America justifiable in maintaining a separate constitution and communion from the other denominations in the United States? An answer to this query in the Religious Monitor, would much oblige

A CONSTANT READER.

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### Select Religious Intelligence.

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After examining the mass of papers which have been accumulating upon our hands for a month past, we can find nothing sufficiently interesting and authentic which can be reduced to the form of a Summary. When we state that Sabbath Schools are generally prospering—that Tract and Missionary Societies, are in active operation—and that there is the usual quantity of reports of revivals, in various places, we have given nearly the amount of last months arrivals. It may be proper to mention that the meeting of the Board of Commissioners for Foreign Missions, held in New-York on the 10th ult. was unusually interesting. The meeting was addressed by the Rev. Jonas King, late Missionary to Palestine, and by William Maxwell, Esq. and the sum of \$451 50 was collected. At a meeting held the following week, to devise measures to increase the funds of the Board, a subscription was commenced to be paid in annual instalments for five years, which was headed by one gentleman, with the round sum of \$25,000. The clergy put in a purse of \$1,000. Before the meeting closed the subscriptions on the spot amounted to the sum of ONE HUNDRED AND THREE THOUSAND DOLLARS. This sum subscribed in one evening, to be paid in five years, is more than the Board ever received in one year before.

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#### RESOLUTIONS

*Of the Baptist Convention which met at Milton, Saratoga county, N. Y. September 12, 1827,—On the subject of Free Masonry.*

Agreeably to the votes of the Saratoga Association in June 1827: Delegates from various churches composing the same, assembled at Milton, to confer on certain grievances in referenee to active free-masonry, intimated to the Association by the churches at Battenkill and Milton.

The Delegates from the church at Milton expressed a desire that a spirit of christian wisdom and moderation might characterize this meeting: and stated that their investigation of masonry arose from complying with the

vote of the Association in 1826, in relation to Battenkill church—that they utterly disclaimed any hostility to masons and condemned that proscription of them in general which had prevailed in some parts of our state—and that as men holding property by the same tenure, and possessing similar unalienable rights with others, masons were entitled to respect and fully qualified when possessing integrity and talents to hold all civil offices of power and trust.

*One of the Brethren read several decided renunciations of free masonry, made by persons formerly members of that fraternity and testimonials to the correctness of Wm. Morgan's book—and likewise letters addressed to the convention from sundry churches in the western parts of the state. In answer to an inquiry from the chair, it appeared that 9 of the churches here represented (belonging to this Association) had expressed decisions approbatory of the views of the churches at Battenkill and Milton on the subject of masonry.*

A committee was than appointed to draft an instrument expressive of the views and decisions of this convention and present it for consideration to-morrow.

The committee appointed to draft an instrument expressive of the views and decisions of the convention, brought in the following reports, which after a second reading by sections with the authorities quoted in it, was adopted.

*Resolved*, That this convention hereby approve of the conduct pursued by the churches at Battenkill and Milton, and further declare—as we trust, in the fear of God and in accordance with his revealed will—to the Association, sister churches and brethren in general—that we have no fellowship for or with the institution of free masonry. We thus declare;—

1. Because free masonry professes to have its origin in, and from God.—“This supreme and *divine* knowledge being derived from the *Almighty Creator* to Adam, its principles ever since have been, and still are most sacredly preserved, and inviolably concealed. They (masons) have the art of finding new arts, which art the first masons received from God. vid. *Calcott's Disquisition*, Boston ed. 1772 pp. 28—90.

“It is no secret that Masonry is of divine origin. In view therefore of the divine origin of ancient Masonry, &c. *Town's Speculative Masonry*, ed. 1818, pp. 37—174.

2. Because it professes to correspond with, and bear an affinity to the ancient Egyptian philosophy.

“Our records inform us, that the ways and customs of masonry have ever corresponded with those of the Egyptian philosophers: to which they bear a near affinity. *Bradley Albany* ed. 1821 p. 60. *Monitor* 1805 ed. p. 38.

3. Because it adopts a novel and unscriptural manner of instructing men in the doctrines, promises, and consolations of the gospel, and draws its lessons of morality from stone hammers, mallets, chisels, and other working tools. “The first degree in masonry naturally suggests that state of moral darkness which begloomed our world. On the apostacy of our first common parent, not a gleam of light was left to cheer his desponding mind. Soon however the first kind promise was made. Adam was, therefore, in a comparative sense, still in darkness. Such is the very nature of the first degree, that every observing candidate is led to view his moral blindness and deplorable state by nature. Under these impressions he enters on the second degree, which in view of his moral blindness, he is to consider emblematical of a state of imprisonment and trial. Such was the second state of Adam.—Hence arises the idea of probationary ground. A due observance of all former requisitions, and a sincere desire to make advances in knowledge and virtue, open the way for the reception of more light. Having diligently persevered in the use of appointed means, the third degree prefigures the life of the good man in his pilgrimage state. Although the true light has shined into his heart, and he has experienced much consolation, yet he sometimes wanders into devious and forbidden paths. In the midst of such trials he resolves to be faithful and manfully to withstand temptations. He determines

to pursue that sacred trust committed to his care, and therefore endeavours to escape with his life to the great Ark of his salvation. In advancing to the fourth degree, the good man is greatly encouraged to persevere in the ways of well doing even to the end. He has a name which no man knoweth except he that receiveth it. If therefore he be rejected and cast forth amongst the rubbish of the world, he knows full well the great Master Builder of the universe having chosen and prepared him as a lively stone in that spiritual building in the heavens, will bring him forth with triumph while shouting grace to his Divine Redeemer. Hence opens the fifth degree, where he discovers his election to, and his glorified station in the kingdom of his Father. Here he is taught how much the chosen ones are honoured and esteemed by those on earth, who discover and appreciate the image of their common Lord. This image being engraved on his heart, he may look forward to those mansions above, where a higher and more exalted seat has been prepared for the faithful from the foundations of the world. With these views the sixth degree is conferred, where the riches of divine grace are opened in boundless prospect. Every substantial good is clearly seen to be conferred through the great atoning sacrifice. In the seventh degree, the good man is truly filled with heartfelt gratitude to his heavenly Benefactor, for all those wonderful deliverances wrought out for him while journeying through the rugged paths of human life. Great has been his redemption from the Egypt and Babylon of this world. He beholds in the eighth degree, that all the heavenly sojourners will be admitted within the veil of God's presence; where they will become kings and priests before the throne of his glory for ever and ever. Such my brethren in brief is the moral and religious instruction derived merely from the order of masonic degrees." Town, *Speculative Masonry*, whole of 8th chapter.

"The twenty-four inch gauge—free and accepted masons are taught to make use of it for the more noble and glorious purpose of dividing our time. The common gavel—we as free and accepted masons are taught to make use of it, for the more noble and glorious purpose of divesting our minds and consciences of all the vices and superfluities of life, thereby fitting our bodies as living stones for that spiritual building that house not made with hands eternal in the heavens. . . . The chisel morally demonstrates the advantages of discipline and education. . . . The mallet morally teaches to correct irregularities, and to reduce man to a proper level." *Freemason's Monitor*, 1850 ed. p. 36—87.

4. Because it publishes to the world songs, &c. of such a contrariety of character as to serve the purposes of profanity, revelry, the worship of the true God, and heathen deities.

*"Then from their high windows the heavens did pour,  
Forty days and nights one continual shower,  
Till nought could be seen but the waters around,  
And in this great deluge most mortals were drowned.  
Derry down, down, derry down.*

*Sure ne'er was beheld so dreadful a sight,  
As the old world in such a very odd plight,  
For there were to be seen all animals swimming,  
Men, monkeys, priests, lawyers, cats, lapdogs and women.  
Derry down, down, derry down."  
Vid. Ahiman Rezon. p. 166.*

*"Glory to God on high,  
Let earth and skies reply,  
Worthy the Lamb."  
Vid. Masonic Minstrel, ed. 1816, p. 316, &c. Also Monitor.*

5. Because it pretends that its religion and morality are the same as those taught in the Bible. "Our principles being drawn from revelation do not require us to make the secrets of masonry known." Bradley, ed. 1821. p. 12.

"The principles of speculative freemasonry have the same co-eternal and



unshaken foundation, contain and inculcate in substance the same truths, and purpose the same ultimate end as the doctrines of Christianity taught by Divine revelation. This is a position of very high import; yet the truth of it is not doubted by those who are thoroughly versed in masonic knowledge. . . . If we would give universal celebrity to our institution, the world must be convinced that the foundation is laid in evangelical truth."

Town ed. 1822, p. 13, 14.

6. Because the ancient Egyptian philosophy, with its hieroglyphics and mysteries, and the religion of Christ cannot correspond or bear affinity to each other. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. ii. 8. "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." Eph. v. 11, 12.

"Besides the public worship of the heathen deities—the Greeks, the Egyptians, the Indians, and some others had recourse to a dark and concealed species of worship under the name of mysteries. . . . None were admitted but such as had approved themselves by . . . perseverance in . . . initiatory forms. The votaries were enjoined on peril of instant death to observe the most profound secrecy respecting every thing that passed. . . . These mysteries were first invented in Egypt, from whence they spread into most countries of Europe and Asia. The most noted, were the Eleusinian. . . . Bishop Warburton, who contends for high honour in this primary institution, acknowledges that the—mysteries of those deities being performed during nocturnal darkness or in gloomy recesses, and under the seal of the greatest secrecy, the initiated indulged themselves on these occasions in all the abominations with which the object of their worship was supposed to be delighted. In fact, the enormities committed . . . became so intolerable that their rites were proscribed in various countries. . . . In proportion therefore as the gospel made its progress in the world, the mysteries fell into disrepute, and together with all the other pagan solemnities were at length suppressed."

Jones' Church History, Cone's ed. p. 10 to 13.

7. Because it perverts and degrades the meaning of scripture passages, and by their use and application to masonic ceremonies, dishonours God the Son. "In the honourable character of Mark Master . . . while such is your conduct, should misfortunes assail you, friends forsake you, envy traduce your good name, . . . yet may you have confidence—among Mark Master masons, ever bearing in mind as a consolation and encouragement to hope for better prospects, that the stone which the builders rejected (possessing merit to them unknown) became the chief stone of the corner." Bradley, ed. 1821, p. 181.

"On the order of High Priest—of a Royal Arch chapter:—the following passages of scripture are made use of during the ceremonies. And Melchisedec, king of Salem, brought forth bread and wine, and he was the priest of the Most High God. . . . Thou art a priest for ever after the order of Melchisedec. And inasmuch as not without an *oath* he was made priest."—Erad. p. 232, 233.

"Laying the foundation stone of a monument in memory of Washington, in Baltimore, the grand chaplain read the following passages from the holy writings,—'Thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation. Judgment also will I lay to the line, and righteousness to the plummet. For behold the stone which I have laid before Joshua, upon one stone shall be seven eyes.—Behold I will engrave the engraving thereof, saith the Lord of hosts.'"

Appendix to Masonic Minstrel by Veriton. p. 432.

8. Because it unwarrantably and irreverently employs the name of Jehovah, in the dedication of Masonic halls.

"In the name of the *Great Jehovah*, to whom be all honour and glory, I do solemnly dedicate this Hall to Masonry.

Mas. Chart, ed. 1824, p. 79. Mon. ed. 1825, p. 130.

9. Because it dedicates lodges, chapters, &c. to St. John and Zerubbabel.

"To the memory of holy St. John, we dedicate this lodge. Mon. ed. 1825,

p. 104. "To our Most Excellent Patron, Zerubbabel, we solemnly dedicate this chapter. Mas. Chart, ed. 1824, p. 60 and 130.

10. Because it authorises the practice of religious rites, ceremonies, and observances not commanded nor countenanced in the New Testament; such as observing St. John's days, wearing garments in imitation of those worn by the Jewish High Priests, making and carrying in procession, a mimic representation of the Ark of the Covenant; making and wearing similar representations of the breast plate; inscribing on Mitres "Holiness to the Lord;" and sundry other ceremonies and observances.

In confirmation of these facts, we appeal to all who have witnessed the celebration of St. John's days, Masonic funerals, laying foundation stones in masonic order, &c.

11. Because it imposes obligations of a moral and religious nature which cannot be communicated to any other than masons or candidates of the order, not even to brethren in the church of Christ. "Such is the importance of our secrecy, were no other ties upon our affections and consciences, than merely the sense of the injury we should do to the poor and the wretched, by a transgression of *this rule*, we are persuaded it would be sufficient to lock up the tongue of every mason, and lead him solemnly to look into the heavens and say, set a watch-O Lord, before my mouth, keep thou the door of my lips. Every candidate for admission may be informed, that the obligation which he is to take, is perfectly moral, and compatible with the principles of Christianity. It cannot be criminal that we make every candidate promise to keep the secrets of masonry. Bradley, p. 11 to 15. Cabest's Disquisitions, Bost. ed. 1772, p. 46 to 54.

12. Because it affixes new names and appellations to both God the Father and God the Son, and those which are immoral and irreligious to men.—"The Great Architect of the universe—Great Architect in heaven—Supreme Architect—Grand Overseer—Supreme High Priest. Brad. p. 157 to 186.—"Supreme Grand Master. Cabest's Dis. ed. 1772, p. 166. "Most Excellent, Most Worshipful, Prince of Mercy, &c. Vide Mon. Brad. &c.

13. Because it amalgamates in its societies men of all religions, professing to believe the existence of a Supreme Being of any description; thereby defeating all its pretensions to the morality of the Bible, and sapping the foundation of christian fellowship. "There is *one body* and *one Spirit*, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of us all, who is above all, and through all, and in you all." Eph. iv. 5, 6. "Masonry becomes an universal language—the distant Chinese, the wild Arab and the American savage, will embrace a brother Briton. Mon. Albany ed. 1797, p. 8. "The shackles of slavery are broken through the interposition of a brother. Town, ed. 1818, p. 160.

14. Because it authorizes forms of prayer, accommodated to the prejudices of the Jews, thus rejecting the only Mediator and way of access to the Father. "O Lord . . . enlighten us we beseech thee in the true knowledge of masonry, by the sorrows of Adam thy first made man, by the blood of Abel the holy one, by the righteousness of Seth in whom thou art well pleased, and by thy covenant with Noah in whose architecture thou wast pleased to save the seed of thy beloved; number us not among those that keep not thy statutes nor the divine mysteries of the secret Cabala. But grant . . . the ruler of this lodge may be endued with knowledge . . . to explain to us his secret mysteries as . . . Moses did in his lodge to Aaron, to Eleazer and Ithamar . . . and the seventy elders of Israel . . . Amen, Lord."

Ahiman Rezon, New-York ed. 1825, p. 93.

15. Because it receives and adopts orders of knighthood from Popery.—"Masonic degrees . . . conferred in the sublime grand lodges in Charleston, S. C. in the city of New-York, and in Newport R. I. . . Knight of the Red cross, Knight of Malta, Knight of the holy sepulchre, Knight of the christian mark, Knight Templar, Grand Pontiff. . . Knight of the Brazen Serpent. Knight of the Sun . . . Knight of the Holy Ghost.

Masonic Minstrel, ed. 1826, p. 421.

And, whereas we cannot fellowship Free Masonry for the reasons assigned,  
*Resolved*, That we do not fellowship our Baptist brethren, unless they completely abstain from the same.

We commit our doings in this matter, to Him who is Head over all things, blessed for ever: praying him to correct and restore us, (if we have erred) to the paths of truth, and (if we have not erred) to give us wisdom and strength to maintain the truth as it is in him.

We commend our brethren and sister churches to the word of his grace, who is able to build them up and to give them an inheritance among the sanctified.

Previous to the adoption of the above,

Elder B. St. John expressed his dissent from the statements made and conclusions drawn, on the subject of masonry; and likewise his desire to experience candour from his brethren on the other side.

Elder Waterbury alleged his dissent from the reasoning contained in the report, but considered the fellowship of saints and churches, as a matter of the highest moment, looked upon the final result expressed in the report, as unavoidably flowing from the reasoning therein adopted.

Elder Green stated that the closing resolution in the report did not answer his wishes; he considered it sufficiently extensive to correspond with the light formerly thrown on masonry by the authors quoted, but that recent occurrences and writings on that subject, rendered it necessary for us to require from our brethren something more than merely to abstain from masonry.

Elder Herrick rehearsed the following passage of scripture: "And if a soul sin and hear the voice of swearing, and is a witness whether he hath seen or known of it, if he do not utter it, then he shall bear his iniquity. Or if a soul swear, pronouncing with his lips to do evil or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him, when he knoweth of it, then he shall be guilty in one of these. And it shall be when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing. Leviticus chap. v. verses 1, 4 and 5.

The delegates from Milton and Battenkill expressed their approbation of the final resolve in the report, on the grounds and authorities furnished in it; without any allusion to the abduction or professed illustrations of Wm. Morgan, and without any further requirement than the report expresses.

The Moderator remarked, that this convention was called to consider grievances existing within the bounds of this Association; therefore, requirements from any other quarter, were without our province.

The delegates from the churches in Battenkill, Broad Albin, Edinburgh, 1. Galway, Kingsborough, Milton, Northampton, Saratoga, Northumberland, 2. Elba, 2. Le Roy, 1. York, 2. York, 1. Middlebury, and Warsaw, voted to accept the report.

Those from Amsterdam, Burnthills, Corinth, 2. Galway, Kingsbury, Saratoga Springs, Stillwater, and Moreau, concluded to wave expressing a decision, and to lay before their respective churches the proceedings of the convention, in order to have their voice on the same, prior to the next association.

*Resolved*, That the Clerk prepare and forward the minutes and report of this convention, for insertion in the New-York Baptist Register; and procure a number of extra copies for distribution amongst our churches, reserving one, to be read at the next Association.

Elder Herrick closed the convention with prayer.

AARON SEAMANS, *Moderator*.

THOMAS POWELL, *Clerk*.

#### THE CHURCH IN UPPER CANADA.

The Rev. Dr. Strachan, archdeacon of York, U. C. has published a statistical account of the Ministers and Churches of Upper Canada, from which we make the following abstract.

*The Established (Episcopal) Church*, has 30 clergymen, one Lutheran un-

der consideration; 58 places where there is worship held, 31 of which are regular parishes, and 27 have service occasionally, besides which the missionaries itinerate in the new settlements; 48 churches built or building.

*Independent or Presbyterian Order*, have 6 ministers, who occupy as many places. Of these ministers, 3 are from the United States, viz. R. M'Dowell, W. Jenkins, and Mr. Foote.

*Kirk of Scotland* has two ministers, and 4 places for preaching, two of which are vacant.

*Methodist*.—Number of circuit preachers not ascertained; supposed to be between 20 and 30. The other denominations have very few teachers.

When it is considered that the Episcopal or Established Church, is little more than a mere name, being almost universally discountenanced by the people, and attended by scarcely any but the servants of the government, how destitute must that interesting region of country be! The churches in connexion with the Associate Synod are either unknown to, or are deemed unworthy of the notice of, the Archdeacon of York.

### POPISH HOSTILITY TO THE BIBLE.

*From the Gazette de Lausanne, of 13th of March, 1827.*

"An Episcopal Letter, dated from Offenbourg, has just been addressed by the (Romish) Bishop of Basle to the clergy of his diocese, in which the Bishop expresses the deep grief he feels, on learning that the translations of the New Testament are distributed to the faithful, (that is, to members of the Romish church) and that another book still more dangerous, entitled *Heures Edifiantes*, (a book of devotion we presume, in which no adoration is paid to pretended saints) is circulating without any opposition.

"Translations of the Bible being expressly prohibited by the Holy See, and the *Heures Edifiantes* concealing a dangerous poison under a specious exterior, the Bishop has deemed it his duty to repress, by efficacious measures, the propagation of both these works; the *detestable design of which is to transform submissive people, who were distinguished by their faith and their obedience to the Holy See, into an assemblage (ramas) of Bible Christians, having no other guide and counsellor than their conscience and the Scripture, called Holy.*

"Under these unfortunate circumstances, the Bishop of Basle calls for the co-operation of the clergy of his diocese, in order to save the flock entrusted to him; and he particularly recommends them prudently and discreetly, to employ every possible means, either to obtain the surrender and *destruction of the above mentioned books*, or to prevent the faithful from reading any thing but what the Holy See has expressly approved."

### METHODISTS IN THE UNITED STATES.

It appears from the minutes of the several annual conferences of the Methodist Episcopal Church for the year 1827 that there are 17 annual conferences, divided into 85 districts, embracing 859 circuits and stations; that there are 1,576 travelling preachers, 111 of whom are superannuated, and that there are 38,997 church members, being a net increase since the last year of 21,197!

[*Ch. Advocate and Journal.*]

### THE SANDWICH ISLAND MISSION.

We learn that during their present session in this city, the Board of Foreign Missions have been engaged in investigating the charges of misconduct against the Missionaries at the Sandwich Islands. Several witnesses have been examined, and their depositions taken in writing, among whom Capt. Edwards, late of the ship *London*, who had serious difficulties with Lieut. Percival, of the U. S. ship *Dolphin*, at the Sandwich Islands, gave his testimony. The result will be an ample refutation of the calumnies that have been circulated.

against those Missionaries, and a proud tribute to their zeal, character and usefulness. ]Com. Adv.

## View of Public Affairs.

### EUROPE.

**GREAT BRITAIN.**—The much lamented death of Mr. Canning, rendered the formation of a new Cabinet necessary. This has been done under the direction of Lord Goderich, the friend and successor of the late Mr. Canning. The cabinet now consists of the following individuals.

First Lord of the Treasury, Lord Goderich. Chancellor of the Exchequer, Mr. Herries. Secretary of State for Foreign Affairs, Lord Dudley and Ward. Secretary of State for the War and Colonial Department, Mr. Huskisson.— Secretary of State for the Home Department, Marquis of Lansdowne. Master General of the Ordnance, Marquis of Anglesea. Lord Chancellor, Lord Lyndhurst. President of the Council, Duke of Portland. Lord Privy Seal, Earl of Carlisle. President of the Board of Trade and Treasurer of the Navy, Mr. C. Grant. President of the Board of Control, C. W. Wynn. Secretary at War, Lord Palmerston. Chancellor of the Duchy of Lancaster, Lord Bexley. Master of the Mint, Mr. Tierney. Surveyor of the woods and Forests, Mr. S. Bourne.

As Mr. Canning was known to be favourable to the Catholic claims, they resolved to bring this measure forward again, his death has thrown them into considerable embarrassment. On this account some friends of their cause have advised the postponement of their application, to which however it is said they will not consent. Much sickness prevails among the British troops in Portugal, supposed to be the consequence of the free use of wine which is there sold very low.

**SPAIN.**—It is no new thing to hear of insurrections in Spain; but of late they seem to have become somewhat alarming. It is stated that so formidable are the movements in the North in favour of Don Carlos, that the king has sent an army of 18,000 men against the revolters. Accounts from different places speak of the rising of new bodies of men, and of acts of hostility. General Monet, who was chief in Old Castile, has received from the king general command against the rebels, and left Madrid, on the 3d of September, for his post.

**RUSSIA.**—Letters from Berlin of the last of August, say that all private accounts from Russia mention great movements among the troops; and that a levy *en masse* of the Don Cossacs is spoken of. Witgenstein's army in Bessarabia is by some affirmed to be placed on the war footing. The writers remark, that although these reports are probably not exact, yet the movements indicate something uncommon: and are perhaps owing to the *ill success* of the army in Persia. We observe, however, that the Austrians are to have an army of observation to watch the Turks, and that a Russian squadron, of very considerable force, is fitting out in the Black Sea; so that there is room to hope the military preparations may be designed for co-operation in a better cause than the Persian war.

**TURKEY AND GREECE.**—From the different communications, official and otherwise, given in the English papers, it appears, that on the 16th of August the allied ministers presented a note, embracing the substance of the treaty already made public, for putting an end to the war in Greece, and settling the relations which that country ought to bear to Turkey. This note prescribed the term of fifteen days; within which the answer of the Porte was expected. On the 30th of August, the three ambassadors demanded the answer of the Reis Effendi, who gave it verbally, and in the most decided terms, referring to the late Turkish manifesto, by which the Porte protested against all interference of foreign powers between the Turkish government and its rebellious subjects, and repeating the resolution of his government on that subject. On

the 4th of September, it is said, the ambassadors of the allies met, and having received no further answer from the Porte, came to the determination of asking for their passports, and leaving the Turkish capital; but this wants confirmation. There seems, therefore, to be some probability of a serious rupture between the allied powers and the Ottoman government.

The aspect of affairs in the east of Europe, seem to indicate that some important crisis is at hand.

## AMERICA.

**SOUTH AMERICA.**—The sum of the intelligence from this quarter is, that Bolivar has placed himself at the head of the Colombian government, and having abolished the Bolivian code and expressed his determination to support the laws of the Republic according to the constitution.

**MORGAN'S BODY.**—The body of a man was found near the mouth of Oak Orchard creek, on the shore of Lake Ontario, on the 7th ult. by some persons who were hunting, and who gave information to the coroner before moving the body. The inquest, then held, ended in a verdict of *suffocation by drowning*, without any discovery of the name or character of the deceased. Reports being spread respecting the height and appearance &c. of the corpse, led to a suspicion that it might be the body of Morgan. Though much putrified the body was taken up; numerous witnesses being examined, and among others the wife of William Morgan, both before and after seeing the body.—This second inquest which was held on the 15th resulted in a unanimous verdict of 23 jurymen that this was the body of Morgan. In consequence of this verdict, it was removed to Batavia and interred. There are strong reasons for believing, however, that the verdict of the inquest held on the 15th is erroneous. It must have rested entirely on the opinions expressed by the witnesses which, considering the putrid and disfigured state of the body, could not be very satisfactory, though there were some strong points of resemblance. On the contrary there are strong circumstances in opposition to the correctness of the verdict. It is scarcely credible that a body which had been upwards of a year in the water or floating on its surface could be thrown ashore entire: it must in that time have gone to pieces unless confined entirely under water and perhaps even then. Besides, Mrs. Morgan could not recognize any of the clothes found upon the body as the clothes of her husband; they were in every part different from those with which he was taken away. And some religious tracts found in the pockets of the deceased were printed in Ireland. And the clothes have been identified as belonging to Timothy Monro from the north side of the lake, who was drowned at the mouth of Niagara river on the 26th of September last—and that the tracts were purchased by him in Niagara.—The supposed body of Morgan was again disinterred on the 29th ult. and the third inquest declared it to be the body of the said Timothy Monro.

Since the discovery of the body supposed to be that of Morgan, a man by the name of Hill, supposed by some to be insane, residing in Buffalo has confessed that he was one of five who murdered Morgan by throwing him out of a skiff into the Niagara river. This man is now in jail. God only knows what the end of these things will be, but for ourselves we have little doubt but that a transaction so foul as the murder of Morgan, will yet, in the course of divine providence, be fully disclosed. It is something remarkable that masonic Editors throughout the country who have maintained a deathlike silence respecting the abduction of Morgan, and subsequent proceedings respecting him, have with the utmost readiness given publicity to every thing connected with the finding of this body. This fact, time, perhaps may explain.

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## TO CORRESPONDENTS.

We have received a communication respecting licentiatees for the gospel ministry; but it came to hand too late for insertion in our present number: it shall appear in our next.

THE  
**Religious Monitor,**  
OR  
**EVANGELICAL REPOSITORY.**

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Vol. IV.

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**Original Communications.**

*For the Religious Monitor.*

**REMARKS ON THE AUTHORITY VESTED IN LICEN-  
TIATES FOR THE MINISTRY.**

MESSRS. EDITORS,—

To have every thing in ecclesiastical management, conformed, as far as possible, to the rule of God's word, is doubtless a matter of importance in the estimation of all, who have a due regard for the honour and authority of the church's Head, and for the edification of the body. There is one particular, in such management, in which those invested with ecclesiastical authority, greatly differ in their exercise of it; which may be thought not unworthy of notice in your valuable paper. That is the power granted to candidates for the sacred office, when licensed to preach the gospel. In some ecclesiastical bodies, together with a license to preach, authority, is also given to dispense baptism and the Lord's supper. Thus it is in the Luthern church, thinking thereby to enlarge the sphere of usefulness to their licentiates. In other societies, especially such as adhere to the Presbyterian form of church government, the uniform rule is, to give license to preach, without connecting therewith a power to administer the sacraments. If any exceptions occur at any time they are rare. Now, whether the one form, or the other, has most clearly the sanction of scripture and example, seems no improper subject for discussion.

According to the Lutheran plan, indeed, the necessity or propriety of ministerial ordination seems to be superceded; or to have no appropriate object. What new power is conveyed thereby, in addition to what is granted at license, is not very obvious. But to separate license and ordination according to the Presby-

terian plan, or to grant a power to preach the gospel, while you deny the licentiate a power to dispense sealing ordinances, is likewise open to objection. An objection of apparently no small force, is founded on the power given to Christ's disciples to baptize, antecedently indeed, according to Lampe on the passage referred to, (John iv. 2.) to their receiving authority to preach the gospel. Were this fact ascertained, would it not prove the superior importance of preaching to baptism? And do not the apostle Paul's words natively lead to the same conclusion? "Christ sent me not to baptize, but to preach the gospel." And if the idea cannot be admitted, that the disciples had power to baptize, before they were authorized to preach, yet it cannot be denied that a right to do both, was conferred at once. Upon what principle, then, it may be asked, is it judged right and necessary to vest a power of exercising an office of comparatively superior importance and utility, and at the same time, deny a right to discharge a function of inferior value? Especially when we add, that the commission which Christ gave to his apostles, (Mat. xx. 19.) includes baptising no less than teaching.

If what has been stated does not appear to your readers a useless speculation, it may perhaps, claim the attention of some of your correspondents, and elicit such remarks as may set the subject in a clearer light, and obviate the difficulties attending it.

F.

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*For the Religious Monitor.*

### THE SEALING OF THE SPIRIT.

The importance of security is well understood and acted on in the common transactions of life. No ordinary temptations will induce the purchaser to expend his money on a house or farm when the title is dubious; and when the deed of conveyance is made out, he is careful to have it authenticated and preserved. If any circumstance occur rendering the validity of the title questionable, the matter is investigated and all possible certainty obtained. So much depends on the reality of a man's saint-ship, that the fullest certainty concerning it is desirable and important. For if not a saint, he is a child of the wicked one, a hypocrite, pretending to be a friend of God, while he is in reality his enemy, a servant of sin and doomed to perdition; but if a saint, indeed, then he is a son of God, interested in all the privileges of his family, and the inheritance of the saints in light is infallibly his in reserve. And as the matter is all important, Jehovah has made ample provision for its attestation and



manifestation. The spirit of the Lord bears witness to it, sealing the soul unto the day of redemption. Human bargains are confirmed by writings and witnesses, oaths and seals ; but a man's saint-ship is sealed by the holy Spirit of promise. An answer to the five following questions will comprise and exhibit the amount of what is known concerning this sealing of the spirit.

I. In what does the believer's sealing by the Spirit consist? As a Christian is a partaker of the Spirit of Christ, and conformed to him in all things, it will be perhaps our safest course, to commence our answer to this question, to advert to the sealing of Christ where this work is exhibited in all its perfection. Christ himself thus speaks on this subject. John vi. 27. "Labour not for the meat which perisheth, but for that which endureth unto everlasting life, which the Son of Man shall give unto you, for him hath God, the Father, sealed." In these words Christ avers, that God the Father hath qualified and commissioned him to impart to men all that is requisite for their happiness, and furnished him with ample evidence of this commission. It was thus the Jews understood him, as is evident from their constantly asking him what sign he produced of his commission. This sealing, then, does not respect Christ as the Son of God, although he is the brightness of his glory, and the express image of his person, but has an exclusive regard to him as mediator. It supposes all the singular endowments conferred on his human nature, filling him with all needful gifts and graces for sustaining and executing his mediatorial office. For this end the Spirit rested on him in his being anointed with the Holy Ghost, and with power. God also gave him a formal commission to execute this office and to perform all the work connected with it. The Lord God and his Spirit sent him ; and during the whole of his tabernacling in our world he gave unequivocal testimony that he was his righteous servant. This he did explicitly at his baptism and transfiguration, audibly announcing, "this is my beloved Son in whom I am well pleased, hear ye him." He continued his testimony by furnishing him with the Spirit to qualify him to live such a life, to perform such miracles, and to die such a death, as none could, but the Sent of God. By all this God the Father gave such witness to Christ, that he was his servant, as was satisfactory to himself, and ought to have satisfied others concerning the same fact. Now this attestation given to Christ as God's righteous servant was the Father's sealing of him, and is the perfect exemplar of our sealing.

In his eternal purpose, Jehovah set apart a certain definite portion of mankind, and predestinated them to conformity, in

time, to Jesus Christ. In these individuals he had his heart and eye in the appointment of Christ to make the atonement. The guilt of their sins was transferred to him as their surety, and he was wounded for their transgressions. Still no visible distinction was impressed on them by which they could be discriminated from others. In effectual calling the Holy Spirit translates them from darkness into God's marvellous light, effaces the image of Satan from their souls, and impresses on them the image of God. Thus, they are not only born of the Spirit, but are themselves, spirit. Thus, they are made partakers of a divine nature, and brought into the most honourable and endearing relations to a three-one God. *Materially* considered, this is their sealing by the Holy Ghost, and is the same thing as their regeneration and sanctification. It is just God's giving to them his Spirit, as sealing is the impressing on the wax, the image on the seal.

This communication of the Spirit unto saints in regeneration and sanctification to conform them with God is supposed or implied in the sealing of the Spirit; but we dare not aver with many that its *formal* nature consists in it. The language is metaphorical, and the allusion is not the *act* of sealing; but the natural and civil usages of seals. These are chiefly, confirmation, appropriation and assurance: And this sealing of the Spirit consists *chiefly* and *formally*, if not *exclusively* in his giving *attestation* to his work in and on the Christian. His sealing, strictly speaking, is neither his regenerating nor sanctifying the soul, but his assuring it that it is *regenerated* and *sanctified* and will be *saved*.

However real the saving work of the Spirit is in itself, and however manifest unto God, it is not always apparent to the believer himself, nor yet to others. There are doubtless many genuine saints living in doubts and fears about themselves; and others, are not assured of their true character. It is no less evident, that the Spirit of God can give them infallible evidence of their true character, and also disclose the same to others. It would be impious to suppose the contrary. And it is equally evident that at times he does give to some infallible assurance concerning their true character; and also manifests the same unto others. This evidence Paul possessed when he declared, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." And the same he continues still to give at times to some in the family of God. When his left hand is under their head; and his right hand embracing them, they are as satisfied that they are the Lord's, as that they are living men and women. And this is manifest not only to themselves, but at times also to fellow saints and even to

sinner. He made the character of the disciples so manifest even to their enemies, that they took notice of them that they had been with Jesus. Now this testimony of the Spirit disclosing to saints themselves, and also to others, their true character, is his sealing of them. He seals them when he bears witness with their spirits that they are the children of God. It is his removal of all their doubts and fears concerning the reality of their gracious state, and inspiring them with a triumphant confidence that they are the Lord's, and will be saved by him with an everlasting salvation. Supposing, then, that this manifestation of the believers real state and character is his sealing by the Spirit, the question now recurs, why is this manifestation called sealing? What are the ideas suggested by this metaphysical designation? It is called sealing, because

1. It puts a visible distinction between true Christians who enjoy it and all others. Seals are used to distinguish our property from that of all others, and from all counterfeits of it. This is one grand use of seals among men, and the sealing of the Spirit makes a similar distinction between true Christians and all others. This use of it was recognised when the prophet saw a mark upon the fearers of the Lord; and the servants of God are represented, as sealed in their foreheads. After God has inscribed into the Lamb's book of life the names of the elect, and Christ has poured out for them his soul unto death, there is no visible mark of distinction between them and the rest of the world. And after they are effectually called by grace, their true character is often concealed from themselves, and from others, and they are confounded with the sober moralist and the mere professor. This sealing in their foreheads distinguishes them. It is the Lord's setting a mark on them to be seen and read of all men. Nature in every creature always inclines to some particular object; operates from itself and is constant. The same characters are impressed on grace in the soul of a saint. The love of God constrains him to love and serve his God. This proceeds from its very nature independent of all outward excitements. And this tendency is permanent. The Christian feels the existence and operation of this within himself, and others perceive its manifestations, and thus the seal of distinction is set upon him, he is sealed in his forehead.

2. It is expressive of the confirmation and assurance given to the saint himself of the reality of his saintship. Sealing not merely distinguishes one man's property from another, but is also the legal confirmation of a bargain, and gives all the assurance to the person purchasing, that he can attain. A sealed

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deed is confirmed. In the Bible there are many exceeding great and precious grants, making over to us God in Christ, as the portion of our souls; and it is of infinite consequence, that we understand these aright, and be assured of their certainty, and of our own interest in them. Now observe the provisions our heavenly father has made for attaining these ends. 2 Cor. i. 20, 22. For all the promises of God in him are yea, and in him amen. Now he who stablishes us with you in Christ, and hath anointed us, is God; who hath also sealed us and given the earnest of the spirit in our hearts. These promises of God, making over Christ and eternal life are yea and amen; truth and assurance, pure in themselves, and embraced with certainty by the believer. In these he rests in the full confidence of their accomplishment. He leans on them as on a rock. He is thus established, being strong in the belief that it shall be unto him as God hath said. And no wonder that his heart is established in the full conviction of the truth of the promises; for observe the three things God does in order to quiet his mind about these promises. He anoints him. This gives him a full and divine apprehension of the true import of these promises. He has an unction from the Holy One, and knows all things. This unction gives him a right understanding of these promises, so that he mistakes not their meaning. He seals the believer. This gives him the full assurance of his state, that he is personally interested in these promises which his unction has enabled him to understand. And lastly, he has given to him the earnest of the Spirit in his heart. It is customary in some countries, when a bargain is made, to give into the hand of the seller, or of the person here, a piece of money, confirming the bargain and attesting that the whole stipulated sum will be advanced at the appointed time. This is called an Earnest. Among the Jews at betrothing, the bride-groom gave the bride some token, pledge or earnest, that he would consummate his marriage with her. To this practice the allusion is here. The believer is now espoused to Christ. To assure him of this, and of his future prospects, the Spirit is given to him by Christ. This is something for him in the mean time to live upon. His earnest is the present communion he has with Christ for his support now, and the pledge of his future honour and bliss. It is what he is now allowed to live upon. Hence, the spirit is called the first fruits; and, tasting these, he anticipates the entertainment provided for him in the Kingdom of God, flowing with milk and honey. Possessing this earnest of the Spirit, the believer rejoices with joy unspeakable and full of

glory; his every doubt is expelled; he is as certain of eternal life, as though he were before the throne of God.

3. It is expressive of the secrecy with which the believer's certainty of salvation is attested. We put a seal on what we wish to keep secret. The Kingdom of God cometh not with observation. The white stone and the new name no man knoweth, except he that receiveth it. Christians may know one another so well as to have a strong assurance of one another's interest in Christ, and hold delightful intercourse; but still the Spirit is not given so much to seal to us the grace of others, as the grace in our own hearts. The world may see something in a believer that is to them singular and unaccountable; they are so greatly ignorant of the work of the Spirit that it is a sealed work unto them.

4. It is expressive of the importance of this assurance of salvation. We affix not our seal to a trifle. Trifling as man is, he must deem that a matter of some importance, before he seals it. And God's seal declares the importance of being a believer, and of his assurance that he is one. Hence, while God, expressive of his contempt of sinners, calls them dogs, swine, dross, scum and chaff; he proclaims that believers are precious and honourable, by denominating them the excellent of the earth, his beloved, his jewels, his inheritance, and his sons and daughters. And he sets his seal on them, that they may know on whom they have believed. The importance of this sealing is amply attested by a due consideration of its author, subjects, uses and ends. It is expressive of appropriation and security. A man sets his seal on his property to claim it as his own, and to prevent others from interfering with it. When God sets his seal upon a man, he sets him apart for himself, and prohibits all from intermeddling with him. The Lord sets apart the godly man for himself. In setting him apart and sealing, he says to the world, to Satan, and to Sin, "Touch not mine anointed; do my prophets no harm." These are my servants and property, sealed with my seal; hurt them not. This is their security against sin, wrath and final perdition. Hence, they are said to be sealed unto the day of redemption.

[To be continued.]

## Selections.

### PLAIN REASONS,

*Why neither Dr. Watts' Imitations of the Psalms, nor his other Poems, nor any other human composition, ought to be used in the Praises of the GREAT GOD our SAVIOUR—*

BUT, THAT

*A METRE VERSION of the BOOK of PSALMS, examined, with wise and critical care, by pious and learned divines, and found by them to be as near the Hebrew Metre Psalms, as the idiom of the English language would admit, ought to be used.*

BY THE LATE REV. THOMAS CLARK, V. D. M.

CHRISTIAN READER,—

If thou art really a Christian by sweet experience, as Saul of Tarsus was made, then thou surely standest in awe of the divine law, revealed in the holy Scriptures, the only rule of truth and practice, by which all men shall be finally judged. Thou hast been made like him in all humility to bow before the Most High God, and to say as he said, (Acts ix. 6.) "Lord what wilt thou have me to do," i. e. in thy public praises. Wilt thou have me to praise thy blessed name with elegant words of human composure, by some esteemed far superior to the best version of the Book of Psalms? or, Wilt thou have me to praise thy holy Majesty with the sacred words of unerring Revelation? If this is thy serious enquiry, then let me offer thee some *reasons* why it appears a moral duty for thee to avoid the use of human compositions, of uninspired men, in praising God; and to use the Psalms of God's own institution and appointment in worshipping him.

That we ought to avoid the use of human compositions in praising of God, appears clear from the following reasons.

I. *It is unwarrantable.* You can find no commandment of God on divine record (that I know of) requiring you to use any *Imitation*, or any human composure, instead of that Book of Psalms God hath given you. Nor can you learn that ever God inspired any of his own Apostles to alter or change the Psalms, or to make or use any imitations of them in divine worship, under pretence of their being more agreeable to New Testament times.

They must, in their own conceit, be very wise indeed, and have a very high opinion of their own abilities, that think they can contrive Hymns or imitations of Psalms, preferable to those that eternal, divine and unerring Wisdom hath contrived and given you. Would to God you and I had grace sufficient to sing:

the 150 sweet Psalms, Hymns and Spiritual Songs, (being is the titles of the three arrangements) which the all-gracious God hath in His love and piety bestowed upon us, without wandering through the world after the swarms of human compositions now extant. You know all the Hymns, all the Antiphones, Missals, Holidays, and Breviaries, brought into the Romish church, one century after another, was still done by some new pretender to a higher pitch of zeal, for improving the worship of God. But for you or I to come before God in solemn praise with any human invention or imitation, I am afraid we shall meet with those awful interrogatories, "Who hath required this imitation at your hands?" Isa. i. 12. and by what authority doest thou these things? and who gave you this authority? And what will you answer when thus questioned? May the Lord keep you and I from being wise above what is written for our rule in the holy Oracles.

2. *To use such an imitation in divine worship is entirely needless, superfluous, and perhaps superstitious.* There is no occasion, no necessity for it in the world; the Book of Psalms God gave you, is abundantly sufficient as it stands, for all the sacred purposes of devotion and praise; it is without spot or wrinkle; it has the stamp of divine authority, and to lay it aside and bring in this imitation, is like offering strange fire on God's altar, as did Nadab and Abihu, Lev. xi. 2. And although temporal judgments are not now perhaps so abundantly poured out on those who dare to reject God's own Psalms and bring imitations in their room and stead; yet, I greatly fear, spiritual judgments are upon those that use them: For, as Zacharias was struck dumb for his unbelief of the divine message, so are they struck dumb in the House of God—their tongues cleave to the roofs of their mouths; they either cannot, or will not sing, even this imitation itself. No: with sorrow I have seen it, they are left to wander vainly in their own counsels, with their own imitations, and are dumb before the Lord, in many worshipping assemblies, all except a few conciliators, or singing boys and girls in the gallery; when I hear them, I should surely think I had happened in a Mass-house in Dublin, did I not recollect that I was yet in a professed Protestant country. Had there been any real deficiency or imperfection in God's Book of Psalms, then such an imitation might have had some show or appearance of necessity; but that is very far from being the case, for God's Psalm Book is holy, just, spiritual and perfect. A little shifting and changing from God's Book to an Imitation Book, may for a while please the carnal heart, but God has commanded you not to meddle with them that are given to such changes.

These Psalms which God in old time gave to his Church, were found sufficient for the use of the kings, priests, prophets and saints of God, in Israel some thousands of years, and in the use of them our forefathers, martyrs and reformers obtained much communion with God, and great pleasure and felicity, and what would you have more? We had abundance of Psalms bestowed on us by a gracious and good God; but alas! for our want of understanding of them, our great want of love to them, and our sad want of faith and zeal, to sing these songs of Zion with due propriety and perseverance.

3. *You may not use said imitation because it tends to grieve and offend God's people, and destroy the amiable peace of the Church.*—The using it brings pious people into this sad dilemma; either they must sit still, and see their own God's Book of Psalms neglected and rejected, and say nothing, which would be contrary to that solemn charge that God gave them, to hold fast the form of sound words, and contend earnestly for every article of faith; or else they must speak up against the superfluous use of the imitations and expect to be railed upon for it. Must not this greatly grieve them? Can pious people avoid being grieved and offended to see such tumult, noise and wild disorder raised in the ivory palaces of the Prince of Peace; and all about an *imitation* of God's Book of Psalms, which we had no need of. Will you then use it, while in so doing you expose yourself to that dreadful curse? "Offences must needs come, but wo to that man through whom they come. It were better for him that a millstone was hanged about his neck, and he cast into the sea, than offend one of these little ones." Mat xviii. 6. No doubt, sometimes pious persons, through temptation and corruption, take offence when none is given nor intended to be given them. But that is very far from being the case here; because, they see before their faces these treasures of wisdom and knowledge, the Book of Psalms, broken, torn, mutilated and massacred to please carnal men, and they see the havoc made on them in God's own house, upon his holy Sabbath day. They see twelve of them condemned to perpetual silence, as unworthy even of imitation; their voice must never more be heard in God's Tabernacle—that is, the 43, 52, 54, 59, 64, 70, 79, 88, 108, 137, and 140. These Psalms are the sincere milk of the word, and to see them torn from the mouths of the babes of grace, is a sight of great cruelty. No doubt they can get them to *read* in prose, but they cannot any more, in many worshipping assemblies, get them to sing as in the days of old; for now every one hath a doctrine and a psalm or a hymn: there's Wesley's Hymns, Whitefield's Hymns, Spalding's Hymns,



Mason's Hymns, and Dr. Watts' great bunch of Hymns, *imitations*, &c. Can they be blamed for being grieved and offended, while they see such wild *disorder* forced into the house of the God of *order* and peace, and all for the sake of a new thing, that we stood not in the least need of? To grieve them is to grieve the spirit of God that dwells in them. What impudence is it in any poor, conceited, uninspired man, to form a poem, and then stamp it with the sacred name of a *Hymn*?

4. *Because using said imitation in God's worship, is a conniving with, and becoming art and part guilty with such as reproach and blaspheme that part of God's holy word, called the Book of Psalms.*

Dr. Watts, in his preface to that edition of his *imitation* and Hymns, printed for Rivington, London, 1768, page 5th, says, "The dull indifference—that sits on the faces of a whole assembly while the Psalm is upon the lips must tempt—to suspect the minds of most of the worshippers are absent or unconcerned—I have been long convinced that one great occasion of this evil arises from the *matter* and *words* to which we confine all our songs." Did you ever read another author that had the daring impudence to charge the crime of sinners' *dull indifference* in worship upon the *matter* and *words*, that God has put in his *Book of Psalms*? I suppose not. If the divine *matter* and sacred *words* of the *Psalms* have that dangerous influence upon worshippers, he asserts, did not God do us a great hurt to put such a *dulling* book in our hands, was not this instead of a fish to give his children a scorpion? And will Dr. Watts' *imitation* of such *dulling matter* and *words* remove the dreadful crime? Does not trial, made by twenty years experience, loudly proclaim the contrary, to all the attentive world, who see so few sing God's praise, either in their families or churches? In old time, a pious king, who often complained of *dullness* and darkness, in God's worship, says, "I will never forget thy precepts, for with them thou hast quickened me." Ps. cxix. 93. Luther used to call the *Psalms* *God's little Bible*, and summary of the Old Testament. I read of a girl, aged five years, whose conversion was begun while she joined her parents in singing these *Psalms* one morning, as was the daily custom of the family before breakfast; she persevered in piety till she was 80 years old, and died in triumph.

He further saith in his preface, "Some of them" (the Songs of Zion) "are almost *OPPOSITE* to the spirit of the gospel," that is the Spirit of God. How can any man imagine that any part of God's word can be either *almost* or altogether *opposite* to his Spirit. None but Deists pretend to find any opposition be-

tween God's *word* and his *Spirit*, nor between one part of the word and another. The *seeming oppositions* in Scripture, have been long since clearly explained and reconciled, in many pious and sacred books, particularly in a Latin treatise, called *Lux in Tenebris*.

Again, in said preface, he says, "When, our souls are raised a little above the earth, in the beginning of a Psalm, we are checked on a sudden in our ascent towards heaven, by some expression—fit only to be sung in a worldly sanctuary."

Surely God's kind design in giving us these Psalms was, that they might be a happy means to promote our *ascent* towards heaven; and can God so far miss his gracious design, that any of them will check us in our *ascent*. The most base songs that ever were composed by lewd ballad makers, could not be charged with a more barbarous spiritual murder, than this of driving a poor soul *back*, when it had happily got on its *ascent towards heaven*.

Another reproach expressed in said preface is—"When we are just entering into an evangelical frame, yet the very next line perhaps, which the clerk parcels out to us, hath something in it so extremely Jewish and cloudy, that it darkens the sight of God, the *Saviour*."

How base this reproach, while it is certain, that a great personage, in old times, looked through the Psalms, and through all the Jewish cloudiness in them, and by them got a sweet and clear sight of God the *Saviour*, so that being thereby raised up from his dejections, he with the voice of devout joy and gladness sings: Ps. 109, 24.

My comfort and my heart's delight thy testimonies be  
And they in all my doubts and fears are comforters to me.

One of the greatest heroes that ever commanded an army, who never lost a siege nor a battle, fully celebrates the commendations of all-revealed truth, of which the Book of Psalms is a special part, saying, "Thy word is a lamp to my feet and a light to my path." Ps. cxix, 105.

Another slander asserted in said preface is—"While we are kindling into divine love by meditations of the loving kindness of the Lord—within a few lines some dreadful curse against man, is proposed to our lips, that *God would add iniquity to their iniquity*—which is so contrary to the new commandment of loving our enemies—our hearts are as it were forbid the pursuit of the song, and the worship grows dull of mere necessity."

The God of truth says, *all Scripture* (the excluded Psalms not excepted) *is given by inspiration of God and is profitable*; but if

Dr. Watts' saying here be true, that part of it is *detestable*: For here again the *matter* and the *words* of the sweet Book of Psalms, is accused of *quenching divine love*, kindling in the worshippers, being so dreadful and so contrary to the new commandment of loving our enemies. But you know they are ill, very ill, acquainted with the law, that see not a clear consistency between its curses and its precepts. Could any man be justly reckoned guilty of breaking the new command of love to his enemy, while he faithfully warned him, that if he went on robbing and murdering, an ignominious death would be his portion? As little is it contrary to said new commandment, for God, in his Book of Psalms, to warn and tell us, that if we live a lewd life, adding sin to sin, and die unconverted, he then, as a righteous Judge, will number up our crimes, adding one after another, in the numbering of them, till the sum be fully deserving eternal woe. Who knows not that this is the voice of pure and holy justice, expressed in the dreadful law curse, with a gracious design to alarm us as rational men to fly to Jesus for pardon and holiness. And though the words of the curse are translated in the form of a *prayer*, yet they could as well be expressed in the form of a *prophecy*, which they really are; telling a sinner before hand, that if he goes on in his trespasses, adding new iniquity to his old iniquity, the iniquity of this new year to the account of the iniquities he did in the old year, then God will add to his lot, all the torments mentioned in this book.

David was a prophet and a type of Jesus Christ. The God who inspired him to write these Psalms is not to be presumptuously challenged why he inspired him to write such and such words. If David had been speaking even of his personal enemies, it would not be the voice of revenge. He fasted, mourned, prayed, and wore sackcloth for them that rewarded him ill for good. Ps. 35. 14. So did Paul travail as it were in birth, to have Christ formed in those, who said "his bodily presence was weak and contemptible;" and reproached him as "walking according to the flesh. 2 Cor. x. 2. 10. Yet under inspiration of God, he says, "if any bring, or preach any other gospel, let him be accursed." Gal. i. 8. 9. Now this was not the voice of revenge, but his calmly telling the truth, that if they deviated from the gospel, God would add that to the former great account of their iniquity.

If it dull the worship so much to mention any of the wraths that await sinners, then Dr. Watts' *imitation* or image of the Psalms will dull the worship too, and should be expelled; for in the 7th page of said edition, he sings:

On impious wretches he shall rain,  
 Tempest of brimstone fire and death;  
 Such as he kindled in the plain  
 Of Sodom, with his angry breath.

Although the sacred words and divine matter, be here erroneously blamed for causing the "worship to grow dull of mere necessity," yet I aver, that the blame lies in the unbelief, carnality and enmity of depraved human nature, which is so high in command, that it not only makes the worshippers grow dull and weary of the song, but it actually arrests negroes, peasants, merchants, soldiers, colonels, generals, governors, kings and queens at home in their own apartments on the Sabbath day. For months, for years, they can have no inclination to public worship; they avoid the Kirk as a pest house: So great is the power, so extensive the command of these accursed corrupt dispositions of the human soul.

Depraved men of all ranks have been the willing slaves to the wide extended empire of *Enmity* these five thousand years; yet they know it not, nor will they believe the mournful truth, though one rise from the grave and tell it. Are there not some persons upon whom God has bestowed very large, and affluent fortunes of wealth, who are yet under the bonds of so strange an aversion, that they have not been twice at public worship these seven years, nor have given one shilling of all that wealth, to support the worship of that great God, on whose bounty they live, and in whose raiment they glitter like tinselled butterflies.

5. *Because while you use not the Book of Psalms itself, only an imitation of it, you expose yourself to all the curses that divine law and justice denounces against such as add to, or diminish from his word.*

If you connive with the daring diminishers, for by using it, you as really bar the Book of Psalms out of use and practice, in public worship, as really as if you had gone and hired the book-binder to omit binding it in with the canonical books of the Bible; for what avails it to have it bound in among the sacred books in prose, while it is never sung. The other canonical books were given by God to be *read*, but the Book of Psalms was given us for a double use, to be both *read* and *sung*, in faith. Now, it is entirely expelled and abolished from being sung, and an image or imitation of it put in its room, in the house of the Lord. It is awfully dangerous for you to be one of that number who conspire to diminish twelve psalms from God's system of psalmody. Thou shalt not add to the word that I command thee, nor diminish ought from it. Deut. iv. 2. If any man shall take away from the words of this book, God shall take away his part out of the Book

of Life. Rev. xxii. 19. Thou sawest a thief, (that robbed the church of twelwe psalms) and thou didst join with him—I will reprove thee. Ps. i. 18. 21.

My dear reader, see how the diminishing or taking away, goes on in two instances among many. Ps. iv. 4, 5. You have six precepts in the Assembly's Version which are as follows:

Fear and sin not, talk with your heart in bed, and silent be,  
Offerings present of righteousness, and in the Lord trust ye.

In the imitation it runs thus:

When our obedient hands have done a thousand works of righteousness,  
We put our trust in God alone, and glory in his pard'ning grace.

Is not every one of the said six moral precepts here past over in silence, and the very sweet warrant for sinners presenting the Redeemer's righteousness, as a sin offering to God taken away, and a song left as about a thousand works of righteousness done by our own hands, though strictly speaking, all our righteousness is filthy rags.

I have not yet had time to examine this imitation strictly as to its orthodoxy, but I observe in the Assembly's Version, it runs thus in Ps. li. 2. 3.

Me cleanse from sin, and thro'ly wash from mine iniquity:  
For my transgressions I confess, my sin I ever see.

How widely different is the imitation of these verses.

Should'st thou condemn my soul to hell,  
And crush my flesh to dust;  
Heaven would approve thy vengeance well,  
And earth must own it just

Is not this a dangerous doctrine? How can a soul be condemned to hell after conversion! God says no such thing in the original. This imitation represents David speaking as an unpardoned soul, though God had sent Nathan to tell him he was actually pardoned: How unjust would it be after that pardon *to damn him to hell?* What Heaven is it, would approve such damnation?

No doubt the Dr. affirms, that he is far from reproaching the sacred Book of Psalms, for he says, page 8th, in said preface—“Far be it from my thoughts to lay aside the Book of Psalms, in public worship; few can pretend so great value for them as myself—but it must be acknowledged still, that there are a thousand lines in it which were not made for a church in our day to assume as its own.”

But by means of his degrading and reproaching the Book of Psalms, it is now laid entirely aside, for above twenty years past; it is as effectually laid aside, as if he had warmly petitioned all the synods, councils, and associations, on this continent, and obtained their solemn vote for its exclusion; and as surely laid aside

as if he had petitioned all the legislatures on the continent, and got them to pass acts that none of them should be printed or sung any more, from one end of the United States to the other. For he has in print publicly blamed the matter and words of God's Book of Psalms, as guilty of dulling the worshipping assemblies—he charges it with checking them in their ascent towards heaven—he degrades it as darkening their sight of God the Saviour—and condemns it as openly contradicting both the Spirit of God in the Gospel, and the new commandment. Was ever any book wrote or printed on this continent, so vilified and blasphemed in more opprobrious language, or charged with more pernicious injury to men's souls; and yet he pretends a great value for it. After its reputation as a part of God's unerring word, is ruined and abolished, then a clear large way is made for introducing his IMITATION in its place, under a great many fine characters—as being far more suitable to the various cases of the souls of Christians—far more agreeable to New Testament language and times, &c. &c. Thus as Joab did to Amasa, he kisses it with a pretence of great value for it, and in the mean time stabs it under the fifth rib, with an opprobrious reproach: And is it not dangerous, dreadfully dangerous, to connive with such reproach and blasphemy. And his diminishing not only twelve psalms from it as unworthy of imitation, but blaspheming the whole, as hindering men from ascending to heaven, and darkening their sight of that blessed Saviour sent by God to bring lost sons to glory. How tremendous the danger to join in such  daring diminishing from the number, the reputation, and the use of God's Book of Psalms! How awfully hazardous to join in adding and using a new imitation in room thereof, that is so unwarrantable, so superfluous, so destructive to the peace of the church, and offensive to the children of God! How aggravated the sin to commit all this in the face of God's curses, his four times repeated curses, that are more loud than ten thousand thunders—“Add thou not unto his words, lest he reprove thee, and thou be found a liar.” Prov. xxx. 6. “All liars shall have their part in the lake that burneth with fire and brimstone.” Rev. xxi. 9. “Cursed be he that confirmeth not all the words of this law, and all the people shall say, Amen. Duet. xxvii. 26.

*But now that we ought to use God's own Book of Psalms, in praising his name, is clear from these REASONS.*

I. *Because God commanded us to praise his name with the words of David and Asaph.* 2 Chron. xxix. 30. We have two instances of persons inspired to make and sing a song, on two special occasions, viz. Moses and Deborah, but after the eternal Spirit

spoke all the words of the Book of Psalms, by his holy chosen penmen, it appears that he did it for this special purpose, that we should serve him in solemn praises, with those most suitable words, devised by his own unerring wisdom. In Psalm cii. 18. God declares that, "This shall be written for the generation to come, and the people who shall be created shall praise the Lord." God wrote out the Book of Psalms, that with them the generations to come into life, even in the New Testament times, should praise the Lord with these very words.

The pious and learned commentator, Henry, on Psalm cxlv. 1. thus explains it, "I will bless thee forever and ever." "This intimates, says he, that the psalms he (viz. the Psalmist) penned, should be made use of in praising God by the church, to the end of time."

It is rational to suppose, that while we essay to pay unto God the tribute of praise and glory, which we owe to him, night and morn in our families, or in public assemblies, on the first day of the week, that we pay it to him in language which he himself devised: Must it not be the most agreeable to the Majesty of Heaven!

Other books of divine Revelation are given us to be read and to be meditated upon, but the Book of Psalms is given us that we may not only read it, and meditate on it, but sing it also with the spirit and understanding, with devout fervour and divine delight, in the assemblies of his saints, on his holy Sabbaths, as well as in private families.

Historians say, that the English Parliament, having convened about one hundred pious and learned divines, at Westminster, London, to compile a Confession of Faith, Catechisms, Larger and Shorter, Directory for Public and Family Worship, and Form of Presbyterian Church Government, about the year 1643, laid before them an imperfect draught of this Version of the Book of Psalms, made by the pious Sir Francis Rouse, Baronet of Old England, recommending it to their serious examination: who with laborious and pious care, altered, corrected, and approved it, unanimously, and returned it to Parliament, and both houses also did then approve and authorise it to be sung in families and churches, throughout that kingdom.

The pious and learned Samuel Rutherford, Professor of Divinity in the University of St. Andrews, and the other Scots members of said Westminster Assembly, then sent said authorised Version north to the General Assembly of the national church of Scotland, at that time sitting at Edinburgh, whose committees had it under consideration several years, and having further corrected and amended it, the General Assembly did approve it, and

authorise it to be sung in families and churches, as did the Scots Parliament also authorise it throughout that realm.

The great and learned Dr. Ridgley, in his *Body of Divinity*, page 572, speaking of the Metre Version of the Psalms, says, "That which comes nearest the original, is the New England and Scots, (i. e. the said Assembly's Version) which, I think, says he, is much preferable to the former."

So after near seven years labour and critical care, spent on it by both Assemblies and Parliaments, it may be called the Assemblies' Metre Version of the Book of Psalms; and they have brought it so very close to represent the same ideas of things, the same doctrines, precepts, &c. as the Hebrew Psalms, wrote also in Hebrew Metre, that those who use it may with great propriety be said to praise the Lord with the words of David and Asaph. &c. according to the commandment before cited. 2 Chron. xxix. 30.

II. Another reason why we ought to use the Assembly's Metre Version is, because in using it we *follow the pious example of the flock of Christ*, the saints in scripture, &c. We are commanded to go forth by the footsteps of that happy flock. Cant. i. 8. This is and was their good old way to praise the Lord; we have the laudable example of the pious king, Jehosaphat, 2 Chron. xx. 21. He appointed singers unto the Lord, who, with his army on their march to battle, sung the divine words of David, Ps. cxxxvi. 1, saying, "Praise ye the Lord, for his mercy endureth forever," &c. And when they returned so victorious, to render thanks to God, we have reason to suppose they used the same Psalm Book.

About two hundred years after, when penitent Israel returned from Babylonish captivity, and were laying the foundation of the temple. Ezra iii. 11.: "They sung together by course in praising and giving thanks to the Lord," in the words of David. Ps. cxxxvi. 1. "For his mercy endureth forever towards Israel." On both these new occasions they sung no new composesures of their own, but the Book of Psalms being completed, they found in it a Psalm that suited them very well, and God accepted them in it, and hath made a record of it, in the volumes of his Book, for our learning and instruction.

In New Testament times, John, the beloved disciple, in divine vision, Rev. xv. 4., saw and heard those who had escaped the strong powers of Antichrist's delusions, praising the Lord with the words of David—Ps. lxxxvi. 9. "All nations whom thou madst shall come and worship before thee." This he saw and heard in the Heaven of the New Testament Church.

Likewise, at the final fall of Antichrist, the New Testament Church, on that new and glorious occasion, sings no new imitation



or composition of human device, but sings the words of God's old Book of Psalms. Ps. cxxxiv. 1. "Praise our God all ye that fear him." Nor do we hear of any dullness appearing on their faces, while they confined their songs to the old matter and words of David and Asaph, or other parts of that book known by the common name of the Book of Psalms to the Churches, ever since they were revealed. Luke xx. 42. Acts. i. 20.

Historians say, that for the first three hundred years after Christ's incarnation, the Christian churches sung the praises of God in the words of the Book of Psalms, each nation in its own language, till the fourth century, then they would no longer confine their songs to the matter and words of God's devising, in the old Book of Psalms, but new compositions were made, and new benches of Canonic Singers or Cancillators, were set up in their churches. Exorcists and other superstitions were also then invented. Tertullian says, that "after celebrating the Lord's Supper they sung a hymn, either out of the Bible or one of their own composing." It seems reckoning their own hymns as good to use as the Bible ones. Paulus Samosetanus set up some on Easter day, "to sing an hymn to his own praise in the church." Euseb. Lib. 7. page 281. Thus men fond, very fond, of their own new inventions, in religious worship, as they are fond of new fashions of dress, are still set on changes: God says, "Meddle not with them that are given to such changes." The Bible and the histories of past ages, hold up to us many sad spectacles, of men's most egregious and criminal folly, in setting up new modes of worship, which they addressed to God under various pictures, both in his praises and other parts of his worship, perhaps—during eleven hundred and sixty years gross idolatry, for which they were smitten with many terrible judgments, until the Reformation, 1560.

Then our reformer, spirited by God, returned to use, a Metre Version of the Book of Psalms, in the praising of God, made by some of the ministers, I suppose, but used no imitations, that I know of, there, from Anno 1560, until November 14th, 1645. That the Assembly's Version was authorised in England, by both Houses of Parliament, as a part of that uniformity in worship, then practised by our pious ancestors; nor could all the powers of hell, nor bloody tyranny of Charles II. and his brother, for twenty-eight years, compel them to recede from the use of this Version of the Psalms, or any other part or that happy system of Reformation in Religion, to which they had attained, and to which they had laudably sworn an adherence by solemn league and covenant. It is said about sixty thousand of them suffered the loss of eleven millions, by fines; many were banish-

ed to Holland and America, after wandering long on the mountains; numbers suffered in gaols and dungeons and in fields; and on scaffolds eighteen thousand suffered. Yet, these pious martyrs, sung this Version through all these dangers, and on the verge of dissolution, with their dying breath and devout joy, and were accepted of God.

The first noble and devout settlers in New England, whose true piety will be dearly esteemed by the religious, to the latest annals of America; they sung this version in their families and churches with heavenly fervour and divine delight. How forbiddning then is it for us to neglect or reject this version, where-with our pious ancestors praised the Lord, and found acceptance through the merits of Emanuel.

“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; but they said we will not walk therein.” Jer. vi. 16.

III. We ought to use the Assembly's Version of the Book of Psalms, because *it best suits the various cases of Christian souls in our times*, and is most for edification.

Christian reader, commune with thine own heart awhile, and ask what case it is in, then search this Book of Psalms, and see if thou canst find a sentence in it that suits thy case. Doest thou find by recollection that thy sins are more than thou canst number, and heinous in their nature: That thou art therefore in the utmost danger of eternal fire, and greatly afraid night and day, then read, Ps. xxxviii. 4 Ps. xl. 12. Ps. cxix. 20. The Lord sent unto thee a word of salvation. Ps. 1. 8.

I, for thy sacrifices few, reprove thee never will,  
Nor for burnt offerings to have been before me offer'd still.—[Ps. lxxviii. 18.  
Thou hast received gifts for men, for such as did rebel;  
Yea, even for them, that God the Lord in midst of them might dwell.

Does thy sinful inclinations still grievously prevail against all thy prayers and resolutions, and vows; see Ps. lxxv. 3.

Iniquities, I must confess, prevail against me do,  
But as for our transgressions them purge away shalt thou.

Ps. 1. 7.—God, even thy God, I am.

Is thy spiritual willingness and strength for reading, praying, hearing, and keeping the Sabbath, greatly decayed and gone: Is this thy case and thy grief, so it was with David. Ps. xx. 15. cii. 23. See a word of salvation sent to thee. Ps. cx. 4.

A willing people in the day of pow'r shall come to thee;  
In holy beauties from morn's womb, thy youth like dew shall be.  
With him mine hand shall 'stablished be,  
Mine arm aball make him strong. Ps. lxxxix. 21.

Art thou almost overcome with spiritual deadness in any religious duty, which is a great trouble to thee; see Ps. cxxxviii. 7.

Tho' I in the midst of trouble walk,  
I life from thee shalt have.

Art thou laid sick on a bed of languishing, and got exceedingly weak, see, so far as it tends to the interests of true religion in thy soul, he will perform this promise that suits thy case. Ps. xli. 3.

God will give strength when he in bed of languishing doth mourn,  
And in his sickness sore, O Lord, thou all his bed will turn.

Hast thou long prayed for a certain mercy thou standest in need of, to thyself or to thy friend, and yet there appears no sign of a gracious answer, so that thou fearest greatly God will never regard nor answer thy languid prayers, for that mercy; then read. Ps. xxii. 2.

All day my God to thee, I cry, yet am not heard by thee;  
And in the seasons of the night, I cannot silent be. Ps. cii. 17.

Their prayer will he not despise, by him it shall be heard.

Art thou strongly solicited by Satan or by some person, to do what is called a little sin, or a secret sin, or to neglect some particular duty, to the great dishonour of God, and hurt of thy soul; see the promise of Christ to the sinner that looks to him. Ps. lxxxix. 21.

On him the foe shall not exact,  
Nor son of mischief wrong.

Is thy soul much grieved because thou seest little or no signs of true piety in any of thy relations, and it often grieves thee; see Ps. xxii. 27.

All ends of the earth remember shall, and turn the Lord unto,  
All kindreds of the nations to him shall homage do.

Although thy frugality and industry has been constant, and thy prayers frequent for thy daily bread, yet still thou remainest oppressed in deep poverty; see Ps. lxxii. 12.

The poor man and the indigent in mercy he shall spare;  
He shall preserve alive the souls of those that needy are.  
For he the needy shall preserve when he to him doth call;  
The poor also, and him that hath no help of man at all.

Does thy wonted familiar friend in whom thou trusted, and who did eat of thy bread, now lift up his voice against thee unprovoked, his tongue stabs thy good name as an envenomed dart; behind thy back, perhaps, laying grievous things to thy charge, which thou knowest not; then see Ps. xxxviii. 11. Ps. xli. 8. 9.

Thy way to God commit, him trust, it bring to pass shall he,  
And like unto the light he shall thy righteousness display. Ps. xxxvii. 6.  
And he thy judgments shall bring forth like noon-tide of the day.

The Book of Psalms is well suited to many other cases, and as Gerhard, an eminent divine, says—They are a glass of divine grace, representing to us the sweet smiling countenance of God in Christ, a most accurate anatomy of a Christian soul, delineating all its afflictions, motions, temptations, and plunges, with their proper remedies.”

The learned Ainsworth, in his preface to it, says—“ David, by manifold Psalms, Hymns and Spiritual Songs, sets forth the praises of God—and these his Psalms have ever since by the Church of Israel, by Christ and his Apostles, and by the saints in all ages, been received and honoured as the Oracles of God—Sung in the public assemblies, as in God’s Tabernacle and Temple, where they sung praise unto the Lord, with the words of David and Asaph, the Seer.

And though the Reverend and learned Dr. Watts hath in great mistake, wrote the above reproaches on the Book of Psalms, (I suppose under a fit of temptation) yet I still hope he was a very pious man. His writing on Logick, and some other subjects, will be of permanent advantage to the learned, and would do lasting honour to his name; but the best of men are but men at the best.

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## ANATOMY AND PHYSIOLOGY.

[From Dick’s Christian Philosopher.]

The general object of both these sciences is, to investigate and describe the structure and economy of the animal frame.—*Anatomy* dissects *dead* bodies; *Physiology* investigates the functions of those that are *living*. The former examines the fluids, muscles, viscera, and all the other parts of the human body, in a state of *rest*; the latter considers them in a state of *action*.

These parts of the human body have been distinguished into two different kinds, solids and fluids. The solid parts are, bones, cartilages, ligaments, muscles, tendons, membranes, nerves, arteries, veins, hair, nails, and ducts, or fine tubular vessels of various kinds. Of these solid parts the following compound organs consist: the brain and cerebellum; the lungs; the heart; the stomach; the liver; the spleen; the pancreas; the glands; the kidneys; the intestines; the mesentery; the larynx; and the organs of sense—the eyes, ears, nose and tongue. The fluid parts are, the saliva, or spittle, phlegm, serum, the chyle, blood, bile, milk, lymph, urine, the pancreatic juice, and the aqueous humour of the eyes. The human body is divided into three great cavities—the head; the thorax, or breast; and the abdomen, or the belly. The head is formed of the bones of the cranium, and encloses the brain and cerebellum. The thorax is composed of the

vertebræ of the back, the sternum, and true ribs; and contains the heart, the pericardium, the breasts, and the lungs. The abdomen is separated from the thorax by means of the diaphragm, which is a fleshy and membranous substance, composed, for the most part of muscular fibres. This cavity is formed by the lumber vertebræ, the os sacrum, the ossa innominata, the false ribs, the peritonæum, and a variety of muscles. It encloses the stomach, intestines, omentum or caul, the liver, pancreas, spleen, kidneys, and urinary bladder.—Without attempting any technical description of these different parts, which could convey no accurate ideas to a general reader, I shall merely state two or three facts in relation to the system of bones, muscles, and blood-vessels, as *specimens* of the wonderful structure of our bodily frame.

The BONES may be regarded as the prop-work or basis on which the human body is constructed. They bear the same relation to the animal system, as the wood work to a building. They give shape and firmness to the body; they support its various parts, and prevent it from sinking by its own weight; they serve as levers for the muscles to act upon, and to defend the brain, the heart, the lungs, and other vital parts from external injury. Of the bones, some are hollow, and filled with marrow; others are solid throughout; some are very small; others very large; some are round, and others flat; some are plane, and others convex or concave;—and all these several forms are requisite for the situations they occupy, and the respective functions they have to perform. The spine, or back bone, consists of twenty-four vertebræ or small bones, connected together by cartilages, articulations, and ligaments; of which seven belong to the neck, twelve to the back, and five to the loins. In the centre of each vertebræ there is a hole for the lodgement and continuation of the spinal marrow, which extends from the brain to the rump. From these vertebræ the arched bones called *ribs* proceed; and seven of them join the breast bone on one side, where they terminate in cartilages, and form the cavity of the thorax or chest. The five lower ribs, with a number of muscles, form the cavity of the abdomen, as above stated. The spine is one of the most admirable mechanical contrivances in the human frame. Had it consisted of only three or four bones, or had the holes in each bone not exactly corresponded, and fitted into each other, the spinal marrow would have been bruised, and life endangered at every bending of the body. The skull is composed of ten bones, and about fifty-one are reckoned to belong to the face, the orbits of the eyes, and the jaws in which the teeth are fixed. There are seldom more than sixteen teeth in each jaw, or thirty-two

in all. The number of bones in a human body is generally estimated at about two hundred and forty-five; of which there are reckoned, in the skull, head and face, sixty-one; in the trunk, sixty-four; in the arms and hands sixty; and in the legs and feet, sixty. The bones are provided with ligaments or hinges, which bind and fasten them together, and prevent them from being displaced by any violent motion; and, that the ligaments may work smoothly into one another, the joints are separated by cartilages or gristles, and provided with a gland for the secretion of oil or mucus, which is constantly exuding into the joints: so that every requisite is provided by our Benevolent Creator, to prevent pain, and to promote facility of motion. "In considering the joints," says Dr. Paley, "there is nothing perhaps, which ought to move our gratitude more than the reflection, *how well they wear*. A limb shall swing upon its hinge, or play in its socket many hundred times an hour, for 60 years together, without diminution of agility; which is a long time for any thing to last; for any thing so much worked as the joints are."

**THE MUSCULAR SYSTEM.**—A muscle is a bundle of fleshy, and often tendinous fibres. The fleshy fibres compose the body of the muscle; and the tendinous fibres, the extremities. Some muscles are long and round; some plain and circular; some have spiral, and some have straight fibres. Some are double, having a tendon running through the body from head to tail: some have two or more tendinous branches running through, with various rows and orders of fibres. All these, and several other varieties, are essentially requisite for the respective offices they have to perform in the animal system. The muscles constitute the fleshy part of the human body, and give it that varied and beautiful form we observe over all its surface. But their principal design is, to serve as *the organs of motion*. They are inserted, by strong tendinous extremities, into the different bones of which the skeleton is composed; and, by their contraction and distention give rise to all the movements of the body. The muscles, therefore, may be considered as so many cords attached to the bones; and the Author of Nature has fixed them according to the most perfect principles of mechanism, so as to produce the fittest motions in the parts, for the movement of which they are intended.

One of the most wonderful properties of the muscles is, the *extraordinary force they exert*, although they are composed of such slender threads or fibres. The following facts, in relation to this point, are demonstrated by the celebrated Borelli, in his work, "*De Motu Animalium*." When a man lifts up with his teeth a weight of 200 pounds, with a rope fastened to the jaw-

teeth, the muscles named *Temporalis* and *Masseter*, with which people chew, and which perform this work, exert a force of above 15,000 lbs. weight. If any one hanging his arm directly downwards lifts a weight of 20 pounds, with the third or last joint of his thumb, the muscle which bends the thumb, and bears that weight, exerts a force of about *three thousand pounds*. When a man, standing upon his feet, leaps or springs upwards to the height of two feet, if the weight of such a man be 150 pounds, the muscles employed in that action will exert a force 2000 times greater; that is to say, a force of about *three hundred thousand pounds*. The heart at each pulse or contraction, by which it protudes the blood out of the arteries into the veins, exerts a force of above *a hundred thousand pounds*. Who can contemplate this amazing strength of the muscular system, without admiration of the power and wisdom of the Creator, who has thus endued a bundle of threads, each of them smaller than a hair, with such an astonishing degree of mechanical force? There have been reckoned about 446 muscles in the human body, which have been dissected and distinctly described; every one of which is essential to the performance of some one motion or another, which contributes to our ease and enjoyment; and in most instances, a great number of them is required to perform their different functions at the same time. It has been calculated, that about *a hundred muscles* are employed every time we breathe.—“Breathing with ease,” says Dr. Paley, “is a blessing of every moment; yet, of all others, it is that which we possess with the least consciousness. A man in an asthma is the only man who knows how to estimate it.”

**THE HEART AND BLOOD-VESSELS.**—The heart is a hollow muscular organ, of a conical shape, and consists of four distinct cavities. The two largest are called *ventricles*, and the two smallest, *auricles*. The ventricles *send out* the blood to the arteries; the auricles *receive* it from the veins. The heart is enclosed in the pericardium, a membranous bag, which contains a quantity of water or lymph. This water lubricates the heart, and facilitates all its motions. The heart is the general reservoir of the blood. When the heart contracts, the blood is propelled from the right ventricle into the lungs, through the pulmonary arteries, which, like all the other arteries, are furnished with valves that play easily forward, but admit not the blood to return toward the heart. The blood, after circulating through the lungs, and having there been revived by coming in contact with the air, and imbibing a portion of its oxygen, returns into the left auricle of the heart, by the pulmonary vein. At the same

instant, the left ventricle drives the blood into the *aorta*, a large artery which sends off branches to supply the head and arms. Another large branch of the *aorta*, descends along the inside of the backbone, and detaches numerous ramifications to nourish the bowels, and inferior extremities. After serving the most remote extremities of the body, the arteries are converted into veins, which, in their return to the heart, gradually unite into larger branches, till the whole terminate in one great trunk, called the *vena cava*, which discharges itself into the right auricle of the heart, and completes the circulation. Each ventricle of the heart is reckoned to contain about one ounce, or two table-spoonfuls of blood. The heart contracts 4000 times every hour; and, consequently, there passes through it 250 pounds of blood in one hour. And if the mass of blood in a human body be reckoned at an average of twenty-five pounds, it will follow, that *the whole mass of blood passes through the heart*, and consequently through the thousands of ramifications of the veins and arteries, *fourteen times every hour*, or, about once every four minutes. We may acquire a rude idea of the force with which the blood is impelled from the heart, by considering the velocity with which water issues from a syringe, or from the pipe of a fire-engine. Could we behold these rapid motions incessantly going on within us, it would overpower our minds with astonishment, and even with terror. The arteries into which the blood is forced, branch in every direction through the body, like the roots and branches of a tree; running through the substance of the bones, and every part of the animal frame, till they are lost in such fine tubes as to be wholly invisible. In the parts where the arteries are lost to the sight, the veins take their rise; and in their commencement, are also imperceptible.

**RESPIRATION.**—The organs of respiration are the lungs. They are divided into five lobes; three of which lie on the right, and two on the left side of the thorax. The substance of the lungs is chiefly composed of infinite ramifications of the trachea, or wind-pipe, which, after gradually becoming more and more minute, terminate in little cells, or vesicles, which have a free communication with one another. At each inspiration these pipes and cells are filled with air, which is again discharged by expiration. In this manner, a circulation of air, which is necessary to the existence of men and other animals, is constantly kept up as long as life remains. The air cells of the lungs open into the wind-pipe, by which they communicate with the external atmosphere. The whole internal structure of the lungs is lined by a transparent membrane, estimated at only the thou-



sandth part of an inch in thickness; but whose surface, from its various convolutions, measures fifteen square feet, which is equal to the external surface of the body. On this thin and extensive membrane, innumerable veins and arteries are distributed, some of them finer than hairs; and through these vessels all the blood of the system is successively propelled, by a most curious and admirable mechanism. It has been computed that the lungs, on an average contain about 280 cubic inches, or about five English quarts of air. At each inspiration about forty cubic inches of air are received into the lungs, and the same quantity discharged at each expiration. On the supposition, that twenty respirations take place in a minute, it will follow, that, in one minute we inhale 800 cubic inches; in an hour 48,000; and in a day one million one hundred and fifty-two thousand cubic inches—a quantity which would fill seventy-seven wine hogsheads, and would weigh fifty-three pounds, troy. By means of this function, a vast body of air is daily brought into contact with the mass of blood, and communicates to its vivifying influence; and, therefore it is of the utmost importance to health, that the air of which we breathe so considerable a quantity, should be pure, and uncontaminated with noxious effluvia.

**DIGESTION.**—This process is performed by the stomach, which is a membranous and muscular bag, furnished with two orifices. By the one, it has a communication with the gullet, and by the other, with the bowels. The food, after being moistened by the saliva, is received into the stomach, where it is still farther diluted by the gastric juice which has the power of dissolving every kind of animal and vegetable substance. Part of it is afterwards absorbed by the lymphatic and lacteal vessels, and carried into the circulating system, and converted into blood for supplying that nourishment which the perpetual waste of our bodies demands.

**PERSPIRATION** is the evacuation of the juices of the body through the pores of the skin. It has been calculated that there are above *three hundred thousand millions of pores* in the glands of the skin which covers the body of a middle sized man. Through these pores, more than one half of what we eat and drink passes off by *insensible* perspiration. If we consume eight pounds of food in a day, five pounds of it are insensibly discharged by perspiration. During a night of seven hours' sleep, we perspire about forty ounces, or two pounds and a half. At an average, we may estimate the discharge from the surface of the body, by sensible and insensible perspiration, at from half an ounce to four ounces an hour. This is a most wonderful part of the ani-

mal economy, and is absolutely necessary to our health, and even to our very existence. When *partially* obstructed, colds, rheumatisms, fevers, and other inflammatory disorders, are produced; and were it completely obstructed, the vital functions would be clogged and impeded in their movements, and death would inevitably ensue.

**SENSATION.**—The *nerves* are generally considered as the instruments of sensation. They are soft white cords which proceed from the brain and spinal marrow. They come forth originally by pairs. Ten pair proceed from the medullary substance of the brain, which are distributed to all parts of the head and neck. Thirty pair proceed from the spinal marrow, through the vertebrae, to all the other parts of the body; being forty in all. These nerves, the ramifications of which are infinitely various and minute, are distributed upon the heart, lungs, blood-vessels, bowels, and muscles, till they terminate on the skin or external covering of the body. Impressions of external objects are received by the brain from the adjacent organs of sense, and the brain exercises its commands over the muscles and limbs, by means of the nerves.

Without prosecuting these imperfect descriptions farther, I shall conclude this very hasty sketch with the following summary of the parts of the body, in the words of Bonnet.—“The *bones*, by their joints and solidity, form the foundation of this fine machine: the *ligaments* are strings which unite the parts together: the *muscles* are fleshy substances, which act as elastic springs to put them in motion: the *nerves* which are dispersed over the whole body, connect all the parts together: the *arteries* and *veins*, like rivulets, convey life and health throughout: the *heart*, placed in the centre, is the focus where the blood collects, or the acting power by means of which it circulates and is preserved: the *lungs*, by means of another power, draw in the external air, and expel hurtful vapours: the *stomach* and intestines are the magazines where every thing that is required for the daily supply is prepared: the *brain*, that seat of the soul, is formed in a manner suitable to the dignity of its inhabitant: the *senses*, which are the soul's ministers, warn it of all that is necessary either for its pleasure or its use.\* Adorable Creator! with what wonderful art hast thou formed us! Though the heavens did not exist to proclaim thy glory; though there were no created being upon earth but myself, my own body might suffice to convince me that thou art a God of unlimited power and infinite goodness.”

\* Contemplation of Nature, vol. 1. p. 64.

This subject suggests a variety of moral and religious reflections, but the limits to which I am confined, will permit me to state only the following:—

1. The economy of the human frame, when seriously contemplated, has a tendency to excite admiration and astonishment, and to *impress us with a sense of our continual dependence on a Superior Power*. What an immense multiplicity of machinery must be in action to enable us to breathe, to feel and to walk! Hundreds of bones of diversified forms, connected together by various modes of articulation; hundreds of muscles to produce motion, each of them acting in at least ten different capacities; hundreds of tendons and ligaments to connect the bones and muscles; hundreds of arteries to convey the blood to the remotest part of the system; hundreds of veins to bring it back to its reservoir the heart; thousands of glands secreting humours of various kinds from the blood; thousands of lacteal and lymphatic tubes absorbing and conveying nutriment to the circulating fluid; millions of pores through which the perspiration is continually issuing; an infinity of ramifications of nerves diffusing sensation throughout all the parts of this exquisite machine; and the heart at every pulsation exerting a force, of a hundred thousand pounds, in order to preserve all this complicated machinery in constant operation! The whole of this vast system of mechanism must be in action, before we can walk across our apartments! We admire the operation of a steam-engine and the force it exerts. But though it is constructed of the hardest materials which the mines can supply, in a few months, some of its essential parts are worn and deranged, even although its action should be frequently discontinued. But the animal machine, though constructed, for the most part, of the softest and most flabby substances, can go on without intermission in all its diversified movements, by night and by day, for the space of eighty or a hundred years! the heart giving ninety-six thousand strokes every twenty-four hours, and the whole mass of blood rushing through a thousand pipes of all sizes every four minutes! And, is it *man* that governs these nice and complicated movements? Did *he* set the heart in motion, or endue it with the muscular force it exerts? And when it has ceased to beat, can *he* command it again, to resume its functions? Man knows neither the secret springs of the machinery within him, nor the half of the purposes for which they serve, or of the movements they perform. Can any thing more strikingly demonstrate our dependence every moment on a Superior Agent, and that it is "*in God we live and move, and have our being?*" Were a single pin of the machinery

within us, and over which we have no controul, either broken or deranged, a thousand movements might instantly be interrupted, and our bodies left to crumble into the dust.

It was considerations of this kind that led the celebrated physician, Galen, who was a sceptic in his youth, publicly to acknowledge that a Supreme Intelligence must have operated in ordaining the laws by which living beings are constructed. And he wrote his excellent treatise "On the uses of the parts of the human frame," as a solemn hymn to the Creator of the world. "I first endeavour from His works," he says, "to know myself, and afterwards, by the same means, to show him to others; to inform them, how great is his wisdom, his goodness, his power." The late Dr. Hunter has observed, that Astronomy and Anatomy are the studies which present us with the most striking view of the two most wonderful attributes of the Supreme Being. The first of those fills the mind with the idea of his immensity in the largeness, distances, and number of the heavenly bodies; the last astonishes us with his intelligence and art in the variety and delicacy of animal mechanism.

2. The study of the animal economy has a powerful tendency to excite emotions of gratitude. Man is naturally a thoughtless and ungrateful creature. These dispositions are partly owing to ignorance of the wonders of the human frame, and of the admirable economy of the visible world; and this ignorance is owing to the want of those specific instructions which ought to be communicated by parents and teachers, in connection with religion. For, there is no rational being who is acquainted with the structure of his animal system, and reflects upon it with the least degree of attention, but must feel a sentiment of admiration and gratitude. The science which unfolds to us the economy of our bodies, shows us, on what an infinity of springs, and motions, and adaptations, our life and comfort depend. And when we consider, that all these movements are performed without the least care or laborious effort on our part, if we be not altogether brutish, and insensible of our dependence on a Superior Power, we must be filled with emotions of gratitude towards Him "whose hands have made and fashioned us, and who giveth us life, and breath, and all things." Some of the motions to which I have adverted, depend upon our will; and with what celerity do they obey its commands? Before we can rise from our chair, and walk across the room, a hundred muscles must be set in motion; every one of these must be relaxed or constricted, just to a certain degree, and no more; and all must act harmoniously at the same instant of time; and, at the command of the soul, all these

movements are instantaneously performed. When I wish to lift my hand to my head, every part of the body requisite to produce the effect is put in motion: the nerves are braced, the muscles are stretched or relaxed, the bones play in their sockets, and the whole animal machine concurs in the action, as if every nerve and muscle had heard a sovereign and resistless call. When I wish the next moment to extend my hand to my foot, all these muscles are thrown into a different state, and a new set are brought along with them into action: and thus we may vary, every moment, the movements of the muscular system, and the mechanical actions it produces, by a simple change in our volition. Were we not daily accustomed to such varied and voluntary movements, or could we contemplate them in any other machine, we would be lost in wonder and astonishment.

Besides these voluntary motions, there are a thousand important functions which have no dependence upon our will. Whether we think of it or not, whether we be sleeping or waking, sitting or walking—the heart is incessantly exerting its muscular power at the centre of the system, and sending off streams of blood through hundreds of pipes; the lungs are continually expanding and contracting their thousand vesicles, and imbibing the vital principle of the air; the stomach is grinding the food; the lacteals and lymphatics are extracting nourishment from the blood; the liver and kidneys drawing off their secretions; and the perspiration issuing from millions of pores. These and many other important functions with which we are unacquainted, and over which we have no controul, ought to be regarded as the immediate agency of the Deity within us, and should excite our incessant admiration and praise. There is one peculiarity in the constitution of our animal system, which we are apt to overlook, and for which we are never sufficiently grateful; and that is, *the power it possesses of self-restoration*. A wound heals up of itself; and a broken bone is made firm again by a callus; and a dead part is separated and thrown off. If all the wounds we have ever received were still open and bleeding afresh, to what a miserable condition should we be reduced? But by a system of internal powers, beyond all human comprehension, as to the mode of their operation, such dismal effects are effectually prevented. In short, when we consider, that health depends upon such a numerous assemblage of moving organs, and that a single spring out of action, might derange the whole machine, and put a stop to all its complicated movements, can we refrain from joining with the Psalmist, in his pious exclamation, and grateful resolution, “How precious are thy wonderful contrivances

concerning me, O God! how great is the sum of them! I will praise thee; for I am fearfully and wonderfully made. Marvellous are thy works, and that my soul knoweth right well."

### TESTIMONY OF THE ASSOCIATE SYNOD OF ORIGINAL SECEDERS.

In our number for October we furnished our readers with the doctrinal statements contained in the overture of the above testimony. The said overture, after being corrected, was enacted on the 18th of May last, as the following notice declares :

" EDINBURGH, 18th May, 1827.

" In the Meeting House, Infirmary-street, *The Associate Synod of Original Seceders* having met and been constituted, &c. agreed that the following notice be prefixed to their Testimony :

The preparatory steps to Union between the Associate Synod and Constitutional Associate Presbytery, having terminated in the mutually expressed consent of these courts to unite on the ground of a Testimony, the Overture of which, after being printed and circulated, was finally corrected by the two bodies met in general Conference: and the Synod having been constituted under the designation of *The Associate Synod of Original Seceders*, unanimously enacted the said Testimony as a term of fellowship, ministerial and Christian, in their body, and appointed it to be published with all convenient speed; the Tenor whereof follows:"

We have carefully examined the testimony, as corrected and enacted, with the statements given in the Monitor, from the Overture, and find that the greater part remain as they were in the Overture. In several, the *language* has been improved, chiefly by striking out superfluous or tautological expressions, which no way affect the sense. The few which have been materially altered are the following:

Chap. III. Sec. III. is altered to read as follows:

" *We declare*, That the purpose of mercy, from its very nature, assumed, in the decree of election, the form of a covenant between the Father, on the part of Godhead, and the Son, as the representative of the elect, who was to fulfil its condition."

In Chap. VIII. Sec. I. the order is altered so that it now reads thus:

" *We declare*, That while the exercise of mercy is sovereign in God, who says, "I will have mercy on whom I will have mercy," the exercise of his retributive justice is necessary, and according-

ly there is a necessity for satisfaction, in order to the forgiveness of sin."

Chapter IX. corrected, is as follows: See Monitor p. 220.

" *We declare*, that the law, in a strict and proper sense, consists of precepts and sanctions, the former prescribing rules of duty, and the latter denouncing penalties in case of disobedience; that the gospel, in a strict sense, and as distinguished from the law, has neither precepts nor sanctions, but is a revelation of a free, full and everlasting salvation to sinners of mankind through the mediation of Christ; that to teach that sinners are called to repent and forsake sin in order to their coming to Christ, is to frustrate the grace of God, by making righteousness still to be by the works of the law; and that to restrict the Gospel call to sensible sinners is a refined species of Arminianism, since it makes our access to Christ, and his salvation, to depend on something in ourselves, and not upon the free offer which God makes of him to sinners in the gospel."

Chapter XVI. is altered as follows:

" *We declare*, That although the will of God is the reason of our duty in every thing relating to his worship, yet his will, with regard to the manner in which he is to be worshipped, has been made known to mankind in different ways—as by the moral law, originally engraven on the heart of man, commonly called the law of nature—~~by~~ the moral law as revealed in the Scripture—and by positive institution; and that in whatever way his will has been signified, it must be binding upon the conscience; that there are certain acts of religion which spring from those moral relations, which necessarily subsist between God and his intelligent creatures, or which have their foundation in moral-natural law, such as prayer, praise, fasting, an oath, and vowing to God; and that there are other acts of worship which do not spring from these relations, and have not their foundation in moral-natural law, such as circumcision and the passover, under their former, and Baptism and the Lord's Supper, under the present dispensation; and that duties of the former class, being in their nature moral, need no institution distinct from the moral law itself, natural or revealed, to give them authority as acts of religious worship, whereas those of the latter class derive their matter and form, as well as their authority, solely from positive institution."

Chapter XVII. corrected, is as follows:

" *We declare*, That, although all Scripture is of use to direct us in prayer, especially that pattern of it commonly called the

Lord's Prayer, yet prescribed and restricted forms of prayer have no warrant, either from Scripture, precept or example; that prayer for the dead is grossly superstitious; and that addressing prayer to angels or departed saints, is gross impiety."

The following correction is made towards the end of Chapter XVII. Sec. III. paragraph 3d: "And that this being admitted it must follow that *as Christian nations* they may warrantably enter into national engagements, &c." See Monitor, p. 231.

The fifth paragraph of the same section is altered thus :

" *We declare*, That, although public religious covenanting is not an ordinary duty, yet it is a service eminently called for at present from the circumstances of the Church and the Nation to which we belong."

To Chapter XVIII. Sec. I. "of the ordinance of preaching and pastoral office," the following sentence is added:

" And that they are to discharge this work in the exercise of those gifts which the Head of the Church has promised to bestow on them for this purpose."

In this section a new paragraph is introduced; which is as follows:

2. " In opposition to those who confine their ministerial labours to preaching and public acts of government, and neglect the more private duties of their office,—

" *We declare*, That it is the duty of ministers to visit the different families under their charge, to pray with them, to inquire into the state of personal and family religion among them; to instruct, reprove, and exhort them according to their respective circumstances, and to instruct their people in the principles of religion, by means of public examination or catechising; and it is not less the duty of a people diligently to attend upon such ministrations, and endeavor to profit by them in the knowledge and love of the truth."

Chapter XIX. Sec. II. 1st paragraph is extended as follows:

" *We declare*, That Christ, as the King and Head of the Church, has instituted a form of government in his church distinct from civil government, and not subordinate to it, which is to be exercised by office-bearers whom he has appointed in his word, who, in the scriptural management of their proper business are dependent upon, and accountable to, no civil ruler whatever."

And same Section, paragraph 2, is altered thus:

" *We declare*, That since extraordinary offices ceased in the church, there is no superiority of office in her above a pastor or teaching elder; that among these pastors or teaching elders there



is a parity of office-power; that they are invested with the sole power of ordaining others to the office of the ministry of the word; and that Presbyterian church government, without any superiority of office above a teaching presbyter, in the due subordination of judicatories, is the only form of government laid down by the Lord Jesus in his word, to continue in his church to the end of the world."

ON THE POWER OF THE CIVIL MAGISTRATE CIRCA SACRA.

The following extract from the Historical part of the above testimony, relates to the doctrines of the Reformed Presbyterians on this point, and may serve to shew what the views of Seceders have been, and continue to be, on this subject. On comparison, we think that to every candid mind they must appear to be very different from (we regret the necessity of saying,) the unfair, erroneous, and disingenuous account given of them in the Testimony of the Reformed Presbyterians in the United States, entitled "Reformation Principles Exhibited."—*Editor*.

"To the contending of the Presbytery in behalf of reformation belongs also the Declaration of their principles respecting the present Civil Government. Though their sentiments as to the duty of owning and obeying, in all lawful things, the existing rulers, were well known, from their uniform practice and their public papers, yet they found they had a call to be more explicit on that head. A considerable number of serious people, attached to the covenanted reformation, had not only declined joining in communion with the Presbyterian Church established at the Revolution, but refused to acknowledge the civil government, or obey the magistrates set up by the nation at that time. After continuing for a considerable time destitute of pastors, they were joined by Mr. Mac Millan, who had been a minister of the Church of Scotland. As they disowned the government in the most public manner, the Associate Presbytery reckoned it incumbent on them to point out the danger of this extreme, when they were tracing and acknowledging other deviations from the Reformation. Accordingly, they passed an act, in which they "condemn the dangerous extreme that some have gone into of impugning the present civil government over these nations, and subjection thereunto in lawful commands, on account of the want of those qualifications which magistrates ought to have by the word of God and our covenants, even though they allow us the free exercise of our religion, and are not manifestly unhinging the liberties of the kingdom." In consequence of the opposition made to this act by Mr. Nairn, one of their number, they drew

up a Declaration and Defence of their principles on that head,\* in which, after contrasting our ancient civil reformation with our present civil deformation, they shewed, that their testifying in favour of the former, and against the latter, was not inconsistent with a conscientious and limited subjection to the present government.

The grounds on which this principle rests are such as the following:—That magistracy was instituted by God as the Moral Governor of the world, and is common to mankind at large, and not derived from Christ as mediator, or peculiar to Christian nations;—that civil government is not only a benefit to nations, but that it is their duty to have it set up among them, as a moral means appointed and employed by God in the government of the world, for the preservation of order and restraint in wickedness; that the proper end of it is the promotion of the public good, to the glory of God, by preserving outward and common order;—and that this end is gained in some due degree under every government which is submitted to and owned by the people;—that, though magistracy, like every thing belonging to the kingdom of Providence, is put into Christ's hand, to be ordered in subserviency to the good of his church, and though it is secured by promise that he will order it for the active advancement of the interests of his kingdom, yet neither of these alters its nature, or renders it illegitimate, when it is not used for this higher purpose, or warrants us to despise a present lesser good in the prospect of a future greater good;—that, though it is the duty of Christians, and of Christian nations and rulers, to regulate the whole of their conduct by the revealed will of God, yet their neglecting

\* Published in 1743.

† “The public good of outward and common order in all reasonable society, unto the glory of God, is the great and only end which these invested with magistracy can propose, in a sole respect unto that office. And as, in prosecuting this end civilly, according to their office, it is only over men's good and evil works that they can have any inspection: so it is only over these which they must needs take cognizance of, for the said public good: While, at the same time, their doing so must be in such a manner, and proceed so far allenarly, as is requisite for that end, without assuming any lordship immediately over men's consciences, or making any encroachment upon the special privileges and business of the Church. And, moreover, as the whole institution and end of their office are cut out by, and lie within the compass of natural principles, it were absurd to suppose, that there could or ought to be an exercise thereof towards its end, in the aforesaid circumstances, but what can be argued for, and defended from, natural principles; as indeed there is nothing especially allotted and allowed unto magistrates, by the word of God and the Confessions of the Reformed Churches, but what can be so. Now, it must be agreeably to all this, that the Apostle signifies magistrates to be *God's ministers for good*; concerning themselves with *good and evil works*,—in a way of *terror, praise or revenge*: For he does so in a sole respect unto their civil office.—*Declaration and Defence of the Associate Presbytery's Principles against the present Civil Government, Gib's Display*, vol. i. p. 311.

to do this, cannot destroy the validity of those relations which are founded in nature, or of those secular relations founded on natural principles which are formed by voluntary contract, nor release the parties from obligation to perform the duties resulting from them;—and that, as it is the right of the body politic or a majority of a nation to choose magistrates, and this right did not arise from any reformation attained to by them, so their defection from such attainments, though sinful and condemnable, does not deprive them of that right, nor release individuals, or a minority from subjection and obedience, in all lawful commands, to the rulers set up by those to whom the right of appointing them properly belongs.

Mr. Nairn dissented from the act condemning the extreme of disowning the authority of the existing government, as well as from the act for renewing the Covenants, because it did not appoint them to be sworn in the very form and words in which they were originally expressed, and, having left his brethren, joined with Mr. MacMillan in constituting the Reformed Presbytery, who, at a subsequent period, published\* a testimony for the Covenanted Reformation, in which their distinguishing principles respecting magistracy and covenant renovation are mixed with those which they hold in common with seceders. It is much to be regretted, that a body of ministers and people, so respectable for their seriousness and soundness in the faith as those who belonged to the Reformed Presbytery, and still belong to the Reformed Synod, should have remained so long at a distance from others who profess the same adherence to the standards of the Church of Scotland, and the same regard to her reformation, as themselves; and it is earnestly to be desired that a dispassionate examination of the really subsisting grounds of difference, after so great a distance from the time when the controversy arose, should lead to their co-operating in the advancement of the common cause. It is with feelings of this kind, and to endeavour, so far as in our power, to promote this desirable end, that we subjoin the following explanations:

1. We acknowledge that the fundamental deed of constitution in our reforming period, in all moral respects, is morally unalterable, because of its agreeableness to the divine will, revealed in the Scriptures, and because it was attained to, and fixed in pursuance of our solemn Covenants; and that the nation sinned in overthrowing it. 2. We condemn the conduct of the nation at the Revolution, in leaving the reformed constitution buried and neglected; and in not looking out for magistrates who

\* In 1761.

should concur with them in the maintenance of the true religion as formerly settled, and rule them by laws subservient to its advancement. 3. We condemn not only the conduct of England and Ireland, at that period, in retaining Episcopacy, but also the conduct of Scotland, in not reminding them of their obligations, and, in every way competent, exciting them to a reformation, conformably to a prior treaty and covenant; and particularly the consent which this kingdom gave, at the Union, to the perpetual continuance of episcopacy in England, with all that flowed from this and partakes of its sinful character. 4. We condemn the ecclesiastical supremacy of the crown, as established by law in England and Ireland, and all the assumed exercise of it in Scotland, particularly by dissolving the assemblies of the church, and claiming the sole right of appointing fasts and thanksgivings, together with the practical compliances with it on the part of church-courts or ministers in the discharge of their public office. 5. We condemn the abjuration-oath, and other oaths, which, either in express terms or by just implication, approve of the complex constitution. 6. We consider that there is a wide difference between the arbitrary and tyrannical government of the persecuting period, and that which has existed since the Revolution, which was established with the cordial consent of the great body of the nation, and in consequence of a claim of right made by the representatives of the people, and acknowledged by the rulers; who, although they want (as the nation also does) many of the qualifications which they ought to possess according to the word of God and our covenants, perform the essential duties of the magistratical office by maintaining justice, peace, and order, to the glory of God, and protecting us in the enjoyment of our liberties, and in the free exercise of our religion. *Lastly*, Holding these views, and endeavouring to act according to them, we can, without dropping our testimony in behalf of a former reforming period, or approving of any of the evils which cleave to the constitution or administration of the state, acknowledge the present civil government, and yield obedience to all its lawful commands, not only for wrath, but for conscience sake; and in doing so, we have this advantage, that we avoid the danger of practically disregarding the numerous precepts respecting obedience to magistrates contained in the Bible,—we have no need to have recourse to glosses upon these, which if applied to other precepts running in the same strain, would tend to loosen all the relations of civil life,—and we act in unison with the principles and practice of the Christians of the first ages who lived under heathen or Arian emperors, of Protestants who have lived under Popish princes, of our reforming fathers in Scotland

under Queen Mary, and of their successors during the first establishment of Episcopacy, and after the Restoration, down to the time at which the government degenerated into an open and avowed tyranny.—We do not reckon it necessary to say any thing here as to the mode of renewing our covenants in a bond suited to the times, as we apprehend that there are now few of the friends of that duty who will object to this, or plead for the swearing of these oaths in the very form and words in which they were originally framed.

### BURGHERS AND ANTIBURGHERS.

From the Historical part of the testimony, we also give the account of the controversy which separated the Secession Church into the two divisions most generally known by the above designations; although these titles have never been recognized by either of the parties. Those (viz. Burghers) being denominated "The Associate," and the other, "The General Associate Synod." The union between these two bodies, under the designation of "The United Associate Synod," as our readers know was effected in 1820.—*Editor Rel. Monitor.*

In 1745, the Associate Synod (for the Presbytery had found it necessary, on account of the increase of their numbers, to form themselves into a Synod) had their attention directed, by overtures from presbyteries, to the removing of any public bars which stood in the way of due progress in covenanting; and, in particular, to the consideration of the question, Whether those in communion with them could warrantably and consistently swear the following religious clause in some Burgess oaths:—"Here I protest, before God and your Lordships, that I profess, and allow with my heart, the true religion presently professed within this realm, and authorised by the laws thereof: I shall abide thereat, and defend the same to my life's end; renouncing the Roman religion, called Papistry." After different steps taken at several meetings, the Synod came to a decision\*, that "Those of the secession cannot, with safety of conscience and without sin, swear any Burgess-oath with the said religious clause, while matters with reference to the profession and settlement of religion continue in such circumstances as at present." In the progress of the discussion, it appeared that, though the majority of ministers was in opposition to the oath, a minority, respectable for its numbers, but still more so from the names of some individuals who composed it, was arrayed in its defence. A protest was taken against the decision; the controversy was keenly agitated throughout the body; and, at a subsequent meeting of Synod†, it

\* In April, 1746.

† In April, 1747.

was moved that the decision condemning the oath should not, now nor afterwards, be a term of ministerial and christian communion, until the question of its being so shall be referred to presbyteries and kirk-sessions. Repeated protests were taken against the putting of this motion, as disorderly, notwithstanding which it was put, and (those who had protested against it not voting) carried; upon which a declaration, subscribed by those who supported the original decision, was read, protesting that, as that meeting had materially dropped the whole testimony, the lawful authority and power of the Associate Synod is devolved on a constituted meeting of those ministers and elders who had protested against the late vote, with such as should join them. Thus was the Synod divided into two separate and conflicting bodies, each of which asserted that it was the majority, and laid claim to the title and powers of the court. Those who defended the burgess-oath, passed an act nullifying the Synod constituted by those who adhered to the decision condemning that oath; and the latter proceeded against the former, in a gradual course of discipline, to the highest censures of the church.

This mournful breach affords a lesson to churches, when most honoured of God to be faithful, to "rejoice with trembling." It is difficult to believe that an ecclesiastical body, which had hitherto preserved such unanimity and concord in their deliberations and decisions upon a variety of questions, some of which were of a very delicate and complicated nature, could have divided on the subject of a burgess-oath, had not the leaven of prejudice and suspicion insinuated itself, soured their minds, and fomented any difference of sentiment which at first existed among them. In reviewing this melancholy portion of the history of the Church, it is consolatory to reflect, that, previous to this breach, the Associate Synod, or rather Presbytery, had been led to complete the statement of their public testimony in behalf of the various articles of truth which were immediately in danger, and in opposition to the existing errors and evils, in the different papers which they had judicially agreed on, and published to the world. Had both parties continued to adhere to these, in their letter and spirit, it is probable that they could not have remained long in a state of separation, and that the influence of the principle (whatever it was) which had temporarily driven them asunder, must have soon yielded to the powerful attraction of common principles, and a common bond. As it is, and late as it is, may we not cherish the hope, that the scattered friends of Scotland's covenanted cause may yet meet and recognize one another as brethren, on the principles laid down in these deeds? Keeping this in view, we would submit the following explanations on the subject

of this dispute, to all such as would wish to see the testimony in behalf of the Reformation practically and consistently maintained.

1. As it is a matter of great importance to swear by the great name of God, so the utmost caution should be taken to ascertain the lawfulness of any oath which we are required to take; and it is the duty of ministers and church-courts to give direction and warning to their people in such cases; especially when the oath embraces a profession of religion; and, more especially, when the persons required to take it are already under the obligation of another oath, sanctioning an explicit profession of religion, in consequence of which they may be in danger of involving themselves in contradictory engagements. 2. We cannot be understood as objecting to the clause in question on account of its requiring an adherence to the true religion, in an abstract view of it, as determined by the standard of the Scriptures (if it could be understood in that sense) nor as it implies an adherence to the protestant religion, in opposition to the Romish, which is renounced, or an adherence to the Confession of Faith, and any part of the standards compiled for uniformity in the former Reformation, so far as these are still approved of by the acts of the Church of Scotland, and authorized by the laws. In these respects we account the Revolution settlement, and the present laws, a privilege, and agree to all which the Associate Presbytery thankfully expressed in commendation of them, in their Testimony, and in the Declaration and Defence of their principles concerning the present civil government. 3. The profession of religion required by the burgess-oath is of a definite kind. If this were not the case, and if it referred only to the true religion in the abstract, and every swearer were left to understand this according to his views, the oath would not serve the purpose of a test, nor answer the design of the imposer. The Romish religion is specially renounced; but there is also a positive part in the clause, specifying the religion professed in this realm, and authorized by the laws of the land; while the word *presently* will not admit of its applying to any profession different from that which is made and authorized at the time when the oath is sworn. 4. The profession made of the true religion by Seceders, agreeing with that which was made in this country and authorized by the laws between 1638 and 1650, is different from, and in some important points inconsistent with, that profession which is presently made by the nation, and authorised by the laws of the land. The Judicial Testimony finds fault with the national profession and settlement made at the Revolution, both materially and formally considered, and condemns the State for excluding, in its laws authorizing religion, the divine right

of presbytery, and the intrinsic power of the church,—two special branches of the glorious headship of the Redeemer over his spiritual kingdom, and for leaving the Covenanted Reformation and the Covenants under recissory laws; while it condemns the Church for not asserting these important parts of religion and reformation. On these grounds we cannot but look upon the religious clause in question as inconsistent with the Secession Testimony; and accordingly must approve of the decision of synod, condemning the swearing of it by Seceders. 5. As that which brought matters to an extremity, and divided the body, was the vote declaring that all might swear that oath, while, at the same time, it was condemned as unlawful; we cannot help being of opinion, that this held out a dangerous precedent to church-courts to give a judicial toleration or allowance to do what they declare to be sinful. But provided this were disclaimed, and proper measures taken to prevent the oath from being sworn in the body in future; and, as the use of the oath has been laid aside in most burghs—we would hope that such an arrangement may be made, so far as regards this question, as will be at once honourable to truth, and not hurtful to the conscience of any. With respect to the censures which were inflicted, and which had no small influence in embittering the dispute, we think it sufficient to say, that they were transient acts of discipline, and that no approbation of them was ever required from ministers or people. If any difference of opinion as to the nature or effects of church censures exist, it may be removed by an amicable conference.

If we have been more minute on this subject than some may think needful, it is not because we wish to magnify the difference, or to revive debates; but because we think that when a separation has taken place, has subsisted long, and has produced a train of interesting consequences, the better way of removing it, both in point of duty and of safety, is by candid explications, with the view of producing mutual understanding; instead of having recourse to the easier and more plausible method of burying the whole subject of difference in silence, or wrapping it up in vague and ambiguous generalities, which, while it is neither honorable to truth nor edifying to the world, often conduces little, in the issue, to the harmony and comfort of the coalescing bodies.

The Synod consisting of those who opposed the condemnation of the burghs-oath, professed to adhere to the Associate Presbytery, though they appear to have restricted their approbation of them by alterations on the Formula\*; and they desisted from the

\* Address of the Associate Synod, in 1799, p. 7.



renewing of the Covenants, on the ground that the friends of that duty were divided in sentiment and communion.

The Synod constituted in the way of testifying against those who had engaged in the defence of the burges-oath, went forward in the work of renewing the Covenants. Having taken into consideration some other oaths, they found that the clauses of general and unlimited allegiance in the constable-oath, and in some burges-oaths, could not be consistently sworn by those who were testifying against existing evils in the laws of the land; and that they could not, with safety of conscience, take the oath of church-warden in England and Ireland. They condemned the mason-oath, because it requires the swearer to engage to keep secret certain things before they are made known to him, and its administration is accompanied with a number of superstitious ceremonies; and the chapman-oath, because it includes a similar bond of secrecy, and bears on articles which are trifling or impracticable. And they appointed sessions to require satisfaction from such of their members as involved themselves in these sinful and ensaring oaths.

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#### OBITUARY NOTICE OF REV. JAMES WHYTE.

It is with deep regret we have to record the death of the Rev. JAMES WHYTE, minister of the Associate Congregation of Salem, in the 35th year of his age. This is an event which must plunge his family into the deepest distress, deprive his congregation of a faithful, laborious and affectionate Pastor, and the church of an able, zealous and devoted minister. In usual health, he preached, according to appointment of Presbytery, in Argyle, on the first Sabbath of December. On his return home he was seized with an inflammation of the liver, and after a severe illness of twelve days, he ended his earthly course on the 13th inst. Mr. WHYTE was a native of Scotland; he pursued his literary studies at the College of Glasgow, studied Theology under Mr. Paxton, and was licensed to preach the gospel in 1818 or 1819. He preached with great acceptance in the vacancies of the General Associate Synod; and, after the Union, in those of the United Associate Church. He received a great number of calls, several of which were from the most numerous and respectable congregations in the body. Not being, however, entirely satisfied with the principles of the Union, and some parts of the procedure of the United Body, all of these he declined accepting. In 1824 he withdrew from the communion of the United Associate Church, joined himself with the few who protested against that Union; and in the fall of the same year emigrated with his family to the United States. On his arrival he immediately joined the Associate Church. His services were highly valued wherever they were enjoyed. Two calls, one from Argyle, and another from Salem, were presented to him at the same time, the latter of which, from a prudent regard to the state of his health, he ac-

cepted, and was ordained and settled in that congregation on the 6th July 1825. During the short period of his ministry, he laboured assiduously to promote the best interests of the people of his charge, greatly and deservedly beloved by them, as well as by others who waited occasionally on his ministry.

Mr. Whyte was laborious in a more than ordinary degree in his preparations for the pulpit, which was always manifest in his public exhibitions. His discourses were all finished compositions of a high order. His doctrinal statements were clear and solid, declaring without fear the whole counsel of God. In his practical deductions, which often run through the whole body of his sermons, he dealt faithfully, closely and affectionately with the sinner and the backslider, and exhibited the amazing riches of divine grace and mercy, with the interest and exercise and enjoyment of the Saint in these, in a most engaging manner. He was, in short, a workman that needed not to be ashamed, rightly dividing the word of truth, giving to every one his portion in due season. In his manner he was grave, earnest and impressive, and never failed deeply to interest his audience. The high estimation in which he was held during the short period of his labours among us, will cause his loss to be severely felt and long lamented.

#### OBITUARY OF THE LATE MR. PETER FENTON.

The memory of the just is blessed.—*Proverbs.*

A good name, "rather to be chosen than great riches," is one of the blessings that follow the righteous when they are laid in the dust. By faith, the Elders obtained a good report. This history is recorded in the oracles of God—their example is had in remembrance—their memory is revered in the Church. When the righteous are taken away, it is the duty and the privilege of survivors to remember their works which follow them; to glorify God for the gifts and graces which shone forth in their lives; to consider the end of their conversation, and to imitate their holy example. The memory of the just, thus improved, may be of great benefit to the living. It is with this view that I send you the following obituary notice respecting the late Mr. PETER FENTON, who departed this life early in the morning of the 15th November last, in the seventy-third year of his age.

Mr. FENTON was born in Perthshire, in Scotland, but removed to this country about fifty years ago. He resided during the greater part of his life in the city of New-York, and was during a long period a useful member, and for nearly twenty years a ruling Elder, in the Associate Presbyterian Church, and of him it may be truly said, he was an "example to the flock." Mr. Fenton was remarkable through life for his diligent attention to the duties of his wordly calling, and though neither adventurous nor enterprising, his exertions were attended with good success. But, while diligent in business, he was no less "fervent in spirit serving the Lord." He made it his constant care to seek first the Kingdom of God and his righteousness, and it was his meat and his drink to wait upon God, in the means of grace. His attendance on public worship was regular and exemplary. No slight excuse ever detained him from the House of God, and he could truly say with the Holy Psalmist, "Lord, I have loved the

habitation of thy house." Nor did he wait upon God in vain, for often, and especially at the dispensation of the Lord's Supper, he enjoyed sweet communion with God, which he sometimes mentioned with that modesty which is inseparable from true religion.

In the intercourse of private life, his demeanour was characterized by integrity, honour and truth. As he was rich in faith, so he was abundant in good works. He was so remarkable for hospitality, that he might be very properly compared to Gaius, who was the host of the whole church. Rom. 16. 23. He was so much disposed to works of charity, that he studied the utmost economy in all his arrangements, not that he might "heap up wealth," but that he might have it in his power to minister to the necessities of others. Indeed few men, with his means, have had the happiness of being more useful to others, and more helpful to the needy. He honoured God with his substance, and God honoured him. He scattered, and yet increased. God blessed him, and he was a blessing to many.

As I wish to state nothing but the plain and simple truth, in remarking on his character, so far as I know, I would mention his faults as readily as his good qualities, from an ardent desire that they might have a monitory effect upon others. But I know nothing of this kind, which ought to detract from his general excellence, or from his moral and religious character, further than that he occasionally manifested a degree of irritation when opposed, and which sometimes led him into an error of judgment. But all who knew him intimately, will readily bear witness that he never wilfully persisted in a mistake. If he had given just cause of offence to any one, on reflection he was ever forward to give satisfaction, or if he himself had been offended, he was no less ready to forgive. So that the infirmities of his temper were often the means of shewing how much he was habitually under the influence of gracious principles. It is thus that in the subjects of Divine Grace, we can often trace the remains of this natural disposition, exercising no inconsiderable influence. To use the language of a judicious writer, "we believe that God has cast the healing salt into the corrupt waters, and that they will be healed." Our departed friend had this, and there is no doubt, that the healing process was in him carried to a great extent. With all this, that he was capable of the most steady friendship, is clearly proved from acts of his life. He lived in habits of a familiar kind and profitable intercourse with his relations and religious connexions, who valued his friendship, and approved his pious example, as they now revere his memory.

As his life was useful and edifying, so his death was fraught with instruction and solemn warning, and loudly calls upon all to look well to the state of their souls, and to let slip no opportunity of improving the time of their merciful visitation. He had been abroad, in the course of the day, on a work of charity, and returned home about two o'clock in the afternoon. Shortly after he was seized with acute pain, about the region of the heart. Medical aid was called in, and after some time he was somewhat relieved. The physician and another friend left him, about eleven o'clock, under the impression that he was better; but about

midnight, without any previous intimation, he breathed his last without a groan. Whether he had any presentiment that his death was at hand, I know not; but of this I am certain, that for years he had been constantly looking for it, and almost all his thoughts were connected with the grave. As he considered doing good to men an important branch of the service of God, he spent the latter part of his life in devotional exercises and in works of charity. Indeed, all we know of our departed friend leads to the conclusion, that although he was called away suddenly, yet he was found in Christ, and waiting for his coming. "Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Thus lived and died this godly man; and though his relations and friends may be called to deplore his departure, they have no cause to sorrow, as those who have no hope. But all are called, and called most solemnly, to hear the warning voice of God in this dispensation. Especially let the congregation to which he belonged consider the language of this sudden change—let them follow his faith—imitate his example, and consider the end of his conversation. But in this dispensation, God calls upon all to consider the uncertainty of human life—the folly of calculating on future opportunities, and especially on a death-bed repentance—the importance of attending to the things of our peace—the necessity of preparing for death, and of looking well to the state of our souls. We all stand on the brink of an awful eternity, and we know not how soon we shall be called to stand before our God; but this we know, it will surely be well with them that fear God, that hope in his mercy. Blessed is that servant whom his Lord, when he cometh, shall find watching. A.

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DIED—At Philadelphia, on Sabbath the 23d of Nov. in the 72d year of his age, the Rev. ADAM RANKIN. The address delivered at the grave, did not come to hand in season for insertion in the present number; it shall appear in our next.

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## Select Religious Intelligence.

### ASSOCIATE REFORMED CHURCH.

A Convention of Delegates of the different Synods of the Associate Reformed Church, was held in Pittsburgh, on the 12th September last. The object of this Convention will be apparent from the following resolutions, which we extract from their proceedings:

"Whereas some visible bond of union among those who are one in the faith, is a most important and desirable object; and whereas, by a series of unhappy events, the Associate Reformed Church has been thrown into a dismembered condition; and whereas, it is believed that the general interests of truth and godliness in the world, and particularly in the Associate Reformed Church, might be more efficiently promoted by a union of effort; therefore.

Resolved, 1. That in the judgment of this Convention, it is expedient that the General Synod be re-organized.

2. That in re-organizing General Synod, the respective Synods, for our mutual satisfaction, and for the promotion of mutual confidence, solemnly renew our professions of adherence to the Constitution and Standards of this

Church, as adopted by the act of the Associate Reformed Synod, at Green Castle, on the 31st May, 1799.

"And whereas, the peace of this Church has in times past been greatly interrupted, and her very existence endangered, by the disputes which have existed on the subject of psalmody and communion; therefore,

"*Resolved*, 3. That we solemnly renew our profession of adherence to the acts of General Synod, explanatory of the sense in which the doctrine of this Church on these subjects is understood; particularly the acts of 1790, 1793, 1796, and 1802. Of which acts the following are extracts:

"An act to amend the Constitution of the Associate Reformed Synod, passed in 1790. The Synod declare, that they understand the 26th chapter of the Confession of Faith, "as opposed not only to bigotry, which, at least by implication, appropriates to a particular denomination of Christians, the character and privileges of the Catholic Church; but also to the scheme of communion called the latitudinarian, which unites all parties of professed Christians in the fullest communion, on the footing only of those general principles that some distinguish by the name of essentials; a scheme which they condemn as subversive of the design of this and every other stated Confession of Faith, and as having a natural tendency to promote error, and extinguish zeal for many important truths of the gospel, and, consequently, that they do not consider themselves as left at liberty, by this part of the Confession, to hold organical communion with any denomination of Christians, that is inconsistent with a faithful and pointed testimony for any revealed truth respecting doctrine, worship, discipline, and church government."

"An act concerning psalmody," passed 1793. "It is the will of God, that the sacred songs of Scripture be used in his worship to the end of the world. The substitution of devotional songs, composed by uninspired men, in the place of these sacred songs, is therefore a corruption of the worship of God."

It was farther "*Resolved*, That in the event of General Synod being re-organized, its stated meetings be held not oftener than once in three years; but that, in extraordinary cases, special meetings may be called by the Moderator, at the request of any two Synods, at their stated meetings, of which official notice shall be forwarded to all the Presbyteries, a reasonable time previous to the meeting," and that the city of Pittsburgh be the place of meeting until a change of circumstances may render an alteration proper.

On the plan of re-organizing General Synod, the following resolutions were adopted:

"*Resolved*, 1. That the ratio of delegation, as apportioned in the Constitution, (p. 507,) be so modified, that each Presbytery shall be entitled to send one minister and one elder, and no Presbytery shall send more than one minister and one elder, unless it contains eight ordained ministers actually residing within its bounds. No Presbytery shall be allowed to send a greater number than two ministers and two elders.

"2. That when any subject shall be referred to the Presbyteries by the General Synod, according to Constitution, (p. 507,) the judgment of a majority of Presbyteries shall be definitive.

On the subject of recovering their Theological Library, which is supposed to be the best in the United States, and the funds of their Church, which by the late Union fell into the hands of the General Assembly, it was agreed,

"That a Commissioner be appointed by each Synod of the Associate Reformed Church, who shall, at such time as General Synod may direct, repair to the General Assembly for the purpose of urging, respectfully yet firmly our claim to the Theological Library and funds; and in the event of this claim being disregarded, that the commissioners be instructed to demand of the General Assembly, a reference of the whole matter to an arbitration.

Resolutions were passed respecting the reviving of the Theological Seminary, and another, appointing the first meeting of the General Synod to be held in the city of Pittsburgh, on the first Monday of May, 1829.

These several resolutions were submitted to the different synods for their adoption or rejection; which, of course, will determine whether the General Synod shall be re-organized or not.

## SYNOD OF ULSTER, IRELAND.

An esteemed correspondent in the country, who feels, "with all saints," a deep interest in the religious reform now in progress in the "Emerald Isle"—the land of his fathers, writes :

"I have before me a copy of the Londonderry Journal, containing the debates in Synod on some very interesting points touching the Arian heresy, and it is truly cheering to perceive the progress of truth in that respectable body. From a variety of circumstances unnecessary for me to detail, the Synod felt it incumbent on them "for the purpose of affording a public testimony to the truth as well as to vindicate their religious character as individuals; to declare that they do most firmly hold and believe, the doctrine concerning the nature of God, contained in these words of the Westminster Shorter Catechism, viz: that there are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory." The motion embracing this declaration, led to an animated and eloquent discussion, and its passage was opposed by all the talent and ingenuity of open and concealed Arians. The truth, however, triumphed—and when the roll was called, 117 ministers and 18 elders voted "I do believe," while only *two* voted "I do not believe"—Four left the house to avoid voting. The above needs no comment; it will rejoice the heart of every lover of Zion. Notice was given that a motion to separate the Arians from the Synod would be made at their next session.

Now, sir, to many readers the whole of the above may appear strange; but to one acquainted with the state of things in Ireland for many years, no wonder will be excited to find that Arianism exists in the Synod of Ulster. But how, it may be asked, did those entertaining such sentiments, gain admission there? I answer, by the operation of the system of non-subscription to the standards of the church—at first tenderness to a few really good men induced the Synod to relax from their usual strictness in their mode of admitting men into the sacred office, and in order to avoid a present small evil, they have thus entailed upon the Church innumerable sore calamities.\* But blessed be the God of truth, a spirit of revival is beginning to be felt there, and our prayer is, that the "truth may run and have free course and be glorified," "until the knowledge of the Lord shall cover the earth."

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### Eccelesiastical Chronicle.

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*Presbytery of Philadelphia.*—ORDINATION.—On Wednesday, 5th inst. Mr. Archibald Whyte, Jun. Preacher of the Gospel, was ordained to the office of the Holy Ministry, and admitted to the pastoral charge of the Associate Congregation of Baltimore. Mr. Andrew Heron, from the Associate Presbytery of the Carolinas, preached a Discourse from I Sam. iv. 14. "For his heart trembled for the Ark of God." Mr. Pringle, of Carlisle proposed the Formula of Questions; Mr. Clarkson of Mercersburg offered up the Ordination Prayer, and gave the right hand of fellowship, and Mr. Beveridge, now of Philadelphia, gave the charge to the minister and congregation. The efforts made by this small congregation to obtain a settled dispensation of Divine Ordinances are worthy of great commendation. They are evidently men strongly attached by principle to the cause which they have espoused. And though their beginning is small, yet strong united in steadfast adherence to the truth, we sincerely hope that by the divine blessing on the labours of their Pastor, their latter end will greatly increase.

*Demission.*—Mr. Clarkson's demission of the charge of the Associate Congregation of Mercersburgh, formerly tendered on account of his ill health, was accepted, and this Congregation, of course, is now vacant.

\* See *Religious Monitor*, vol. 3. p. 272.

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**Religious Monitor,**  
OR  
**EVANGELICAL REPOSITORY.**

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**Original Communications.**

*For the Religious Monitor.*

**ADDRESS**

*Delivered at the grave of the Rev. Adam Rankin, of Lexington, Kentucky, who died at Philadelphia, on Sabbath the 23d of Nov 1827, in the 72d year of his age.*

BRETHREN—Death is an event full of importance. We cannot look on the departure of others without feeling an interest which we seldom take in events which more distinctly affect ourselves. Death brings the most thoughtless to reflect, represses the mirth of the gay, touches the hearts of the hardened, and makes the fearless to tremble. The recollection of those last struggles which we have witnessed spreads a gloom over scenes of festivity, and fills the visions of the night with horror. Death sometimes comes near to us, calling away our nearest relations, our most intimate companions—he sometimes looks in at the window—he sometimes brings us to the brink of the grave. But he will come nearer still, for *it is appointed unto all men once to die*; and if he be so terrible in his works, so terrible even in the distant prospect of years to come, what blackness will the faces of many gather, what anguish will wring their hearts, when he will enter the door, when he will come for the soul! When they must go in all the nakedness of their guilt into the presence of God, when they must be plunged into that wrath, the power of which none can know, the fullness of which none can measure, the end of which no eye can see, the extremity of which no heart can conceive. It is most important to each of us, that we escape from this wrath and prepare to die; and the Scriptures have given us a very short and plain account of this preparation. *Blessed are the dead—not they who die in*

the bloom of their youth or the fullness of years—not they who have enjoyed all that the world could give, or they who have never known enjoyment—not they who have been abandoned of all, or they who die in the arms of their friends—not they who die in the fancied innocence of childhood—not they who die in the church, not they who die in a righteousness of their own; but *blessed are the dead who die in the Lord—Who fall asleep in Jesus*. If we be united to him, death is stripped of all his terrors and disarmed of his sting; he is one of the blessings of the covenant, the gain of the believer, and the day of death is the birth-day of eternal felicity. But out of Christ, whatever preparation we may seem to have, it will be found wholly insufficient.

In respect to the states of men whether living or dead, we should not be forward to judge, while over some we sorrow as those who have hope, and over others as those who have none; our great business is not to judge of others, but to examine and prove ourselves. It is not the province of man but of the Spirit to witness whether we be the children of God. Even the Apostles who had extraordinary gifts for discerning Spirits, and Christ, who knew the hearts of all, who knew who were his own, and who should betray him, instead of pronouncing decisively respecting the states of men, exhort them to try themselves, and give them marks by which they might know whether they were in the faith; and when we consider how many are deceived, and how easily they catch at every thing which might confirm them in delusion, it is evident that much caution should be used on such occasions as the present. Our censures cannot hurt the dead; our commendations cannot help them; but they may do injury to the living.

The highest praise of the best of men is, that they esteemed themselves nothing, and all their righteousnesses as filthy rags; that as poor, guilty, miserable sinners, they fled from themselves to Christ. And why should we spend our time in eulogizing those whose lives were spent in loathing and abhorring themselves, and in making mention of Christ's righteousness, and his *only*. Who was Paul or Apollos? Who was this servant that has fallen asleep? Who is this that addresses you? Who are any that bear to men the heavenly treasure, but frail earthen vessels; sinful dust and ashes, mere instruments and helpers of your faith. It is grace alone which makes any of us to differ, and the divine blessing alone can make our work to prosper. Our good is only to be spoken of, for the praise of him who works in us, and by us.

With the character and history of the individual whose remains we have been committing to the earth, most of us have been



but slightly acquainted. Those who knew him best, bear honorable testimony to his public faithfulness, and private devotion. It appears that he was frequent in fasting and prayer, that he abounded in labours even under the infirmity of years, and to the very close of his life; and like Paul, he had only finished his work when he had finished his course. On his death-bed, while capable of conversation, he spoke as one well exercised in trouble, and as one borne up and comforted by the grace of God.

That which is more generally known of him is, that he was faithful in maintaining what he believed to be the cause of Christ, and in testifying with boldness and firmness against what he considered corruptions in the doctrine and worship of the Church. He was one of a few who resisted a revival of religion in the regions of the west, the fruits of which are now chiefly to be found among the Arminians, New Lights and Shakers; at the same time he opposed one of the principal auxiliaries of this work, the introduction of imitations and human composesures in the room of the inspired Psalms. And on these accounts he left that church in which he commenced his ministry, and to which he would be bound by his first and strongest attachments. At a more recent period he opposed himself to that system of promiscuous communion which is now producing such anarchy in the churches, and on this account left another society with which he had united. These things he did in opposition to an overwhelming tide of popular opinion, and to the injury of his secular interests; and though many will judge his zeal misguided, there is no ground to suspect his sincerity. He considered himself in these things as preferring the reproach of Christ to the approbation of man. He was not ashamed of Christ's words, nor afraid to contend earnestly for the faith delivered to the Saints. And even if he were wrong, zeal in a wrong cause, is better than indifference or hypocrisy under the cover of truth. It was better to follow conscience against interest, than for the sake of interest to do violence to conscience. On these controversies in which he was engaged, he has published his opinions to the world, by which means he has left behind him, at least, an honest testimony to the truth.

Though much involved in controversy it does not appear that his manner of preaching was either of a harsh or controversial character; but, on the contrary, marked by a peculiar tenderness and gospel simplicity. He seemed to have made that text his model; (2. Cor. vii. 1.) "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." He con-

sidered the promises the great means of curing sin and promoting holiness.

This aged servant of Christ has had his wanderings, but he is now at rest; he has had his troubles, but the days of his mourning are ended; he has had his warfare, but the battle is over; the conquest, we trust is won, and the crown received.

He ministered for many years in the metropolis of one of our western states, in a place where Satan hath his seat, where wickedness is triumphant, and religion a jest; yet we trust the Lord had a few names even in Lexington; a few, who held fast his word, and denied not his faith. May the great Shepherd watch over the little flock once under the care of this servant, but now as sheep scattered in a waste and howling wilderness. There are a few among us who once sat under his ministry, and these should now remember the words which he spake while he was alive and with them. There are a few who have followed his bier as mourners, who have been left desolate in a land of strangers—these are entitled to our sympathy, and are affectionately exhorted to put their trust in him, *who preserveth the stranger, who relieveth the fatherless and the widow*. There are a few of us who have assembled to do for him the last offices of friendship: Let us remember that in the mysterious providence of God, this aged servant having finished his labours, was brought many hundreds of miles to preach in death his last sermon to us: Let us hear its language—*Be ye also ready, for at such a time as ye think not, the son of man cometh*.

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*For the Religious Monitor.*

#### ON COVERING SIN.

In Prov. 28. 13., we have the saying of this wise man: "He that covereth his sins shall not prosper." And it obviously implies those principles of justice, according to which God, in his providence, deals with individual families, churches and nations; and it must deeply concern all men to understand well the influence which it ought to have on their conduct, and, if neglected in this respect, the weight which it shall have in determining their fate hereafter. To cover our sins, in the sense of the text, is a transgression more insulting to the Omniscient God than other sins, and therefore he has threatened it with peculiar manifestations of his displeasure. What particular marks of it he will show, is not specified; but the threatening on that account, cannot be less dreadful, but the more so. But it is necessary that we understand the precise meaning of the text before we can apply it aright. For this purpose I observe that it is fre-

quently our duty to conceal sin from the *knowledge of men*. All sins which may be permanently and effectually concealed from them, without injuring our fellow men, and perverting the ends of justice, ought to be so. But if the case is such that they must eventually come to light, though they might for a time be hid, it becomes the duty of the guilty to make confession immediately. In such a case to wait till he can hide no longer is to add sin to sin, and to make his case worse instead of better.

Besides our own sins we have to do with the sins of others: either to cover or expose them as the case may require. Suppose a brother or a sister has transgressed, and it comes to the knowledge of one or two, they are not immediately to publish it; but first carefully observe the rule, (Mat. xiii. 15.) and if he confess his sin and renounce it, it is to remain concealed. But if he does not confess unless proof can be made, they are at liberty to uncover it. The common practice is far otherwise. It is whispered round until all the gossips and confidants in the neighbourhood know it, and one and another begin to murmur against the officers of the church, for neglecting their duty and relaxing in discipline, and also for being partial. When it comes before the session, and proof is demanded, it often happens that those persons who have been so busy in raising all the trouble, now stand back and wish to be excused. Persons who follow such a practice, let their rank and character be what it may, are the pests of society. Such conduct can be accounted for only by supposing them destitute of love to their offending brother; of respect for the peace of the church, and of regard for the authority of Christ. That it has become exceedingly common is a striking proof among many others, that vital godliness is exceedingly rare. The above remarks are not intended to apply to those cases in which the offence itself is manifest: such as uncleanness, theft, robbery, murder, and the guilty person is not known. Farther, when an offence has been brought under process, and the person has made confession, his sins ought to be covered as far as possible; nor can it be lawful to mention it to any where it can be avoided; and they who do otherwise ought themselves to be deemed scandalous, and censured as troublers of the peace. It is unnecessary to add, that the text condemns all the different species of tattlers, and tale-bearers, and back-biters, as unlawful characters, and gives them no countenance whatever. Of these there is a great variety in the church, as well as in the wicked world. There is one who makes out to publish his neighbour's offence, under pretence of godly sorrow and lamentation for the low state to which religion and the church have

come. There is another who does it out of pure pity for the offender himself; a third does it that he may notice the just retributions of God in providence; and a fourth, in the way of gravely judging between the respective merits and claims of different characters, sets all his brother's frailties in the light of noon-day: But they are all alike abominable, and repugnant to the spirit of the text. But it may be remarked that the text seems to imply that it is exceedingly natural for the guilty to seek to cover his sins. The truth of the remark is made plain by the conduct of the guilty, from that of Adam down to that of his latest descendants. A consciousness of guilt, and the dread of punishment, deprives him of peace until he thinks his sin is covered. And it is certain there can be no peace with God till it be covered; but this the sinner himself cannot do, as the attempt will but increase his misery, and aggravate his guilt. But God in mercy has provided an effectual covering in the blood of his Son, Jesus Christ. And this only embraced by faith can cover sin from the view of God as a Judge, and impart peace to the conscience. And blessed is he whose sins are thus covered. But if it be natural to hide sin, then we are in imminent danger of doing it. For what we do naturally, we do readily and without premeditation, and in this case we do it not ignorantly, which is no small aggravation; for the very attempt to hide argues a conviction of sin in the mind.

But I must now speak directly to the words; and I apprehend that they forbid the covering of sin from our own view, or attempting to cover it from the view of God, in all cases: and first, we ought not to cover it when conscience challenges us. On the contrary, we ought to fix our attention upon it, and upon all its aggravations; and, like the penitent Psalmist, make full confession saying, "I acknowledge my transgression, and my sin is ever before me." This much is evidently meant by the words. "Not to cover," is to confess and forsake our sins. Second, when by the reading or preaching of the word, our sins are plainly set before us, we ought not to cover them. Sometimes when the bow is drawn at a venture, the Lord causes the arrow of conviction to pierce so deep, that persons feel something like David, when Nathan said "thou art the man." When this happens we may be sure it is *God* that has found us out. And it is both wicked and vain to say, as the Phillistines intended in a certain case to say, "some chance hath happened unto us." We have chanced to light on such a passage, or the minister hath chanced to turn his discourse that way. Let us beware of trying to turn away our thoughts from such a conviction, and suffering it to die un-

heeded; or, of palliating, by saying within ourselves—"I am not so bad as this would make me to be," or of covering it by good resolutions, and the like; but rather let us say, over the blood of the covenant, "cleanse me from secret faults." Third, when the events of Providence set our sins before us, or bring them to remembrance, we ought not in any way to attempt covering them, except in the way God has provided. In various ways Providence effects this purpose; and very often by bringing trouble and affliction, an imminent fruit of sin, upon the person. It was in such a case Joseph's brethren said, "verily we are guilty concerning our brother." In like manner a sick bed frequently brings convictions, and extorts confession of sins. But these are often momentary. Upon the return of health, they are covered, and all our uneasiness and alarm subsides. And fourth, when we have in any way or manner given real ground of offence to our brother, and he charges us with it, we ought to beware of attempting to cover it. But it is in such cases as these mentioned, we are most strongly inclined to do so; and busy invention never fails to have something ready for the purpose, and in this feels no difficulty, because totally unrestrained by moral principle in its selections.

Here I would beg the attention of the reader to the following common methods of covering sin. 1. It is common to charge our sins on God himself. This was the covering Adam sought for the first sin—"The woman *thou gavest me*," &c. When Jacob practising deceit on his father, was pressed with the question, "How is it my son, that thou hast found it so soon?" he gave this reply—"The Lord God brought it to me." The sensualist says, the passions and appetites, *which thou* hast implanted in me, impel me. The bankrupt with full pockets says, the Providence of God affected me so that I am unable to pay—and some professors of religion, discontented with their lot, especially with *their trials*, and fired with ambition to share the wealth of new countries, settle in the bosom of corrupt churches, or where there is no church at all, and then say, "Providence hath so cast their lot."

2. Another common method is, to lay the blame upon our neighbour. Our first father did so; he said, "the *woman*—she gave me, and I did eat." When Aaron complied with the proposal of the idolators, and made the golden calf; this was part of his excuse—"Thou knowest the people, that they are set on mischief." And Joseph's mistress sought in this way to cover her vileness—"The Hebrew servant which thou broughtest unto us, said she, came in to mock me." The man that has ruined himself by idle-

ness or speculation, is sometimes heard to impute it to his wife's misconduct. If he becomes intemperate, her bad temper is the excuse. In fact, "*the woman which thou gavest me,*" is thought by some men sufficient to account for every sort of mal-conduct that takes place in the family. Neither can it be denied that the woman sometimes avails herself of a similar excuse for her misconduct. When multiplied crimes bring judgments down upon a nation, and general calamity ensues, the people readily trace it all to the mal-administration of rulers. It never crosses their minds that their sins have provoked the Supreme Ruler of the world; or, if their rulers are wicked, that that itself is a frown from Heaven; and perhaps because they had no respect for the honour of God, or the real interest of the community; but only for their own party views in giving their vote. When religion declines, and the affairs of the church go backward, the people say it is the clergy, and they say it is the people that are the guilty cause.

Now, it is highly probable that in most cases both are in some measure correct; and if each party would take it to themselves, all would be well. If you put it to them, they will both readily admit that they have faults in common with others; but then what *are they* in the scale to balance such weighty evils? forgetting that a single sand turns the beam.

3. Another way of covering sin is, by setting others upon *doing* the deed, which we have had wickedness to contrive, but not boldness enough or opportunity to commit. Abraham, to cover his distrust in God's protection, sets Sarah upon telling lies—"Say thou art my sister." Rebecca, to hide a similar distrust, instructs Jacob how to practice the deception she had devised. David employs Joab to murder Uriah. And parents frequently set their children, and masters their servants, to do what themselves would blush to do. And are there not many proprietors of breweries, distilleries, iron furnaces, canals, steam boats and stages that cover their profanation of the Sabbath in this way?

4. Another way is to employ an artful tale to make a false impression. We see an instance of this in the deception Jacob practised upon his father, or still more remarkably in the way he himself was deceived by his own sons respecting the fate of Joseph. The inconsolable Patriarch thought his Joseph was rent in pieces by some wild beast. This was false, and worse than the real case, although not worse than was first intended. It is to be feared that too many of the pleadings that are heard in courts are nothing else than artful tales to make a false impres-

sion, and thereby cover the iniquity of a client. And even in ecclesiastical courts, offenders too often succeed in blinding the eyes by a plausible story, and so escape just censure. Heads of families too have recourse to this method to conceal the sinful neglect of duties which they have solemnly and repeatedly vowed to perform. And what is it else, when the buyer cries it is naught, and the seller extols it, but each concealing his love of gain under a false impression.

5. We see a method sometimes employed in covering sin, as in the case of Aaron already mentioned which cannot be well defined. He says, "I cast it (viz. the gold) into the fire." This was all he did, and it would be hard to find fault with it, simply considered. He did nothing worthy of censure, if we understand him right—he adds, "and there came out this calf," which would seem to say that he had no hand in the coming out; but how it did come out would seem to be something mysterious which others might account for as they could.

6. Inevitable necessity is another veil which men attempt to draw over their sins. Saul said to Samuel, "because I saw that the people were scattered from me, and thou camest not within the days appointed, and the Phillistines gathered together at Micmash, and I had not made supplication to the Lord, and I forced myself therefore, and offered a burnt offering." ~~How many urgent necessities he pleads!~~ It was a matter of force. Saul pleads thus for *putting his hand to* the priest's office; but are there not many who make a similar plea for *taking it away*, either in whole or in part? Under this plea the Sabbath is profaned in a thousand ways. One says his business necessarily requires his attention on that day. Another, that he is so confined through the week, he is obliged to take some recreation on the Sabbath. Almost every vice can plead necessity. The tippler and the drunkard say their complaint requires spirits, and the dealer also pleads like another Saul, for selling it to them, till they are more like beasts than men.

7. The advantage it will yield is often deemed a justification of what otherwise will be allowed to be sin. This had its own weight with Abraham. "It shall be well with me for thy sake, and my soul shall live because of thee." This was the plea of Jeroboam, for setting up the calves—It would prevent Israel from returning to the house of David, and save them three long and expensive journeys to Jerusalem every year. Mark here what a sin it was he covered. It was that which issued in their apostasy and procured their rejection! Think of this, ye temporizers, who to please the multitude, and gain a party, alter divine insti-

tutions, or set them aside; lest ye be seducing the church of Christ into apostacy, and her ruin be charged to your account. Moreover, this kind of plea coincides with the old objection brought against the doctrines of grace, viz.—Let us do evil that good may come—also the *pious frauds* of the Papists and others fall in here. Many an avocation is followed by professors, which they themselves would readily condemn as sinful, were it presented to them without its advantages. Many a marriage is contracted by professors, countenanced and encouraged by parents, and solemnized by ministers, which all these would condemn as anti-scriptural, were it not for the SACRED PROFIT. In a word, advantage or gain in the view of those, who are heartily in love with it, will cover ALL EVIL.

8. Another way of covering sins is by adding others to them. It is exceedingly common to hide sin by lying, and when one lie will not do, another is added and another still. So Gehazi, Elisha's servant, tried to cover his sin, and so did Peter; and when lies would not do, he began to curse and swear. David, to conceal his adultery first causes Uriah to be made drunk and then murdered. And it is remarkable that uncleanness, very generally, in all ages and nations seeks to be hid by murder.

9. Sometimes to hide sin, great offence is pretended because such a thing should even be supposed. What! is thy servant a dog that he should do such things—is the indignant expression of many besides Hazael, even after the deeds are committed. When there is no other escape from reproof, which the conscience secretly acknowledges to be just, this serves as a last refuge;—to fly in the face of reproof and the discipline of the church, with charges of partiality, envy, and the like; and to appear consistent, another step is sometimes taken, viz. under pretence of being injured, to leave the society, and with it the profession, which till then was acknowledged to be scriptural in all its parts; then he thinks himself beyond the reach of detection. But shall he prosper? The text answers.

10. It is also very common to cover sin by alleging the example of others. We are not worse than others—is often said, and oftener still accepted in the mind as a sufficient excuse. Especially if they have been accounted wise, great or good, or if they were in some eminent station, whose example is thus plead. But who sees not both the weakness and folly of entrenching behind the greatest names in the world? There is scarcely a single character mentioned in Scripture without some remarkable stain. And, therefore, says the Apostle—“comparing themselves with themselves, and measuring themselves among themselves, they are not wise.”



11. By calling sins by virtuous names, men try not only to conceal them, but to pass them as current coin in the world. Thus, a base principle which regards neither truth nor holiness, frequently receives the name of Charity. When love has waxen cold, and lukewarmness has produced disregard to the peculiar truths of a scriptural profession, it goes by the name of Liberal Sentiment. Hellish Pride, which, trampling on all laws human and divine, seeks gratification in Duelling, is called a Sense of Honour. To throw off all restraint,—defy all remonstrances, and live as we list, is called Liberty. The most sordid avarice goes by the name of *Industry* or Economy. Vanity and gaudiness is called Taste, and ambition sometimes passes for zeal. And not a few there are, who speak and act as if they considered their own name sufficient to cover what they would readily condemn in others.

12. Under a form of godliness, especially the strictness of external profession, there is scarcely any sin which hypocrites have not tried to hide. The vile characters, against whom Jeremiah had to contend, who could steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other Gods, thought they were at liberty to do all these abominations, when they had presented themselves before God with lying words, saying 'the Temple of the Lord; the Temple of the Lord are these.' The Pharisees who excelled all before them in lofty professions, were only whited sepulchres, full of extortion and excess, self righteousness and pride. Men that are lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God—imagine themselves to be covered by a form of godliness, without the power. I. Tim. 3.2—4. Not a few, it it is to be feared, consider their participation of the Lord's Supper, a covering of all the sins they have committed the year past; and others look to Baptism as a covering to the original sin of their offspring. But what seems the most singular delusion, or wickedness, or both, is, that men frequently hide their sins by a fast for sin; not indeed truly. When they have ceased from business so long as to hear two public discourses, on a day set apart for that purpose, they imagine the difference between them and God to be settled. And if any thing now go wrong, they consider it to remain with him, for they say, "Wherefore have we fasted, and thou seest not; wherefore have we afflicted our souls, and thou takest no knowledge." Isa. liii.—3.

13. Some creeds and confessions serve the purpose, when they deny the imputation of Adam's guilt to his posterity. When they assert that we came into the world indifferent to good or evil—that Christ is only a mere man, or super-angelic being—that God is the author of sin—that we should sin that grace may abound—or that the Old and New Testament is not a revelation from God; they set up iniquity by a decree into a law. They call good evil, and evil good; they put bitter for sweet, and sweet for bitter. Wo unto them, they are strong delusions!!

14. And lastly,—I apprehend that a parent's overlooking, excusing, or conniving at the sins of children, is included in the text. Also, when a magistrate neglects to put the law in force; or the subject, who, while he contrives by some quirk to adhere to the letter, either altogether evades, or violates the spirit of just and wholesome laws, or takes advantage of real or pretended imperfections in these to perpetrate injustice under the cover of law. When a minister withholds his public voice against the erroneous and immoral: and when church-courts neglect to apply the discipline of Christ's house, they are guilty of covering sins. But assuredly it shall not prosper.

Such are a few specifications, and they might be greatly extended, of the way in which sin is covered. The consequences of this will form the subject of another paper.

[To be continued.]

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*For the Religious Monitor.*

## ON THE SIN AND DANGER OF GOSPEL MINISTERS GIVING OFFENCE.

Giving no offence in any thing that the Ministry be not blamed. 2. Cor. 6. 3.

The Christian Minister is invested with the most honourable and useful office, that has ever been committed to man. He is set for the defence of the gospel—to declare the whole council of God, and to watch for the souls of men “as they that must give an account.” He is to be regarded as a public and responsible character, who lives not to himself, nor for himself, but to promote the interest and cause of Christ, and to seek the present and eternal happiness of his fellow men. Engaged in a work of so great importance, every thing connected with his reputation which may have a tendency to further his success, or to mar his usefulness, ought to be a matter of deep interest both to himself and to those who hear him. Particularly, he ought carefully to avoid whatever may increase the prejudices of unbelievers against the Gospel; whatever may be a stumbling block, or an occasion

of offence to professing Christians, and whatever may impair the reputation or success of his ministry—according to the apostolic precept, “Giving no offence in any thing that the ministry be not blamed.”

These thoughts, and some others connected with them, were suggested to me by a paper in the first number of the fourth volume of your Magazine, “on the inconsistency of forsaking the holy ministry for any secular calling.” The above named paper contains some excellent and wholesome truths which ought to be deeply pondered by gospel ministers, and which are not unworthy of gospel hearers. It is true, indeed, that it contains nothing but common place arguments; but then these are generally the best, and people are apt to be better acquainted with them than with such as they may have not seen before; and, as it cannot be denied, that serious persons have been sometimes offended at the facility with which some ministers have appeared to forsake their holy calling, there is no doubt that something like the paper in question was called for. But I think it will readily be admitted that this is not the only way in which offence may be given, on account of which the ministry may be blamed. Nay, it has not unfrequently happened that the untender conduct of some in the ministry has given greater offence to pious persons than forsaking it for some honest calling, would have done. I regret, therefore, that the subject has not been prosecuted further by I. or by some other of your able correspondents. I, indeed, expected this; but since no one has taken it up, though but an indifferent scribe, I have undertaken to send you the few following hints.

As I intend them for a kind of sequel to I’s essay, it may not be unprofitable to recapitulate the arguments which he has advanced, to prove the inconsistency of forsaking the holy ministry for any secular calling: they are drawn from its inconsistency. 1st. With the commission which God has given. 2d. With inspired injunctions and representations. 3d. With secret transactions with God, and 4th. With ordination vows. In order to prevent mistakes, it is added, there are cases in which it is lawful and expedient for a minister of the gospel to engage in another calling. These are the case of ill health, and when after long continued trial, it is found that competent support cannot be obtained. But in these admissions the writer puts it far from him to justify a mere pretence of necessity. In all this, I most cordially agree with the writer, and I am also fully of opinion that the mere pretence of necessity should in no case be justified. But as poverty is an evil of which mankind is but little disposed to boast, there is but

too much reason to fear that there are other excuses as likely to be pretended as poverty. But I shall now proceed to notice some things in the conduct of some of those who continue in the ministry, which have appeared to me inconsistent with their holy calling, which have given offence to many godly persons, and on account of which the ministry has been greatly blamed; and

1. The first thing which I shall notice is the want of steadfastness in their religious profession: One would suppose that if a man be serious in any thing, it must be in the profession he makes of the articles of his belief, which involves in it a solemn appeal to the Great Searcher of hearts. Yet some ministers of the gospel have so frequently changed their profession of religion, that many simple but serious persons have been led to think that they have been under the influence of no principle whatever, unless it may have been the selfish principle. When a minister frequently changes his religious profession, nothing but the most disinterested conduct can screen him from the imputation of avarice; but if he repeatedly changes from one denomination of professing Christians to another; and in every change takes special care to consult his worldly interests—all confidence in his integrity is lost, and on his account the ministry is blamed. The conduct of such a minister appears to me much more offensive and injurious to religion, than that of the person who forsakes the ministry, unless it may be occasionally, for some other honest calling. It may perhaps be said that he forsakes the holy ministry for a secular calling from worldly motives. Grant that he does so, still his conduct does not appear half so criminal as that of the minister who changes his profession of religion to suit his worldly interests; who seeks his own things, not the things that are Jesus Christ's, and who takes the oversight of the flock of God for "filthy lucre." The Apostle Paul seems to speak of such ministers as the most dangerous enemies of Christianity; (Philip iii. 18. 19.) 'For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, who glory in their shame, who mind earthly things.'

2. Offence is often given by ministers occasionally leaving their congregations, to which they regularly minister, sometimes under the pretence of ill health, sometimes without any pretence. Here I do not mean to reflect on the conduct of those who may really be in feeble health; with them we deeply sympathise. I mean only to advert to the conduct of those ministers, who to appearance, and according to their own account, enjoy excellent health all the year round, and yet under the pretence of improving their

health, annually pass a month or six weeks, in visiting the Springs, or some watering place, or it may be the Falls of Niagara. I would call upon such ministers to compare their conduct, in this particular, with the examples of the Apostles of our Lord Jesus Christ, were it not that they might retort upon me by shewing, that the Apostles were but poor fishermen; that they could have no idea of spending the hot season, in elegant retirement, and in genteel company, and therefore there is a manifest impropriety in comparing them with modern city clergymen, whose resources admit of their spending some time in travelling for pleasure, and who can afford to follow the example of the wealthy and great; and more than all this, they might tell me, that I would find some difficulty in proving that the Apostles never frequented such places; and as to travelling, they might be able to convince me that the Apostle Paul travelled more than any of them.

But, although I may not be able to prove the inconsistency of this practice, with the example of the Apostles, yet it is easy to find many passages in those writings which speak very plainly against it. The Apostle Paul for example has a great deal to say, about running and fighting, keeping the faith, and finishing his course with joy, and the ministry which he had received of the Lord Jesus. In one of his letters to Timothy, we also find the following passages: "Preach the word; be instant in season, and out of season; reprove, rebuke, exhort with all long suffering and doctrine; watch thou in all things, endure afflictions; do the work of an Evangelist, make full proof of thy ministry."\* Now, I would beg humbly to suggest, that this watching in all things, and making full proof of the ministry, seems to me, and has appeared to many others, to be inconsistent with the idea of discontinuing its exercise for a considerable time annually. And if I mistake not, this practice is inconsistent with ordination vows. In the Presbyterian church, ministers, at their ordination, solemnly declare, that they seek the office of the holy ministry, from love to God, and a sincere desire to promote his glory in the gospel of the Lord; and they come under solemn engagements to discharge the duties of a Pastor to their congregations, as God shall give them strength.† How ministers of Christ can reconcile such vows with the practice of spending so much of their time at a distance from their congregations, and of not taking any oversight of them, is more than I am able to discover.

It must, however, be admitted, that this practice is by no means peculiar to ministers in cities. They are, in many instances, kept

\* 2. Tim. iv. 2. 5.

† See Confession of Faith.

in countenance by their brethren in the country. While ministers belonging to the city travel into the country for the benefit of their health, those residing in the country go into the city, that their health may also be improved. Thus, you will not unfrequently see the country pastor leaving his few sheep in the wilderness, who need his tenderest care, while he enjoys himself for weeks, and it may be for months, among his city acquaintances, or in travelling from one place to another, far from his much loved flock, which he has solemnly vowed to watch over and to feed with the bread of life; it would seem a strange inconsistency for any to blame another for forsaking the ministry, and yet to be guilty of conduct like this himself. Rom. ii. 2, 3.

3. Much offence is often given, and the ministry is often blamed on account of the ambitious views of those ministers, who wish to have the pre-eminence among their brethren. When gospel ministers are invested with their sacred office, they profess to be moved by love to God, and a sincere desire to honour Christ; and they profess not to seek their own things, but the things that are Jesus Christ's. When, in the face of all these professions, they show themselves to be so worldly minded as to break asunder the tenderest ties, from no other visible motive but filthy lucre, it seems to throw an air of suspicion over their whole character, and tends greatly to injure their usefulness. I readily allow, according to the Apostles' doctrine, (1. Cor. ix. 14.) that they who preach the gospel should live by the gospel. Nor do I blame a minister for leaving one station in the church for another, when providentially called; and when the spiritual court, to which he is subject, sanctions the call. What I mean to censure is a minister's laying petty schemes for diminishing the influence of his brethren, in order to increase his own; or using disingenuous arts to play off, contending parties or individuals as engines to raise himself. There is another species of management sometimes practised by some ministers, technically called, hunting or fishing expeditions. To give an example of one, a minister who professes the greatest respect and love to the people of his charge, and wishes them to understand that they are in his heart, to live and die with them. (2. Cor. vii. 3.) In the meantime he takes a journey, it may be either for his health, or to see his friends, or with the secret (or perhaps not very secret) intention of looking out for a more eligible situation; and if an opportunity offer, he will make no scruple to enter into another man's labours; if he succeed according to his wish, then he must obey the call of providence to greater usefulness. But in the event of his designs being penetrated, as is not unfrequently the case, and if

he can by no means succeed in gaining his object, then he returns to his much loved flock, again prepared to live and die with them. To the credit of the ministry, such is not very common; yet as instances of it are sometimes observed, it deserves to be exposed, because it is alike injurious to the person who practises it, and discreditable to the ministry.

It is stated in the paper mentioned above, "that when a minister may more effectually promote the interests of the Redeemer's Kingdom, by occupying another station, he may lawfully retire from the ordinary stated services of the sanctuary." (Vol. iv. p. 13.) In all this I readily concur, and I also most cordially agree with the Westminster Confession, as quoted by the writer; that "a teacher or doctor is of most excellent use in schools or Universities." What I object to here, as in the other case, is to an individual using an undue influence to further his personal interests, and to secure his own advancement. This may be done, either by detracting from the well-earned reputation of others, or by alleging that he himself possesses qualifications to which he has not yet attained. This is conduct altogether inconsistent with that charity which thinketh no evil; and it seems so impossible to reconcile it with that humility which is the greatest ornament to a gospel minister, that even the slightest appearance of it should be shunned with the utmost care. And in this, as in many other cases, there can be no better rule than the one laid down; (Phil. ii. 3.) "Let nothing be done through strife, or vain glory, but in lowliness of mind; let each esteem others better than themselves;" but alas, how often do we see ministers inculcating on others that humility which they do not practice themselves. My brethren, these things ought not so to be. James iii. 10.

4. I have only to notice farther, that undue advantage is too often taken of the "admission" that a minister may, in a place where a full support cannot be given, for a season devote a portion of his time to another calling for support. p. 13.

It is much to be regretted that congregations do not in all cases exert themselves to the utmost to give a competent support to their ministers, because there is no doubt that it is not only their duty, but also their interest to do so; but where this is not done, or where it cannot be done, it becomes obviously the duty of ministers to engage, at least partially, in some other calling for their support. This is, indeed, sanctioned by apostolical example; (Acts xx. 34. xviii. 3.) It is not then the admission, but the abuse of it, I would censure; and I am of opinion that undue advantage is taken of it when the pastor of a congregation engages

in teaching "literature and science," not merely for his support, but with a view to accumulate property. This is but too common, where the pastor of a congregation owns and cultivates a farm. Such a pastor is placed in a situation similar to that of a servant who has two masters. If he attend carefully to the one, he will almost necessarily neglect the other; and there is too much reason to fear, that the congregation will be neglected, rather than the farm. And even if he should be found faithful in these unfavorable circumstances; still they will exercise a very injurious influence on his mind. They give it more of a worldly character, than befits his sacred office. This may be easily learned from the whole tenor of his conversation. For on whatever subject of conversation you enter with a minister, who is also a farmer, you will not be long in his company till he comes to the value of land, and the method of cultivating it, or to the price of ground, butter and wheat, and every kind of country produce; so, that instead of being wholly engaged about the things that concern the Kingdom of God, and the interests of religion, he is in great danger of being cumbered about many things, and overcharged with the cares of this life.

This practice, on which I have been remarking, is by far too common in the church, even in populous districts, and where there are large congregations; and I have made these few observations with a sincere desire, that by the blessing of God, they may be the means of leading the ministers of the everlasting gospel to give themselves wholly to the duties of their holy calling, and of stirring up those congregations who are able to give their ministers a competent support, because I am fully persuaded that they will be for the comfort and interest of both church and people.

These are a few remarks that have been suggested to me by some parts of the conduct of some ministers, who have not "forsaken the holy ministry for any secular calling," and I have sent them for publication, because I think they are no less necessary to be attended to, than those you have already published, respecting the inconsistency of forsaking the holy ministry for a secular calling. Moreover, I am free to say, that in so far as my information extends, much more injury has been done to the Church of Christ, by the untender conduct of ministers, remaining in office, than by their withdrawing from office.

It is almost unnecessary to add, that in making these observations I have no particular individual in view; although I readily admit they are all taken from real life, and I have seen them all exemplified in different individuals. But while the evils reflected on have been practised by some, I believe there are but



few who can be justly charged with conduct so discreditable to the holy ministry, and that by far the greater number of ministers in our country are men of a different stamp; men, whose conversation corresponds with their high and holy calling; men, who study to know nothing but Jesus Christ and him crucified; whose chief desire is to finish their course with joy, and the ministry they have received from the Lord Jesus, to testify the gospel of the grace of God.

Ignorant persons may be ready to imagine that I am no great friend to religion, because I have attempted to expose the sins of some of its ministers. So far from this being the case, that I am conscious of no motive in all this, but a desire to promote the best interests of religion. I, indeed, hold it as an indisputable fact, that the faithful ministers of Christ's gospel, are the greatest benefactors of the human race. But that they may be able to do much good to men, I think, with the Apostle, that they should give no offence in any thing, "that the ministry be not blamed." I have, therefore, adverted to some offences that they may be avoided, persuaded as I am that this will be more beneficial to religion than any attempt to conceal them. "When the sin is open in the sight of the world, (says Baxter) it is in vain to attempt to hide it, and such attempts will aggravate it and increase our shame." Or, as Solomon has it, "He that covereth his sin shall not prosper, but whose confesseth and forsaketh them shall find mercy." (Prov xxvi. 13.) In a word, I have had but one object in view, through the whole of this paper, that is, to inculcate on the servants of the meek and lowly Jesus, the duty of exemplifying as well as teaching humility, and self-denial; and no one need be afraid, but by this he will be eventually a gainer. In support of this assertion, I will quote a declaration of our Divine Lord, the truth of which no one will call in question. (Luke xiv. 11.) "Whoever exalteth himself shall be abased, and he that humbleth himself shall be exalted."

K\*\*\*\*\*.

*For the Religious Monitor.*

### ON THE AUTHORITY AND QUALIFICATIONS OF CANDIDATES FOR THE MINISTRY.

In a late number of your Magazine your correspondent has invited the attention of your readers to the subject of the qualifications, and authority of candidates for the ministry, or the right and reason of their licensure to preach the gospel. He expresses a just and commendable concern on a subject which, it is to be feared, multitudes regard with the heedless consideration

of mere expediency or momentary gratification, in giving a supposed more rapid and extensive diffusion of the knowledge, and influence of Christianity. I appear before you participating in the interest expressed by your correspondent; but as an advocate for the doctrine as embraced by Presbyterians, and when regulated by sound principles. It will be proper briefly to state the authority or power conferred on those, who, without ordination, are licensed to preach the gospel, and then consider the reasons by which such a procedure is justified and recommended.

1. They are empowered to "preach the gospel." The import of this term or phrase "preach the gospel," must be considered. It has two leading principles: the first is an *authoritative* declaration of the will of God, revealed to man through the Mediator for his salvation. This is contained *essentially* in the commission of Jesus Christ, given to his Apostles, and perpetuated by his promise and institutions, to the end of time. Mat. xxviii. 19. 20. "Lo I am with you always, even unto the end of the world." Mark xvi. 15. "Preach the Gospel." 2. Cor. v. 20. "We are ambassadors for Christ." The communication of this power, and the transmission of it from age to age in the church must both be *equally* dependant upon the power and institution of its Author. Heb. v. 4. "No man taketh this honour unto himself, but he that is called of God." The arrangements for its transmission and preservation I consider established in 1. Tim. i. 18. "This charge I commit unto thee." 1. Tim. iv. 14. "With (or "by") the laying on of the hands of the Presbytery."—v. 20. "Lay hands suddenly on no man." 2. Tim. ii. 2. "The things that thou hast heard of me—the same commit thou to faithful men, who shall be able to teach others also." This power and authority, none with whom I now deal, conceive as being imparted to licentiates for the ministry. The second principle contained in the term "preach the gospel," is that of an intelligent and faithful statement of the doctrines of the gospel connected with such warnings and assurances as are adapted to move the understanding and heart of the individual to whom it is addressed to an acceptance of the salvation it reveals. This is common to all Christians. Mat. v. 1. 3. 14. 15. "His *disciples* came unto him, and he taught them saying—ye are the light of the world." Phil. ii. 15. "Ye shine as lights in the world." Col. ii. 5. "Walk in wisdom towards them who are without." 1. Thess. v. 11. "Edify one another." 1. Pet. iii. 15. "Be ready always to give answer to *every man* that asketh you a reason of the hope that is in you with meekness and fear." These passages of scripture while they declare the manner in which the duty is to be discharged, are sufficient warrants for the performance of it as a *duty*.

2. As the former of these principles is not contained in the license the latter is embraced, and furnishes one ground authorizing them to inculcate and exhibit in an instructive and engaging manner, the doctrines of the gospel of salvation. But this is not sufficient to state the properties comprehended in the work assigned them; and therefore,

3. They are allowed to state these doctrines in a more public and conspicuous manner than a modest regard to the ordinances of religion and to individual deportment, as well as to the church of God, nas assigned to Christians in general. They are authorized to occupy the places assigned to the public instituted teachers and ministers of Christianity, and to conduct the usual public ordinances of religion. But,

4. They are not allowed either to assume, in their public instructions of divine truth the authority, communicated by the Redeemer to his ministers as "Ambassadors for Christ"—nor to administer the seals of divine mercy, nor to perform any act having a moral and binding influence in establishing any of the relations of life, civil or ecclesiastical.

These remarks conduct us to the immediate end or design of their appointment by the church to these common duties in a more conspicuous manner. It is that their gifts and qualifications to discharge the great duties of the ministry may be fully opened to the inspection and examination of Christians; that their natural and religious endowments, their furniture for the work proposed for them, in the ordinary qualifications requisite to recommend one man to others, their discretion, gravity, devotion, diligence, and learning may be correctly and safely judged of. This last consideration, I apprehend, is of material consequence in stating what is to be considered in the appointment of candidates for the ministry. And therefore the sum of these observations respecting their appointment, may be expressed in this brief representation of the power assigned them. They are authorized to exhibit, in connection with the exercise of all duties of religious worship, to which Christians in general are called, the doctrines of God's word for the instruction and comfort of their hearers, and that their qualifications for the ministry of the gospel may be discreetly and impartially considered by those to whom their services are offered. This sentence contains my definition of the power and ends of candidates or licentiates for the Christian ministry. Where they pass beyond *this* they are guilty of a presumptuous interference and intermeddling with what does not belong to them, and with an assumption of unlawful superiority over their brethren in the household of God: Where

this is observed they are within the limits of God's word, and the order of his kingdom. To vindicate this view of the subject, is the object of the following remarks:

1. There can be no reasonable objection drawn from the scriptures to the employment in which they are actually engaged, viz. that of employing gifts and acquirements in exhibiting and vindicating the doctrines of the gospel, and in imparting instruction, warning or consolation on such grounds as these doctrines afford. We have already seen that this is a duty common to Christians, and is therefore to be exercised by them all according to their advantages, and the sphere in which Providence has placed them. In the present instance it has peculiar recommendations. The knowledge acquired by private Christians has been ordinarily obtained from religious fellowship, from reading the works of instructive writers, from an examination of the sacred oracles, and from the public administration of the word and ordinances of the gospel. Candidates for the ministry, in addition to these advantages which they possess, in common with other Christians, are usually considered (and of right it is expected of them) as having been employed in a course of education in science and literature, calculated to quicken their minds, to enlarge their knowledge, and to furnish them with a readier perception, and with a greater capacity to examine, vindicate, and state those subjects about which the human mind can be conversant. Habits of reasoning, analysis, acquisition of facts, have undoubtedly a material influence in furnishing the mind with a capacity to instruct and inform. They have likewise been considered as applying these subordinate acquisitions, whether of knowledge or habits of the understanding, to a course of study immediately relating to those matters about which Christians are instructed, the doctrines of Christianity, and the order of the church, together with the various ways in which these have been or may be assailed or corrupted, and the suitable principles on which they may be and are to be maintained and defended. On all these grounds, therefore, the propriety and the scriptural sanction of their employing these gifts for these ends, it will be difficult to impugn, and its due consideration will afford to Christians a satisfaction in listening to their instructions. As no reasonable doubt can occur to the mind of one Christian respecting the propriety of being and joining in fellowship with another, who shall lead in conducting the praises and prayers, and in tendering edification in the truth to others, so there cannot possibly arise any such in the present instance.

2. The ministers of the gospel, who have been according to the order of the house of God, inducted into that sacred office, and have, as Providence has allowed them, given testimony to the truth itself, and to their ability and fidelity in administering to the edifying of the body of Christ, have usually, and (until better informed we shall believe) justly obtained confidence and acceptance in their ministrations in the sanctuary of God. Sincerity tried, discernment proven, personal experience, and personal piety are in some sort seals of office, although they do not confer office. In the present case all these bear on the question. The candidate for the ministry is considered as having been under the inspection of such men, as are watchman on the walls of Jerusalem, as are really concerned for the purity of divine truth and ordinances, and have applied to the preparation of the candidate such advantages, as trial, time, discipline and learning in the word of God, can afford to make him qualified for the work of imparting instruction to the people of God. In fine, he is considered as having been under the tuition of the acknowledged servants of Jesus Christ, the servants of God, the fathers of the church, and that such a course of instruction, inspection, and judgment has been by them observed as that he comes forth at length, with every reasonable pledge, that he will teach no other doctrine than they, under the guidance of God's word, have heretofore taught the Church of God. This pledge they tender to the people of God at large, in licensing the candidate to preach as such the gospel of Christ. This consideration, therefore, is another in removing any scruples on this subject. Christians, in listening to the edifying of the licentiate, ought to be and may be assured, that they will hear no other doctrine than they have been accustomed to hear from known, revered and trusty pastors of the flock of Christ, and that under the sanction of these pastors themselves. And this, it may be added, furnishes an introduction at least to an argument, for the propriety of admitting candidates to occupy the pulpits of the pastors, and to take their places on suitable occasions and circumstances, in tendering instruction or edification, in a manner the most public, to the people of God.

3. The law of God, "lay hands suddenly on no man," addressed to the overseers in His house, applies here, and directs them in the prudent discharge of their duty. There is often a material difference in the influence of literature, in the cultivation of the mind, and no less in the qualifications of personal religion, in forming human character, as that character is intended to apply to, or move in a private or public sphere. The same

traits of character which appear amiable, valuable and promising, while confined within the circle in which the *student* moves, may be, as they not unfrequently have been, found, to be exceedingly deficient, if not entirely useless, when introduced into a more public and extensive sphere of exercise and application. To command the respect and confidence of members, to give a correct and harmonious direction to the wandering and various movements of a multitude, to restrain the headstrong, to resist the proud, to be undaunted in the presence of the fierce, are ingredients in the character not always to be determined in the quiet walks of the domestic circle, and the pursuits and society of the study. He must appear before men, he must be set up in the mixt assembly that the endowment of the soul, the energy of character, the fervour of devotion, the sincerity of zeal, the purity of motive, the capacity to instruct, may be tried. After having done all in their power for the sake of the individual himself, for their own sake, for the sake of the church for whom he is prepared, some reasonable period of trial ought to be adopted to ascertain whether the man who has appeared studious, humble, devoted and godly, may not be vain, proud, ambitious, or a hypocrite; or if he be a godly man, his qualifications are such as, while they are valuable in private, may not be worse than useless in public. There is a propriety, therefore, in assigning to the candidate for the ministry, a probationary period of public services, on the ground of that care and circumspection which should be observed in proceeding to the solemn act of clothing him, by the act of the servants of Christ, with a trust so sacred as that involved in the administration of the gospel in all its power.

4. This is confirmed by considering the interest which the church at large has in the character, qualifications and deportment of those who are over them in the Lord. And there are two particulars in which their relation to the church is of great interest. 1. They are invested with the spiritual charge of the flock of Christ, are appointed "to watch for their souls," to feed them with sound doctrine, to administer seasonable reproof, warning and comfort corresponding to their various circumstances, their sins, their afflictions, their temptations. With them, too much rests, in enlarging the church by the increase of its members, and its comfort and stability in the character of those who are received into her fellowship. 2. They have an important place assigned to them in union with ruling Elders in constituting the higher judicatories of the church: and the great principles, I apprehend, entering into these judicatories constituted in the name of Jesus

Christ, the King, is their relation to the church, as her delegates or representatives, in their deliberative and judicial proceedings. Both humanity and religion require us to consider this principle as inwrought into the whole organization of the visible church on earth. The right of the church to elect her own officers, is happily to well understood to need a digression here for its demonstration. But these officers, it is known, usually compose the constituent members of the judicatories of the church. In these assemblies matters of great interest to the Christian, such as relate to the scriptural and acknowledged order of the church in her doctrine, worship and government, are necessarily often under examination. Here the soundness, the discernment, the fidelity of the stewards of the mysteries of Christ; their patience, their zeal, their love to the cause, truth and people of God, their justice and impartiality, come often to be severely tried. And in their movements, in the result of their deliberations, the church at large have a deep concern. Happy for that people among whom it is understood. Our prayers should be, that it were more extensively felt. But such a concern and interest exists in fact, and it is of material moment that the individual or individuals in whom it centres, should be well known by those who are to commit to them such a trust. On these two grounds it is evident that there is a propriety in giving to Christians an opportunity of forming a mature judgment of the entire character of the man to whom they will commit interests so dear; and this can be accomplished only by a probationary period of exercising his gifts in public instruction, and in private intercourse.

I might refer here to a fact, and a discussion local in its nature, but serving to develop a principle which may be introduced with advantage. The just dissatisfaction with which conscientious Presbyterians in Scotland regarded and resisted the right of patronage, in the exercise of which one or a few individuals could thrust upon a congregation a pastor unknown, unwelcome or unqualified. It established at least these general maxims, that Christians have a right to judge of the endowments of those who are to be over them in the Lord, and are anxious to exercise that right. It certainly corresponds with, and is vindicated by, a variety of testimonies of the Holy Scripture. Prov. xix. 27. "Cease my son to hear the instruction that causeth thee to err from the words of knowledge." Mark iv. 24. "Take heed what ye hear." 1. John iv. 1. "Try the spirits whether they are of God."

All these considerations, I trust, will go to shew the propriety, on grounds of duty as revealed in the scripture and recom-

mended by reason, of the procedure, in the case of those who are by the church licensed to preach as probationers or candidates. The arguments, too, by which that procedure can be vindicated, go to forbid them the exercise, even for a time, of power to administer sealing ordinances, and to take an authoritative part in the government of the church. Their qualifications to discharge such a trust is the very matter which is under trial. Nor can the suggestion of your correspondent, with respect to the real or supposed difference between preaching the gospel and administering baptism, have any weight in determining this question. For it may be safely admitted, both as it regards the testimony of scripture, and as it regards the question under examination. The Apostle Paul's assertion in 1. Cor. i. 14. 17. may perhaps be carried to an undue length. It justifies, however, we admit, that there is a difference between preaching the gospel and administering sealing ordinances, and that this difference is in favour of the superior importance of the former. The reasons are at hand. The Scripture plainly teaches us, and all intelligent Protestants are agreed that, baptism is not essential to salvation. And it is equally plain that the virtue of that institution as well as of the Lord's Supper, does not depend upon, and cannot be hindered by, the character of the individual by whom it is administered. It derives its value and its virtue from the Author of the institution and the grace of the Holy Spirit.

But while it is admitted that such is in fact the superior importance of "preaching the gospel," it is to be remembered that the endowments of the candidate for *that work* constitutes the very question to be determined, and which is under trial, during his public probationary labours, and which is to be determined by the character these labours exhibit in the course of the varied opportunities for the exercise of his gifts. It is not to be imagined that the discourses which have been prepared under all the advantages of close and immediate study, uninterrupted by care, toil, perplexity—under the direction, and with the assistance unavoidably imparted by an efficient teacher—chastened by the counsel and countenance of faithful overseers in the gospel of Christ—constitute a satisfactory evidence to be admitted on all hands and in all cases, of the claims of the individual to be a faithful, sound, incorrupt minister and teacher of the gospel of Christ. It is expedient that in the ordinary procedure of the church, these be tried, and ascertained, by placing the individual in those circumstances, for a time, at least, which shall elicit the real ingredients of character, and furnish some evidence that he can in "meekness instruct those that oppose themselves;" that



he is "apt to teach;" that he is "able by sound doctrine both to exhort and convince the gainsayers." The admitted, acknowledged and superior importance of sound doctrine, and truth which is according to godliness, require some reasonable trial of the qualifications of the individual before he be, by the most solemn act of the church, invested with the whole authority in the gospel, given by Jesus Christ to his servants on earth.

These considerations, I trust, will afford assistance in clearing and recommending a discreet observance of the practice of Presbyterians, in licensing probationers or candidates for the ministry to preach as such the gospel of Christ. It can neither offend the Christian, nor trifle with the order or institutions of the church, but provides for a discreet solicitude in promoting the edification of the former and maintaining the purity of the latter.

"Walk about Zion, and go round about her, tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following." Ps. xlviii. 12. 14.

C.

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*For the Religious Monitor.*

### RENUNCIATION OF MASONRY.

It has been commonly observed, that of such persons, as through unhallowed curiosity—the splendour of pompous ceremonies—the high but fallacious pretensions of the institution, or the enticements of its friends, have been seduced into the masonic association—those who are really serious in religion, or at any future period have become so, have almost without exception immediately withdrawn from their assembly. Their conscience being ensnared by the oaths which they have taken, or it may be, dreading the barbarity of masonic vengeance, should they be known to express any opinion unfavourable to the institution, they evidently speak with reluctance on the subject; yet when they do, it is never in its praise; and from the whole of their conduct, and from such hints as do escape them, it is most manifestly their opinion, that no person who is deeply impressed with the fear of God, has any regard for his glory, or the welfare of his own immortal soul, can be and act as a member of the association. Since the masonic outrages at Batavia, in which William Morgan was kidnapped, and there can be no doubt MURDERED, according to the penalties contained in the masonic oaths, a spirit of indignation against Free Masonry and of enquiry into its almost unquestioned claims has arisen, such as never has existed before; and which, it is sincerely hoped,

will open the eyes of the public, if not to the wickedness, at least to the worthlessness of the institution. Already a considerable number have renounced the society, and stated publicly as their reason for so doing, their conviction that the institution was not only useless, but that it was impossible to act according to its principles, and be either a good Christian or a good citizen. And some of those who have stated their views, and left the society apparently and professedly for no other reason, have been denounced as guilty of *unmasonic conduct*, and every effort made to injure their interests and reputation in society. To be charged with unmasonic conduct when this is ascertained to mean a conscientious disapprobation and relinquishment of speculative masonry, in our estimation is no inconsiderable praise; but to seek to injure the reputation of such by formal public acts, and by private slander, is proof sufficient, if such were necessary, that its pretensions to "divine origin," and to all that is moral and sublime in religion," embracing "the essence of Christianity," are supremely ridiculous. "By their fruits ye shall know them."

We have hitherto refrained from publishing any of the renunciations of masonry, which we have seen, though the most satisfactory reasons for such renunciations have always been assigned, chiefly because having no personal knowledge of the persons so renouncing, nor any authentic attestations of their characters, we could not certainly know what credit was due to their testimony, or what confidence to repose in the judgment they expressed. We had, indeed, no doubt of the truth of what they stated respecting masonry, for that is fully ascertained from other sources, but we considered it necessary, in publishing such declarations, to have some well grounded confidence, that it is the testimony of *competent and unimpeachable witnesses*. We have every confidence that can reasonably be desired, that such is the character of the following testimony, which we extract from the public declaration of Elder Bernard, a minister of the Baptist denomination, whose conduct and character is placed beyond suspicion, by the attestation of several churches, who have examined and approved them. So far as it relates to the abduction of Morgan, it is a testimony to facts, which clearly shew how extensive the combination, and how deliberate the procedure of the fraternity in this diabolical transaction, have been; and so far as it expresses a judgment concerning the nature of Freemasonry, it is to be considered as the judgment of one, who had the best opportunities to know it, and was very competent to form a correct judgment. To some his language may appear strong; to ourselves, eighteen months ago, it would have appeared unwor-

thy of any credit; but from what we now know, we are constrained to say, that strong as it is, it states nothing more than the sober truth, and of this we think, in an early number, we shall be able fully to convince our readers.\*

The following is Elder Bernard's public defence of his conduct in renouncing Freemasonry, and coming from such a quarter, it is a document of great importance. It is only necessary farther to say, that substantially the same opinion is expressed respecting masonry by at least a dozen, who have renounced the institution, and who have published their reasons for so doing.

"It is with much reluctance I appear before the public in defence of that which is dearer to me than life. Though I value my good name thus highly, I should not attempt a refutation of the foul charges which have been, with much pains, circulated against me, and appear in the public journals in vindication of my character, were it not for the duty I owe to my family and friends, and above all, to the church of the living God, of which I have the honour (though unworthy) to be a member and minister. And it is not because I was unable to make every thing appear "clear as the sun," as respects the course I have pursued in forever leaving and denouncing freemasonry, that I have not done it before. But it is because my brethren and friends advised me to hold still, and because I determined to show my enemies, that all their slander, and hellish machinations, could not overthrow me though I remained silent. And thanks be to the name of my master, I have been enabled to pursue such a course as has received the approbation and fellowship of the churches, the answer of a good conscience, and the approving smiles of my God.

It may not be amiss here to observe, that I have taken ten degrees in 'Speculative Freemasonry,' and was the *first Royal Arch Mason*, with the exception of William Morgan, that ever denounced the institution as corrupt, to my knowledge. This is one reason, no doubt, why the fraternity have been so inveterate against me. Another is, a story was circulated, about the time I left them, that I was writing against the institution: and it is all important for the safety of the craft, that the confidence the public had in my integrity should be shaken.

As I have been frequently asked why I continued with the institution so long, and as this has been brought up by many to im-

\* In the mean time to such of our readers as can procure them, we would recommend a small work, lately published by John G. Stearns, Minister of the Baptist Church, Paris, entitled "An Enquiry into the Nature and Tendency of Speculative Freemasonry." And also, "A Solemn Warning against Freemasonry," by S. Southwick, Esq. Albany.

peach my honesty in renouncing it; it may not be improper to give a very brief statement of facts, as touching my connexion with masonry. About the time I commenced preaching the gospel of Christ, my eldest brother, (now dead) a high mason, gave me to understand that masonry was a good thing, and very important to one who attempted to preach the gospel. This was the language also of some others in whom I thought I could place confidence; and no doubt I was influenced in a considerable degree, to receive the obligations. In taking the first three degrees I visited the lodge twice or thrice. I was completely disgusted with the *ceremonies* of the degrees, but thought there were principles in the institution that were good. These, however, I did not then examine; and so little did I think of the matter, I did not visit a lodge for nearly two years subsequent, and then I did it in hopes, as I was informed, of finding something more valuable than I had in the first degrees. I then went to a Chapter, and in one afternoon and evening received four degrees more; and as I found these to be of a piece with the others, I did not again visit a lodge or chapter until I came to Covington. Being frequently requested by the masons in Covington, I occasionally went to the lodge for a few minutes, although I could see nothing in the institution worthy of my attention. I thought from the high standing of some of its votaries, both in the political and religious world, together with the high claims to antiquity, morality and benevolence, it must be of importance: and that it was owing, in a great measure, to my ignorance of its principles, that I thought so lightly of it. Viewing the subject in this light, I have in a very few instances spoken in its favour; and under these impressions, I was induced, one year ago last September, while in Schenectady, to take upon me all the degrees conferred in the lodge of perfection, being eleven. These degrees were to be sent to me by mail, three of which I received after I arrived home, and the rest *I would not receive*, and wrote to my correspondent *not to send them*, as I had got enough of masonry. In this thing the masons have said that *I lied*, stating not only that *I had applied for degrees, and could not obtain them*, but also, that *such a thing as receiving degrees by letter could not be effected*.

For proof of the above fact, I refer the reader who may suspect my integrity, to Elder N. N. Whiting, of Vernon, one of the highest masons in the state, who is the gentleman that sent me the degrees; and if further proof is required, I have the letter containing the degrees, and will show it to any mason or any man, who disputes my word, if he will call at my house. I also in-

sert Elder N. N. Whiting's certificate which I have just received, which must forever settle the point on this subject.

VERNON, Dec. 5, 1887.

"I certify, at the request of Elder D. Bernard, that I was present when he received from Giles F. Yates, Esq. of the City of Schenectady, a Grand Inspector of the 33d degree, and agent for the Sup. G. Council of the 33d sitting in Charleston, S. Carolina. That by the order of said Yates, I communicated to said Bernard a letter per mail, written partly in hieroglyphics, describing the words, pass words, signs, of two or three of the first degrees. That soon after said Bernard informed me by letter, that it was not necessary that I should transmit the rest of the words, &c. of the ineffable degree.

N. N. WHITING."

Now I ask who has *lied*, those who have asserted "that I applied for degrees and could not obtain them," and that "I never received such degrees in the aforesaid manner," or myself? Let the people judge!

Now to the point, respecting my leaving the institution. Five weeks before the abduction of Morgan, I heard that he was writing masonry. My informant was a Baptist minister of high standing, and a high mason. He declared to me, that a greater piece of depravity he had never heard of; and furthermore, said *repeatedly*, that "*he was willing to be one to put Morgan out of the way.*" He said that, "*God looked upon the institution with such complacency, he would never bring the perpetrators to light,*" and *attempted to justify* the deed from the scriptures. He also informed me, that there had been a meeting of the masons at Batavia and Stafford. The above expressions I highly disapproved of, at the time, and told him that if Morgan had done wrong, we should not. The above I feel willing to be qualified to, if called upon in any proper manner. From what I learned from the above gentleman, and others, I had no doubt some measures would be taken to stop the printing of masonry, but did not believe the masons would be so abominably wicked and daring as to put Morgan to death.

When I was at the east, 250 miles from Batavia, I heard masons of high standing converse upon the subject of his abduction, which was several weeks before he was taken off. On my way home I saw Elder John G. Stearns, and he presented me one of his books on masonry, just published, for which I paid him two shillings. When I reached home I read the work, and could find no fault in it. I showed the book to a mason, who immediately purchased it. I learned also, that Morgan was taken off, and probably put to death. I began conversing with the masons

upon the subject, and they almost universally justified it. I then began not only to give the subject due reflection, and investigation, but to express my abhorrence and utter detestation of the foul and most awful deed. I began also to converse freely on the principles of the institution with masons and others. About this time, a special meeting of the lodge was called in Covington, which I attended, and after the meeting duly opened and the subject of the abduction brought up, I arose and decidedly disapproved it, and advised the lodge to do the same. But instead of attending to my advice, they began to question me about what I had said of masonry, and relative to my bringing Stearn's book into town; and all of which, to the worthy body appeared criminal. During this meeting, if I may judge, I saw what I call a manifest approbation of the Morgan outrage, in most of the members, and it was a full meeting. At this meeting, there were a number of Reverend gentlemen, one of whom said, as nearly as I can recollect, "*Cities have their laws, Churches have their laws, Masons have their laws, and here is the proper place to try a Mason. If Morgan has had his throat cut from ear to ear, and his body buried beneath the rough sands of the sea, where the tide ebbs and flows once in twenty four hours, he cannot complain of not having justice done him.*" Here he closed, and it was echoed with AMEN! AMEN! AMEN! One of the members of the church in Covington, said about this time at a private house, "*that the worst death inflicted on Morgan would have been no more than just.*"

The next regular meeting of the lodge I attended, being requested by the master, at the above named special meeting, and here a scene passed which I never shall forget. If ever a poor mortal was abused, I was. Dr. Daniel White was one of the most foremost, in treating me shamefully. Here I did not know what to do; I rather thought there would be warm work. I therefore kept perfectly cool, as I can abundantly prove, and nothing passed my lips but what I am willing should be repeated a thousand times. I then and there declared some of my principal objections to freemasonry. They were not removed. I finally told them to take their own course, such were my views, and if they choose, they could expel me. It has been said that I begged them not to do it, but this is false and I can prove it. I told them I did not ask them to expel me, but they could take their own course. I finally left them, hoping and praying that they would forever disown me as I did them.

I would here observe, that during the above meeting, some allegations were made out in writing against me, a copy of which

I have since obtained from the lodge, and as there are false reports respecting *what I was expelled for*, I will here insert them verbatim.

Charges against the masonic conduct of David Bernard:

1. Saying if I never had joined them I never would.
2. For saying "that the institution of masonry did not tend to promote morality any more than paganism was true religion."
3. For saying "that the obligations of masonry were unauthorised by God or man, and that masonry was a mere farce."
4. Farther said "the lodge had misused him, and for saying I can do more hurt than twenty such lodges as yours can do good. If they hurt a hair of my head, their lives will be taken. If they wanted to make enemies, let them make them."
5. By introducing a book calculated to destroy the union in society as well as in families. (Said book was the one above named, written by Elder Stearns.)
6. Also for stating that masonry was a farce, a bubble, and unfit to be practised by professors of religion.

These, and these are all the allegations brought against me,\* to my knowledge, or of which they have given me a copy, excepting some things that *they* declare that I said in *favour of the institution*. But if I said any thing for it, this cannot be called un-masonic. And now I ask the candid reader, what there is in the above charges that he does not fully fellowship? If I said all the above, and ten times more, it was no more than I have felt, and can prove to be true, and which every candid man, with the light which is before him, *knows to be true*.

For these true and righteous sayings, I was expelled and published in the public journals, and these not being sufficient to blacken my character, a man of Daniel White's stamp, it seems, was chosen to cast upon me ignominy and reproach. He asserts that if I will sue him he can prove me a liar! A heavy charge to make against a man, especially a minister. But I did not think proper to sue him, and I will give the public my reasons:

1. I did not think it expedient nor proper for a minister of the gospel to go to law at all.
2. If I had thought it right and proper for a minister of Christ to be engaged in a law suit, I never could think of descending to a level with a man of White's character.
3. If I had even thought proper to sue him, and the jury had acknowledged me innocent, there could be no damages, for all that White could say, I conceive would be no slander.
4. If I had sued, and the jury had found damages, White's real property was in other hands, as can be proved,

5. Again I did not think I could obtain justice, before a tribunal, when the judge or any of the jurymen were masons, as would no doubt have been the case had I prosecuted, let me had ever so righteous a cause. The masons being sworn to defend their brethren, the verdict would have gone against me, let the testimony have been what it might.

6. And lastly, I was fully persuaded that men who would kidnap and murder, would also swear false, and that many witnesses could be obtained of this character, to assist a *worthy brother*, like White, when they could at the same time injure one whom they hated as much as they did Morgan, and I have not the least doubt that men could have been obtained not only to swear false against me, but to have butchered me as they did Morgan. And I candidly believe there are men whom I have never injured, *who would have cut my throat if they dared.*

[The account given of his trial before the church of Covington, respecting the masonic charges and the slanders of White, which resulted in an unanimous verdict of acquittal, we think it unnecessary to insert. Elder B. proceeds to say]—

“From that day to the present, I have pursued a very moderate course towards masonry; but the masons have not pursued the same course towards me. Infidels, drunkards, church-members and ministers, even of my own denomination who are masons, have conspired to overthrow my character. I have heard of their sayings and their doings respecting me from Albany to Batavia: but I have endeavoured, though reviled, to revile not again, but I have committed myself unto him who judges righteously.

When I left the church in Covington, they gave me a good letter of recommendation. I have also received letters from the churches of 1st York, 2d Le Roy, 1st Middlebury, 2d Elba, and Warsaw, all of which have justified and approved the course I have taken; and I hope I may ever so conduct as to merit their confidence, and that of the public. I have ever been ready, and am still, to meet my accusers or any body else, before the churches with which I am connected. I preach to the first church in Middlebury and the church in Warsaw. I hold my standing in the 2d church in Le Roy, where I united last winter. My reason for uniting with that church is: it was the first in the country that came out from freemasonry, and as I could not conscientiously walk with those who practised it, I became one of them. I wish to injure no man. I trust I am a friend to all men. But I am a decided enemy to free masonry, and it is because from a thorough investigation of its principles, before and since I left it,



I fully believe that it is not only the most abominable, but also the most dangerous institution that ever was imposed upon man. It is anti-republican, and anti-christian. It is somewhat imposing, owing to its borrowed garments, but this renders it more dangerous; for, like the wily serpent, it lures but to destroy. Man never invented, hell never devised, wicked men and devils never palmed upon the public, a more foolish, corrupt, awful, soul-destroying and Heaven daring institution than *Speculative Freemasonry!* It may truly be said to be hell's masterpiece!

Having thoroughly investigated its ceremonies, its oaths, and its principles, as in the light of eternity, I feel fully warranted in making these statements. The *condition* on which the oaths are taken, and their evil tendency, being opposed to the glory of God and the best interests of man, render them far from being binding.

I solemnly renounce all fealty to masonry, and do most earnestly beseech my brethren in Christ Jesus, of every name, to come out and bear unequivocal testimony against them."

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## Selections.

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### THE SPANISH ARMADA.\*

[The firmness of the reformers in resisting the errors of Popery, and the encroachments of the civil power favourable to, or under Popish influence, and to which, at this day, under God, we are indebted for the blessings of civil and religious liberty, has often been represented alike by the enemies of Reformation and religion, as the dark and unqualified manifestations of the most blind and intolerant bigotry. Our Reformers, however, were men of a different stamp, and knew well what was due to God, to their rights, and to themselves, and were faithful to resist even unto blood, every scheme, however plausible, which had for its object the prostration of their privileges. But we sometimes see them placed in situations which shew that their zeal for the cause of God and of liberty, in opposition to error and oppression did not make them forget what was due to suffering humanity, even in the persons of their bitterest enemies. The friends of religion are under many obligations to Dr. M'Cree, the Biographer of Knox and Melville, for the able manner in which he has rescued the characters of the most distinguished reform-

\* For an account of this terrible armament which was intended to crush the whole of the Reformation at one blow, and of its total destruction by the repeated merciful interpositions of Divine Providence, we refer our readers to Hume's History of England, Chap. XLII. of the year 1587.

ers from that obloquy which has been cast upon them by Popish and Infidel writers. The following extract from the Life of Melville shews the spirit of the reformers, and of this unbending friend of civil and religious liberty, and displays a magnanimity and a benevolence in these men towards an enemy in very trying circumstances, alike honorable to themselves and the cause in which they were engaged.—*Ed. Rel. Monitor.*

“In the beginning of the year 1588, Melville took a very active part in arousing the nation to a sense of its danger from the threatened Spanish Armada. James had received timely warning of the hostile intentions of the King of Spain, and of the correspondence which he maintained with Scotland; but he testified no disposition to adopt the precautions necessary to avert the danger which menaced his dominions.\* He was busy commenting on the Apocalypse, and demonstrating, by arguments drawn from that book, that the pope was anti-christ; while Jesuits and seminary priests were seducing his subjects from their allegiance, and preparing them for revolt on the first appearance of a foreign force.† So bold and powerful was the faction devoted to Spain and Rome, that they obtained a protection for these dangerous emissaries to remain in the country, and engage in a plot to banish or massacre the protestant courtiers.‡ In these circumstances, Melville, in virtue of the powers vested in him as moderator, called an extraordinary meeting of the General Assembly. He opened the deliberations with an animated address, in which he acquainted the members with his reasons for convening them. The alarming crisis had produced an unusual concourse, and all were actuated with the same spirit. It was agreed that the barons, burgesses, and ministers, should meet apart to consult on the dangers which hung over the church and commonwealth, and on the best means of providing against them. A deputation was appointed to lay the result of their consultations before the King, and to make him an offer of their lives and fortunes. James regarded this as an interference with his administration, and an implicit censure upon his past conduct, but as the soundness of their advice was undeniable, he thanked them for their zeal, and nominated a committee of privy council to meet with them and concert common measures for the public safety. The consequences of this co-operation were of the happiest kind. Among other steps that were taken, a solemn bond

\* Courcelle's 8th Dispatch to the French King, May 12, 1587.

† Melville's Diary, p. 191.

‡ Cotton MSS. Cal. D. i. 98. Gordon's Hist. of the Earldom of Sutherland, pp. 210—212. Moyses' Mem. pp. 130, 134.

of allegiance and mutual defence, approved by his Majesty, and zealously promoted by the ministers of the church, was sworn by all ranks. In this they protested that the reformed religion and his Majesty's estate had the same friends and foes, and engaged that they would defend and maintain them against all plots and preparations, foreign or domestic, and particularly the threatened invasion; that they would assist in the discovery of Jesuits, and other vassals of Rome; that they would assemble at his Majesty's command, and hazard their lives, lands and goods, in resisting the common enemy; and that they would lay aside all private feuds, and submit every difference that might arise among them in the mean time, to the judgment of arbiters to be chosen by the King.\*

James Melville had left the university of St. Andrews, and was now minister of Anstruther, a maritime town on the south east coast of Fife. Early one morning before the overthrow of the Armada was known in Scotland, one of the bailies of the town appeared at his bed-side, and informed him that a ship, filled with Spaniards, had entered their harbour; adding, to deliver him from apprehensions, that they were come "not to give mercy but to ask," and that the magistrates desired his advice how to act towards them. The principal inhabitants having convened, it was agreed, after consultation, to give audience to the commander, and that their minister who had some acquaintance with the Spanish language, should convey to him the sentiments of the town. Intimation of this having been sent to the vessel, a venerable old man, of large stature, and martial countenance, entered the town hall, and making a profound bow, and touching the minister's shoe with his hand, addressed him in Spanish. 'His name was Jan Gomes de Medina; he was commander of twenty hulks, being part of the grand fleet which his master Philip, King of Spain, had fitted out to revenge the insufferable insults which he had received from the English nation; but God, on account of their sins, had fought against them, and dispersed them by a storm; the vessels under his command had been separated from the main fleet, driven on the north coast of Scotland, and shipwrecked on the Fair Isle; and, after escaping the merciless waves and rocks, and enduring great hardships from hunger and cold, he and such of his men as were preserved, had made their way, in their only remaining bark, to this place, in-

\* Buik of Univ. Kirk, ff. 149—152. Printed Calderwood, pp. 223—225. Spotswood passes over this transaction entirely. Dr. Robertson has confounded this *Bark* with the *National Covenant*, which was sworn in 1580, and to which the present deed may be considered an appendage. (Hist. of Scotland, vol. iii. b. vii. p. 83.)

tending to seek assistance from their good friends and confederates, the Scots, and to kiss his Majesty's hand, (making another profound bow) from whom he expected relief and comfort to himself, his officers, and poor men, whose condition was most pitiable.' When James Melville was about to reply in Latin, a young man, who acted as interpreter, repeated his master's speech in English. The minister then addressed the admiral. 'On the score of friendship, or of the cause in which they were embarked, the Spaniards (he said) had no claims upon them; the King of Spain was a sworn vassal to the bishop of Rome, and on that ground they and their king defied him; and with respect to England the Scots were indissolubly leagued with that kingdom, and regarded an attack upon it as the same with an attack on themselves: But although this was the case, they looked upon them, in their present situation, as men and fellow-creatures labouring under privations and sufferings to which they themselves were liable; and they rejoiced at an opportunity of testifying how superior their religion was to that of their enemies: Many Scotsmen who had resorted to Spain for the purposes of trade and commerce had been thrown into prison as heretics, their property confiscated, and their bodies committed to the flames; but so far from retaliating such cruelties on them, they would give them every kind of relief and comfort which was in their power, leaving to God to work such a change on their hearts respecting religion as he pleased.' This answer being reported by the interpreter, to the Spanish admiral, he returned most humble thanks; adding, that he could not answer for the laws and practises of his church, but as for himself there were many in Scotland, and perhaps some in that very town, who could attest that he had treated them with favour and courtesy. After this, the admiral and his officers were conveyed to lodgings, which had been provided for them, and were hospitably entertained by the magistrates and neighbouring gentlemen, until they obtained a license and protection from his Majesty to return home.\* Before their departure James Melville received a printed account of the complete destruction of the Armada, with the names of the principal persons who had perished in the wreck of the galleots on the coasts of Wales, Ireland, and Scotland. On this being imparted to Jan Gomes, the tears flowed down the furrowed cheeks of the hardy veteran.

\* The names of the officers were "Capitan Patricio, Capitan de Legareto Capitan de Suffera, Capitan Mauricio, and Seignour Serrano," The privates "to the number of threttin score, for the maist part young berdles men, sillie, trauched and hungred," were supplied with "keall, pottage and fishe." Melville's Diary, p. 193.

The sequel of the story must not be suppressed. Some time after this, a vessel belonging to Anstruther was arrested in a Spanish port. Don Jan Gomes was no sooner informed of this than he posted to court, and obtained her release from the king, to whom he spoke in the highest terms of the humanity and hospitality of the Scots. He invited the ship's company to his house, inquired kindly after his acquaintances in the good town of Anstruther, and sent his warmest commendations to their minister and other individuals to whom he considered himself as most particularly indebted.\* The mind feels relieved in turning from "the battle of the warrior, with its confused noise, and garments rolled in blood," to contemplate the image of him who is "a strength to the poor, a strength to the needy in his distress, a shadow from the heat, a refuge from the storm, when the blast of the terrible is as a storm against the wall." It is pleasing to perceive the ardent zeal of our ancestors against popish errors, not interfering with the calls of humanity and charity; and it is consolatory to find that there have always been examples of generosity and of gratitude, in a country which Superstition has chosen for her favorite abode, and where Bigotry has so long maintained her intolerant, degrading and most frightful reign.

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### THE ATMOSPHERE.

The wisdom and goodness of God is no less displayed in the constitution of the Atmosphere which surrounds our globe, than in the department of nature. It is one of the most essential appendages to the globe we inhabit, and exhibits a most striking scene of divine skill and omnipotence.

"The term *atmosphere* is applied to the whole mass of fluids, consisting of air, vapours, electric fluid, and other matters, which surrounds the earth to a certain height. This mass of fluid matter gravitates to the earth, revolves with it in its diurnal rotation, and is carried along with it in its course round the sun every year. It has been computed to extend about 45 miles above the earth's surface, and it presses on the earth with a force proportioned to its height and density. From experiments made by the barometer, it been ascertained, that it presses with a weight of about 15 pounds on every square inch of the earth's surface; and, therefore its pressure on the body of a middle-sized man, is equal to about 32,000 lbs. or 14 tons avoirdupois, a pressure which would be insupportable, and even fatal, were it not equal in every part, and counterbalanced by the spring of the air

\* Melville's Diary, pp. 192—194.

within us. The pressure of the whole atmosphere upon the earth is computed to be equivalent to that of a globe of lead 60 miles in diameter, or about 5,000,000,000,000,000 tons; that is, the whole mass of air which surrounds the globe, compresses the earth with a force or power equal to that of *five thousand millions of millions of tons*. This amazing pressure is, however, essentially necessary for the preservation of the present constitution of our globe, and of the animated beings which dwell on its surface. It prevents the heat of the sun from converting water, and all other fluids on the face of the earth, into vapour; and preserves the vessels of all organized beings in due tone and vigour. Were the atmospherical pressure entirely removed, the elastic fluids contained in the finer vessels of men and other animals, would inevitably burst them, and life would become extinct;\* and most of the substances on the face of the earth, particularly liquids, would be dissipated into vapour.

The atmosphere is now ascertained to be a compound substance, formed of two different ingredients, termed *oxygen* and *nitrogen gas*. Of 100 measures of atmospheric air, 21 are oxygen, and 79 nitrogen. The one, namely oxygen, is the principle of combustion, and the vehicle of heat, and is absolutely necessary for the support of animal life, and is the most powerful and energetic agent in nature. The other, is altogether incapable of supporting either flame or animal life. Were we to breathe oxygen air, without any mixture or alloy, our animal spirits would be raised, and the fluids in our bodies would circulate with greater rapidity; but we should soon infallibly perish by the rapid and unnatural accumulation of heat in the animal frame. If the nitrogen were extracted from the air, and the whole atmosphere contained nothing but oxygen or vital air, combustion would not proceed in that gradual manner which it now does; but with the most dreadful and irresistible rapidity. Not only wood and coals, and other substances now used for fuel, but even stones, iron, and other metallic substances, would blaze

\* The necessity of the atmospherical pressure, for the comfort and preservation of animal life, might be illustrated by the effects experienced by those who have ascended to the summits of very high mountains, or who have been carried to a great height above the surface of the earth in balloons. Acosta, in his relation of a journey among the mountains of Peru, states that "he and his companions were surprised with such extreme pangs of straining and vomiting, not without casting up of blood too, and with so violent a distemper, that they would undoubtedly have died had they remained two or three hours longer in that elevated situation." Count Zambecari, and his companions, who ascended in a balloon, on the 7th November, 1783, to a great height, found their hands and feet so swelled, that it was necessary for a surgeon to make incisions in the skin. In both the cases now stated, the persons ascended to so great a height, that the pressure of the atmosphere was not sufficient to counterbalance the pressure of the fluids of the body.

with a rapidity which would carry destruction through the whole expanse of nature. If even the proportions of the two airs were materially altered a variety of pernicious effects would instantly be produced. If the oxygen were less in quantity than it now is, fire would lose its strength, candles would not diffuse a sufficient light, and animals would perform their vital functions with the utmost difficulty and pain. On the other hand were the nitrogen diminished, and the oxygen increased, the air taken in by respiration would be more stimulant, and the circulation of the animal fluids would become accelerated; but the tone of the vessels thus stimulated to increased action would be destroyed, by too great an excitement, and the body would inevitably waste and decay. Again, were the oxygen completely extracted from the atmosphere, and nothing but nitrogen remained, fire and flame would be extinguished, and instant destruction would be carried throughout all the departments of vegetable and animated nature. For a lighted taper will not burn for a single moment in nitrogen gas, and if an animal be plunged in it, it is instantly suffocated.

Again, not only the extraction of any one of the component parts of the atmosphere, or the alteration of their respective proportions, but even the slightest increase or diminution of their *specific gravity*, would be attended with the most disastrous effects. The nitrogen is found to be a little lighter than common air, which enables it to rise towards the higher regions of the atmosphere. In breathing, the air which is evolved from the lungs, at every expiration, consists chiefly of nitrogen, which is entirely unfit to be breathed again, and therefore rises above our heads before the next inspiration. Now, had nitrogen, instead of being a little lighter, been a slight degree heavier than common air, or of the same specific gravity, it would have accumulated on the surface of the earth, and particularly in our apartments, to such a degree as to have produced diseases, pestilence and death, in rapid succession. But being a little lighter than the surrounding air, it flies upwards, and we never breathe it again, till it enter into new and salutary combinations. Such is the benevolent skill which the Author of Nature has displayed, for promoting the comfort and preservation "of every thing that lives."\*

\* The necessity of atmospherical air for the support of life, was strikingly exemplified in the fate of the unhappy men who died in the *Black-hole* of Calcutta. On the 20th of June, 1756, about 8 o'clock in the evening, 146 men were forced, at the point of the bayonet, into a dungeon only 18 feet square. They had been but a few minutes confined in this infernal prison, before every one fell into a perspiration so profuse, that no idea can be formed of it. This brought on a raging thirst, the most difficult respiration, and an outrageous delirium. Such was the horror of their situation, that every insult that could be devised against the guard without, and all the opprobrious names that the Viceroy and his officers could be loaded with, were repeated, to provoke the guard

Farther, *were the air coloured*, or were its particles much larger than they are, we could never obtain a distinct view of any other object. The exhalations which rise from the earth being rendered visible, would disfigure the landscape of the universe, and render life disagreeable. But the Almighty, by rendering the air invisible, has enabled us not only to take a delightful and distinct survey of the objects that surround us, but has veiled from our view the gross humours incessantly perspired from animal bodies, the filth exhaled from kitchens, streets, sewers, and every other object that would excite disgust. Again, *were the different portions of the atmosphere completely stationary*, and not susceptible of agitation, all nature would soon be thrown into confusion. The vapours which are exhaled from the sea by the heat of the sun would be suspended, and remain for ever fixed over those places from whence they arose. For want of this agitation of the air, which now scatters and disperses the clouds over every region, the sun would constantly scorch some districts, and be forever hid from others; the balance of nature would be destroyed; navigation would be useless, and we could no longer enjoy the productions of different climates. In fine, *were the atmosphere capable of being frozen, or converted into a solid mass*, as all other fluids are, (and we know no reason why it should not be subject to congelation, but the will of the Creator,) the lives of every animal in the air, the waters, and the earth, would, in a few moments, be completely extinguished. But the admirable adjustment of every circumstance, in relation to this useful element, produces all the beneficial effects which we now experience, and strikingly demonstrates, that the Intelligent Contriver of all things is "wonderful in counsel, and excellent in working."

From the instances now stated, we may plainly perceive, that if the Almighty had not a particular regard to the happiness of his intelligent offspring, and to the comfort of every animated existence; or, if he wished to inflict summary punishment on a wicked world, he could easily effect, by a very slight change in the constitution of the atmosphere, the entire destruction of the human race, and the entire conflagration of the great globe they inhabit—throughout all its elementary regions. He has only to extract one of its constituent parts, and the grand catastrophe is at once accomplished. With what a striking propriety and em-

to fire upon them and terminate their sufferings. Before 11 o'clock the same evening, one third of the men were dead; and, before 6 next morning, only 23 came out alive, but most of them in a high putrid fever. All these dreadful effects were occasioned by the want of atmospheric air, and by their breathing a superabundant quantity of nitrogen emitted from their lungs.



phasis, then, do the inspired writers declare, that, "In Him we live, and move, and have our being;" and that, "in his hand is the soul of every living thing, and the breath of all mankind."

A great variety of other admirable properties is possessed by the atmosphere, of which I shall briefly notice only the following: It is the vehicle of *smells*, by which we become acquainted with the qualities of the food which is set before us, and learn to avoid those places which are damp, unwholesome and dangerous. It is the medium of *sounds*, by means of which knowledge is conveyed to our minds. Its undulations, like so many couriers, run for ever backwards and forwards, to convey our thoughts to others, and theirs to us; and to bring news of transactions which frequently occur at a considerable distance. A few strokes on a large bell, through the ministration of the air, will convey signals of distress, or of joy, in a quarter of a minute, to the population of a city containing a hundred thousand inhabitants. So that the air may be considered as the conveyor of the thoughts of mankind, which are the cement of society. It transmits to our ears, all the harmonies of music, and expresses every passion of the soul; it swells the notes of the nightingale, and distributes alike to every ear the pleasures which arise from the harmonious sounds of a concert. It produces the blue colour of the sky; and is the cause of the morning and the evening twilight, by its property of bending the rays of light, and reflecting them in all directions. It forms an essential requisite for carrying on all the processes of the vegetable kingdom, and serves for the production of clouds, rain and dew, which nourish and fertilize the earth. In short, it would be impossible to enumerate all the advantages we derive from this noble appendage to our world. Were the earth divested of its atmosphere, or were only two or three of its properties changed or destroyed, it would be left altogether unfit for the habitation of sentient beings. Were it divested of its undulating quality, we should be deprived of all the advantages of speech and conversation, of all the melody of the feathered songsters, and of all the treasures of music; and, like the deaf and dumb, we could have no power of communicating our thoughts but by visible sign. Were it deprived of its reflective powers, the sun would appear in one part of the sky of a dazzling brightness, while all around would appear as dark as midnight, and the stars would be visible at noon-day. Were it deprived of its refractive powers, instead of the gradual approach of the day and the night which we now experience, at sun-rise, we should be transported all at once from midnight darkness to the splendor of noon-day; and, at sun-set, should make a sudden

transition from the splendours of day to all the horrors of midnight, which would bewilder the traveller in his journey, and strike the creation with amazement. In fine, were the oxygen of the atmosphere completely extracted, destruction would seize on all the tribes of the living world, throughout every region of earth, air and sea.

Omitting, at present, the consideration of an indefinite variety of other particulars, which suggest themselves on this subject, I shall just notice one circumstance more, which has a relation both to the waters and to the atmosphere. It is a well known law of nature, that all bodies are expanded by heat, and contracted by cold. There is only one exception to this law which exists in the economy of our globe, and that is, *the expansion of water in the act of freezing*. While the parts of every other body are reduced in bulk, and their specific gravity increased by the application of cold; water, on the contrary, when congealed into ice, is increased in bulk, and becomes of a less specific gravity than the surrounding water, and, therefore, swims upon its surface. Now, had the case been otherwise; had water, when deprived of a portion of its heat, followed the general law of nature, and, like all other bodies, become specifically heavier than it was before, the present constitution of nature would have been materially deranged, and many of our present comforts, and even our very existence, would have been endangered. At whatever time the temperature of the atmosphere became reduced to 32° of the common thermometer, or to what is called the freezing point, the water on the surface of our rivers and lakes <sup>would</sup> have been converted into a layer of ice; this layer <sup>would</sup> have sunk to the bottom as it froze; another layer of ice <sup>would</sup> have been immediately produced, which would also have sunk to the former layer, and so on in succession, till, in the course of time, all our rivers, from the surface to the bottom and every other portion of water, capable of being frozen, <sup>would</sup> have been converted into solid masses of ice, which all the heat of summer could never have melted. We should have been deprived of most of the advantages we now derive from the liquid element, and, in a short time, the face of nature <sup>would</sup> have been transformed into a frozen chaos. But, in the existing constitution of things, all such dismal effects are prevented, in consequence of the Creator having subjected the waters to a law contrary to that of other fluids, by means of which the frozen water swims upon the surface, and preserves the cold from penetrating to any great depth in the subjacent fluid; and when the heat of the atmosphere is increased, it is exposed to its genial influence, and is quickly

changed into its former liquid state. How admirably, then, does this *exception* to the general law of nature display the infinite intelligence of the Great Contriver of all things, and his providential care for the comfort of his creatures, when he arranged and established the economy of nature!—*Dick's Ch. Philosopher.*

### Select Religious Intelligence.

#### DR. BROWNLEE AND THE CHRISTIANS.

We have been a good deal amused with a letter to the Rev. Dr. Brownlee by Simon Clough, an Elder (Minister) of the *Christian* denomination and co-editor of the *Gospel Luminary*. The letter occupies nearly four columns of said paper, and certainly must be allowed to be a curiosity in its way. Dr. Brownlee is charged with having, in a public prayer to Almighty God, expressed himself thus—"O God have mercy upon those wicked and deluded men who deny the divinity of our Lord Jesus Christ; recover them out of the snare of the Devil, into which they have fallen, and give them more enlightened views of the religion of thy dear Son." This champion of the Christians, possibly because the cap fitted, supposed this prayer was intended for the people, "with whom he has the honour of being connected," and like the infidel, for whose conversion and amendment of life honest James Laidlaw prayed, it seems "they will be prayed for in that style at no rate." So, this Simon Clough tells Dr. B. "In this prayer you have most grossly misrepresented the sentiments which we entertain of our Saviour, and the religion which he has established in the world. No persons *more fully believe in the Divinity* of our blessed Lord than we;" and adds, that "it would be well for us all to remember that very useful commandment in society, "Thou shalt not bear false witness against thy neighbour." Again, "the *Christians* do believe in the divinity of Christ, his person and character; his mission, his office, his authority and powers; his doctrine, his works, the fullness which dwells in him, and the blessings communicated by him." Now, surely all this is very orthodox, and Mr. Clough of course might well ask—"Sir: Did you not misrepresent the sentiments of the *Christian* connexion while engaged in the solemn act of prayer? If you did this thing ignorantly, an apology indeed is admissible, but if you did it maliciously you are highly criminal. The religious cant of misrepresenting others, under a pretence of love to their souls, is like burning heretics at the stake, and at the same time praying to God to pardon their sins. Such a love, like the mercies of the wicked, is always cruel. By these remarks, however," adds Mr. Clough, "it is not pretended that we are believers in the anti-christian doctrine of the Trinity." Now, to believe "fully in the divinity of Christ's person," and to deny that he is God, is to us something new in Theology. And what do our readers suppose Mr. Clough means by the divinity of Christ's person? why nothing more than this: "that he was God-like in his temper and character, that he was altogether God-like in his spirit and conduct, the most holy tempers, exalted virtues and highest excellencies adorned his life!" Of course to speak of the divinity of holy angels, and the divinity of just men made perfect, would be perfectly correct. But it cannot be supposed that this same Mr. Simon Clough, a teacher in the *Christian* Israel, and an editor of the *GOSPEL LUMINARY*, is so ignorant as not to know that the term *Divinity* when predicated of the person of Christ, by theologians, is intended to express his Deity—his *equality* with the Father; and that all arguments that ever have been brought to prove the Divinity of Christ, go to establish this point, and furthermore that the Divinity of Christ, in Mr. Clough's sense of the term, (a sense, we presume of his own manufacture.) so far as we know, has not yet been denied. Moreover Mr. Clough knew, that by the Divinity of Christ, according to correct and established usage, Dr. Brownlee meant his Deity; for otherwise he

could not even have *supposed* that the "Christian denomination with which he has the honour of being connected," were the persons intended; and consequently that he was correctly representing their sentiments: It follows, of course, that all this fuss of Simon Clough, is only a piece of religious cant in which he ignorantly or wilfully misrepresents the sentiments of others, which, *ipso jure*, is "like burning heretics at the stake," &c. &c.

Our object in at all noticing this curious article, was not to defend Dr. Brownlee, for he needs no defence; his language was perfectly correct and proper; nor because the paper in itself is really worthy of notice, for it is from beginning to end a miserable quibble; but we do it for the purpose of shewing the cunning and craft of these Christians whereby they lie in wait to deceive, and to draw disciples after them.

When they are charged with denying the Divinity of Christ, as they do, which ought to bring upon their cause the reprobation of every genuine Christian, they take refuge behind a sense of the term Divinity, which they have coined for themselves, impudently deny the charge, and speak of themselves as "misrepresented and persecuted like heretics at the stake," and thus excite sympathy in their behalf, and throw the odium of misrepresenting them, upon those who faithfully warn others against their pernicious doctrines. Another part of this craftiness is, that when they go forth making proselytes, they go forth with the *language* of truth in their lips, preaching the *Divinity of Christ*, not yet fully disclosing their meaning, and treating as slanderers and persecutors those who say they deny it. The probability is, they treat other doctrines in the same way, and thus, with deceitful words, and fair speeches, deceive the unwary into a gradual reception of their damnable heresy. Revivals of religion, too, are popular among a great proportion of professors; and these Unitarian *Christians* have revivals! Now, who ever heard of a revival among Unitarians? Here is an account of one as a specimen:

*From Elder John Hollister, dated Bloomville, Delaware county, (N. York,) November 21, 1827.*

"BROTHER CLOUGH—The reformation is spreading gloriously in Andes. Upwards of twenty have found peace in believing. In one of our meetings five were delivered from the burden of sin, and *rejoiced in the hope of the glory of God*. I have just returned to brother Cummings from Andes, and at my last visit five more were brought into the liberty of the sons of God; and the work is still spreading gloriously. Likewise in Delhi a number have recently joined the church, and many more are inquiring what they must do to be saved. In Kortright the glorious work is, also, spreading powerfully.

"The prospect of the Luminary in these parts is good; it will find a general support in this section of the country."

Similar letters are given, all in one paper, from Elder John Hollister, from Ballston; Elder James Burlinghame, Elder George W. Kilton, Elder Stephen Hitchcock, Elder J. Badger, Elder Henry Plummer, Elder Jesse E. Church. How many Elders they have altogether, the Gospel Luminary saith not; but they have a General Christian Conference, and, unless what they publish is also misrepresentation, they have *fifty thousand communicants*. Their views of Christianity are more enlightened than those of others, and those who oppose them, are influenced by bigotry and sectarianism.

These people have no creed, and yet says the Luminary, "our columns will necessarily be devoted to the essential points, which characterize and distinguish the Christian connexion from other religious bodies. These points are the following: The *name* by which we are known, that of *Christians*; which we believe was given by divine appointment, and, therefore, the most appropriate name to designate the followers of Christ—the *rule* by which we walk, the *Bible*; which is a revelation of the will of God to man, and which we believe is a sufficient guide to our faith and practice, without the imposition of a human creed to bind the consciences of our fellow disciples—the *Liberty of individual Judgment*, which is enjoyed on all matters of faith and practice among us by both ministers and people—the *experimental, de-*

*otional, and practical piety* which is enjoined and inculcated in all our societies—and the *essential doctrines and duties of Christianity*, which we believe are taught in the Scriptures of truth.”

If such a society, with all the usual activity of the propagators of error, is rising up in the midst of us, it is high time the watchmen on Zion's walls sound the trumpet, and give warning of danger, lest the enemy prevail and God require the blood of many at their hands.

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#### PHILADELPHIA BIBLE SOCIETY.

*Worthy of Imitation.*—The Bible Society of Philadelphia has adopted measures to supply within three years, under the divine blessing, every family in the State of Pennsylvania, destitute of the word of God, with a copy of the Holy Scriptures. There have been meetings of several of the County Societies, at which these resolutions have been highly approved of; and they have resolved and taken measures to promote this object, by supplying all the destitute families within their counties respectively.

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#### THE SABBATH IN THE STATE OF NEW-YORK.

At the late meeting of the Legislature of this State for the purpose of revising the laws, an attempt was made on the part of the Senate to amend the laws relative to the observation of the Sabbath, by striking it from the statute book. What is called an *amendment* to that effect actually passed the Senate! We are glad, however, that there was so much fear of God, and regard for man, in the House of Assembly, as to oppose this amendment, and the law passed substantially as it stood before. A copy of which, as it now stands, we subjoin :

##### CHAPTER 20 : ARTICLE 8.

“§ 70. There shall be no shooting, hunting, fishing, sporting, playing, horse-racing, gaming, frequenting of tipling-houses, or any unlawful exercises or pastimes, on the first day of the week, called Sunday; nor shall any person travel on that day, unless in cases of charity or necessity, or in going to or returning from some church or place of worship, the distance of twenty-miles, or in going for medical aid, or for medicines, and returning, or in visiting the sick and returning, or in carrying the mail of the United States, or in going express by order of some public officer, or in removing his family or household furniture when such removal was commenced on some other day; nor shall there be any servile labouring or working on that day, excepting works of necessity and charity, unless done by some person who uniformly keeps the last day of the week, called Saturday, as holy time, and does not work on that day, and whose labor shall not disturb other persons, in their observance of the first day of the week, as holy time. Every person being of the age of fourteen years, offending against the provisions of this section, shall forfeit one dollar for each offence.

“§ 71. No person shall expose to sale any wares, merchandize, *fruit*, herbs, goods or chattels, on Sunday, except meats, milk and fish, which may be sold at any time before nine o'clock in the morning; and the articles so exposed for sale shall be forfeited to the use of the poor, and may be seized by virtue of a warrant for that purpose, which any justice of the peace, of the county, or mayor, recorder or alderman of the city is hereby authorized to seize upon a conviction of the offender. When seized, they shall be sold one day's notice being given, and the proceeds shall be paid to the overseers of the poor of the town or city.

“§ 72. *No keeper of an inn or tavern, or of any ale-house, or porter-house, or grocery, nor any other person authorized to retail strong or spiritous liquors, shall on Sunday, sell or dispose of any ale, porter, strong or spiritous liquors, excepting to lodgers in such inns or taverns, or to persons actually travelling on that day in cases allowed by law. Every person offending against this*

provision, and being thereof duly convicted, shall forfeit the sum of two dollars and fifty cents."

### ROMAN CATHOLICS.

Within the last thirty or forty years, the number of adherents to the Romish faith has been greatly increased in England as well as Ireland. In England, forty years ago, their numbers were less than seventy thousand. They are now estimated at five hundred thousand! This may possibly be an exaggeration; but well known facts lead us to believe it not far from the truth. In 1781, there were only three Roman Catholic schools of any note in England; there are now more than Fifty. Three thousand Roman Catholic children were confirmed in 1813, in Liverpool, Manchester and Preston.

All this, says the Vermont Chronicle, from which the above is extracted, is to be attributed to the indolence of the Established Church, while the Romish clergy have been intent on conquest.

Fifteen hundred persons in Ireland, says the London "World," have within the space of seven months renounced Popery, and conformed to the Established Church.

### THE SALEM (MASS.) THEATRE.

In the House of Representatives, on Wednesday, the bill to establish a Theatre in Salem was negatived by very a large majority. Several gentlemen spoke against the bill with much eloquence and powerful argument. Mr. Dickinson, of Amherst, commenced the debate, and exhibited the evils and corrupting influence of Theatrical Exhibitions, in a very lucid and convincing manner. Dea. Kendall, of this city, followed Mr. D. and from his own knowledge stated a very striking case, in which a youth, denied the means by his father of wasting money to an amusement so immoral, allowed himself in the dishonourable habit of pilfering from his master. Mr. Shaw, of Lanesboro, depicted in glowing colours the vicious tendency of the Drama; and observed that no man who entered the Theatre with a pure mind, could pass an evening there and come away uncorrupt; nor could any man, from witnessing these exhibitions, honestly say that he had increased his moral sentiments, or strengthened his virtuous habits. A very important reason against the bill was, that the large body of moral as well religious men in our community, were decidedly opposed to the principles on which the Drama is supported. These are the men, whose opinions ought to be respected, and of whose correct feelings every wise Legislature will be tender. The yeas on this bill were 40—nays 178.—*Christian Watchman.*

### Ecclesiastical Chronicle.

Our notices in the Ecclesiastical Chronicle for last month were made up from a letter from a brother, which, as it was not intended for publication, was not so full as it otherwise would have been. An official notice has since been sent us, the concluding part of which, respecting Mr. Clarkson's resignation, as being more particular, we insert in this number:

"The Rev. T. B. Clarkson, having long struggled with bodily infirmity, and finding himself unable to do the duties of a Pastor, renewed a petition formerly presented, praying the Presbytery to accept his resignation of the charge of the Associate Congregation of Mercersburgh and M'Connellsburgh; and the Presbytery found themselves under the painful necessity of dissolving his relation to them as Pastor."

☞ PRESBYTERY CLERKS are particularly requested to forward to us for this department of our work, such notices as will be of general interest to our readers, belonging to the Associate Church.

THE  
**Religious Monitor,**  
OR  
**EVANGELICAL REPOSITORY.**

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**Original Communications.**

*For the Religious Monitor.*

**ELI TREMBLING FOR THE ARK.**

*A Sermon preached at the Ordination of Mr. Archibald Whyte, Jr. to the pastoral charge of the Associate Congregation of Baltimore, Dec. 5, 1827. By the Rev. A. Heron.*

“His heart trembled for the Ark of God.” 1. Sam. iv. 13.

It was a time of sore trial to Israel when the events occurred which are narrated in this chapter. They had forsaken the Lord, and he gave them into the hands of the Philistines, their inveterate enemies. The defeat which they sustained should have led them to “search and try their ways, and to return to the Lord.” But their spiritual insensibility rendered them blind to the real cause of their overthrow. Instead of tracing the evil to their sins as the procuring cause, they ask with astonishment, “wherefore hath the Lord smitten us to-day before the Philistines?” And as they were blind to the cause of their discomfiture, so the measure which they adopted for protection and deliverance, was extremely foolish and unauthorized. This was to bring the ark of God from Shiloh into the camp, in the vain expectation that its presence would give them an easy victory. The proposal was no sooner made than it was acceded to. The ark was brought, accompanied by its official guardians, Hophni and Phinehas, Eli’s wicked sons. The sequel of the story informs us that the result was what might reasonably have been anticipated. The host of Israel met with a terrible overthrow. The priests, Hophni and Phinehas, were slain in the field of battle; and to complete the catastrophe, the ark of God was taken. “He delivered his strength into captivity, and his glory into the ene-

my's hand." While these events were going forward, Eli was seated by the way side, in anxious suspense. He had better views than the rest of the Israelites, and therefore knew what was to be apprehended from such ill concerted measures. He knew also that God denounced evil against Israel, and against his own house; and he believed that none of these denunciations would fall to the ground. But it is observable, that while "his heart trembled," it was "for the ark of God." The reason was that he considered, and justly, that the fate of the ark was identified with the honour and cause of God. These were dear to his affections, and therefore he trembled for the issue. Brethren, we have here the portrait of a saint, sketched by an unerring pencil; and it may be useful both for instruction and self-examination, for in proportion as we are under the influence of God's Spirit, we will tremble for the ark when in jeopardy, or be deeply concerned for the cause of God when in danger.

In the prosecution of this subject I shall observe the following order:

I. Point out some of those symptoms in the condition of the church, which should cause us to tremble for the ark.

II. Specify some leading evidences of our being influenced by a becoming concern for the cause of God.

In pointing out the symptoms which should cause us to tremble for the ark, I shall confine myself to such as evidently characterized the Israelitish church, at the period here narrated.

1. We should tremble for the ark *when a spirit of ignorance prevails*. This was a symptom by which the people of Israel were sadly characterized in the days of Eli. Nothing but deplorable ignorance could have led them to expect protection and safety from the mere presence of the ark. This ignorance was then the signal of fast approaching ruin, and such has been the indication pointed out by the finger of Heaven, whenever the same spirit has prevailed. How affecting is the description which the Lord gives of the ignorance of his people in the days of Jeremiah! "My people is foolish, they have not known me: they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge." Jer. iv. 22. And a very slight inspection of the contrast will teach us of what fearful judgments this was the presage. Again, how lamentable is the complaint which he makes of the same people in the days of Hosea. "My people are destroyed for lack of knowledge." Hos. iv. 6. The destroying tendency of ignorance is still the same. And, however lightly men may think of the knowledge of divine truth, the scriptures abundantly testify that igno-



rance alienates men from the life of God. "Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts." It is readily admitted that men may know the truth, while they are strangers to its transforming influence. Nevertheless, the knowledge of the truth must lay the ground work of all religion that is scriptural or genuine. The truth, as it is in Jesus, is the great instrument by which the Spirit of God performs his work in the souls of men; and it is only in proportion as the truth is believed and known, and through the understanding carried home to the heart, that it will produce its native effect either in the conversion of the sinner or the edification of the saint. Whenever, therefore, we see knowledge decaying and ignorance advancing in the church, we are called to consider it as a solemn warning that the Lord is about to forsake his house, and to give his heritage to reproach, or at least that a time of severe trial is approaching. And if ignorance in the church has such a fatal tendency, we may well be alarmed at the prevalence of causes which tend both to its increase and perpetuity. Among these we may reckon a very fashionable maxim of our own times, viz. that it is not a matter of much moment what men know, or believe, or profess. Where such a sentiment obtains an influence, it is no wonder that men should consider it a very unnecessary thing to make exertion, that they may be able to distinguish between truth and error. It is sufficient to observe respecting it, however, that it is the verdict not of Christianity, but of infidelity; for a moment's reflection will teach any man who is capable of thinking, that if this sentiment be correct, the Bible is a very useless book. Another alarming cause of the prevalence of ignorance is, the opprobrium so lavishly cast upon creeds and confessions of faith, and the very general neglect of applying these instruments to their original design. Among the many important purposes which they answer, one is, that they furnish a summary of gospel truth, presented in a systematic form, well adapted to the instruction of all, especially the rising generation. It must be obvious, therefore, that when they are cast away, the church is necessarily deprived of this important aid. And it can hardly have escaped the notice of any, who have observed the signs of the times, that in proportion as creeds and confessions have fallen into disuse, ignorance has been gaining ground. It is not my design in this discourse to enter into the merits of the controversy;\* but it may not be improper to propose a few

\* Those who are acquainted with the state of controversy in the city where this discourse was delivered, will not consider these remarks irrelevant.

solemn interrogatories to those who declaim against human creeds with such pomp of diction, and so much specious shew of concern for the exclusive authority of Divine Revelation. For instance, they might be asked whether it is altogether consistent with moral honesty to represent the advocates of creeds as substituting them in the room of the Bible? Can they lay their hand upon their heart, and appeal to the Omniscient God, that they believe this to be true? Again, it may be asked, whether the enemies of creeds have always, or generally, been remarkable for the veneration which they yielded to the authority of the Bible,—or whether they are not very frequently the votaries, if not the victims, of a vain philosophy? Again, it may be enquired whether those who denounce creeds have not first (generally, at least,) become the enemies of the doctrines which those creeds contained, and consequently found them exceedingly inconvenient trammels? And to crown the absurdity, it may be asked whether each of these declaimers has not a creed of his own? The man who has none is a sceptic. Farther, it may be asked, how is the church to maintain any thing like order or harmony without them? Tell me not that the Bible is your creed. I cannot receive this as an answer; because every heretic will tell me the same thing. Take an instance or two by way of illustration: One man applies to you for church-fellowship, and tells you, “I believe in the doctrine of a purgatory. I believe in the necessity of auricular confession, in the efficacy of penance for obtaining the forgiveness of sins, in the intercession of the Virgin Mary, and in the propriety of worshipping God by images. But I believe the Bible.” You cannot refuse him. Another applicant tells you, “I believe that all the human race shall at last obtain eternal happiness, however they may have lived here; but I believe the Bible.” You cannot reject him. A third tells you, “I believe the Redeemer of the world to be a glorious super-angelic being, the first and most excellent of all creatures, though inferior to the true God. But I believe the Bible.” You must admit the Arian also. A fourth tells you, “I believe the Saviour to be a mere man, the son of Joseph and Mary, who was divinely commissioned to teach the true religion. But believing myself to be as pure as ever Adam was, I reject the doctrine of original sin, a vicarious atonement, and divine influence, as the vain chimeras of the human brain. Yet I firmly believe the Bible.” The Socinian must go with the rest. And is this the system that is to regenerate and reform the church, to vindicate her Christian liberty, and to secure to future ages the knowledge and influence of the faith once delivered to the saints? If it be,

the connection between cause and effect, or their correspondence with each other must forever cease.

2. We have cause to tremble for the ark, when *formality usurps the place of spiritual services*. This was strikingly the case with the church of Israel, in the days of Eli. Nothing could more decidedly mark their spirit of formality than their satisfying themselves with the outward presence of the ark, while they did not seek the presence of the God of the ark. Here there was the *appearance* of religion, but the spirit of it had fled. In that case it was a dire presage of approaching ruin, and its general prevalence is so still. "Forasmuch as this people draw near to me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder." Is. xxix. 13, 14. The church of Sardis is a lasting monument of the danger of such a state. She was free from the contagion of error. She did not, like some of the Asiatic churches, neglect to censure the erroneous and vicious. She is not charged with the neglect of ordinances and duties. She "had a name to live." Every thing in her outward appearance was promising. But he, "whose eyes are as a flame of fire," pronounced her to be "dead." And this condition soon terminated in the removal of her candlestick from its place. Formalists and hypocrites, indeed, will be found even in the most spiritual community. The enemy will sow his tares in the most flourishing field. Still, as long as this spirit does not characterize the great mass of the church's members, there is hope in her case. But when the infection has generally spread, that the bulk of a society content themselves with "the form of godliness without its power," it is evident that death is near. Is it asked how erring men, who cannot judge the heart, can be qualified to decide in such a case? I answer, that it is indeed the exclusive prerogative of God to try men's hearts; yet there are certain indications which will enable the spiritual man to form an unerring estimate of the matter. When church members generally manifest a disposition rather to talk in generals about religion, than to experience its power—when they are averse to engage in its more spiritual exercise, and to make it the theme of their conversation—when ordinances are so little esteemed that trifles will interfere with attendance upon them—when there is little concern to seek God's presence, or prayer for his blessing upon them. In a word, when there is a general spirit of listless indifference prevailing about the cause of truth and vital godliness—no im-

partial thinker can be at a loss to decide that formality is the order of the day. And let it be remembered that this spirit may exist even when there is much outward excitement in religion. A variety of causes may combine their operation to render men active and zealous in the externals of public and social religion, where spiritual intercourse with God is greatly unknown. The Pharisees loved to pray standing in the synagogues, and in the corners of the streets; yet the Lord was well acquainted with the hypocrisy of their hearts.

3. There is cause to tremble for the ark *when the authority of God is generally disregarded*. This symptom was alarmingly prevalent in the church of Israel, in the days of Eli. They had no divine warrant to carry the ark into the camp. In doing so, they substituted their own will in the room of God's authority, and exposed his cause and honour to an unwarrantable hazard. Perhaps they imagined that because the presence of the ark at Jericho had been attended with such signal success, it would necessarily be so again. But there was a very wide difference between the cases. In the one God expressly commanded the ark to be carried with the army. In the other he had given no such order; and the result in both cases was precisely what might have been anticipated. There is no principle more fully established in God's word than this, that a regard to his authority is the essence of all religion. Our faith is right only in as far as we are influenced by a regard to God's authority revealing. Our practice is right only in so far as we have a regard to his authority commanding. When, therefore, a spirit of self-will prevails in the church, leading men to form their estimate of truth and duty from the dictates of their own reason, or their own views of propriety, it is a sad evidence that religion is at a low ebb, and that God has a controversy to plead. The Scriptures abound with warnings on this subject. Why were Nadab and Abihu struck dead before the Lord, when they offered strange fire? Was it because the one species of fire was in itself less suitable to consume the sacrifice than the other? No; but because God had stamped his authority upon the one, and not upon the other. Why was God displeased with David and his people for carrying the ark upon a new cart? Might not this be considered as doing honour to the ark and the God of the ark? This was doubtless intended; but God had commanded the ark to be conveyed on the shoulders of the Levites, and any other mode was a violation of his authority. Why was Uzzah struck dead before the Lord for touching the ark? Was it not his zeal that prompted him to do this? And was not his intention good? Yes, but he was not

one of the guardians of the ark, and it was profanation in him to touch it without a divine command. Why could not the waters of Abana and Pharpar cure Naaman's leprosy? Were not these more noble and majestic streams than Jordan? Yes, but the command of God directed him to Jordan, and no where else could the blessing be obtained. These are a few of the many instances divinely recorded as illustrations of this fundamental truth, that a regard to the authority of God in his word, lies at the foundation of all practical religion. When, therefore, the church is overrun with that spirit of self-will which leads men to make their own reason, fancy, or imagination the criterion of truth or duty, we are called to mourn for her defection and to tremble for her safety.

4. We may well tremble for the ark when a spirit of backsliding either in faith or practice, marks the office-bearers of the church. This was an appalling symptom of the coming ruin in the days of Eli. His sons, Hophni and Phinehas, were elevated to the sacred office, but they "were sons of Belial; they knew not the Lord." From the account given us of their character in the 2d chapter of this book, it appears, that instead of being examples to the flock, they were ministers of iniquity, and on this account God declares "Behold, I will do a thing in Israel at which both the ears of every one that heareth it shall tingle." 1. Sam. iii. 11. Such has, in every age, been the connection between a spirit of defection in the priesthood and the judgments of God upon his church. How strikingly was this the case in the days of the Prophet Isaiah! "O my people, they which lead thee cause thee to err, and destroy the way of thy paths." Isa. iii. 12. "The leaders of this people cause them to err; and they that are led of them are destroyed." Isa. ix. 16. "His watchmen are blind; they are all ignorant; they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs, which can never have enough," &c. Is. lvi. 10. 12. And it is observable, that all these descriptions are connected with denunciations of vengeance against God's people. This connection appears equally striking in the days of Jeremiah. "They have healed also the hurt of the daughter of my people slightly, saying, peace, peace, when there was no peace." Jer. vi. 14. "The pastors are become brutish, and have not sought the Lord; therefore they shall not prosper, and all their flocks shall be scattered." Jer. x. 21. "Thus saith the Lord of hosts, hearken not unto the words of the Prophets that prophecy unto you; they make you vain; they speak a vision of their own heart, and not out of the mouth of the Lord. They say still unto them that despise

me, the Lord hath said, ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, no evil shall come upon you." Jer. xxiii. 16, 17. The same remark may here be repeated, which I made respecting the former quotations, viz. that all these representations of a corrupt priesthood are accompanied with the threatenings of fearful vengeance against the church and nation. The list might be greatly swelled, but these passages are sufficient to teach us that a corrupt and time-serving ministry is one of the greatest curses that ever fell upon the church. When, therefore, we see the church filled with ignorant, time-serving, indolent, and avaricious pastors, we have abundant cause to tremble at the prospect.

5. We should tremble for the ark *when religion is generally so secularized, as to be made an engine of carnal policy.* This also was a striking symptom of decline in Eli's day, for it is evident that they had no regard to the cause of God, farther than it was connected with their own worldly interests, and that they used the ark merely as an instrument of promoting these. There was nothing in this peculiar to the men of that generation. In every age men are found, whose disposition it is to make their religion bend to their worldly interests or emolument, and who will follow Christ no farther than the loaves and fishes allure. The young man in the gospel was very willing to follow Christ as long as he could retain his possessions; but when called to part with all for Christ, it is remarked, that "he went away sorrowful, for he was very rich." The stony ground hearers "received the word with joy," but when their religion exposed them to persecution, "they were offended." And how many professed followers of Christ are there, who while they know, and in words acknowledge the cause of God and truth, nevertheless keep aloof and refuse to cast in their lot with it. A spirit of compromise—conformity to the world—the dread of reproach—a regard to the fashion of the day—personal convenience or accommodation—carry all before them; and too frequently, after a few faint struggles, conscience is silenced, and takes part with this carnal, this unchristian policy. Surely in such cases, we may safely apply the character given of many of the Jews in the days of our Lord. John xii. 42, 43. "Nevertheless, among the chief rulers, also, many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." When this spirit becomes general in the visible church, we have cause to tremble. The ark is in the most imminent danger. I proposed

II. To specify some leading evidences of our being influenced, as Eli was, by a becoming concern for the cause of God. And I shall specify the following:

1. *Concern to know what the cause of God is.* Blind zeal never was acceptable to God, and it never will be so. The truth of God does not shun the light. It demands investigation, and the consistent Christian will study to comply with the demand. Knowing that his Master is in Heaven, he will call no man master on earth, but will candidly and impartially examine and judge for himself, that he may have his faith formed, and his practice regulated according to the law and the testimony. Nor will he satisfy himself with knowing the truth of God, in regard to the leading principles, or what some call the *essentials* of Christianity. Where God himself has not drawn any such line of distinction, he will not presume to do it. Whatever has the sanction of God's authority he will consider as well worthy of his attention, nor will he wilfully remain in the dark, about a single truth that God has revealed, presuming on its being little or unimportant. "God's small things, says an old Divine, are great things." What the Saviour says of God's commands is equally applicable to his truth, because his authority is as much enstamped on the one as on the other. Mat. v. 19. "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven."

2. *Prizing it above personal or family interests.* How strikingly was this exemplified in the case of Eli. He was doubtless anxious for the honour of his country, and for the fate of her armies. His own sons were also in the field, and exposed to the most imminent danger. Yet it was for the ark of God that his heart trembled. When the messenger related the mournful catastrophe, he could listen to the story of Israel's dishonour and defeat, and could hear of the tragical fate of his own wicked sons, cut down in the full blossom of their iniquities, with some degree of fortitude: But when he heard that the ark of God was taken captive by the hands of the uncircumcised, the shock was more than he could bear. "He fell backward, and his neck brake." When the captives by the rivers of Babylon suspended their harps upon the willows, they "wept when they remembered Zion." The cause that affected them with the deepest sorrow, was not their own degradation, or destitute condition, but it was the dishonour done to God, and the reproach cast upon his cause. Ps. cxxxvii. 5, 6. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my

chief joy." Such is the spirit breathed by those, who, like Eli, tremble for the ark.

3. *Fervent prayer for its prosperity.* The arm of Jehovah alone can sustain his own cause. "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." The planting of Paul, and the watering of Apollos will be equally in vain, unless the Lord, the Husbandman, give the increase. Of the truth of this every Christian will cherish a practical conviction, and knowing that God has promised to hear and answer prayers in the behalf of his own cause, his supplications will not be withheld. The command to God's people is, "ye that make mention of the name of the Lord, keep not silence; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." Isa. lxii. 6, 7. This is an important aid, which every Christian can afford to the church's interests. If he has neither eloquence nor wealth, nor influence to contribute, his interest at the throne of grace should not, and as far as his heart is right with God, it will not, be withheld. The absence of a praying spirit on behalf of the cause of God, is one of the worst symptoms in the aspect of religion in our day; and we may rest assured, that whenever God is about to revive his work in any section of the church, he will pour out "a spirit of grace and of supplication."

4. *Efforts and sacrifices for its advancement.* Efforts without prayer, argue a spirit of carnal confidence. Prayers without efforts argue a spirit of hypocrisy. God will carry on his work, and accomplish all his purposes, and fulfil all his promises, but he employs means, and when these are within our reach, and we neglect them, we neither act the part of Christians nor of rational beings in expecting that the desired end will be attained. When the Jews, in the days of Nehemiah returned to Jerusalem, they manifested their dependence upon God by praying for the prosperity of his cause; but they also manifested the sincerity of their prayers by putting their hands individually to the work.

5. Finally, *concern for its future success*, as well as present maintenance. The Christian is called to look forward, and to make his calculations with a view to the faithful maintenance of God's cause, after he shall be numbered with his fathers. In this light the religious education of children cannot but be viewed as of vital importance, that as the ranks are successively thinned, successors may be prepared to fill them up, and to fight the Lord's battles. In this view, also, the establishment of an enlightened and faithful gospel ministry, in any particular section of the church, must be considered of the greatest consequence.



This would be a matter of the highest interest, even were its consequences to extend only to those who *now* exist; but it receives an immense additional importance from the consideration that it will have an important bearing on the eternal interests of generations yet unborn. Were Christians duly to consider this, it would have a two-fold effect upon them. In the first place it would make them zealous for the attainment of a permanent gospel ministry, and that even at the expense of great sacrifices; and in the second place, it would make them scrupulously careful respecting the character and qualifications of those whom they call to minister to them in holy things.

*Improvement.* Learn from this subject what estimate to form of the state of religion in our day. Were we to judge from much that we hear and read on this subject, we would be ready to conclude that the time to favour Zion, even God's set time, has arrived. And Christians should undoubtedly hail, with joy and gratitude to God, every scriptural evidence, that his cause is prospering. But what are the evidences of such a flourishing state of things? We hesitate not to affirm, that those who most wisely discern the signs of the times will be most ready to acknowledge, that ignorance and formality, and disregard to God's authority, and ministerial unfaithfulness, and a spirit of conformity to the world, greatly abound. And are these the doings of God's Spirit? Are these the fruits by which his influences are to be discovered? No. He is the same Spirit now that he was in the days of Eli, and both his presence and his absence will be manifested by the same tokens that led to a decision then. One of the most unfavorable symptoms of our time is, that so many of the watchmen are crying "peace, peace," persuading men that all is well. But what good purpose can be answered by palming such a deception upon the multitude. It cannot serve the cause of God and truth. It cannot render men more vigilant against danger. It cannot make them more fruitful in every good work. The reverse of all this is its tendency, and these incur a tremendous responsibility, who hush the garrison asleep in a false security, when they should sound the trumpet of alarm.

2. We are here furnished with a criterion by which we may examine our true character. Are we like Eli trembling for the ark of God, when it is in danger? Or are we giving ourselves little concern about it? When the sword of desolation received of old its commission to destroy, those on whom the mark of divine protection was set, were such as "sighed and cried for all the abominations done in the midst of Jerusalem." The spirit of true religion is in all ages the same; and on the other hand it is

still the character of formalists and worldlings, that "they are not grieved for the afflictions of Joseph." Amos vi. 6. Sometimes, indeed, we hear it said, that those who are properly concerned about the frame of their own heart, will find little time to observe and lament the apostacy of others. And it is true that our *first* concern is with our own hearts. But although true religion begins at home, it cannot be so circumscribed in its operation. The decisions of God's word concur with those of universal experience and observation in testifying, that those who are most earnest in their own case, are at the same time most concerned about the public interests of religion; while, on the other hand, those who care little whether the cause of God sink or swim, are uniformly characterized by coldness and indifference in the concerns of personal religion.

3. How different is the estimate which carnal and spiritual men form of religion! Superficial thinkers would have concluded that the people of Israel were undoubtedly a very religious people, when they carried the ark of God into the field of battle. But Eli's spiritual discernment taught him to draw a very different conclusion. The event shewed that Eli was no timid or suspicious bigot. There was *cause* to tremble. So, the enlightened child of God, weighing appearances in the balance of the sanctuary, will often see cause for alarming apprehension, while others are disposed to ridicule his fears, and to treat them as the reveries of fanaticism and gloom. Carnal men are still disposed to complain, like Ahab, that the servants of God are always prophesying of evil. But the stroke of divine judgment descends, and the carnal security in which they have indulged, adds tremendously to its force.

4. In evil days God is seeking for a man to stand in the gap. Ezek. xxii. 30. "I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it;" and woe be unto us, if he should add, as of old "but I found none." For the sake of a faithful remnant, God often has averted or delayed threatened and deserved judgments. "Except the Lord of hosts had left us a remnant, we should have been as Sodom, and we should have been made like unto Gomorrah." And one principal way in which the servants of God may successfully stand in the gap, is by their prayers. By these Moses again and again stood in the breach, and warded off the stroke from Israel, when just ready to descend. "God's ear is not heavy that it cannot hear." He is still as accessible to the intercessions of his people as he ever was, for "the effectual fervent prayer of a righteous man avail-

eth much." Let ministers and people, then, combine their prayers, that God would "send a plentiful rain, to confirm his heritage when weary."

5. The history of Eli admonishes us how much danger may result to the cause of God from one neglect. He was a distinguished saint, but his conduct was in one respect sadly defective. "His sons made themselves vile, and he restrained them not." The corruption thus unchecked, diffused its baleful influence through the whole community, and wrath came upon all the congregation of Israel. Deviations and neglects that appear slight and trivial in themselves, may extend their influence to ages yet unborn, and through eternity itself produce lamentation and mourning and woe.

6. Brethren in the ministry, we in particular are loudly called to tremble for the ark when in danger. Those who minister in holy things are "set for the rise or fall of many in Israel." "The Lord knoweth them that are his," and his covenant faithfulness is pledged to save them, but woe unto us, if any perish through our neglect. If the watchman see the sword come, and blow not the trumpet, nor warn the people, if the sword come, and take any away from among them, he shall die in his iniquity, but his blood shall be required at the watchman's hand. But if the watchman see the danger, and give faithful warning, he has delivered his own soul. Let us then, be in good earnest in our work, and proclaim the whole counsel of God, whether men will hear, or whether they will forbear. If we are faithful to our trust, we indeed lay our account with difficulties and opposition; but all discouragements may well appear light and trivial, when we consider the cause in which we are engaged, and when we look forward to the approbation of our Lord and Master. "Well done good and faithful servant, enter into the joy of thy Lord."

"Arise, O Lord, into thy rest; thou and the ark of thy strength."



*For the Religious Monitor.*

#### AN ADDRESS

*Delivered by the Rev. Thomas Beveridge, to the Rev. Archibald Whyte, Jr. at his Ordination to the Ministry and Pastoral care of the Associate Congregation of Baltimore, Dec. 5, 1827.*

MY YOUNG BROTHER—

I almost regret on this occasion, so important and interesting to you and to this people, that I enjoy not, for your sakes, the advantages of greater age and experience, in addressing to you a

word of exhortation. But I should do great injustice to the office which we hold, and to the promises on which we rely, should I insinuate, that the authority or efficacy of the word depended at all on such circumstances. The Spirit of the Lord may speak by the young, by babes and sucklings, by the base and despised; and may give equal efficacy to the word, as if the angels, who beheld the first, and have long been contemplating the second, creation—as if the angels, who excel in wisdom and purity, should address us. It is a cheering consideration, that not on us, but on the Spirit, our whole work depends. We are but the instruments by which he works. From him is every gift, every right use of it, every blessing which follows it. So then, “neither is he that planteth, any thing, neither he that watereth, but, God that giveth the increase.”

You have been set apart to a most important office. You are now an ambassador of the King of kings, a messenger from the Lord of hosts, the servant of the Most High God—you are now to speak his words, and act in his place—you are now to be a fellow worker with him. Let the importance of your station and the solemnity of the vows yet fresh upon your lips, be fixed upon your mind, and influence you in all your official and private conduct. As you are in God's stead to men, think how he would speak and act, should he assume the place himself; and do things in the name of God as God himself would do them.

*Take heed to yourself.* See that you be truly a child of God: otherwise your work will be without comfort, and without profit, both to yourself, and to those that hear you. If you have not seen the beauty of Christ, how can you commend him to others? If you know not the hatefulness of sin, how can you make it look hateful? If you know not the pleasure of wisdom's ways, how can you make them look pleasant? If you know nothing of the trials of faith, how can you succour the tempted? If you know nothing of the consolations of the Spirit, how can you comfort the mourner? Instead of being prepared as a skilful workman, to save your own soul, and the souls of others, you will at last be found among them, *who entered not in themselves, and them that were entering in, they hindered.* And how awful is the guilt of him, who is by office the servant of Christ, and yet in heart the slave of Satan; who ministers in holy things, and is himself unholy; who teaches and enforces truth, yet is never taught of God; who commends the love of Christ, and yet is full of all enmity; who points men to the glories of the heavenly state, yet refuses to enter; who tells them of a hell, and yet plunges into its torments. How tremendous is the ac-

count of those least involved in sin! how horrible the reckoning of the unfaithful servant! Every page of his Bible, every sermon which he has preached, every saint whom he has caused to stray, every sinner whom he has ruined, will stand in array to witness against him; and out of his own mouth he will be condemned. Who shall stand on that day when the monarchs of the earth shall tremble? Where then will the faithless servant hide his head? How will he come into the presence of his Maker, covered with the deep pollution of his guilt, with the guilt of others in which he has participated, and with the blood of souls which he has destroyed? Soon the curtain of time will be drawn aside, the solemnities of another world will be unveiled, and you and I, and this people, shall stand before God. The transactions of this day will be reviewed, and the correspondence of your life and labours, with your vows will be considered. Let us think, my brother, let us think much of these things; and, knowing the terror of the Lord, let us persuade men, and take heed lest while we preach the gospel to others we be ourselves cast away.

*Take heed to your doctrine.* The time has come when men will not endure sound doctrine; and how is their hatred of the truth manifested? Do they cease from hearing the word? Instead of this they give themselves up to the lust of hearing—they must hear every body and every thing. “After their own lusts they heap to themselves teachers having itching ears.” And what is the effect of their much hearing? Do they, as they profess to desire, by thus continuing to prove all things come to clearer views of the truth? Does their nice discrimination, select from each what is good, and reject the evil until they are turned from all their prejudices and established in the right faith? Instead of this, “they turn away their ears from the truth, and are turned unto fables. 2 Tim. iv. 3, 4. The time has come when men “Privily bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.” 2. Peter ii. 1. The time has come when men step forward with words of kindness in the Bible cause, but give a fatal wound to Bible doctrines. But be thou faithful, not in anger or in pride, but in meekness, long suffering and gentleness; “to contend earnestly for the faith once delivered to the saints.” You have, I trust, with mature deliberation, espoused the principles of the Secession. You must be aware that you are enlisted in a cause every where spoken against. Have you counted the cost, and are you prepared for the cross? Will you ever turn away from the profession through fear, or shame, or love to the world? Ra-

ther let your example prove that you regard an oath. Your vows are registered in Heaven; a reason must one day be given for taking, and if you draw back, a reason must be given for breaking them. See that the doctrines which you preach be sound; see that they be seasonable and full; shun not any part of the counsel of God. Your texts will lead you to the preaching of seasonable and offensive truths; will often do it unexpectedly. Turn not aside from their plain import, their true spirit. There is no need of shunning the right sense of the Scripture, that we may meet the errors of them that hear, but he must shun what naturally lies before him who fails to do this. Remember that the weeds of error are a spontaneous growth, the plants of truth must be carefully cultivated. The vineyard must be kept, if we should see the fruits of our labours. Let it alone, and it will soon be all grown over with thorns and briars. Be not a fiery disputant, neither be a time serving sluggard. Be "a workman who needeth not to be ashamed, rightly dividing the word of truth." Be careful not to disgust some, and flatter the pride of others, by dwelling on the least of Christ's commandments, as if they were the greatest; yet be not backward to set before men the least or the most offensive principle of your profession.

*Take heed to your conduct.* You are to be an example to the flock, and your own life should be a constant illustration and proof of the gospel which you preach. In vain will you hold forth the word in your public discourses, unless you also hold it forth in your practice. The evidences of your faith and sincerity will carry that conviction to the heart which no force of argument could produce; your love to Christ and to souls will, as the means, melt down mountains of opposition, which all the cold exertions of the hireling and hypocrite could never move. If men see that you truly believe the doctrines which you teach, that you avoid the sins which you reprove, and observe the duties which you inculcate, they will feel the authority of your instructions. Otherwise, instead of the fruits of faith and love, the thorns and briars of infidelity and hardness of heart, will spring up and flourish where you labour. However backward you will find men to follow you in what is good, they will be sharp-sighted to discover your faults; to copy them; and make them an excuse for others. The appearance of sin in you will be made to justify excess in them; and with many, a mere pretence will be wanting for lightly esteeming or forsaking your ministrations. There are some to whom we may prove stumbling blocks instead of helpers of the faith; and many wait and watch for our halting.

that they may take courage in sin. Let us remember, therefore that while we may be the means of much good, we may also do much injury to the cause of God. Let us watch in all things, and especially against our besetting sins, and the besetting sins of our people.

*Give yourself wholly to the Ministry.* It is true of all Christ's people, that they are not their own, and particularly ministers should consider themselves as "lent to the Lord" as long as they live." It is not enough that they continue in the station in which God has placed them; their whole attention should be devoted to their work; their whole soul occupied in the great business of saving souls. The priests of the Jews were taught by the manner of the consecration, (Ex. xxix. 20, 21.) and by the laws of their office that their business was to be confined to the service of the sanctuary. Ministers of Christ in like manner should give themselves wholly to that work for which their whole attention will be too little to attain sufficient qualifications. Paul exhorts Timothy, who knew the Scriptures from his childhood, "to give attendance to reading, to exhortation; to doctrine; not to neglect the gift that was in him—to meditate on these things, to give himself wholly to them, that his profiting might appear to all." 1. Tim. iv. 3. 15. And again, by a comparison to the military life, he shews him, that he must not be "entangled with the affairs of this life, that he might please him who had chosen him to be a soldier." 2. Tim. 11. 4. Give heed to these exhortations, and be not only abundant in labours, but diligent in study. You speak to men who have minds to judge of the message, as well as souls to be saved. Come not then in the service of your Master to lay before men a confused and indigested mass to excite the derision of the careless; and give more exercise to the sympathy, than edification to the souls of the godly. Let not your mind be prostituted to other literature; or your heart filled with other cares, but let the current of your thoughts, your studies and pursuits be directed to the business of your office. If you allow sin to gain the mastery, or even mingle much with the gay society of the world, and take much interest in its concerns, however careful to maintain integrity, these things will mar your frame of mind and prevent the profit of your labours.

*Let your great theme be the preaching of Christ.* Other things may and must be preached. The law must be made known in its spirituality and extent, its obligation and penalty; and all the counsel of God must be declared. But Christ should be your principal theme, and to him all other themes should lead. However foolish the plain gospel may appear to men, be not ashamed of

it, for it is the power of God to the salvation of them that believe. In preaching it with simplicity, you may not surprise men by the novelty of your invention; you may not dazzle them by the brilliance of genius; you may not elicit their applause by the charms of eloquence; you may not captivate their minds by the correctness of your sentiments, the life of your descriptions, or the force of your reasoning; you may not gain any worldly advantage to yourself, but if you gain souls let this satisfy; and count all else but loss that you may win others to Christ, as well as win Christ yourself. Let the example of the Apostle be your model, who, not with excellence of speech, or the enticing words of man's wisdom, but in simplicity and godly sincerity preached Christ and him crucified, and resolved to know nothing, and glory in nothing but his cross. Remember that every time you preach, there may be some before you who are children of wrath, some who may be seeking to escape, some to whom another opportunity to escape may never be given, and neglect not to set before them the hope of the gospel. Fear not to urge men too plainly, too earnestly or too frequently to come unto Christ. They may weary in hearing of him, but be not weary of preaching him. A fastidious taste—a thirst for novelty and variety, shows a bad state of health in the body; and it is equally an unfavorable symptom in the soul. If believers cannot relish their spiritual provision, because the same has been frequently set before them, if they cannot feed upon the word, unless it be sweetened with the honey of persuasion, and decorated with the meretricious ornaments of eloquence; if they cannot find delight in ordinances unless the sanctuary be assimilated to the theatre, it is an indication of sickness, of vitiated taste, and this disposition ought not to be indulged. Like the peevish discontent of the child, it will only grow with indulgence. It is not the power but the weakness of grace which makes many so hard to please, and so critical in judging of our talents. If Christ were more in esteem we would gladly hear of him from the weakest, and would account the highest of his servants, even a Paul or an Apollos, a mere *nothing*. I. Cor. iii. 5. 7.

As the preaching of Christ should be your great theme, *so let the saving of souls be your great aim*. How important is the trust of the General at the head of his army, and of the King upon his throne, having the property, the liberty, the life of millions involved in their good conduct! How unimportant compared with the minister of Christ! The Holy Spirit in making you the overseer of this little flock, has entrusted to your care that which was purchased by the blood of Christ, the Mighty God—



that which is more important than the temporal destinies of all the kingdoms of the earth, or ten thousand worlds. One of these souls is worth so much that all the world bears no comparison in value. "What is a man profited if he shall gain the *whole world*, and lose his own soul?" This is indeed a trust so important that if we stood alone, or if the efficacy of the gospel depended on us, we should sink under it. Yet while only instruments, we must remember that we may be the instruments of saving or destroying souls; and that we will come at last into God's presence, either having souls for our joy and crown, or covered with their blood. While, therefore, we depend on the Spirit, as if we laboured not, we will not err, though we labour as if nothing but our exertions could effect the work! Be earnest, be urgent with sinners—invite them with compulsive energy to come in and be saved. Imitate the example of the Apostles, who spared not themselves in journeys, who braved the perils of land and sea, who left friends and all, and regarded not their lives in the service of the church. Imitate the example of Christ, who went about doing good, preaching the kingdom, and healing all manner of disease, neither fainting under his labour, nor discouraged by his ill success. Mark with what affection and earnestness he called to the sons of men—with what grief he witnessed their unbelief and hardness of heart—with what bowels of compassion he wept over their impending destruction; and let the same mind be in you which was also in Christ Jesus.

*Be bc'd in your Master's service.* Fear not the faces of men, lest he confound you before them. If you be truly called to this office, as I trust you are, you will have the supporting and protecting care of God, and of whom, then, should you be afraid? Some, when their sins are exposed, will be offended; some will be filled with horror and dislike when you unfold the terror of the Lord; some may take it as an affront when you enforce neglected duties; drunkards may make you their song, and they that sit in the gate as judges and protectors of the innocent, may speak against you; even God's children will not always be thankful for your well meant smiting. But let not these things move you, neither count life itself dear. The true and only way of rising to the proper spirit of your station is to bury the world in your esteem: for if there be any thing in it which is dear, that will be a strong hold in the heart, where Satan will have command, and be able to controul you according to his pleasure. Be strong, and of good courage, for you know who hath said, "I will not fail thee, nor forsake thee; I will be always with thee?" Be not afraid of man nor of hosts of men, whose breath is in their

nostrils. Be not afraid of commotions, threatening the destruction of the church, or the dissolution of the world. "Though the earth be removed, and though the mountains be cast into the midst of the sea; though the waters roar and be troubled, though the mountains shake with its swelling," yet be not shaken in faith, or disturbed in your labours. *Be steadfast*, stand upright, as one fearless and determined for battle. *Be unmoveable*; be not only unmoved by all that you meet, but so fixed that nothing which might happen could turn you. Give not up the least article of faith, take not one step aside from the path of duty to please the best friend, or to avoid the sorest trial. Let the least of Christ's things weigh more in your esteem than the greatest of your own. Count Christ's reproach greater riches than the treasures of Egypt. "Abound always in the work of the Lord; forasmuch as you know your labour is not in vain in the Lord." 1. Cor. xv. 5. 8.

*Be humble.* There are few temptations to which ministers are more exposed, and few more unbecoming or dangerous than pride. Remember, therefore, that it is God alone who makes any to differ; that he is the fountain of all gifts, and of all success attending them; and that he can easily blast the most excellent gifts, or deny his blessing. Remember that we are altogether worthless, even though we should not be "a whit behind the very chiefest Apostles." Be not lifted up by success, but cherish low thoughts of yourself and your work. Seek not for riches: however honestly acquired or used, they will seldom forward the great business to which you are called. Court not the society of the great. "To the poor the gospel is preached," and preached with best effect. "The poor and afflicted people trust in the Lord," and will be found the most profitable companions, and the most faithful friends. Be not haughty in your department, but with the sobriety and gravity of your office mingle that courteousness and kindness, which will make attention to your comfort, and submission to your ministry, a pleasure to your people. Follow the example of him who feared not to enter the abodes of poverty and wretchedness, who was reproachfully styled "the friend of publicans and sinners."

*Be not discouraged by difficulties.* You are called to an arduous work, and one which those best qualified have been most reluctant to undertake. After all the reasonings and promises of God, Moses still says, "Send by the hand of him whom thou wilt send." "Behold," says Jeremiah, "I cannot speak for I am a child." And again, "O Lord, thou hast deceived me, and I was deceived, thou art stronger than I, and hast prevailed; I am

in derision daily; every one mocketh me." Jer. xx. 7. Ministers must often meet strong temptations of Satan, who is most anxious to seduce those who watch against his seductions. Their own sins will often rise up to view, to condemn themselves when they condemn the sins of others. God often leaves them to trials that they may know how to succour them that are tempted, and comfort them that mourn. By the world they will be hated and reproached. One day we will be their fathers, and the next the troublers of Israel. One day they will be ready to worship us as gods; and the next to destroy us. At the first they would pluck out their eyes for our sakes; but soon consider us enemies because we tell them the truth. When Christ triumphs, they shout Hosannah, when he suffers, it is crucify him. While faithful, you will generally find some to stand by you; yet you need not be surprised to find some of God's own people turned away from you; and some of the faithful have been left altogether alone. There were none to stand by Noah and Elijah, none by Paul or Christ, when in the severest affliction. You will find difficulties in your studies. The flowery path of every science has its thorns. And the peculiar studies of the minister, however pleasing to him as a Christian, have their difficulties in common with others; so that the lamp of life has often been wasted at the lamp of midnight. Sometimes the Bible will be sealed, the Heavens shut when you are seeking preparation; sometimes you will go into the pulpit, as one under sentence of death. Sometimes death will be suffered in your lack of a right frame, and in the lack of interest in the hearers. Sometimes when others are applauding you will find occasion to retire to your closet in tears. Sometimes when your success appears greater to yourself, you will be surprised to observe how soon impressions vanish, and how little fruit appears. At least you will never make the true religion popular; you will find some withdrawing, some disgracing their profession, some biting and devouring others, some secure and careless, some continuing hardened. These and such like things you cannot avoid, unless the Lord lead you in a way by which he never before led any of his faithful ministers. Reflect on these things, not that you may be disheartened, but that you may know what is before you, and prepare yourself by putting your trust in the Lord. You have a good work, sufficient grace, a sure help, and a great reward.

*Finally: Be a man of prayer.* Seek all your texts from God, seek light in preparing, seek liberty in delivering the word, seek the blessing on your ministrations. It was the saying of Luther, that "to pray well was to be well prepared." An example of

higher authority requires that we "give ourselves continually to prayer, and the ministry of the word." Acts vi. 4. Without proposing other motives, we shall again call your attention to his practice who should be in all their work the great model of every preacher. Our Lord spent much of his time in prayer. Often after the incessant labours of the day, he retired to desert places, and spent whole nights in wrestling with the Father. And if he who had the fullness of the Spirit, and was always heard, continued thus in prayer, surely we should pray without ceasing.

And now, my brother, in the words of the Holy Spirit, "I charge thee before God, &c. (2. Tim. iv. 1. 5.) And may the grace of our Lord Jesus be with thy spirit. Amen.



*For the Religious Monitor.*

### PRESENT STATE OF THE APOCRYPHA CONTROVERSY IN BRITAIN.

No human institution has perhaps ever arisen, which has enjoyed so generally, and so justly, the approbation and support of the Christian public, as the Bible Society. The design of putting into the hands of every family, and every individual of every kindred, tongue and people, and nation, that word of God which reveals a Saviour, and opens up the only way to eternal life, is so great, so benevolent, so holy; so Godlike in its character, and so intimately connected with the glory of God, and the eternal interests of men—that it commends itself to every Christian feeling, and is approved by every dictate of sound reason, and every principle of religion. For a man to oppose its completion, to throw obstacles in its way, or even to entertain a hostile, nay, an indifferent feeling, with regard to its operations, would be to expose himself to nearly universal reprobation, and he could scarcely help feeling in his own mind that he was fighting against God. To this feeling it is perhaps owing, that the imperfections which cleave to Bible societies, seem to be absorbed in the glory of the object they are designed to promote. And that it appears almost sacrilegious and unholy to mention, much more to censure and oppose, even such things as are manifestly wrong. This state of things which undoubtedly exists to a very a great extent, obviously carries with it much real evil to the cause which the Bible Society is intended to promote. The greatness of the end, connected with eager desires to attain it, has a tendency to make men less scrupulous about the means by which it is to be accomplished—perhaps not strongly to object—perhaps even to *consent* to a little evil that the great good may

come. And while this is the case, also under the influence of the same state of things, the office-bearers of societies of this kind, feel they have no very strict account to render to their constituents, either of the entire character of the means which they employ, or of the disposal of the funds placed in their hands. Unless, therefore, men, into whose hands the management of such an important trust is committed, be not only men of wisdom, unwearied activity, and strict integrity; but also men who fear God, who make his rule the law, and his authority the reason of their conduct; whose consciences are tender, and who, while they are ready to become all things to all men, where the most sacred regard to duty is not infringed, yet will not, and dare not, for all the good that can be promised, venture upon the least appearance of evil—Unless such be the character of men in whom in such a trust is vested, there is no possibility of calculating how much real evil will mingle with the good which is attempted to be done. And where a trust of such a nature is reposed by the public, they owe it to themselves, they owe it to God, they owe it to the success of the cause which they contribute of their substance to promote, to guard it with the most jealous care, and enquire into it with the most rigid exactness. Confidence which fears no evil, no mismanagement, even in the best of men, is unwarranted and foolish. And a delicacy, which overlooks without attempting to correct it, while it is not required by respect to any individual, must be treason to the cause which cannot but suffer by its operation.

These observations are justified in their fullest extent by the proceedings of the Committee of the British and Foreign Bible Society, relative to the circulation of the Apocrypha, and several other pieces of mismanagement which the late controversy on that subject has elicited. The grand fundamental principle of the British and Foreign, as well as of the American Bible Society, is to circulate the Bible only, "without note or comment." The contributions and exertions of this society, for promoting this object, are unparelled, and worthy of the highest commendation. By the zeal of its managers, the assistance derived from its funds, and the powerful influence of its example, it is scarcely a figure of speech to say, that the world is already filled with similar institutions; while its own exertions have been most efficient in multiplying and circulating copies of the word of God. Its praise is in all the *world*. Pity that its glory should be marred by a single stain, and that so much should be found in the management of such an institution, to prove that "to err is human." It is well known that this society early turned its attention to the

forming of similar institutions on the continent of Europe, and succeeded to an extent, perhaps, far surpassing its expectations. These societies, however, very generally, in order to gratify the Roman Catholics and many Protestants who wished to have it so, printed and circulated, in various forms, the Apocrypha with the Scriptures. In this they were not only countenanced by the approbation of the Committee of the British and Foreign Bible Society, but numerous and heavy grants from its funds were applied to this object; and from its own foreign depositories, Apocryphas mixed with the Scriptures, and printed at its expense, were distributed by its agents in thousands and tens of thousands. All this was done by the committee, unauthorized by the society, contrary to the fundamental principle of the association, and carefully concealed from their constituents. This, however, was only the introduction to other evils, equally unconstitutional and awfully dangerous. Defective and erroneous translations were printed and circulated in the same way, with the most amazing pliancy, or rather zeal, on the part of the committee; and with these, prefaces and comments, even of an infidel character, were circulated at the expense, and by the agents of the committee, and the funds of the institution squandered in various other ways, with heedless profusion. The Edinburgh Bible Society, auxiliary to the British and Foreign, was the first to discover, remonstrate against, and bring before the public these serious abuses. After remonstrating in vain with the committee for years, at last in 1824, they separated from the society, and published to the world the reasons which rendered this painful step necessary. And though they have not yet fully gained the object at which they aimed, nor received such satisfaction as in their view to justify their return to their former connexion, yet unquestionably much has been done which will prove a blessing to the society, and no less to its beneficiaries: and it is highly probable that such wanton mismanagement and reckless profusion in the expenditure of funds, contributed for the most sacred purposes, will never again occur. This, however, has been accomplished with the greatest difficulty. The committees obstinately resolved to justify their conduct, at all hazards, persevered in it, in the face of repeated remonstrances, and though at last they have been dragged, with the utmost reluctance on their part, to act on the fundamental principles of the society, it is still with pertinacious justification of themselves in their former course, and with an unaltered inclination to the same course, if there should be any possibility of following it. These things in the conduct of the committee, led the Edinburgh Bible Society to

propose more strict and explicit terms to the committee, as the conditions on which they would return to their former connexion, than otherwise would have been necessary to the full restoration of their confidence. These terms in substance were, as our readers will see by turning to our 3d volume p. 296. *A distinct recognition of the fundamental law of the society, and such an acknowledgment of departure from it, as shall shew that the committee are sensible of their error, and that their views respecting it are changed.—A discontinuance of all connexion with other societies, which in any way circulate the Apocrypha. Such a change in the committee of management as shall place in the board a majority of members from principle opposed to Apocrypha circulation. That the Apocrypha be separated from all copies of the Bible in the Society's possession, at home or abroad.*

How far these terms have been complied with may be seen by comparing the resolutions framed by the committee, and passed by the society, as furnished in the close of the same article. It will appear that so much of the above as is printed in italics has not been obtained. The Edinburgh Bible Society, to which nearly all the societies in Scotland are auxiliary, still continue in a state of secession. Strong efforts have been made by the London committee to create adherents in different places in Scotland, in which they have partially succeeded. In Edinburgh, in Glasgow, and a few other places societies, in connexion with the London committee, are formed. They are, however, exceedingly small, and as the feelings and judgment of the people are against them, and in favour of the course pursued by the Edinburgh Society, they cannot succeed.

The annual meeting of the Edinburgh Bible Society was held on the 9th July last. At this meeting the liveliest interest was felt and exhibited. The report of the committee was read by the Rev. Andrew Thomson, one of the Secretaries. It began with stating, "that it was neither dutiful nor safe to resume connexion with the British and Foreign Bible Society, and giving some facts illustrative of that proposition. It then gave an account of the help and encouragement which the society had received from the country since the last annual meeting—from which it appeared that the income of this exceeded that of the preceding year by £9,996. It next proceeded to detail the means which the committee employed to circulate the Scriptures at home and abroad. And it concluded with disclaiming on the part of the committee any personal hostility to the Directors of the British and Foreign Bible Society, any wish or ambition to aggrandise the Edinburgh Society, and any portion of indifference

to the spiritual wants of Continental Europe. The reading of the report was listened to with deep silence and close attention; and was frequently interrupted by bursts of applause."

Several resolutions in the usual form were passed; in moving and seconding which, very interesting addresses were made. From all of them, did our space permit, we should be inclined to make large extracts. The speech of the Rev. Andrew Thomson is a very able and interesting document, in which he takes a survey of the whole controversy, and shews, in the most satisfactory manner, the painful necessity there was for the course pursued by the Edinburgh Society, and the reasons that still exist for continuing in a state of separation from the London Society. The following extracts from this able production will throw light upon this whole subject; and we are sure will interest our readers. In their name we tender our acknowledgments to the friend who has kindly enabled us to furnish them with this gratification.

*Speech of the Rev. Andrew Thomson, D. D. delivered at the Meeting of the Edinburgh Bible Society, on the 9th July last.*

Mr. CHAIRMAN—I beg leave in my own name, and in that of the other office-bearers of the society, to return our grateful acknowledgments to the meeting for the honour they have just now done us by their vote, approving of our humble services in the great cause of pure Bible circulation. And, sir, now that I have risen, I hope the meeting will permit me to express my sentiments for the second time publicly on the interesting and momentous question, with regard to which the part we have acted has chiefly called forth that vote of thanks. I should, indeed, have been happy had I felt myself under no obligations to do so; but there are circumstances which render this almost imperative. So much has been written and published on the subject—not more, however, I must say than its importance warranted—and the London committee have been so completely defeated on every point on which a defence has been attempted, that I could not have supposed it possible for any class of men to come forward and set up a society in opposition to ours, or what is the same thing, in support of the British and Foreign. But such a society you all know has been recently instituted in this city; and it is on that account particularly—it is in justice to my own character as having taken an active part in the controversy—it is in justice to the principles and reputation of your committee, who are thus practically arraigned for what they have done—above all, it is in justice to the essential merits of the case it-



self, which are identified with the great interests of religion in the country and in the world—that I think myself called upon, with your leave, to state what occurs to me as the reason why neither the wise nor the good among us should give the slightest countenance to that association which has lately been got up for the purpose I have alluded to.

And, sir, I begin with the remark, which has been lost sight of by very many, though it should never be forgotten, that the cause of the whole mischief, the *origo mali*, is in the London committee, and no where else. *We* are spoken of, and treated by our opponents as if *we* were in fault. And though it is impossible for them to deny that the London committee did a great wrong, yet if we utter a word of censure, the outcry is instantly raised against us, “O you are harsh and uncharitable;” whereas not a single syllable is said in condemnation of those who deliberately adulterated the word of God, and having thus broken the fundamental law of the society, dishonestly concealed the practice, and told us they were doing one thing while in truth they were doing another. Having discovered this, we were not to blame for withdrawing from them. We joined them at first on certain fixed principles, which must be familiar to every person who is at all versant in the business. We joined them on the ground that they were to circulate the Bible—not any sort of Bible they chose to select, but that Bible, and that Bible only, which they and we believed to be the word of the living God—“the proper standard of faith:” and we joined them also on this implied but necessary condition, that in circulating the Bible as thus understood, and managing the affairs of the institution, they were to act fairly and honestly—that they were not to transgress the rules of upright and honourable dealing between man and man. These were the principles on which we united with them, and gave them our pecuniary assistance. Now, sir, I ask, who departed from the terms of agreement—who violated the bond of union? Was it the Edingburgh, or was it the London committee? Every person knows that it was *not* the Edingburgh, but that it was the *London Committee*. The London committee, let it never be lost sight of, broke through the treaty we had made with them—they betrayed the trust that we reposed in them. For from the year 1813 downwards, to the period when we suspended our friendly intercourse with them, they issued *spurious* instead of *genuine* Scriptures—they industriously concealed that unworthy doing from their constituents—and they published documents, and had recourse to other means, for the purpose of making us believe that they were circulating nothing

but God's word, when, in fact, they knew that they were circulating, to a large extent, what was *not* God's word. On these accounts we were offended at them, with what justice I leave every Christian and unprejudiced mind to determine; and on these accounts, and on no other, we ultimately separated from them, so as to give them no more support, and to lift our testimony against them in the face of the world.

But then it is said, "that may be all true; but they have now returned to a better course." Sir, I give this statement a broad denial. They have not returned—they have only been *dragged* to a better course, and literally *compelled* against their will to follow it. For what is the real state of the case? Why, it is this. Strong representations of their misconduct were made to them in October 1821. They could not mistake the charge then brought against them, and they did not pretend to mistake it. They only tried to escape from meeting it and from reforming the abuse to which it referred, by delays and excuses and fair words. It was not till August 1822, when they found it absolutely necessary to do something, that they passed a resolution with the apparent or pretended view of remedying the evil. And what was the resolution? It amounted to this at least, that in the judgment of the great body of the members of the British and Foreign Bible Society, the circulation of the Apocrypha is inconsistent with their fundamental rule. This was the interpretation put upon the law by the lawgivers themselves, by those who had the surest knowledge of its import, and the best or the only right to fix and determine it. Well, the committee could not plead doubt or ignorance of what the law really meant, though that stupid plea has been set up of late, and strongly insisted on. But did they alter their procedure—did they give up the Apocrypha? No, sir. They persevered in circulating it, and that too in its very worst forms. And observe, sir, though that resolution was passed in *August* 1822, they never adopted the course which could be said, in any measure, to flow from it, till *April* 1826. They did not pass the resolutions which are now founded on as sufficient and satisfactory till April 1826—that is, not till *four years and a half* after they were distinctly told of the sin they were committing, and as distinctly warned of its fatal consequences, and not till *three years and eight months* after they themselves acknowledged, and recorded the acknowledgment, that the law which they had undertaken to administer was prohibitory of Apocryphal circulation. And all that time they were busy in giving circulation to Apocryphal writings, as if they had formed a part of the word of God. And

let it not be supposed, sir, that in the meanwhile the matter was asleep. It was the subject of discussion in the committee. The subject was brought before them in the way of complaint, remonstrance, threatening, motion. And they did pass a variety of resolutions; but all these, one after another, were so framed as to leave them at liberty to indulge in the old habit. At the passing of every resolution, they invariably pretended to make it anti-apocryphal, and thus satisfactory to the public; but they as invariably constructed it in such a manner as to enable them to send forth Apocryphas in thousands, as they were wont to do. And shall we be told after all this, that they have *returned* to a better course? No, sir, I say it again, on the simple ground now stated, that they have not *returned*, but that they have been *dragged*—dragged like machines to it—that in April 1826 at least they were most unwilling servants in the new task which had been put upon them—that they were then as Apocryphal in heart and disposition as ever.

But it is said, that however the committee had conducted themselves previously to the date of April 1826, they are now at least in such a state as to deserve our confidence, and we should not hold out against them any longer. In opposition to this, I shall now take the liberty of laying before you a detail of particulars, which ought, I think, to dissipate that delusion, and convince the most incredulous of our opponents that our committee have done right in withholding all trust, and abstaining from all intercourse. The detail must be long, it may I fear be felt irksome and tedious, but it is of essential moment, and I will presume on a patient hearing.

In the first place, sir, I have to state, that on the part of the London committee, there is no expression of regret, nor even the simplest acknowledgment that they had been in error. Nothing appears more evident to my mind than that if they had been convinced of the illegality of their former procedure, and had got their views on the subject changed, there would have been also such an expression of regret, such an acknowledgment of error as I have now alluded to. Sir, it is no light matter of which they have been guilty. Many, indeed, speak of it as something very trifling and inconsiderable. They call it an error, a weakness, an infirmity. This is the language of the speeches made at the last annual meeting of the British and Foreign Bible Society, and only disproves the very thing which those who employ it are anxious to maintain. So it is a mere weakness or infirmity for professing Christians, men reputed for their piety, those who are the guides and leaders of Great Brit-

ain in matters of religion, to insert lying fables in the midst of God's word, and circulate the whole as the volume of inspiration! And in like manner, it is a mere weakness or infirmity, when these men did what men of the world would be ashamed to do, concealing their practices from their constituents, using dishonest means to hide them, and proclaiming that they were putting forth nothing but the pure Scriptures, though they were all the while putting forth the delusions of lying prophets under the name of the Bible! To call this a mere infirmity, is an abuse both of terms and of ideas. The conduct of the London committee, sir, is a burning disgrace in the eyes of men—it is a grievous and aggravated sin in the judgment of God. And if they regarded it somewhat in that light—the only light in which it ought to be regarded, and which can insure the necessary reformation—it was naturally to be expected, it was a necessary result, that they should have intimated to us their sense of the delinquency and at the same time intimated their regret and sorrow on account of it. But we have got nothing of this kind to satisfy us. The London committee are as obstinate in withholding acknowledgment as they were guilty in doing that which requires it to be made.

It is true, Lord Teignmouth, in the speech with which he opened the annual meeting says, that “the resolutions which the committee had formed were a retraction and correction of their error.” This, sir, I deny. They were, indeed, so far a *correction* of the error, and for this no thanks to them. But they were no *retraction*, or voluntary abandonment of the evil course. These resolutions, it is notorious, were forced upon them; and if they had got their own will, these resolutions would never have had any existence. You have this fact, a fact discreditable to the committee, but you have nothing more for it. Lord Teignmouth may give his own opinion, and I am bound to think that he gives it honestly; but his Lordship's opinion is no authority to me in such a case. There is no retraction—no regret expressed—no acknowledgment made. It is not found in their report—it is not recorded in their minutes—it is not avowed at the meeting—it is no where that I can possibly discover or perceive. And, indeed, no sooner almost has Lord Teignmouth talked of retraction and correction of error, than up gets Mr. Shore, his Lordship's son, and a chosen advocate of the committee, and asserts the very reverse, flatly contradicts his noble father, and tells you upon his honour, that he has maturely considered all the charges brought against the committee, and that as to all of them he must pronounce a verdict of acquittal. So that there was no

error in the case, it seems, to be either confessed or retracted. This gentleman, indeed, as I shall show you afterwards, has a fondness for contradiction, for he straightway proceeds to contradict himself; but it is enough for our present purpose that he declares that there was no ground whatever for the accusations brought against the committee. And if they had done no wrong, there was no reason or occasion for returning to what was right; and of course to talk of confession, correction, or retractation in these circumstances, is nothing better than an insult to common sense.

(To be continued.)

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## Selections.

### WARNING,

*Emitted by the Associate Presbytery of Ohio, against promiscuous or occasional hearing.*

The Presbytery, taking into their serious consideration the too great frequency of the practice, by some of the members of the congregations within their bounds, either through ignorance of the principles of the Secession Church on this subject, or through a desire to be like those around them, or from some other causes, think it to be their duty to warn against it all under their inspection, upon the ground of its inconsistency with our religious profession, and for other reasons which they deem it also to be their duty to set before them, in the hope they may be useful to establish them in that profession.

You know, brethren, that, in connecting yourselves with us as a particular branch of the church of Christ bearing testimony for his truths and cause, you acceded to all those public principles which we, as a witnessing body, maintain, avowing your hearty approbation of them, and your determination, in the strength of divine grace, to practice according to them.

But this is an evil particularly testified against by us as a church bearing witness for Christ, as in the Testimony of the Presbytery of Pennsylvania (now the Associate Synod of North America) under the article which treats of the duty of separation from corrupt churches; wherein it is declared to be a duty to withdraw from churches and societies in which the truth is denied, its enemies not censured, and the testimony of such as adhere to it suppressed or despised, and to give up attendance upon teachers in such churches. By an act of the same Presbytery (now Associate Synod) passed at New-York in the year 1796, the evil and inconsistency of the practice is more particu-

larly stated, and a particular warning emitted against it. And in the book for the discipline of our congregations it is declared, that the Synod "do judge the practice of attending on the administrations of such as are known to be erroneous or opposers of a testimony for truth to be censurable." And on this part of our profession we are one with the Secession Church in Scotland, as appears from her testimony and the writings of different Ministers in her connexion, both in the early periods of her existence as a church and more lately. In her testimony she speaks as follows: "We also testify against all occasional communion in public ordinances (and preaching the gospel is a public ordinance) with churches which are in a state of apostacy from, or opposition to the truth, as to render constant communion with them unlawful. Those who are chargeable with this practice, pull down with the one hand what they seem to build up with the other. It is inconsistent with holding fast what we have already attained, and with the many calls we have in Scripture to stand fast and immovable in opposition to wavering and wavering. It directly tends to induce those in corrupt communions to make light of any testimony for truth, and to harden them in courses of error and defection. It is indeed manifestly absurd; for if we may warrantably join with such at one time, why not always? why continue in a separate society?"

We entreat you, therefore, brethren, to keep in remembrance these solemn obligations you came under when you became members of the Secession Church, to go hand in hand with us in the whole of our particular profession as a church: obligations which you came under of free choice, and under a professed conviction that you believed them to have their foundation in the word of God, the only rule of Christian faith and practice. And, to impress your minds the more with the impropriety of the practice of promiscuous hearing, and shew that it is not without reason that we, as a particular branch of the church of Christ, are opposed to such a practice, we lay before you some of the evils which seem to us to arise from giving way to it.

1. It tends to frustrate the ends of our separation from those churches from which we have adjudged it to be our duty, in a Scriptural witnessing for the truth, to withdraw. Where there exists a separation in respect to the church communion, it seems to be the duty of those so separated to remain in that state of separation until the grounds of it are all done away. While these grounds continue to exist, there is the same reason still for your continuing separate, which there were for your separating from them at first, when you connected yourselves with us, as we are

engaged in supporting a testimony for truth. And you cannot be considered as doing so, if you occasionally join with them in any part of their public worship.

2. It is inconsistent with the character in which church members are to hear; namely, as *witnesses* for God and truth. Not by attaching themselves by their public profession of religion to a witnessing church of Christ, only do the people of God bear the character of God's witnesses; but all their church fellowship is a joint and social witnessing for God and truth. They go to the house of God in the character of witnesses, and to bear witness for God. They join in every act of religion of a public nature in this character and for this end: for this is the language of every right worshipper of God in attending upon the public ordinances of his grace. "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." And hearing the gospel preached in a right manner is done by them as witnesses; for they hear it in an avowed determination to receive it as God's own word, and to walk according to it, as the children of Israel said when the law was given unto them, at the foot of Sinai, "All that the Lord hath said will we do and be obedient." When present, therefore, where a society are met for the purpose of divine worship, which opposes the truth in any one instance, or in a number of instances, or opposes any part of a scriptural profession of faith, or where you may expect to hear error, you are not there to hear the gospel in the way of witnessing against these errors, and whatever is unscriptural in their profession, but as persons, who, for the present, give up with your testimony against these errors, and whatever is unscriptural in their profession; or rather approve of both. If the gospel is to be preached by the church, through her public ministry, in a way of witnessing against those who preach another gospel, observe some other form of government than Christ, the head of the church, has appointed for her; or maintain some principles unwarranted in the Scriptures; it is to be heard in the same way; and promiscuous hearing of course, ill corresponds with the character in which we are to hear the gospel, and the ends for which particular churches keep up a separate ministry and a separate dispensation of the ordinances of the gospel.

3. The impropriety of the practice appears from the intimate connexion there is among all the public religious ordinances which God has appointed to be kept up in the church, as all belonging to the worship of the one Jehovah, and to be linked together in that worship we give to him. A connexion which this

practice has a tendency to subvert, as by falling in with it you take part with those with whom you associate at the time in hearing the word, while you cannot join with them in the whole of their worship. In some cases you are prevented by means of the Psalmody they use. In others you cannot in every part of the public prayers put up among them. And in all cases you cannot join with them in the sacraments as they are dispensed by them, nor in the main ends of their existence as separate bodies for the purpose of maintaining their professions, such as they are, and distinct from others around them. And as you are not to offer up the torn or the lame to God, we think that when you cannot join in all the parts of the public worship of any church society, you are not to join with them in any part of it.

4. It appears from that unity which ought to prevail in the Christian Church in her worship. "There is one faith," saith the Apostle, and "Be ye of one mind striving together for the faith of the gospel;" and again, "With one mouth gloryfying God, even the Father." Intimating that those, who worship together publicly in the church of God, ought to be of one mind in regard to their religious profession and to the nature and manner of that religious worship they give to God, striving together for a further advance in Christian attainment in themselves, and to have the interests of the truth promoted, and the purity of gospel ordinances kept up in the church; so that churches who make contrary professions cannot warrantably associate together in the acts of their public worship, which require them to be united in sentiment, in regard to the truth, as the way to their having communion in hearing it.

5. You would be chargeable by this practice with putting asunder what God has joined together in the commission he gives to a gospel ministry;—namely, the administration of both word and sacrament, so as that those whom you may lawfully attend upon in the preaching of the gospel, you may employ also to administer to you the sacraments, and those whom you may lawfully employ to administer to you the sacraments of baptism and the Lord's Supper, you may only lawfully hear preach to you the gospel. The ministerial authority is one from the same HEAD and extending to all the parts of the ministerial work; and a person, whom you may warrantably receive as a minister of Christ in the exercise of any part of that authority, you may give public countenance to him in all the parts of it; and if you cannot receive him in the whole, you ought not to receive him in any part of the ministerial work.

6. It is a special means of fostering a spirit of division in the



church and widening the breaches already made in it. For, by giving countenance to a people who are in a state of continued opposition to the truth in those things upon which their existence as a separate society is founded, in attending upon ordinances as administered among them, you practically admit they are to be justified in continuing as they are. You encourage them in the opposition which they make to the truth. The practice naturally tends to bring men to make little account of divisions in the church, and to check a spirit of inquiry which would more likely be excited by members of every society keeping their own proper place. If Calvinists, for instance, who hold the doctrine of the free grace of God, reigning through righteousness in the salvation of the sinner, to be the only scriptural doctrine, frequent Arminian assemblies, where other doctrines are preached, these Arminians, by their presence, are reasonably made to believe that these Calvinists do not conclude the difference between Arminian and Calvinistic doctrines to be so great as they would declare them to be, or that they do not believe Arminian doctrines to be really so dangerous as they are held by them to be. And how much are such enemies to the truth emboldened by the countenance given to them by societies more scriptural in their creed? In like manner, though the degree of opposition, which is managed against the truth by a society, may be less, you encourage them in that opposition so far as it really exists by this practice.

7. It is in the teaching ordinance the difference between societies, who conclude that it is their duty to continue in a state of separation, usually subsists; and, if in the sacraments of baptism and the Lord's Supper, they cannot in conscience commune together, with equal reason ought they to refrain from communion in hearing the word. In that ordinance wherein they differ, if a separation is to be maintained, the separation ought particularly to be kept up. Because it is in hearing, the danger principally lies; and the testimony made against those from whom we differ, to be such as it ought to, must strike at the evil testified against in the way most competent to answer the end of that testimony. For example, when error in doctrine or in profession is the ground of a separation that exists between two bodies of professing Christians, the testimony the one lifts up against the other is best and most consistently supported by living up to Solomon's direction. "Cease my son to hear the instruction that causeth to err." As witness-bearing against the errors others maintain, requires that we come out from among them and be separate; so we are to be separate particularly in regard to hearing, in which

the danger of being led away by these errors mainly lies, and we, properly speaking, give most countenance unto them.\*

8. Another evil attending it, is the danger of the practice, as a usual step towards apostacy from a profession of religion, altogether. Final apostacy not unfrequently begins here. Persons becoming disaffected, through some means, with the society to which they belong, or from motives of curiosity, give way to this practice, and by degrees lose their former respect to the principles they have hitherto professed, until they renounce that profession they have made; and still using the same liberty after they have connected themselves with others, in the just judgment of God, are given up oftentimes to themselves, so much as that, in the end, they land among those who hold the most corrupted principles, and are the votaries of every delusion; or shake off all care about religion, if they do not become its open and avowed enemies. And notwithstanding it may not always lead to such consequences, it more or less is of hurtful tendency in the way of loosening your attachment to your own particular principles, or bringing you by degrees to make light of many truths and of a particularity in a profession of religion, causing you gradually to lose sight of the grounds upon which you make a distinct profession from others around you. "Error," says the Associate Reformed Synod of the west, in a warning emitted by them against Hopkinsonian and other errors, "error is congenial to the human heart; and it is much more likely that a promiscuous communion among all professing Christians will result in the deterioration of those denominations which are more pure, than in the approximation of the less pure to the standard of the former." The Synod speak mainly of communion in the sealing ordinances of the church. But it will equally apply in respect of communion in hearing of the word, and even more forcibly, because it is in this way they are most exposed to the danger of being led into error. The command to abstain from communion with those who corrupt in any degree the doctrine or worship of the church, is a command to abstain from a communion with them in hearing the instruction that causeth to err, and even in regard to communion in the sealing ordinances, the command is not specific, though

\* We cannot understand the reason of the great opposition which is made by some of the purer branches of the Reformation Church against mixed communion in the sacraments of baptism and the Lord's supper, while a free communion is allowed and practised in hearing the word; because, as respects these ordinances, there is little material difference among them as to the mode of dispensing them; whereas it is not so between those of these churches, who exist in a separate state, with regard to some doctrines taught among them, or things which are the grounds of their separation. And common sense, one would think, would teach that if it was a duty to keep up separate communion in any way, it ought to be in that ordinance wherein they differ.

that too under the command to separate from such must also be considered as prohibited.

9. Finally, it is unwarranted by scripture and contrary to the best Reformed Churches, and virtually condemned even by those churches who do not expressly prohibit the use of it. To shew that it is unwarranted by Scripture, we present to your consideration the following passages: Prov. xix. 27. "Cease, my son, to hear the instruction that causeth to err from the words of knowledge." Matthew xxiv. 23. "Then if any man shall say unto you, lo here is Christ, or there, believe it not," &c. 2. Cor. vi. 17. "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2. Thess. iii. 6. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not according to the tradition which he received of us;" and ver. 14. "If any man obey not our word, note that man and have no company with him, that he may be ashamed." 2. John x. 11. "If there come any unto you and bring not this doctrine, receive him not into your houses, neither bid him God-speed: for he that biddeth him God-speed is partaker of his evil deeds." Rom. xvi. 17. "Now, I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." Heb. xiii. 9. "Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been exercised therein." Eph. iv. 11, 12, 13, 14, 15. "And he gave some Apostles, and some prophets, and some pastors, and some teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children tossed to and fro, carried about with every wind of doctrine, by the slight of men and cunning craftiness whereby they lie in wait to deceive. But speaking the truth in love, may grow into him in all things who is the Head."

To show that it is contrary to the practice of the best Reformed Churches, we shall only produce as instances at present, the church of Scotland, in the periods of the first and second Reformation, with the different branches which have sprung from that church, as we ourselves have done; as it is concerning these we have the best opportunity for information in a case of this kind. By the General Assembly of the church of Scotland it was

prohibited, in several acts, in the time of John Knox. In that early period of the Reformation, it is true, there was not any need of extending the prohibition beyond the Popish Clergy, because there were none else at that time in that country from whom the church was in danger; nor for a long period after, until the hierarchy of the church of England was attempted to be forcibly introduced into it, and then we find many resolutions and acts passed by the more pure party in the church of Scotland against giving them countenance and promiscuous hearing in the way of attending the ministrations of the curates opposed by them in the pulpit and from the press. In Stewart's Collections of the particular acts of that church, we find an act of the Assembly of that church levelled against it, for the year 1641, which runs thus:

“ The Assembly Aug. 4, doth charge all ministers and members of this Kirk to suppress all impiety and mocking of religious exercises, and that they eschew all meetings under the name and pretext of religious exercises, which are apt to breed error, scandal, schism, neglect of duties in particular callings and such other evils.”

Now the meetings or assemblies, they are required to avoid, are all meetings or assemblies, public or private, where the danger referred to is probable; and such, one religious society is to another, as it exists in the judgment of that other, to support some error either in doctrine or worship or profession. As for instance, Episcopalians exist as a distinct body for the purpose of maintaining the Episcopalian form of church government, which is an error in regard to church government, in the opinion of the Presbyterian and Independent. The Presbyterians exist as a distinct body to maintain the Presbyterian form of it, and the Independents to maintain the Independent form; so that they exist separately to maintain an error in regard to church government, in the judgment of each other, and in the judgment of the Episcopalian. And, in point of doctrine, some, as anti-pedobaptists, for maintaining that infant baptism is not agreeable to the revealed will of God. Some, as Socinians, to deny the eternal Sonship of Christ; as Arminians, to deny election, the perseverance of the saints, uphold the natural ability of man to do good, &c. Hopkinsians, to maintain their various doctrines; while others exist in a separate state, to give magistracy too great a power in the church and make religious qualifications essentially necessary, not only to the well-being, but to the being of magistracy; to defend the doctrine of common benefits as purchased by Christ or the reverse; or to maintain some false views of

church communion, or in support of a purer kind of it. So that they are all, on some one point, in the judgment of each other, those who give the instruction that causeth to err. It tends to breed schism also in the judgment of that other; for it is in that separate state, according to it, without a scriptural ground, and thereby chargeable with rending the church of Christ, as it concludes. And as to some societies, their very existence in their separate state is to breed neglect of duties in particular callings, &c. as they have their separate existence to oppose public religious covenanting, if not altogether as a duty, at least in the seasonableness of the duty, a lawful subjection to civil magistracy, witness-bearing for the truth, &c. So that this injunction of the Assembly must be construed into a prohibition of the practice of promiscuous or occasional hearing. Alexander Shields, Durham, of Glasgow, and some others, of this church, wrote at considerable length against the practice.

The Reformed Churches of Britain and America also testify against it. The act, declaration, and testimony of the Reformed Presbytery of Scotland states her principles on this subject, in these words: "The Presbytery testify against all ministerial or church communion with such who, though they may occupy the place of office-bearers in the Church of Christ, yet are destitute of those qualifications indispensably required by the church's Head; or enter not into the office by the door he has appointed in his word; own another head than Christ, or apostatize and fall away from the truth and cause of Christ formerly espoused and sworn to by them in a church capacity. Against all active owning and countenancing of such by attending upon any of their corrupt official ministrations, or receiving any ordinance from such to whom the Lord has denied his blessing." And that the Presbytery means all such as are in a state of separation from them, being so in the judgment of this church unwarrantably, is very evident from what she says in the connexion. The testimony of the Reformed Presbytery in the United States, in the historical part, speaks as follows, describing both the principles and practice of that church previous to its enactment: "They (the Presbytery) sincerely lament, that the principles of their testimony should prove so opposite to the practice of many churches, containing many of the saints of God; but they had no alternative; they must either act thus or renounce their faithfulness. They cheerfully appreciate the talents and piety of their acquaintances; and, as opportunity may offer, may commune with them as friends and as Christians; but they cannot extend to any one the right hand of fellowship in the visible

church upon any other principles than those contained in their declaration and testimony: nor can they consistently join either stately or occasionally in the communion of any other church by waiting upon its ministry, either in word or sacrament, while opposed to those declared sentiments.\* And describing the practice of the Covenanters, after the revolution, when they were destitute of a gospel ministry, Messrs. Linning, Boyd and Shields, having left them to go into the established church, they say: "As true to the principles of Presbyterian order, they would not call to the exercise of any part of the ministerial office any whom they could not invite to the whole of its duties. They would not call any one to preach the word to them whom they could not admit to dispense the sacraments. *Neither would they attend any where to the ministry of the word, except where they could conscientiously join in visible communion.*"† So that here we have the testimony of that portion of those belonging to this body, which is in this country in confirmation of what was the principles and practice of the body in general, from the beginning on this subject, at the same time they are declaring what had been, and what were to be their own principles and practice as a church bearing testimony for Christ.‡

Dr. Black, of Pittsburgh, one of the ministers of this church, has declared himself against the practice, in his Synod sermon, preached some years ago, upon the subject of church communion, at the meeting of the Synod in Pittsburgh; in which he expresses himself as follows: "The ministerial office is a unity and no reason can be given for dividing it. If those who bear this office cannot hold communion together in one part of it, they can-

\* Ref. Prin. Exhib. page 139.

† Ref. Prin. Exhib. page 97.

‡ Some of the ministers of this church now attempt to deny that occasional hearing was ever prohibited by that body or made censurable, and even recommend and practice it themselves. And when reminded of the language of their public standards, they have been known to plead that any thing said against the practice in these standards is not contained in their testimony, but only in the Historical View prefixed to their testimony. But, unless they mean to deny that the Historical View gives a true statement of the former principles of their church, and to maintain that a change has been passed upon them in respect to this subject, we do not see what can be gained by pleading that it is not contained in that part called the testimony; because the declaration of the Presbytery is, that these had all along been the principles of that body, and were their principles at the time the testimony was published; for they speak, particularly in the first extract, in the language of the present time when that Historical View and the testimony were framed. And as any impartial reader will see, the whole volume, including the Historical View and the Testimony, bears the title on the front *Reformation Principles Exhibited*—a proof that, whatever now is their principles concerning occasional hearing, it was then contrary to the professed principles of this church. But that this is not yet the mind of all of them, see Evangelical Witness, pages 499, 500; and 501, of Vol. 4; where we have given us in detail, an account of the practice of Covenanters before and after the Revolution Settlement, with approbation, particularly on the ground of their consistency on this point.

not consistently in another. Those who cannot subscribe the same terms of communion, cannot interchange in any part of their official or ministerial duty. The house of God is like its glorious owner, full of order and not of confusion." Again, "there are sometimes such corruptions so interwoven with the constitutions of churches, and so conspicuous in their daily administrations, that we are obliged, if we would be faithful, to lift up a testimony against them. But how contradictory must it be to join in the most intimate union and fellowship with those against whom we are holding up a testimony, because of their unfaithfulness! Where is our testimony in the moment of communion? Are we then ceasing to hear the instruction which causeth to err?" The concluding sentence shews what is that communion to which he refers, and that it cannot be understood as referring, with any propriety of language, to communion in the sacraments of baptism and the Lord's supper, but only to communion in hearing the word. Mr. Douglass, a member of this church in Glasgow, published a few years ago, strictures on occasional hearing, which underwent a second edition, and met with considerable applause by the Editor of the Christian Magazine, in a review of the work. But there is no room here for extracts.

The Associate Reformed Church, also, in an early period of her existence, we find publicly acknowledging it to be an evil in a public warning emitted by them, which they caused to be read from the congregation of Oxford, against two members of the Associate Presbytery, for their adhering to the principles they had hitherto professed, and refusing to join the aforesaid church in an opposition to these principles. In that warning they say: "They cannot but look upon the conduct of these brethren as schismatical and tending to sow discord and division among Christians: and, therefore, warn this congregation against countenancing their administrations, aye and until they return to their duty and due subjection to this Presbytery in the Lord." In so far as they considered these ministers as in a state of testifying against them without due cause, they acted consistently, and their conduct was in fact a practical admission of the impropriety of the practice and its inconsistency with all right witnessing for the truth. It shows that this church is in sentiment the same with other churches, though she does not testify against it generally.

The Presbyterian Church of the United States have not, as far as we have acquaintance with their proceedings, as a body, passed any acts expressly prohibitory of this practice. But from the lecture of Dr. Miller, Professor of Divinity in the Theological

Seminary of Princeton, under the direction of this church, to his students, on creeds and confessions, we shall give the following extract, which, as far as it goes, is as strong a proof of the inconsistency of the practice as we can produce from any author. "How can two walk together, unless they be agreed? Can a body of worshippers (continues he) composed of Calvinists, Arminians, Pelagians, Arians and Socinians, all pray, and preach, and commune together profitably and comfortably, each retaining the sentiments, feelings and language appropriate to his denomination? This would be indeed to make the house of God a miserable Babel. What! can those who believe the Lord Jesus Christ to be God equal with the Father, and worship him accordingly, and those who consider all such worship as abominable idolatry; those who cordially renounce all dependence on their own works or merit for justification before God, relying entirely on his rich grace through the redemption that is in Christ Jesus, and those who pronounce all such reliance fanatical, and man's own righteousness the sole ground of hope—can persons who cherish these irreconcilably opposite sentiments and feelings on the most important of all subjects, unite, with edification, in the same prayers, *listen from Sabbath to Sabbath to the same instruction*, and sit together in comfort at the same communion table? As well might Jews and Christians worship together in the same temple. They must either be perfectly indifferent to the great subjects on which they are thus divided, or all their intercourse must be productive of jarring and distress. Such a discordant assembly might talk about church fellowship; but that they should really enjoy that fellowship which the Bible describes as so precious, and which the pious so much delight to cultivate, is impossible; just as impossible as that righteousness should have fellowship with unrighteousness, or light hold communion with darkness, or Christ concord with Belial." It is true, that in Dr. Miller's Lecture on Creeds and Confessions referred to, the differences which prevent that communion seem to be confined to what many call the essential truths, &c. But a difference in what are called non-essentials (with what justice we shall not here stay to state) as really prevents communion of a right kind, as a difference in the essentials. For as the Associate Reformed Synod, in her warning aforesaid, speaks to very good purpose, in answer to those who would make the boundary of church communion a holding by the essentials; "Stop at fundamental errors, say some. It is indeed difficult to give a complete list of fundamental errors; but call in the aid of practical good sense, and you will be safe;" to which she answers, "Indeed! but has not every person



some idea of the case with which a little sophistry can lead good sense captive? How many grains of sand make a heap? Do three? You must say No. Do four? You must make the same answer. In this way the question may proceed, still adding a single grain till you come to a thousand, and then if you say these are a heap, you may be accused of having absurdly made a single grain constitute the difference between little and much, &c.

Dear brethren, engaged professionally together with us in maintaining the cause of the Secession which we believe to be the cause of God and truth, we ought to study consistency in our practice as church members, that we may recommend that cause in which we are engaged to the world. And but consider, that by giving way to the practice of promiscuous hearing, you are belying your profession by which you have declared that you are convinced it is your duty to come out from those who make a profession which is unscriptural; you give offence to the brethren, and you know what our Lord has said concerning such as make no conscience of guarding against this: You bid those, from whom you have considered it your duty to separate, God-speed, in the dissemination of those very principles which as Seceders you testify against them for maintaining; you encourage them in that very opposition they manage against you, as you are engaged in supporting a testimony for the Lord's truths, cause and interest, in the world: In a word, you are building up what by your withdrawing from them you are attempting to destroy.

For living agreeably to your professed principles you may be sneeringly reproached as bigots, persons of very narrow spirit, illiberal, &c. But in following Christ you must lay your account with reproach for his namesake. To flesh and blood it is very hard to hear how a conscientious regard to truth and duty is so often ridiculed and misrepresented by even many professors of religion in these times. But as our Lord himself had to complain that because the zeal of his Father's house had eaten him up, the reproaches of them that reproached him, fell upon him. You may not account it strange that you have to meet with a treatment in some respects similar: but ought rather to esteem it an honour that you have a fellowship with Christ in these reproaches, and by no means to be drawn aside from your steadfastness in order to avoid them: For if you will be considered as Christ's genuine disciples you must be ready to follow him through both good and bad report, and take up this as a part of the cross in the way of your public appearing for him. And if

you have your record on high as those who are the faithful in Christ Jesus, it is a matter of very inferior importance what opinions fellow men shall entertain concerning you. Paul's words to the Corinthians, respecting the unequal reception he met with from some of them, as an Apostle, may be a sufficient reply in the case of any such wrong judgment formed concerning your profession, your motives in that profession, or any thing connected with your religious and witnessing character. "But with me it is a very small thing that I should be judged of man's judgment—But he that judgeth me is the Lord."

Perhaps you may be ready to conclude that where the main doctrines of the gospel, you have ground to believe, are preached, there may be no impropriety in attending, but much probable advantage when you have not an opportunity in your own places of worship, and may be saying that it is where you have reason to believe these are preached, you would only desire to attend. But you ought to consider that the same reasons which required you to separate from those, among whom these doctrines are preached, as societies which you believed in some things deviating from a scriptural profession, ought to be reasons why you should stand firm in the station you have taken, and expect when Providence does not give you an opportunity of attending upon public ordinances dispensed in the way in which your consciences can approve of, you are in the due use of private means to look for his blessing, and not by an unwarrantable attendance where you cannot, with a good conscience, join all the parts of public church communion. For, to use the words of the Associate Synod of Scotland, "If we warrantably join (in this) at one time, why not always? Why continue in a separate society?" And, in manifold instances, it is difficult to know that the main doctrines of the gospel are preached generally, where perhaps you would expect to hear them. How often is something like the free grace of God in our salvation preached, when, notwithstanding, it is turned into a salvation by works; faith, repentance, &c. being made pre-requisites to our obtaining the divine favour; the appropriation of faith denied, and the sinner in some hidden manner allowed a partnership with Christ in the work of his salvation. While to go where you may expect to hear error about the smallest article of divine truth taught; error about the government of the church, or about the nature of Christian profession, and where you may expect to hear some truths trampled upon under the idea that they are non-essentials, and a particularity in Christian profession and witness bearing in general ridiculed, would show that you had too little respect for the hon-

our of divine truth. But we trust, brethren, that these considerations we have set before you will weigh with you so far as to bring you to lay this matter to heart, and to practice according to your profession of which you ought not to be ashamed. Brethren, the grace of our Lord Jesus Christ be with you. Amen.

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### Select Religious Intelligence.

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#### TESTIMONY OF THE UNITED ASSOCIATE SYNOD IN SCOTLAND.

*From the Edinburgh Weekly Chronicle of Sept. 19, 1827.*

“Wednesday, after reading the minutes of last Synod, respecting the use to be made of the Testimony, and the pledge given by the Synod to proceed with the revival of it on the Wednesday of the present Synod, it was moved that as a number of petitions and remonstrances had come up from Presbyteries, Sessions and Congregations, respecting the deed of last Synod, in which it was agreed, that the Testimony should not be made a term of communion, and complaining of such deed, the Synod before proceeding with the revival should consider these papers. It was contended that the Synod was bound to redeem its pledge, and proceed with the revision of the document, and take up the consideration of the papers afterwards; but, after much discussion, this was overruled, and the papers, to the number of eight, were read. No person contended that the Testimony should be a term of communion, but several felt aggrieved by the *explicit declaration*, that it should not be a term of communion. Several motions were made, but the one finally adopted is to the following effect: That, while the Synod retain the Confession of Faith and Catechism, as recognized in the basis of Union and the Summary of Principles, as their creed, or profession of faith, or terms of communion, and therefore do not elevate the Testimony to the place of authority which these standards occupy, they, having deliberately reviewed, adopt and sanction it as a defence and illustration of the principles and design of the Secession; and agree to insert in the fifth question of the Formula the following reference to it. “Do you approve of the principles and design of the Secession, for the more full illustration of which the testimony, as adopted by the United Associate Synod in 18—, has been emitted? And do you resolve, through grace, to prosecute the design of the Secession, and earnestly recommend it to the candid and diligent perusal of the church?” It was agreed to take up the revival of the Testimony the following day.”

As the Synod had not finished its session at the date of the paper from which the above extract is taken, we are not able to say whether the revival was completed, and the Testimony adopted or not. But since it is not, after all, to be a term of communion, this is a matter of little consequence. The above decision is, however, one of no small importance, as testing the state of matters in that body. And we are truly sorry to find that the predictions of some respecting this matter, have been accomplished. A Testimony, adherence to which is not required either of the ministers or people of the church, is in reality no testimony, and of course the United Church have no Testimony, farther than is contained in the Basis and Summary of Principles, against the numerous defections from Reformation principles, which so abundantly prevail. And this we cannot but consider as a most important defection from the attainments of that branch of the Secession with which we in the Associate Church were connected. The above extract appears, we think, to have internal evidence of being written by one *opposed* to making the testimony a term of communion, and, therefore, though it may not *mis-state the facts*, we are well assured it is calculated to make a *false impression*. It is stated above that “no person contended that the testimony should be made a

*term of communion,*" which would seem to intimate that there was no desire with any to have it so. This, we are able on good authority to state, is not the case. Nothing less than a desire to have it made a term of communion was expressed by the complaints against the former deed of Synod, declaring that it should not be so; and the view entertained of the matter was, that an unqualified reversal of that deed would, though indirectly, be equivalent to an act making it a term of communion, which they had no hope of obtaining in a direct manner. In this, however, they have been unsuccessful. The above resolution, though containing a great many soft words which mean nothing at all, yet expressly bears that they "*do not elevate the Testimony to the authority of their terms of communion.*"

### MISSION TO MISSOURI.

We have received a letter from the Rev. James P. Millar, who, together with the Rev. John Walker, was appointed by the Associate Synod at their last meeting on a missionary tour of three months in the states of Indiana, Illinois and Missouri. Having no authority to publish this letter, and as it announces an intention to furnish some account of their success for our pages, we merely state that the missionaries were much gratified with the kind reception which they met with through the whole course of their mission. The situation of the people, destitute of a pure dispensation of the gospel in these regions is truly distressing. Very earnest desires for preaching were expressed, and the people are willing and anxious to make every exertion in their power to obtain it. Several congregations were organized, and several stations, where preaching is desired, have been ascertained. In their progress upwards of \$100 were obtained for the missionary fund, and \$250 subscribed for next year. Three or four missionaries could there find constant employment, and if that number could be sent and kept for one year, in all human probability that number could be permanently settled within that time. Surely then this must be a field worthy of notice, and we hope that a proper knowledge of its nature and extent only is necessary to induce our congregations cheerfully to furnish the means of cultivating it. We certainly know of nothing to which congregations can contribute a little of that which the Lord has lent them with more prospect of advantage than to a missionary fund, to be laid out in sending the word of eternal life to our sons and daughters and brethren who inhabit the new settlements of our country, and who without this, are a prey to every seducer; and if not without God, and without hope in the world, yet are in a great measure without the blessings and consolations of a preached gospel. We earnestly commend the condition of such to the sympathy, the prayers, and the active charity of our churches, in the confident expectation that they will not exemplify the character of those who say, "Be ye warmed, be ye clothed, yet give not the things that are needful."

### SURVEY OF AMERICAN MISSIONS.

The missions under the direction of the American Board of Missions, are in India, Western Asia, the Sandwich Islands, and the Indians in North America.

*India.*—These are in Bombay, the third of the British Presidencies in India; and in Ceylon, a large island opposite the Coromandel coast. Population of the island of Bombay, 200,000; of the Mahratta country, 12,000,000. Length of Ceylon, 300 miles; breadth 200; population 1,500,000; the missions of the board in Jaffna district, on the north of the island; the Tamul language spoken. The mission in Bombay commenced in 1813; that in Ceylon in 1816.

*Bombay.*—Rev. Allen Graves, *Missionary*; Mrs. Graves; James Garrett, *Printer*, Mrs. Garrett.

Mrs. Nichols has removed to Ceylon, as the wife of Mr. Knight, church missionary at Nelsore, and Mrs. Frost, also, as the wife of Mr. Woodward.

American missionary in Jaffna. Rev. Cyrus Stone and Rev. David O. Allen, *Missionaries*, and their wives, and Miss Cynthia Farrar, embarked at Boston, in the Emerald, June 5th, and have probably arrived at Bombay.

The schools for boys are 24 in number, containing 1,300 pupils. In Feb. 1826, a separate school was opened for girls, and in five months, 10 schools of this kind were established, containing 204 girls. About \$1,500 were contributed in 1824, by English residents in Bombay, for the promoting of native free schools. In 1825, the natives of Bombay and its vicinity, formed an association in direct aid, as it would seem, of the free schools of the American mission, and raised \$100: about \$130 were received from other sources. When the schools for native females were commenced, a collection of more than \$300 was made for their support.

The publications of the mission for its own use, in *Mahratta*, between Jan 1st. 1825, and Dec. 31st, 1826, were twelve, being parts of the Bible, or Tracts, and the number of copies was 60,350.

In *Mahratta*, for the Society for Promoting Christian Knowledge, eight thousand copies of parts of the Bible were also printed.

A number of pamphlets, and of books of various sizes, were also printed, in English, for the use of the mission, and for others. About half of the copies of Mahratta books, printed for the mission, had been distributed, at the commencement of the last year. Vast numbers of the natives were disposed to receive books of a religious character.

*Ceylon*.—Stations at Tillipally, Batticotta, Oodooville, Panditeripo, and Manepy.

The boarding school for girls is at Manepy. There are 28 girls in the school, divided into four classes. No report was received during the last year, of the number of scholars in the Free Schools. It was stated in the last survey, at 2,414 boys, and 255 girls, taught in 59 schools, by 68 school-masters. The number of scholars in the boarding schools was estimated at about 200. The mission is now in possession of a printing press.

#### WESTERN ASIA.

Stations at *Beyroot*, in Syria—at *Smyrna*, in Asia Minor—and on the island of *Nalla*. The last, for prudential reasons, has been made the seat of operations for the printing establishment, which is designed principally to act upon the countries in Western Asia. The first missionaries embarked at Boston, in the autumn of 1819.

*Beyroot*.—On the shores of the Mediterranean, a few miles north of Sidon, and near the foot of Mount Lebanon. Commenced in 1823.

Rev. Wm. Goodell, *Missionary*; Mrs. Goodell, Rev. Issac Bird, *Missionary*, Mrs. Bird.

Messrs. Goodell and Bird mention ten persons who have given hopeful evidence of piety in consequence of the instructions of themselves and their brethren, viz. four of the Armenian church, two of the Maronite Roman Catholic church, two of the Greek Catholic church, and two of the Latin church. The names of the Armenians are, Dionysius Carabet, an archbishop, Gregory Wortabet, a priest, Maria, the wife of Dionysius, and Jacob, a young man, who died in the autumn of 1826. The Maronites are Asaad Shidiak and Phares Shidiak; and the Greek Catholics are, Susannah, the wife of Gregory Wortabet, and Yooseph Lefufy, brother of Susannah. The others are European ladies. There have been previously published in the *Missionary Herald*, &c. very interesting accounts of some of these persons. Several others have been mentioned, as being in a state of mind more or less promising, viz. Jacob Aga, a bishop of the Armenian church, Galeb Shidiak, or other of Asaad and Phares, Mrad, their uncle, Naami Latoof, a young sheki of Tripoli, and Peter Te-en, a promising young man, all of the Maronite church; Asaad Jacob, (of whom accounts have been received somewhat more favorable, than those before published.) Tannoos, an active school-master, Fer A'lab, a promising young man, and Michael, his cousin, of the Greek church. The excitement on the subject of religion in Beyroot and its vicinity, has, for many months, been great. More than 100 copies of the sa-

ered books were distributed gratuitously in the year previous to July, 1826, and 379 were sold. The reading of the Scriptures with the people in ancient and modern Armenian, ancient and modern Greek, Turkish, Turkish Armenian, Arabic, and Italian, is pursued almost daily. Translations have been made in Arabic and Armenian, and a press and types have been procured to print them at Malta. An average attendance of about 300 children (of whom 80 were girls) was secured to the schools during the first half of 1826. In subsequent months, the number was considerably diminished by persecution. On his way to this country, Mr. King spent some time at Smyrna, visited Constantinople, Algiers, Minorica, Spain, France and England. He arrived at New-York, in September last.

*Smyrna.*—Rev. Elnathan Gridley, and Rev. Joseph Brewer, *Missionaries.*

Mr. Gridley bestows special attention on the Greeks. Mr. Brewer, being supported by the Female Society of Boston and vicinity for promoting Christianity among the Jews, directs his principal inquiries and labors to the Jews. He has spent some months in Constantinople, for the sake of better helps in his preparatory studies.

*Malta.*—Rev. Daniel Temple, and Rev. Eli Smith, *Missionaries*, Homan Hallock, *Printer.*

Mr. Smith went to Egypt about a year ago, with a view to the acquisition of the Arabic language. He thence proceeded to Syria, where he was at the latest dates. Mr. S. is expected to take charge of the Arabic press. Mr. Hallock's engagements as printer, are for a limited time, and on a fixed stipend. Mrs. Temple died on the 15th of uanuary of last year. Since her death Mr. Temple has been bereaved also, of two of his children. No particular account of the operations of the press at Malta for some time past, has been received. Previous to 1826, there had been printed about 2,000,000 of pages in modern Greek, and somewhat more than 450,000 pages in Italian. The station was commenced in 1821.

A considerable difficulty is experienced in presenting religious tracts to those who need them, and would most probably be benefitted by them. Italy and Spain are carefully guarded against the intrusion of religious books. In other places around the Mediterranean, suitable agents are needed to travel, to become acquainted with the best means of access to the people, and to distribute the Scriptures and tracts. For the want of such agents, publications had been, for some time, accumulating in the depositories at Malta. It seemed desirable, therefore, that special efforts should be made for the purpose of enlarging the sphere of missionary influence and agencies.

Messrs. Gridley and Brewer have found a great demand for religious works in Asia Minor.—*Missionary Herald.*

[To be concluded.]

#### CHURCHES IN NEW-ENGLAND.

By a table published in the 2d number of the Quarterly Journal of Education, it appears that there are in the five New-England States, 1684 congregations, of which 862 are Congregational, 605 Baptist, 167 Methodist, 72 Episcopal, 15 Presbyterian, 85 Freewill Baptist, 24 Universalist, 6 Chrystian.

### Ecclesiastical Chronicle.

*Presbytery of Cambridge.*—The Associate Presbytery of Cambridge met at Cambridge on Wednesday 6th instant. A unanimous call for the Rev. Thomas Beveridge from the Associate Congregation of Argyle was sustained and ordered to be transmitted to the Presbytery of Philadelphia to be presented. A moderation was granted to the congregation of Putnam. A petition from a number of individuals in Johnstown to be organized into a congregation, under the care of Presbytery, was granted. Mr. William Pringle, a preacher from the United Associate Synod of Scotland, was received, upon expressing his approbation of the principles of the Associate Church in this country.

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**THE GOSPEL MINISTRY.**

A SERMON.

"We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." 2. Cor. iv. 5.

The Christian Minister is invested with the most honourable and useful office that can be entrusted to man. He is set for the defence of the gospel. His duty is to publish salvation—to give warning from God, and to watch for the souls of others as they that must give account. He derives his commission from the Lord Jesus Christ himself, the great Apostle and High Priest of our profession. By it he is authorized and appointed to declare all the words of this life, and to keep nothing back that may be profitable to men. Renouncing all selfish views, he is to keep one object constantly in view—the glory of his Master, and the success of his work. He is to declare the truth as it is in Jesus, and thus to commend himself to every man's conscience in the sight of God.

Of the manner in which the duties of the ministerial office should be discharged, we have an excellent pattern in the life and ministry of our Apostle. He "determined to know nothing but Jesus Christ and him crucified," and to preach Christ Jesus the Lord. v. 5. From this example we are to conclude, that to preach Christ Jesus the Lord, is the proper employment of the gospel minister. Christ has been the great subject of every revelation from God. He is introduced in the first promise to man. The prophets were sent to foretel his coming. "The Spirit of Christ was on them when they testified beforehand the sufferings of Christ, and the glory that should follow." After he had risen

from the dead, ascended to the right hand of power, it became the principal employment of his ministers to declare his finished work—to set forth his humiliation and his glory, and to publish salvation through faith in his blood. “I determined,” says Paul, “not to know any thing among you, save Jesus Christ and him crucified.” “I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.” “We preach not ourselves but Christ Jesus the Lord, and ourselves, your servants, for Jesus’ sake.”

To preach, is to proclaim like a herald, or to publish by authority. And to preach ourselves is to celebrate our own wisdom or power, that we may promote our own interest, or secure our own personal aggrandizement, all which the Apostle entirely disclaims. His constant aim was to proclaim the glory of Christ,—That he was the anointed Messiah—the long promised Saviour and the great Ruler of the world, able to save to the uttermost all that come to God by him. In discharging the duties of this important office, instead of seeking to enrich himself, he was willing to be the servant of all for Jesus’ sake. In directing your attention to this subject so deeply interesting to those who preach the gospel, and to those who hear it, I purpose through divine assistance,

I. To shew what it is for a minister to preach himself.

II. What it is to preach Christ Jesus the Lord. And

III. To notice that self-denial which is most ornamental to a Christian minister.

I. Let us consider what it is for a minister to preach himself. Though christian ministers are most solemnly bound to disclaim all interested views, and to renounce self in every shape that the Lord alone may be exalted: yet it cannot be denied that many, notwithstanding their solemn obligations, have neglected Christ and preached themselves. When is it that the ministers of Christ may be justly said to do this? This is an important enquiry, and we must not evade it. He may be said to do so—

1. When he preaches the opinions of men, instead of the truths of God. The minister of Christ has a sacred trust committed to him, which he must not betray. He is entrusted with the ministry of reconciliation, and he is laid under the most solemn obligations to declare the gospel of the grace of God, simply as it has been received from the Lord Jesus Christ. Whosoever, therefore, intermixes his own opinions with the doctrines of Christ, and corrupts the institutions of his Lord, incurs a fearful responsibility. He braves the high authority of Heaven, and exposes himself to the awful denunciations of divine wrath. “For I testi-



fy unto every man that heareth 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; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. xxii. 18. 19. From such a charge the Apostle vindicates his preaching. (2. Cor. ii. 17.) "We are not as many that corrupt the word, but as of sincerity, but as of God, in the sight of God so speak we in Christ."

2. A minister may be said to preach himself, when he seeks his own honour and reputation. The love of fame is powerful in its influence and operation. Corrupt nature covets applause, and applause gratifies the selfish tempers and dispositions of men, and is, therefore, eagerly sought after. This did not Paul. Though skilled in the learning of Greece and Rome, and high in reputation among his own countrymen, yet he renounced all for Christ. What things were gain to him, these he counted loss for Christ. Christ was the one object of his glorying. "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

He who loses sight of the cross of Christ, or even in preaching the doctrines of the cross, seeks to acquire the reputation of an orator, or to court the applause of the thoughtless multitude, by a pompous flourish of enticing words, instead of the plain testimony of God, is chargeable with preaching himself. From such a reproach the Apostle vindicates his ministry; (1. Cor. ii. 1.) "And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. My speech and my preaching was not in enticing words of man's wisdom, but in demonstration of the Spirit and of power." The gospel was his study, and he had no other subject of investigation. His heart was in his Master's work, and his aim was his Master's glory.

3. A minister is chargeable with preaching himself, when his chief object is to acquire wealth. The love of money is the root of all evil, and every man looks for his gain from his quarter. The Scripture, indeed, allows, that he who preaches the gospel should live of the gospel. Yet he must have higher motives for taking on him this sacred office, otherwise his selfishness is condemned by the sacred Scriptures. A Bishop must not be given to filthy lucre. "Feed the flock of God, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind." 1. Pet. v. 2. Such also is Paul's advice to Timothy and Titus, and he took the advice which he gave. "I,"

says he, "have coveted no man's silver nor gold nor apparel." But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. 2. Cor. iv. 2.

4. A minister may be said to preach himself, when he preaches from party motives. When he preaches the gospel not so much to draw sinners to Christ that they may be saved, as to form a party of which he may be the chief. This was the character of many preachers in the Apostolic age. They cared not though they made a schism in the body, provided they could bring themselves into notice. "Some, indeed, preach Christ even of envy and strife, some also of good will." Divisions of the most pernicious tendency were thus early produced, and by the same shameful conduct have too frequently been perpetuated. But the faithful servant of Christ carefully directs perishing sinners to the true foundation, and rejoices not so much in his prosperity, as in his Master's honour. Whether, says our Apostle, in pretence or in truth Christ is preached, I therein do rejoice and will rejoice.

5. A minister is chargeable with this sin, when he takes on him this sacred office, from a love of ease and self-indulgence. The ministerial office, when duties are properly discharged, requires the greatest vigilance, firmness and prudence. These duties are both painful and laborious, and the minister who will discharge them faithfully, must endure hardness as a good soldier of Jesus Christ. But this office is accompanied with temptations and liable to abuse. Men are ready to esteem you their enemy when you tell them the truth, and to account you their friend when you flatter them in their follies and prejudices. The minister of religion has ready access to the passions of men, and is often strongly tempted to gratify their vanity, and to suffer sin upon them as the readiest way to secure their favour and his own ease. There is, therefore, the greatest need for him to stir up the gift that is in him, and to labour with unceasing vigilance and zeal for the best interests of the souls of men. Such a labourer was Paul. "Do I," says he, "now persuade men or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Gal. i. 10. And he justly reprobates the criminal conduct of those who professed to preach Christ, but whose whole conversation made it manifest that they sought chiefly personal gratifications. "For many walk of whom I have told you often, and now tell you even weeping that they are the enemies of the cross of Christ, whose end is

destruction, whose God is their belly, whose glory is in their shame, who mind earthly things." (Phil. iii. 18: 19.) This is not to preach Christ, but ourselves, and those who do so, serve not our Lord Jesus Christ. For this service requires us to renounce self in every shape, that Christ may be all. "But as we are allowed of God to be put in trust with the gospel, even so we speak not as pleasing men, but God which trieth our hearts." 1. Thess. ii. 4: Happy is that minister who, with our Apostle, can appeal to his hearers and to his God, "ye are witnesses and God also, how holily and justly, and unblameably we behaved ourselves among you that believed; and as ye know how we exhorted and comforted and charged every one, even as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory." 1. Thess. ii. 11. 12: But,

II. Let us now proceed to shew what it is to preach Christ Jesus the Lord. And,

I. I begin with observing, that those who would preach with safety to themselves, and benefit to the souls of men, must do it from a heart-felt love to the Saviour. It hath, indeed, pleased the Lord sometimes to make use of unfaithful and selfish men to publish his gospel. One received part of this ministry and Apostleship from which he fell by transgression, that he might go to his place. Our Apostle also allows that a man may preach the gospel to others and be himself cast away. But though God has sometimes blessed the labours of ungodly men, yet the Scriptures warrant us to say, that they were unsent, and when their work "shall be made manifest," it will generally be found to be without fruit. Their whole ministry is but a scene of hypocrisy and deceit, and draws after it the deep damnation of Hell. The Apostle is careful to inform us that his zeal was prompted by gratitude and love to his Lord, who loved him and gave himself for him. "When it pleased God to reveal his Son in me, then I conferred not with flesh and blood:"—"For the love of Christ constraineth us," &c.

This is a matter of the greatest importance, because there is too much reason to fear, that from this quarter the most pernicious errors have crept into the church. Men, who have never known the love of Christ, will be ready to introduce to the notice of their hearers any other subject sooner than his cross. On the other hand, if they have tasted that the Lord is gracious, no subject will be more delightful than the unsearchable riches of Christ.

2. To preach Christ Jesus the Lord, is to publish the glories of his person and character, and to shew forth the excellency of his

salvation. To declare his glory and to shew forth all his praise, is indeed more than human tongue can do. He is possessed of all human excellence and divine perfection. He is fairer than the sons of men. "In him dwelleth all the fulness of the Godhead bodily." "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." In him is to be found all that the infinite justice of an offended God can demand, and whatever the chief of sinners need for their perfection and glory. But although we can neither comprehend nor exhibit all his excellence, yet the principal facts revealed in Scripture respecting his person and work, are to be distinctly set forth.

(1.) He is to be proclaimed as the only and all-sufficient Mediator between God and man. Sin hath made an awful breach between God and men. They are guilty, polluted and condemned by his law, and he is a Being of spotless purity. No wicked person can stand before him with acceptance. All gracious communion between God and men is, therefore, forever at an end, but for the mediation of Christ Jesus the Lord. By the glorious constitution of his person and the appointment of God, He alone is able to effect a reconciliation between God and man. "He hath made peace by the blood of his cross." It ought, therefore, to be explicitly declared, that there is no access to God but by him. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." But entering in at the door of mercy to the holiest by the blood of Jesus, the most worthless and vile are made welcome to all the blessings of grace and glory. "It is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners."

(2.) He is to be preached in the fulness and sufficiency of all his offices as the prophet, priest and king of his church. He is the great prophet of the church, and who alone teacheth to profit. In ancient times he often appeared to the chosen seed as the angel of the covenant, and he spake by the prophets. In the fulness of time he stood upon the earth a prophet like unto Moses, and spake as never man spake. And though now exalted to the right hand of the heavenly majesty, he hath appointed the ordinance of preaching which he makes effectual to save them that believe. He alone can open the heart and convert the soul, and he hath put the gospel treasure into earthen vessels that the excellency of the power may appear to be of God and not of us. Perishing sinners, therefore, while they must be urged to a diligent use of the means of grace, must also be directed to look

above all means and ordinances to the Lord Jesus Christ himself. "God, who commanded the light to shine out of darkness," must shine into the heart, "to give the light of the knowledge of the glory of God in the face of Jesus Christ." Thus, while Jesus Christ is a perfect pattern to every preacher, sinners must be taught to look to himself for the saving efficacy of all preaching. Christ bears also the office and character of a priest. "The great High Priest over the House of God." That our guilt might be expiated, our souls sanctified, and the divine favour restored, he made peace by the blood of his cross. By the merit of his atoning blood, divine justice is satisfied, and God sets him forth to be a propitiation through faith in his blood. And Christ who was once offered to bear the sins of many, continues to advocate the cause of his people, in the presence of God. It should, therefore, be fully made known, that though none can answer for their own sins, nor successfully plead their own cause, yet Christ, the "Great High Priest over the House of God," hath redeemed his people from the curse of the law; and that he secures their salvation as their living Intercessor. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." And,

Finally, that sinners may be brought to confide in his ability to save, his kingly office must be unfolded. "I," saith God, "have set my King upon my holy hill of Zion." "He hath on his vesture and on his thigh a name written King of kings and Lord of lords." His kingdom is universal, and his power is supreme. He possesses uncontrollable authority over the dispensations of Providence, and the temper and dispositions of men. The government is on his shoulder, and he exercises it for the good of the world and the benefit of his church with great and increasing glory. "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." John xvii. 3. Clothed as he is with almighty power, he is able to subdue the most obdurate hearts, to change the most perverse dispositions, and to make his people willing in the day of his power. He can restrain and subdue the enemies of his church—break the power of sin—extract the sting from death—cast the wicked down to destruction—make his people more than conquerors; and, in spite of all the opposition of earth and hell, bring them safely home to his everlasting kingdom and glory immortal.

3. To preach Christ Jesus the Lord is to set forth the wonderful constitution of his glorious person, as God and man; that sin-

ners may know that he is fully competent to manage their cause and to execute the offices with which he is invested. It was necessary that our Redeemer should be man, that being made like unto his brethren, he might be a merciful and faithful High Priest in things pertaining to God. "We have not an High Priest, who cannot be touched with the feeling of our infirmities; but one who was in all points tempted like as we are," and having been tempted, he knows how to succour them that are tempted. But while he is man, that he may sympathise with us and succour us, he is also God over all, Blessed for ever. His arm is omnipotent to save, and whosoever takes shelter under it, is absolutely safe. This was necessary that his atonement might be effectual, and that his offering might forever make perfect those that are sanctified. It is the glorious constitution of his person that makes his blood so precious. "As man he suffered, but as God he bled." "Feed the church of God which he hath purchased with his own blood." Acts xx. 28. Unless his divine majesty and glory be proclaimed, there is no proper preaching of Christ Jesus the Lord. Without this his promises would appear insecure, and his ability to save might be justly called in question. Accordingly the Divinity of the Messiah is preached in his name; by the evangelical prophet, as the firm foundation of the church's faith and hope. "Look unto me, and be ye saved, for I am God; and there is none else. A just God and Saviour, there is none beside me. I have sworn by myself, the word hath gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall swear." Isa. xlv. 22, 23.

The Divinity of Christ is justly regarded as the foundation of the Christian religion. This is its most glorious article. The whole value of the gospel of our salvation rests on this solid and immoveable basis,\* and gives to the gospel its solemn and binding obligation. For it is the declared will of God, "that all men should honour the Son even as they honour the Father." Nay, unless the Son receive Divine honours, the Father cannot be honoured." "He that honoureth not the Son, honoureth not the Father which sent him." John v. 23. Thus to preach Christ Jesus the Lord is to exhibit him as the only Mediator between God and man. To set forth the offices with which he is invested, as the Prophet, Priest and King of his church, and to make

\* Mat. xvi. 15. Thou art Christ the Son of the living God—v. 18. On this rock I will build my church, &c. The plain sense is, that our Lord would build the Christian church upon this proposition of truth. "That he was the Christ the Son of God," Poole on the passage. See also Dr. Guyse and others.

known, the constitution of his glorious person. In a word, the whole system of revealed truth should be so handled, that Christ may appear to be what he really is, the great subject of Divine Revelation. That the Divine Saviour in all his fulness may be constantly pressed upon the attention of perishing sinners, and that the salvation of souls with the advancement of the kingdom and glory of Christ, should be the sole end of all preaching. "We are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled unto God." 2. Cor. v. 20.

III. Let us notice the self-denial which is most ornamental to the Christian minister. The servant of all for Jesus' sake. This part of the text rather looks to you, who are the hearers of the gospel, and shews you the claim which you have on our services, but it is not without its uses to those who preach it. Whatever is said about ourselves is designed to humble us, and to bring Christ into notice. In all our ministerial labours we are not lords, but servants, and one is our master even Christ, to whom we must give an account of our ministry. But we are also your servants for Jesus' sake. Yet this does not bind us to do any thing for your pleasure which might be displeasing to God or injurious to Christ. If we thus sought to please men, we would not be the servants of Christ. We are not yours to flatter you in your follies, nor to confirm you in unjust prejudices. We are not yours to encourage you by our example in any known sin, nor to associate with you in those gay amusements which banish all seriousness from the mind. We are not yours to accommodate the word of God to your wordly habits, nor to alter the unchangeable testimony of heaven to suit the changing fashions of the times, for we dare not daub with untempered mortar, nor cry peace, peace, when there is no peace. We may feel compassion for you when you have no pity on yourselves. We may grieve for the hardness of your hearts, when we behold you insensible to the offers of mercy. We may weep for you in secret places when we see you turning into the broad way that leads to destruction, but we must ever testify that if ye live after the flesh, ye shall die.

But although we cannot and must not serve you, by accommodating the word of God to your sinful dispositions, we are at your service to teach you the fear of the Lord. We are your servants to perform to you every good work, and every labour of love that may promote your best interests. We are ready to shew you the way of eternal life, to proclaim to you peace and salvation, and for this we hold ourselves your debtors. We are

your servants to preach to you Christ Jesus the Lord, in season and out of season, if it so be that we can gain some of you. In the assembled congregation—in the family—in training up the young—in the society—in the domestic circle—in the chamber of sickness, and by the bed of death, we are ready to serve you. To place before you the demerit and dangers of sin, and to direct you to the only Saviour; to shew you the merit of his blood and the riches of his grace, and to tell you of the mansions of glory which he is preparing for all believers.

But it is only for Jesus' sake that we are your servants. It is because he hath called us, and we are willing to serve you for his honour and interest, and for his sake we will decline no labour which his glory and your good may require. When we are guided by right motives in the discharge of our duty, we feel it is the love of Christ that constraineth us. It was free, unmerited love that moved him to appear in the likeness of sinful flesh, to dwell a man of sorrows in a sinful world, and to die an accursed death that we might live forever in heavenly glory. A firm persuasion of the greatness of this love should move the affections, and influence the conduct of all his servants.

It was the love of Christ that made our Apostle willing to suffer the loss of all things, and to count them but dung that he might win Christ, and be found in him clothed with his righteousness. Hear his own account of his labours and sufferings in the service of his Divine Master. "In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft—In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren—In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." 2. Cor. xi. 23. 28. In the midst of all these perils he was supported by the love of Christ, and could say—~~none of these things move me.~~ Behold then, brethren, the constraining motive that binds the faithful minister to his Master's service. The love of Christ passeth knowledge—"Therefore, seeing we have this ministry as we have received mercy, we faint not. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." 2. Cor. iv. 1. 2.

From what has been said, it will be seen that it is not ourselves.



but Christ Jesus the Lord that is to be preached—the only begotten of the Father, full of grace and truth. When he was manifested in the flesh he was called Jesus the Saviour, and Christ the anointed, being from eternity designated to this office. He was consecrated to be the Teacher and Prophet of the church, and he is Lord of all, and shall reign till all his enemies shall be made his footstool. His gospel is the rod of his strength, which hath gone forth out of Zion. to so great a portion of the earth. This gospel we desire to publish, for it is the means appointed to open the eyes of sinners, and to turn them from darkness to light, and from the power of Satan unto God, that they may obtain an inheritance among them that are sanctified.

In summing up this discourse let us shortly notice some of its practical uses. And

1. The ministers of the gospel are taught by this text that to preach Christ Jesus the Lord, is their proper employment, and the most important part of their duty. Their subject is Christ Jesus the only Mediator between God and man. He is the ordinance of God for salvation. Preaching him is the means appointed by God for the conversion and salvation of sinners. To preach ought but Christ is to be unfaithful to God, and cruel to the souls of men. We are ambassadors for Christ, and are solemnly bound to abide by our instructions, and to deliver the word of salvation as he has committed it to us. If we then depart from the simplicity of the gospel, and preach ourselves or the opinions of men, we incur a fearful responsibility. The cause of God and truth must suffer through our perfidy, the godly will be grieved, the wicked will be hardened, and precious souls may be lost. Such labourers do the work of God deceitfully. They may be carressed and applauded by worldly men, but they and their work are rejected of God. A terrible retribution awaits them. They must give account of their stewardship. Then shall they awake from their fatal delusion. Fearfulness and trembling shall take hold upon them. Hell is naked before them, and destruction hath no covering. O my soul come not thou into their secret; unto their assembly mine honour be not thou united.

2. As it is the imperative duty of Christian ministers to preach Christ Jesus the Lord, so it is no less incumbent on the hearers of the gospel to receive and embrace the truth as it is in Jesus. Preaching is the ordinance of God, and by it he saves them that believe. But, my brethren when the word of God is faithfully preached, it is by no means a matter of indifference whether ye

believe it or not. The Lord himself commands you to take heed how you hear. The word of God cannot be spoken, nor can his message be delivered without having a powerful influence on your destiny, whether ye will hear and obey, or whether you will turn a deaf ear to the voice of mercy, and reject the counsel of God against yourselves. My word, saith the Lord, shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it. "We are unto God a sweet savour of Christ 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." You cannot reject the word of the gospel but at the awful hazard of your own destruction. "He that believeth not is condemned already, because he hath not believed in the only begotten Son of God." "If they that despised Moses' law, died without mercy, under two or three witnesses, of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

3. The hearers of the gospel should learn from this subject what sort of preaching they ought to value. I am afraid that no inconsiderable portion of the guilt of unsound preaching must be laid to the charge of the hearers of the gospel. We find that your vain imaginations are too often at work, and too many seem best pleased when the preacher speaks of other things than the gospel of salvation. This lays a strong temptation in the way of preachers to dwell on those things which are most agreeable to the carnal mind, which is enmity against God. My brethren, these things ought not so to be. If it be our incumbent duty to preach to you the pure gospel of God, it is yours to desire the sincere milk of the word, that ye may grow thereby. For, "though we or an angel from Heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." "But if our gospel be hid, it is hid to them that are lost, 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 into them."

Lastly, the place which I now occupy seems to require that I should address a word of exhortation to those of you who preach the gospel, and those who hear it. And

1. My Reverend Fathers and Brethren, suffer me for a little to

Be your Monitor.\* You have been called to be teachers of your fellow men, and appointed to watch for their souls, as they that must give account. Let Christ Jesus the Lord be the subject of your sermons. Proclaim God manifest in the flesh, in all the fulness of his grace and glory. "In doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned. Declare the whole counsel of God as it is revealed to you in his word. "And this book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for thou shalt make thy way prosperous, and then thou shalt have good success. This book contains all the words of this life, study it carefully and preach it fully. Build all your doctrine on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone. Determine to know nothing but Jesus Christ and him crucified. Make it manifest to all, that in Christ Jesus nothing can avail but a new nature and faith unfeigned. Be ye, also, yourselves examples of the power of Godliness." "Be an example of the believer in word, in conversation, in charity, in spirit, in faith, and in purity. Stir up the gifts that are in you, and labour to be accepted of God, that you may finish your course with joy and the ministry that ye have received of the Lord. Remember you have to give an account of your ministry to him, who holds the stars in his right hand, and whose eyes are as a flame of fire, and let this dispose you to the diligent improvement of every talent, that when the Chief Shepherd shall come ye may receive a crown of glory that fadeth not away.

2. As to you who are the hearers of the gospel, suffer me to exhort you to take heed how ye hear. The message that we bring you is from God, though delivered by mortal men, like yourselves, and he that despiseth, despiseth not man, but God. If you desire to profit by our preaching, let your hearing the word be preceded, accompanied and followed by fervent prayer to God for his enriching blessing. Cultivate an honest and an impartial love of truth. Lay aside all malice and all guile, and hypocrisies and envies and all evil speaking; as new born babes, desire the sincere milk of the word, that ye may grow thereby. Remember that whosoever will not receive the Kingdom of God as a little child, shall in no wise enter therein. Never forget that there is an account to be given by you also. Christ Jesus the Lord, who is now preached to you in the gospel, shall come

\* Preached in the audience of a considerable number of ministers.

the second time without sin unto salvation, to judge the world in righteousness. Then shall he sit upon his great white throne, and the books shall be opened, and every man shall give account of himself to God. Improve, therefore, now the warning voice of instruction, lest it be bitterness to you in the latter end. Lest you mourn at the last and say, how have I hated instruction and despised reproof, and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me. Beware of disregarding the counsel of your God. Incline your ear, hear and your souls shall live.

Be careful in attending with meekness upon the preached gospel. Never let your seats in the house of God be found empty, without a reason that will satisfy the conscience, and that God will approve. Forsake not the assembling of yourselves together, as the manner of some is. Remember your spiritual instructors at the throne of grace. Pray that they may understand the mysteries of the gospel; that they may have boldness and utterance in declaring the counsel of God; that the power of the Lord may be present to heal, and that you may profit abundantly by their labours. Hear how the Apostle inculcates your duty upon you: "Now, I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." And as a gracious God is more ready to bestow than you are to ask, there is good reason to hope that ye shall be like trees planted by rivers of water, that bring forth fruit in their season, and whose leaves do not fade. "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified."

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*For the Religious Monitor.*

#### ON COVERING SIN.

[*Concluded from page 348.*]

In a former paper I specified a number of ways in which persons may be considered as chargeable with covering sin. I now proceed to consider the dangerous consequences of such conduct. Saith the Spirit of God "he that covereth his sins shall not prosper."

When the text says "he shall not prosper," there are two things to be considered: First, what is implied in not prospering, and second, the certainty of this in the case supposed. As to the first it may be laid down as a general rule of interpretation that every negative implies the affirmative, and vice versa.

For example, when Christ says, Isa. 1. 4. "The Lord God opened my ear, and I was *not rebellious*;" that is, I was obedient. Again, "Though hand join in hand, the wicked shall not prosper." Again, "No weapon that is formed against thee shall prosper." In both which passages the affirmative is obviously the thing intended to be expressed. They shall meet with defeat. So it is here, he that covereth his sins, shall be defeated in his end, calamity shall overtake him; some, or all of those evils, which befall sinners on account of hiding their sins. Some of these are the fruits of their conduct, and in all cases certainly follow it, and others are added to it in a judicial way. To these I would beg the serious attention of the reader.

The first to which I would call the attention is, *hardness of heart*. This is the heaviest kind of calamity which can overtake a sinner in this world. Sinners themselves, do not so account it, and therefore it ought to be the more dreaded by those who know what it is. It diminishes the sense of right and wrong, and when God does not interpose restraints or renewing grace, it will continue to do so, till they are past feeling, and like the tree that is twice dead, plucked up by the roots. How dreadful is such a state! The form of religion is continued, but the spirit is not there. The body goes through all the attitudes of devotion, without the heart. God speaks with the voice of thunder his indignation at what has been done, but *it* hears not. He displays all the riches of a free salvation before it, but *it* sees not. He smites with reproof and rebukes of different kinds, increasing in severity, but *it* feels not. The man has a profession and a respectable name; it may be, he feels no apprehensions of any kind, and imagines himself to be in a fair way for heaven; but he is dead! Dreadful delusion! In the mean time, the sin which at first he thought needful to cover, he can now commit openly without compunction. He can venture upon new and more aggravated offences. He drops even the form of duties. He now goes abroad and solicits transgression. He laughs at reproof. Those convictions which at first gave him so much alarm, he now ridicules as the most contemptible weakness. He regards first transgressions as child-like adventures; and proudly defying all restraint, he rushes upon crimes, the very thought of which makes the blood chill. Every moral tie has now lost its hold of him, and he seeks to satiate him with transgression as the thirsty ox does with water—he sues for a treaty with hell; and ventures fearlessly to the mouth of the gulph: And henceforth his conversation is in Hell, and the dialect of the pit is habitually on his tongue. His mind is full of darkness. And the most hor-

rible blasphemies against God and religion are readily entertained in it; and by times he tries in his mind to blot out his being, and to say in his heart "*there is no God.*" Wretched man! he is eagerly heaping up fuel for his own everlasting burning! Reader, is this real or imaginary? Who is yonder man ascending the scaffold amidst the immense crowd? is it not he who at first felt ashamed of his fault, and covered it with a lie? and now, such are his crimes and his character that society cannot be safe while he is upon earth. Do you not see also in the sacred page, how quickly Joseph's brethren became hardened, and practiced one of the most cruel deceptions on their father. They could look upon the swollen tear trickling down the wrinkled cheek, for years together; and with an hypocrisy not easily described, they try to comfort him. David, from committing adultery, makes haste to murder, not only without any provocation, but with very much, on the part of the innocent victim, to excite esteem. It is no wonder, after this, if he treat his prisoners with the most shocking cruelty, "cutting them with saws and harrows of iron and axes;" what would he have become had not God interposed, and had there been no principle of life within? Again, how quickly is Peter sufficiently hardened to break out into cursing and swearing. If the progress of hardening is not so rapid, or carried so far in some as in others, it is a Sovereign God that makes the difference. And let none encourage themselves with the idea that they cover only *small sins*. The *smallest*, (if any may be so called) are *forbidden*. This was all that made Adam's eating of the fruit of the tree a sin; yet such was its hardening effect that man turus round from a state of pure innocence in one moment and charges God to his face—"the woman *thou* gavest me."

Second. *An evil conscience* is a calamity that cannot altogether be separated from the covering of sin. The man himself must always know both the sin itself and the covering of it. And how hardened soever, he cannot be absolutely free from this conviction at times. And if he is only entering on the ways of iniquity, it will cause him considerable pain and uneasiness. He knows, if others do not, that he is guilty. And let him go where he may, it will follow him; whether he remain near the scene of commission, or move to a great distance from it; whether he be in company or alone, in the house or in the field, it will be with him. He may make his escape from some enemies, but as soon may he escape from *himself* as from his evil conscience. Whatever he may be employed in, it will still obtrude itself upon his notice. If he try to mingle with jovial company, it will be there also to whisper in his ear amidst his mirth and revelry.

*They* are all innocent of this, but *you* are guilty; *their* mirth is natural and easy, but *yours* is forced; while a smile sits on *your* countenance, the heart weeps. He tries to banish it from his memory, but he cannot; ten thousand things serve to call it continually to his recollection. When he retires to rest it terrifies him with dreams. And at length gets so fastened on every train of thought that it is before his mind continually. His former uneasiness now becomes an alarming trouble, because he must not only have it before his mind, but he must *consider* it too. His thoughts seem, without his leave, to run out upon the nature and aggravations of his sin, and return to him with these conclusions, or similar to these—You well knew before that it was a sin—You have condemned the same thing in others—it is contrary to all the instruction and advice you have ever received—the example of ministers, parents and neighbours testified against it. He is also compelled to look at the sad consequences which may follow. Its demerit stares him in the face. His imagination becomes frightened, and he is filled with a thousand apprehensions of detection, exposure and punishment, (if such be the nature of the case as to admit of it) and he is ready to rise up and flee at the sound of a shaken leaf. At other times he is on the point of breaking forth in self-accusation, like Joseph's brethren—"verily we are guilty concerning our brother." Besides all this, he is compelled in his turnings and shiftings to have glances at the frown which sits on Justice's brow—Justice, instructed by Omniscience and armed with Omnipotence. Alas! whither shall he flee! "His own iniquities have taken hold of him, and bound him fast as it were with cords"—how then shall he escape from the hand of the Almighty? Should he turn his thoughts towards prayer, this evil conscience represents a fire flaming unto the midst of heaven, ready to take vengeance upon him for his iniquity. Does he look into the Bible, he reads, or thinks he reads, a sentence of condemnation in every verse. In this hour of distress, Satan suggests—Your redemption is past—there is no mercy for *you*—if you pray, the infallible word says it shall "be turned to sin"—if you read the Bible, it will aggravate your guilt by more knowledge—it is useless for *you* to hear sermons, *your* doom is fixed. The agonies of his mind are now beyond expression. The arrows of the Almighty drink up his spirits, sleep departs from his eyes, his bones cleave to his skin, and he withers away. Friends may pray, reason and entreat, and hold forth the comforts of the word, but all in vain. He is beyond comfort. With an infatuation peculiar to despair, the miserable being wishes to be in Hell. The writer was acquainted with a

person in this situation, who declared that she thought her torment was as great as it would be in Hell, and that, therefore, it could serve no end for her to live, and accordingly effected her own destruction. Judas also is a fearful monument to the truth of what I have said of an evil conscience. And it is said of Peter that he could hardly hear the cock crow without weeping, even though he must have known that he was forgiven. God, in marvellous mercy and forbearance, generally prevents it from coming thus far; but now and then in sovereignty allows it to proceed, that we may see how dreadful an accusing conscience is, when it receives a commission. What then does *he* do, who covers his sins? he lays a snare for his own feet—he puts a deadly weapon into the hand of his mortal foe—kindles the fire in which himself may everlastingly burn—but how shall language express it as the damned feel it!

Third. The secret frequently comes out, after all the endeavours used to conceal it. This is a calamity which the sinner himself will acknowledge to be so. And it is not generally the first sin alone, but all the base and wicked conduct intended to conceal it, comes to light; which most frequently displays much greater turpitude than the first offence. We see this exemplified in the disclosure made of the base conduct of Joseph's brethren and his mistress, and also in the disclosure of David's sin. All the wickedness practised to conceal this offence, is also fully exposed. And what increases the calamity is, that the fame of it goes much farther than can be reasonably supposed it would have gone, had there had been an honest confession of the offence at first. In the cases mentioned, as in sundry others recorded in Scripture; the fame of them will go wherever the Bible goes, and last while *it* lasts. And the same thing may be said of all the dark plots brought to light by the pen of the historian. This accords with that word, "the name of the wicked shall rot." It will be like a putrifying carcass sending forth a most offensive smell so long as it continues to be mentioned. God is pleased sometimes in order to show more fully his hatred of sin, to bring it to light in an extraordinary manner. In this manner did he discover Abraham's sin in denying his wife, Achan's coveting the wedge of gold, and the Babylonish garment, David's adultery, and Ananias and Sapphira's falsehood. Sometimes the sin is written out full in the punishment; so Adonibezek confesses, "as I have done, so God has requited me." Sometimes the course of providential events brings it forth as in the case of Joseph's brethren and mistress, and Judah's guilt with his daughter-in-law. And uncleanness generally is in this way discovered.



Robbery and murder in almost every instance is in this way detected. Sometimes a guilty conscience becomes insupportable, and the sinner divulges it himself, as Judas, who came to the council and confessed, "I have sinned in that I have betrayed the innocent blood." But most frequently the hardness of heart already mentioned, is the means of discovering it. And seems to be intended, if not the principal meaning in these words, "Be sure your sin shall find you out." Num. xxxiii. 22. It hardly ever fails to do so: even when other means such as are competent to men to use, have utterly failed. Neither is it difficult to see a connection between these two things. While hardness of heart necessarily implies the absence of compunction and fear, it imparts an audacity and a degree of impetuosity to the person in committing sin, which he had not before, so that he commits the same without his former precaution to conceal, and thereby he is detected. Instances of this are constantly occurring. Almost all those crimes which at length bring the sinner to public justice, were in the first instances carefully concealed. We may take it for granted that the first instance of intemperance generally causes, upon reflection, much shame and self-reprohension, and every precaution to conceal it so far as it can be done. But this will not be the case the second time. And after a few times more, the same person, with more boldness than even virtue, thinks it needful to assume at any time, is seen glorying in his shame; and then who that sees or knows of the same has not a convincing evidence that he has been guilty before. At first, the adulteress and adulterer retire into the deepest secrecy which they find possible; not only suspicious actions and words are watchfully restrained, but gestures and looks also, and every circumstance which could possibly induce the most distant suspicion, is strictly watched. But after a time this rigid precaution is relaxed. Significant looks and gestures are heeded no more. Every specious pretence is laid hold of in order to hold conversation and contrive interviews. The adulteress is no more afraid to mention the name of her paramour, nor at length to hold up his supposed excellencies, and from less to more, till suspicion is roused from its slumbers, nor is it long till it is compelled to give place to a settled conviction. And thus, though legal proof cannot always be had, the secret comes out through its hardening of the heart. And the Scripture is fulfilled, which says that "sinners hands makes the snares wherewith themselves are caught." When the Spirit ceases to strive with the sinner, and God strikes with judicial blindness, as well as hardness, the secret comes out much sooner to light, and with circumstances.

of a more marked and decisive character, as when the person does not refuse it, but either counts it a light thing, or makes a mock of it, or defends it. This is frequently the case with offenders against the discipline of Christ's house. They count their alleged scandal as *nothing*, and endeavour to hold up the officers of the church to the wicked world as objects of ridicule and contempt. Alas! for such persons! their sin is written on their forehead and they know it not "they tell every one whom they meet by the way that they are fools." O sinners, let these considerations alarm you in time to make confession, and to forsake your sin. You would shudder at the hardihood of the man who would foster a poisonous serpent in his bosom, but ye, O deluded sinners, cherish in your *hearts* the *serpent of hell*, whose bite causes the *second death*!

Fourth. God sometimes visits with judgments those who have covered their sins. Sometimes in an extraordinary way, as he visited Achan, and Ananias and Sapphira, also Gehazi, the servant of Elisha, when he thought to conceal his going after Naaman. Sometimes the very evil which they thought to escape, comes upon them. Abraham thought by his hiding, to gain the good will of Pharaoh and his servants. Joseph's brethren thought to escape their father's displeasure, but both these were disappointed. Sin is often covered in order to escape shame and reproach, and that very evil, tenfold of what it might have been, at length falls upon them. So Judah must have felt it when Tamar, his daughter-in-law, sent the signet, bracelets and staff, saying, by the man, whose are these, am I with child. Sin is frequently covered with the view of becoming rich, in other words of escaping poverty. Insatiable avarice, under the plausible name of industry, impels the man to overlook the religious education of his children, to neglect the duties of the closet and the family, and to be lukewarm towards the interests of the church; to turn away his ear from the cry of poverty and distress, and to hide himself from his own flesh. And if you put it to him, he is able at all times to set his conduct in an honorable light, and in spite of all your convictions, you are obliged to be silent; the discipline of the church cannot reach his case. He must pass for an honorable man, though it be evident to all that he swells in pride as he abounds in wealth. "But shall he by iniquity escape *God's* judgment so?" no verily. It needs but one word, and his downfall is as sudden, as it is complete. His riches take wings and fly away. His cattle, his crops fail, or by some unexpected turn of affairs, his credit is ruined, or fire breaks out and reduces his effects to ashes in a few hours, and he that was

yesterday independent, is to-day a beggar. If still he will hide his iniquity, and say, "it was only a *chance* that happened to him"—we shall perhaps see him in a little time a confirmed drunkard, and sunk into extreme wretchedness. Frequently the judgments sent on this account bear some proportion to the enormity of the sin covered.

The sin which David concealed was highly aggravated, and the judgments that followed it were heavy and long continued. His child, the fruit of iniquity, dies by a judicial stroke. The sword was *never* to depart from his house, and his neighbour, (*viz.* his son Absalom) was to lie with his wives. He had done his iniquity secretly, but all this was to be openly. The murder of Naboth was a sin of the deepest dye, and the concealing of it was, if possible, darker coloured still. A fast is proclaimed in the city on account of Naboth's sin, and he is impeached with blasphemy, and stoned upon the testimony of two miscreants. In this case God's judgments are both heavy and sudden, and to increase their severity, they are announced before-hand, so that there may be also "a fearful looking for of the judgment."

Before he had time to taste his guilty pleasure, the following heavy tidings are sent him. "Hast thou killed and also taken possession? In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine," &c. 1. Kings, xxi. 19. It were well if sinners would consider these cases, and pause to think what judgments God may have written out for them; for assuredly, though it may seem to linger, it will certainly awake, and come upon them by surprise.

I have already said that parents are frequently guilty of hiding the sins of their children, either when they forbear chastising, or extenuate their faults, or connive at them directly. This conduct seldom fails to meet its reward in due time. Solomon says, "a child left to himself, bringeth his mother to shame." Prov. xxix. 15. And the truth of it is written out to the full in the sorrows of many a parent. Sometimes, indeed, God steps out of his ordinary course to meet such a child with renewing grace, and this shame is prevented. At other times he cuts off their idol by the stroke of death, and gives them grief instead of shame. But ordinarily it falls to them in one or other of these ways, or in all of them. First, he treats their counsels and instructions with contempt. When the time comes that they feel disposed to enforce their authority, he tramples it under his feet. One or more shameful vices become predominant. He is a prodigal, or a drunkard, or unclean, and frequently all the three. Sometimes he turns out to be a thief, or a highway robber, then mur-

der comes next, and the scaffold last. Consider this, you whose cruel tenderness holds back the rod of correction when there is yet hope, and you, who flatter your children's vices, their vanity, pride and rebellion, and regard as calumniators those who would discover to you their sins.

A son left to himself sometimes becomes an open and profane swearer, and at other times he throws off all respect for revealed religion, and espouses the cause of infidelity. This to religious parents will always be a great distress, and when conscience upbraids them with having neglected those reproofs and admonitions which might have been blessed, it will also be a great shame. When church officers cover the sins of their people in the way of neglecting the proper exercise of discipline, their guilty conduct, sooner or later, receives its recompense. Let us consider the conduct of Eli, and its fatal consequences to himself and his posterity. Both as the head of a family and an officer in the church, his conduct is faulted. It is said that he heard *all* that his sons did unto *all* Israel; (1. Sam. ii. 22.) that is, he knew it in all its aggravations, and yet he censured it with a very soft reproof, which God esteemed no reproof at all. He did not put the laws of the house of God in force against them, but suffered them to go on. Therefore, it is said—"and hast honoured thy sons above me." And judgments were denounced against him, "*because his sons made themselves vile, and he restrained them not.*" The first judgment is, that all the good which God had spoken concerning his house was cut off, and God said, "far be it from me." Next, all the increase of his house was to die in the flower of their age. Farther, Hophni and Phinehas was to be cut off by a stroke in one day. Again, he himself should see an enemy in God's habitation. And lastly the sin of his house was not to be purged forever. This case therefore informs us that God visits with very heavy judgments the covering of sin by a neglect of discipline, and in particular that he takes up the case and excommunicates the guilty persons in an extraordinary manner. So Christ threatens to do in a similar case with Jezebel and her children. Rev. ii. 20. 23. Also, that he has various ways of judging those who are guilty of this neglect. Sometimes they are cut off by death, sometimes they are made to see and feel also the mischief which they have brought on the church, which causes them to go sorrowing and bowed down to the grave. At other times he leaves them to become exceedingly hardened, and by some means or other to excommunicate themselves from their office; and at other times the persons, whom they have shielded from deserved censure,

through a sinful lenity, are raised up to be a severe but just scourge to them. So it was in the case of David the King. His natural affection, like Eli's, interrupted a due course of justice towards his own family; and his own family are left to scourge him for it in the murder of Amnon, and in the conspiracy of Absalom.

To the church in which discipline is neglected the consequences are ruinous. This appears abundantly clear in the case of Israel at the time when Eli was guilty. Also in the case of the church of Thyatira. It is frequently done in order to keep up and increase the number of church members, and God often in judgment over-rules it to produce the opposite effect, and to divide and scatter her. Nor is it very difficult to see how this comes to pass.

When discipline is neglected wilfully, it must either become a general practice, or church-officers must be partial. In both cases the serious and upright part of the congregation are offended and disgusted. The guilty persons are hardened in their iniquity, and so are the officers who have spared them, who to make their conduct appear equal, justify what they have done. And thus iniquity obtains the colour of precept, with a powerful example annexed. The practice of discipline in those cases in which they *would feel* disposed to exercise it, soon becomes impossible. The society is divided against itself, and therefore cannot stand. And therefore this base and treacherous conduct instead of increasing the numbers of the church, is the direct way to accomplish her ruin and desolation.

It almost needless to remark, that all the bitter fruits which covering sin produces in families and churches, it brings forth also, in civil communities a hundred fold. Like fire in the bowels of the earth, it may work under ground for a time, but ere long it will make a terrible eruption, and involve all that are near it in destruction. We see a melancholy instance of the kind in the destruction of the Bejamites. The wickedness of the men of Gibeah appears to have been practised with great secrecy. Such things seem not to have been conceived or suspected in the least. But how dreadful is its havoc when it breaks forth! The whole tribe is cut off, man, woman and child, and even the beasts, except 600 men who fled to the Rock Rimmon. At the first it is very likely that their abominations were practised with a secrecy which concealed them from the most faithful vigilance of civil officers. But it seems altogether impossible that it could have come to such a height as the Levite and his concubine found it, without the knowledge of the magistrates. Long before that

might they must have had in their power to put the law in force; and had not done it. And unless the officers of the neighbouring towns had joined with them in refusing to deliver up the guilty individuals to punishment, the whole tribe would never have suffered as it did. Therefore this terrible war is to be set to the account of the magistrates in first neglecting to put the law in force themselves, and then refusing to allow others to do it. To similar conduct must have been owing the destruction of the old world, and of the cities of the plain. Some men may relieve their minds from any uneasy convictions thence arising by saying within themselves, "these things happened long since, and there is no danger of any such evils now." But whatever any may think, there never was a nation yet destroyed by vice and immorality, and the negligence of which we speak, was not a very prominent cause of it. Probably, after the flood-gates of iniquity were thrown open, and the commonwealth was seen going down, individuals have been roused to action, and used every exertion to stem the torrent, but then too late. When this was both possible and easy, they were asleep, and indulging their carnal appetite. None will question that families are every day making haste to ruin through the neglect of interposing parental authority in season. And what is the ruin of a family, but the ruin of a nation in miniature? The same eternal justice is still awake, and the hand of Omnipotence still holds the *iron rod*, which has dashed mighty empires in pieces. And if magistrates and statesmen will not be wise in time, they infallibly *shall be* when it is too late both for themselves and their people. Is this word out of season? There are many excellent laws for the preservation of good morals set up in the U. States, and their execution intrusted to many who profess to be followers of Christ. Can every man lay his hand upon his breast, and say I am as zealous and diligent in putting the laws in force against Sabbath profanation, profane swearing, and drunkenness; as I am against uncleanness, theft, perjury or murder? If not, let them look to the consequences, and the award of him who *will* do right, and whom they *cannot* escape.

Fifth. The covering of sins is calculated to make death more dreadful. It is not indeed always the case. Sometimes the wicked have no bands in their death. Like the ox going to the slaughter, they are allowed to pass away without any alarm until they lift up their eyes in Hell. They draw the happiest conclusions from all the circumstances of their case. They have lived on good terms with their neighbour; they have wronged no person; they have made a profession of religion; and they have en-

joyed a long course of prosperity which they often mistake for a mark of God's new covenant favour; and they feel, therefore, in a happy case; any one that would suggest a doubt of it, is not listened to. This, I say, is sometimes the case; but it is frequently far otherwise. They are often driven away in their wickedness, as with a storm and a tempest. God in righteous judgment strengthens their memories so that they have a full and distinct recollection of their past life. And now their secret sins stare them in the face. Conscience now awakes from its long slumbers and refuses to be again pacified. Satan who has hitherto tempted, now accuses them with all their hidden and unrepented crimes. The Spirit of God sets before them a view of his fiery law and its everlasting curse. Their eyes are now opened, and they see the gulph that is opening before them, while the door of mercy is about to close behind them. A certain fearful looking for of judgment now fills them with trembling and horror. But their greatest misery lies in this, that the hardness of their hearts, occasioned by covering their sins, is not in the smallest diminished. Though they now see and feel to what sin has brought them, yet they feel no sincere hatred towards *sin itself* in their heart. When they aver that they would live their life over again in a very different manner, were that possible, they but deceive themselves, for though they know that the offers of mercy in Christ are about to be withdrawn from them forever, and that if they embrace them not, their awful doom is sealed; yet they feel no real esteem in their heart for holiness. If they might be pardoned *in their sins* they would willingly embrace that, but to propose saving them *from their sins*, sends them away like the young man in the gospel, exceeding sorrowful. How desperate is their condition. "Judgment is now laid to the line, and righteousness to the plummet, and the hail sweeps away the refuges of lies, and the waters overflow the hiding place." All their foundations give way at once, and their ruin is complete, and it is eternal.

Lastly. The covering of sin will make the last judgment peculiarly awful; and there is no escaping it. Several of the preceding calamities may be escaped, and are by many, but judgment they must *all* meet. Then "God will judge the secrets of men by Jesus Christ;" (Rom. ii. 16.) as if the attention of the judge were directed wholly to their covered sins—to execute justice on their account;—their open sins being comparatively light. They will then have an irresistible conviction, that He who is now upon the throne to judge them, was witness to the deceitful workings of their hearts in covering their sins. And

therefore *concealing* will now appear to their own minds to be utterly impossible.

The judgment will come upon them by surprise, and as a thief in the night. Those living on the earth will be taken in the very act, nor have we reason to believe that the "spirits in prison," will have the least hint of it, till the dread summons to execution throw open their prison door. There will then be a full disclosure of their secret sins. Nothing will be left. Their deepest contrivances will avail them nothing. Though they have hid themselves in Hell, thence shall they be brought up. This disclosure will be exceedingly public. Nothing was ever so public since the creation. All those whom they have injured in their secret sins will be there. All their partners and accomplices in crime will be there. The Devil which tempted them will be there. They shall there see one another face to face. The pleasures of their secret sins will then be over; so that they will have no consolation from them. Now they will be made to taste of the bitterness of the second death. The covering of the atoning blood of the Lamb will then be withdrawn, and therefore all hope of pardon with it. Hell by this time will be visible; they will see it and know what it is. Now they may amuse themselves with sceptical dreams and hopes that there is no Hell, because we know not fully what it is, or where. But all this will be perfectly understood on that day. How terrible such a situation will be we cannot conceive, because nothing is now experienced like it. But that it will be, we are certain. And what pleasure or profit has secret or covered sins to balance it? O that men would think of this before it be too late; and while they are invited, and urged, and pressed, with the most moving entreaties to accept of a complete and eternal covering to all their sins, in the blood of Christ, without money and without price. What madness is it to purchase a few uncertain years of sinful delights, at the expense of a whole eternity of unutterable wo! O ye deluded men!

The Deist and the unbelieving still hopes that all this is a cunningly devised fable. They are already beyond the reach of any argument. But if the secret and repeated accusations of conscience are duly and impartially weighed; if the connection that is sometimes visible beyond dispute, even here, between sin and its punishment be considered; if the acknowledgments of Francis Spira and of others in the like situation, have any thing answerable to what they have experienced; if God be the Governor of the world, and be a just God, sober reason must admit that it is a truth and no fiction. And to all who give credit to the Bible,



as a revelation from God, it is infallibly certain. "He has appointed a day in which he will judge the world by that man whom he hath ordained, whereof he hath given assurance to all men, in that he hath raised him from the dead." Looking through the glass of the word, we see an awful presage of this dreadful day, in the destruction of the old world by a flood—in the overthrow of Sodom and Gomorrah by fire and brimstone, and in the destruction of Jerusalem; but still more in the sufferings of the Son of God on the cross. Who that thinks soberly on these things does not feel a conviction, rising above all scepticism, that eternal justice *will* bring to light and to punishment the hidden things of darkness, and so wipe off all reproach from the administration of Providence.

After all, we believe that the most sceptical, in *their* most sceptical moments, rather *wish and hope* than *solidly believe*, that there will be no judgment and no hell; even themselves dare not venture to, act in all respects as if it were so. With all their blasphemous assertions, their conduct is still like a man venturing upon the ice, uncertain whether it may not give way and let him drop into an abyss beneath it; while the humble Christian who has laid open his whole heart to the eye of God, casting himself upon the merits of Christ's blood, feels the perfect confidence of one standing on a rock. EGO.

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### Selections.

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*Extracts from the Speech of the Rev. Andrew Thomson, D. D. delivered at the meeting of the Edinburgh Bible Society, on the 9th July last. (Continued from page 415.)* †

In our last number we commenced the publication of extracts from the above speech. It is altogether a most valuable document. After some farther remarks on the conduct of the London Committee in vindicating their Apocryphal proceedings, he goes on to say:

"But in reply to all this it is maintained, that the committee from whom we ask the confession is different from the committee who are said to have done the wrong. Sir, that is a complete mistake. I know that a delusion exists upon the point, and I shall endeavour to remove it. The London committee do not change their members as we do. With us, every year there are six that go out by rotation, and six new ones are brought in to supply their place. But in Earl-street, every man who chooses to attend pretty regularly is sure of being re-chosen. He has only to come

to the committee room at the hour of meeting, get his name entered in the sederunt, and then walk away: re-election is the certain consequence. Accordingly, sir, till within these few months, there was one person who had been a member of committee from the year 1804; there are others who have never been out of it since the commencement of the institution, except perhaps once or twice; and to show how little alteration goes on, let me only state to you, as the result of a particular examination of the lists, that a *third* part of the committee of 1804, when the society was established, was in the committee of 1813, when the permission was granted to insert Apocryphas in the Bible every where on the continent—that a *fourth* part of the committee of 1804 were in the committee of 1819, when 15,000 Bibles, with the Apocrypha interspersed, were printed by them in London—that of the committee of 1810, by whose report we were told that they circulated nothing but “the proper standard of faith,” and that their “regulations were so precise as not to admit of dubious interpretations,” there were 22 in the committee of 1813, and 19 in the committee of 1819—that of the committees of 1813 and 1819, there were of the former 17, and of the latter 22, who were members of the committee of 1823—and that in all these cases the President, (who has been a regular attender,) several of the Vice Presidents, two at least of the Secretaries, and the Assistant Secretary, were the very same. So that in truth the several committees were identified with one another. Each succeeding committee homologated the deed of its predecessor. And as to responsibility, there is not the shadow of difference among them. Besides, sir, if you include the President and two of the Secretaries, a majority of the committee of 1826, who persisted in refusing to acknowledge any error, were in the committee of 1819, who interspersed the Apocrypha in so many copies of the Bible. And then, let it be recollected, that after the year 1821, when the attention of the committee was called to the subject, they did not renounce what former committees had done—they persevered in the unlawful course with their eyes open—they sanctioned in this way all that had been previously done; and the changes on the committee from 1821 down to 1827, are too inconsiderable to have the smallest influence on the argument. But granting that the existing committee, as a body, is not answerable for the proceedings of its predecessors—which, in the circumstances above detailed, I never can admit—what should have hindered it from declaring that its predecessors had gone wrong, that it regretted the deviation which had taken place, and that it would lose no time in effectually checking the

evil? Or, if the malversations had been perpetrated by only a few individuals, who had taken it upon them to break the law, and expose the institution to imminent danger, why is it that instead of investigating the case so as to discover and dismiss the offenders, they resist all inquiry, protect the culprits of whom they ought to have been ashamed, and retain in their service, and among their number, every one person who had so betrayed his trust, and brought guilt and disgrace upon the Bible Society? The plea, sir, derived from the pretence of one committee not being responsible for another is, in the present case, altogether inapplicable and unavailing.

To show you, sir, how strong and inveterate the Apocryphal propensities of the London committee are, I must mention two discoveries that we have made since our last annual meeting. The first respects those intermixed Apocryphas which were issued by the London committee in 1819. There could be no doubt of the fact; but then, in apology for it, we were told that the thing had been done *per incuriam*—that a small sub-committee had the charge of the thing, and that no responsibility could attach to the committee at large. But, sir, this apology will never do. We have had some inspection of the minutes of that very sub-committee, and we can tell you not only who they were, but which of them were present at the different sederunts, and what particular measures these adopted. Sir, it appears that the originator of the abuse was Dr. Pinkerton, who makes such a figure in the apocryphal history of the British and Foreign Bible Society. He wrote from the Continent, instigating them to print Bibles with the Apocrypha interspersed for the Roman Catholics. They complied with his request. And of the attending sub-committee that so shamefully violated the law of the society and corrupted the word of God, there are no fewer than twelve who were members of the last year's committee, and nearly that number of them are still in office. Nay, sir, I must tell you, although it is with great pain I learned, as it is with great pain I now communicate it, that there was a respectable and zealous evangelical minister of the church of England, aiding and abetting the sub-committee in the work of adulteration. He conducts a widely spread magazine, the *Missionary Register*. I never could understand how it was that this editor was so eager and vehement in his defence of the London committee, till I found that he, the Rev. Mr. Pratt, when he was pleading their cause was pleading his own, for he had assisted them in 1819 in the very worst of those abominable practices of which they have been found guilty. But let not the introduction of his

name make you forget that of those who were active in Earlstreet in falsifying the Bible with apocryphal fables in 1819, there are about *twelve* who at present hold their place among those Directors, who are said not to be responsible for the doings of preceding Committees.

The other fact to which I alluded to as having recently come to light is of no small importance, as it affects the integrity and trust-worthiness of the committee. When the deputation was here in April 1826, we discovered, by close interrogation, that Professor Kieffer and Dr. Van Ess had been long enjoying a salary from the committee, though it was carefully concealed from the public, and though they were employed in circulating spurious Scriptures as the work for which they are paid. I asked the deputation, (well do I recollect having put the question to them myself) whether there was any other agent in the same predicament. But no; they did not remember or know of any other. And very likely this was the case. But in the course of the season I got some hint that there was another person occupied in the same manner as Kieffer and Van Ess, and covertly getting pay for his services. I heard his name. The London committee were publicly questioned on the subject. They returned no answer. And no satisfaction could be obtained till I saw a letter from the individual himself, Mr. Lessignol, of Montpellier, acknowledging the fact. And observe, sir, what the fact really was. In August 1822, the London committee passed a resolution declaring that the circulation of the Apocrypha was contrary to the law of the society, as that law was interpreted by the great body of the subscribers, and therefore bearing that all such circulation was to be discontinued. And yet from that day down to the end of 1824, that is far more than two long years, did they employ Lessignol, and pay him for circulating in France De Sacy's Bible, one of the Bibles which they had printed in 1819, and which not only contained the Apocrypha, but contained it interwoven, after the Trentine model, with the inspired volume. Here you have another instance of apocryphal circulation in its worst form, practised for years after they solemnly professed to have given it up, combined with intentional concealment of the transaction, and a continued declaration to the world that they were all the while doing the contrary. And we are asked, sir, to trust in the committee who have been guilty of such baseness!

I have now, sir, to call your attention to another point, as decisive evidence of the London committee's apocryphal character. The committee knew well that in this respect they did not enjoy a good reputation, and if they were conscious that the char-

ges against them were erroneous, and that they had no other wish than to carry the regulations into full effect, one should suppose that they must have been glad to have an opportunity of showing that we were mistaken, and that their professions were perfectly sincere. Such an opportunity was offered to them, but they rejected it, and did the very thing that they would have done on the supposition that they were desirous and determined to return to their old courses. There were four vacancies to be filled up in the committee at the last anniversary. To supply these there were four gentlemen proposed, of the highest respectability and of decidedly anti-apocryphal principles. Men of honour and sense would, in such circumstances, have grasped at the proposal, and indeed would have anticipated it, by seeking out for similar characters, without waiting for the suggestion of others. But not so the London committee. They rejected these four gentlemen. They did not give them a single vote. But they elected four who were notorious for being like-minded, who had previously expressed themselves strongly in favour of the committee's conduct, and on whose support in every measure they could securely reckon. That is to say, while pretending to be anti-apocryphal, they chose for their coadjutors individuals who were known to be apocryphal in no ordinary degree; and thus the committee, sir, gave a demonstration that so far from being cured of their former predilections, or having retracted their errors, they entertained the very same convictions which had influenced them before, and were ready to embrace every occasion of returning to what they professed to have forsaken.

And connected with this I must also mention, sir, their keeping in their service the Rev. Mr. Brandram. This gentleman is, you know, one of the secretaries. He seems to have the activity and zeal of twenty secretaries: and if his exertions were under the direction of right principles, he might be more than ordinarily useful. But, alas! sir, he has the strongest possible prepossessions in favour of apocryphal circulation. Every person acquainted with the controversy is aware of this; and if any one has a doubt remaining on that score, I shall speedily dispel it. I have here a document which was long kept a profound secret; but which we succeeded in digging out at last. The resolutions passed by the London committee in November 1825 were professedly anti-apocryphal—but they did not satisfy us; they did not satisfy the public at large; they were deemed quite insufficient for the purpose of securing an adherence to the original principles of the society. And yet Mr. Brandram opposed and denounced them as a great deal too anti-apocryphal. He refused to go along with

the committee in the resolutions, and when they were passed in spite of him, he entered a protest, which is recorded in their minutes—(for they were quite ready to record this or any similar expression of sentiment, though they would not record their own pretended confession)—and to which we find several names besides his appended, some of them regular and others privileged members of the committee, such as Mr. Stokes, Mr. Simeon, Mr. Farish, Mr. Dealty, &c. And I will read the protest to you, sir, that you may understand what sort of a secretary they have to carry on their purer administration. Here it is—“*We protest against the present decision of the Committee on the subject of the Apocrypha, as being, according to our deliberate judgment, in direct opposition to the moral bearing and general spirit of God’s word.*” Sir, could you have conceived any thing so foolish or so bad as this? The committee are supposed to declare that they will not circulate the Apocrypha; and Christian men come forward and say that the refusal to do this is contrary to the moral bearing and genuine spirit of God’s word. According to them the word of God actually requires that we shall adulterate it with apocryphal admixtures—or put apocryphal additions to it. And one of these Philo-Apocryphists is the Rev. Mr. Brandram, now their only efficient secretary. There stands upon the face of their minutes a formal and solemn protest of his to the effect I have now stated; and he is retained in their service, and intrusted with executing a work which, in his deliberate judgment, opposes the word of God, and which must therefore be a continual violation of his conscience! I will venture to say, sir, that no body of men, whether Christian or not, would act such a preposterous and monstrous part, except the London committee on whose wisdom and uprightness we are called to place unsuspecting reliance, and of whom we are to believe that they are convinced of their error and have retracted it.

As a further proof of the committee’s being unchanged and unreformed, I beg you to consider the agency they have employed this last year in England,—the persons whom they have selected to represent them to the people and to advocate their cause. We should have expected that common prudence would have induced them to employ for that purpose the least apocryphal men whom they could procure, and that the consciousness of what they affected to be would have dictated that course of dealing with their constituents. But they have actually chosen the individuals whom we know to be most apocryphal in their principles and character, and who on that score are most undeserving of any confidence on the part of those who are attached friends of pure Bible circulation.”

## STRASBURG PREFACE.

Some remarks which follow respecting the apocryphal attachments of Messrs. Brandram, Pinkerton and Dudley, who have occupied a conspicuous place in the management of the London committee, we must omit. The following statements respecting the Strasburg infidel preface to the Bible, are important.

“ Since our last meeting, the London committee have published two pamphlets to vindicate their conduct as to the Strasburg preface and the Lausanne Bible.

“ And first, as to the Strasburg preface. I shall not detain you with any minute discussion of the subject, after all that was said on it last year. But I must say that the documentary publication that the committee have put forth, not only confirms our former opinion, but really makes their conduct a great deal worse than we believed it to be. I shall shortly mention a few of the particulars of this strange and disgraceful case. We find that the committee had before them Bost's letter intimating the existence of the preface, and giving extracts from it to show how bad and dangerous it was. But they have given no copy of this in their pamphlet, though it is the most essential paper in the whole collection. They say they kept no copy of it, but I can tell you that they were offered a copy for publication and refused the offer. This suppression of Bost's letter is not, however, so wonderful when we observe, on comparing the correspondence now produced with that correspondence as it appeared in the appendixes to their reports, that they have been guilty of gross mutilations and of manufacturing whole sentences, in order to change the sense of the passage, and impose upon the public. We find, also, that though Haffner's preface was within their reach and even in possession, they would not read it for fear of having their minds too strongly prepossessed against the Strasburgh committee; and when Dr. Pinkerton went to negotiate with them, he actually told them that he had not perused it, just that he might have his mind free from prejudice in arranging the question, as if it were matter of indifference to these servants of the British and Foreign Bible Society, whether a preface was in its own nature and tendency extremely good or excessively base and pernicious. Then, sir, it appears that Bost, that most excellent man, and to whom they owed a debt of gratitude for his information, is recorded in their books as a *slanderer*, for what he wrote about the preface, while Haffner, the unfaithful author of that neological preface, is recorded in the very same page, as a *man of unimpeached honour*. After receiving many proofs of the vile conduct of Haffner and his associates at Strasburg, Lord Teignmouth, in the name of the

London committee, wrote a letter to Haffner, and in that letter, well knowing the prefacer's principles and delinquencies, his lordship talks of his "*deference to the judgment of the Committee at Strasburg;*" "*seriously respects the motive which suggested the preface;*" speaks of "*our fellow-labourers at Strasburg, for whom we feel the most cordial esteem;*" "*trusts that they will excuse this friendly expostulation;*" and "*attributes the publication which has occasioned his remarks solely to a feeling of regard for the interests of that great cause which the London Committee and the Strasburg Committee are equally anxious to promote.*" After these touches of liberality, you will not be surprised to learn that the London committee having remonstrated feebly, and aware that their remonstrance was ineffectual, allowed more than sixteen months to elapse before they did any thing to arrest the evil, and in consequence of this, under the sanction and at their expense, 5000 copies of this detestable introduction to the Bible were sent forth to the public. But, as Haffner himself said, the liberality of the committee was inexhaustible; for with proofs innumerable of want of religious principle and of common integrity on the part of the Strasburg committee, they still proffered to them a continuance of their friendship, and new donations of money for fresh enterprises. Then came the annual report, praising Professor Haffner, and praising the Strasburg committee; for doing what? for having the goodness and the condescension not to circulate any more than 5000 copies of the neological preface, at the expense of the British and Foreign Bible Society, and calling upon the Christians of this country to appreciate such generous sacrifices, and to give thanks to the amiable and pious persons that made them. And last of all came this documentary pamphlet, which contained the details and the evidence of all these shameful proceedings, but which they publish in exculpation of their conduct, and which they "*trust will prove highly satisfactory to all the subscribers and friends of the Bible Society.*"

I have not a much better tale to tell the meeting of the Lausanne Bible. The London committee agreed to give the Bible committee at Lausanne to the extent of £750 on the condition of their printing a new edition of Ostervald's Bible, making the impression 10,000. But though this compact was distinctly and solemnly made, it was soon broken by the Lausanne committee. They broke the engagement by adding notes and comments, and by altering the text. This was early known to the London committee. Proofs of the work were sent over—the Lausanne Bible Society reports were transmitted—agents from the Lon-



don society wrote to them—and from all these they might have learnt, and they did learn, that there were great and alarming deviations from the original bargain. But they made no particular inquiry—they offered no remonstrance—they gave themselves no trouble about the matter. Professor Levade, who was at the head of the Lausanne committee, wrote them March 1st, 1822, that the work was at length completed, and that by means of their bounty, a translation of the Bible had been procured “*far superior to that of Ostervald,*” although it was Ostervald’s they were bound to adopt and follow strictly. In June following, they resolved to examine it. But no examination took place. Mr. Platt, who was in Switzerland about that time, wrote, complaining bitterly of most material errors in the version; and in January 1823, it seems to have been discovered for the first time, that there were notes and comments introduced. A communication was made by the gentlemen in Earl-street to the Lausanne committee, telling them that *in future* they must adhere to the fundamental regulation. Dr. Steinkopff wrote, making apologies for them which they themselves never would have dreamt of. Professor Levade returned an answer of which a mere man of the world would have been ashamed, so full is it of contradictions, and falsehoods, and unworthy disclosures. But was any thing done to stay the evil? Nothing, sir. Not only is all examination deferred till 10,000 were thrown off, but till 5000 copies were dispersed. Even the feeble and useless communication to which I have referred, was not made till four years after the engagement was violated by the insertion of notes and by alterations of the text. At last it came out in one of the Lausanne reports that the Bible which was to have been printed exactly after Ostervald, contained about 50,000 alterations of one kind or another, which was on an average about an alteration for every verse in the book. One would have thought that now the committee could review it carefully. But no. They only resolved to put it, for that purpose, into the hands of a sub-committee. But then they do nothing more. They

Resolve and re-resolve, and die the same.

And hear now the conclusion of the whole matter as we find it in the fourth page of the last Annual Report. “On the merits of the Lausanne Bible, the committee have indeed *pledged* themselves to appoint a sub-committee to institute an inquiry, and form an opinion. The time of their continuance in office has not, however, permitted them to realize this measure; and, on further consideration, they cannot but recommend that the design should be relinquished, inasmuch as it would be attended

with inconceivable difficulties, arising from the nature of Biblical criticism, and that no further encouragement should be given to the version, unless it shall completely establish its reputation in France and Switzerland, and shall have acquired a just claim, by further revision, to be reputed an authorized version." In this manner £750 of the British and Foreign Bible Society's funds have been wasted on an edition of the Bible, brought out under the very eye of the London committee, and so corrupt that they decline taking any part in promoting its circulation. They refuse to redeem their pledge to review and examine its merits: they may afterwards forward its distribution, but it is not till it has established its reputation in France and Switzerland, or till proceeding from the hands of unfaithful and heretical divines, it has obtained favour among men of the same description, or among poor ignorant people who know not a good from a bad version, and till it undergo further revision—a revision, however, which is to be effected by the very men who have already corrupted it, and in which the London committee have resolved that they will take no share. It is unnecessary, sir, to make any comment on this most reprehensible transaction, or to show that those who are chargeable with it have no title whatever to your confidence; and that the restoration of confidence would be madness, seeing that instead of acknowledging any error, they put forth all these facts and documents as furnishing a vindication of their proceedings, and trust that they will be satisfactory to the subscribers and friends of the Bible Society."

LEANDER VAN ESS. †

The Christian world has long been delighted and astonished at the zeal and labours of Professor Leander Van Ess, a Roman Catholic, in circulating the Bible on the continent of Europe. The phenomenon is fully accounted for on *natural* principles, and our admiration greatly reduced when all the facts of the case are known. Says Mr. Thomson,

"I now come, sir, to speak of Leander Van Ess. The transactions of the committee respecting this gentleman are of great importance, and I beg your particular attention to them.

"The character of these individuals," (Professor Kieffer and Dr. Van Ess) the committee say in their last annual report, "stand too high on the continent to make it at all necessary to enter into their defence, or the committee might adduce the strongest testimonials in their behalf. Now, sir, it is first to be observed that the reputation of Van Ess on the continent, even if that was as pure and pious as they allege, which I utterly deny,

and deny upon good grounds, is no reason for the people of Great Britain being satisfied. As to his acceptance abroad we have only the averment of the committee, which we had before, and that cannot possibly secure his acceptance at home. We, the people of this country, must be satisfied; but it is absurd to expect that satisfaction will be given by telling us what ample certificates to his good character they have in their possession, and could produce if they thought it necessary. But truly if these certificates be no better than one which they formerly produced, they are wise in keeping them back from our perusal. They once published a testimonial in behalf of Dr. Van Ess, and that was given by Dr. Steinkopff, who knew him personally, and was the witness of his biblical labours. I shall read it: "Leander Van Ess," says Dr. Steinkopff, the society's foreign Secretary. "Leander Van Ess seeks no earthly emoluments, nor is the applause of a vain world his aim; he desires no treasures which the moth and rust consume; no, the glory of God and the salvation of souls—these are the pure and heavenly principles which influence his mind and stimulate him to action." Now, sir, at the very time that Dr. Steinkopff gave this testimonial, and the London committee published it, as they did in the appendix to their report for 1821, we discovered by cross-examination, that the disinterested Van Ess—he who despised the applauses and emoluments of earth, and was actuated by nothing but the pure and heavenly principles of regard to the glory of God and the salvation of souls, was receiving from the committee for circulating Apocrypha Bibles, the allowance of £360 per annum, which, as things go in Germany, could not be considered as less there than a salary of *seven or eight hundred pounds*, a very substantial proof indeed of his generosity and heavenly mindedness. And let it not be forgotten that the committee, well knowing all this, put forth the flattering testimonial, and carefully concealed from the public all knowledge of the mercenary transaction! Nor is this all, sir; by the pecuniary help of the London committee, Van Ess translated, printed and published the New Testament in German. Many thousand copies of this were sold or distributed, and much it was praised. It was charged, however, at last with having some very erroneous renderings of the sacred text, and it was proposed at a meeting of the committee not to assist any more in circulating that edition till it was examined, and found or made correct. But, lo! it turned out that this new translation, effected by the funds of the British and Foreign Bible Society, was no longer under their controul, for the very upright and disinterested Van Ess had thought proper to sell the copy-right of

it to a German bookseller. I have to state another fact still as to the disinterestedness of Van Ess, and the careful management of the committee. In the course of nine years, Van Ess got from the London committee for Bibles and Testaments to the value of above £20,000; and he has never accounted for any of that monstrous sum which was thus intrusted to him. He sold, but so little attentive was he to his own interest, that there were no proceeds. We are told, indeed, that he kept accounts, and that his accounts were audited. And I remember very well that some years ago the committee published one of his audited accounts; but who ever heard of an audited account in such a case without the names of the auditors being subscribed to authenticate the state? Here there were no auditors names; and no wonder that these were withheld, for as it afterwards transpired, the auditors lived some 80 or 100 miles distant from the abode of Van Ess, and the scene of his operations. So that in nine years he got £20,000 out of the British and Foreign Bible Society's funds, and did not give a satisfactory account of a single farthing of that large sum. And yet we are still called upon to approve of the committee employing Van Ess, and to trust in both for carrying on the business of the institution.

Nay, sir, it is in favour of this very Van Ess that the committee have violated one of the regulations, by the adoption of which we were told a twelve month ago that perfect security was now afforded against apocryphal circulation. Allow, me sir, to explain this to the meeting, and let me request their attention to the statement. The regulation to which I refer is in these words: "That in all cases in which grants, whether gratuitous or otherwise, of the Holy Scriptures, either in whole or in part, shall be made to any society, the books be issued *bound*, and on the express condition that they shall be distributed without alteration or addition." Very soon after this regulation was passed, it was proposed in the London committee to make a grant of unbound books to Van Ess. So strongly was this believed to be a transgression of the rule, that there was an immediate and universal outcry against the committee. But when they defended themselves, they did not affect to say that it was no breach of the law; they only stood on the ground that the matter was merely discussed or conversed about, and not ultimately agreed to. Well, but they at last adopted a resolution, that all the books which Van Ess might obtain from them should be unbound. And how do they vindicate themselves now for taking such a step as this? By arguments which are truly jesuitical. In the *first* place, they say that the regulation forbids the granting of unbound scrip-

tures only to *societies* and not to *individuals*. What a quibble! what a pitiful quibble! Very true, sir, this is the letter of the regulation, but not the spirit of it. Its real purpose and intention, as every one knows, and as the London committee knew best of all, if they did not mean to deceive their constituents, its real meaning and intention was, to prevent the unbound scriptures from getting into the hands of those who were in the habit of circulating spurious scriptures, and might be tempted to bind up the one with the other. And surely individuals were as much precluded by this as societies were. Nay, if it was right to lay on the restriction with respect to societies, much more necessary was it requisite with respect to individuals; for in a society, if one person was inclined to abuse his trust, another might be ready to check him; but if an individual had that design, he could do it without hindrance or controul. Now Van Ess was and is a circulator of Apocrypha Bibles, and a circulator of them for his own pecuniary advantage; and, therefore, to grant him the privilege which he has received from the London committee, is to frustrate the whole purpose of the regulation in question, and to transgress it as effectually at least as agreeing to grant unbound scriptures to a *society* would have done.

But, in the *second* place, we are told that no evil is done, because the committee have appointed Van Ess to be their accredited agent at Darmstadt. And will such an appointment make any change on those circumstances, which rendered it an improper and illegal thing to trust him before in the manner which they propose to do? These circumstances continue precisely the same. Van Ess is the same apocryphal man that he was formerly, and he is as much occupied as he was at any previous period in selling spurious Bibles for his own emolument. How absurd is the arrangement, and how extraordinary to suppose that men of common understanding are to be blinded with it! The London committee grant unbound scriptures to Van Ess; he binds them at his own discretion, and then out of the store of books bound by Van Ess, they make grants to Van Ess that Van Ess may distribute them! There is nobody so weak, surely, as to be imposed upon by such nonsense. And then by the interpretation which the committee have practically put upon the third regulation, they reserve to themselves a right to make a grant of *money* as well as books to this apocryphal agent Van Ess. He is but an individual and an accredited agent; and, therefore, in terms of the second regulation, it has become quite lawful for them to vote him as much pecuniary aid as they think proper. And what they have done with regard to Van Ess, they may do, on the same prin-

ciple, and under the same pretext, with regard to the most obnoxious secretary of a Bible Society on the continent of Europe; though I do not think it would be easy to find one more fit for their purpose than this same most disinterested and heavenly-minded Dr. Leander Van Ess.

Let me remind you, sir, that we know from experience how unworthy of confidence he is as to the mode in which he is to dispose of your grants, whatever be the conditions or restrictions that accompany them. As a specimen of the light-fingered use he is ready to make of money devoted to pure Bible circulation, in order to get his own spurious Scriptures into the market, I shall read you a passage or two from a letter of his, dated June 1824, and written to show the London committee how nicely and conscientiously withal he could evade their anti-apocryphal resolutions. "The view taken by members of both persuasions," (Protestants and Papists) is, in a doctrinal sense, the same; the mere order in printing the apocryphal books is different; let *them be paid for by others, and the resolution of the committee not to print the apocryphal books at their expense will not be violated.*" "As the second part" (of the Old Testament) "contains several apocryphal books, *which it is proposed to print at other persons' expense, the price here to be considered, would be less than 44 st. the copy. Towards the expenses of printing the apocryphal books I am ready to advance 4000 florins, which I have received from Amsterdam towards establishing a fund for the Bible.*" Thus far Van Ess exposes himself. And now hear what Mr. Francis Cunningham says, with unqualified approbation of his mode of dealing with the word of God, acting all the while as an accredited agent of the B. and F. Bible Society, with £300 a year of salary, £60 per annum for a house, and all his travelling expenses besides. "He is making a new version of the Bible," says Mr. C "which, by the help of the Continental Bible Societies, he is about to print; and, although he holds the opinions of the church to which he belongs on the subject of the Apocrypha, he wishes this opinion to be no hinderance to others; so that they will in *any way* read the *word of God*. He is therefore preparing his version for publication in three forms. First, with the Vulgate printed in a small type at the bottom of each page, and *with the Apocrypha intermixed*; this is the form in which the Catholics wish to receive it. Secondly, without the Vulgate, and *with the Apocrypha appended*, for the Protestants of that country. Thirdly, without the apocryphal books, for the distribution of our own Bible Society, if we are disposed to adopt it. Here is a specimen of that largeness of charity by which every part of his conduct is influenced;

so that by Protestants and Catholics, who are partakers of the same spirit, he is alike esteemed." Thus the London committee give Leander Van Ess, what cannot be less in Germany, including his probable travelling expenses, than one thousand a year, a salary which should have commanded the double of *all* his services: and they give this huge salary to support him while manufacturing and vending adulterated Bibles in the capacity of an accredited agent of the British and Foreign Bible Society. And surely, sir, after this statement, I need not add a word to bring it home to the conviction of every man, that the London committee, in that measure of which I have been speaking, have forfeited all title whatever to the confidence of the country, and given the strongest possible proof of their being as apocryphal in their spirit and in their dispositions as ever.

#### CONTINENTAL APOCRYPHAL SOCIETIES. 7

It is a fact perhaps not generally known, that the Roman Catholic Church contends for the inspiration and divine authority of the Apocrypha as strongly as for any part of the Scriptures; and this opinion also prevails in some degree among some of the Protestant churches. In such a state of things a decided testimony against such an error was certainly the more necessary. But instead of this, by the course pursued by the Bible Society, it has on the contrary been encouraged and promoted. Without any hint of the uncanonical character of the Apocrypha, almost every society, established on the continent by the influence and funds of the British and Foreign Bible Society, prints and circulates the apocrypha with the Scriptures, putting the whole into the hand of the ignorant, as the Word of God. All this has been done in compliance with, and has a manifest tendency to conform and establish the errors and prejudices which there so greatly prevail; and yet every hint of this fact has been carefully kept from the British public in the yearly and monthly reports of the London committee. Much was in their power to bear testimony against, and check this evil; but they have not done it. They have directly countenanced the evil. The following extract refers to the subject.

"There is another circumstance still which satisfies me that the London committee are not at all weaned of their apocryphal propensities, and that they have no love for the circulation of pure Bibles. And it is this—they have used no means for getting pure societies established where there is not even a pretext for those of a contrary description. Had they done something of this kind, I could have supposed that they had some portion of

sincerity in their professions, though it would have come far short of a satisfactory proof that they had changed their views. But when, after all the zeal they displayed for a long course of years in procuring the institution of *Apocrypha Societies*, on the ground that the Scriptures could not be circulated on the continent by any other means, they refuse to make any attempt to institute *pure Bible societies*, even where it is ascertained that these alone will answer the purpose, I cannot but conclude that their anti-apocryphal resolutions are, so far as the committee are concerned, a piece of idle mockery. It is long, very long, since we gave them demonstration of the fact, that pure Bibles could be circulated with perfect facility. Did they ever take advantage of that information? No, sir, they despised it. Their own agents and correspondents—the very societies abroad to whom they gave help for apocryphal purposes, told them the same story. Did they give heed to what came to them from such unsuspecting authority? No, sir, they treated that with equal indifference. The Bible Society at Neuwied assured them that it could distribute pure Scriptures without the least difficulty, and even approved, in express terms, of the principle of giving no more countenance to apocryphal writings. Did they lay hold of this favourable opening, and immediately apply to their friends of Neuwied to make a thorough change in their course of acting on this point? No, sir, even this most inviting opportunity was neglected. Mr. Francis Cunningham after travelling over a great part of the continent and making inquiries on the very topic we are speaking of, distinctly assured them of the ease with which pure Bibles might be circulated in France and Germany, with the exception of some particular districts. Did they follow up Mr. C.'s intelligence, and set themselves to get a reformation effected in those places where it could so easily have been done? No, sir. They allow things to remain there in their old corrupt state, without the least endeavour to amend them. Even the Paris Bible Society, whose constitution prevented it from giving out any Bible which had not the Apocrypha, became satisfied, from experience, that this was an unnecessary rule—for having bound up four thousand Bibles—one half *with*, and the other half *without* the Apocrypha,—those that were *without* the Apocrypha were speedily sold, while of those that *had* it, there is still a considerable number remaining. But, indeed, the directors of that society were ignorant of matters in their own country, and too proud to listen to the information of others, who knew better. It is put beyond all controversy, that nothing is easier than to circulate pure Bibles in France. As to those who are ac-



quainted with the subject, they do not not believe the Apocrypha to be a part of the Bible, and though they wished to have it, would not demand it from a *Bible Society*. And as to the great bulk of the people, they are so deplorably ignorant that they dont know well what the Bible is, and will take and read any thing, any Bible, which you give to them, with that appellation, and under that form. Well, did the London committee propose to the Paris B. Society to change their constitution? or did they make any remonstrance? or did they do any one thing towards effecting what they must have been desirous to effect, if they had framed the resolutions of April 1826 in sincerity, and if they were determined to give full effect to them? No, sir. They have religiously abstained from any such pure, any such *bona fide* fulfilment of their own regulations. On the contrary, we find them praising the Paris Bible Society with all their might; and truly this is but natural, for we find the Paris Bible Society praising them with as much eagerness. And, indeed, the great work of pure Bible circulation is sacrificed to fulsome compliments on the one side and on the other. And while the London committee are thus so liberal in their eulogium on those societies abroad which are palming lies and fables on the people in the name of God, and making no effort whatever to stop the injurious abomination which they themselves originated, they are actually helping them forward in their unworthy career: for even to societies that refuse,—obstinately refuse to send forth a single Bible wanting the Apocrypha,—to those very societies they give grants of New Testaments in abundance, and by their assisting them in one branch of their operations, set loose a proportional share of their funds for more vigorously and extensively carrying forward the other branch,—that is, the distribution of apocryphal *Old Testaments*. I could give you many illustrations of the argument I have now touched upon; but enough has been said to show that the London committee have no heart to the task of circulating the unadulterated Scriptures alone, and that the resolutions now so much vaunted of, and so much relied on, will, in their hands, become a dead letter.”

*Management of the Committee at the meeting of the British and Foreign Bible Society.* †

As the conducting of the proceedings at the public meeting of the British and Foreign Bible Society is managed by the committee, it is of course to be expected that every thing which looks a faulting of their conduct, would to the utmost of their

power be excluded; and every thing they could effect to conceal their mismanagement, would be done. If there were complaints against the management of the committee, the public meeting was the proper place to make them and for them to be judged of; and had the committee not been conscious of guilt, and bent on concealment, the judgment of the society between them and their accusers would have been earnestly desired. But we find the very mention of these in the public meeting was by them most clamorously and violently opposed. The following account of their conduct on this occasion affords no favourable specimen of their trust worthiness in so important a station.

“The last thing to which I would direct your attention, as illustrative of the sentiments and character of the London committee, is the last annual meeting of the British and Foreign Bible Society. And here, sir, take notice of the kind of men that appeared on the platform as the supporters and the friends of the committee, brought their by their own particular favour, and held out as those who would inspire confidence in their future proceedings. There was the editor of the *Eclectic Review*, who had defended them in the very worst part of their transactions,—who had, in order to make his defence of them successful, sacrificed the inspiration of about 140 chapters of the Bible,—and whose most reprehensible article on the subject was published separately, and diffused over the whole country, at the expense of a considerable number of the London committee, whom we are to regard as anti-apocryphal men, and orthodox believers, and quite fit to be trusted with the circulation of God’s Word. There was Dr. Pye Smith (I mention his name, because he himself has given his name in connexion with what I am going to state,) there was Dr. Pye Smith, who not only vindicated the committee, but went so far in his vindication as to eulogize the detestable preface to the Bible written by Professor Haffner, with regard to which no lover of the Bible, no genuine believer in this country, could feel any thing but the most lively indignation, and to denominate it, in addressing the people of England, as a ‘valuable and interesting performance.’ There also was the editor of the *Evangelical Magazine*, who not only had apologized for the London committee amidst all their misdeeds, and vilified those who had exposed their malversations, but who had made his journal the vehicle of conveying to his twenty or thirty thousand readers Dr. Smith’s disgraceful applause of Haffner’s neological preface. And, in short, there were many of those who had been keenest in supporting apocryphal circulation, and in propagating the most erroneous and heretical doctrines regarding in-

piration, with the view of defending that practice,—evidently placed on the platform, to beard the Christian public—to brave all the opposition that might be made to the unworthy proceedings of Earl-street—to tell us that they were altogether unchanged in their opinions—and that, trust them or not, we need not expect them to acquiesce in our own views, or renounce their apocryphal predilections.

Then, again, observe how they acted on this occasion. When my friend Mr. Irving,—a man of the highest intellectual endowments, and what is infinitely more important, distinguished by his religious and moral worth, came forward to propose what he thought might remove the grievances complained of, and conciliate those who had been estranged,—how was he received? In the most outrageous manner possible. They hissed as if they had been so many serpents,—they yelled as if they had been so many beasts of the forest,—and for some time would not allow him to be heard. And whence proceeded this most indecent clamour? Not chiefly from the mob,—as it is called,—it came from the very platform,—from the committee,—from those seats which the committee had packed for the occasion. The bulk of the meeting had no idea of what Mr. Irving was going say. But the committee knew it well, for he had moved the thing in Earl-street, and announced to them his intention of doing so at the public meeting. And if they hissed, and hooted, and yelled before they knew what his proposals were to be, it could not be supposed that they would be more moderate after he had brought them forward, though he did so in the most temperate and christian manner possible. Nay, sir, Mr. Irving was attacked by Mr. Buxton, one of the committee's chosen advocates, and treated by him in a way which I do not choose to designate in the terms that I feel to be appropriate, because they might be deemed too strong. One individual, indeed, Mr. Gerard Noel, much to his honour, complained of their conduct, which he pronounced to be *scandalous*, though that word is carefully excluded from their printed report of the speeches, and signified a strong desire that some expressions of respect and affection should be given to Mr. Irving before he retired. But was this done? No, Sir; on the contrary, Mr. Shore, of whom I have already spoken, rose a second time and defended the meeting for what they had done,—at the same time repeating the assault already made upon Mr. Irving by Mr. Buxton. But the second speech of Mr. Shore, so dishonourable to himself, and so disgraceful to the many that cheered it, does not appear in the committee's printed account of the proceedings, in the course of which it was delivered. Indeed

it seems to be their wish in that publication to conceal—they are addicted to concealment—as much as possible their manifest want of that Christian spirit of which we are said to be so destitute, and of which I suppose they were desirous to set us an edifying and attractive example. Just mark, sir, the unfairness of which they are guilty. In giving Mr. Irving's speech they do not say a word of the vulgar and abusive interruptions he experienced. Instead of mentioning these, they merely put down two or three dotted lines. So that a person who had not learnt the fact from other sources would have concluded that my friend, Mr. Irving, had *said* something which was not fit to be printed, whereas, in truth, it meant that the committee and the meeting had themselves *done* something which they were perfectly ashamed to avow.

Let us now, sir, attend for a little to what was said at the meeting by those who were appointed to speak, and were applauded for what they said. And, first, as to what fell from Lord Teignmouth, the venerable President of the Society, of whom I wish, as far as I possibly can, to speak with the highest respect. His Lordship says, that “the apocryphal question has been for ever decided.” My reverend friend behind me (Dr. Gordon) gave you an admirable comment on this and some similar sentiments. Permit me only to add, that this is the very language held by the committee from the beginning of the dispute. Each new resolution, as it came forth, was a full and final decision of the question. Nay, sir, Lord Teignmouth himself prepared, brought forward, and carried unanimously (ninety being present) one of these very decisive resolutions. You will find it made the subject of remark in the Second Statement, p. 83. I shall only observe at present, that it permitted the circulation of the Apocrypha *appended* in every case, and in some cases even the Apocrypha *intermixed*. And at that time we were to rest satisfied that the Apocrypha question was *for ever decided*. This shows that his Lordship's opinion as to the final settlement of the question is not altogether canonical and authoritative. And then Lord Teignmouth says, that the resolutions and explanatory rules of the committee on this occasion “have been framed with a *precision* calculated to preclude the application of the funds of the society, directly or indirectly, to the circulation of the apocryphal books.” The contrary is demonstrable, and has been demonstrated. But, at any rate, nothing is sure while the present committee retain their power. For you will remember that this same Lord Teignmouth declared, and the committee published his declaration, in 1810, that while the society was only to circu-

late "*the proper Standard of Faith*," it "secured an adherence to the integrity of its principles, by regulations so *precise* and defined, as *not to admit of dubious interpretations*." And yet under his Lordship's own eye, and for a long series of years, the committee gave a different interpretation to the regulations formed for their government, and circulated as the word of God what, in no sense of the phrase, could be considered even by them as "*the proper Standard of Faith*." His Lordship in conclusion "claims for the committee the benefit of the charitable apostolic precept, "Bear ye one another's burdens, and so fulfil the law of Christ." I hold this, sir, to be a complete perversion of Scripture, and worthy only of the adulterators of God's word. It may be applauded by the friends of the British and Foreign Bible Society, but it will never, I trust, do for our meridian. Bear the burden of the London committee! I for my part will bear no such burden,—let them bear it themselves. I will not bear it, because it is a burden of unrepented sin: and I know of no law of Christ which required me to take upon me the sins of other men. I have too many sins of my own, to be so very charitable as to submit to an additional load. And far be it from me,—far be it from any of us to share in this manner the guilt of the London committee, or even to give the slightest countenance to any one of their grievous delinquencies.

"There is one thing only in the speech of Mr. Charles Grant, on which I would animadvert, but it is of some consequence as to the treatment of the present controversy. He says, 'the basis on which we profess to rest, this society, is the word of God; or in other words, we rest it upon the three great principles of Faith, Hope, and Charity;—and let us take care that we do not separate them, the one from the other, let us not separate what God has joined together. Let us indeed be zealous in this cause; but let us remember, also, to maintain a pervading spirit of Charity, the bond of peace and righteousness.' All true, all very good, if the honourable gentleman and his fellow-labourers would follow up in their conduct what he has expressed in words. But the misfortune is, that they do separate what God has joined together. He gives the go-by to Faith, and every thing is to be Charity. Now, sir, so far as I understand the Bible, there is no genuine hope which is not founded on Faith—there is no real charity which does not flow from that source. Extinguish faith, and hope and charity have no more any existence. A vast deal has been said by the London committee and their friends, on the subject of charity and peace. They tell us, as if we did not know before, that 'charity hopeth all things, believeth all things, en-

dureth all things:’ but I bid them look at the context, and they will find that this same charity ‘rejoiceth not in *iniquity*, but rejoiceth in the *truth*.’ Sir, if the interests of truth are not maintained—if the guilty are indulged and countenanced, Charity is but a name; and there is, there can be, there ought to be, no peace. I say it is the philosophical as well as the scriptural view of the case, that the claims of Truth are paramount. Truth is the pillar of the universe; impair or demolish this, and charity has nothing to do but to weep, for all that is great, and good, and happy, tumbles into ruins. The Bible inculcates Charity, but it is ‘charity out of a *pure heart*, and of a *good conscience*, and of *Faith unfeigned*.’ And when we are exhorted to live at peace with all men, it is only ‘if it be possible,’ and ‘as much as lieth in us,’ and surely this does not imply that we are to sacrifice the great objects of Cristian faith for peace, desirable as that blessing may be. Accordingly that holy book to which Mr. Grant has appealed, says expressly that the ‘wisdom which cometh from above is *first pure*, and *then it is peaceable*.’

(To be continued.) — *By 500*

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### Ecclesiastical Chronicle.

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*Presbytery of Ohio*.—Mr. Isaac Beggs, having accepted a call from the United Congregations of Mercer, Rocky Spring, and Springfield; and after delivering trials for Ordination, was on the 18th of September ordained to the office of the holy ministry, at Rocky Spring, and installed pastor of said congregations. Sermon by the Rev. A. Murray, from 1. Pet. 5. 2. “Feed the flock of God which is among you, taking the oversight thereof.” Mr. M’Lintock being indisposed, Mr. Murray gave the charge. And on the day following, Mr. Matthew Snodgrass was ordained, and installed pastor of the United Congregations of Conniautt and Cherry-Run, at Conniautt; Sermon by Rev. D. Goodwillie, from Acts 16. 17. “These men are the servants of the Most High God, which shew unto us the way of salvation.” Charge by Rev. D. M’Lane.

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TO CORRESPONDENTS.—We have received a communication signed J. B. which, in its present state, we think unfit for publication. The subject is one which it is difficult to treat with the requisite precision, and several of the remarks are either very loosely expressed, or radically incorrect. It presents an instance of an orthodox conclusion drawn from premises, which it is perhaps impossible to defend. Our esteemed correspondent we think, on reflection, would present the subject in a different light. We have several other favours of correspondents on hand, which shall be attended to in the order in which they were received. We hope the mention of this will not cause our friends to relax their exertions in furnishing original matter for the pages of the Monitor.

We have received from a valued correspondent a brief memoir of the much lamented James Whyte, late pastor of the Associate Congregation of Salem, which shall appear in our next.

THE  
**Religious Monitor,**  
OR  
**EVANGELICAL REPOSITORY.**

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**Original Communications.**

*For the Religious Monitor.*

**BRIEF MEMOIR OF THE REV. JAMES WHITE,**  
*Late Pastor of the Associate Congregation at Salem.*

As few ministers have been so highly esteemed by the religious public, as the Rev. James White, I have thought it might be instructive and pleasing to the readers of your valuable miscellany, to hear a little more concerning one, whose praise is in all the churches.

Memoirs of the life, labours, and sufferings of godly men, and particularly of ministers, are apt to be read with avidity, and are likely to be useful, because the facts are readily retained by the mind, and serve as a guide to others in their Christian journey. This is particularly the case with men whose lives are not distinguished for being conversant with scenes, which seldom fall to the lot of others, but have trodden that path which usually falls to the lot of humanity. The case is different with those who have been exposed to uncommon dangers, resisted great temptation, and performed labours far beyond the power of ordinary men to accomplish. These heroes in the cause of Christ, justly receive the admiration and gratitude of posterity, for their sufferings in behalf of truth, and that firmness and constancy which they manifested in the midst of the greatest dangers. Viewing the magnitude of the work in which they were engaged, the enemies they had to resist, the difficulties they surmounted, and the success which crowned their labours, we shrink into insignificance, seeing they have occupied such a distinguished rank, among the benefactors of the human race, that few can ever attain. The example of these eminent men has less influ-

ence upon others, in proportion as they have moved in a sphere which rarely falls to the lot of other men. The good example of those who have faithfully performed duties which numbers of the human family are daily called to discharge, will be most beneficial, as it excites the deepest interest, for every one is eager to learn how he may demean himself in similar circumstances. By such examples the feeble minded, is often strengthened, the wavering confirmed, and the riches of free grace magnified.

We trust that the life and death of Mr. White will be the means of conveying to the minds of many, who had the happiness to hear his ministrations, and witness his example, such salutary impressions; for it may be said of him as of all God's servants, "he being dead yet speaketh."

His godly parents were members of Mr. Muckersie's church, in Kinkell, and enjoyed the ministrations of that faithful minister until his death. Their son James was born in the parish of Muthel, and received his English and classical education at the parish school. Both his parents died a few months after he entered the college of Glasgow, in October 1810. He was distinguished for diligent attention to his studies while at college, and he pursued his theological course with that unwearied attention and ardor of mind, which became one who had devoted all his talents to the service of God.

No licentiate since the commencement of the Secession, ever acquired in so short a time, such a high degree of popularity; every one who heard him without prejudice, will admit that he stood in the foremost rank as a preacher of the everlasting gospel.

A minister of the United Secession church, writes, "that every congregation which could get a hearing of him, gave him a call." Seven of these were discussed by the Synod of 1823. The Synod did not allow him to make a choice for himself, but adopted the arbitrary method of deciding which of them he should accept.\* He did not see it his duty to comply with their decision.

At this period he was much perplexed in his mind, being at a loss to discern the path of duty. Being licensed, with a view of

\* It is proper to state here, that in Scotland, if more than one call is made out for any candidate, the selection is not left to himself as is usually done in this country; but after the claims of the several congregations have been fully presented before the Synod, by the Presbyteries, and by commissioners from the congregations themselves, and after the candidate, if present, has been heard, the case is decided by the vote of Synod, and suitable exhortations tendered to the several parties.—*Ed. R. Monitor.*



going to America, this added to the distress of his mind, for he still thought that his voluntary purpose of leaving his native land, should be accomplished. Neglecting those measures which worldly prudence would dictate, and relinquishing all the prospects of honour and distinction in a church, which ardently desired his services, he came to this country with a family of three children, relying with unshaken confidence upon *Him*, who hath said to his servants, when following the path of duty, "Bread shall be given thee, thy water shall be sure." Nor was he ever ashamed of his confidence, for he acknowledged that he had experienced much of the Lord's goodness—in the kindness manifested towards himself and his family.

On the Saturday before his death, he said to Mrs. White, you will be left a poor desolate widow—a stranger in a strange land. Do not be discouraged, put your trust in God, and live near to him, he will support you. He knows what sacrifices you have made in coming to this country; he has the hearts of all men in his hand, and can raise up friends. In tender compassion he hath said in his promise, "leave thy fatherless children, I will preserve them alive, and let thy widows trust in me." Overcome by his feelings he was unable to proceed. On the forenoon of the same day he said to a member of his church, I fear my disease is radical, and it is probable I may be taken away. As for anxiety about myself I have little or none. I am concerned chiefly about *two things*—my congregation and my family. You know that if I am taken away at this time, that poor woman (meaning Mrs. White) will be left among strangers, but I leave her and my little children upon the Lord, who has the hearts of all men in his hand. I have found many friends in this land, where I little expected to find them—much kindness has been shewed me. It was replied that the Scripture was full of encouragement to his people; when called away in such circumstances, God says leave thy fatherless children, &c. That is enough, said he, although there were not another promise.

In reply to a question about the state of his mind, he said I have not that degree of comfort that I could wish to have, although I have some promises that I rely upon. I have been a great sinner, but I have a great Saviour.

On the Monday he said to a member of his church, when he entered the room: Come near me; I thought it best to send for you, that I might talk with you, for fear what may happen, as I may not be able to do so in a little time. In answer to an enquiry about his health, he said I find a great pressure upon my breast—I feel as if I must sink under it. He said I hope that

God is supporting you with those consolations which he gives to his own. He replied, I cannot say I am without support, but I have not that degree of sensible enjoyment, which some have had, yet I am not without support. I know I love God; I had more sweet communion with Him before I entered the ministry, than since. This last sentence he repeated next day to one of his brethren in the ministry. In reply to the words, "I hope that the Lord has not finished your labours: I still flatter myself that they are but commencing among us, and I hope that you will continue with us"—he said, "I would be glad it might be so, if it was the will of God. You know, added he, that my family will be in a helpless condition, if I am taken from them; but I have every confidence in the society, and since I came among them, I never wanted an earthly comfort, that I needed, but I had it. "Bless the Lord, O my soul; O forget not all his benefits."

Being asked, on Tuesday forenoon, whether he enjoyed those consolations which he had frequently administered to others in trouble—He replied, I have been a great sinner, but that is no barrier—I have a great Saviour; although I have not that degree of sensible comfort which some have enjoyed, yet I trust, by the grace of God, I shall be saved, even as others. When a person whispered to the physician in a corner of the room, what could be the reason of the trouble beginning to affect his understanding—He overheard them and said, I hear every word you are saying; but I hope whatever I may say, or have said, through the force of this disease, may not be misconstrued, as if God had given me over to a reprobate mind. These words were repeated on another occasion, the same day; but the connection in which they were spoken, is forgotten. These were the last words he uttered, while in the full possession of his reason.

His unwillingness on every occasion, to speak about himself, or to disclose what he felt, may account in some measure for his having said so little to those about him on his death-bed, and he was so much exhausted by the severity of the disease, that during the intervals of pain, he felt little inclination to converse with any one.

Mr. W. was remarkable for decision of character. This did not arise from the conceited opinion that his own wisdom and prudence were sufficient to direct his way; but from his asking counsel and direction from the Lord, in all his undertakings. When he could discern that way which would be most for God's glory, he did not hesitate to walk therein, without fearing the difficulties he might have to encounter for his name's sake. Not

consulting with flesh and blood, he forsook that path which worldly ease and distinction, and his friends had for years advised him to follow. And with the spirit of a Brainerd or a Martyn, came to this country, and was willing, if he had been appointed, to go to the Carolinas, or the Canadas, however pernicious the climate might be to his feeble constitution. Having learned from the letters of his brethren, the destitute condition of the Carolinas, he repeatedly said before licensed, that he purposed to begin ~~his~~ ministerial labours in that country.

Neither in his words or his actions, could that vanity and self-conceit, be discerned, which often accompany the man whom the people esteem so highly; about himself, or any of his services or labours, he was unwilling to say a word. His great popularity grieved him exceedingly, as it made him afraid lest the people should give any portion of that honour to the instrument, which was due to the great *Workman*. In one of his sermons, with his characteristic plainness, and pointed application, he warned his hearers against the sin of giving an undue preference to the gifts and talents of some ministers, for the man who may be least esteemed, may yet be faithful in his Master's service, and every one sent by Christ has his proper gift from God for the work to which he is called.

If men were instructed and delighted with his preaching, they were equally captivated with his personal acquaintance. In private intercourse he did not obtain the good will of men by flattering their foibles, or winking at their vices—calling them by soft names, that he might secure their favor, for selfish purposes. Such little fawning schemes are often resorted to by men of little minds, who suppose that gain is godliness. Nothing could be farther from his mind. When in company with individuals, or in a family, he conversed in such a lively energetic manner, on useful and interesting subjects, that he gave the greatest pleasure. And he was equally ready to associate with the meanest of Christ's flock, as with the man in gay clothing. Such as had the felicity of enjoying his conversation will long remember the deep interest he took in their welfare, and how desirous he was to receive and convey useful knowledge.

His watchful care was not confined to his own congregation. The prosperity of Christ's Kingdom throughout the world lay near his heart. He was very desirous to obtain information respecting the state of the church in general. For this purpose he watched over the proceedings of church courts in the United States, and also in foreign countries, that he might know

whether the measures pursued were favorable to the interests of holiness.

The regret manifested for his sudden departure is general; and the very dutiful and affectionate manner in which his congregation have testified their regard for his memory by every means in their power; as it must have been pleasing to his family, is honorable to themselves; and shews that they entertain a grateful sense of his faithful labours for the advancement of their best interests, while he was among them. Thus, in the ~~mid~~ of his days and of his usefulness, he was taken home to his Father's house, having served his generation after the will of God.—“Mark the perfect man, and behold the upright, for the end of that man is peace. Psalm xxxvii. 37.

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*For the Religious Monitor.*

### ON THE DUTY OF PRAISING GOD IN PUBLIC WORSHIP.

The following observations are chiefly selected from the writings of a non-conformist Clergyman of the Church of England. I have thought they might be useful for exciting Christians to unite with their brethren in the ancient and delightful exercise of praising God when they meet to worship in public—a part of worship which is shamefully neglected by many in our Christian assemblies.

The perfect riches of goodness treasured up in God, and diffused among all his creatures throughout the world, furnish a constant ground for praise. He ~~opens~~ his hand liberally, and satisfies the wants of living creatures; ~~for the eyes of all creatures wait upon him continually,~~ who is their universal parent giving unto them life and breath and all things. The magnificent display of the Divine perfections, so conspicuous in all his works so delighted the hearts of the ancient prophets that they addressed the whole creation as if its inanimate parts had been furnished with a voice to celebrate the praises of the glorious creator. Nor are they addressed in vain; for all the works of God show forth his infinite power, wisdom, and goodness. In the place which they occupy they honour his name and make his praise glorious.

While every creature in the universe shews forth the praises of their maker, and exhibits his goodness; the sons of men are particularly called upon to engage in this delightful exercise. Elevated by their reasoning powers, and by the faculty of speech far above all other creatures in this lower world, they are fre-

quently enjoined by their maker to employ their tongues in celebrating his praise.

Singing the praises of God is obviously a religious duty, and as much an ordinance of divine appointment in public worship as prayer, reading or hearing the gospel. When the believer is filled with holy joy which is produced in the soul by the spirit of God, and springs from a knowledge of our interest in the love of God, and fellowship with Christ as our Redeemer; in this happy frame of mind he will be ready to sing Psalms. Such a one will have his mouth filled with praise, and his lips with rejoicing, and will be ready to say with David, "I will greatly praise the Lord with my mouth; Psal. 109. 30. yea I will praise him among the multitude." "It is a good thing to give thanks unto the Lord and to sing praises unto thy name; O Most High." Ps. 92. 1.

Singing is a natural action, consisting in a regular harmonious modulation of the voice, or speaking in a melodious and musical manner. Singing the praises of God should be carefully distinguished from other acts of religious worship. In prayer we praise God when we give him thanks for mercies spiritual and temporal, and when we acknowledge him to be possessed of all excellence; and we praise him also by a holy life and conversation.

All this is different from singing the praises of God. The scriptures often speak of singing as different from any other part of religious worship. Paul speaking of prayer and praise says 'I will pray with the Spirit, I will pray with the understanding, also; I will sing with the spirit, and I will sing with the understanding also.' And we are expressly told that at midnight Paul and Silas prayed and sang praises unto God.

The desires of the heart may be made known unto God by the mere exercise of the mind without the intervention of the voice. The sighing of the needy, and the groanings which cannot be uttered God will regard; but singing the praises of God, always supposes the use of the voice. Dumb preaching is as intelligible as silent singing. Singing and making melody in the heart, is tosing with the heart sincerely, in opposition to hypocrisy, and in the exercise of faith, love and other graces, not to the exclusion of the voice in singing. No passage of scripture favours the opinion that a man may praise God in his heart either in public or in the social meeting; although he never opens his mouth to sing his praise.

There is every reason to believe that singing the praise of God was a principal part of the worship of our first parents in a state of innocence. Singing is not a typical and ceremonial service as some have affirmed. The song of Moses and the Israelites on the banks

of the Red Sea was not sung in virtue of any ceremonial institute. Nor did it form any part of the worship peculiar to the Mosaic dispensation; nor was it in virtue of any positive appointment of God. It appears to have been a part of that moral worship which the Israelites, by the dictates of a natural conscience, considered as due to God, their Deliverer.

If singing the praises of God had been a ceremonial observance, the Gentiles would have had no concern therein, nor would it have been obligatory upon them. Often, however, does the Psalmist entreat them to come and join this sacred service: for proof of this we have only to read the 66th and 67th Psalms, in which he invites all lands to come and join and make a joyful noise unto the Lord; and in the Psalms we are taught that even in that period, when the ceremonial worship was strictly to be observed, yet it was not so acceptable to God, nor so elevating to the mind, nor so spiritual in its nature, as that of singing his praise. Ps. lxxix. 30, 31. "I will praise the name of God with a song, &c. This also shall please the Lord better than an ox or bullock that hath horns or hoofs."

That the church in the latter day was to be much employed in the exercise of praise, was testified by the Spirit, who spake by the Old Testament Prophets. A very great part of the Jewish Psalmody had an immediate respect to Christ. In the glory of his person, as the Mighty God, clothed with honour and with majesty—in his mediatorial excellence as fairer than the sons of men, having grace poured into his lips—in the depth of his humiliation, as a worm and no man, and despised of the people—in the greatness of his sufferings, when he poured out his soul unto death—in his resurrection, for thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption—in his ascension, God is gone up with a shout, the Lord with a sound of a trumpet. Ps. xlvii. 68.—and his sitting at the right hand of God. Ps. cx. 1.—and in his coming to judgment. Ps. xcvi. 13. If the church of old, in her public assemblies, celebrated the praises of the *promised* Messiah, surely our obligation to follow their example receives additional force from the fact that these *promises are accomplished*, for God has been mindful of his grace and truth, and all ends of the earth have seen his salvation.

Some may suppose that all that is required of them is merely to read and understand the words which are sung, and that they may without incurring any blame be silent in the church, while others sing the praises of God. To such we would say that the word of God no where teaches us that such do praise God who do

not employ their tongues in this heavenly exercise. Many parts of the inspired record confirm this observation. Ps. xxxiv 1. 'His praise shall be continually in my mouth;' and lxiii. 3. 'My lips shall praise thee.' li. 15. 'O Lord, open thou my mouth, and my lips shall shew forth thy praise.' cxlv. 21. 'My mouth shall speak the praises of the Lord.' cxlix. 6. 'Let the high praises of God be in their mouths.' These, and other passages which might be adduced, prove beyond all dispute that it is the duty of every one that fears the Lord to praise him with the voice, to sing, and to extol his name.

Some may object to this, and say that singing is a *particular* qualification given only to *particular* people, and that you have neither voice nor ear to make any music. The objection is not founded on correct observation, for singing is a *general* qualification; for people only differ in that as they do in other qualifications. There is a great difference among men in the talent of thinking, which is not only common to all men, but seems essential to human nature. How readily can some men reason upon many subjects, while others can hardly reason upon any thing. How clear and distinct will some reason upon difficult subjects, while others talk confusedly upon the plainest matters. Yet no one wishes to be excused from reasoning and talking about many things merely because he has not the same strength of judgment and capacity to reason about them, as others have. It is just as reasonable for a person to think himself excused from conversing about God, and the means of salvation, because he does not possess the talents of reasoning and conversation in a high degree—as for a person to think that he may be excused from praising God, because he has not a fine ear or musical voice.

As it is *speaking*, and not *graceful speaking* that is required in prayer, so it is *singing* and not *artful fine singing*, that is required of us in praising God. If a person was to neglect praying, because he had an odd tone of voice, he would have as good an excuse as he who neglects to sing God's praise, because he has not a fine melodious voice, and can manage it with as much ease as he does his hands in labour: As that prayer is as acceptable to God, which may be uttered in a strange tone, not replete with fine language or beautiful sentiments; so that singing is equally pleasing in his sight, although not so musical as some; while it expresses the gladness and gratitude of the heart to the author of all our mercies.

The want of this musical voice and ear, might be an excuse, if a person was called to sing for others, or to lead the worship in a congregation: a person that has a stammering voice, or is de-

ficient in a musical ear, or a taste for sacred melody, ought not to lead the devotions of a congregation either in prayer or praise. But it would be absurd to say that the same person ought on that account to neglect public and private devotion. That prayer is not always the most acceptable which contains the best worded petitions; nor is that singing the most acceptable which expresses the finest harmony, and contains the most melodious sounds.

Endeavour so to live that ye may feel your hearts affected with the goodness of God; and you will neither want a voice or an ear to sing his praise. Every one finds himself at some time or other inclined to sing, there are some occasions of joy that dispose every one to express their sense of it, in some sort of harmony; the joy that they feel forces them to let their voices have a share in it.

He, then, who says he wants a voice or an ear to sing a Psalm, should rather say that he wants a spirit which should excite him to rejoice in God. The deadness of his heart, not the dullness of his ear, is the cause why he will not join in the exercise of praise: for when the heart is filled with joy in God, then it will soon find words and a voice to sing his praise; the tones of his voice will in this case express in some measure the feelings of his heart. Refinement and skill in singing, an accurate knowledge of harmony through a great variety of tones, is not natural to every man, but is an art learned by practice, for excelling in which, a natural taste and an ear must be possessed; but singing, as expressing a tone of the voice suitable to the feelings of the heart, and a changing of the tone according to the meaning of the words, is as natural and common to all men, as to speak high when they are angry, and to speak low when they are sorrowful and dejected.

All persons are therefore singers, in the same way, as all think, speak, laugh and lament; for natural singing is no more an invention than grief or joy are inventions. Every state of the heart naturally puts the body into a state which corresponds with it. Thus, if a man is angry or delighted, no one need tell him how to express those feelings of his heart. He will express the emotions of his mind, with a proper tone of voice.

If then there are few singers of divine songs, it must either arise from ignorance of their duty, or a want of that joyful feeling of gratitude and delight in God's perfection which they ought to contemplate. Suppose you had been with Moses and the Israelites, at the Red Sea, and had seen the mighty acts of



the Lord, would you then have wanted a tongue or a voice to sing with Moses and Miriam, and the whole nation of Israel? "Sing unto the Lord, for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea;" "The Lord is my strength and my song, and he is become my salvation."

This teaches you that it is the heart which tunes a voice to sing the praises of God, and that the want of a voice arises from the fact, that you are not so affected with the salvation of the world by Jesus Christ, as the hearts of the Israelites were at the Red Sea.

If the understanding were enlightened, the feelings elevated, and the heart warmed, with love to God, then you would sing. You would not delay to perform this duty, until you would become a skilful singer, nor be afraid or silent, lest you should spoil the harmony; but would make a *joyful noise* unto the Lord. If you only had a portion of David's spirit, you would cry out with him—"My heart is fixed, O God, my heart is fixed, I will sing and give praise." The natural effect this exercise has upon the mind, should excite you to join in this exercise. The soul and the body are so united, that each of them has great power over one another; certain thoughts and sentiments in the soul produce peculiar or appropriate motions in the body; and on the contrary certain actions of the body have the same power of raising thoughts and sentiments in the soul; and as singing is the natural effect of joy in the mind, so it is truly a cause of producing joy in the mind. In the same way as devotion of heart naturally leads to prayer, so the act of prayer, is a mean of producing devotion in the heart; for as anger gives rise to angry words, so angry words increase anger.

Singing Psalms is as proper and necessary to raise in our hearts a delight in God, as prayer is necessary to excite in us a spirit of devotion.

Nor are we to neglect the duty of singing, although we feel our hearts on some occasions *languid* and a want of *inward joy suitable to the words we utter*. A believer does not leave off prayer, although he finds his heart sometimes in a cold and distracted state. This state of mind is a reason why every believer should go to prayer, and persevere in it, that he may be freed from this cold, formal, unaffected state of mind. So a due consideration of God's goodness to us, and the display of his glorious perfections in all his works will excite a sorrowful heart to sing his praise.

The great end of all the ordinances of religion is to produce in us a thankful heart, and give a satisfying sense of God's goodness.

to our souls. The holy intelligent Christian is thankful to God under all that befalls him, and turns, what would make others murmur, into matter for gratitude. Every day is with him a day of thanksgiving, and the spirit of complaining is put far from his tabernacle. The greatest Christian is not he who is most disposed for prayer, meditation, charity, and kindness; but he whose heart overflows every day with gratitude; who daily praises God in private and secret, is sincerely thankful, and finds his heart disposed to praise God, like Paul and Silas on the most trying occasions.

The Prophet Isaiah when looking forward to the time when the knowledge of the Lord would cover the earth, speaks of the believer being employed in the heavenly exercise of thanksgiving. Isa. xii. 1, 2. "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me." "Behold God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation." Isa. xxxv. 1, 2. "The wilderness and the solitary place, shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God." In the accomplishment of these and such like prophecies, the church is at this day "singing loud to God, her strength."

Let none suppose from these remarks that the writer of this is opposed to the improvement and cultivation of a taste for sacred music. It is his earnest desire that this talent should be cultivated for the purpose of singing in delightful harmony and in melodious strains the praises of God; carefully adapting the music to the nature of the sentiments expressed in the Psalm that is to be sung. My design in these observations is to excite some of those who are members of the church, and many others who frequent our public assemblies to unite with their fellow worshippers in singing the praises of that God whose goodness fills the earth, and whose tender mercies are over all his other works.

PARVUS.

*For the Religious Monitor.*

## THE SEALING OF THE SPIRIT.

*Concluded from page 290.*

A letter of credence is first filled up, and then sealed to attest its genuineness. The merchant purchases the goods exposed for sale in the market; and then, and not before, puts his mark upon them. In regeneration the law is written on the heart, and put into the inner parts of the regenerated; and when sealed they are manifestly declared to be the epistles of Christ; written not with ink, but with the Spirit of the living God. In regeneration the regenerated are made partakers of a divine nature; and in claiming them as his own, God sets the seal of heaven upon them. This attestation and manifestation of the genuine character of a believer, we attempted in a former communication to show is the formal sealing of the Spirit. We proceed to consider briefly:

II. Who seals believers, and with what seal does he seal them? As we are chosen, accepted and justified in Christ, so we are also sealed in him. "In whom you are sealed;" it is as united to him, that they obtain this blessing; and God the Father is the author of it. "Now he which establishes us, and hath anointed us is God; who hath also sealed us." 2. Cor. ii. 21, 22. The same person that set his own apart for himself in his eternal purpose, and in time forms them for himself, impresses his seal upon them. The seal he employs is the Spirit. By him, and with him, we are sealed. "Ye were sealed with the Holy Spirit of promise." Eph. i. 13. iv. 30. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." In witnessing with our spirits that we are the children of God, he acts as the agent of Jehovah, the Father. In sealing he does not impart grace to those destitute of it, but manifests the grace already imparted. He enables the soul to discern the word, and to believe its promises, as adapted to itself, and to discern the work wrought in it as the work of heaven. He says of the word of promise, this is my word; I have indited it; and of the work in the heart, this is my work; I have wrought it. No audible voice is heard in this sealing, saying to this or that individual, I seal thee; it is done simply and only by enabling the soul to understand, believe and apply the precious promises; and in thus acting the sealed knows he is the Lord's, and shall be saved by him with an everlasting salvation. "Ye are sealed by the Holy Spirit of promise."

III. Who are the subjects of this sealing? None are so but believers? In whom, after that ye believed, ye were sealed with

that Holy Spirit of promise. This language of the Apostle is too definite, to be twisted by criticism itself, to mean that sealing and believing are the same thing, or even simultaneous. It is not 'in believing,' but 'after that ye believed, ye were sealed;' and common sense confirms it. The title deeds must be written before they are sealed; and every view we can take of the subject, evinces that none but true believers can be sealed. Consider the nature of this sealing: It is evidencing to the soul its interest in salvation; but can this be accomplished previous to regeneration and sanctification? Grace must exist and operate before it become perceptible. Consider the author of this sealing: He is the God of holiness and truth, and so cannot set his seal on an unbeliever without attesting a falsehood. Consider the medium by which this sealing is effected. The medium is opening the understanding to understand, believe and apply the promises of the word, and attesting to the soul that its acts, in understanding, believing and applying these promises, are the acts of the renewed mind. Hence the Spirit is said to seal as the Spirit of promise. He is not denominated the Spirit of promise merely because the promise of him is the great promise of the New Testament; but chiefly because he seals the soul, by opening up to it the meaning of the promise and enabling it to believe and apply it. This is the very means by which he seals the believer. He is not said to seal, that is to confirm the *promise*, but to seal the *believer himself*, and that through the medium of the promise. It is justly questioned whether the Spirit ever seals an adult believer, but by a promise; and many saints know that they are the children of God, when the Spirit opens to them the promises, and enables them to discern their own interest in them, and to derive comfort from them. The end of this sealing puts the matter beyond dispute, that none but saints are sealed; for they are sealed unto the day of redemption; but how can an unbeliever, having the seal of the beast, sealing him unto destruction, be sealed with the Spirit of promise unto salvation. Sealing is a privilege peculiar to the saints of God; and a privilege which all saints do not at all times enjoy. They are all believers, but not all sealed. This brings us to inquire

IV. When does the Spirit seal the believer? In conferring this and all other special favours, he acts the part of a Sovereign, giving when, where and how he pleases. Some are sealed at one season, and others at another. The more common and eminent seasons of receiving his seal, are the following:

1. Some are sealed at their very first believing. On believing they are sealed with the Holy Spirit of promise as others are

some time after believing. Their sunrises without a cloud, they discern distinctly their fair inheritance, and have the earnest of it. It would seem that Abraham was thus sealed at the first appearance to him of the God of glory. Paul, the Ethiopian Eunuch, and many others were thus unquestionably sealed at their very conversion. While the conversion of some is so gentle and imperceptible, that it requires much reflection and examination to ascertain whether it is real; that of others is so conspicuous as to be altogether manifest to themselves and others. The Lord opened Lydia's heart, while Paul was three days in darkness and terror. Let continuance add confirmation to the sealing at conversion, and the matter is attested to others also.

2. Seasons of intimate communion with God are sealing seasons. When the believer is brought into the banqueting house, and the banner of love floats over him, when he is made to drink spiced wine, and feels Christ's left hand under his head, and his right hand embracing him, then his doubts vanish, his Sonship is manifest, and he confidently expects future glory. It was thus Christ was sealed at his baptism and transfiguration, and multitudes are still sealed when allowed to approach God in acts of intimate communion.

3. Times of unusual trials are also sealing seasons. Sometimes the seal is impressed previous to the trial as a preparation for it. It was thus that God appeared to Moses before he was sent into Egypt, and to Christ at his baptism before entering on his public work; and again on the night preceding his crucifixion; the mark was set on the forehead of those that sighed and cried for the abominations of Jerusalem before the inhabitants were smitten. The servants of God were sealed before the four angels began to hurt the earth and the sea. More generally the attestation is given in the time of trial. When cast into the furnace, heated seven times, one like the Son of man is seen with the sufferers. Then the promise is accomplished. "When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burnt; neither shall the flames kindle upon thee." Paul affirms that when tribulations abound, consolations abound more and more. The more any are afflicted, if rightly exercised, the more they are indulged. The sickest child is the most caressed. Persecuting times attest, that according to the day so is the strength imparted. Sometimes the seal is affixed after victory over great temptations and deliverance from signal trials. This is conformed to the declaration: "To him that overcometh will I give to eat of the hidden manna, and I will give him a

white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it." An over-comer has been in the field of battle, and is crowned with glorious victory. To such, ample grants are made. He eats the hidden manna, that is, enjoys sensible and intimate communion with Christ. He obtains a white stone and a new name in it; a white stone was given both to the victors in the games and to the accused when publicly acquitted. The name written in legible characters is that of sons and daughters of Almighty God. None can read this so as to understand its import, but those that are taught of the Lord. It was thus that Christ was sealed when he shouted in triumph, "it is finished."

4. Many are sealed in the hour of death. It was then that Stephen was sealed. And it is remarkable that many, whose whole day has been dark as the twilight in the evening time, have had light. Previous to their departure God took them to Pisgah's top, showed them the King in his beauty, and the land that is afar off.

V. What are the effects and manifestations of this sealing? Some of these have already been specified in opening up its import. Among others, the following also may be regarded as its results. Increased love to God and Christ and to all that belong unto them. "And we have known and believed the love God hath to us. God is love. 1. John iv. 16. Luke vii. 47. John xxi. 15. 17.—Increased diligence in duty." "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude 21. It is as influential on duty as weights to the motion of the clock. Humility. When God sealed Abraham "Abraham fell upon his face." This humility is not so much a painful sense of debasement, as consciousness of great unworthiness, and is productive of fervent gratitude for great and undeserved favours. Ps. ciii. 1—3. Great increase in spiritual strength. "The joy of the Lord is strength to the upright." Prov. x. 29. "Longing desire after communion with God." xlii. 1, 2.

Do any, harrassed with doubts and fears, ask how are we to attain this comfortable assurance of salvation? Acquaint yourselves well with the scriptural Marks of Grace, and in self-examination try yourselves by them. Mortify and mourn over your sins which separate you from God. Watch carefully over your heart and life. Attend conscientiously on ordinances, and be diligent in duty. Be earnest in prayer for the testimony of the Spirit. Are you walking in the light of God's countenance? Your attainment is most desirable, and for securing its continuance; exercise an holy fear of offending God. If you fall into sin, in

stantly renew repentance. A fresh wound is easily healed. It is easy to rekindle a candle that is just extinguished. Renounce self-dependence. Be diligent in the work of sanctification. Guard against nourishing suspicions and jealousies. Be tender of the honour of God. Improve your present comfortable state for the honour of God, and for encouraging deserted souls to seek for salvation and assurance. Be such in the exercise of love, faith and prayer. Be persuaded thus to conduct; it is reasonable. All seek security. Many will question your saintship; the world, fellow-saints, the Devil, your own doubts and fears will do it. Assurance will greatly contribute to your comfort and support. It will render you cheerful and active in duty.

CORRODIE.

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SUGGESTIONS FOR IMPROVING THE METRE VERSION OF THE PSALMS.

*For the Religious Monitor.*

SIR—I have frequently thought that some improvements might be made in the language of our verse translation of the Psalms. There is no person who can examine this version carefully without admiring its close adherence, not only to the meaning, but to the very words, the order and spirit of the original. Yet the use of words has been somewhat changed since this version was made; and if any improvement in language could have the least influence in favoring its introduction into churches from which it has been banished, it might eventually bring some to love these sacred songs for better reasons than any ornaments of diction. With a view to bring this subject into the consideration of those churches who adhere to the inspired Psalms, and engage some of better abilities to undertake this work, a few specimens of such alterations as might be made, are sent; not with full confidence either that they contain better translations or better poetry than the version now in use; but in hopes that attention may be called to the subject.

Ps. iii.  
7 v.

Arise, O Lord, save me my God,  
For thou, on thy cheek-bone,  
Hast smitten by thy mighty hand,  
Mine enemies each one;

8 v.

The wicked's teeth thou broken hast.  
Salvation doth belong  
To God alone; thy blessing, Lord,  
Thy people is upon.

Ps. v.  
5 v.

All evil workers thou dost hate;  
Destroyed shall liars be, &c.

10 v.

O God, destroy them, let them fall;  
By counsels of their own,  
Those, in their many sins cast out,  
Who war against thy throne.

12 v.

For Lord unto the righteous man,  
Thy blessings shall abound,  
And thou with favour as a shield,  
Wilt compass him around.

Ps. vi. L. M.  
6 v.

I with my groaning weary am,  
And in my grief all night my bed,  
I make to swim, and with my tears  
My couch is always watered.

10 v. last line.  
Turn'd back and shamed suddenly.

Ps. vi. C. M.  
In thy great indignation Lord,  
Rebuke me not, I pray,  
Neither thy chastening hand on me  
In hot displeasure lay.

6 v. third line.  
I made to swim, and with tears.

9 v. first line.  
Unto my supplication's voice.

Ps. vii.  
8 v.  
Jehovah shall the people judge,  
My judge Jehovah be,  
According to his righteousness,  
And his integrity.

9 v.  
Q let the wicked's malice end,  
But let the just abide,  
For God is righteous, and by him  
The hearts and reins are tried.

Ps. ix.  
7 v.  
God shall endure always, &c.

11 v. last lines.  
Among the people also show,  
His mighty doings still.

12 v.  
When he inquireth after blood,  
He then remembers them;  
The humble he forgetteth not,  
Who call upon his name.

14 v.  
That I in Zion's daughters' gates  
May show forth all thy praise,  
And that in thy salvation I,  
May joyful be always.

18 v.  
The needy shall not always be  
Forgotten in their store;  
Nor expectation of the poor,  
Shall perish evermore.

Ps. x.  
4 v.  
The wicked through his pride of face,  
Upon God will not call, &c.

7 v.  
With cursing, and deceit, and fraud,  
His mouth is always fill'd;  
Mischief and vanity do lie  
Beneath his tongue conceal'd.

14 v.  
Thou hast it seen, mischief and spite,  
Thou sees't to repay, &c.

16 v.  
The Lord is King through ages all,  
His years unchanging stand;  
The heathen people utterly,  
Are perish'd from his land.

Ps. xi.  
1 v. last lines.  
Unto my soul say, as a bird,  
To your high mountain flee.

2 v.  
For lo the wicked bend their bow,  
On string their arrow fit, &c.

Ps. xii.  
2 v.  
Unto his neighbour, every one,  
Doth utter things most vain,  
With flattering lips, and double heart,  
They all their speeches frame.

5 v.  
For poor oppress'd, for sighs of those,  
Who needy are, I'll rise,  
Saith God, and him in safety set,  
From such as him despise.

Ps. xiii. 6 v.  
Unto the Lord my God, I will  
In cheerful praises sing,  
Because to me his benefits  
Have most abundant been.

Ps. xv.  
4 v. third line.  
He honours and he changes not, &c.

8 v. second line.  
Since it is so, &c.

10 v. last lines.  
Nor wilt thou let thy Holy One,  
Corruption ever see.

Ps. xvii.  
1 v.  
Lord hear the right, and to my cry.  
Do thou attend; give heed  
Unto my prayer, which doth not forth  
From feigned lips proceed.

2 v.  
And from before thy presence send  
My sentence into light;  
And let those things which equal are,  
Be ever in thy sight.

4 v. third line.  
Have kept myself out of, &c.

6 v.  
I called have on thee, because  
Thou surely wilt me hear;



To me and to my words, O God,  
Do thou incline thine ear.

7 v.

Thy wond'rous loving kindness show,  
O thou, by thy right hand,  
That savest those that trust in thee,  
From such as them withstand.

8 & 9 v.

Keep as the apple of thine eye,  
In thy wing's shade me hide,  
From wicked men and deadly foes,  
Who press on every side.

12 v.

Like as a lion, full of strength,  
And greedy for his prey ;  
Or lion young, which lurking doth,  
In secret places stay.

13 v.

Do thou arise and disappoint,  
And cast him down, O Lord ;  
Save thou my soul from wicked men,  
From men who are thy sword.

14 v.

From men thy hand, men of the world,  
Who their full portion have,  
In goods and children, and their wealth,  
To children's children leave.

Ps. xviii.

2 v.

He is my God, and he my strength,  
In whom my trust shall be,  
My buckler, my salvation's horn,  
And my high tower is he.

3 v.

I'll call upon the Lord, who is  
Most worthy to be praised ;  
And so from all mine enemies,  
By him I shall be saved.

8 v. last line.

Were kindled into flame.

25 v.

Those who are merciful shall know,  
That thou, O Lord, art kind ;  
And such as are upright in thee,  
Uprightness still shall find.

26 v.

Likewise to all those that be pure,  
Thyself thou pure wilt show ;  
And froward thou wilt be with those,  
In froward ways that go.

Ps. v. S. M.

Lord, to my words give ear,  
My meditation weigh ;  
Hear my loud cry, my King, my God,  
For I to thee will pray.

At morn Lord, thou shalt hear  
My voice, and early still,  
To thee I will direct my prayer,  
To thee look up I will.

For thou art not a God,  
In sin that hath delight,  
Neither shall evil dwell with thee.  
Nor fools stand in thy sight.

Ill doers thou dost hate :  
Destroy'd shall liars be ;  
The bloody and deceitful man,  
Abhorr'd is by thee.

But in thy mercy great,  
To thee I will draw near ;  
Toward thy temple I,  
Will worship thee in fear.

Lord, in thy righteousness,  
A leader be to me ;  
Because of foes before my face,  
Thy way make straight to be.

No truth is in their mouth,  
Their inward part is wrong ;  
Their throats, an open sepulchre,  
They flatter with their tongue.

Destroy them Lord, let them  
By their own counsels fall ;  
For their rebellion cast them out,  
In their transgressions all.

Let all who trust in thee,  
Rejoice and shout, for them  
Thou dost defend ; in thee let all  
Rejoice, who love thy name.

For Lord, unto the just  
Thy blessings shall abound ;  
And thou with favour, as a shield,  
Wilt compass him around.

Ps. viii. L. M.

O Lord, our Lord, how excellent,  
Through all the earth is thy great  
name,

Who hast thy glory very far,  
Advanc'd above the starry frame.

From mouths of babes and sucklings,  
strength  
Thou didst ordain, because of foes,

That so the mouths of enemies,  
And of avengers thou might'st close.

When in my musings, on thy heavens,  
I view the works thy fingers fram'd,  
When I behold the moon and stars,  
Which all by thee have been ordain'd;

Then say I, what is man, that thou  
Should'st ever have him in thy mind,  
And what the son of man that thou,  
To visit him should'st be so kind.

For thou hast made him little less  
Than angels, who thy throne surround,

To him much glory thou hast given,  
His head with honour thou hast crown'd.

Works of thy hands, unto his sway,  
Were made by thee themselves to yield,

Beneath his feet were all things put,  
Sheep, oxen, yea beasts of the field.

Fowls of the air, fish of the sea,  
And all that passeth through the same,

O Lord, our Lord, how excellent,  
Through all the earth is thy great name.

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### Selections.

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*Extracts from the Speech of the Rev. Andrew Thomson, D. D. delivered at the meeting of the Edinburgh Bible Society, on the 9th. July last.*

(Concluded from page 480.)

The canting, sir, that has been indulged in about charity and peace is intolerable. We have been well nigh driven out of our senses with it. The grand interests of truth and religion, have been sacrificed to it. The London committee are allowed to abuse their trust—to adulterate the word of God—to conceal dishonestly all their misdoings—to persevere in their malversations; and because we find fault, O then, we are uncharitable, for charity, it seems, forbids us to think of the evil they have done—it permits us to think only of the good. This, sir, I hold to be a perversion of all Scripture—a dereliction of all principle whatever; and I never will consent upon any such pretence to shut my eyes to the delinquencies of the London committee, or cease to denounce them till they are forsaken, let Mr. Grant and the whole host of their adherents declaim as long and as loudly as they please.

After Mr. Irving had spoken, Mr. Buxton rose to defend the Society against what he was pleased to consider as the assaults of my reverend friend. Altogether the speech is one of the very worst and most alarming to the friends of religion, and of religious institutions, that could have been delivered, though it has been greatly altered and amended in passing through the press.—There are only two things in it, sir, to which I wish the meeting to attend for a little. The first is, the light way in which Mr.

B. talks of the apocrypha controversy. "This controversy," he says, "has engrossed too large a portion of time, and too large a portion of the attention of the society,"—that is, we have taken too much trouble to get the word of God purified from all adulterations,—we have bestowed too much time and attention on the work of preserving, from deliberate corruption and profane addition, that sacred volume in which the glory of God and the salvation of man are equally concerned. What a sentiment to be uttered by those whom we are to confide in for the management of a Bible institution! While such a sentiment is held, avowed, applauded, as in fact it was by the London committee, it is impossible to place any reliance on them, consistently with a regard to the interests of divine truth. Sir, it appears to me, and I am sure it will be the impression and the feeling of this assembly, that, whatever time and whatever attention we are required to give to the task of guarding the holy scriptures from contamination, or delivering them from the abuses to which ignorant or unfaithful men have subjected them, it is our duty to give it without reluctance or regret. But the London committee and their advocates think otherwise. And, after all, whose fault was it that so much time and attention were necessary? Was it ours? No such thing. So long as we believed them to be acting wisely and faithfully, the only trouble we gave them was that of receiving our money, our thanks, and our congratulations. Had they not begun to spread abroad the apocrypha with the Bible, they would have experienced no interference or annoyance from any one of us. Or had they listened to our remonstrances after they had gone astray, and repented, and returned to the right way, we should have ceased to occupy a single portion more either of their time or their attention. But it is too much to be blamed for being earnest and importunate in resisting such evils as those we have complained of, and to be blamed and denounced by the very men in whose own will these evils have originated, and by whose perversity and obstinacy they still remain as grounds of protestation and distrust.

But, bad as this is, there is worse behind. What think you, sir, is Mr. Buxton's rule of judging in this affair? The very rule which so many individuals adopt, in defiance of Christianity, and to the ruin of their souls. You will hear one of this class saying, "I have, no doubt, gone wrong in this instance, but I have gone right in other instances: I have been very wicked, I must confess, but I have been also very good: Many grievous sins have I committed, but then a world of benefit have I conferred on my fellow creatures: And if you will set all my virtues

over against all my vices, you will find that the former preponderate, and therefore I need not be afraid of being found guilty at last." This is exactly Mr. Buxton's principle in reference to the London committee. He allows you to suppose all the evil you can allege against them; he then estimates all the good they have done: he balances the one against the other, and on that ground he acquits them. "Now," says he, "I would put the matter in this way: Add up all the defects of the committee, scrutinize all its actions, and reckon up all the testimonies against it; and then bring them before the world, and say, there we have the sum total of its defects and failings—there we have the account on one side. But how shall we tell the account on the other? and what there is to counteract and weigh against these defects?" Then, after speaking of the great extent of their Bible circulation, he says, "That any Christian can think, after all this, that there is a preponderance of evil in its proceedings, and that we are called to censure the committee, merely to give a triumph to their opponents, is really strange!" The amount of Mr. Buxton's argument is this; though the committee have deliberately adulterated the word of God, and practised the grossest fraud on their constituents, and done what, in ordinary circumstances, would ruin the credit of any man, or set of men, in the estimation of all christian people, yet, because they have circulated some hundreds of thousands of the scriptures, they are quite innocent, and you must praise instead of censuring them! Nay, sir, Mr. Buxton goes a great deal farther than this; for he adds,— "Can any man tell me what shall be the effect of the distribution even of *one* copy of the scriptures?" And in this way he gives it out, as an advocate of the London committee, and in the hearing of the public meeting of the British and Foreign Bible Society, and in the face of the christian world, that had the gentlemen of Earl-street sent forth, were it but a *single* copy of the Bible, yet, as the possible effect of that is incalculable, therefore it cancels all the guilt they may have perpetrated, and entitles them to universal commendation and confidence. Was there ever heard, sir, in a christian assembly, such a libel on gospel morality? any thing so contemptible in its reasoning, so false in its principle, so dangerous in its tendency? Let religious institutions violate the laws of God and man as much and as long as they please; no matter: if they have been the instrument of saving one soul, they must get absolution, and retain their place in our affections! This is Mr. Buxton's doctrine. Sir, I should not have thought it necessary to say so much on this monstrous doctrine, had it been Mr. Buxton's only; but it is necessary that

we should take it along with us, in deciding on the merits of the question under review; for, while it was broached by an individual, it was cheered by the annual meeting, and the London committee, whom you are called upon to support, till the very streets rang with their acclamations.

*Want of information on the subject of the Apocryphal controversy in England.* †

In answer to all our arguments, sir, we are told that we must be wrong, for England is satisfied. And in proof of this satisfaction, we are referred to the state of the Bible Society funds, and to the adherence of all the auxiliaries. As to the funds, there is here a falling off. Very true; there was for the year just concluded a deficit of only £2,500, but it must not be forgotten, that for the preceding year, there was a deficit of £10,500, and that for the year before that, there was a deficit of £4,400; so that since the apocryphal doings of the committee were made the subject of public discussion, the falling off has been no less than £17,400. And that it was so little last year, is owing to the extraordinary efforts made by the committee and their friends during that period, to raise money, the effects of which must, however, be so far counterbalanced by the travelling expenses incurred in producing them. As to the auxiliaries adhering to the committee, I ascribe it, and not without reason, to the ignorance which prevails in England, on the facts of the case, and the merits of the dispute. Sir, you can scarcely have an idea of the ways and means employed—of the apparatus which has been set in motion, for preventing the spread of information on this subject. Our second statement was most unfairly intercepted in its progress—those official men to whom it was sent for distribution, having carefully locked it up in their presses, and written up to Earl-street, taking credit for this clever trick for defeating our views. Booksellers were deterred from selling the publications in which the malversations of the committee were unfolded, by the apprehension of having their business injured, so great and malignant was the influence which flowed from the precincts of Earl-street. Itinerating agents were sent out in greater abundance than ever, to traverse the country, to call meetings, to hide from the people every specific charge made against the conduct of the committee, or to deny it, and to assure them that all was perfectly right; their object was to get the not people to read what had been writtne, and to prevent them from making any inquiry and getting any knowledge; and accordingly they would brandish the pamphlets of the committee about the Strasburg preface, and the Lau-

sanne Bible—praise them as completely satisfactory on every point, get the crowd to give them a ruff, and then write to London, that the utmost friendship and cordiality prevailed. The very religious periodicals which they have got in their favour, because conducted by men who are art and part in the whole transactions that were arraigned, will not speak of the subject in any way. At first they thought themselves very strong, and ventured to defend their friends and themselves; but finding that we defeated them at every point, that the attack was too powerful for the defence that they could make, that truth and reason and scripture were all against them, and that they could scarcely quote a sentence from the pages of their opponents, or state a single fact to which they could hold up their face, without letting their readers see more than was convenient of the rottenness of their cause, they have ceased to notice the controversy at all, so that, do what we will, we cannot get them to open their mouth, or indite a single sentence, even in behalf of what they professed to hold in such profound reverence. I may give you one anecdote, sir, as a specimen of the gross ignorance in which the people of England are so unjustly, unrighteously, and industriously kept on this subject: A person in a considerable town of England, who was active in favour of the British and Foreign Bible Society, complained one day to a neighbour in these terms; “what strange and perverse people the people of England must be, for what think you, they are circulating the Apocryphas as a part of the Bible, and they persist in doing so, in spite of all the entreaties and remonstrances that can be addressed to them by the London committee!”

*Edinburgh Apocryphal Bible Society.* †

The exertions of the London committee have been successful in raising a small society in Edinburgh, attached to their interests, and of course opposed to the exertions of the Edinburgh in favour of pure Bible circulation. The greater part of Mr. Thompson's remarks on the manifesto of the Board of Management of this Society, we are compelled to omit. Being more of a local character, they have less bearing on the general merits of the question. The following is given as a specimen of the general tenor of what we omit, and exhibiting the nature of the proceedings of the Corresponding Board.

“There is a member of that association who published upon the subject last year, and though his object certainly was to apologize for the London Committee, he frankly admitted that they had been guilty of “*impiety*,”—and yet he is one of those

who have no hesitation in continuing their *support*, and expressing unequivocally their *affectionate attachment* to the men upon whom that impiety is chargeable. The same individual, when speaking in this very room twelve months ago, told us that changes in the London Committee were absolutely necessary, and that whoever went out or staid in, it was altogether indispensable that Mr. Brandram should retire. Mr. Brandram has *not* retired—no attempt has been made to dispense with his services—the committee is unchanged, except for the worse. And yet that individual comes forward at the head of a body of men, to tell us that their confidence in the integrity and uprightness of the committee is entire, unchanged and unpurified as the committee continues to be. And farther still, that individual, as you may well remember, declared his hostility to our publication of the Pocket Gaelic Bible. He denounced it as a work that was useless, and worse than useless. But all his allegations we swept away with ample and positive proof. And yet, had we listened to him, our Highland population would have been deprived of that most valuable and acceptable boon which we have in reserve for them, and the money now spent on giving the pure Bible to our countrymen in the north, would have gone to Wallachia, (for it was there his eye was turned; and indeed, he expressly mentioned Wallachia as the preferable place,) to procure for its inhabitants an edition of the Apocryphal Scriptures. The person of whom I predicate all these things is *Chairman of the Corresponding Board*—the head of that body—its presiding genius, from whom it must take in a great measure its movements, its character, and its efficiency.

*Second Statement of the Edinburgh Committee.* ✕

The following extract is valuable, inasmuch as it exhibits in a short space, the principles on which the Edinburgh Society has acted, since the commencement of its opposition to the London Committee, on the Apocryphal controversy.

“ There is another leading member of the Board of whom I must speak; I do it with great reluctance; but I have no alternative. It is an opinion entertained by many, and most industriously urged by our opponents, that I am the author of the second statement, that I am alone responsible for its contents, and that the Edinburgh Committee, in whose name it was produced, have little or nothing to do with it. Now, sir, suppose that the second statement were mine in the sense thus attached to the authorship, I feel bold to say that I am not ashamed of the performance. I thank my God that he gave me strength to compose





first proofs. But copies of the second proofs, or revises, were sent to all the eight members of the sub-committee now named. They were summoned to meet in the Bible Society house on a particular day, and at a particular hour, to compare notes, and propose whatever alterations had occurred to them. This was done with every successive sheet, before it went finally to press. And I must say, the eight gentlemen to whom this affair had been entrusted were most assiduous and pains-taking. All of them assembled for the purpose I have mentioned at the Society house, and when any one was prevented from attending, he sent his revise with his remarks and suggestions written on the margin, or on a separate paper. Every thing being adjusted to the satisfaction of the sub-committee. The second statement was put forth under their deliberate sanction. And every gentleman of that sub-committee is to be understood as having adopted, and is justly answerable for, all the principles, sentiments, and views which it contains. I beg that this may be distinctly understood, while I read from its pages a few passages of most important bearing on the case in hand. The first is from p. 136. "Looking, then, at all the circumstances and bearings of the case, we can see no way of keeping the operations of the Bible Society pure, but by adopting the principle announced by Mr. Gorham, and referred to in a previous part of this statement. We cannot safely or properly co-operate with any Society or individual agent that does not acknowledge the same canon of Scripture. And as one proof of their holding the same canon of Scripture, they must practically refrain from circulating the Apocrypha with the Bible, whether it be appended, or whether it be interspersed. If they hold a different canon, or if they act in the distribution of Bibles as if they did so, inserting in the same volume with the Word of God, that which is not the Word of God, then to employ them as our agents for carrying into effect the purposes of our BIBLE Society, is so far to give our countenance to an adulteration of the words of eternal life, and to enable others to give a wider spread to spurious editions of the Holy Scriptures. For, let us be explicit, and as cautious, and as vigilant as we may, we have no hesitation in pronouncing it to be impossible to prevent foreign societies and individuals, who circulate a false canon of Scripture, from applying what we give them, more or less, to the advancement of that purpose. Whatever we give them, be it in the form of Bibles, or of parts of Bibles, or of pecuniary donations, will just set free so much of their own funds for disseminating the Apocryphal writings. And this we hold to be equally inconsistent with our duty as believers in the Word of God, and with

*the fundamental rules and principles of the British and Foreign Bible Society.* We present our view in the form of an extract from a short and forcible pamphlet. 'It is against the will of God that there be circulated for the WORD OF GOD, *'the doctrines and commandments of men.'* The Papists do circulate the Apocrypha as the Word of God, *and are our agents in fact, if we furnish them with the means of doing so.* By contributing, therefore, *'we become partakers of other men's sins.'*'

I now read to you a paragraph from page 140:—"Very different is the case with those societies which circulate the Apocrypha. Besides enabling them to do this unwarrantable deed with more vigour and success by every gift that we bestow upon them, we teach all among whom they distribute books to consider us as engaged in the same cause, and to look to us as recognizing little or no difference between a spurious and a pure Bible. The Foreign Societies are *Bible Societies*, and the Home Society is a *Bible Society*. One *Bible Society* assists another *Bible Society*. And though the people may chance to perceive a difference among the Bibles which are put into their hands, yet, in all likelihood, they will consider our Bible as defective, when they see another with books in it which they are told do in reality belong to it; so that, in the long run, they will unite with ours the apocryphal part which they get from their own societies, and thus the book which they possess or read, will be in its real character and practical effect an adulterated copy of the word of God." And in page 142, after exhorting the supporters of the Bible Societies in Great Britain to embrace a purer system, the Statement says, "Let them above all things, effectually purify their institution from the abuses which have so much abridged its real usefulness, and so much grieved its best supporters; and break off, without delay and without reserve, its unholy alliance with those who, though enlightened themselves, would yet prostitute its spiritual bounties to the upholding of that wicked power, which maintains its delusions either by refusing the Bible, or mixing it up with impious fictions, but which 'the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming.'"

Now, sir, let it be remarked that these passages proscribe all alliance with those societies which circulate apocryphal writings; that to these passages every one of the eight members of the sub-committee has given his sanction and pledged his adherence; that the British and Foreign Bible Society, to which the new association here is formed to be auxiliary, still obstinately maintains its connexion with all the Apocryphal Societies on the Con-

continent; and that none of the sub-committee can join the new association without renouncing the principles which he united with his brethren in laying down, and trampling on the advices which he united with them in waging upon the supporters of the Bible Society, as you have had them read to you from the second statement. And then let me tell you, painful as it is for me to do so, that one of these gentlemen has his name inserted in the newspapers as *Treasurer to the Corresponding Board*.

In the first statement of the Edinburgh Committee you will find various strong resolutions against the conduct of the Directors of the British and Foreign Bible Society; I beg to read the following extracts from these:

“That the British and Foreign Bible Society is not only altogether prohibited by the laws of its existence from giving *any sanction* to the circulation of the Apocrypha, but that it cannot do this without incurring the guilt of putting a most fearful fraud upon the world, and laying a deadly snare for the souls of men; because the Apocrypha is not only an uninspired book, and therefore on a level with other human productions, but far below the level of any human compositions, as it is abundantly interspersed with falsehoods, false doctrines, superstitions, and contradictions of itself, and of the Word of God, of which a few specimens are annexed; and because these Apocryphal writings, laden as they are with such gross and palpable error, do advance a deceitful claim to reverence and attention, upon the pretext of their being inspired; so that in whatever degree the influence of the British and Foreign Bible Society has tended to encourage the circulation of these Apocryphal writings, it has gone out of its direct and legitimate course to give its sanction to a human composition replete with error, which wickedly assumes to be a revelation from heaven.”

“That this Society is fully aware of the objection—hitherto taken for granted by the committee, but by no means proved—that entirely to exclude the Apocrypha from the Bibles circulated by the British and Foreign Bible Society would be to terminate its connexion with the Bible Societies on the continent, and to stay that wide and copious distribution of the Holy Scriptures which has been the cause of so much joy; that this society questions the accuracy of that assertion; but that *even admitting its truth*, the certainty of such a result cannot justify a measure which is a direct violation of the original contract of the society with its members, which is at variance with the injunctions of the word of God itself, and which not only tends to maintain and vindicate the superstitions of some of the continental churches, but to

bring the word of God into contempt; that it becomes the British and Foreign Bible Society, in godly simplicity, and in uncompromising faithfulness, in strict adherence to the terms of its charter, and in reliance upon the providence of God, still to follow that one plain, specific and unsuspecting course, which will secure to it the blessing of God, and the firm patronage of all its friends; and that, as it appears by the statement of the Parent Society itself, that 'the demands upon their generosity, and even their justice, very greatly exceed all the means at their disposal,' it is manifestly incumbent on the British and Foreign Bible Society to carry the word of God to those nations where their labours are now, by their own admission, at a stand, for want of means, and where it would be thankfully received pure and unmixed; and not by tacitly sanctioning the false pretensions of an apocryphal book, to recognise a principle which that word so solemnly condemns, 'Let us do evil that good may come.' "

"That a letter be transmitted to the society in London acknowledging the receipt of the communications from that Society, bearing date 23d ult. and stating in reply, that this society sees with anxiety the latter clause of that letter, intimating that the future proceedings of the society are as yet uncertain; that this society simply refers to its resolution of the 17th January last, for its *unaltered* opinion on the subject; and that it earnestly impresses upon the committee the absolute necessity of considering and determining this question within the shortest possible period, and transmitting a direct answer, whether the committee of the Parent Society consider themselves warranted, by the original and fundamental rule, to aid in any whatever the circulation of the Apocrypha."

"That, till a satisfactory answer be received from London on this point, all remittances to the Parent Society be suspended."

I should like vastly, sir, to comment on these passages, and on some others with which they stand united. Your time, however forbids me. Only observe that the London committee never to this good hour condescended to give a word of answer to the very peremptory but significant question which was put to them, and that the deputation of April 1826, positively declined answering it; that the resolutions now quoted protest against giving *any sanction* to the circulation of the Apocrypha, maintain that the British and Foreign Bible Society goes out of its direct and legitimate course, in whatever degree its influence tends to encourage such circulation, and considers as unjustifiable a measure which *tends* to uphold the superstitions of the continental churches, and which tacitly sanctions the false pretensions of

an apocryphal book, and which recognises the principle of doing evil that good may come; and that the London committee, great as is the extent of evil which they have been compelled to abandon, are still *indirectly, tacitly*, and in a *certain degree*, doing the very thing here reclaimed against, by maintaining a friendly, Christian, auxiliary connexion with those Societies on the Continent, which, acting as *Bible Societies*, do yet circulate the Apocrypha.

The Corresponding Board, I doubt not, will get support. But who from? I will tell you, sir, or at least I will give you some idea of those by whom they may expect to be aided. One minister averred that the Apocrypha is the next best book to the Bible in the world. Another minister, when speaking of the agency employed by the London committee, declared that he had no objection to the employment of *infernal* agents in circulating the word of God. Another affirmed in excuse for Apocrypha distribution, that the canon of Scripture is not yet settled. A fourth said that there may be some books in the Apocrypha which are inspired, and some books in the Bible which are not inspired. And another has spoken of the Scriptures interspersed with lying fables as the "pure waters of life." Except the last, none of these ministers belong to the Corresponding Board. But it is from these, and men of similar sentiments and principles, that the board is to look for the assistance which it solicits. But I ask, sir, will it get the help of the people at large? and I answer, it will not, and it cannot. The people at large are too well instructed even by the ministers who have abandoned them on this great question, to be either misled by their sophistries, or seduced by their example. Their ministers may be popular, very popular; but there is something more popular still, and that is the Bible. The people respect and love the ministers who preach the truth to them and watch for their souls as those that must give an account; but stronger by far is their attachment to the Bible. And if there be a competition between the two, as there seems to be at present, they will not hesitate to give their ministers, even those of them whom they have most idolized, "to the moles and to the bats," and they will hold fast by the Bible, "grappling it to their souls with hooks of steel," and clinging and cleaving to it as all their salvation and all their joy. There is another distinction, sir, which the people of this country know how to make: they distinguish between the Bible and the Bible Society. These things, sir, have been for a long time too much confounded; and certain people appear to have given the preference to the latter, and have even made it in one sense to supercede

the former. But the people will distinguish between the two without difficulty. They are aware that the Bible and the Bible Society are totally different things, and never for a moment to be compared. They prize the Bible Society indeed, as an instrument which, under providence, may be useful in diffusing religious knowledge, and promoting the spiritual interests of mankind; but they know that the Bible is the ordinance of the infallible and perfect God, while the Bible Society is the institution of erring and corrupted men. They know that before the Bible Society existed, they had the Bible in their homes and in their hearts. And they know that after the B. Society shall have been annihilated—and when corrupted, as we have found it to be, and persevering in that corruption, it deserves to be annihilated—the Bible shall endure forever, and it shall go forth conquering and to conquer, and accomplish upon the human race all for which it is intended in the destination of its great and gracious author.—I say it again, that the Corresponding Board, acting for the British and Foreign Bible Society, cannot get support from the people of Scotland. The people reverence the Bible too deeply—they love it too dearly—ever to listen to the solicitations of those who would help to tarnish its purity, or to dishonour and degrade it by unholy associations. You cannot use such freedom with it, without wounding their best and tenderest feelings. If you touch the Bible, you touch the apple of their eye. If you corrupt it, you poison the well out of which they draw the waters of salvation. You scatter the pillar of cloud by day, you darken the pillar of fire by night, which guide them through this dreary wilderness to the land of promise and of rest. You undermine the foundation on which they stand and believe and hope and rest for eternity. I say it once more, that the Corresponding Board will not and cannot get the people of Scotland. The members of that board may call this attachment of our people to the Bible, *superstitious*. The London committee will join them in the application of this epithet. As so will Professor Haffner, their neological friend at Strasburg, for in his celebrated preface he called the confidence which the olden saints reposed in their God, a *superstitious* confidence. But let them call it what they will, it is the fact that our people are as strongly linked to the Bible in their affections as I have described: and it is a most glorious fact; it is the grand security we have under Heaven, for the permanency and prosperity of religion in our beloved land; and those who would do any thing to impair or destroy the feeling, I scruple not to pronounce the worst enemies of the country—that country which with all its

other excellencies and charms, has this above all to endear it to us, that it is one of the strong-holds of genuine Christianity in the world. And here I must say a word or two on an allegation made concerning us in the south, in lack, no doubt, of something better. It is there alleged, and there are not wanting some among ourselves to echo the opinion, that the strong aversion to Apocryphal circulation, and to those who indulge in it as the London Committee have done, is peculiar to Scotland. And by alleging this, they have endeavoured to stir up national prejudice, and to make the present a national question. The London Committee, defeated at every point, unable to disprove our facts, or reply to our reasonings, but still determined to maintain their ground, have had recourse to this pitiful and unworthy device of awakening mutual jealousies and dislikes between England and Scotland, as if these had any thing at all to do with the subject, or could touch the real merits of the question in debate. And sir, is this, I would ask you, like a Bible Society, or according to the spirit and doctrine of the Bible itself? I had thought that in the estimation of neither was there Scotchman or Englishman, Jew or Greek, Barbarian, Scythian, bond or free, but that Christ was all in all. And I had thought that *evangelical* men were far removed from such modes of vindicating a cause, for they are continually dwelling on charity, and would have us all to embrace one another in indiscriminate love. But so it is that they call our attachment to pure circulation, and our opposition to the corruption of Earl-street, a Scottish peculiarity. Well, sir, if that be meant as an argument, it is clearly good for nothing: for I have shown you that the people of England are, in a great measure, prevented from feeling and acting as we do by the industrious and too successful efforts of the Apocryphists to keep them in total ignorance of the evils which have been committed, and of the actual state of the British and Foreign Bible Society. If, on the other hand, it be meant as a reproach, we can bear it—we can bear it with patience—with pleasure—with exultation.

It is not the first time that we have been reproached—ay, and persecuted too, for the testimony of Jesus Christ. Sir, if the love—the strong and unconquerable love of the pure Bible, and of pure Bible circulation, is a national and peculiar feature of Scotland, my heart's desire is that this distinction may speedily and forever cease, by that passion diffusing itself over the whole united empire. But if our adversaries will have it so, that the distinction shall continue, then I rejoice for it on account of my country, though I do mourn for it in so far as England must suffer from the contrast. If to stand up with courage and with firmness for the

purity of the word of God and to "contend earnestly for the faith once delivered to the saints"—if, to resent keenly every affront that is offered to the Bible, and to resist with uncompromising faithfulness, every attempt that is made to encroach upon its integrity and its sacredness—if, to protest loudly against the unseemly alliance that is maintained with infidels, and enemies of the gospel, and persecutors of God's people, in the holy work of circulating the Oracles of Truth—if, to lift up the voice of righteous indignation, and to stretch out the arm of decided and relentless opposition against those who would roll back the tide of the Reformation, and again involve us in the very worst errors and abominations of that baneful system from which the Reformation had emancipated us—if, to distrust men who have broken their solemn obligations, and violated the first principles of honour and duty which are prescribed in that very book they profess to distribute as the record of God's will—if, to refuse to re-unite and co-operate with those who have thus profaned and thus trampled on the volume of inspiration, till the most ample security be given against any repetition of the abuses to which it has been so shamefully and mercilessly subjected—if, to speak and to act in this manner, from faith in the divine origin and authority of the Bible, from admiration of its unrivalled excellence, and from experience of its mighty power and everlasting consolation—if this be what Scotland has done, and this is exactly what Scotland *has* done—if this be distinctive and characteristic of Scotland, and this is the sum total of the charge brought against it by our opponents—then, Scotland! if thou wert dear to me before, far dearer art thou to me now;—my heart is doubly thine; I glory exceedingly in being one of thy sons; I love thee more fondly and more devotedly than ever; and "if ever I forget thee, let my right hand forget its cunning, and my tongue cleave to the roof of my mouth."

GEORGE ROSS, Esq.—I trust, Sir, I shall experience your indulgence, if I rise for the purpose of moving a resolution, which I confidently anticipate will meet with the cordial and unanimous concurrence of the meeting.

I would beg leave to premise, that the resolution I am about to submit, is not brought forward in consequence of any communication whatever with any individual either in or out of the committee; there being no one to whom my present intention is known. It originates solely with myself, conceiving, as I do, that it is loudly and imperatively called for, and I submit it fearlessly, because I feel confident that the highly meritorious services in the quarter



I allude to, cannot possibly fail, the moment I name it, to be fully recognised and appreciated by every one present. I feel persuaded that one general, one universal feeling and conviction must pervade the whole of this numerous meeting, that an incalculable debt of gratitude has been contracted by us all to an individual present, which, although all human acknowledgments are indeed wholly unable to discharge, yet our deep sense of it, all present will rejoice in having this public opportunity of expressing.

I beg leave, without farther preface to move, that the cordial and unanimous thanks of this meeting be tendered to the gentleman who has just sat down, the Rev. Dr. Thomson. (Here the universal and rapturous burst of applause, which instantaneously broke forth from all parts of the room, on the mention of Dr. Thompson's name, was so loud and overpowering, that Mr. Ross was for some time unable to proceed. When it had in some degree subsided, he continued,) I beg leave, Sir, to move the thanks of the meeting to that reverend gentleman, for his unwearied and persevering exertions in defence of the Great Cause of pure Bible circulation throughout the world, and his undaunted firmness in resisting all those unhallowed attempts which have unhappily been made of late to introduce apocryphal circulation, and adulterations in various forms into the canon of Holy Scripture—the Inspired word of the Living God! I lament to say, that the reverend gentleman's invaluable services, in this most important of all departments of labour, cannot possibly yet be dispensed with, since the attempts I refer to, can never be said to be wholly abandoned in the quarter where they have originated, as long, to say the least of it, as those most unseemly and unholy alliances with apocryphal and infidel societies on the continent continue, as they still do, in full force and vigour,—alliances utterly repugnant to every truly Christian feeling, and only calculated, amidst our wonder and astonishment at such unheard of doings by professedly Christian men, to excite in the breast of every true friend of Religion and of the Bible, a solemn feeling of deep and unqualified indignation! I ought perhaps rather to say, a feeling of unmingled abhorrence!

ADAM FERGUSSON, Esq. of Woodhill.—Sir, I rise to second this motion, and at this hour, and after what we have this day heard, I should deem any thing more an impertinent intrusion. I do feel anxious however, from this platform, to offer a very few words upon an insinuation widely and industriously circulated by those who are discontented with the conduct of your committee. It has been said that we are weak enough to be directed and warped in

our judgment by certain individuals of our number, and more especially by my reverend and distinguished friend at the secretary's table, and that he has exercised an influence in your committee exceeding that which, with candid men, talent and worth must necessarily command. Sir, I beg leave most decidedly to contradict such reports, and to assure this meeting, from my own personal observations, in an attendance I believe tolerably regular, that upon no occasion has this individual assumed any direction of our proceedings, but has rather needed to be urged and encouraged to the use of those talents which a gracious God has so liberally bestowed upon him. He has not attempted, sir, in any manner or degree to rule over us, and although I must assuredly deny him, in that sense, the title of our king, I am pretty confident you will all cordially join in hailing him as a Defender of the Faith.

The motion was unanimously agreed to.

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#### ANECDOTE.

##### *The disguised and dissolute Clergyman reclaimed.*

The following account, as related by a clergyman, may be depended on as a fact.

“ Shortly after the return of the Duke of York from Holland, one of the regiments which had suffered very materially in the different engagements, was quartered in my parish. A private soldier called upon me one evening after divine service, with a request that I would explain a particular part of my discourse which he had just heard, expressing at the same time much interest in the general subject of it. I found him to be a very well informed man, of distinguished piety, and much religious knowledge. His language and address betrayed evident marks of strong natural sense, aided by an unusual acquaintance with the word of God, and the operations of his grace upon the heart.

“ He frequently called upon me during the continuance of the regiment in my neighbourhood, and every succeeding interview gave me fresh proofs of his religious attainments. At that time he was the only man in the regiment who had made any profession of religion, and on that account was ridiculed and despised by a greater part of his companions.

“ At length the regiment, having nearly repaired by fresh recruits the loss sustained in Holland, was ordered to join a camp then forming, for the purpose of collecting troops for the Egyptian expedition, under the command of Sir Ralph Abercromby. A few days before their departure, W—— (for that was his

(name) brought with him another private of the same regiment, who had expressed a particular desire to speak with me, but of whom he knew very little, except that in some of the engagements of Holland he had been observed voluntarily to seek danger, and needlessly to hazard his person, as with a desperate resolution of ridding himself of life. On being introduced to me, alone, the stranger said, that he hoped I should excuse the liberty he had taken of coming to request that I would purchase a small parcel which he had brought, in order to enable him to supply himself with a few necessaries preparatory to his voyage to Egypt, as he had no other means of raising a little money. He was a tall young man, of a dark sun-burned countenance, having something in his aspect, speech, and address which struck me as being above his present appearance. On opening his parcel, which he did not do without some confusion, it proved to consist of some clergyman's bands, one or two religious books, and some manuscript sermons. "Sir," said he, "you will hear with surprise, and I cannot mention it without some uneasiness, what I have concealed for a long time from every one around me, that I am in reality a brother-clergyman, though now disguised in the habit of a common soldier. My father is a clergyman in Wales: he educated me himself for the church, and procured me ordination, with a title to a curacy at —, in the county of W—; my name is E—. I continued upon that cure three years, during which time, I am sorry to say, through much imprudence and inattention to the decorum which suited my character, I contracted several debts, which I had neither the means nor the prospect of paying. Fearing disgrace and imprisonment, and knowing my father's inability to assist me, I quitted the town, and formed the resolution of enlisting as a soldier, which I shortly afterwards did, and was soon sent on the expedition to Holland, whence I lately returned. That you may have no doubts as to the truth of my story, which may possibly induce you to sympathize with a brother-clergyman in distress, I will shew you several letters and papers, which when you have read, I trust you will give me credit for the truth of my relation." He also wrote some sentences in my presence, which proved his hand-writing to be the same with that of the manuscript sermons he had requested me to purchase. On examining the letters, (some of which were from his father, expostulating with him on his extravagance,) and putting a variety of questions to him, I felt fully satisfied as to the truth of his story.

"I was greatly concerned at what he had related, and began to enter into a close and friendly expostulation with him on the

inconsistency of his present situation with the sacred profession to which he was bound by ties the most indissoluble. I urged the duty of his endeavouring to return, if possible, to the discharge of his ministerial duties, with a mind influenced and improved by the experience of past hardships and misfortunes. As he did not appear disposed to follow this advice, I brought forward, with much earnestness, every argument which Scripture or reason suggested to my mind on the subject, and begged that he would permit me to endeavour to procure his discharge from the army, by a representation of his case to the Duke of York. Although he spoke to me with much civility, and thanked me for my advice and the offer I had made, yet I was sorry to perceive a great reluctance on his part to avail himself of my counsel, and but little appearance of remorse for what had passed; he talked like a man weary of the world, who had no desire to continue in it, and no hope of sustaining a respectable character in it: it was plain that no impression of a religious nature was made on his mind. The peculiarity of his situation, and the occasion of his coming, led him at the same time to pay attention to what I said. I entered into a long conversation with him on the nature and design of Christianity in general, as well as of the pastoral office in particular; examined him as to his views of the doctrines of the gospel, and explained my own to him very fully. I entreated him to take what I had said to him in good part, and urged him by every sacred consideration to act the part which it appeared to me his duty and interest to adopt. He said but little in reply, and almost declined saying any more. I therefore purchased his little parcel, gave him a couple of books, and dismissed him with a blessing, once more entreating him to lay to heart what I had said. In two days the regiment went away; nor did I see either W—— or Mr. E—— before their departure.

“ A circumstance of so singular a nature frequently occupied my thoughts afterwards; and whenever I wore the bands which I had purchased from Mr. E——, I felt an increased interest in his behalf. From that time till the return of our troops from Egypt, I had no opportunity of hearing any thing respecting him, except that a clergyman of his name had certainly officiated at the town which he had specified a few years since: this I learned from a native of that place.

“ Some time after, my old acquaintance W—— called upon me, and said he was just arrived from Egypt, and had a great deal to say to me. With the same excellence of heart and head as he had testified on every former occasion, he entered into a clear and satisfactory account of the events of the Egyptian expedition; de-

scribing, in a very affecting manner, the outward hardships and dangers he had encountered, as well as the inward consolation and support which he had derived from the power of religion on his mind.

“I have now,” continued he, “a story to relate, which I am certain you will feel a deep concern in. You, without doubt, remember that young clergyman whom I brought to your house the year before last, the Rev. Mr E——. At that time I knew but very little of him; he, however, shortly after we had left you, observed, with some emotion that what you said to him made more impression upon his mind than anything he had ever heard in the course of his life: he then made me also acquainted with his history, to which I was before a stranger. From that day I was confined in the hospital with a fever, and did not see him again before our departure for Egypt. We embarked on board of different ships; it was not, therefore, till our arrival at Malta that we met again together. Mr. E—— took an immediate opportunity of saying, “W——, I have long wished to see you; I want to tell you how greatly indebted I feel to that dear friend of your’s at ——: I can never forget him; his words made a deep impression on my heart, and I trust, by the blessing of God, they will yet make a still deeper.

“I found, on conversing with him that, since I saw him, he had become affected with a deep sense of his spiritual danger, and, by meditation and secret prayer during the voyage, had acquired much insight into religion. He shewed strong marks of penitence, and gave a favourable hope of an important change having taken place in his views and dispositions. I was also happy to find, that, on the re-assembling of the regiment after the voyage, among the recruits were a few very seriously disposed. Mr. E—— and myself soon formed a little religious society amongst them, which gradually increased to the number of twenty-four: we met as often as possible to read the Bible together, converse on the concerns of eternity, and unite in prayer to Almighty God for his blessing on our endeavours. We derived much benefit from these meetings. Mr. E——, in particular, expressed himself highly delighted by such a profitable mode of passing those hours which, in our line of life, are too generally devoted to drinking, debauchery and profaneness. In his confidential conversations with me, he frequently mentioned your name, and shewed me the substance of your friendly advice to him, which he had from memory committed to paper.

“When we arrived on the coast of Africa, Mr. E—— and myself were in the same boat at the time of our landing at Aboukir.

Throughout the whole of the tremendous fire, which for a considerable time the French artillery kept upon us, I observed great coolness and patient fortitude in his countenance. His deportment was very different from what I had seen when we served together in Holland. At that time, he always appeared desperate and careless; now I thought I could perceive a courage blended with humility, which evidently proceeded from a much more exalted source. We both, by the mercy of God, escaped unhurt on that day. Our little society continued its meetings as regularly as the trying circumstances of our situation would permit. Mr. E—— was three or four times engaged with the enemy afterwards, and always behaved, both before and during the battle, with much steady, and I may call it godly, courage.

“On the evening preceding the 21st of March, our whole society met together. Mr. E—— said, in the presence of the rest, ‘I cannot account for the strong impression which has seized my mind, that I shall not survive the event of to-morrow’s engagement: no such prepossession ever occupied my thoughts on any former occasion; I feel, therefore, strongly affected by this: but, if it be thy will, O God! thy will be done.’” We then united together in prayer for him, for ourselves, and for all our brethren in arms; beseeching God to prepare us for the awful trial, and give us grace either to meet God with joyful hope, or to receive his sparing mercy, if our lives should be preserved, with gratitude. Knowing the importance of the next day’s battle, and the little chance we stood of all meeting again in this world, we embraced each other with a peculiar attachment, and mutual recommendation to the God of battles, and the Preserver of souls. Oh! sir, it was a happy but trying season to us! I saw Mr. —— an hour before the horrors of that bloody day commenced. His words were, ‘pray earnestly for me; and if I am killed, and you should be spared, give my last blessing to our worthy and dear friend at ——: tell Mr. ——, continued he, that I owe him more than words can repay. He first opened my heart to conviction, and God has blessed it to repentance: through the unspeakable mercies of Christ, I die with comfort.’

“After the severe engagement which followed, wherein the brave Abercromby fell, according to agreement our little society met. Every life was spared, except that of poor Mr. E——, whose head was taken off by a cannon-ball at an early period of the action. Such was the will of God. Whilst, therefore, we returned hearty thanks for our preservation, we blessed God’s goodness for sparing the life of our departed brother, till, by a lively exercise of faith and repentance, as we had every reason

to trust, God hath made him his own. I now also bless God that I have had this opportunity of seeing and relating to you a story which I know you rejoice to hear."

## LE ROY CONVENTION.

### *Increasing Opposition to Masonry.*

It has often been said by Freemasons as a satisfactory reason for concealing the mysteries and secrets of the Order, that the publication of these would destroy the institution. We are inclined to think there is much truth in this statement, and we hope ere long it will be fully verified. An unhallowed curiosity to know what is secret, stimulated by the unceasing praises of the initiated, together with the high pretensions of the Order, and the pomp and glitter of its external exhibitions, is the grand principle by which the whole fabric has been reared and is still upheld. Once remove the charm of mystery; examine impartially its exaggerated claims, and bring into public view its abominable blasphemous rites, its wicked and corrupting principles, which for ages have been enveloped in darkness,—let this be done, and we think no man will have so little regard to his own credit as to avow himself a member of such an institution. Much has been already done, and more is still doing to accomplish this desirable end. Since the abduction of Morgan, public attention has been drawn to this subject. Its high claims have been questioned and examined, and their character unfolded. Masons themselves have been aroused to consider the principles and practices of the Order, and to compare them with the word of God, and the plain dictates of common sense; and the result is, many have renounced the institution, publicly declaring its principles unchristian, and its secrets and ceremonies worthless and sinful in the highest degree—adherence to which is a constant adding of sin to sin. A Convention of such Masons as have thus publicly renounced the cause of Masonry, was held at Le Roy, in Genesee county, in the western part of this state, on the 19th and 20th February, to deliberate on the necessity of fully exposing the pernicious principles and tendency of the institution. It is to be expected that every method will be resorted to, to ridicule and abuse the characters and conduct of these men. This has always been the case, when the craft is in danger. But it is well known that the men who have renounced Masonry are in general men of good character. Many of them are pious men, and have acted conscientiously in coming out from the Society. Three at least are ministers of the gospel, and others hold official stations in the church. The testimony of such men we see no reason to suspect. It may be as confidentially relied on as that by which any ordinary fact is established. The proceedings of this Convention we now lay before our readers:

### *Masonic Anti-Masonic Proceedings,*

At a Convention of Freemasons, opposed to secret societies, held at Le Roy, in the county of Genesee, N. Y. on Tuesday, February 19, 1828. The Convention organized at 1 o'clock P. M. and Elder David Bernard, of Warsaw, addressed the Throne of Grace—Leonard R. Rose, Esq. of Castile, was called to the chair, and Elder David Bernard appointed Secretary. Voted, that the Rev. James Cochrane, of Batavia, be requested to deliver an address to the Convention upon the subject of its present meeting.

[Mr. Cochrane rose and delivered an address.]

The objects of the meeting having been stated, it was agreed that the principles and obligations of Freemasonry be freely discussed: Therefore,

Voted, That the first obligation in Masonry be read. Mr. H. A. Read read the obligation of an "Entered Apprentice," as published by Captain William Morgan. The chairman addressed the meeting on the binding nature of masonic obligations. Mr. S. D. Greene, of Batavia, followed him on the same subject. Mr. H. A. Read, of Le Roy, spoke largely on the princi-

ples and obligations of the order; he was followed by J. Hascall, Esq. on the same subject. The Secretary then addressed the Convention on the *antiquity* of the institution, showing that it was not *ancient*; on the *morality* of the institution, showing that it did not promote morality; on the *benevolence* of the institution, showing that it was not *benevolent*; on the *ceremonies* of the institution, as far as the Royal Arch Degree, showing that they were not only degrading to human nature, but blasphemous; on the principles of the institution as a system of religion, showing that they were opposed to *Christianity*, and gave his reasons for believing it the duty of honest masons to expose its secrets and obligations to the world.

Voted, That the 2d and 3d obligations in masonry be read. They were accordingly read as published by Morgan.

Voted, That the 4th, 5th, 6th and 7th obligations be read, as submitted to the convention in manuscript. They were accordingly read by Mr. Read.

Mr. Read then spoke very extensively upon the obligations of masonry; showing that they were diametrically opposed to good government, and subversive of the principles of justice and good order.

The Convention then adjourned until 7 o'clock, P. M.

After a recess the Convention re-organized. The following resolution was then passed *unanimously*:

*Resolved*, That the book written by Capt. William Morgan, and published by Col. David C. Miller; entitled "Illustrations of Masonry," is a fair and full exhibition of the three first degrees of speculative Freemasonry; that we solemnly and unequivocally testify to the above, and cheerfully subscribe our names thereto. We certify according to the degrees we have taken.

The above is certified by the signature of *three Entered Apprentices; one Fellow Craft; twenty-three Master Masons; one Mark Master; three Royal Arch Masons; one Knight of the Red Cross; eight Knights Templars and Illustrious Knights of the Cross.* In all *Forty*.

WEDNESDAY, Feb. 20,

The Convention met pursuant to adjournment.

In the absence of Messrs. Rose and Bernhard, Solomon Southwick, Esq. of Albany, was unanimously chosen chairman, Mr. Richard Hollister was then unanimously appointed Secretary.

The Chairman addressed the meeting, and then moved the following resolution, which was unanimously adopted.

*Resolved*, That a committee be appointed to draft a memorial to Congress, on the subject of the prostitution of the fortress of Niagara, to the incarceration of Wm. Morgan, a free citizen of the United States, by persons calling themselves Freemasons, and without any legal authority for such violence and coercion.

On motion, *Resolved*, That a committee of fifteen be appointed to prepare the degrees of Freemasonry, above that of Master, for publication; and that Elder David Bernard, Elder John G. Stearns, Solomon Southwick, Rev. Reuben Sanborn, &c. compose the said committee.

On motion, *Resolved*, That a committee of seven be appointed to draft a circular invitation to all Freemasons, who are opposed to the institution of Masonry, and to secret associations in general, in the United States, to meet at this place on the 4th of July next; and that they prepare an address to be delivered on the occasion.

The Convention then adjourned to meet again at this place on the 4th day of July next.

In consequence of application having been made to the acting Governor of the State, a communication has been made by him to the Senate, recommending the appointment of some proper person who should have the power of District Attornies, and have ample powers fully to investigate the crime of the abduction of Morgan, and to bring its perpetrators to condign punishment. The committee of the Senate to which this communication was referred, reported favourably, and brought in a bill for the purpose which has



passed in that body, nearly unanimously, and which is made the order of the day in the House of Assembly for Friday, 4th inst. For ourselves we do not anticipate much from this; but we rejoice to think that a spirit has gone abroad among the people of this state, which we sincerely desire may crush the power of Masonry, and restrain its blasphemies among our people forever.

#### MASONIC OATHS AND OBLIGATIONS.

From the above extracts from the proceedings of the Anti-Masonic Convention, it appears that their attention was chiefly directed to the consideration of the character of the Masonic oaths and obligations. The obligations of the first three degrees, viz. the Entered Apprentice, the Fellow Craft and Master Mason, were discussed, as given in Morgan's Illustrations of Masonry: the correctness of which is attested by the Convention in the most explicit manner. The obligations of the six following degrees, viz. the Mark Master's, Past Master's, Most Excellent Master's, Royal Arch, Knights of the Red Cross, and Templars were furnished in manuscript, and were in like manner discussed. The form of all these obligations is nearly the same, (except the last) binding the swearer not to give the degree which he is about to receive, except to such and such persons, and in a certain specified manner, nor to reveal in any way its secrets; to answer all signs, to support the constitutions of Lodges, Chapters, &c.; to assist the brethren of the order in distress, dangers, &c. and concludes with the imprecation of the horrid penalty. To give the whole of these obligations would be both irksome and useless; we therefore, content ourselves with giving the first or Entered Apprentice's obligation entire, and extract from the others the passages which are most evidently sinful; but which shew the character of the institution, and to what Masons in the different degrees stand bound. The person to take the obligation, after going through a routine of the most disgusting ceremonies, is placed in the position in which it must be received, and which is thus described by Morgan:

"He first steps off with the left foot and brings the heel of the right into the hollow thereof, the heel of the right foot against the ancle of the left, will of course form the right angle of an oblong square; the candidate then kneels on his left knee, and places his right foot so as to form a square with the left, he turns his foot round until the ancle bone is as much in front of him as the toes on the left foot; the candidate's left hand is then put under the Holy Bible, square and compass, and the right on them. This is the position in which a candidate is placed when he takes upon him the oath or obligation of an Entered Apprentice Mason. As soon as the candidate is placed in this position, the Worshipful Master approaches him, and says, 'Mr. A. B. you are now placed in proper position to take upon you the solemn oath or obligation of an Entered Apprentice Mason, which I assure you is neither to affect your religion nor politics; if you are willing to take it, repeat your name and say after me;' [and although many have refused to take any kind of obligation, and begged for the privilege of retiring, yet none have made their escape; they have been either coerced, or persuaded to submit. There are thousands who never return to the Lodge after they are initiated.] The following obligation is then administered:

"I, A. B. of my own free will and accord, in presence of Almighty God and this worshipful Lodge of free and accepted Masons, dedicated to God and held forth to the holy order of St. John, do hereby and hereon most solemnly and sincerely promise and swear that I will always hail, ever conceal and never reveal any part or parts, art or arts, point or points of the secret arts and mysteries of ancient freemasonry, which I have received, am about to receive, or may be hereafter instructed in, to any person or persons in the known world, except it be to a true and lawful brother mason, or within the body of a just and lawfully constituted lodge of such: and not to him nor unto them who I shall hear so to be, but unto him and them only whom I shall find so to be after strict trial and due examination, or lawful information. Furthermore, do I promise and swear, that I will not write, print, stamp,

stain, hew, cut, carve, indent, paint, or engrave it on any thing moveable or immoveable, under the whole canopy of Heaven, whereby, or whereon the least letter, figure, character, mark, stain, shadow, or resemblance of the same may become legible or intelligible to myself or any other person in the known world, whereby the secrets of masonry may be unlawfully obtained through my unworthiness. To all which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation, or self-evasion of mind in me whatever; binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours; so help me God, and keep me steadfast in the due performance of the same."

#### OATH OF A FELLOW CRAFT MASON.

"I, A. B. of my own free will, &c. \* \* \* \* \*

To all which I do most solemnly and sincerely promise and swear, without the least hesitation, mental reservation, or self evasion of mind in me whatever, binding myself under no less penalty than to have my breast torn open; and my heart and vitals taken from thence and thrown over my left shoulder and carried into the valley of Jehoshaphat, there to become a prey to the wild beasts of the field and vultures of the air, if ever I should prove wilfully guilty of violating any part of this my solemn oath or obligation of a Fellow Craft Mason; so help me God, and keep me steadfast in the due performance of the same. 'Detach your hands and kiss the book, which is the Holy Bible, twice.'"

#### OATH OF A MASTER MASON.

"I, A. B. of my own free will, &c. \* \* \* \* \*

Furthermore do I promise and swear, that a Master Mason's secrets given to me in charge as such, and I knowing him to be such, shall remain as secure and inviolable in my breast as in his own when communicated to me, murder and treason excepted; and they left to my own election. Furthermore do I promise and swear, that I will go on a Master Mason's errand whenever required, even should I have to go barefoot and barehead, if within the length of my cable-tow. Furthermore do I promise and swear, that I will always remember a brother Master Mason, when on my knees offering up my devotions to Almighty God. Furthermore do I promise and swear, that I will be aiding all poor, indigent Master Masons, their wives and orphans, wheresoever disposed round the globe, as far as in my power, without injuring myself or family materially. Furthermore, do I promise and swear, that, if any part of this my solemn oath or obligation be omitted at this time, that I will hold myself amenable thereto, whenever informed. To all which I do most solemnly and sincerely promise and swear, with a fixed and steady purpose of mind in me to keep and perform the same, binding myself under no less penalty than to have my body severed in two in the midst, and divided to the North and South, my bowels burnt to ashes in the centre, and the ashes scattered before the four winds of Heaven, that there may not be the least track or trace of remembrance remain among men or Masons of so vile and perjured a wretch as I should be, were I ever to prove wilfully guilty of violating any part of this my solemn oath or obligation of Master Mason. So help me God, and keep me steadfast in the due performance of the same.'

#### OBLIGATION OF THE FOURTH OR MARK MASTER'S DEGREE.

"I, A. B. of my own free will and accord, in presence of Almighty God, and this right worshipful Lodge of Mark Master Masons, do hereby and hereon in addition to my former obligations, most solemnly and sincerely promise and swear, &c. \* \* \* \* \*

To all which I do most solemnly and sincerely promise and swear, with a steady and fixed purpose of mind in me to keep and perform the same, binding myself under no less penalty than to have my right ear smote off, that I may be forever unable to hear the word, and my right hand chopped off as the penalty of an imposture, if I should ever prove wilfully guilty of violating

any part of this my solemn oath or obligation of a Mark Master Mason. So help me God, and keep me steadfast to keep and perform the same. Detach the hand and kiss the book."

#### OBLIGATION OF THE FIFTH OR PAST MASTER'S DEGREE.

"I, A. B. of my own free will, &c. \* \* \* \*

Furthermore do I promise and swear, that the secrets of a brother of this degree delivered to me in charge as such, shall remain as secure and inviolate in my breast as they were in his own before communicated to me, murder and treason excepted, and they left to my own election. To all which I do most solemnly and sincerely promise and swear, with a fixed and steady purpose of mind in me to keep and perform the same, binding myself under no less penalty than to have my tongue split from tip to root, (or in some lodges cleave to the roof of my mouth) that I might forever hereafter be unable to speak the word, if ever I should prove wilfully guilty of violating any part of this my solemn oath or obligation of a Past Master Mason; so help me God, and keep me steadfast to keep and perform the same."

#### OBLIGATIONS OF THE SIXTH OR MOST EXCELLENT MASTER'S DEGREE.

"I, A. B. of my own free will, &c. \* \* \* \*

Furthermore do I promise and swear, that the secrets of a brother of this degree given to me in charge as such and I knowing him to be such, shall remain as secure and inviolable in my breast as his own, murder and treason excepted, and they left to my own free will and choice. \* \* \* \*

Furthermore do I promise and swear, that I will not speak evil of a brother, but will give due and timely notice of all approach of danger, if in my power; furthermore do I promise and swear, that I will dispense light and knowledge to all ignorant and uninformed brethren at all times as far as in my power without material injury to myself and family. To all which I do most solemnly swear, with a fixed and steady purpose of mind in me to keep and perform the same, binding myself under no less penalty than to have my breast torn open and my heart and vitals taken from thence, and exposed to rot on the dunghill, if ever I violate any part of this my solemn oath or obligation of a Most Excellent Master Mason; so help me God and keep me steadfast in the due performance of the same."

#### OBLIGATIONS OF THE SEVENTH OR ROYAL ARCH DEGREE.

"I, A. B. of my own free will and accord, in the presence of Almighty God and this Chapter of Royal Arch Masons, erected to God and dedicated to the holy order of St. John, do hereby and hereon most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not give the degree of Royal Arch Mason, &c. \* \* \* \*

Furthermore do I promise and swear, that I will aid and assist a companion Royal Arch Mason wherever I shall see him engaged in any difficulty, so far as to extricate him from the same, whether he be right or wrong; furthermore do I promise and swear, that a companion Royal Arch Mason's secrets given me in charge as such, and I knowing him to be such, shall remain as secure and inviolable in my breast as in his own when communicated to me; murder and treason *not* excepted. \* \* \* To all which I do most solemnly and sincerely promise and swear with a fixed and steady purpose of mind in me to keep and perform the same, binding myself under the no less penalty than to have my skull struck off, and my brains exposed to the scorching rays of the sun, were I ever to prove wilfully guilty of violating any part of this my solemn oath of a Royal Arch Mason; so help me God and keep me steadfast in the due performance of the same.

*Note.*—Furthermore do I promise and swear, that I will vote for a companion Royal Arch Mason before any other person of equal qualifications.

The political, moral and religious nature and tendency of the foregoing obligations were again freely discussed, whereupon it was *resolved* by all the Royal Arch Masons, that the foregoing obligations are, according to our best recollections, substantially true—and by the Convention unanimously, That they are neither legally, morally, or religiously binding, and that they be published to the world.

The obligations of Knights of the Red Cross, Knights Templar, the Sealed Obligation, and obligations of the Thrice Illustrious Order of the Cross, were then read as follows:

#### OBLIGATIONS OF KNIGHTS OF THE RED CROSS.

"I, A. B. of my own free will, &c. \* \* \* \* \*

To all which I do solemnly promise and swear, binding myself under no less penalty than that of having my house torn down, the timber thereof set up, and I hanged thereon, and when the last trump shall blow that I be forever excluded from the society of all true and courteous Knights, should I ever wilfully or knowingly violate any part of this solemn obligation of Knights of the Red Cross. So help me God, and keep me steadfast to keep and perform the same."

#### TEMPLAR'S OATH.

"I, A. B. of my own free will, &c. \* \* \* \* \*

To all this I most solemnly and sincerely promise and swear, with a firm and steady resolution, to perform and keep the same, without any hesitation, equivocation, mental reservation, or self-evasion of mind in me whatever, binding myself under no less penalty than to have my head struck off and placed on the highest spire in Christendom, should I knowingly or wilfully violate this my solemn obligation of Knights Templar. So help me God and keep me steadfast to keep and perform the same."

Before administering the next obligation the candidate is required to drink four libations; at the 5th libation he is presented with a human skull and told he must submit to the degradation of drinking his 5th libation from this skull or he cannot proceed any farther; on his assenting to drink from this skull he is required to repeat the following obligation, called the sealed obligation, and in testimony of his sincerity to partake of the wine from the skull.

#### SEALED OBLIGATION.

This pure wine I now take in testimony of my belief in the mortality of the body, and the immortality of the soul; and may this libation appear as a witness against me both here and hereafter; and as the sins of the whole world were laid upon the head of the Saviour, so may all the sins committed by the person whose skull this was, be heaped upon my head in addition to my own, should I ever knowingly or wilfully violate or transgress any obligation that I have heretofore taken, take at this time, or shall at any future period take, in relation to any degree of Masonry or Order of Knighthood. So help me God.

#### FIRST OBLIGATION.

You do now by your honour, and in view of the power and union of the illustrious order of the Cross, now first made known to you, and in the dread presence of the Most Holy Almighty God, solemnly and sincerely swear and declare, that to the end of your life you will not, either in consideration of gain, interest or honour, nor with good or bad design, ever take the least step, or measure, or be instrumental in any such object, to betray or to communicate to any person or being, or member of the same in the known world, not to any craft or crafts not entitled to them, any secret or secrets, &c. \* \* \*

2d. You further swear that should you ever know a companion violate any essential part of this obligation, you will use your most decided endeavours, by the blessing of God, to bring such person to the strictest and most condign punishment, agreeably to the rules and usages of our ancient fraternity, and this by pointing him out to the world as an unworthy and vicious vagabond; by opposing his interest, by deranging his business, by transferring his character after him wherever he may go, by exposing him to the contempt of the whole fraternity and the world, but of our Illustrious Order more especially, during his whole natural life, nothing herein going to prevent yourself, or any other when elected to the dignity of Thrice Illustrious Knight from retaining the ritual of the Order, if prudence and caution appear to be the governing principles in so retaining it, such dignity authorizing the elect-

ed to be governed by no rules but the dictates of his own judgment, in regard to what will best conduce to the interests of the order, but that he be responsible for the character of those whom he may induct, and for the concealment of said ritual.

3d. Should any Thrice Illustrious companion or acting officer any council which may have them in hand require your aid in any emergency in defence of the recovery of his said charge, you swear cheerfully to exercise all the assistance in his favor which the nature of the time and place will admit, even to the sacrifice of life, liberty and property; to all this you soberly swear; to all and every part thereof we bind you, and by ancient usage you bind yourself under the no less infamous penalty than dying the death of a traitor, by having a spear or other sharp instrument, like as our Divine Master, thrust in your left side, bearing testimony, even in death, of the power and justice of the mark of the Holy Cross.

### SECOND OBLIGATION.

I swear to put confidence unlimited in every Illustrious Brother of the Cross, as a true and worthy follower of the blessed Jesus, who has sought this land not for private good, but piety and the religion of the Most High and Almighty God.

I swear never to permit my political principles, nor private interest to become counter to his, if forbearance and brotherly kindness can operate to prevent it, and never to meet him, if I know it in war nor in peace under such circumstances that I may not in justice to myself, my Cross and country, wish him unqualified success, and if perchance it should happen without my knowledge of being informed thereof, that I will use my best endeavors to satisfy him, even to the relinquishing my arms or purpose. I will never shed another's blood or thwart his good fortune, knowing him to be such, nor see it done by others, if it is in my power to prevent it.

I swear to advance my brother's best interest by always supporting his military fame, political preferment in opposition to another, and by employing his arms and his aid in his vocation under all circumstances where I shall not suffer more by so doing than by neglecting to do so.

I swear to look on his enemies as my enemies, and his friends as my friends, and stand forth to meet our tender kindness or vengeance accordingly, but never to intrude on his social or domestic relations to his hurt or dishonour, by claiming his privileges or by debauching or defaming his female relations and friends.

I swear never to see, calmly or without earnest desires and decided measures to prevent the ill treatment, slander or defamation of any Brother Knight, nor ever to view danger or the least shadow of injury about to fall on his head, without well and truly informing him thereof: and if in my power to prevent it, never to fail by sword or council, to defend his welfare and good name.

I swear never to prosecute a brother before those who know not our order, till the remonstrances of a council shall be inadequate to do me justice.

I swear to keep my brother's secrets, both when delivered to me as such, and when the nature of the information is such as to require secrecy for his welfare. \* \* \* \* \*

To all them, and every part thereof, I do now, as before by the honor and power of the mark, as by an honorable and awful oath, which confirmeth all things, in the dread presence of the most Holy and Almighty God solemnly and in truth, bind and obligate my soul, and in the earthly penalties, to wit: that for the violation of the least matter or particle, of any of the here taken obligations, I be made the silent and mute subject of the displeasure of the Illustrious order, and have their power and wrath turned on my own head; and to my destruction and dishonour, which like the nail of Jael, may be the sure end of an unworthy wretch, by piercing my temples with a true sense of my ingratitude, and for a breach of silence in case of such

an unhappy event, that I shall die the infamous death of a traitor, by having a spear or other sharp weapon, like as my Lord, thrust into my left side, bearing testimony even in death, of the power of the mark of the Holy and Illustrious Cross, before I. H. S. our Thrice Illustrious Counsellor in Heaven, the grand council of the good: To this I swear. Glory to our most Holy and Almighty God, and good will to our country.

After another short discussion, the Knights present then unanimously resolved, That the foregoing obligations are substantially correct; and by this Convention unanimously, That they are neither legally, morally, nor religiously binding, and that they be published to the world.

Such are some of the more exceptionable parts in the obligations of the first nine degrees in Masonry. It will be observed that with every degree there is an increase of atrocity and blasphemy; and if it increases in the same proportion to the forty-third degree, how dreadful must be the profanation of the holy name of God! and what must we think of the man who goes on deliberately from step to step, accumulating upon his soul the awful guilt of these horrid obligations! Without a word of comment for the present, we leave every reader of ordinary common sense to form his judgment respecting the character of these oaths, and the system of which they are the foundation. It is hardly necessary to say that there cannot be reasonable doubt respecting their correctness. They are given as substantially correct by a very considerable number of men, who are fully competent, having themselves taken them; men whose characters for honesty, integrity and good faith, cannot be impeached, and who have come to the just conclusion, that obligations, sinful in every point of view, and imposed under false assurances of their affecting neither the religion nor politics of the swearer, cannot be binding. To disclaim their obligation cannot (as masons say) be either perjury or sin; but their sin is of the highest grade in maintaining and acting according to them. Of this more hereafter. See in the meantime Lev. v. 1. 4, 5.

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*Extract of a letter to the Editor of the Religious Monitor.*

“A few days ago a letter was sent to me for the committee of our Synod by the Synod of the Protesters. It is full of interest. They seem to be much cheered by our approbation of their conduct, considering their own discouraging situation, and that our decision was not influenced by those local circumstances which might bias persons more directly interested. They cordially hail us as brethren in the anticipation that their standards now transmitted to us as approved by them, will also be approved by us. They state that they have united with the original Anti-Burghers, and that they have good reason to hope for an union on scriptural grounds, with the Synod of the original Burghers. These last, it is expected, will embrace the standards of the United Associate Synod of Original Seceders, as they are now termed, without any alteration unless it be in respect to the *history* of the Burgess oath. The taking of that oath, under present circumstances, they are ready to condemn. It is in contemplation to prepare an acknowledgment of sins, and a bond, for the purpose of engaging in the solemn work of covenanting. They give in their letter some account of their number and prospects; from which it appears that the Lord is gathering up some of the fragments of the shattered work of a covenanted Reformation. This letter will, of course, be laid before Synod and published. I hope it may be the means of good among ourselves. As they have been refreshed by our decided approbation, may not their sense of our kindness encourage us to go forward with the more boldness in testifying for reformation principles.”

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### Ecclesiastical Chronicle.

*Presbytery of Philadelphia.*—A call for Mr. Finley M'Naughton, from the United Congregation of Mercersburgh and Mac Connellsburgh has been transmitted to the Presbytery of Cambridge, to be presented at their first meeting.

THE  
**Religious Monitor,**

OR

**EVANGELICAL REPOSITORY.**

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**Original Communications.**

*To the Editor of the Religious Monitor.*

DEAR SIR—I send you the following remarks on the design and uses of infant baptism, and beg you to give them a place in your valuable magazine. A circumstance which fell under my notice a few days ago, but in which your readers are not generally interested, led me to believe that the knowledge of many church members in reference to this subject is neither so extensive, nor of so definite a character, as it is to be desired. From this I was led to think that something like what is herewith submitted to your readers, might be useful. There is scarcely any thing original in the following paper. It consists for the most part of observations made by different authors that I have met with in the course of my reading; but the works from which they are taken, or by which they were suggested, are not always mentioned, because not accurately remembered. Although I am no great controversialist, yet as I have some knowledge of the Greek tongue, if you can spare a page or two, I may on some future occasion send you a few remarks on the word BAPTIZO—a word foolishly made of great consequence in the Baptist controversy. I am your obed't. serv't. A.

**ON THE DESIGN AND USES OF INFANT BAPTISM.**

“Suffer little children to come unto me, and forbid them not: for of such is the Kingdom of God.” Mark x. 14.

It is observed by a judicious writer, that to take notice of little children is an indication of a kind and tender heart. Such a

disposition was often manifested by our blessed Lord. When little children were brought to him, he received them graciously, and when his disciples rebuked those that brought them, as performing either an unnecessary, a troublesome, or a useless service, Jesus was much displeased at their conduct, commanded the infant children to be brought to him, and intimated to those that stood by, that he admitted such into his kingdom.

On reviewing this transaction, it has occurred to me, that it is one of the most interesting sights to be witnessed in an assembled congregation of professing Christians, to behold parents presenting their infant children to be baptized in the name of the Lord Jesus. There is in our country a numerous body of professing Christians, who deny both the Scriptural authority and validity of infant baptism; and I cannot help thinking that their conduct in refusing baptism to the infant children of the members of the visible church, bears a striking resemblance to that of the disciples, when they rebuked those that brought young children to Jesus, and with which he was much displeased.

It is perfectly obvious from this passage, as well as from many other parts of Scripture, that little children are capable of being benefited by the blessing of Christ. From this it seems but reasonable to infer, that they ought to be dedicated to him, and publicly brought into his church to receive his blessing. For it ought to be remembered that without this, baptism is merely a ceremony, and that it is only by the blessing of Christ, and the working of his Spirit, that the sacraments become effectual means of salvation.\* It is not my intention to trouble you at present with the often repeated and unanswerable, or, to say the least unanswered arguments†, which prove the Scriptural authority and validity of infant baptism, but shortly to point out its design and uses. To this I have been led by noticing some statements in the writings of some Baptists, representing infant baptism as a useless and unmeaning ceremony—"a cause that produces no effect"—"a means connected with no end," and "a tree that bears no fruit." Here it ought to be remembered; that if it can be proved that infant baptism is a divine institution, then it will follow that the observance of it is an indispensable duty, even

\* See Shorter Catechism, Quest. 91.

† The reasoning of the Baptists against infant baptism is altogether sophistical. Their reasoning, and the passages of Scripture which they produce, indeed clearly prove the necessity of a profession of faith to the baptism of adults, which is not disputed; but the reader is reminded that to prove adult baptism is a very different thing from disproving infant baptism. Unitarians reason in the same way when they produce passages of Scripture to prove that Christ is not God, and which only prove that he is Man; as if to prove his humanity were to disprove his Divinity, which is a very different thing.



although we might not be able to point out any immediate benefit arising from it. At the same time it is readily admitted, that it is but reasonable to suppose, that there ought to be some apparent use in whatever an infinitely wise and holy God may have enjoined, and it is not difficult to point out some very important uses of infant baptism. Before, however, proceeding to consider these uses, it may be profitable to notice the meaning of the rite itself. The emblematical signification of baptism, is seen in the purifying nature of the water employed in its administration. This is proved from the numerous passages of Scripture, where there is any reference to the meaning of baptism. Thus it is said Acts xxii. 16. "Arise and be baptized, and wash away thy sins." And Eph. v. 25, 26. "Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word." From the allusion made to baptism in these and many other passages, it is obvious that it is chiefly intended to represent spiritual purification. The cleansing virtue of water denotes the removal of sin in its guilt and pollution. To this the reader's attention ought to be particularly directed, because many Baptist writers have placed the symbolical meaning of baptism, not in the cleansing nature of the element, but in the manner in which it is applied.

The passages of Scripture by which they attempt to support their opinion, are the two following Rom. vi. 3, 4. "Know ye not that so many of us, as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Col. ii. 12. "Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead." The generality of Baptists have given it as their opinion, that in these passages there is an obvious reference to baptism by immersion, or by burying under water." The baptized person's communion with Christ in his death and burial, is represented by being raised out of the water. But, on reflection, the judicious reader will easily be convinced that it is altogether incorrect to speak of baptism exhibiting the death of Christ. Surely there is no resemblance to the crucifixion of Christ in the immersion of a person under water. Neither can the immersion of a person under water and again raising him out of it, be justly said to bear any distinct resemblance to the burial and resurrection of Christ.\* Besides all

\* I allow that the mind may easily habituate itself to the idea of a person's being let down under the water, and again raised out of it, bearing a resem-

this, any reference to the mode of baptism is no way necessary to a proper, easy and correct understanding of these passages. To be "baptized into Christ" is to be baptized into the faith of his divine mission, character and work, as the true Messiah. To be "baptized into his death" is to be baptized into the faith, that he died as our surety and substitute to atone for the sins of his people. And to be "baptized into his death," is to be "buried with him," that is, by being baptized into the faith of his death, as the death of our surety, we become partakers with him in it, insomuch that we are said to be buried with him, intimating a continued death unto sin. For by a divine constitution, Christ sustained the persons of all the elect, so that they are accounted one with him, and are said to have died in his death, and to have been raised again in his resurrection.\* The fact is, that to be dead with Christ, and to be buried with him, mean the same thing, as will be seen by consulting the 8th verse. "Now, if we be dead with Christ, we believe that we shall also live with him." The only perceivable difference is, that the Apostle speaks of being buried with Christ, in order to inculcate more emphatically the duty of walking in newness of life. The plain meaning of the whole passage, then, is simply this: Since in our being baptized into Christ we are baptized into the faith of his death, as the death of our surety, we may be viewed as partaking with him in his death, and therefore also being buried with him, to the end that we should rise with him in a spiritual resemblance to his resurrection, and that we should walk in newness of life. From this view of the passage, which I believe to be correct, and which is confirmed by some of the best authorities, it will appear that the Apostle's reasoning has no connexion whatever with the mode

blance to a person's being let down into the earth, and again raised out of it. But surely it requires a great stretch of fancy to discover any great resemblance between a person's being let down into the water and raised out of it, and a body carried into a tomb hewn out of a rock, by a lateral door; and again reviving and coming forth from the tomb by the same door, which were the real circumstances of our Lord's burial and resurrection.

\* Why this burying in baptism should so much as allude to any custom of dipping under water in baptism, any more than our baptismal crucifixion and death should have any such references, I confess, I cannot see. It is plain it is not the sign, but the thing signified, that the Apostle here calls being buried with Christ.—M. Henry in loc. The design of the Apostle in the text and context is obviously to shew from the death and resurrection of Christ, the obligation thereby laid upon Christians to die unto sin and live unto righteousness. I therefore prefer the view of the passage given above, because it represents our being dead with Christ, and our being buried with him as substantially the same. Indeed it seems strange to me that any other view should ever have been given of the passage. The Apostle obviously introduces the fact of our being "buried with him" as an inference from what he had just advanced, and not as containing any new idea that was not included in the foregoing statement. "Know ye not that as many as were baptized into Jesus Christ, were baptized into his death? Therefore," &c. Digitized by Google

of baptism. The meaning turns entirely on the baptism spoken of, being into the faith of Christ's death. This being the case, it makes no difference to the argument of the Apostle, whether we suppose the baptism to have been by sprinkling or immersion or any other way.

These observations apply with still greater force to Col. ii. 12. and therefore there is no need to offer any remarks upon that text. It is presumed that those which have already been made, are sufficient to shew that the symbolical meaning of baptism, is not to be found either in the quantity of water made use of, or in the mode of its application, but in the cleansing qualities of the water itself. And this is a matter of very considerable importance, because it has some bearing on the practical use of the ordinance itself.

I now proceed to consider the uses of infant baptism. These are of two kinds. This ordinance may be regarded as a standing attestation of some of the fundamental truths of the Christian religion, or it may be viewed as designed to keep upon the minds of gospel worshippers the constant remembrance of highly important duties, with the obligation to perform them.

I. Infant baptism may be regarded as a permanent and visible memorial of important and fundamental truths.

Christian baptism, whether administered to infants or to persons of more mature years, obviously supposes an acknowledgment of guilt and pollution—the necessity of being purified from them, and that the means provided for this purification are the blood and Spirit of Christ. On these general views it is not necessary to dwell, because I believe they are common to Baptists with ourselves. But there are other, and no less important truths emblematically taught, by the administration of Christian baptism to infants; and to these I wish to call the attention of the reader. And

1. Infant baptism is a permanent memorial of original sin, exhibiting the important truth, that the pollution of our nature is not merely contracted but inherent. Every witness of the baptism of an infant child, is thereby put in mind that we are "shapen in iniquity and conceived in sin." This is a truth of the greatest moment, and to unscriptural notions respecting it, can be traced many of the grossest perversions of the gospel. And as this doctrine is of great relative importance in the system of revealed truth, so it is of great benefit to us that an abiding sense of it should be kept upon our minds. Now the baptism of every child ought to bring it fresh to our recollection, and impress it more deeply on our hearts. It is readily admitted that many wit-

ness the administration of infant baptism without making this improvement of it. This, however, does not arise from any defect in the ordinance; but from their own thoughtlessness and stupidity; just as many hear the gospel of salvation, without deriving any benefit from it. For surely it teaches most plainly that children are the subjects of pollution from the womb, and that they need pardon and purification, that they may be received into heaven. The exhibition of these truths is of the greatest importance to all, and especially to parents, in determining the principles in which their children ought to be instructed. An ordinance designed and calculated to impress such truths upon the mind, cannot be regarded as useless.

2. Another important truth symbolically taught by infant baptism is, that little children are capable of being the subjects of Christ's spiritual kingdom, and of sharing in its blessings. It is not necessary to enter into an argument to prove this, because Baptists admit that they were pronounced by Christ himself to be visible subjects of his kingdom. Mark x. 14. But if it be admitted on all hands, that infant children may be subjects of Christ's kingdom, and that they have been so pronounced by Christ himself, it is surely most consistent with this, that they should be admitted to baptism. This is, in fact, no more than the application of the sign to those pronounced by the Lord, to be capable of the thing signified by it. On the contrary, it is a glaring inconsistency to admit, as Baptists do, that infants are capable of being the subjects of Christ's spiritual kingdom, and yet to deny them the ordinance which signifies and seals the peculiar blessings of that kingdom. It is vain for them to urge that infants cannot believe, and that faith is necessary to baptism, of which it is the profession. For if this reasoning were correct, it would exclude infants from salvation as effectually as from baptism. The whole force of the reasoning of the Baptists is concentrated in this one point. Believing, say they, is necessary to baptism, and as infants cannot believe, therefore they ought not to be baptized. Now, it may be affirmed with equal truth that faith is necessary to salvation; and, as infants cannot believe, therefore they cannot be saved. Every unprejudiced person who is acquainted with his Bible, will allow that there is just as much truth in the one of these assertions as in the other. But the fact is, that neither the one nor the other of them is true, when applied to infant children. The passage referred to, (Mark xvi. 15, 16. "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned,") obviously applies to man-

kind in general, to whom the gospel could be preached, that is to persons capable of hearing and understanding what was preached. And we most cordially agree with the Baptists so far as this text or any other will permit us, and that is just thus far, viz. that adults out of the visible church ought not to be baptized till they profess their faith in Christ and obedience to him, but the infants of such as are members of the visible church are to be baptized.

From these observations it would appear that the children of professing Christians ought to be regarded as disciples. A disciple is a learner, and if parents do their duty and teach their children as they ought, then they are disciples. No one can say how soon the Holy Spirit may begin his secret and saving work in the souls of children brought up in the nurture and admonition of the Lord, and who are the subjects of believing prayer. It is true that in children we are not to look for the same attainments that may reasonably be expected in those who are of full age; but they may be babes in Christ Jesus—the lambs of the flock under the care of the good Shepherd.

3. Another momentous truth symbolically taught by infant baptism is, that the blessings of salvation are bestowed freely. An infant child can do nothing to merit heaven, and therefore the blessings which it receives, it receives gratuitously, and not as the reward of obedience, nor in the way of self-righteousness. So saith Christ must it be with you, if ye will enter into my kingdom; and “whosoever shall not receive the kingdom of God, as a little child, he shall not enter therein.” Mark x. 15. This was probably designed to rebuke the spiritual pride and self-righteousness of the Pharisees; but there is no doubt that it is levelled at the Pharisees of all succeeding ages, and shews very clearly, that he who will receive the kingdom of God, must receive it on the same terms as an infant child—not for his merit, nor his faith, nor his repentance, nor his obedience, as if any of these, or even all of them together, deserved any reward from the Most High. This is one of the essential truths of the gospel, and it is constantly pressed upon our attention in the administration of infant baptism. Every time this sacrament is dispensed to a little child, all who witness it may be truly said to have had these words of our blessed Lord symbolically repeated to them—“Verily I say unto you, whosoever shall not receive the kingdom of God, as a little child, he shall not enter therein.”

These are truths of essential consequence to all, and God in his wisdom and tender mercy has not only revealed and often repeated them, but he has also embodied them in the ordinance of

baptism, which will serve as a visible memorial of them in the church to all generations.

II. I now proceed to consider infant baptism as designed to keep up, in the minds of gospel worshippers, a constant remembrance of highly important duties, with the obligations to a conscientious discharge of them. And

1. Infant baptism is closely connected with the duty of parents to bring up their children in the nurture and admonition of the Lord. This is a most important connexion, and one which no Christian parent should ever lose sight of. For if it be disregarded at the administration of the ordinance, or if it be habitually and practically neglected afterwards, then I admit, that in that case, infant baptism is no better than a useless ceremony, and an awful profanation of a divine and most significant institution. Much, indeed, has been said about the rights and privileges of children,\* and the sin of abridging them; but to me it appears that these rights and privileges are by no means worth arguing about, unless the ordinance be connected with parental instruction, admonition and prayer.

In this holy ordinance, believing parents recognise the covenanted promises of God, to be a God to them and their seed, which is a high encouragement to diligence in the discharge of their duty, and to earnestness in prayer for the divine blessing on their children. It is also to be remembered that in this, as in other cases, diligence in duty is connected with the fulfilment of the promise—"I know him," said God of Abraham, "that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. xviii. 19. Thus Abraham bringing up his family in the fear of God, is connected with God's bringing on him that which he had spoken of him. It was in this way that God of old fulfilled his promise, by making one generation to tell of his wonderful works to another. "He established a testimony in Jacob, and appointed a law in Israel which he commanded our fathers that they should make them known to their children; that the generation to come might know them, even the children which should be born, who should arise and declare them to

\* In the case of irreligious parents not being admitted to have their children baptized, many complain that the children are made to suffer for the fault of the parents. But the children of wicked parents suffer nothing by this. For, as Dr. Witherspoon well observes, "they can receive no benefit by baptism, but what they would have whether they were baptized or not, viz. that they are brought up among professing Christians, and by that means have some opportunities of knowing the truths of the gospel." See his sermon on Ministerial Fidelity, &c.

their children; that they might set their hope in God, and not forget the works of the Lord, but keep his commandments." Ps. lxxviii. 5. 7. Moreover, God still continues to fulfil his promises to children through the instrumentality of parents. In the ordinary course of events, when parents bring up their children "in the nurture and admonition of the Lord." He pours out his Spirit on their seed, and his blessing on their offspring." On the contrary, if parents neglect their duty and still expect the blessing, whatever it may please God to do, they at least cherish a vain hope and an unwarranted presumption.

2. The ordinance of infant baptism also reminds the children of believing parents of their duty.

Every time that young persons, who are the children of godly parents, and who have been themselves baptized, are called to witness the administration of this ordinance, they are reminded of the precious privilege they have enjoyed. Especially that they have been dedicated to the Lord, and if their parents at the time of their baptism were properly exercised, it was with them a time of faith and prayer—That their parents in thus bringing them publicly to Christ to receive his blessing, placed their reliance on the promises, vowed to "train them up in the way they should go," and if they have been faithful, have laboured to discharge these solemn obligations.

As the enjoyment of privilege is connected with responsibility, so the young are reminded in this ordinance of their binding obligation to profit by the advantages they may have enjoyed; to value and improve the blessings of God's covenant; to seek that the blessings signified and sealed in baptism may be realized by them, and that at last their names may be found with the names of all the faithful in the Lamb's book of life. Children, as soon as they are capable of understanding, should be often and solemnly warned by their parents, and by the ministers of Christ, to beware of forgetting the covenant of their God, lest they bring upon themselves a curse and not a blessing.

3. Another use of infant baptism is, to remind the officers of the church, in their respective congregations, of their duty to the rising generation. The terms in which children are addressed in the apostolical epistles, shew clearly that their relation to the church is recognised in the Scriptures: "Children obey your parents in the Lord, for this is right." Eph. vi. 1. "Children obey your parents in all things, for this is well pleasing unto the Lord." Col. iii. 20. That these and similar exhortations were addressed to children when very young, appears from the advice given to parents, and which immediately follows: "And ye fa-

thers provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Eph. 6. 4. Here two things are observable. First, That the Apostles addressed young children not merely as members of families, but as belonging to churches by virtue of their relation to their parents, for the epistles were directed to churches and not to families. And, secondly, That the duty inculcated on parents begins with the dawn of reason in the infant mind, and keeps pace with its progress. This obligation is laid on parents, that they may be induced to teach their children as early as possible to come to Christ, who said, "Suffer little children to come to me," &c. As the relation of little children to the church is openly recognised in the ordinance of baptism, so the ministers of Christ and the other officers and members of the church, are bound to take a deep interest in them. It is true that the important duty of bringing up children in the way of righteousness devolves on parents. But the exhortations to children, in epistles addressed to churches, shew the interest which the Apostle took in them, and they contain an implied admonition to these churches to see that the rising generation be not overlooked. The way in which the church is to care for the spiritual interests of children is, to see that parents do their duty. By the dictates of nature, and by the authority of Scripture, the case of children is committed to their parents, and by the same authority the oversight of parents is committed to the church. This can be justified both upon general principles, and by particular precepts. The discipline of the church ought to extend to every kind of sin, and parents when they neglect the solemn trust committed to them, are chargeable with the violation of that positive precept, "Bring up your children in the nurture and admonition of the Lord." And surely there is no sin more injurious to the church, nor to the best interests of society, than this which so greatly affects the rising generation. No parent who lives in the habitual neglect of this duty can be a Christian, and no such parent should be permitted to be a member of the church of Christ. If he who provides not temporal things for his own, is to be considered worse than an infidel, how much more criminal is he who leaves his own children to perish for want of the meat which endureth to everlasting life?

From what the writer of this article has observed, he is fully persuaded that there is great need to pay more attention to this subject than is generally done. It is granted that much is done in present times for the religious instruction of youth; but it must be obvious to the careful observer, that this can but seldom prove effectual unless parents be in some measure faithful at



home. It is too much the custom of parents to devolve on others those duties, which God requires of themselves; and thus the religious education of youth is but too often neglected, or but very partially attended to. This is one principal reason why so many children grow up ignorant of the way of salvation; so soon set parental authority at defiance; in so many instances treat with contempt that faith into which they were baptized, and follow the multitude to do evil. The most obvious means of lessening, if not counteracting so great an evil, would be for ministers in public and private to press upon the attention of parents the duty of fulfilling their sacred trust, and upon children, the improvement of their precious privileges—by visiting from house to house to ascertain the state of family instruction and discipline, and to reprove or rebuke, or exhort or commend accordingly. In this and similar duties, the elders and private members of the church should do all in their power to aid their pastors, “that they may be fellow helpers to the truth,” and “that they who sow and they who reap may rejoice together.”

In conclusion, let Christian parents seriously consider the weighty trust committed to them. It is the charge of the immortal souls of their children. Let them remember that God requires of them to bring up their children in the nurture and admonition of the Lord, and that it is their indispensable duty, to set their hearts on the salvation of their children—early to impress on their minds the unspeakable importance of eternal things—to teach them the fear of the Lord, and to present this object as the “one thing needful” to parental happiness. Were parents thus faithfully to discharge their interesting and important duties, and to follow up their exertions with the importunity of faithful prayer, soon might they expect to behold in their offspring a seed that the Lord hath blessed.

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[The following article came to hand some time after the preceding, and was intended for a different number. As the former could not be inserted in the April number, to avoid giving them in different volumes, we insert both in this number. While they afford sufficient variety, we think they will be read with additional advantage, being placed together.—*Ed. R. Monitor.*

#### REMARKS

*On the meaning of the word translated “to Baptize,” in the New Testament.*

*For the Religious Monitor.*

SIR—The following are the remarks on BAPTIZO, which I promised to send, or rather a substitute for them; by giving them a place in the Monitor you will oblige your servant, A.

A great deal of learned criticism has been expended by the advocates of infant baptism, to shew that their mode of baptizing is every way consistent with the meaning of *Bapto* and *Baptizo*, according to the usages of the best Greek writers. In this I think they have been completely successful; nor can it be denied that they have produced evidence sufficiently strong to prove that the words in question signify to wet or cleanse in any way the object to be cleansed may require. It was once my intention to have submitted to your readers a concise view of the reasonings and criticisms to which I have adverted, with the evidence by which they are supported. But in the course of reading and reflecting on the subject of infant baptism, I have been convinced that the doctrine can neither be established nor overthrown by the etymology of these words. Though we were to admit that the primary meaning of *Baptizo* is to immerse, this would by no means establish the doctrine of the Baptists, nor do I think that even were we able to shew that *Baptizo* originally meant to sprinkle, that it would confirm the sentiments of the Poedo-Baptists, unless we could also prove that the word had always retained the same signification.

It will be readily admitted by all who are versant in the history and study of languages, that we cannot ascertain the meaning of words in their particular applications by tracing them back to their earliest etymology. Were we to adopt such a test of the import of terms, and apply it to any language whatsoever, it would lead us into endless mistakes and innumerable absurdities. The question before us is not, what is the original meaning of the Greek words *Bapto* and *Baptizo*? because no answer to this question can settle the point in dispute. But the sole inquiry ought to be, what is the sense in which these words are used in the Holy Scriptures? This brings the subject of discussion within a very narrow compass, and leads to the easiest as well as to the most satisfactory way of determining the controversy. By this method a detail of learned criticism may be entirely avoided, and the arguments, though necessarily connected with some words in the Greek language, may be brought within the reach of the unlearned. The remarks which follow are intended to be of this description, and to be limited as much as possible to the plain intimations of the word of God.

The object of the following observations is to prove:

- I. That *Bapto* and *Baptizo* signify in some parts of Scripture to wet or cleanse by pouring or sprinkling.
- II. That the baptism of the Spirit signified by baptism with water is associated in almost every instance with pouring out.

which goes to prove that baptism is properly effected by sprinkling or pouring. And

III. That the Baptists are unable to produce to us one instance recorded in Scripture, in which they can prove that baptism was effected by immersion.

I. I begin by noticing that *Bapto* and *Baptizo* in some passages of Scripture signify to cleanse or wet by sprinkling or pouring. As I wish to be perfectly candid I begin by admitting that these words signify to dip or immerse; and this is all that can be proved in favour of the interpretation given of them by Baptist writers. But it is my design to prove that this is not their only signification, and particularly that this is not the sense in which they are used by the sacred writers. If this can be proved, it will follow that baptism by immersion has no countenance from Scripture. And this can be done most satisfactorily by referring to one or two examples. Here I may direct the attention of the reader to the case of Nebuchadnezzar so often produced in this controversy, and never refuted. It is said in Dan. iv. 33. "His body was wet (*ebaphe* baptized) with the dew of heaven." Here it is obvious, that however wet the king's body may have been, suppose it to have been completely drenched, and that however heavy the eastern dews may have been, still the body was not wet by immersion, but by the gentlest of all kinds of sprinkling. In Rev. xix. 13. the word *Bapto* signifies to stain or sprinkle, as the garment of a warrior coming out of battle may be supposed to be sprinkled with blood. "He was clothed with a vesture dipped (*bebammenon* stained or sprinkled with) in blood." It is said by Homer that a lake coloured with the blood of a frog was baptized (*ebapteto*) and by Aristophanes that a comedian who smeared his face, baptized it.—From these instances, it is clear that the word *bapto*, signifies, to wet otherwise than by immersion. But as this word, though the theme or root of *baptizo*, is never used to express the ordinance of baptism, I shall in what remains confine my attention to this latter word.

*Baptizo*, occurs in a few instances where it has no relation to the ordinance of baptism, and some of these may now be noticed. In Mark vii. 4. it is said of the Pharisees and all the Jews that "when they come from the market, except they wash (*baptizantai*) they eat not. And many other things there be which they have received to hold, as the washing (*baptismous* baptisms) of cups and pots, brazen vessels and tables. Here we must either conclude that the Jews were immersed in water every time they came from the market; that their pots, cups, brazen vessels, and tables

or couches on which they reclined at meals, were immersed or plunged under water, (a most improbable conclusion) or that these baptisms were effected by sprinkling or pouring according to the mode of purification prescribed in the law of Moses. Num. xix. 18. "A clean person shall take hyssop and dip it in the water, and sprinkle it upon the tent, and upon all the vessels." It is said of the old dispensation, Heb. ix. 10. that it "stood only in meats and drinks and divers washings, (*baptismous* baptisms.) Amongst these are obviously comprehended all the modes of ceremonial cleansing enjoined by the law. Of these the principal and most frequent was sprinkling. It is not denied that those cases in which the bathing of the body is prescribed are also intended, but it is every way sufficient for our purpose to shew that other methods of cleansing, and particularly sprinkling are included in these baptisms. In 1 Cor. x. 2. it is said of the Israelites "they were all baptized unto Moses in the cloud and in the sea." No straining of this text can ever make it appear that these people were immersed in the cloud and in the sea, as Mr. Booth will have it.\* For it is expressly said in Exod. xiv. 22. that "the children of Israel went into the midst of the sea upon dry ground, and the waters were a wall unto them on their right hand, and on their left." This leaves no other way in which they could have been baptized, as the learned Dr. Clark observes, but by their being sprinkled with the aqueous vapour from above. These instances prove very satisfactorily, that the various sprinklings and washings among the Jews, are plainly called baptisms, and are expressed by the word *Baptizo*. No argument, therefore, can be drawn from the use of this word in favour of baptism by immersion, because there is good evidence that it signifies to wash or cleanse, either by sprinkling, pouring or bathing, or in whatever way the object to be cleansed may require. Accordingly, when we read of a person's being baptized, we cannot conclude with certainty from the use of this word, in what way he was baptized, although baptism by affusion or sprinkling appears to have the decided countenance of Scripture, as will appear by considering,

II. That the baptism of the Spirit signified by baptism with water, is associated in Scripture, in almost every instance, with pouring out.

It is but reasonable to suppose that there should be some correspondence between the rite itself, and that which it signifies or represents. Keeping this in view, let us proceed to notice how

\* See Booth on Pædobaptism, abridged by Bryant, page 40.

the word God speaks about the manner of his bestowing the Spirit. "I will," saith God, "pour water on him that is thirsty, and floods on the dry ground; I will pour my Spirit on thy seed, and my blessing upon thy offspring." Isa. xlv. 3. "I will pour my Spirit upon all flesh." Acts ii. 17. "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed (Greek, poured out) on us abundantly." Titus iii. 5. The question now arises, is this pouring out of the Spirit the same with the baptism of the Spirit? They who believe the Scriptures cannot doubt that it is, because we have the testimony of the Apostle Peter to this effect. This can be gathered, without the least straining, from the account which he gives of his visit and preaching to Cornelius, and his household, in the eleventh chapter of the Acts. In the 15th and 16th verses he says, "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost." The Spirit falling on them is equivalent to his being poured out on them, as appears from Acts x. 44, 45. While Peter yet spake these words, the Holy Ghost fell on them which heard the word, and they of the circumcision were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." From these text it is manifest, 1. That the Holy Spirit was *poured out*. 2. That this brought to Peter's recollection the promise, "ye shall be baptized with the Holy Ghost," which he looked upon as being now fulfilled. And 3. That this baptism was effected by *pouring out*. These three facts are all asserted in the most explicit terms, and they fully prove that the Apostle Peter considered pouring out as baptism. This is evidence with which I think we ought to be satisfied.

The language employed in the following part of the narrative also leads to the conclusion that those on whom the Holy Ghost had fallen, were baptized by affusion or sprinkling. There is no intimation given that they were conducted to a river, nor to any other place where they could be conveniently immersed, and the most reasonable conclusion is, that water was brought, and that they were baptized on the spot. "Then answered Peter, can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."

For the sake of those who may not have examined the subject, it is proper to notice, that many passages of Scripture warrant us

to consider sprinkling or pouring as sufficiently expressive of washing or cleansing. Here, as in other cases, I refer the reader directly to the authority of Scripture. Ezek. xxxvi. 25. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you." Ps. xxxi. 7. "Purge me with hysop and I shall be clean." From these and similar passages of Scripture, which are very numerous, it will be seen that sprinkling is held sufficient for cleansing. It now remains to be noticed,

III. That the Baptists cannot produce to us one instance recorded in Scripture, by which they can prove that baptism was performed by immersion.

I have already observed, that we have sufficient evidence that *Baptizo* is used in Scripture when pouring or sprinkling are intended, while it cannot be proved that it is ever used either in the Septuagint or New Testament to signify immersion. This word occurs twice in the Septuagint, and as some Baptist writers have placed great reliance on one of these instances, candour requires that it should be noticed. It occurs in 2. Kings iii. 14. and this, so far as I know, is the only part of Scripture where the word is translated to dip. "Then went he down and dipped (*ebaptiseto* baptized) himself seven times in Jordan, according to the saying of the man of God." Now, it is altogether impossible to determine from this passage, whether this dipping or washing was an immersion of the whole body, or only a part of it. All that can be ascertained with certainty is, that the prophet directed the leper to wash (v. 10)—that his servants persuaded him to wash, and that he went and baptized or washed according to the word of Elisha. Some, indeed, think that he only washed a part of his body, because there was only a part of it affected by the disease, and that the command to wash seven times refers to the law of purification, according to which the leper was to be sprinkled, but every candid person will easily see, that it is impossible to determine from the data we have, in what way he was washed or baptized. The other instance is allowed by all to be figurative, and expressive of God's pouring out his fury on the wicked, and consequently no argument can be drawn from it in favour of immersion.

It has been attempted by some Baptists to support the argument drawn from the etymology of *Baptizo*, from the use of the Greek preposition *en*, with which, they observe, it is generally connected, and which they render *in* or *into*. This argument, however, is founded entirely in ignorance. For every person acquainted with the indeterminate sense of the Greek prepo-

sitions will readily admit that nothing can be proved from them, because their precise meaning, in any passage, can only be determined by the verb with which they are connected. Moreover, the preposition *en* in many instances signifies at, or near, and the expression *en to Jordane*, may be translated at or near Jordan, with as much propriety as *in Jordan*. But suppose we were to give the Baptists full liberty to translate this, and other Greek prepositions in their own way, still their cause would gain nothing by it, because before it could be of any use to them, they must prove that *baptizo* signifies exclusively to immerse, which they can never do. Nay, it can be made perfectly clear, that they are totally unable to prove that any one who is said to have been baptized, was ever so much as in the water at all.

The places where we read of baptism having been administered, have often been urged as strong evidence that it was performed by immersion. Some of these places were the river Jordan and non, Ænear to Salem, because there was much water there. Now, the very utmost that can be made of this is, that it is a presumption, but no certain proof of immersion. And the presumption rests entirely on the fact, that so far as we know, there was in these places an opportunity for immersion. This might be, and indeed ought to be considered good evidence in favour of immersion, if it could be proved to be impossible to baptize at or near a river in any other way. But as it is quite evident that persons might be baptized at a river by sprinkling, as well as by immersion, it must then appear that any argument drawn from persons being baptized at a river, in favour of immersion, must necessarily be a work of the fancy or imagination. It is true, indeed, so far as I know, at least, that none in our time baptize at rivers, but such as use immersion; but then the circumstances of John the Baptist differed widely from ours. He had great congregations, and many to baptize at one time, and for aught that appears he had no church to accommodate them, and hence to baptize his converts at a river, might be the most convenient method he could adopt. So, that although those who baptize by sprinkling, generally do it in a church or in a house, yet it is not at all unlikely, that had they such numbers to baptize, as John the Baptist or some of the Apostles had, and no churches to hold them, then they might find it very convenient and proper to go to a river as John the Baptist did.

Great stress is laid by some Baptist writers on the baptism of the Ethiopian eunuch, which they consider as a case altogether to their mind. But if this case be examined with a little care, it

Will then appear that so far from giving any countenance to baptism by immersion, it will serve to set aside the whole of their argument derived from the modes of expression employed in our translation of the New Testament, such as going down *into the water*, and coming up *out of the water* and the like. It may therefore be worth while to consider it for a moment. The whole transaction is recorded in Acts viii. 38, 39. "They went down both into the water, both Philip and the Eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more." From this it appears that the act of baptizing was something quite distinct from going down *into the water*, or coming up *out of it*. If these expressions had any thing to do with baptism, then it would follow that Philip was baptized as well as the Eunuch, for both went *down into the water*, and both came *up out of the water*. The plain truth, however, seems to be, that Philip and the Eunuch descended together from the chariot to, or into the river, and after they had descended Philip baptized the Eunuch. But in what way he administered the ordinance, whether by-sprinkling or by immersion, we are not informed. When the Eunuch was baptized, they ascended together out or from the water. Both went down and both came up, only one of them was baptized. Had Philip and the Eunuch descended into the bed of the river or stream, to the waters edge, and had Philip baptized him by sprinkling or pouring a little water on him, the historian in giving an account of the transaction, could hardly have used any other language than what he has employed in the narrative. Any attempt, therefore, to draw an argument from this case in favour of immersion, must necessarily be regarded as an entire failure.

From all these facts and observations put together, I think it is very certain that the Baptists have not one foot breadth of Scriptural ground to stand upon, nor have they produced one Scriptural fact to countenance them in their practice of baptizing by immersion. Whereas, we are able to prove that *Baptizo* signifies to sprinkle in many instances, and that we have the Apostle Peter's testimony that baptism is effected by *pouring out*. In conclusion, I have only further to remark, that although we can bring forward strong evidence in favour of infant baptism—that although we can produce the best authority for baptizing by sprinkling, and that although we allow it to be of great importance that the ordinance of Christ be administered in a Scriptural manner, yet it ought to be carefully remembered, that the outward ceremony can be of no value without the thing signified



thereby, and that the sacraments can only become effectual means of salvation, by the blessing of Christ, and the working of his Spirit in them, that by faith receive them. As "in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." So, let every one consider that although he may have been baptized in the name of the Lord Jesus, and may be a reputable member of the visible church, yet "except he be born again he cannot see the Kingdom of God." A.



[Though not originally written for publication, we have thought proper to insert the following letter, addressed by a gentleman of this city, to his cousin, a minister of the gospel, residing in one of the eastern states.]

*For the Religious Monitor.*

ALBANY, Feb. 10, 1828.

DEAR COUSIN—Yours of 22d November came to hand; your kind regard expressed for our *spiritual* as well as temporal welfare, is to me a pleasing evidence of a truly Christian spirit. That you may be abundantly furnished unto every good word, doctrine and work, and that you and all yours may experience the rich consolations of the gospel, which in the providence of God, you are appointed to dispense to others, I trust will ever be the ardent desire and prayer of him who now addresses you. I am happy to learn from your letter that the good work is progressing in your congregation, and that souls are gathering into the visible kingdom of the Redeemer. This doubtless is attended with an increase of ministerial duties and labours; but, see the precious and timely promise, "I will never leave thee, nor forsake thee, my grace shall be sufficient for thee." Nevertheless, the ministry of reconciliation, or the office of an ambassador of Christ is in my view one of the most solemn and responsible situations of any I can conceive of; and I think it is rendered much more so at the present period, from the lamentable fact, that innovation, damnable heresy, and infidelity, seem to more than keep pace with all the Christian zeal and enterprise that prevail in our land. And from close personal observation, I am greatly mistaken if Satan has not more adherents or disciples in what is called the christian church; nay even in the ministry, than has Christ the glorious and exalted King and head of the church. This you will, perhaps say, is a very sad picture of the visible church of the living God; but, my dear friend, if I am to take the whole word of God (and I know of no other safe and infallible rule) for the whole length and breadth of my guide

and duty; both for doctrine, government and discipline in the church of Christ, and compare it with what seems to be the prevailing sentiments as well as practice of the present time, it will not I think be wide of the truth: and from the depravity of our nature and the deceitfulness of the human heart, perhaps no one is above the influence of public opinion, nor should they be in a certain sense, and to a certain extent; but extremes in Christians are dangerous. Even in regard to ministers of the gospel, few, if any, are so self-denied as to be above the influence of public opinion, or free from the shackles of the world's trinity, the lust of the flesh, and the lust of the eye, and the pride of life. Their calling and situation place them amid strong temptations to betray their Master's interest; being often more under the influence of sense than faith, they are sometimes lead to trust more to the allurements of the mammon of unrighteousness, than to the simple promises of God. Hence that thirst for popular applause; that studied care to preach a gospel that shall by no means be offensive to the men of the world, to the idolator, the covetous, the Sabbath-breaker; that daubing with untempered mortar; that exalting free will and free agency, at the expense of free and sovereign grace; that keeping out of sight the total inability of man to any holy exercise or volition; that throwing Christ and his righteousness, as the only meritorious ground of justification, into the back ground; and, if he is exhibited at all, he is merely brought in as a kind of mediator, in order to make good some little deficiency, if indeed there should be any at last to make good; thereby putting the whole work of salvation into the hands of poor helpless creatures; that mighty effort which is making for a general union, a general amalgamation of all sects, parties and principles, (the word of God to the contrary, notwithstanding,) however discordant their views of doctrine, government and discipline may be, which would seem to make Christ and his Apostles a narrow minded set of bigots, and the Reformers a set of fanatics, for insisting so much on the necessity of a strict regard to the authority of God, in his word and ordinances—of holding fast the faith once delivered to the saints, and of personal holiness as being the best evidences of a child of God, and of an interest in the blood and righteousness of Christ. These are things which appear to be of minor importance with a large majority of the professing part of the community. At present the plain and pure doctrine of the gospel appear to afford them no food, no satisfaction; something more elegant and splendid; something that shall come up to the standard which the fashion of the world has erected, must be

adopted, which is a kind of religious crusade, a fiery zeal for proselyting to the party, rather counting on numbers than graces, which appears to be the main article with the great body of professors. Now, the direct tendency of this appears to be, to lead the mind off from the word of God, beget in it low and unworthy views of his character, his authority and ordinances. And the effect is, that it nourishes spiritual pride, and fills the visible church with hypocrites; and then, like people like preacher, for so they will have it, and so they rap it up. But to the law and to the testimony; and what an appalling picture have we of those shepherds who feed themselves and not their flocks, given us in the 13th and 34th chapter of Ezekiel, which every minister ought often to read over; and says another servant of God, "I have heard what the prophets said, that prophecy lies in my name, saying, I have dreamed. I have dreamed; the prophet that hath a dream, let him tell a dream, and he that hath my word, let him speak my word faithfully; what is the chaff to the wheat, saith the Lord." And so, under the gospel dispensation, the treasure is put into earthen vessels, that the excellency of the power may (not only be, but appear to) be of God, and not of man. And when I read the commission given, by the great head of the church, it appears to be plain, simple and explicit. He says, "Go ye therefore and teach all nations, baptizing them, &c. Teaching them to observe all things, whatsoever I have commanded you, and lo I am with you alway, even unto the end of the world." Now observe the promise is annexed to the teaching of *all* things, as regards the revealed will of God, and that only is our rule of duty; but it would seem that not a few at least, have substituted the word *some* instead of the word *all*; and then every difficulty is removed in regard to their favourite system of union of sects and parties. The great essentials say they we all agree in, and as for the non-essentials, we will not contend for them, thereby making much of the word of God, of no account. And is this not evidently pouring contempt upon the wisdom of its Divine Author, for revealing to us so much of these non-essentials, as many seem to find in the Divine Oracles? Are such latitudinarians aware how carefully the whole word of God is guarded, both in the Old and New Testament. At the close of the old it is written—"Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Here is no liberty given for taking away or neglecting any part thereof, whatever any may think as to adding thereunto. But the New Testament closes with a more solemn and awful sanction: "If any man shall

take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." The expressions in the first member of the verse are worthy of notice. It does not merely say, if any shall take away the book, or deny it altogether as many do, although this class of sinners may be included; yet I apprehend it has a more direct reference to those who admit it to be a revelation from God, and therefore the expressions are peculiar. If any man shall take away from the words, so that the book is not only guarded, but the very words and every word equally so, there is therefore no redundancy, no non-essentials here: and the consequence is equally fatal for adding, as for taking away; all such shall have no part or portion in that inheritance which is incorruptible and undefiled, and which fadeth not away—"and that no principle is more fully established in God's word than this, that a strict regard to his authority is the very essence of all true religion, for neither our faith nor our practice can be right only in so far as we are influenced by a regard to God's authority, both in revealing as well as in commanding. Hence the Scriptures abound with many solemn warnings on this subject," to admonish all those who may be disposed to take more latitude than the word of God affords them. "For instance, why was Nadab and Abihu struck dead for offering strange fire? Was it because the one species of fire in itself was less suitable to consume the sacrifice than the other? No: but because God had enstamped his authority upon the one, and not upon the other. Why, again, was God displeased with David and his people, and with Uzzah on another occasion, but for a contempt of his authority. And further, why could not the waters of Abana and Pharpar cure Naaman's leprosy? Simply because the command of God directed him to Jordan, and no where else could the blessing be obtained. These few instances may serve to teach us this fundamental truth, that a strict regard to the authority of God in his word, lies at the very foundation of all vital practical religion. When, therefore, the church is infested with a spirit of self-will, self-sufficiency, and carnal policy, which leads men to make their own reason, fancy or imagination, the criterion of truth or duty; then indeed we may look for a corrupt, temporising, time-serving ministry, which is one of the greatest curses that ever fell upon the church of God:"\* and I fear it is too much the case at present, and that every truly devoted child of God, has abundant cause to mourn for her sad de-

\* See, in a former number of the Monitor, Rev. Andrew Heron's Sermon at the ordination of Rev. A. Whyte.

fection from her primitive purity and simplicity; and to tremble for her safety—for her safety did I say? No, for she is built upon Christ the Rock of ages, and the gates of hell shall never prevail against her. She is secured by covenant, by an everlasting covenant too, of which Christ the glorious and exalted Mediator is one of the contracting parties—a covenant, well ordered in all things and sure: sure, because it is ordered by infinite wisdom; and it is secured by Almighty power, truth and righteousness.—Nevertheless, there is great cause for sighing and crying for all the abominations done in the land. Now, my dear friend, do not suppose, that while I am thus freely communicating to you my views on this subject, any personal application is intended, but only that the experience of more than sixty years has taught me, that they are not all Israel that are of Israel; and I trust that the grace of God has fully convinced me, that other foundation can no man lay than that is laid in Zion, which is Christ, and on which any can with safety build for eternity. But the tares are to grow with the wheat, until the harvest, when those ministering spirits, sent forth to minister to them who shall be the heirs of salvation, shall make a complete separation, for nothing unholy or unclean shall ever enter the New Jerusalem above.—That you and I, and all ours, may be enabled through sovereign grace to war a good warfare, and so to run as to keep our garments unspotted from the world, and our skirts clean from the blood of souls and at last be able to say with the great apostle, I have fought the good fight, I have kept the faith, may God in the riches of his mercy grant.

Now, my dear friend, I have all along had my eye upon a most formidable enemy of the church, that you may never perhaps have thought of, as such. This adversary and enemy is freemasonry, or masonic influence, in the church of God, and an enemy too, which doubtless has had, and still has, an extensive influence in corrupting her doctrines.

As I have sent you a book on freemasonry, I shall take the liberty to give you a short sketch of my views of the system of masonry, as the result of more than thirty years observation: for it is more than that length of time, since I was often asked, why I did not join the order of freemasons. My answer then, was, that as I did not know what it contained or what it embraced—that in order to satisfy myself as to its utility, I intended to watch the conduct of its votaries and to examine its fruits. And if I should find from such examination, that freemasonry made men better members of society—better fathers—better children—better Christians, then, I might be induced to join

them. But experience and close observation have taught me that masonry has had, and still has, the direct contrary tendency. It has a most withering and deleterious effect, especially as regards Christianity. So that my judgment of masonry has not been hastily formed from any events which have recently transpired; but from tracing causes and effects up to their ultimate results. And the amount of my observation is, that the principle leaders among them, are, with very few exceptions, infidels in principle. They make a mock at sin, ridicule all the great and leading doctrines of salvation as revealed in God's most holy word, and speak with sneering contempt of every thing like salvation through free, sovereign grace, reigning through righteousness by Jesus Christ unto eternal life. In regard to those among them who had subsequently made a profession of the christian religion, if at any time they have appeared to take any delight in religion, or in the society of the saints, or in the ordinances of God's appointment, so as to afford good evidence that a work of grace had been wrought in their hearts by the holy Spirit, they have uniformly as they advanced in life, withdrawn from their society and lodge meetings. In some cases I have observed those who had made a profession of religion before joining the masonic order, who exhibited in their lives little more than the mere form of godliness, and in some instances given sad evidence that the root of the matter was not in them. So that I have been led to a full conviction in my own mind, that the whole system of freemasonry, is of that wicked one; that it is founded in infidelity; that it is identified with the man of sin; and with the hidden mystery of iniquity; and that masonic anti-christ is a term as applicable and proper as that of papal anti-christ. Doubtless both are of the same origin. Infidelity is the fountain and source of their existence. They are one and the same in principle, object and design: and therefore I consider freemasonry of all others, the most formidable and dangerous enemy to civil liberty: but more especially is it the enemy of the pure and simple doctrines of the gospel. Because masons almost exclusively fill every throne and occupy every station, not only in the civil and military departments, but also in colleges and seminaries of education. Now, I would ask, is there another power on earth leagued and bound together by ties so indissoluble as masons consider their horrid obligations to be? for we have the most satisfactory evidence that a thorough going mason considers his obligation to the fraternity more binding upon his conscience than any other law, human or divine, and consequently makes it paramount to every other consideration. They are scattered over the whole world, and have one common interest,

They are under the control of, and are marshalled by an experienced and skillful leader, even the God of this world, the prince of the power of the air, the Spirit that now worketh in the hearts of the children of disobedience; for it is to this prince of darkness that every one, who has taken their blasphemous oaths, has sworn allegiance: Because God has no where either commanded or sanctioned such oaths as are imposed and taken by masons in their midnight conclaves within the walls of a lodge room. I ask, then, where on earth can be found such a combined power, that can produce such a simultaneous movement, if God permit, and wage war against the saints? I think, if we will examine masonic principles and practices, their numbers and combination, their power and influence, both in church and state, with unbiased minds, and compare them with predicted events yet to take place, we shall find a striking analogy between the two.— Thus runs the prediction: "For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Rev. xvii. 17. And who is prepared to say that this prophecy is already fulfilled? And who are those that shall thus fulfil the irresistible purposes of God? I think the answer is at hand. They are those that "shall yet hate the whore, and make her desolate and naked, and eat her flesh, and burn her with fire." Rev. xvii. 16. And they are also people, and multitudes, and nations and tongues. And I think this cannot be confined to Papal Rome exclusively; but is to be taken in a more general sense as including the enemies of God throughout the world; even all those that have in any manner been intoxicated with the wine of her fornication, and have committed fornication with her, and waxed rich through the abundance of her delicacies until the awful tragedy shall take place. An admirable description of the characters of the actors in this scene is given in 2. Tim. iii. 1—5. And if you will carefully read over the 38th and 39th chapters of Ezek. the 11th of Daniel, and the 16th, 17th and 18th of Revelation, you will, I had almost said, see in reality, what the prophets saw in vision; and he who knows the end from the beginning, knows what influence masonic principles had in corrupting the church at that early day; and he also knows whether this mighty combination is not that very host that shall be collected from the four quarters of the earth, and shall meet with a dreadful overthrow previous to the ushering in of the Millennial Day. The prevalence of heresy and infidelity, and the signs of the times, render it not improbable that the beast may change his ground and method of attack, and arise

in the Masonic Anti-Christ; so that if those scenes of the persecutions and bloodshed of Papal Rome are to be acted over again, (doubtless they will be previous to the universal reign of Christ in his gospel;) if, I say, these tragedies are again to take place on the theatre of this earth, I see no good reason why we should suppose that Anti-Christian Rome is to be the principal actor in those scenes, she doubtless will act the part, and only the part assigned her in the eternal purposes of God. This enemy of God and man which has so long been drunk with the blood of saints, will doubtless form a component part of that mighty host; but since it is a truth that will not be denied that the most violent papal persecutors were often concealed infidels, so that infidelity concealed under any other mask equally answers the prediction, and so dropping the papal, may it not well apply to the Masonic Anti-Christ.

I would not be understood as denying or gainsaying the views given of Anti-Christ, by the most able commentators; but only to place freemasonry in the foremost ranks, just where they themselves claim to be. I broach no new interpretation of Anti-Christ. It is principles and not terms, his legitimate children and loyal subjects, that I aim to designate.

And when the period above alluded to shall have arrived, the combined power of free masons throughout the world shall then be consummated by a legal as well as mystical union, with the whore of Babylon. For that mystical union or union of the mystery of iniquity has always subsisted between them. Let not any startle here and attempt to take shelter under the plea that they know nothing of this harlot, having had no connection with her. Let all such remember that one day they will be convinced that there is such a thing as a spiritual as well as a carnal whoredom. Now, you observe the prediction is, "For God hath put into their hearts to fulfil his will," &c. and when that last and most decisive battle shall be fought, doubtless masons will hold the most conspicuous rank in that awful tragedy. For as they are very fond of power and titles of nobility, they will of course have the principal command, not indeed in their official character of Free and Accepted Masons, but in their real true character that of Anti-Christ, the enemies of God and of his Christ. So that when this enemy shall come in like a flood, his coming in will be after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness. Now, what think you of such a power as this? Is it not tenfold to that of papal Rome? Is not her power comparatively local and circumscribed, whereas this



Masonic Anti-Christ is already in possession not only of all the outposts, but even of the very citadel itself? for do they not hold a controlling influence both in church and state, throughout the Christian, the Pagan, and Mahometan world? They receive into cordial fellowship the professed Christian, the Jew, the Pagan, and the Mahometan; all are embraced by the brotherhood without distinction of sect, party or principle, and this they boast of as one peculiar excellence of their order.

I am aware of the high pretensions which they make to character. They claim all the great, the wise and the noble of the earth. They say that the wise King of Israel was a master mason; and they even claim the Saviour of sinners as a brother mason. Now, if they would wish to know the foundation of such a claim as the last, and what success their Great Grand High Priest met with, when he attempted to initiate him into their mysteries, and to impose on him the masonic oath, they will please to turn to St. Matthew iv. 3—11. where they will find a full account of the process, and of the result.

Thus the arch deceiver draws the unwary into his snare, and by his infidel principles leads them on step by step, until by his masonic oath he takes a mortgage of both soul and body to ratify and confirm this deed of darkness. And he is virtually the same now that he ever has been, whatever may have been his outward appearance in circumstances at different periods of the world. He is still the same accommodating character that we have frequent accounts of in the word of God, and is capable of transforming himself into an angel of light, whenever it will subserve his interest: for he is associated with principalities and powers—with spiritual wickedness in high places, as well as with the rulers of the darkness of this world; and of course he is a most skilfull politician; is always busily engaged at all political meetings, at all elections, and in the halls of legislation, and at our civil courts. He has much business with the advocate at the bar, and sometimes with the Judge on the bench. He also works his way into the jury box; and as he moves in the higher circles of life, he is to be met with in the ball-room and theatre, as well as at the card, and the billiard table, the tipling house and brothel. And as he can accommodate himself to any sort of company, he is not unfrequently admitted into our religious societies; nay even into our ecclesiastical courts; and from thence he has an easy access into the pulpit; and here a wide field is opened before him. And as he is a most profound theologian, understanding all mystery, (that is, the mystery of iniquity,) with the experience of near six thousand years, he is often

considered an important acquisition to our colleges and theological seminaries. And being a great adept in all the dead languages, he is constantly making new discoveries to his deluded followers, such as that the word of God contains nothing like original or imputed guilt—nothing of a trinity of persons in the God Head—nothing of a vicarious substitute for sin—nothing of an imputed righteousness for justification before God; and by these means he is able so to explain the word of God as to form a system of religion every way agreeable to masonic principles. And hence he is not opposed to, but often very zealous and active in what is called revivals of religion. He appears friendly, forward and liberal in promoting all Education—Tract Missionary and Bible Societies, provided he can get his own agents employed, and his goods, wares and merchandise disposed of, and thereby corrupt the pure word of God. An instance of his deep intrigue, and how he has practised and prospered may be seen in the conduct of the London Bible Society as given in the speech of the Rev. Andrew Thomson, before the Edinburgh Bible Society. But besides his religious and political character, he is a great factor, extensively engaged in commerce, and a catalogue of the merchandize in which he deals may be seen in Rev. xviii. 12, 13; but the most important article in the whole list, and the one in which he takes the deepest interest, is *in slaves and souls of men*—not one of which shall ever be redeemed from his power, but by the blood of the incarnate God, Emanuel God in our nature—and this branch of business, I apprehend, belongs to him as the ruler of the darkness of this world. For this is his strong hold, and here are all his dark and hellish plots hatched, and all his deluded and humble vassals bind themselves under the most horrid and blasphemous oaths to keep forever all their master's secrets. And this, I think, may emphatically be called the masonic trap, by which this crafty fowler has for near 6,000 years been carrying on an extensive trade in *slaves and souls of men*. And this seems to accord so well with the antiquity that masons claim for the origin of their order, that I readily agree with them, and give them full latitude as to time, since freemasonry is identified with Anti-Christ. For in the Apostles time he says—"Even now are there many Anti-Christ," and he tells us who he means by Anti-Christ. "It is he that denieth the Father and the Son;" so that these Anti-Christ were then in the visible church, among the professed people of God, and became leaders of heretical sects, bringing in and teaching damnable doctrines from that day till this. And although they had not as yet assumed a systematic, organized charac-

ter, yet may not their character now be distinctly seen in masonic principles and practice? For masonry as a system has no Saviour, no atonement, no Holy Spirit, no original depravity, no regeneration, no justifying righteousness, but their own works. Yet this society pretends to a religion, and to take the word of God for their rule and guide; and even one of their own members who ministers at the altar of God, says that their religion is superior in excellence to the Christian religion; and one reason he assigns for its superiority is, that it is a very ancient order. As to that I freely yield; and if they would but be as candid as their great prototype once was, whose name and number is Legion, when "He cried with a loud voice, and said, what have I to do with thee Jesus, thou Son of the Most High God? I adjure thee by God, that thou torment me not." Mark v. 7. If they would be as honest as their great father, they would then confess that masonry is as old as Satan himself; he being the father and founder of it; and that it takes its origin from the revolt of the rebel angels; and that the first practical exhibition of its fruits was in shedding the blood of righteous Abel. "O my soul come thou not into their secret; unto their assembly mine honour be not thou united." But forever blessed be the name, the truth and faithfulness of Jehovah Jesus; he that sitteth in the heavens shall laugh, the Lord shall have them in derision, and all his enemies shall at last drink of the wine of the wrath of God, which shall be poured without mixture into the cup of his indignation; while every chosen vessel given to Christ in the everlasting covenant of redemption, shall hear his voice saying unto them, come ye blessed, &c.

But perhaps I have already written more than you will have patience to read, and as I have given you an outline of my views in relation to freemasonry, &c. I have only to request of you, a full and free exchange of sentiments, while in the patience and faith and hope of the gospel,

I subscribe myself, &c.

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*To the Editor of the Religious Monitor.*

SIR—In your number for November a "Constant Reader" proposes the query, "Is the Associate Church in North America justifiable in maintaining a separate constitution and communion from the other denominations in the United States?" As no answer has yet been published the following observations on this point are submitted. To discuss the subject fully would re

quire more space than would be proper for your paper. Plainness and truth only have been aimed at. I consider it wholly unnecessary to say any thing on the difference between the principles of the Associate Church, and the numerous bodies throughout the land, who openly in their *declared articles* of faith, embrace the Arminian heresy, and other kindred doctrines, as these differ entirely from what we consider the doctrines of free grace. And if a satisfactory reason can be given why she maintains, and ought to maintain a separate constitution and communion from those churches which *profess* to believe, in general, the same system of doctrines with herself, this will be much stronger in reference to churches professing sentiments so very different.

Yours,

J. W.

## REASONS

*Why the Associate Church in North America maintains a separate constitution and communion from the other denominations in the United States.*

The church, the house of the living God, may be regarded as visible or invisible. The latter consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ the head thereof. The former consists of all those throughout the world that profess the true religion, together with their children.

Unity is one of the most important attributes of the visible church. It is one house, one kingdom, one body. As a house, it has but one foundation; as a kingdom, it has one governor; and as a body, it has one head. This unity of the church is frequently recognised, and explicitly taught in the Scriptures. It was exhibited in the structure of the tabernacle. The ten curtains of fine twined linen, forming its internal covering were coupled each to the others with fifty loops and taches; and the fifty curtains of goats hair were coupled in the same manner: and all "that it might be one tabernacle. To instruct the worshippers in the same truth; and to guard them against schism, they had but one tabernacle, one altar, one laver, one table of shew bread, one altar of incense, one lamp, one ark, one priesthood, and one place of public worship." Paul binds with a seven-fold cord the members of the church to preserve its unity. "There is one body and one Spirit; even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

The preservation, in appearance and in reality, of this unity of the church may justly be regarded as highly important. "For

a kingdom or house divided against itself cannot stand." Divided, the church presents a tempting conquest to the invading foe; united she forms an invincible phalanx. Her first divisions were occasioned by the separation of the kingdoms of Judah and Israel, and proved productive of the most disastrous and protracted consequences. Judah vexed Israel, and Israel vexed Judah; one portion of the church of God fought against another, hired the assistance of the heathen, and wasted one another till both were carried into captivity, Jerusalem, the holy city, laid on heaps, and the temple of the Lord burnt with fire. Schisms and factions arose early in the Christian church, disturbed her peace and defaced her glory; but so strongly was she impressed with a conviction of the importance of unity, that she dreaded, deprecated and long avoided a rupture. At last, however, the bond of peace was broken; the one church of God was divided into fragments, and to this day, after all her attempts to recover union, exhibits not the spectacle of an army "terrible with banners;" but of innumerable hostile parties, skirmishing with one another in deadly feuds. Their ranks are drawn up, and their weapons pointed against one another, oftener than against the enemies of the Lord.

There have been, and there still continue to be, two classes of grand subverters of the unity of the church; those that teach error, practice iniquity and abuse their Christian liberty, on the one hand; and the intolerant on the other. The former are both the occasion and the cause of the distraction and separation; and when they proceed to extremes and are not expelled, the purity of religion cannot be maintained without separation from them. When a church becomes thus circumstanced, and reformation cannot be effected, those that have kept their garments clean, are called to come out of her, lest they be partakers of her sins and plagues. In this case, the corrupt majority, although the genuine cause of the separation, impute the blame of the separation to those that secede from them and condemn their proceedings. On the other hand, the intolerant, instead of extending forbearance in love to those that differ from them, and are disagreeable to them, break, without just cause, the friendly covenant with their brethren, renounce their fellowship, and count them as heathen men and publicans. Such are strangers to that meekness, long suffering and forbearance which are the ornament of the Christian. Even these Christian duties, suppose the imperfections and failures of associates, and must operate to a certain extent in the militant church, where perfect unanimity of sentiment, affection and action does not obtain,

or there can be no visible church fellowship. Orthodoxy and uniformity, of which his own views are the standard, are idols to which he is as willing to sacrifice the peace and unity of the church, as the latitudinarian is to offer up, to undue forbearance, nothing less than truth and righteousness. The one condemns the other, while true religion suffers by both. The grand practical question to be determined is, "*The precise extent to which forbearance is to be carried.*"

There is a point in forbearance short of which we cannot separate from others, without displeasing God and injuring ourselves and others, and beyond this point it cannot be extended with impunity. The intolerant and the latitudinarian give themselves little concern about ascertaining this point; but, to ascertain it aright, is one of the most difficult and puzzling questions which the intelligent and tender Christian is called to determine in the whole range of church fellowship. The most lax acknowledge that there are reasons sufficient to warrant separation, and others will constrain them to continue separate by refusing to hold fellowship with them. When Whitefield was asked why he did not hold communion with Wesley, he replied "I would hold fellowship with my dear brother; but he will not hold fellowship with me." And when the separation is once made on good grounds, the prudent will continue it till there is a prospect of a profitable re-union.

The church being at present divided into numerous parties, even in the same country, and these, instead of diminishing by Scriptural union, daily multiplying, how are they to conduct in respect to church fellowship? Do consistency and duty require them to mingle occasionally and partially with one another in church fellowship, or to withdraw from all occasional and partial fellowship with those, from whom they are ecclesiastically separated? The principles and practices of different individuals and denominations are various on this subject. Some practice promiscuous, some restricted communion. The sentiments of the compilers of the Westminster Confession of Faith concerning maintaining communion with other churches, being in the same place with themselves, are stated in a publication by them, extracts from which may be found in the Religious Monitor, vol. iii. p. 24—32. They seem to have been willing to admit to communion with themselves, the ministers and members of foreign churches, sojourning for a time among them; but peremptorily declined maintaining fellowship with other denominations existing in the same country with themselves. For this part of their conduct they assigned these reasons: "To agree to

recognise separate churches, in one and the same land, and to maintain fellowship with them in ministerial labours and sealing ordinances, is to sanction divisions and schisms in the church, and to render them perpetual. The separation must be needless when persons in one communion can have their children baptized in another, both sit down at the same communion table, and when the ministers exchange pulpits and have a standing in each others judicatories. It plainly holds out the lawfulness of "gathering churches out of true churches"—whereof we are assured there is not the least hint of an example in all the book of God." It occasions many irritations between the parties going away, and those whom they leave, and again between the church that may be forsaken, and that to which they may go, and all manner of confusion in families where the members belong to different churches must necessarily ensue.

An entire change of views on the subject of church communion has obtained among Presbyterians in America. Instead of adhering to the views of the Westminster Divines, they have adopted and acted on the proposal of the Independents, which the compilers of the Confession declined. The Presbyterians of America have thus practically condemned the conduct of these venerable men, and approved of the sentiments and practices of the Independents.

The Reformed Dutch Church, and the Associate Reformed Church, after acting for years on the principle of restricted communion, evinced a desire to be like their neighbours, and have now for some time imitated their practices in maintaining Christian and ministerial fellowship with other churches. Even some ministers of the steady and hitherto rigid Reformed Church, have begun to discover symptoms of uneasiness under their restrictions, and of a propensity to be like the other liberal churches of the day.

In respect to what is called liberal and charitable communion, the Associate Church is like to fall into the rear of all of the churches which once practised restricted communion except the close communion Baptists. In this age of change, it becomes her judicatories, her ministers and members to awaken and reconsider whether the reasons she once assigned for declining the communion of other churches, were satisfactory—whether they still exist, and whether they are increased or diminished. To call attention to these matters, was likely the design of your querist, and in some measure to effect this, is the design of the writer.

The Associate Church above forty years ago assigned the following reasons for declining fellowship with the Presbyterian

Church in America: "The well known differences in sentiment and practice which obtain in both churches respecting church communion—the necessity of a public joint confession of faith—the duty of public covenanting—the singing of the Psalms of David in worshipping assemblies." These reasons still remain in all their force, and to them may now be added another to which has for some time prevailed to such an extent as not only be highly injurious to religion and the interests of truth; but must, unless prevented, very soon prove the destruction of the body—I mean the sufferance of the most dangerous and insidious errors, without adequate censure; nay, without even the appearance of judicial opposition. Formerly, an adherence to the Confession of Faith, formed the basis of ecclesiastical union among these now styled the Presbyterian Church in the United States of America. This adherence to that excellent form of sound words was so loose, that it admitted of the exception of what not only the supreme ecclesiastical judicatory, but any presbytery subordinate to it, might judge "not essential or necessary in doctrine, worship or government." This laxity, dangerous to soundness of faith, and unity of views in the same society, was afterwards set aside, and now every entrant into the ministry engages 'sincerely to receive and adopt the Confession of Faith in that church, as containing the system of doctrine taught in the Holy Scriptures.' Definite and proper as this engagement is, it cannot and will not be denied, that at present many ministers in that church hold, avow, and publish, without censure, principles opposite to those contained in their own Confession. One of themselves has publicly charged some of his brethren (and the justness of the charge is tacitly admitted) with holding among others the following tenets: "That God is the author of sin;" "That moral depravity is predicable of nothing but of volitions, and that the will is the exclusive fountain of sin in the soul of man;" "That the apostacy of our first parents has not affected the intellectual powers of their posterity, and that there is no such thing as inherent moral depravity;" "That there are no means of grace, and that there is no real instrumental agency in the renovation and progressive sanctification of sinners in any case;" "That all holiness consists in disinterested love to God, and being general, and that no person is reconciled to God who is not willing, from this disinterested love, to be everlastingly damned for the divine glory;" "That after conversion a man's moral exercises are all perfectly holy or perfectly sinful;" "That unrenewed sinners have a natural ability to convert themselves, and keep the moral law perfectly." After stating the Scriptural ground of a sinner's acceptance with God, he subjoins: "Some of



our pious brethren fervently teach these highly *reprehensible*, and in their tendency *pernicious* doctrines;" "That a limited atonement would be an impeachment of the divine character;" "That the atonement paid no debt, it involved the infliction of no penalty;" "That Christ could not have made an adequate atonement, if the atonement implied that he must endure sufferings equal to the eternal damnation of all those who will be finally saved;" "That the penalty of the law, strictly speaking, was not inflicted at all, that the sufferings of Christ were not of a legal nature, and constituted no part of the curse which was threatened against the transgressor. That the idea of the atonement which supposes that Christ literally suffered the penalty of the law for those who shall be finally saved, destroys all mercy in God the Father—precludes all grace in the salvation of his people,—brings no accession of happiness to the universe, and annihilates every particle of benevolence in the gospel. That the merit and adequacy of Christ's righteousness resulted not in any measure from the dignity of his person;" "That our Saviour's sufferings were no part of his obedience to the moral law;" "That the atonement was an expedient for honouring God, and keeping the world in awe, while he relinquished the penalty of his holy law in favour of all true penitents," &c. These and similar tenets, openly and extensively taught in the Presbyterian Church, embrace the substance of Hopkinsianism, and are so contrary to the Confession of Faith and our testimony, that if they do not justify those who sincerely espouse the one, in declining church fellowship with those that espouse the other, it would be difficult to find any difference in faith and practice that would warrant separate communion.

Too many of the same reasons, which justify our separation from the Presbyterian Church, exist, to warrant our separation from the Reformed Dutch Church. This church, after long employing an inspired Psalmody in the praise of God, and maintaining a fair character for soundness in the faith by her adherence to the excellent system of doctrine contained in the articles of the Synod of Dort, has adopted into her Psalmody many of Watts' imitations and hymns of human composure; while the prevalence of Hopkinsianism and laxity of discipline in her, have tarnished her glory and troubled the peace of many of her friends. These innovations have given much and just ground of dissatisfaction to many that still remain in her communion, and have induced others to secede from her. Those who have seceded from the fellowship of the prevailing party, and formed

themselves into a distinct church, have published the reasons that influenced them. They continue to profess adherence to the primitive faith and discipline of the Reformed Dutch Church, and are testifying against the corruption of both by the prevailing party.

In the year 1754, in consequence of repeated application to the General Associate Synod in Scotland, from persons formerly belonging to her communion, who had emigrated to this country, two missionaries were sent out who constituted themselves into a Presbytery subordinate to the General Associate Synod. By the arrival of other missionaries, their number was in a short time considerably increased, and in 1776 they were divided into the two Presbyteries of New-York and Pennsylvania. For some years after this, attempts had been made to form a union with the Reformed Presbytery. After several failures a union was at length effected by the Presbytery of New-York in 1780, and by the Presbytery of Pennsylvania in 1782. (See Narrative prefixed to the testimony of the Associate Church.) Against this union two members of the Presbytery of Pennsylvania protested and appealed to the Synod in Scotland. The appeal was sustained, and the union of course was condemned. The reasons assigned by the protesting brethren, and which were approved by the church in Scotland, respected the irregularity of the proceedings, relative to the union, the ambiguity of the articles on which it was formed, and the dereliction of principle on the part of the Associate Church, involved in acceding to them. For these reasons, more particularly stated in the narrative above quoted, the protesters could not go along with their former brethren, and therefore with their people, adhering to the principles and the original constitution of the Associate Church, continued her existence when deserted by the majority of those who before belonged to her. By the good hand of God upon them, they have continued steadfastly to this day, in the same doctrine and worship, contending earnestly for the faith.

If there were good reasons for not deserting the principles of the Associate Church at that time, by joining in this Union, these have become now much stronger for maintaining a separate communion from that body, from the course which has been pursued by it since that time.

The united body assumed the designation of the Associate Reformed Church; uniting the titles of the united bodies. It was composed of ministers who had been members of the Associate Church, and a few that belonged to the Reformed Presbytery. Having laid aside the testimony of the Associate Church, at the

time of union, after various attempts to enact a constitution at length they adopted, with certain alterations, the Westminster Confession of Faith and Catechisms, as their constitution. These alterations extend only to the 3d section of the 23d chapter in the Confession, respecting the power of the civil magistrate, and one or two other verbal alterations. At the commencement of this Synod, they professed that "it was their real intention to carry with them all the judicial testimonies, against defection from the faith, emitted in the present age, by their brethren in Britain:" and "to avail themselves of every call to bear a pointed testimony against the errors and delusions which prevail in this country." This pledge has never been redeemed. They have no testimony, (other than the Westminster Confession) recognising the judicial testimonies emitted by the Secession or Reformed churches in Britain, against defections from that instrument, and though errors and delusions innumerable have risen up in these United States, even in churches which profess to receive these same Westminster standards; yet no testimony has been by her lifted up against them.

That she has herself adhered to the doctrines of her constitution, I think is praise to which she is justly entitled. For some time also she observed the former usages, and steadily practised restricted communion. Her numbers rapidly increased, and she gained no inconsiderable celebrity. Well, comparatively, had it been for her, and the cause of truth, had she so continued. But becoming numerous and popular, some of her ministers began to manifest symptoms of dissatisfaction with many of her usages, acted contrary to them, wrote against them, and attempted their abolition. The observance of fast and preaching days, in connection with the sacrament of the supper, close communion and the exclusive use of the Psalms of David, seem to have been greatly obnoxious to her leading men. Many imbibed the sentiments, and imitated the practices of these innovators, while others tenaciously adhered to the old way. This diversity of sentiment and practice, agitated for years their ecclesiastical assemblies, extended also to their congregations, and produced in both much discussion. This excitement was increased by permission to introduce the Dutch Psalms, and by abortive attempts to form a union with the Presbyterian and D. Reformed churches. Almost every year some new project was brought forward and discussed, till at last, instead of uniting with other societies, and diminishing the numbers of separate contending denominations, they were themselves shattered into fragments. One fragment was formed into the *Associate Reformed Synod of the south*; a

second into the *Associate Reformed Synod* of the west; and a third into the *Associate Reformed Synod* of the north. The latter formed the main body of the church, and was in possession of her funds and property. These, by a late union, formed by a majority of her delegates, representing, however, a minority of the church, have been transferred to the General Assembly. Those who protested against, and refused to join in this union, now constitute the *Associate Reformed Synod* of the north, and with their brethren of the south and west, are using exertions to recover the valuable library, which they have lost by the union referred to. But though the Synod of the north by the union with the Assembly, has got rid of a portion of her laxest members, the remainder continue nearly in their former state. They have still no testimony against prevailing evils. The principles of the Secession which were abandoned in the original act of union, have never yet been recognised. There are few Sabbaths in the year in which some of them do not sing Watts' Psalms, the Dutch Psalms and Hymns, and other human compositures. Some of her ministers are also in the practice of inviting all in good standing in other societies to a seat at the Lord's table, and they accept of the same invitation from others. They also exchange ministerial services with other societies on communion occasions, and join with other societies in the ordination of ministers. And still they are tolerated in so doing.

These are the very practices against which the compilers of the Westminster Confession protested—the very practices which the Independents wished them to sanction, and it seems impossible to vindicate those that follow them from the charge of inconsistency and schism. For if churches can fellowship one another for a time, why not always? If churches can thus fellowship one another in almost every public ordinance of religion, can there be a Scriptural ground to justify their remaining separate? It was supposed that the *Associate Synod* of the west reprobated in principle and practice these usages of their brethren of the north; but the overture of last year to form a union between them, evinces that this supposition is utterly groundless.

A still more serious and perplexing difficulty arises respecting the ministers and members of the Presbyterian Church. Both profess to accept of the interpretations of the Scriptures, given in their confession and hate schisms, and yet perhaps nearly the one half of her ministers preach tenets the very reverse of the doctrines they avow to be the doctrines of the word of the Lord. And the other half tolerate them, and the members submit to their ministrations. Is this consistent, honest and faithful?

“ Buy the truth, and sell it not.” “ Cease from the instruction that causeth to err.”

Respecting the Reformed Church it is unnecessary to say more than that while the Associate Church cannot adopt her views of civil magistracy, and the purchase of the common benefits of life; nor admit to her communion any who oppose the truth stated in her testimony on these points; so the Reformed Church cannot admit to her communion such as are opposed, as the Associate Church is, to her views on the same doctrines. Neither church, we believe, is prepared to relinquish her views, and without this a union between them would produce no greater unity of sentiment than there already is. And the constant jarring of opposite sentiments in the same body, would tend to less unity of affection than presently exists. No union which has not unity of sentiment for its basis, can ever be profitable, and all discussion, with a view to union, should be first directed to ascertain wherein they agree, and wherein they really differ. Through misapprehension of each others sentiments, differences are often thought to be greater than they really are. That the true point of difference between the Associate and Reformed Churches has not been ascertained by the latter body, is, I think, most certain, for the sentiments imputed by her to the Associate Church, in “ Reformation Principles Exhibited,” Chap. III. of the Historical View, are not, and never were held by that body.

For these numerous and painful divisions in the house of God, there ought to be great searchings of heart. In order to heal divisions that exist, as well as to prevent their farther extension, we can think of no better direction than to “ love the TRUTH and the PEACE,” and to love one another in the truth, and for the truth’s sake. It is the Lord, and not men, that must gather the dispersed of Israel into one, that can give his people one heart and one way; and, according to the language of Prophecy, cause the watchman on Zion’s walls to see eye to eye. “ May the Lord hasten it in his time!”

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## Select Religious Intelligence.

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### SANCTIFICATION OF THE SABBATH.

A very general excitement has been and is still in operation in favour of taking measures for the external sanctification of the Sabbath. To every fearer of God it is a most distressing fact, that this holy day is most awfully profaned throughout this land; and little—we may say nothing—has been done to check this dreadfully increasing evil. The laws of the state on this subject are wholly inefficient, and they become worse than useless by the fact, that the magistrate is not to be found who will carry them into effect. The arrival and departure of steam-boats and stages, as well as of river and

canal craft, of every description, the number of our cellars and grog-shops, which, under the name of places of refreshment, are open at all hours, and are the retreat of every species of idlers and dissolute persons, render our cities scenes of the most distressing profanation of God's holy day. To the reformation of these abuses has the attention of the public been turned; meetings of the different churches have been held; resolutions passed and committees appointed to carry them into effect; and yet we fear after all nothing, or next to nothing, will be done. Local exertions can effect but little; should one steam-boat or stage stop running on the Sabbath, others are ready to occupy their places, and thus the evil is undiminished. Till a proper feeling of reverence for this holy day pervades the country, general laws be enacted and rigidly enforced, and the open profaner feel that he suffers disgrace and loss of character in the eyes of fellow men, nothing effectual, we fear, will be done. Still the attempt is laudable, is an imperious duty. May the Lord give grace to persevere to enforce profession by consistent practice, and crown the effort with his blessing.



### ANOTHER SPECIMEN OF UNITARIAN DECEPTION.

A writer in the *Christian Mirror* warns the churches against a little book which is exposed for sale in several places in York county, Me. with the following title page:

— “*The New-England Primer improved; or an easy and pleasant guide to the art of reading, to which is added the Catechism, adorned with cuts.* By J. K. Remisch, 1827.”

“The New-England Primer,” it is well known, has been in common use in families for generations. This assumes the same title without notice of any change, except that it is “*improved.*” It also professes to give the “*Shorter Catechism,*” the well known title of the Assembly’s Catechism for children. The first five questions and answers and some other portions are precisely in the words of the Assembly’s. Some parts are altered, and other large portions wholly omitted; so as to leave out the doctrines of the Trinity, of decrees, of the entire sinfulness of human nature, the misery of our fallen estate, our desert of eternal misery, and God’s eternal purpose to save some of our fallen race by a Redeemer.

This is another specimen of that deception which certain writers, even on religious subjects, are practising on the community. Let every sect publish its sentiments with the utmost freedom; but let them not assume a disguise to deceive the unwary.—*Ref. Dutch Magazine.*

### THE CAROLINAS AND CANADAS.

We have received a letter from an esteemed correspondent complaining of an insinuation in the memoir of the Rev. James White, in our last number, relative to the unhealthiness of the climate in the Carolinas and Canada. “As it respects the former,” he says, “no man of any candor or information will hazard the assertion. It is possible that one or at most two places may be so esteemed, but as it respects the district in which our churches are generally located, there is no climate preferable. What I object to is the throwing out insinuations of that kind. It is notorious that there is a prejudice existing against the southern climate, and that our vacancies have suffered on that account. Had any other section of our church been neglected, as that of the south has been, I doubt if any vestige would have remained till this day. It is only within a few years that attention has been paid to their interest, and every person knows how often they have been disappointed in receiving even the small portion of supply that has been allowed them, and all on account of the supposed unhealthiness of the place. It is exceedingly improper in any way to foster prejudices which already exist to the detriment of the church in the south, and I therefore regret that an insinuation calculated to do this, though very indirectly, I confess, and I hope unintentionally made, should be circulated through your magazine.”

We cannot but approve the zeal and friendship of our correspondent in noticing any thing in our pages that may be thought to have an injurious tendency to the interest of any section of our church. Nothing can be farther from our intention, and we believe we may say the same thing respecting our contributors. Much would we regret, and we are confident would they, should any effect of this kind be produced. Of the truth of what our correspondent says, respecting the healthiness of the district, in which our churches are located, we have no doubt whatever; it accords fully with the accounts given by all with whom we have conversed, who have visited that country. But at the same time while we are satisfied that the writer of the memoir intended nothing prejudicial to the interests of the church in the south, we must also say, that if the passage alluded to by our correspondent be viewed in its connexion, we think it will not be liable to the exceptions made against it. We do not consider the writer as giving his own opinion of the Carolinas and the Canadas, but merely as stating that such was the devotedness of Mr. W's. mind, that while yet in *Scotland*, and with the impressions on his mind formed *there*, where very incorrect ideas, respecting the climate of America, and especially of the south prevail, he was willing, and even purposed to devote himself to the ministry in those places, if he should be so appointed.

We beg leave also to state, which we can do from personal observation, as well as from the best of testimony, relative to the Canadas, that though there are spots in the neighbourhood of swampy grounds, where fever and ague prevails, as is common in all new countries, yet there is not in general a more healthy district in America, than that between Lakes Ontario and Erie and Lake Huron, where our small congregations are situated.—*Ed. R. M.*

#### FREEMASONRY.

As our papers for the last month furnish us with almost no intelligence which would interest our readers, we cheerfully occupy the place of this department for this month, and close our 4th volume, with some extracts from the speech of Mr. Cray, in the Senate of this State, on the 25th March, on the bill "to appoint a commissioner to investigate the facts relative to the abduction of William Morgan." Mr. C. was opposed to the bill from a conviction that nothing could be effected by it, that it was not called for by the people, seeing every thing that could be done in the way of investigation, has been done already by the Lewiston Committee, and that it would be viewed as a substitute for, and prevent the passing of a law called for by the people, to forbid and prevent the administration of extra-judicial oaths, on which the whole fabric of freemasonry depends. Mr. C's. argument goes to show, that such a law as this bill would operate to prevent, is imperiously called for, and that nothing less than the entire overthrow of the whole system of freemasonry is requisite to give due effect to our civil constitution and laws, and for the protection of the community against the slavery and bondage in which they are enthrall'd by the operations of a secret power, hitherto unsuspected. A spirit of opposition to this power is in active operation, and we fervently wish that wisdom and discretion may guide its movements, and that its efforts may be crowned with success. To ensure this, good character and purity of motive in those engaged in this work, is of vast importance. From this consideration alone the sentiments of Mr. C. are entitled to the greatest attention. They are the views not of a mere politician, who watches every movement of the popular breeze, and nicely trims his sails in order to waft himself into power; nor of a sycophant who fears the frown of an accepted mason, or courts the favour of any anti-masonic patron; but they are the sentiments of a man of talents and independent mind, who, in respect of unbending integrity and moral worth, has but few superiors; and who would not, for any consideration, utter a sentiment respecting masonry, or any other subject, which he did not believe. These remarks, which we know to be according to truth, are, in this region, wholly unnecessary, but we make them for the sake of our distant readers, and to counteract a sentiment industriously propagated by the friends of masonry, that this excitement

is kept up by political demagogues, for the advancement of their selfish ends. That some unprincipled men may endeavour to make use of this as they do of other things for this purpose, is not improbable, but that the allegation is true in general or beyond a few such instances, is most untrue. There is the most satisfactory evidence in fact, that it has nothing to do with political parties. We notice only farther that Mr. C. contemplates masonry solely in relation to civil matters—in its invisible, and therefore more powerful and dangerous encroachments on the rights and privileges of men as citizens, and under the protection of the laws. Considered in a religious point of view, with all its pretensions, it is still worse. It is the most hideous mass of ignorance, superstition, heaven-daring impiety and blasphemy, that can well be conceived.

*Extracts from the Speech of Mr. Crary of Washington co. on the subject of Freemasonry.*

Hitherto I have considered this question as between the freemasons, who were concerned either directly or indirectly in the abduction and murder of William Morgan, on the one hand; and the people, contiguous to the place where the catastrophe happened, striving to bring the offenders to justice, on the other: But there is another view of the subject, compared to which the fate of William Morgan dwindles into a point. His cause has become that of the constitution and the law; and in that view I shall now proceed to consider it.

When the future historian shall relate [the fate of William Morgan—he will pause and enquire for the persons concerned: but when he is told the abduction was perpetrated in open day, in the populous, yet peaceful village of Batavia, and above all, when he is also told, the persons concerned have escaped detection—he cannot but exclaim, how impotent are human laws, and how inefficient the administration of justice, even in the most civilized part of the world. It cannot be denied, but that our system of jurisprudence is defective; there is a power among us, it is a secret, invisible power, exerted by freemasons, which is above the law. While the order of freemasons did not pervert public justice; or interfere to prevent the apprehension and conviction of offenders; their pretended mysteries, though they sought concealment, excited no alarm.

The attribute of secrecy was accorded to the order, as a prerogative handed down from high antiquity and always claimed and exercised—the pretence for continuing and perpetuating freemasonry has been the security, protection and advantage, which it afforded to the traveller and the stranger; while it has been supposed the order did not interfere with the duties of the citizen, the politician, the statesman. Under such pretences, not contradicted by appearances, it has hitherto been viewed with complacency, its members respected and esteemed. And it was not until it was found that the obligations of the order, had alienated those belonging to it, from their allegiance to the constitution and the law, that the community began to suspect the imposition which had been practised upon them; and exert the supremacy of their power to bring the kidnappers and murderers of Morgan to justice. On this occasion the people soon found their own impotence, and that of the laws, when exerted against freemasons, for the abduction and murder by them of one belonging to the order. It is this secret, invisible power to which I am opposed—a power exerted [in the midst of us; from the horrible and tragical effects of which, neither friends nor foes, not even the wandering stranger, can escape. \* \* \* \* \*

That the order of freemasons has always required secrecy from those belonging to it, is a fact that cannot be questioned. If for that, they ought to be condemned, they will not complain that it is done without testimony. Let us then test the order by one of its cardinal principles, and see whether it is not at variance with truth and justice.

Openness and honesty form the criterion, by which the character of every transaction, relating to the affairs of men, is investigated and determined. Vice has always shunned the light.



The concealment of the fact is evidence, that the fact itself, if it appeared, would disclose something that is wrong. Thus, if a man be found with stolen goods in his possession, and he has concealed or attempts to conceal them, it is evidence that he received the goods, knowing that they were stolen. A person is examined on a charge of felony, and conceals the facts, and states what is not true : the conclusion is, that he is guilty. A party in a suit secretes a paper ; the conclusion is, that if it were produced, it would disclose some facts against him, which without it, do not appear : and thus it is, that secrecy and concealment have always been considered as tantamount to deceit and falsehood. It was so at the beginning ; for as tainting the forbidden fruit, our first parents hid themselves from the presence of God.

[The speaker next proceeded to show, that, although the ostensible objects of freemasonry were *benevolence* and *kindness*, there was great reason to believe they were in reality, *selfishness* and *cruelty*. Names can never alter things.]

That which is not known to us, can never be guarded against by us. It is by deceit and falsehood, that distress and misery have been communicated and extended, far and wide, among the human race ; and if deceit and falsehood be not descriptive of freemasonry, they are of its effect and operation upon the rest of mankind.

To illustrate : A witness that is interested is incompetent to testify : a juror that has a bias upon his mind, is disqualified from sitting in judgment. But how can the one or the other be excluded, when the fact of such interest or bias is not known to the parties ? It may be said that the bias which one freemason has in favor of another is slight and trifling ; admitted, and what follows ? Do we not know, that when all other things are equal, the least item inclines the scale ? and it is by the influence of these imperceptible trifles that every doubtful question is decided.

It has been said, that a man might as well be suspected, because he belonged to another church. But on what principle does the argument rest ? It must be on the assumption that there is no difference between Christianity and freemasonry ; and will that be pretended by the most devoted friend of the order ? It is sufficient for my purpose to mention one particular, about which there is no controversy : The obligation of secrecy is enjoined according to the order of freemasonry : while the Saviour at parting with his disciples, " said unto them, *Go ye into all the world, and preach the gospel unto every creature.*

The charge against freemasons is not that they are all bad men, or that they ought to be condemned, because there are some bad men among them : But it is, that the order justifies individuals belonging to it, who could not be justified by the laws of society. The conclusion, therefore, is against the order, not the individuals belonging to it. The individuals may be good or bad, like other men ; their character must depend upon their walk and conversation. It will not be pretended that individuals belonging to any society, are for that reason to be justified for any thing they may do. The objection is, that the members of the masonic society are not made amenable to justice like other men. It is not that every freemason shall be condemned, because he is a freemason ; but that the order screens men from punishment because they are members of it. No matter who subverts public justice, it is an offence which deserves reprehension and punishment.

But it may be asked, what has the order done ?

I answer, *it has justified the KIDNAPPERS and MURDERERS of William Morgan.*

This is a serious charge ; but it is believed to be supported by the best evidence, the nature of the case will admit. When the conduct of men cannot be reconciled with their innocence, the conclusion is that they are guilty.

The sense of right and wrong is impressed by Deity himself upon the heart of man. The effect of this impression will naturally appear at the recital of wrongs : and when it does not, the conclusion is that natural feelings are suppressed.

The story of William Morgan is the most tragical, and calculated the most

effectually to harrow up all our feelings, and excite all our sensibilities; and even to impel us by an impulse not our own, to seek the place of the martyr's sufferings and death; and there avenge his most foul and unnatural murder. But has the story had that effect upon those belonging to the masonic order?

[Here the speaker adverted to the many falsehoods put in circulation by the fraternity in order to blind the public mind respecting the fate of Morgan; and showed also that masons enjoyed the offices of honour and profit, though they professed to take no part in politics, and though the aggregate number bore a small proportion to the great body of the community, which we regret our limits compel us to omit.]

But let us not deceive ourselves: it is with rank and fashion, with power and wealth that we have to contend; and in such a contest it is not to be expected that the selfish, the sycophantic, the slavish, will ever embark; yet the cause is worthy of freemen, impelled by the force of principle, and the sense of injury, and such only will engage. The exclusive privileges of individuals, with the prerogative of power has held millions in bondage. Men, not knowing that they were born free, and possessed of certain equal and unalienable rights, might content themselves to linger out a miserable existence in servitude and chains. If we were of that degraded and degenerate race, freemasonry might triumph here as it has done in the old world, and in the darkest ages. But as we are freemen, with the gift of reason, and a knowledge of our own rights, can our friends expect, or our enemies require, that we should countenance an institution founded in error? But the question still recurs, is it so?

As we hold the affirmative, let us advert for a moment to the mode of initiation, and the manner of conferring degrees, both of which have now become public.

The candidate presents himself blindfolded and naked, with the cable tow about his neck, without any previous knowledge of what he is to do, or what is to be required of him; and in this helpless condition, the dreadful oath is administered and taken. If the candidate should falter or hesitate, the ruffians on each side of him, holding the cable tow, which is about his neck, can in a moment tighten the cord, and extinguish him and his complaints forever: And how many noble spirits, preferring death to degradation, have been thus despatched, the world can never know! Is this true? If it is not, it can be shown to be false by disclosing the fact. If it should be said that this would destroy the order, by revealing the mystery, it then follows, that the secrets of freemasonry are with the order itself a consideration paramount to the reputation of those belonging to it. If then they can live by freemasonry, we must try to live without it; and judge of it, as we do of other things, from what we know.

It is not to be questioned that worthy men have thus, by duress and imprisonment, become freemasons; and from the fact that many have withdrawn themselves, and for years declined associating with the order, it is evident that freemasonry is held in derision by many, and the better part, of those belonging to the order. Hence it is, that the most corrupt institution is kept up and continued by the worst of men: And from such continuance, what is to be expected? Surely, if there be any antidote, it must be poison, if any remedy, it must be death.

For the violation of the masonic oath, the most dreadful punishment is invoked: and every subsequent degree not only imposes new and additional obligations; but is a repetition of all the preceding ones. Hence it is that the compunctious visitings of conscience, if any, are stifled by the vile oath of profanity, taken by every member of the order: They cannot repent, because they dare not confess. Whatever crimes are perpetrated, the conclusion is and must be by the perpetrators, that they had better go on, than go back. Thus poor human nature is perverted, and left without the power of repentance, or hope of redemption.

If I am right in the view that I have taken of freemasonry, it is wrong in principle as well as in practice. Various other views might be suggested, but I forbear. If I am right, enough has already been said; if I am wrong, nothing that I could add, would be of any avail.

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**TO CORRESPONDENTS.**

We have received another communication as the first part of a more extended answer to the query of a "Constant Reader," with which we shall commence our next volume. A paper on "Trying Providences," and "on the controversy relating to the purchase of the common benefits of life," are also necessarily deferred.

**Ecclesiastical Chronicle.**

**PRESBYTERY OF CAMBRIDGE.**—The Associate Presbytery of Cambridge met on Wednesday the 7th inst. A call from the united congregations of Mercersburg and McConnellsburg, for Mr. Finlay W. McNaughtan, forwarded from the Presbytery of Philadelphia, and a call from the Associate Congregation of Bovina were presented, the former of which he accepted. Mr. Mitchell a preacher from the United Secession Church in Scotland was received on his adherence to the principles of this Church. A call from the Associate Congregation of Putnam for the Rev. Alexander Gordon was sustained and being presented, was accepted.

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